

WHITE WING

NOVEMBER 2024

MESSENGER

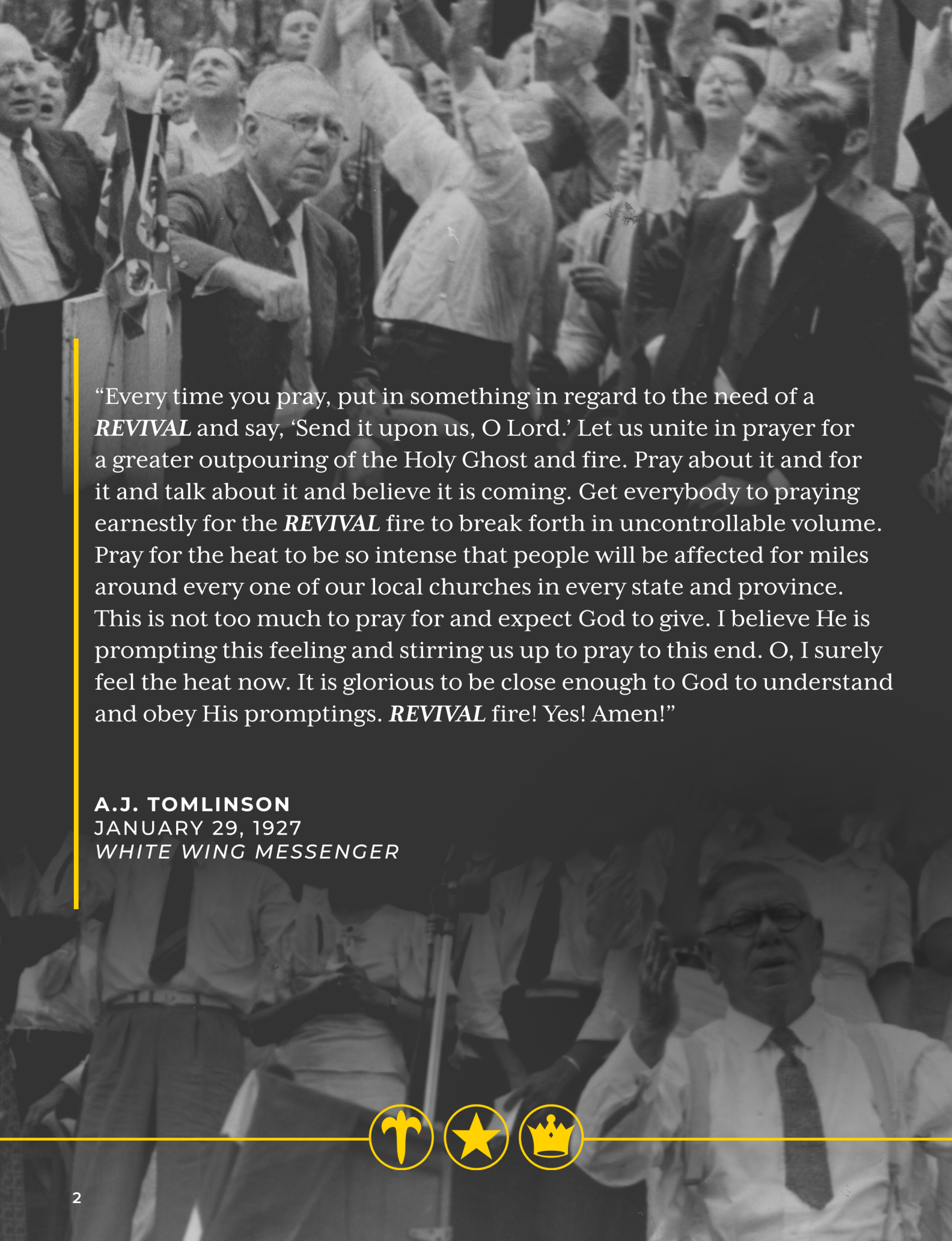
THE OFFICIAL PUBLICATION OF THE CHURCH OF GOD OF PROPHECY

REVIVAL

Who Needs Revival?
BISHOP SCOTT GILLUM

**The Greatest Revivals:
When Were They?**
BISHOP WALLACE PRATT, DMIN

**Revival: Back to
Pentecost**
BISHOP TODD BAGLEY



“Every time you pray, put in something in regard to the need of a **REVIVAL** and say, ‘Send it upon us, O Lord.’ Let us unite in prayer for a greater outpouring of the Holy Ghost and fire. Pray about it and for it and talk about it and believe it is coming. Get everybody to praying earnestly for the **REVIVAL** fire to break forth in uncontrollable volume. Pray for the heat to be so intense that people will be affected for miles around every one of our local churches in every state and province. This is not too much to pray for and expect God to give. I believe He is prompting this feeling and stirring us up to pray to this end. O, I surely feel the heat now. It is glorious to be close enough to God to understand and obey His promptings. **REVIVAL** fire! Yes! Amen!”

A.J. TOMLINSON
JANUARY 29, 1927
WHITE WING MESSENGER



WHITE WING MESSENGER

WE BELIEVE in the Holy Trinity—one God, eternally existing in Three Persons: Father, Son, and Holy Spirit.

We believe in one God, the Father, creator of heaven and earth, of all things seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father. All things were made through Him and for Him. He is true God and true man. He was conceived by the power of the Holy Spirit and was born of the virgin, Mary. He suffered, died, was buried, and on the third day He rose from the dead. He ascended to the right hand of the Father, and He will return to judge the living and the dead. His kingdom will have no end.

We believe in the Holy Spirit, the Lord and giver of life, who eternally proceeds from the Father. He is Teacher, Comforter, Helper, and Giver of spiritual gifts. Through Him the saving and sanctifying works of Jesus Christ are applied to the life of believers. He is the empowering presence of God in the life of the Christian and the church. The Father has sent His Son to baptize with the Holy Spirit. Speaking in tongues and bearing the fruit of the Spirit are New Testament signs of being filled with the Holy Spirit.

We believe that salvation is by grace through faith in the sacrificial death of Jesus Christ on the cross and that He died in our place. The believer's sins are forgiven by the shedding of His blood. We believe that healing of mind, body, soul, and spirit is available to the believer through the blood of Jesus Christ and the power of the Holy Spirit. We believe in one baptism in the name of the Father and of the Son and of the Holy Spirit.

We believe that the grace of God brings forgiveness and reconciliation to those who repent, as well as transformation in holiness, enabling them to live a Christ-like life. Sanctification is both a definite work of grace and a lifelong process of change in the believer brought by the blood of Jesus, the Word of God, and the enabling power of the Holy Spirit.

We believe in one holy, universal church, composed of all true believers in Jesus Christ, offering fellowship and calling for service to men and women of all races, nations, cultures, and languages. We believe in the spiritual and ultimate visible unity of the church.

We believe that the Bible—both Old and New Testaments—is the inspired Word of God. The Bible is God's revelation of Himself and His will to humankind, sufficient for instruction in salvation and daily Christian living. The Bible is the Christian's rule of faith and practice.

We believe that God will ultimately reconcile all things in heaven and earth in Christ. Therefore, we look forward to new heavens and a new earth in which righteousness dwells.

Executive Editor/Publisher: Tim Coalter
Managing Editor: Marsha Robinson
Copy Editor: Katherine Osborn, DMin
Graphic Designer: Charlie Scruggs

About the Church of God of Prophecy

The Church of God of Prophecy is a vibrant, worldwide body of believers, united in worship, working hand-in-hand to share God's love and a message of hope to the brokenhearted. The organization has more than a million members and more than 10,000 ministers, worshipping in more than 10,000 churches or missions in 135 nations of the world.

Church of God of Prophecy Core Values

- Prayer
- The Harvest
- Leadership Development
- Biblical Stewardship
- Service

Vision Statement

Reconciling the world to Christ through the power of the Holy Spirit

Mission Statement

The Church of God of Prophecy is a Christ-exalting, holiness, Spirit-filled, all-nations, disciple-making, church-planting movement with passion for Christian union.

General Presbytery:

Tim Coalter: Presiding Bishop
Brian Sutton: North America
Clayton Endecott: Wider Europe and the Middle East

Benjamin Feliz: Mexico/Central America/
Spanish-Speaking Caribbean

Clayton Martin: Caribbean/Atlantic
Ocean Islands

James Kolawole: Africa

Tim McCaleb: Asia/Australia/Oceania

Gabriel E. Vidal: South America

White Wing Messenger (ISSN 0043-5007) (USPS 683-020) is published monthly as the official publication of the Church of God of Prophecy, 3720 Keith St. NW, Cleveland, TN. Send all materials for publication to Editorial Department; PO Box 2910, Cleveland, TN 37320-2910; email: editorial@cogop.org; fax: (423) 559-5151. For a free subscription, email wwm@cogop.org, visit whitewingmessenger.net, or call (423) 559-5540. Donations for the White Wing Messenger may be sent to the above address. All Scripture references are from the King James Version unless otherwise indicated. POSTMASTER: Send address change to White Wing Messenger, PO Box 2910, Cleveland, TN 37320-2910. Please submit all material to the White Wing Messenger; Managing Editor; PO Box 2910; Cleveland, TN 37320-2910; phone (423) 559-5320; email us at editorial@cogop.org.

FEATURES

6 Who Needs Revival?
Bishop Scott Gillum

8 The Greatest Revivals: When Were They?
Bishop Wallace Pratt, DMin

10 Revival: Back to Pentecost
Bishop Todd Bagley

12 Revival at Any Price
Bishop Harper Huner

16 "In-Person" Revival
Reverend Michael Luithle

18 Revival in Africa
Bishop James Kolawole

19 Grand re-UNION in Alabama
Bishop Richard Ramsey

22 Become a Church with Impact!
Pastor Will Sutton

24 Global Revival Updates
Cathy Payne, DMin

32 How Will We Know Revival Has Come?
Bishop Shaun McKinley, PhD

COLUMNS

4 Facing Forward
Bishop Tim Coalter

DEPARTMENTS

26 CM: Year in Review
Reverend Joy Hensley

29 CM: Defining Moments in Grandparenting
Deb del Villar

31 Heritage Ministries: Fields of the Wood

Visit us online—whitewingmessenger.net

The White Wing Messenger
is a member of the
Evangelical Press Association





FACING FORWARD: *REVIVAL*

During my early years of ministry, one of our great revivalists, Elwood Matthews, was serving as the director of evangelism for the Church of God of Prophecy. Kelly and I were blessed to serve along with a number of others as national evangelists. We were all expected to travel the country and be in revival services at least twenty nights each month. Most revivals lasted at least seven to ten days, which could seem like an eternity if not much was happening, but I also remember those times of revival that we wished would never end. There were certain qualities most every great revival had in common.

First, there was preparation. Pastors made it a point to promote and plan for revival. It was talked about, prayed about, preached about, planned for, and advertised. Invitations were extended, area churches were invited, special music was arranged, and finances were designated. The oft used quote attributed to Benjamin Franklin really is true, “If you fail to plan, you are planning to fail.”

Second, there was pause. A collective effort was made by members of the congregation to break from their busy routines in order to prioritize their time and energy for spiritual renewal. This pause served to realign the priority of seeking first the kingdom of God and elevating the worth of revival. This became a significant teaching moment as parents modeled this pause to their children.

Third, there was a sense of expectation. What is expectation? It is the pitter-patter of little feet as children run down the stairs on Christmas morning. It is the cheer of thousands of fans in the sports arena as the teams make their entrance. Expectation is the excitement of a young married couple as they welcome a newborn into their family. Revival carries with it this same excitement and anticipation. Perhaps we might call it faith in motion. It is a feeling that something good is about to happen—that God is about to open the windows of heaven.

Fourth, the Word and worship were the centerpiece of revival. The music would reverberate in the hearts of true worshippers as it ushered them into the presence of the Lord. Afterward, the evangelist would be tasked with delivering a powerful, on-time, faith-building sermon through the anointing of the Holy Spirit that would convict, stir, bless, and challenge the congregation.

Finally, revival was often marked with experiences of salvation, sanctification, and Spirit baptism. Many testified to being healed, delivered, and set free. It was also in these revival settings that many heard the call of God as they tuned their ears to hear his voice.

Revival was, and still is, the thunderous roar of the Spirit that confronts every demon, every sickness, and every stronghold with the two words of Scripture—“But God!” These two words literally change everything.



BISHOP TIM COALTER | PRESIDING BISHOP



Acts 13 describes how the people in Jerusalem and their leaders found no legal reason to execute Jesus, yet they asked Pilate to have him killed anyway. When all the prophecies surrounding his death had been fulfilled, they took him down from the cross and placed him in a tomb. For those who had left all to follow Jesus, death seemed so final. Then came these two words in verse 30, “BUT GOD raised him from the dead.”

These two words appear again in the second chapter of Ephesians. Paul had been reminding the saints and faithful followers of Christ Jesus of their ugly pasts. They used to live in sin just like the rest of the world, obeying the devil, the commander of the powers in the unseen world. In their earlier lives, they had followed the passionate desires and inclinations of their sinful nature and were subject to God’s anger. Then Paul shares the two words that literally changed everything—“BUT GOD is so rich in mercy, and he loved us so much, that even though we were dead because of our sins, he gave us life when he raised Christ from the dead . . .” (Ephesians 2:4–5 NLT).

Even in the most dire of settings, these two words rewrite the script:

I was sinking deep in sin, . . . but God!
My marriage was falling apart, . . . but
God!
My children had left the faith, . . . but God!
Cancer was ravaging my body, . . . but God!

My life was a wreck, . . . but God!
The church that I pastor was in decline, . . .
but God!
I felt burned out and ready to walk away
from my calling, . . . but God!

These two words bring life and restore hope. They quicken, renew, resuscitate, recover, repair, and save. “But God” is the difference between death and life, failure and success, defeat and victory.

So, what does all this mean for the church today? Many churches no longer have revival meetings as I have described here. Perhaps we should, as they say in my part of the country, “shake that bush once again.” Or if not, we must find a fresh, new path that will bring us to this same destination—a place of revival.

I am praying these words over the Church of God, a song penned by William P. Mackay in 1863:

Revive us again; fill each heart with Thy
love;
May each soul be rekindled with fire from
above.
Hallelujah! Thine the glory.
Hallelujah! Amen.
Hallelujah! Thine the glory.
Revive us again.



who needs *REVIVAL?*

In today's time of spiritual decline and societal unrest, much like the "perilous times" described by Paul in 2 Timothy 3:1, the question arises: Who truly needs revival? Revival refers to a rekindling of spiritual vitality, a renewal of faith, and a return to God. It can also involve those who have never received the gospel, resulting in personal transformation and a changed life. Whether within or outside the church, revival—a spiritual awakening, renewal, and reformation—is needed.

Psalm 85 serves as a foundation for revival, warning against returning to our "folly." The Psalmist captures the cry for God's restoring hand: "Will You not revive us again?" (Psalm 85:6 NKJV). If we avoid returning to folly, we will not need to seek awakening or reformation; but when we stray, we must cry out for God's revival.

A Cry for Restoration

Psalm 85 begins with a reflection on God's past mercies: "You, Lord, showed favor to your land; you restored the fortunes of Jacob. You forgave the iniquity of your people and covered all their sins" (Psalm 85:1–2 NIV). These words show that the need for revival is not new—God's people have often needed restoration after drifting away. The Psalmist recalls a time when God's grace was poured out, and he longed for that renewal.

So, who needs revival? The "people of God" who were "once not a people of God" (1 Peter 2:10) and those who "knew God but changed his glory" for man's (Romans 1:21–23). Those who have become complacent or distracted, and those who have never tasted God's goodness (Psalm 34:8). The church and sinners need revival. Individual believers need revival when their hearts grow cold, and their

pursuit of God fades. When we do not know God, we need to know him.

Signs of Spiritual Decline

Revival begins with recognizing spiritual decline. Psalm 85:4–5 says, “Restore us again, God our Savior, and put away your displeasure toward us. Will you be angry with us forever?” These verses show that God’s people had strayed, and his displeasure was evident. When we feel distant from God, when prayer becomes dry, and when zeal for righteousness wanes, we are in spiritual decline.

Revival becomes necessary when believers lose their passion for God and become indifferent to his mission. When sin is tolerated and holiness is ignored, it indicates that hearts need to be reignited. Spiritual stagnation creeps in quietly through compromise, busyness, and the demands of life. In these moments, we must cry, “Restore us again, God our Savior.”

The Path to Revival

One of the most powerful verses in Psalm 85 is verse 6: “Will you not revive us again, that your people may rejoice in you?” This verse acknowledges the need for revival and reveals its purpose: joy in God. True revival is not about outward religious activities or emotional experiences; it is an internal transformation that brings joy and peace in God’s presence. Both believers and sinners need this joy, as Jesus said, “. . . that they may have My joy fulfilled in themselves” (John 17:13

NKJV). Joy is a sign that revival has come.

Psalm 85 offers a path to revival:

1. **Confession and repentance:** Acknowledge our spiritual decline.
2. **Seeking God's presence:** Turn back to God, following Jesus.
3. **Embracing God's promises:** Live out the truth that “springs out of the earth as righteousness looks down from heaven” (Psalm 85:11 NKJV).

Conclusion: A Universal Need

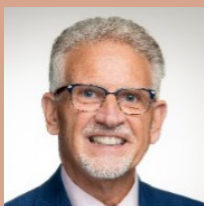
Revival is needed by both the unbelievers and believers who have returned to their “folly.” Psalm 85 reminds us that no matter how far we drift, God desires to restore us so that we may find joy in him once again.

So, who needs revival? If you have returned to folly, revival is necessary. If you have never encountered Jesus in a life-changing way, revival is essential. Now you decide: Do you need revival?

For continued reading you might consider:

1. *Why Revival Tarries*, Leonard Ravenhill
2. *The Revival We Need*, Oswald J. Smith
3. *Jonathan Edwards on Revival*, Jonathan Edwards

Use the QR code to access a Leader’s Discussion Guide for this article and others Bishop Gillum has written, or you can access it by clicking the following link: <https://www.flcogop.org/bishop-gillum-articles/>



BISHOP SCOTT GILLUM | FLORIDA STATE BISHOP

Bishop Scott Gillum has served in full-time ministry in many capacities for 44 years. He is the current chairman of the International Assembly Finance and Stewardship Committee of the Church of God of Prophecy. His appointed ministry calling has taken him to North Carolina, Kansas, California, Kentucky, Texas, and Florida. Bishop Gillum’s passion is to care for and equip pastors to equip leaders for life. He and his wife, Brenda, currently reside in Clermont, Florida, where they serve as pastors to pastors (Florida State Bishop). They have two adult children and two grandchildren.



The Greatest *REVIVALS*: When Were They?

There is no doubt that the First Great Awakening, which occurred between the 1730s and the 1770s, revitalized the Christian experience in Germany, England, Wales, Scotland, and the American colonies. The heart of this great revival began with the Pietists, who were seeking spiritual renewal as a reaction to the inflexibility in the latter Reformation and the formal assent to doctrinal truth set forth by scholars. To the Pietists, the Christian life was not about membership in state churches, but more about a personal relationship to Jesus Christ. They believed that Christianity began with individuals, and they ushered in the Great Awakening by their insistence that personal faith would create intimate fellowships for those who sought and found a living faith in God.¹ Beginning with the Moravians, Methodists, Presbyterians, and Baptists, this revival was articulated by Gilbert Tennent, Jonathan Edwards, George Whitefield, and later John Wesley.² The best description of such a momentous renewal is that it is identifiable by the large geography of the revival and its tendency to call so many people to a spiritual awakening.

A few years later, as the First Great Awakening faded from memory and the attention of churches, evangelists were raised up by God such as Charles G. Finney, James McGready, Barton Stone, as well as pastors Lyman Beecher and D. L. Moody. This revival fever and the subsequent renewal it brought was later called the Second Great Awakening, occurring from 1795 to 1840.³ This revival was perpetuated throughout the states and territories of the United States of America by such events like Frontier Camp Revivals, Methodist Camp Meetings, and Holiness Camp Meetings. While this movement eventually ended up dramatically increasing church attendance, it is most notable for raising the popularity of social movements like the abolition

movement, Prohibition, the civil rights movement, and women's suffrage. Unlike its predecessor, this awakening impacted communities, culture, and politics. The Second Great Awakening was known as "the Great Revival" and is considered by many as the birth of modern evangelical Christianity.

The Holiness revivals had not faded from the scene until the next momentous revival called "the Pentecostal Movement" broke through with remarkable and wondrous manifestations from the East Coast to the West Coast of the United States. But unlike the geographic isolation of previous movements to Western Europe and North America, this newly ignited revival, by the turn of the 20th century, was sweeping around the world to places like Finland, Korea, India, Chile, and Africa.⁴ Beginning with a hunger for "power manifestations" and "sanctification," these movements were unstoppable in their spiritual ramifications. No longer dominated by Baptists and Methodists, this great revival picked up the term "Pentecostal fire" that knew no bounds of gender or ethnicity. Names like Phoebe Palmer, Andrew Murray, John G. Lake, Charles Fox Parham, William Howard Durham, Gaston B. Cashwell, William Seymour, Minnie Abrams, Pandita Ramabai, and A. J. Tomlinson are synonymous with this spiritual revival.

As the notoriety and controversy of the Pentecostal revival began to subside in the middle of the 20th century, there arose another spiritual renewal from an unlikely source. An Episcopal priest named Dennis Bennett shared his personal experience of being baptized with the Holy Spirit and the subsequent manifestation of spiritual gifts. This was followed by this same phenomenon happening in Van Nuys, California,

in a Presbyterian church, and in Lafayette, Louisiana, in a Roman Catholic parish. At the same time, an evangelist and faith healer named Kathryn Kuhlman became prominent in this new movement that was now being called the “Charismatic Renewal.” Evangelist and Faith Healer Oral Roberts later embraced this movement and, in the 1960s through the 1980s, the Charismatic movement increased throughout the world.⁵ While it was often questioned for its theological differences from the earlier Pentecostal movement, it did bring a great revival and transformational effect on worship that brought vibrant praise, expressive forms of public prayer, and spontaneous manifestations of the Spirit not often seen before in other revivals.

There is something significant to the history of when and where great revivals have occurred since the Great Reformation. These revivals occur when people are hungry for God, whether that hunger is directed toward piety in Jesus Christ or centered on spiritual renewal through the indwelling of the Holy Spirit. Walter J. Hollenweger has done a tremendous service to us who desire to understand the significance of revival. He encourages us to recognize when this happens in the lives of people and in churches regardless of their race, ethnicity, gender, or even what part of the globe such revivals happen to take place. He writes about the stupendous growth of Pentecostals, Charismatics, and even independent Neo-Pentecostals and Neo-Charismatics that include Baptists, Lutherans, Presbyterians, Roman Catholics, and a myriad of other denominations. He addresses the new revivals and splintering of congregations to point out the failed process of communication between existing congregations and newer movements. He attributes great revivals to some remarkable similarities that are missed by ministers and their churches in their quest to defend their ecclesiastical turf. These amazing revivals happen when new styles of spirituality and worship

are found helpful to believers, when new converts are reached through methodologies not utilized by existing congregations, and when church growth is motivated by a believer’s spiritual growth. He finally acknowledges that we make unholy and unnecessary comparisons with movements of the past and with today’s spiritual renewals.⁶

The overwhelming question that must be answered among us pertains to the present effects of a revival and the lasting effects of revival. The Second Great Awakening and the Pentecostal movement left nations, communities, businesses, schools, churches, and individuals changed in their personal spiritual lives and in their public interactions with others, especially unbelievers. When great revivals happen, they are transformational, and they will always make a difference in the lives they have touched. This is pointed out by a notation in Willis Hoover’s book about the Chilean revival. He writes,

There are several men in various parts of Chile who are presently leading congregations. In the past they were felons and fearsome men because of their crimes. There are many happy homes, and reunited families. Many men of trade, a public burden in the past, are now useful and productive to the state. Their transformation is owed to the Pentecostal church. They are men of all kinds . . . women of trust . . . and the church is looked upon to supply the demand for good workers.⁷

This is only one nation impacted by revival. Our desire today should be to have revivals that do more than keep our congregates busy and in church services every night; they should produce lives changed by the power of the Holy Spirit who can, in turn, help them influence their communities.



BISHOP WALLACE PRATT, DMIN | IOU AND NAVAJO NATION REGIONAL BISHOP

Dr. Wallace Pratt is the regional bishop for the Church of God of Prophecy in the COGOP IOU Navajo Nation region. He was born into a Church of God of Prophecy family and has been a Christian and a member of the Church from an early age. He serves the Lord and the Church as an administrator, teacher, evangelist, and a pastor to the pastors in his region. He is married to Judy Pratt and has two daughters and five grandchildren.

1. Bruce L Shelley, *Church History in Plain Language* (Nashville, TN: Thomas Nelson Publishers, 2008), 325–326.
2. Christiane Leigh Heyrman, “The First Great Awakening,” *Divining America*, TeacherServe®, National Humanities Center, accessed October 15, 2024, <https://nationalhumanitiescenter.org/tserve/eighteen/ekeyinfo/grawaken.htm>.
3. Randal Rust, “The Second Great Awakening,” R. Squared Communications, American History Central, 2023, accessed October 15, 2024, <https://www.americanhistorycentral.com/entries/second-great-awakening/>.
4. Allan Anderson, *Spreading Fires: The Missionary Nature of Early Pentecostalism* (Maryknoll, NY: Orbis Books, 2007), 18–24.
5. Mark Waite, “Where Did the Charismatic Movement Start,” *Christian.net*, accessed October 15, 2024, <https://christian.net/theology-and-spirituality/where-did-the-charismatic-movement-start/>.
6. Walter Hollenweger, *Pentecostalism: Origins and Developments Worldwide* (Grand Rapids, MI: Baker Academic, 1997), 362–363.
7. Willis Collins Hoover and Mario G. Hoover, *History of the Pentecostal Revival in Chile* (Santiago, Chile: Imprenta Eben-Ezer, 2000), 168.



HERITAGE MINISTRIES

REVIVAL: BACK TO PENTECOST



As we pray for revival, my mind returns to the early days of our movement and how God began to revive the hearts of a group of believers to seek him and to be his church. We listen to the words from A. J. Tomlinson that are recorded in *The Last Great Conflict*. Bishop Tomlinson speaks to us through his writing of a call to come back to Pentecost. He shares of how the Holy Spirit was poured out on the 120 on the day of Pentecost which set into motion God's plan that would continue until this plan was fully accomplished.

It was a tremendous outpouring, and it shook the whole city of Jerusalem. Three thousand people were added to the body of believers on that day. Following this was another great ingathering of souls when five thousand men plus women and children were added to the body of believers. These believers "continued steadfastly in the apostles' doctrine and fellowship" (Acts 2:42).

Though these who were added were from various backgrounds, opinions, and possibly traditions, the power of Pentecost completely changed their hearts and minds and brought them to a unity of faith and an urgency of sharing the gospel. They became a group of believers who were one in Spirit and one in doctrine.

In our movement's history, a group of believers gathered in the mountains of North Carolina, where their prayer and fervent intent was to return to being the New Testament Church. They desired to know what it meant to be the Church of God as it is presented in the New Testament. Out of this desire to be one in Spirit and one in doctrine, they too experienced a great outpouring of the Holy Spirit upon them.

A. J. Tomlinson, having a desire to see a revival of souls being saved, would write these words as recorded in *The Last Great Conflict*:

. . . [W]e are some distance from the fullness of Pentecost, even though we are sure of the infilling and indwelling of the Holy Spirit. We really have the evidence of the baptism with the Holy Ghost, and there is no doubt of that part of Pentecost, but we must admit that the conversion of three thousand and

five thousand under one sermon by a Peter is lacking yet. Also, we have not attained to unity in doctrine, neither are we perfect yet in fellowship. And as to the spread of this glorious gospel to the ends of the world, to say the least about it, we have a service before us of great magnitude.

The people are settling down content without the cloven tongues like as of fire sitting upon each of them. Multitudes of them are declaring that we can never reach the unity or oneness of doctrine, and thus are making no effort to teach unity or bring it about. Still others are glorying over a revival where twenty or thirty are converted in a two or three weeks meeting, and perfectly content without reaching forth and contending for the three or five thousand under one sermon.

There may be a very few who have the interest of souls, and the spread of our Lord's gospel into all the world in this generation, so on their hearts that they are groaning and crying and giving the Lord no rest till they get back to Pentecost with all it means, but do we have any who are willing and able to make the sacrifice and ventures that it will take to reach the fullness of Pentecost?

Many are losing out and going back entirely. . . . Their first love and fervency fades away, and they soon fall back into their former rank, and are lost to view from Pentecostal circles. Once looked upon as leaders, but will soon be forgotten, and their places will be filled with others whom God can trust. Beloved, we are facing a stupendous problem. . . . It is either go back to Pentecost in its fullness . . . or fade as a leaf, and wither and finally lose our hold on the vine (Jesus),

and be blown away by the first wind of autumn, or the first wind of the great storm of tribulation that will soon burst forth with tremendous fury upon this generation of idolatry, pleasure and wickedness.

We have something more to do. . . . You dare not tarry on the threshold; you must either push on inside or be roughly thrust backward. But the people are satisfied without the "tongues like as of fire" sitting on each of them. They are satisfied and contented without the unity of faith and one doctrine for all. They are satisfied without the three and five thousand converts under one sermon. Satisfied without this gospel going to all the world for a witness in our day. The undertaking is too great. . . .¹

We have a great work to do. We have come quite a long way, and yet there is a great way ahead of us to go. We must, as Bishop Tomlinson stated, "get back to Pentecost in its fulness." Have we, too, become contented at where we are, or do we desire more? Has our fervency faded away? Has the passion of our own personal Pentecost become just a moment in the rear view mirror of our life.

Let us come back to Pentecost in its fulness. Let us surrender to the power of the Holy Spirit at work in our lives. And then, when the Spirit of Pentecost is upon us, a great revival is inevitable. A great revival will erupt as God's Spirit moves on his people and they respond in obedience.

May the fire of Pentecost once again fall on us and consume us as we reconcile the world to Christ through the power of the Holy Spirit.



BISHOP TODD D. BAGLEY

HERITAGE MINISTRIES COORDINATOR AND FINANCE & ADMINISTRATION EXECUTIVE ASSISTANT

Todd Bagley is the executive administrative assistant for the Finance and Administration department at the International Offices. Both he and his wife, LaJuanna, grew up in ministry families and are former missionaries to Germany. They have two children, Emilei and Ethan.

1. A. J. Tomlinson, *The Last Great Conflict*, 2nd ed. (Cleveland, TN: White Wing Publishing House and Press, 1984), 114–122.



REVIVAL

AT ANY PRICE

MESSAGE BY FIELD SECRETARY
BISHOP HARPER HUNTER
DURING THE 81ST ASSEMBLY

“Wilt thou not revive us again: that thy people may rejoice in thee?” (Psalm 85:6).

Habakkuk prayed, “O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy” (Habakkuk 3: 2).

I’m here to tell you tonight, it’s do or die! It’s revival for survival; it is revival or perish! We’ve got to have an old-time, Holy Ghost revival.

One pastor put up a sign at his church that said, “This church will either have a revival or a funeral!” I’d rather have a revival, how about you?

What is revival? What is evangelism? To revive is to bring back to health and vigor, to flourish again, to come back

to use or attention, to bring back to life or consciousness. “Revival and evangelism,” Paul Reese said, “although closely linked, are not to be confounded. Revival is an experience in the Church; evangelism is an expression of the Church.”

You have evangelism at a church because you are revived. If you are as dead as a wedge and cold as a frog, you cannot have an evangelistic outreach. An older man was talking to a younger minister who wanted to know how to get a crowd. He said, “Young man, get on fire for God and the people will come out to watch you burn!”

I’m not against a plan of witnessing, but sinners can read in your eyes whether you’re serious or not. And if you’re not serious about it, you might as well not go. But you can be serious about it!

Revival is the renewal of the first love of Christians, resulting in the conversion of sinners to God.

Evangelism is a soul-winning expression of a revived church. No wonder the early church had an outreach. They had it on the inside first.

Revival is a returning to conscious life after unconsciousness. Revival keeps the church awake! If it wasn't for revival, we'd go to sleep on the job.

Evangelism is the heartbeat of the church. Revival is the paying of a price. Evangelism is the result of paying that price. Let us pray for REVIVAL AT ANY PRICE, for without revival we die! I believe that every day without revival is dangerous!

Years ago, I attended a prayer meeting in this city at the home of J. R. Kinser. Our son, Harold, was in a revival at the Wildwood Avenue local church. Sister Lillie Duggar was there that day, and I heard her say, "We need revival to save our own souls."

For years I quoted Sister Duggar: "We need revival to save our own souls." Then on November 24, 1980, I was going along in my car all by myself, and it just came to my mind, "I need revival to save MY soul!"

Revival must be given priority! We cannot expect revival if it's on the backburner, if all the other things get all the emphasis and all the attention. I think it's time to put revival on the front burner. Suppose that we don't have revival and someone near and dear to us dies lost! The middle letter in the word REVIVAL is the letter "I." The way to have a revival is to pray, "Lord, send a revival, and let it begin in me." I wonder how many of us here tonight would pray that prayer.

When we get revived, sinners will get saved, for the Bible says, "... as soon as Zion travailed, she brought forth her children" (Isaiah 66:8).

It's time for Christians to be grieved about the sins of others. It's time for us to hold them up in prayer, lifting them up to God, being in an agony for their souls. It doesn't make any difference whether they are friends, enemies, relatives, or whoever. We must get into an agony for individuals, asking God to save them, "God, whatever the cost, bring them to you!" I had rather see people lose an arm or a leg than to lose their soul.

A Holy Ghost revival is needed. A Holy Ghost revival will help the ministers, for in times of revival, ministers have a new love for souls. When God visits his people, the hearts of ministers are greatly burdened for the unsaved. They forget their desire and ambition to preach great sermons; they forget their ambition for fame; they long for one thing greatly and that is to see men brought to Jesus Christ and get saved.

In times of revival, ministers get a new love for and a new faith in God's Word. Gone will be doubts; gone will be criticisms of the Bible as they go to preaching the Bible and the Bible only. Paul said, "For I determined not to know anything among you, save Jesus Christ, and him crucified" (1 Corinthians 2:2).

Revival makes ministers who are loose in their doctrines orthodox. It has been said a genuine, wide-sweeping revival would do more to get our ministers and theological professors right in their doctrine than all the heresy trials that ever were instituted.

Holy Ghost revival will bring ministers into new liberty! Patrick Henry, fired with passionate devotion for his people, spoke at the Virginia Convention, March 23, 1775, saying, "Is life so dear or peace so sweet as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take; but as for me, give me liberty or give me death!"

Perhaps we should change those words to read: "Is life's span so dear and are home comforts so engrossing as to be purchased with my unfaithfulness and dry-eyed prayerlessness? At the final bar of God, shall the perishing millions accuse me of materialism coated with a few verses of scripture? Forbid it, Almighty God! I know not what course others may take; but as for me, give me liberty (revival) in my soul and in my church—or give me death!" I believe in revival, and I do not believe any price is too high.

In times of revival, Christians come out from the world and live separated lives! . . .

In times of revival, Christians get a new spirit of prayer! Prayer meetings are no longer a mere duty, but they become the necessity of a hungry, persistent heart. Private prayer is heard day and night. People no longer ask, "Does God answer prayer?" They know he answers prayer. So, they bombard the throne of grace night and day.

In times of revival, Christians go to work for lost souls. They do not go to meetings simply to enjoy themselves and to get blessed. They go to meetings to watch for souls and to bring them to Christ. They talk to men on the streets and in the stores and in their homes. They talk about the Cross of Christ; they talk about salvation; they talk about heaven and hell.

These become the subjects of conversation. Politics and weather and Easter bonnets and the latest novels are forgotten, for the things of God occupy the whole horizon of their thoughts.

In times of revival, Christians have new joy in the Lord Jesus Christ. Can you stand some joy at your local church? "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart" (Acts 2:46).

Jesus said, “These things have I spoken unto you, that my joy might remain in you, and that your joy might be full” (John 15:11): Real revival refreshes God’s people. It is a time of great rejoicing.

I offer three things in relation to the price of revival. The first is soul travail. “Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut the womb? saith thy God” (Isaiah 66:7–9).

Travail speaks of intense suffering. We like to feast with the Lord in Simon’s house, so to speak, but we don’t care much about going with him to Gethsemane. But, if we suffer with him, we shall also reign with him.

Paul wrote to the Galatians: “My little children, of whom I travail in birth again until Christ be formed in you” (Galatians 4:19).

Moses was a prime example of a man with soul-travail. Israel had grievously sinned, and it put that leader upon his face before God. Talking to God, he said, “Yet now, if thou wilt forgive their sin—[Scholars tell us this dash represents an unfinished utterance; we’ll never know the words in this life.]; and if not, blot me, I pray thee, out of thy book which thou hast written” (Exodus 32:31–32).

A worldling will not pray that kind of prayer. A man that’s for hire will not pray that kind of a prayer. If we are going to move the Church of God, we must have our hearts in it. A person may work for a certain company and hate every day he punches the time clock. He may wish he worked for another company and get by, but when it comes to working in the Church of God, one has to have his heart in it if he is going to be a success for God.

Jeremiah was known as the weeping prophet and he said, “Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!” (Jeremiah 9:1).

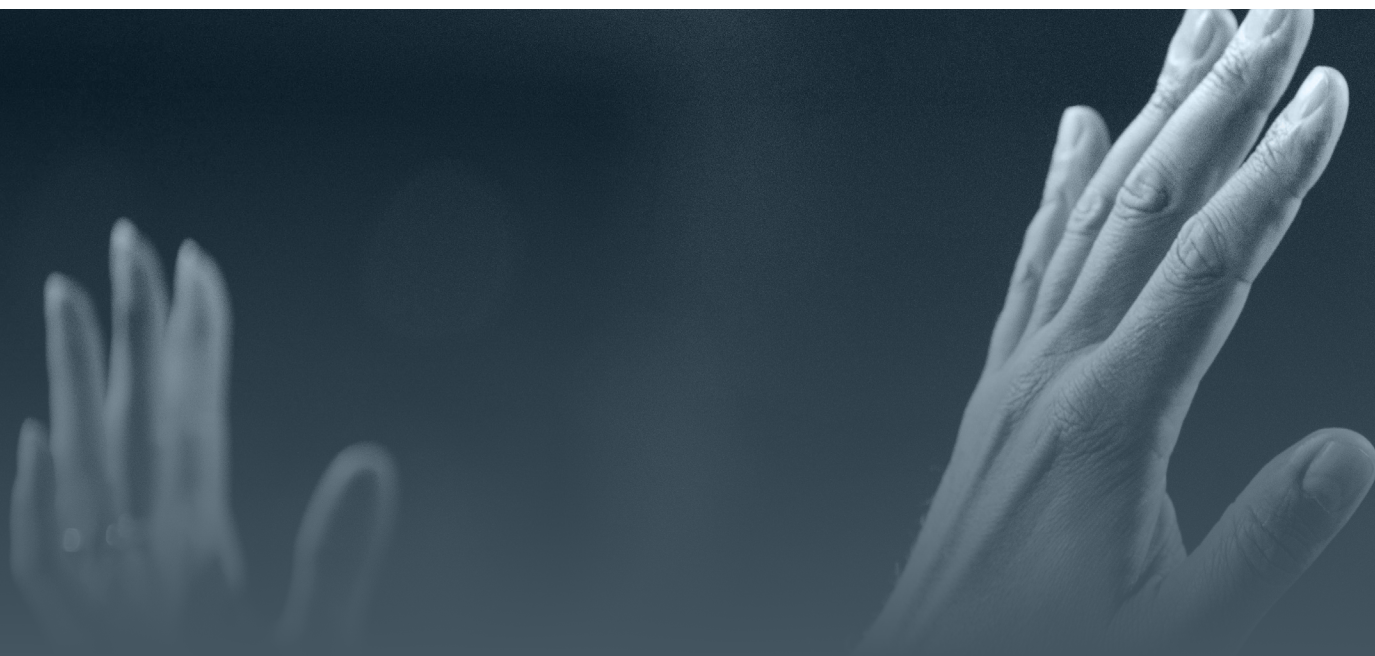
Somebody who was supposed to be a leader in the church, talking about some people, said, “They look as good going as they do coming.” It doesn’t look that way to one whose heart is in it. Every Christian needs to win somebody to God. If he goes out there and sweats blood for somebody, he will not want somebody coming along beating them up and crippling them. But the person who is always tending somebody else’s sheep, people that he did not travail for, might not have that feeling for them.

Paul wrote, “I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh” (Romans 9:1–3).

The Holy Ghost is not impressed with how deep the carpet is on the floor. He is not impressed with how high the steeple is on the church. What impresses the Holy Ghost is the birth rate along the altar rail.

The revival that God is fixing to give is not going to start in the theatre; it is going to start within us. You and I need to go through the same process of conviction, repentance, and reformation that we expect the sinner to go through. If you sit around in your local church crossed up, fouled up, not speaking to one another, you can wait until you die for busloads to start bursting in your church door, and it will never happen. With such a spirit, members will have to fill the altar before the sinners will.

Travail, agony and tears are the things that I offer as the price of revival. Any one soul is worth an all-night’s prayer meeting. It doesn’t take a lot of compassion to have a business



conference and turn somebody out of the church. If that soul was worth travelling for once, that soul is worth travelling for again. Sometimes we give up too soon.

Paul, a man of tears, knew that after his departure grievous wolves would enter in among the flock. "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:30). To these people he said, "Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears" (v. 31). There are not enough tears in God's church right now.

We expect the sinner to get broken up, but too many times he could point his finger right back at you and me and say, "Christian, you need to get broken up. I've never seen you broken up; I've never seen you shedding tears." We like the joy side of our religion. It is wonderful to feel the blessings of God. But a prime time to shout is when somebody comes up from the altar with that burden of sin lifted off his heart, with the glory of God shining on his countenance, having been changed from darkness to light, from the power of Satan to the power of God. That's a good time to rejoice in the Lord.

Now God is sovereign; he can send a shower anytime he wants to do so. But a prime time is when the angels in heaven are rejoicing, for us to rejoice down here.

We are going to have to be a soul-winning church. If no more children were being born into the world, this thing could soon be turned over to the hoot owls, because everybody would die off. What keeps the race going is children being born, and that's what your local church needs. At Peerless Road here in Cleveland we have some over 400 members. Why could we not have 4,000 members in this city? God could bless . . . , with people rejoicing and praising God in an old-time Holy Ghost revival sent down from heaven.

God has not given up on this world. God's answer is revival. He said he would pour out his Spirit upon all flesh.

Everybody is not going to be saved. I wish everybody was!

We cannot have a revival without prayer. The Psalmist said, "My tears have been my meat day and night, while they continually say unto me, Where is thy God?" (Psalm 42:3). I don't want the world to mock us; I want to be on fire for God. I want to be revived; I refuse to die. God's answer is revival.

God has never left his people without a proper plan. There was the ark for Noah's day. There is an outpouring of the Spirit for our day. Now you can call the ark a schooner, a ship—whatever you want to call it—but whoever was not on there was not saved. You can call this a spiritual revolution, a great awakening, revival, or whatever you want to, but that's the way God's going to have the church ready for the coming of the King—by revival. The King is not coming after a bride that's not revived not happy. Right now, "joy" is something with which you do dishes, but the Book says, "Therefore with joy shall ye draw water out of the wells of salvation" (Isaiah 12:3).

Evangelism's greatest day is just ahead! The greatest days for the Church of God are just ahead! God is fixing to do something like you have never seen in all of your life—an outpouring of the Spirit of God!

It will not be you or me that will save the church. The Holy Ghost will save the church. The ark is what saved Noah. He worked on it a long time, but the ark was his salvation. It is revival or perish, just like it was the ark or perish!

I would that every man, woman, boy and girl in this world would clean up so God could fill them all with the Holy Ghost. The Holy Ghost will not dwell in an unclean temple. You can't say "Glory" loud enough and long enough to get the Holy Ghost to come in if you're rotten inside. He reserves the right to know when the vessel is clean and pure and ready for him to move in. I'm wondering tonight, Am I speaking to people who want to be revived! Oh God, I want to see revival?

The way to have a **REVIVAL**
is to pray, "Lord, send a revival,
and let it begin in me."



“IN-PERSON” *REVIVAL*

As a minister, a question appears in our monthly report: “Is your church experiencing revival?” What is revival? I can say revival is not a series of services that last more than a week or a good Holy Spirit “jump and shout” that leaves you walking on clouds. The Greek word in the Bible for revival means renewal or reviving—a resuscitation of life back into something. Therefore, my “in-person” revival experience did not come when everything was a bed of roses, but rather, it came with an encounter with Elohim, who poured life into a dry, thirsty soul in danger of being withered away. When the hot sun beats its unrelenting heat, and your leaves droop and turn brown, only your roots will determine if there will be any hope of revival.

While I have felt revival come many times throughout my life, on one occasion, I experienced a profound transformation that, beyond a shadow of a doubt, was life-transforming and life-giving. This instance was like God imparting to me an “in-person” revival. It was early in my ministry as an associate pastor. My senior pastor was removed abruptly on a Saturday because of several failures. The following day, the state

bishop and I were to have a regular Sunday service and a business conference after the evening service to plan the journey forward. Devastated, I summoned the strength to answer questions and reassure everyone that God was still in control. Going through that service, I felt the weight of heaviness drain my joy and peace.

My family returned home after service to find our answering machine blinking. The first message was from my father, giving me the news that my grandmother had passed away that morning. I could hear the pain in my father’s voice as he mourned the loss of his mother, and it stabbed at my own heart. The second message was from my mother. Her voice was that of desperation; my father had turned pale, unable to catch his breath and get off the sofa. She needed help. My parents lived in a rural area 25 miles from me. I knew I could get there faster than an ambulance. Grabbing my keys, I flew out of the house. I only remember pleading with God for help and asking him how much more could go wrong. Arriving, I carried my father to my vehicle. With Dad in the back, my mother and I tore down the country roads, making our way

to the emergency room. Rushing into that ER, I held my father's hand as we were rushed into a room. The doctors quickly recognized the signs of a collapsed lung and the urgency of the situation. I never got a chance to put gloves, a mask, or a gown on before they inserted a tube in my father's side. Almost instantly, his breathing improved, his color returned, and signs of life returned.

I left that room, assured by medical staff that there would be much testing and follow-up procedures, but my father would be moved to a regular room within a few hours. Glancing at my watch, I had enough time to return to church and prepare for service. I was in charge of worship and needed to attend the business meeting following the service. The call of duty pulled me out of my current pain, grief, and sorrow, if only temporarily. I don't remember much of that night, what songs we sang, only the overwhelming sense of dread and despair.

Realizing that I had not eaten all day, we went out to eat with some of the members. My toddler son came running towards me at the restaurant where I had just sat down and tripped and fell head-first into the bench seat of the booth. Immediately, blood poured down his face, and it was back to the emergency room where I had just been a few hours prior. Three stitches later, after checking on my father, we were back home, and the reality of the day flooded over my soul. It seemed as if I was drowning in a stormy sea, grasping for anything to hang onto. I reached for my Bible, hoping to find some scripture to quote or cling to. I flipped the cover open, and the

pages opened to a passage I had read many times. I felt drawn to these words: "My grace is sufficient for thee . . ." (2 Corinthians 12:9). It was as if God pulled me into a special room, and standing before me, he spoke as a Father giving instructions. He was saying:

Even if you are scared or feel alone, even if you have lost your peace and joy, even if you are mourning or feel you are going under, my grace is enough—enough to carry you through and give you hope when you see none. My grace can take you out of your deepest pain and transport you into my arms. There is nothing that can overpower, override, or overcome my grace. It is sufficient. It is complete. It cannot be stopped.

Just like the breath of life that entered my father's body just hours before, I felt revival! My dry and withering soul burst into bloom and exploded into color, reflecting the vibrance of God's grace poured out on us. That night, it transformed me. I knew that God's grace would see me through whatever might happen. I cannot find enough words to express the revival I continually feel from that instance. It has comforted, buffered, and sustained me on so many occasions. Revival is the experience of God pouring something so powerful into your soul that it changes not just me but all those around me who hear my story or benefit from it. I believe revival comes from an "in-person" encounter that cannot be contained—one that overflows, sparking its renewal and reviving the breath of life to those around us. Revive us again, oh Lord!



REVEREND MICHAEL LUTHLE | INFORMATION TECHNOLOGY DIRECTOR

Michael Luithle was born and raised in North Dakota, USA. He has been a youth pastor, state youth leader, and lead pastor before starting work in the Church of God of Prophecy International Offices. He currently serves as the Director of Information Technology and Digital Media Services. Michael has been married to his wife, Monica, for 29 years and has three sons. His passion is serving in youth ministries and camps, while "reconciling the world to Christ through the power of the Holy Spirit."



REVIVAL IN AFRICA

In Africa, there is an avalanche of the outpouring of the Holy Ghost, who is the chief revivalist himself. He sets the churches in Africa on fire, and we are privileged receivers of this incomparable, heavenly commodity. Like Peter affirmed candidly, we are undoubtedly living eyewitnesses of his majesty. Presiding Bishop Tim Coalter recently admonished the church to “guard against being Pentecostal in theology and not in practice.” This is a wake-up call to authentic, biblical Christianity.

“Surely the LORD is in this place; and I knew it not,” Jacob asserted (Genesis 28:16). This “error” of Jacob—not properly discerning the insignia of divine presence—must not be repeated by the brethren. God is happening big-time in Africa, and we know this for a fact! It will be as preposterous as it will be treacherous to turn a blind eye to this reality or to claim otherwise.

Nicodemus was right on-point when he posited that “for no man can do these miracles that

thou doest, except God be with him” (John 3:2). God is the genesis and the executor of the miraculous witnessed on the African continent. We are just privileged eyewitnesses of this phenomenon. It needs to be accentuated that we are not just merely seeking for God’s hands for this beloved continent; we are passionately seeking for his face for a comprehensive, holy revolution within every square inch of this geographical location. We are bleeding and pleading incessantly for a holy conflagration to sweep through the continent. Like Paul said, “For this cause I bow my knees unto the Father of our Lord Jesus Christ” (Ephesians 3:14). In Africa, we must confess that prayer is as fervent as it is frequent. Prayer is as protracted as it is pragmatic. Prayer is not only persistent but passionate. Sequel to this, the testimonies birthed in Africa and from Africa are valid attestations of the multidimensional manifestation of God in answer to prayers.

Additionally, there is a heightened consciousness of God’s presence in our



services. The Word of God is gaining ascendancy and ever-increasing momentum. In COGOP Africa, the Bible is still considered holistically as the inspired Word of God. In spite of life-threatening situations by die-hard opponents of the faith, the gospel is still published unapologetically and spreading at an exponential rate. A thousand and one thanks to Bishop Hector Ortiz, whose efforts and inputs enabled the national bishops to obtain multiple degrees in theology, and our pulpit deliveries afterwards were upleveled from mere eclectic rhetoric to exegetical as well as theological apologetics. It was written of Christ that “God was with him” (Acts 10:38). Even so, God is in Africa! New converts from all walks of life are joining the church, all propelled by the Spirit of God. Numerous brethren have received, and more are still receiving, divergent Pentecostal experiences and fire in our services as they have gotten blanketed by the Holy Ghost. The COGOP in Africa is not just Pentecostal by label, but in deed—not just in words only, but in power. We are not just talking about God’s power but demonstrating and exhibiting it. We cannot be otherwise.

“Thy people shall be willing in the day of thy power” (Psalm 110:3). The zeal of the Lord is another astonishing phenomenon amongst the brethren in Africa. Not a few are spending their hard-earned resources and being literally spent themselves in promoting the propagation of the gospel within their spheres of influence. The brethren contribute their quota despite prevailing economic deterioration that has bedeviled the continent. We have observed that the brethren demonstrate their zeal for the church in multiple ways. For some, this zest is expressed in energetic and charismatic worship, while others prefer a more reserved and contemplative mode of worship. But you

need to experience COGOP Africa in worship! For others, it is expressed as an unsolicited devotion to serving others in the church; and yet for others, it is the daily devotion to constant studying and meditation on the Scriptures. Additionally, some give themselves selflessly to exhibiting numerous acts of kindness and generosity. More still, we observe others boldly sharing their testimonies and publicly declaring their faith unashamedly. These are brethren on fire for God. It is pertinent to say that we are not relenting on our efforts to keep on the firing line; the determination to reach out to every nation in Africa with the gospel and to build vibrant congregations is high.

“God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise” (Habakkuk 3:3).

When the late Bishop Sherman Allen, T. A. McCalla, and Henry Barclay ministered at different times in Africa, God came to the continent, as they were conduits of divinity in their own rights. Many thanks to Bishop Hubert Martin, Levi Clarke, and Bill Richard—who are retired now but refuse to be tired—for their consistent support. The revival we are experiencing today would not have been possible without their leadership and sacrifice.

It is a recurring desire of our hearts (collectively) at this opportune time in reconciling the world to Christ to be more for God, to have more of God, for God to have more of us, to do more for God, to commit more to God, to bring more to God, for God to have our entirety, and to possess more souls for God within our assigned space. May it be written of Africa that “God came.”



BISHOP ENIS JAMES KOLAWOLE | AFRICA GENERAL PRESBYTER

Bishop James Kolawole was born in Lagos, Nigeria, and joined the Church of God of Prophecy in 1986. He was appointed national bishop of Nigeria in 2000. He has served in Africa as a regional bishop, national bishop of Ghana, a member of the Africa Finance and Administrative Committee, interim national bishop of Eswatini, South Africa, Namibia, and Lesotho (with Bishop Nathaniel Botha). In 2022, he was selected by the International Presbytery and the International Assembly in a one-accord agreement as the general presbyter to Africa. Bishop Kolawole has degrees in theology and business administration earned at St. Augustine College, Nigeria; Federal Polytechnic, Ekiti State; and Gordon Conwell Theological Seminary. Bishop Kolawole is married to Ellen Kolawole, and they have four adult children.



A GRAND RE-UNION IN ALABAMA

BISHOP RICHARD RAMSEY, DMIN | ALABAMA STATE BISHOP



There was an air of expectancy in the sanctuary as the saints entered for the service. It had been announced with “re-UNITE” as its theme, and for good reason. Twenty-nine years ago, a terrible separation had occurred as Harvest Fellowship Church left the Church of God of Prophecy.

On September 29, the pastor stood at the doors of the church welcoming old and new friends. With every encounter, the healing of unity flowed over each person present. Though the atmosphere of the room was one of reverence, celebration soon erupted. The deep reverence was because of what we all could sense God was doing, and celebration because of what we were seeing unfold before our very eyes. In the narrative of this church’s story, and the COGOP’s part of the history, many would have thought the book ended, but grace and forgiveness had another chapter to write.

The service began with a couple of “toe-tapping” songs from the hymnal. People were singing, praising the Lord, and the sweet handshakes and hugs were abundant. Then the district team leader, Bishop J. Mark Williams, took the stage, opening the re-UNION with great enthusiasm. The area presbyter of West Alabama, Bishop DeWayne Smith, spoke next, and it was clear he was fighting back tears as he spoke so humbly about what the night meant. The pastors, Glenn and Doris Smith, took the stage to welcome the large crowd to their church. Their faces shone with the glory of the Lord and the sweet Spirit in their hearts. The worship team from Harvest Fellowship sang a wonderful mix of old and new songs. The congregation rejoiced throughout.

The area presbyter of East Alabama and long-time friend of the Smiths, Bishop Dr. Sylvester Smith, gave a great devotion about unity. The pastor of the COGOP congregation in Red Bay, Mark Barnett embraced the need for the churches in Red Bay to reach the lost.

He expressed gratitude for the opportunity to work alongside Harvest Fellowship.

The grandson of the pastor, Adam, and wife, Carlyn Pruitt, led an anointed prayer for the sermon that would follow. After a rousing song by Pastor Judy Lyles (Tarrant, Alabama) and Sister Pharr, the state bishop of Alabama ministered on “Pain in the Offering.” Bishop Dr. Richard Ramsey gave the example of how our praise is deepened when it is birthed out of pain:

Real praise that shakes hell’s foundations is the praise that comes out of the spirit of heaviness. It becomes a garment for the believer. We are clothed in the righteous garments of praise, even when the world around us is falling to fear, sin, and shame. We are armored with praise. We are protected by praise. We are encouraged by praise. And God hears that offering. He receives that offering. In some ways, we might reflect that our praise for the last 29 years has been birthed out of heaviness. Loss is pain. Separation is pain. But we have the promise of God, as given by the Psalmist: “Yea, though I walk through the valley of the shadow of death, I will fear no evil.” Remember restoration? “He restoreth my soul.”

Bishop Ramsey opened the doors of the church to Pastor Glenn and Doris Smith, and his licensure as bishop and her ordination licensure were reinstated. Then Pastor Glenn opened the doors of the church to those present who wanted to join. People came from all over the congregation and took the covenant of the church. Julie Whitten Riales and her family led a few great songs as the church gave the right hand of fellowship.

This was truly a re-UNION we will never forget. Restoration is a beautiful gift from God. Let’s welcome Harvest Fellowship to the Church of God of Prophecy—another great church under the *Multiply 2030* banner!



Appreciation

Become a Church with Impact! has been one of the most instrumental, church-changing, and important things in the ministry of our church here in Mississippi. I would like to acknowledge the Multiplication Network and my own father, Bishop Brian Sutton, on developing this course and for guiding me along this wonderful journey.

Preparation

Romans 12:2 (NIV) says, “Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will.” This scripture is a driving force for any ministry when considering whether they will take their church through this course. As a ministry leader, pastor, or person who desires to see the church follow the will of God, you must understand that the mind of the individuals and the corporate body of your church cannot and will not accomplish the will of God if they do not know the will of God. To do the will of God is to know the will of God, and then to be transformed—taken from where you are and molded into whom God would have you (individually and as a church) to be.

Become a Church with Impact! is designed so that you can take an objective, sobering, and honest look at where your local church is, discern the will of God for the future of your church, and together, as a church, create a plan for how to get there.

Before you embark on this endeavor, be prepared for the truth—the whole truth—to be presented to whomever is in the sessions. This can be difficult, but the price paid pales in comparison to the fruit that I believe will be produced in each church that dives into this course.

Implementation

There are several ways to begin this journey. You can do this course with your whole church, leadership team, or during a midweek meeting.

BECOME A CHURCH WITH IMPACT!



Certainly, this should be taken with input from those with different views and opinions. *Become a Church with Impact!* can be done online, through printed material, or in person under the direction of a leader or pastor.

Set aside a minimum of twelve weeks to go through the course so that you can take your time, process the information, and discuss it with the group. At times, *Become a Church with Impact!* can be quite heavy in material, wording, and even psychology. You will be looking at the health and history of your church before the future is discussed, and this can be a burdensome and tumultuous task if not carefully approached with the Holy Spirit's lead. It would be good to ensure that collaboration is welcome, while still protecting the individuals, past, and ministries of your church.

What I Learned

Throughout the sixteen weeks it took our church to go through *Become a Church with Impact!* on Wednesday nights, there were several things I learned. First, your church is a vessel of God. One of the main takeaways that I, and those who participated with me, learned is that God uses the church to accomplish his mission, and we should always be mission minded in everything that we do, from big decisions to little decisions. This mission from God varies and is specific to each local church.

Second, your churchgoers and leadership have much to contribute and offer. If you are the pastor of a church, chances are, you are there on assignment from God. Your members likely have been at the church longer than you and will be there still when you are gone. Perhaps through prayer and leadership, the

Lord will help all of you determine what his mission, vision, values, and purpose should be for your church. Simply put, understand that your mission may be to help your congregation discover what their calling is, with your direction, rather than how you can shape the future.

There are, however, some things to consider that I did not foresee, and perhaps, if your church does this course, you can avoid these pitfalls.

First, understand that the history and ministries of your church have all been led by individuals who love the Lord and love the church. People have contributed to bringing the church to where it is, and some of those contributors may be with you. Protect them. Ensure that no one takes blame for any pitfall or critical area, but that everyone contributes to the healing of the church.

Second, consider the ways that you can make this curriculum stick. There are plenty of words, ideas, and modules. Ensure that you focus on and repeat the things that you find most important.

The Lasting Effects

Though *Become a Church with Impact!* can be difficult at times, I believe that God has called his church to fulfill the Great Commission to go into the world! We do not measure success by our numbers, our membership, our money, or how great we are. We measure success based on following the will of God and on how we IMPACT the world around us! Consider transforming your local church through *Become a Church with Impact!*



PASTOR WILL SUTTON

ZION GROVE CHURCH OF GOD OF PROPHECY, SCOBEEY, MISSISSIPPI

Pastor Will Sutton was born in Chattanooga, Tennessee, and grew up in a pastoral family. He was saved at the 2002 COGOP International Assembly and called into ministry at Alabama's Camp Boothe in 2011. Pastor Sutton was ordained a COGOP minister in 2023. He holds a Bachelor of Human Environmental Sciences from the University of Alabama and is currently enrolled at Pentecostal Theological Seminary seeking a Master of Arts in Pastoral Counseling. Pastor Sutton serves the Lord and the people of Zion Grove COGOP in Scobey, Mississippi. He loves God, his church, his lovely wife Hannah, Alabama football, and playing music.

UKRAINE



UKRAINE



NEPAL



NEPAL



MADAGASCAR



MADAGASCAR



GLOBAL *REVIVAL* UPDATES

From my own experience, revival generates an awakening—either personally or within the context of church community. Revival commands an awareness of God's presence, his tender nearness, and his sovereign authority at work in our lives.

It is a joy to highlight some of the ongoing revivals throughout our fellowship globally and the impetus that has perhaps initiated each movement.

Ukraine (Wider Europe and the Middle East)

Early in the current military conflict, the local churches experienced a surge in attendance and conversions in their services. Within the crisis, people began to seek God and a relationship with him. One of our pastors testified concerning a particular Sunday morning when there were more than 200 additional people in attendance at church—a church where their normal attendance was much smaller. It was such a significant number of people that the pastor thought for a moment that they had come to the wrong address for some event. As he greeted people, he told them that a church service was scheduled. He was surprised when they all affirmed that they had come to attend the church service.

Over the past few months, there have been so many conversions and baptisms, so much so that the local churches celebrate baptisms almost weekly. As the war expanded, a new danger has emerged as bodies of water have been infiltrated with mines.

Our church in Nikopol recently held a water baptism. It was hard to find a place to conduct the baptism due to the number of mines along the nearby riverbank, so they traveled 30 kilometers away to a safer spot. Still, it is such a joyful testament because new people have accepted Jesus as their Savior and want to be baptized.

Our church in Yellow Water has also celebrated water baptismal services. Recently the whole church came for a Sunday morning service by the river, and 10 new people were baptized as a testimony of their conversion. It was a very blessed time.

Despite the difficult circumstances, the churches in Ukraine continue to do well. The church in Nikolaev had two water baptisms this summer. New people are always coming and accepting Jesus in their lives, even though the rockets are constantly flying over this city. Recently, they celebrated Thanksgiving Day, and the church was full of people, even though during the service they could hear explosions. God continues to protect people's lives.

As we gratefully celebrate all that God is doing in Ukraine, we continue to pray for extra protection and discernment over and in our pastors. Please continue to remember us in prayer.

Nepal (Asia, Australia, and Oceania)

Our National Bishop in Nepal is a natural mission outreach evangelist. He was blessed with a copy of the Jesus film with cultural considerations for his nation. He travels regularly throughout the mountain villages sharing the gospel of Christ and bringing people into an awareness of revival awakening. He shares that "these mountain people are so filled with hunger to hear the Word of God, that they make the effort to prepare the

way for their attendance" at one of his ministry crusades. Bishop Gopal reports,

We recently ministered in a village located in a remote place in the northwest hills of Nepal. To the north of it is the Ganesh Himal (Himalaya), and across the mountain lies Tibet. There are currently 100 houses with about 550 to 600 people who live in this village. Most of these people believe in and practice Buddhism. Most of the neighboring villages have churches preaching Christ, but so far, no one has dared to preach the gospel, nor do they even allow preachers to come visit. If any evangelist, preacher, or pastor comes to this village, the (Dalai) lama's priest, guru, or witchcraft doctor of every Buddhist religion will sit in a meeting saying that the visiting minister should be killed by being thrown into an open fire or thrown from the top of the hills.

Even in this village where such fearful and fanatical religions dominate, my father and mother and some church leaders went with fasting prayer and preached the gospel. After three consecutive efforts and prayers, seventeen people accepted the Lord Jesus at once. My father's own second elder sister's family also lives in that village. My father's sister called my father and said, "Oh my brother, don't come to this village! If you come, they will kill you!" But my father and mother said that even if they kill us while doing the Lord's work, we are willing to die for the Lord. In response, my dad and mom went to that village with a prayer. The result is seventeen new believers who are attending the Sunday worship service every Saturday, under the open sky.

Madagascar (Africa)

Finally, we travel to Madagascar where our brother from Nigeria, Pastor IseOlorunkanmi Matthews, is transitioning to begin a church plant in a new national work. The following is the report of a recent church service there: "Today, the congregation of our Madagascar church celebrated a wonderful day of worship as three new adults and four children joined the church for service."

Pastor IseOlorunkanmi expressed immense gratitude for the growth of the church, attributing this blessing to the faithful prayers and support of our community. The new members were warmly welcomed, and their presence brought a renewed sense of joy and fellowship among the congregation.

He emphasized the importance of nurturing these new relationships and integrating them into church activities. He highlighted that this growth is a testament to God's faithfulness and goodness. The church is committed to providing a supportive environment for all members, ensuring that both the adults and children feel connected and valued as part of the family of God.

Pastor IseOlorunkanmi Matthews is thankful for your continued prayers and support as he strives to fulfill God's mission in Madagascar.

Thank you for your support in the prayer surge for these three areas of work and other growing revival opportunities within our global network. Your prayers are making a difference around the world!



CATHY PAYNE, DMIN | GLOBAL MISSIONS COORDINATOR

A Year in Review

REVEREND JOY HENSLEY | INTERNATIONAL CHILDREN'S MINISTRIES DIRECTOR



For many years, the stated mission of International Children's Ministries was "to develop leaders who impact kids." Believing the Holy Spirit had called us to clarify our mission so that we are focused and intentional, in October 2023, I announced a revised mission statement for our ministry, "Developing leaders, discipling kids." This is a mission that is biblical and reflects

the command of Jesus. It reflects a challenge to bring our kids into a relationship—with God and others—to develop a lasting faith and join us in reconciling the world to Christ through the power of the Holy Spirit.

This mission is being fulfilled through a dedicated network of leaders who partner with us in providing quality and accessible training experiences and resources, producing relevant resources for local church ministry, and cultivating a community for support and encouragement. We praise God for all that has been accomplished this year through prayer, our network of committed leaders, and the generous giving of our donors and congregations.

IICM in Kawasoti, Nepal

February 6–8, 2024, International Children's Ministries conducted an International Institute of Children's Ministry for the nation of Nepal. Two hundred participants were expected to attend; however, by the conclusion of the training, 280 were in attendance with 260 receiving certificates of full participation. The training event was held at the Kawasoti Vision Church in Kawasoti, Nepal, and included three devotional sessions, 12 workshops, eight worship sessions, and a number of special music or dance presentations by participants. A small delegation from the nation India also participated.

We experienced two powerful prayer sessions during the Institute—one following a session on ministry calling and in response to an invitation to seek the Lord for his call on individuals' lives. The second prayer time was spontaneous and arose following the session on leading children to experience the baptism of the Holy Spirit. That evening, a number of participants testified to receiving the baptism of the Holy Spirit with the evidence of speaking in tongues.



NEPAL



NEPAL



NEPAL



Level II Certification Comes to North America

In March, Children's Ministries conducted our first Level II Certification cohort in North America. Although more than a thousand leaders had completed this training in Central and South America, a group from Tennessee were the very first to complete the training in the United States. Forty-three participants from 20 churches completed nine courses addressing leadership competencies specifically addressing and equipping children's ministers.

Train the Trainers in Honduras

In April, Children's Ministries brought our redeveloped Train the Trainers to Central America for the first time. Key leaders from throughout Honduras participated in an intense, full weekend of training. Train the Trainers includes five exhaustive training modules, as well as a practicum that requires each trainer to present a lesson from our 30-course trainers manual and receive evaluation from their peers. In addition to these trainings, additional breakouts and three worship services were held. The nation of Honduras has graduated thousands of children's ministry leaders through our Level I certification. This training will enable this team of visionary, passionate, and committed trainers to multiply themselves in even greater measure.

A New Day in Florida

Also in April, Children's Ministries hosted a one-day training intensive for the state of Florida. One hundred seventeen participants gathered in the Orlando area for a day of instruction and dialogue focusing on how to reach children, engage parents, and mobilize churches to impact this generation for Christ.

Nigerian Leadership Conference

In May, Children's Ministries partnered with the Church of God of Prophecy in Nigeria to present a four-day training institute to national leaders, pastors, and teachers. We offered a number of training sessions on ministry calling, discipleship, age-level instruction, and classroom management. Two hundred men and women participated in this training that culminated with a beautiful celebration featuring the Freedom's Gate (Lagos) Church children ministering in song, dance, and the Word.

This training not only equipped leaders from the Church of God of Prophecy, but a number of local school administrators and parachurch organizations joined for this training as well. National Children's Ministries Director Peter Ehiagator has established our work to be a trusted and competent leadership development resource, thereby having impact beyond our own local churches. Many came from an educational background, with some hearing and responding to the gospel message and the invitation to receive the baptism of the Holy Spirit for the first time.





NIGERIA



NIGERIA



ASSEMBLY FOR KIDS



LESLIE GREEN, DR. SHAUN MCKINLEY, REV. JOY HENSLEY

2024 Assembly for Kids—In the Wild!

The Assembly for Kids is always a great opportunity not only to minister to the children in our movement, but to model excellent ministry to children to those who attend and serve in children's ministry already. Before the week even begins, we always have visitors pop in to "check out" the kids' area for ideas and inspiration. This year was no different!

Our times of morning ministry happened each day during the Assembly where children had amazing encounters with Jesus. Children ages four to 12 participated in age-level ministry geared specifically towards them. We had what we consider the most diverse staff ministering to our kids each day. Not only did we have every age demographic serving, including teens, but people from many areas throughout the United States, the Caribbean, and Europe ministered daily to our kids. We were especially blessed by our worship team which consisted of a group of Spirit-led young adults from the Spanish Southeast Region. This year, for the first time ever, we also offered ministry to children in the Spanish language for the entirety of the morning ministry session. This was led by our Spanish-language training specialist, Abigahil Avila. With the help of her team, our Spanish-speaking children had ministry in their language and without the need for translation. It was a success!

Child evangelist, Theri Santos (Ecuador), led our evening ministry time each day. She ministered powerfully and creatively each night to the children about how they, too, are on mission in this world and are "world changers." We are thankful for Theri's heart and were so proud to have one of our own to minister with excellence to our children.

With Love and Appreciation—A Tribute to Bishop Dr. Shaun McKinley

Although we know that this ministry is God's and is accomplished with the power and help of the Holy Spirit, we would like to give honor and recognition to Bishop Dr. Shaun McKinley for stewarding this ministry so well during his appointment. There is no doubt many lives have been deeply touched and that this ministry has been elevated to new heights through his love and dedication. We know his heart and calling to children's ministry has not changed, although he is in a new role. While serving as the International Director of Children's Ministries, he demonstrated what it was to be a leader worth following. Not only did he work hard and accomplish so much, but he loved this ministry, and that was evident in the relationships he built, the sacrifices he made, and the people he gave opportunity to serve alongside of him.

With this said, International Children's Ministries would like to express gratitude from the bottom of our hearts to Bishop Dr. Shaun McKinley for his service and work these past six years. We are cheering him on in his new role and are so blessed to still have him as a friend and total support to this ministry. We love you!

Defining Moments in GRANDPARENTING

My husband and I had a wonderful awakening moment over eight years ago when we attended the Legacy Grandparenting Summit, a conference hosted by the Legacy Coalition to inspire, encourage, and challenge grandparents to fulfill their God-given calling in grandparenting.

We aimed to be godly role models for our family, supporting our children, cheering on our grandchildren, being actively involved in their lives, and babysitting often. We loved every moment!

Attending the conference highlighted an area where my husband and I could be more intentional with passing a legacy of faith. We committed to God that we would be intentional Christian grandparents. We are still learning and growing but have already seen marvelous fruit. We seek to live in a way that helps our grandchildren choose the correct path when they reach the fork roads.

God has allowed grandparents to shape and mold their grandchildren's lives through teachable moments and milestones, building solid relationships.

Milestone Events

Milestones are meaningful life events worth memorializing. These include the birth of grandchildren and their marriage. They also include spiritual events like baby dedication, salvation, baptism, and church membership. Other events include school transitions (e.g., middle school, high school, college, or trade school), getting a first job, engagement, marriage, buying their first car, and more. These events are moments when God can use you to speak the truth of his kingdom and offer loving guidance.

Grandparents can use each of these junctures to offer wisdom through their experience in life and, more importantly, their history with God. Here are some things you could say or do with your grandchildren:

- Write a letter at a grandchild's baby dedication.

This letter could include your prayers and hopes for him. It could be tucked into a Bible given to him on his 18th birthday. This is an example of an event-focused activity around a milestone.

- A rite of passage activity that is age-focused. At age 13, you could have different spiritual men speak into your grandson's life. What does it mean to be a godly man? The same can be done with godly women speaking into the lives of their granddaughters. What does it mean to be a godly woman?
- Pass on a unique heirloom to a grandchild graduating from high school, trade school, or college. It could be your Bible, complete with your markings and notes. It could be a piece of jewelry like a watch or something handed down from generation to generation. Attach a note explaining the history of the heirloom.

Such milestones are beautiful opportunities for grandchildren to build relationships with God, with you as a grandparent, and with future generations. Our intentionality will echo, remind, and exemplify our family legacy. Keep your eyes open for those special events and ages you can celebrate and leave a long-lasting legacy. Make it purposeful!

Teachable Moments

I recall a heartwarming moment when I observed our three-year-old grandson crouched down on the sidewalk, captivated by the sight of an ant struggling to carry a piece of food on its back. As he followed the ant's journey into the grass, his wondered look resonated deeply with me, reminding me of the awe-inspiring nature of God's creation.

This beautiful encounter catalyzed meaningful conversations about God's boundless creativity and greatness. Seated in the grass, we expressed our gratitude to God for his bountiful gifts, thus marking the beginning of many more days filled with the joy of reveling in and appreciating the wonders of God's creation together. We marveled at the shapes of

clouds, engaged in discussions about the various bird songs that filled the air, and enthusiastically attempted even to catch butterflies.

Through my grandson's eyes, I rediscovered the beauty of life and was inspired to share with him the profound love and compassion God has for us. My deepest hope and prayer are that he will come to see his life through the lens of faith and experience the world through the eyes of God.

Unlike the experience I shared, teachable moments can also come through adversity. They call to action, often accompanied by a change of course, and they may impact your grandchild's identity. As grandparents, we must be available to help them navigate these troubled waters.

I have been thinking about how our grandchildren can connect with stories from the Bible. The moments in the **Garden of Gethsemane** can be compared to times when your grandchild struggles and wrestles with God and his will for their life. The **Mary moments** are when your grandchild takes time to reflect and think deeply about things. These are sacred moments of introspection and seeking. The **finish-the-race moments** bring your grandchild face to face with the challenges they must overcome. If they are struggling with their challenges, help them to surrender to God, who knows what's best for them. **Christ-refining moments** are those times in our lives that feel like we are going through a "fire." These are the times when the question of trusting God, no matter what, comes up. Lastly, a **Road to Damascus moment** is when your grandchild had a plan, and God showed up and changed everything.

Your grandchildren will experience these moments; God calls us to be there. Be willing to be vulnerable. Testify to them how God carried you through every one of your moments.

Relationship Building Moments

As you embrace the unique, significant role you can play in your grandchildren's lives, consider investing some of your time and treasures. One way to do that is to be involved in their lives through spending concentrated time together. Grandparents have held VBS-style camps where the grandchildren come and

spend the week together. Some call it Cousins Camp, while others call it Camp Grampy and Grammy Camp. Consider a memorable trip with your young teens where you can build into their lives in a more dedicated fashion.

These examples take planning and preparation but can yield a lifetime of blessings. Time with grandparents brings opportunities to share experiences, wisdom, and moments to listen. We strengthen our connection to our grandchildren by purposefully listening and seeking to understand them. Be a sounding board while offering support and guidance. These times of influence could come as you make a meal together or build a birdhouse.

I recall playing hide-and-seek in their backyard, picking apples from their apple tree, making jam and jellies, and eating soup together. The laughter still rings in my ears, and the smells waft before my nose. Everyday moments can be powerful ways to build relationships with them as you store away cherished memories that can make a lasting impact. What memories do you have with your grandparents? What many memories will your grandchildren have with you?

Holidays can be defining moments, too! Holidays allow opportunities to create and pass down family traditions. A unique addition to holiday celebrations could be blessing each grandchild before or after the meal. You can use the Aaronic blessing in Numbers 6:24–26 as a template. It speaks God's favor and grace upon each grandchild. It is a powerful picture of God's love and our love for our grandchildren.

These moments and memories help cement our grandchildren's place in your family history. Additionally, they are outlets where the grandchildren can experience their Christian faith passed down from generation to generation. These defining moments are conduits for sharing and storing your family's past and present as you look to the future. The stronger the roots, the stronger the tree. We desire to raise oaks of righteousness, so use these defining moments to dig deep, strong roots.

Grandparent, this is your defining moment. Are you ready to own your influence?



DEB DEL VILLAR
LEGACY COALITION DIRECTOR OF COMMUNICATIONS

Deb del Villar is a follower of Christ, a devoted wife, and a mom of three adult children, fourteen grandchildren, and one great-grandchild. She loves studying and teaching the Bible to the ladies at her church and mentoring young people. Deb is the director of communications for Legacy Coalition, a grandparenting ministry deeply devoted to helping grandparents pass on their faith so multiple generations of their family follow Christ. Check out Legacy Coalition at legacycoalition.com.

FIELDS OF THE WOOD

A CHERISHED GEM OF THE

CHURCH OF GOD OF PROPHECY

Fields of the Wood stands as a magnificent treasure for the Church of God of Prophecy, continually evolving to enhance its beauty and significance. Despite our relentless efforts to maintain and upgrade various features of the park, the cost of upkeep has soared over the years. Unfortunately, the financial support has not kept pace with these rising expenses.

Below, we share some of the upcoming projects for the park. Each of these initiatives is substantial in cost, and any assistance would be immensely appreciated. Many have already marveled at the stunning transformation of our new entrance, which has significantly enhanced the park's aesthetic appeal. We are committed to further improving and preserving this beautiful treasure.

Join us in our mission to maintain and enhance Fields of the Wood by contributing today at the link below.

FOWRENEW PROJECTS

HANDRAIL

Repairing and updating existing handrails and installing new handrails.

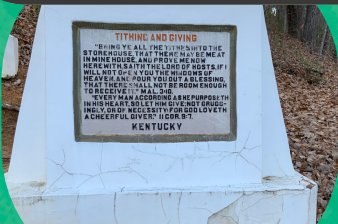


STEPS

Repairing stairs that lead up 10 Commandment Mountain and Prayer Mountain.

PSALMS WALL REPAIR

Potential redesign and restructuring of the wall to improve visibility & access.



MONUMENT RESURFACING

Repairing or replacing most monuments throughout the park.

SHEARER SCHOOLHOUSE

Redesign a replica of a partial representation of the schoolhouse.



1st ASSEMBLY HOUSE

Repair exterior, update interior, restore the back bedroom and bathroom, & dig a well.

Donate today at www.fowrenew.org.

A photograph of a church service. In the foreground, a woman with grey hair, wearing a red and black patterned jacket, is kneeling in prayer with her hands clasped. To her right, another person is lying face down on the floor in prayer. In the background, other people are visible, some standing and some kneeling. The scene is dimly lit, with a warm, reddish-pink light source on the right side, creating a solemn and spiritual atmosphere.

HOW WILL WE KNOW REVIVAL HAS COME?

“How will we know that revival has come?” For many in our tradition this may seem a farcical question. When we hear the word “revival” it typically evokes two ideas. There are those for whom revival simply means a series of meetings, set aside from regular worship services, to give focused attention to the pursuit of personal and corporate renewal.

As Pentecostal people in a movement that has long embraced manifestations and demonstrations of the Spirit, others consider the term revival to be associated with visible moves of the Spirit—people speaking in tongues, message of interpretation, shouting, dancing, and the like.

As a child, I can remember services full of such demonstrations and many times the Spirit would “take over” the service leading to prolonged times of singing, tarrying, and testimony. Often times, this would go on for so long that the pastor wouldn’t preach his sermon. When this would happen, I would undoubtedly hear someone in the church say we surely experienced “revival.” But is this truly how we will know revival has come?

In our own pursuit of revival, we would be wise to consider the biblical promises and historical witnesses to what revival produces in the life of the believer and the church.

Biblical Promises

Biblically, revival is associated with God’s heart for His people and the promise of transformation that impacts communities. Scripturally, the outcome of revival is repentance, sincere worship, evangelism, joy, unity, and the empowering work of the Holy Spirit.

Repentance: For individuals, the church, and nations, revival begins with repentance. Through repentance we recognize our sin and return to God. He promises that when we do so, we will receive forgiveness and restoration.

“If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven and will forgive their sin and will heal their land” (2 Chronicles 7:14).

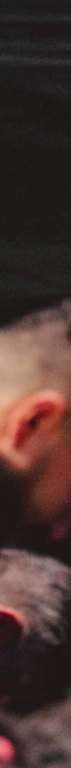
Sincere Worship: Genuine revival always leads to a renewed desire to worship and faithful obedience to his commands.

“Create in me a pure heart, O God, and renew a steadfast spirit within me. Do not cast me from your presence or take your Holy Spirit from me. Restore to me the joy of your salvation and grant me a willing spirit, to sustain me” (Psalm 51:10-12).

Evangelism and Outreach: When we encounter the Holy Spirit, he ignites a passion within us for evangelism. He emboldens us to witness to others and share our faith. As others accept the call to follow Jesus, transformation is brought to our communities.

“But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8)

Joy and Spiritual Health: Revival brings refreshing joy and vitality to the life of the believer. We are



strengthened in our faith even when facing the most challenging of circumstances or times.

"The joy of the Lord is your strength" (Nehemiah 8:10).

Unity Among Believers: Revival not only brings about personal transformation, but it also creates an atmosphere of fellowship and unity among believers. Where revival occurs, the Body encourages, supports, and strengthens one another.

"They devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. Everyone was filled with awe at the many wonders and signs performed by the apostles. All the believers were together and had everything in common" (Acts 2:42-47).

Empowering Work of the Holy Spirit: Revivals often lead to a deeper dependence on the Holy Spirit, resulting in the manifestation of spiritual gifts and the empowerment of believers for service and ministry.

"Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us" (Ephesians 3:20).

Historical Witness

While these outcomes of revival are promised throughout Scripture, we can also look to great movements of God throughout history that were defined as period of renewal and awakening. These historic revivals not only brought about the salvation of the masses but also brought critical change to society and the church. Many of these periods often arrive at times of social upheaval and persecution, producing hope and transformation.

The First Great Awakening (1730s-1740s)

The First Great Awakening was a series of revivals that swept through the American colonies in the mid-1700s. Most notably, George Whitefield and Jonathan Edwards preached powerful sermons that challenged mainline churches and promoted personal faith and connection with God.

How did they know that revival had come? While precise numbers are hard to determine, it has been estimated that tens of thousands were converted during this period with some area churches quadrupling their membership. Significant growth was experienced by various denominations, particularly Methodists and Baptists. The awakening led to the establishment of schools like Princeton University, while also laying the groundwork for social reform

movements that advocated for the abolishment of slavery, as well as services to care for the poor and marginalized.

"There is nothing that keeps wicked men at any one moment out of hell, but the mere pleasure of God." - Jonathan Edwards, Sinners in the Hands of an Angry God

The Second Great Awakening (1790s-1840s)

This revival was noted for a focus on personal piety and societal reform. It led to a substantial number of conversions and inspired movements that impacted everyday life. Camp meetings were popular during this movement and entire communities transformed.

How did they know that revival had come? It has been estimated that over one million conversions occurred across the United States during this revival. By the 1840s, the Methodist Episcopal Church had grown from 100,000 members in 1790 to 1 million by 1840, and the Baptist denomination from 80,000 to 1 million in this same time period. Large outdoor gatherings attracted thousands of people who reported experiencing deep feelings of guilt when they arrived but left feeling extraordinary joy after seeking forgiveness. Public testimonies became popular as person after person reported the change they'd experienced. The revival also gave prominence and platform to those advocating for the abolishment of slavery and those leading the temperance movement aimed at curbing the consumption of alcohol.

"A revival is nothing else than a new beginning of obedience to God." – Charles Finney

The Welsh Revival (1904-1905)

This revival in Wales was noted by emotional worship, spontaneous prayer, and a focus on community. Led by Evan Roberts, it resulted in thousands converting to Christianity and a significant impact on Welsh culture.

How did they know that revival had come? It is estimated that over 100,000 people converted to Christianity within just one year. The revival resulted in an increase in church attendance and membership, as churches swelled to doubling their attendance. Entire villages were transformed during this revival with sharp declines in crime and alcohol consumption. The revival emphasized congregational singing which birthed many hymns still sung today such as "Revive us, again" and "When We All Get to Heaven." The Welsh Revival inspired other parts of the world, particularly the United States among the early Pentecostal movements.



"I am not going to be satisfied until I see a change in the church, a change in my community, and a change in the world." – Evan Roberts

The Azusa Street Revival (1906-1915)

This Azusa Street Revival is considered the birthplace of modern Pentecostalism. William J. Seymour led this revival which emphasized direct personal encounters with God, divine healing, and speaking in tongues.

How did they know that revival had come? The Azusa Street Mission began in a simple building but quickly drew crowds. At its peak, services reportedly drew thousands of attendees, with over 13,000 people attending weekly services. Many of these reported experiencing the baptism of the Holy Spirit evidenced by speaking in tongues. Spontaneous singing, shouting, constant prayer, and healings occurred. Racial barriers were brought down as individuals from various races and ethnic backgrounds united in prayer. Hundreds of thousands of people worldwide were touched by the witnesses and testimonies associated with this revival which impacted numerous denominations with millions of adherents to this day.

"We need a fresh outpouring of the Spirit; we need to get back to the old-time religion." - William J. Seymour

The Jesus Movement (1960s-1970s)

The Jesus Movement appealed to the youth of the 1960s and brought about the rise of contemporary christian music and various new denominations. The Movement emphasized the importance of a personal relationship with Jesus as followers engaged in Bible study and prayer in informal worship settings.

How did they know that revival had come? During the height of the Movement, evangelical churches experienced an increase in membership by more than

300%. The Movement resonated with young people leading to a renewed interest in Christianity among a generation largely disinterested in the traditional church. Many youths involved in this movement were also becoming involved in social justice issues, civil rights, and environmentalism. The Movement led to the creation of a number of ministries and organizations that focused on youth outreach, church planting, and evangelism, significantly impacting the landscape of American Christianity and beyond.

"The Jesus Movement was one of the most dynamic, significant movements of God in our time, bringing millions to Christ, and raising a generation that sought after His heart." – David Wilkerson

Revival is not bound to certain parts of the world or eras of time. The Great Awakening also occurred in Britain and Europe. In 1907, revival occurred in Korea with thousands coming to Christ. In the 1980's, a series of spiritual outpourings led to the Argentine Revival. Millions came to Christ and Pentecostal churches grew from 1960 to 1980 in the Brazilian Revival. The Indonesian Revival (1960s to 1990s) was characterized by mass healing services and prayer gatherings as Christianity expanded among the Muslim country. These examples, and others, give witness to the impact of revival on the individual and entire communities.

How will we know revival has come?

Although revival looks differently in different contexts, it is about deepening our relationship with God and responding to his presence. We should also note that revival always begins with prevailing prayer, fervent fasting, and sincere pursuit of God birthed from a place of desperate desire. I am no longer satisfied answering our opening question by reading Biblical promises and historical accounts. I want to experience a move of God unlike every before. How about you?



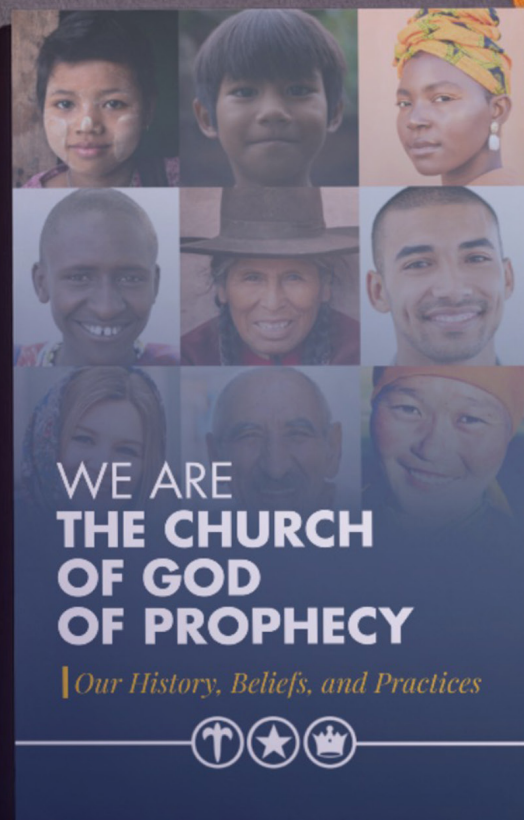
BISHOP SHAUN MCKINLEY, PHD EXECUTIVE DIRECTOR OF GLOBAL COMMUNICATIONS

Bishop Dr. Shaun McKinley is the executive director of the Global Communications division of the International Offices of the Church of God of Prophecy. He is a graduate of the University of the Cumberland, where he earned a PhD in Leadership Studies with a concentration in Ministry and Missions (2021). He also holds a Master of Business Administration in Marketing (Bryan College, 2014) and a Bachelor of Science in Public Relations (Montana State University, 2000). He serves as an adjunct undergraduate and graduate instructor with six major universities. In addition to his executive director responsibilities, Dr. McKinley serves the Church of God of Prophecy as a member of its Corporate Board of Directors, Spirit and Life Seminary Board of Directors, International Assembly Task Force, and the International Assembly Expense Committee. Dr. McKinley is married to Stephanie (Shroyer) McKinley, and they have three daughters: Reagan, Madison, and Kennedy.



Discover Faith in God.
Embrace Our Mission.
Join Our Family.

*Available Soon
in Ten Languages
in Print and
Digital Formats*



CHURCH OF GOD OF PROPHECY

**Global
Communications**

We Are the Church of God of Prophecy: Our History, Beliefs, and Practices is a new release from Church of God of Prophecy Global Communications. This 24-page booklet is a guide for anyone interested in or wanting to share who we are, what we believe, and how we live out our mission together. Inside, readers will find our story, core values, mission, and practical steps to a deeper relationship with God. Perfect for new member classes, visitor onboarding, and outreach events, this booklet provides a welcoming introduction to the heart and mission of our Church.

Find out more or order online beginning December 1, 2024, at cogop.org.