

Encourage

Inspiration for IPHC Leaders

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BY HAROLD DALTON

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WE NEED THE GIFTS OF THE SPIRIT— WITH LOVE IN THE MIDDLE

True Pentecostalism is not just about power—we need the fruit of the Spirit as well.



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BY DOUG
BEACHAM

DOUG BEACHAM is the presiding bishop of the IPHC. He has served in various roles in the church including Georgia Conference Superintendent, executive director of Church Education Ministries, and executive director of World Missions Ministries. You can follow Bishop Beacham on [Facebook](#) or on Twitter [@DougBeacham](#).

In these last months of 2015 we bring to a close our yearlong focus on Pentecost. This doesn't mean that after December we stop being Pentecostal! Rather, it means we continue to grow in the grace and knowledge of Jesus Christ as His Spirit moves over this earth.

We began this year focusing on “Who is the Holy Spirit?” And, “What is He doing in the earth?” As we approached Pentecost Sunday on May 24, we prayed for a fresh outpouring of the Holy Spirit among us. I rejoiced to read accounts from around the world of people baptized in the Holy Spirit! Over the summer we looked at the fruit of the Spirit and how the Holy Spirit is shaping our personal and corporate character.

From October through December, we are focusing on the gifts of the Spirit. A Pentecostal church is a charismatic church. That means that we welcome the gifts of grace that God pours out upon His children.

In this issue of *Encourage*, you will read Dr. Harold Dalton's review of the late Bishop B.E. Underwood's IPHC classic, *Spiritual Gifts: Ministries and Manifestations*. Originally published in 1984, this book provides the usual categories IPHC uses in helping us understand the Apostle Paul's writings about spiritual gifts. For a moment, let's review the Apostle Paul's teachings about spiritual gifts.

1. EQUIPPING GIFTS. While all the gifts have a ministry function, some of them are more directly involved in the ongoing ministry life of the Body of Christ. This is first seen in the equipping gifts. These are sometimes called “ascension gifts” or “the gifts of Christ” and are found in Ephesians 4:11–16. The gifts of apostles, prophets, evangelists, pastors and teachers are foundational for the body of Christ. These are persons that Christ has gifted to lead and equip the body of Christ.

2. MINISTRY GIFTS. These gifts are named in Romans 12:3–8. They are sometimes called “gifts of the Father” or “motivational gifts.” That means that these gifts reflect

the unique talents and abilities each of us has as part of our nature. These are “native abilities,” the things we do well and like to do. They are the things that “motivate” us in life. These gifts are meant to be sanctified for God’s glory and used in the growth of Christ’s body on earth.

3. SUPERNATURAL MANIFESTATIONS.

There are miraculous manifestations of the Holy Spirit that are given to enable the body to respond to particular needs. Bishop Underwood called them “surprises” of the Spirit. Every follower of Jesus should have an open heart for whenever and however the Holy Spirit wants to manifest Himself through us. These gifts are reflected in 1 Corinthians 12:8–10 and sometimes called the “nine gifts of the Spirit.”



“Pentecostalism is about the fullness of the gifts active in the church today. But it starts with love.”

My prayer for the IPHC is that in these months we will again discover, develop and deploy these ministry and manifestation gifts in our service to the Lord, to His church, and to the world. But as we focus on these various gifts, it’s important to remember some Scriptural guidance.

FIRST, we are not superior Christians because of spiritual gifts.

Whatever our gifts, it’s not about us! It’s about Jesus building His Church (Ephesians 4:12–16)!

SECOND, spiritual gifts are given to build up the body of Christ. We need one another and the gifts at work in each of us. A Spirit-filled congregation is a community of people who recognize God at work in one another. We see in our brothers and sisters someone whom Christ has gifted. We need them, and they need us (see 1 Cor. 12–27).

THIRD, when we minister in the anointing of spiritual gifts, we minister in the power of the Holy Spirit. Even with our natural abilities, it is the Holy Spirit who makes them fruitful for the glory of God (1 Corinthians 12:4–7).

FOURTH, our gifts do not define us. We are born again, sanctified, followers of Jesus. Our identity is in that we are sons and daughters of the Living God. Spiritual gifts are not meant to elevate someone above others; spiritual gifts serve to elevate the name and power of Jesus above all (Romans 12:3–6).

FIFTH, love, or *agape* in the Greek, is “the more excellent way” (1 Corinthians 12:31 through 14:1). I like to think of 1 Corinthians 12 and 1 Corinthians 14 as two slices of bread. Both slices are good—really good, in fact—and are seen first. But the best part is the meat (or, for some of you, the peanut butter and jelly) in the center! That’s what 1 Corinthians 13 is: it’s the meat, the heart, the real substance and purpose of spiritual gifts. It’s about love!

We see this clearly expressed by the apostle Paul in 1 Corinthians 12:31. He tells us: “But earnestly desire the best gifts. And yet I show you a more excellent way” (NKJV). Then he introduces to the chapter we know as 1 Corinthians 13.

This love is not like the love of

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A place of hope. A people of promise.

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this world. Agape love is love defined by the cross of Christ (John 3:16–17). It is the love disciples have among themselves that reveals the truth of Jesus to the world (John 13:35). It is the love that controls how I relate to my brothers or sisters in Christ (Galatians 5:13; Ephesians 4:2; 1 Peter 4:8).

Yes, Pentecostalism is about the fullness of the gifts active in the church today. But it starts with love. □

For a review of the history of the equipping gifts in the IPHC, especially apostles and prophets, see Doug Beacham’s book *Rediscovering the Role of Apostles and Prophets*. You can order it from LifeSprings Resources at lifespringsresources.com. You may also want to refer to the IPHC’s position paper on Apostolic Ministry by going to this link: <http://iphc.org/position-papers/>.



PHOTO CREDIT: VITALY VITORSKY

DON'T NEGLECT ANY OF THE HOLY SPIRIT'S GIFTS

Former IPHC leader B.E. Underwood paved the way for us to experience the gifts of the Spirit



BY HAROLD DALTON

HAROLD DALTON serves as assistant director of World Missions Ministries of the IPHC. He and his wife, Anna, served as missionaries in Durban, South Africa, among the Indian population for four years followed by a pastorate in Atlanta. He served for seven years as assistant director of Church Education Ministries. He also served as an adjunct professor of missions at Southwestern Christian University and at Emmanuel College. You can follow Dr. Dalton on [Facebook](#).

Did you know every Christian is gifted by the Holy Spirit and has a place in ministry and that the body of Christ has no unnecessary parts? It stands to reason that the body is healthy and grows best when each part is functioning as designed and in proper relation to every other part. This is the basic teaching given by the apostle Paul in 1 Corinthians 12. The church is characterized by both unity and diversity—one body with many parts.

Teaching this concept was not a high priority a generation or two ago. Throughout the history of the Pentecostal movement there was some emphasis on the gifts of the Spirit, but usually the focus was on those gifts listed in 1 Corinthians 12:4–11. These are commonly referred to as manifestation gifts.

A lot of attention was given to speaking in tongues, which most Pentecostals identified as the initial evidence of the baptism in the Holy Spirit. Also strong emphasis was given to the gifts of healing and miracles. Many articles and books were written emphasizing these gifts, especially in the context of evangelism. Of course there was some attention given to ministry gifts as well. Certainly the ministry gifts of pastor, teacher and evangelist were recognized.

Many authors in the 1970s and 1980s put more emphasis on the leadership and ministry gifts mentioned in Ephesians 4:11–13 and Romans 12:6–8. *Body Life* by Ray Stedman and *Your Spiritual Gifts Can Help Your Church Grow* by C. Peter

Wagner are examples of these.

IPHC leader B. E. Underwood also wrote on ministry gifts. Underwood wrote and published *Spiritual Gifts: Ministries and Manifestations* in 1984. This book has gone through several printings and continues to be widely used today. It is required reading in the course for ministerial credentials for the IPHC.

For 16 years Underwood served as executive director of World Missions. Afterwards, he was elected as General Superintendent of the IPHC and served in that capacity for eight years. One of his favorite subjects was spiritual gifts.

In seminars and various teaching and preaching opportunities he taught this material and received feedback from scores of students at home and abroad. In his book, Underwood made a distinction in the classification of spiritual gifts that not many other writers had noted. He identified the two classifications of gifts as: ministries and manifestations.

The Pentecostal movement was quite familiar with the manifestation gifts listed in 1 Corinthians 12: word of wisdom, word of knowledge, faith, gifts of healing, working of miracles, prophecy, discerning of spirits, tongues and interpretation of tongues. While in Pentecostal churches this was often reduced to tongues, healing and miracles, Underwood added an emphasis that all the gifts should operate on a regular basis in church life.

Underwood defined manifestation gifts as spontaneous “outshining” or “surprises of the Spirit.” Any believer could be used to manifest one or more of these gifts. For example everyone was encouraged to pray for the sick and believe for an answer. Anyone could pray for a miracle, give a word of knowledge, or be used in any of the other manifestation gifts. Christians should, in faith, expect to

“All the gifts of the Spirit should be seen as a regular part of the ministry of the church as each member contributes to the whole.”

be used by the Holy Spirit to manifest any of these gifts.

Ministry gifts, however, are not expected of every Christian. While most Pentecostals would say they believed in all the ministry gifts being available today, attention to the other ministry gifts has not been the focus of Pentecostal churches. Underwood felt strongly that an emphasis on all the ministry gifts needed to be added.

Ministry gifts are more than a manifestation; the individuals are the gifts. For example, a pastor will be recognized by the body as having the gift of being able to pastor. Another distinction is that ministry gifts may also be divided into two categories: equipping ministry and body ministry.


The list of gifts in Ephesians 4:11–13 identifies five ministries: apostle, prophet, pastor, teacher and evangelist. Underwood identifies these as equipping ministry gifts. The purpose of these gifts is “for the equipping of the saints for the work of ministry, for the edifying of the body of Christ.”

Sometimes referred to as the five-fold ministry, every church should have these in operation on a regular basis. The primary task of these gifted spiritual leaders is to lead the members to discover, develop and use

their gifts on a regular basis.

Turning to the list in Romans 12:6–8 we have: prophecy, service, teaching, exhortation, giving, leading and mercy. We can add helps and administration from 1 Corinthians 12:28. Underwood calls these “body ministry gifts” as these are used by members of the body of Christ to minister to one another, in addition to those outside the church. These gifts assist in the organization and operation of the ministries of the church and should be seen on a regular basis in the life of all churches.

The church is a gathering of spiritually gifted believers. All the gifts of the Spirit should be seen as a regular part of the ministry of the church as each member contributes to the whole. While there is only one body, there are many parts characterized by both unity and diversity at the same time. Underwood would close his teaching frequently with the challenge to every Christian to “discover, develop, and deploy your spiritual gift.”

It is time for us to reclaim every one of the Holy Spirit’s gifts. Let’s don’t just talk about them—let’s walk in them and use them to advance the gospel in our generation. 

You can order this tremendous resource online from LifeSprings Resources at the link below or call (800) 541-1376. A student workbook and a teacher’s guide is also available. The books are *Spiritual Gifts: Ministries and Manifestations* (also available in [Spanish](#)) (\$8.95); *Spiritual Gifts: Ministries and Manifestations Student Workbook* (\$5.95) and *Spiritual Gifts: Ministries and Manifestations Teacher Guide* \$9.95.

LINK: [CLICK HERE](#)



WHEN CHURCH MEMBERS **WALK OUT** ON YOU

It's never easy when someone leaves your church. As a pastor you must respond in a healthy way.

There are only a few things that have gotten me discouraged as a pastor. One of those things is when you get that "Dear John" letter or have that dreaded conversation with a member of your church. This is how it usually goes:

Dear Pastor: We feel the Lord is telling us it's time to move on. We love you and the church, we are not mad at anyone, but we feel it's time for a change.

Sometimes, but very seldom, does a person tell you how they really feel. But when they do you'll need to guard your heart. They offer one of the following complaints:

- "The church is not what it used to be."
- "We are not getting fed here."
- "We don't like the music."
- "Your church doesn't provide the ministries we need." (Notice it's your church now, not theirs!)

In these situations I always offer a quick silent prayer for the grace not to be defensive. Then I usually ask: "Is there any issue that can be dealt with to change your minds?" Usually, they

will again say no and give you their keys and walk away.

After such an experience I always discuss any criticism with my ministry team. Are there valid changes that need to be made? If not—if the opinions are just the personal preferences of those leaving—we must keep on target with what God has called us to do.

Often these types of criticisms show that these members only saw themselves as spectators and not active participators in the church. Otherwise, why didn't they come with suggestions before deciding to leave? In those times it is best to be polite, say very little and release them graciously.

But if they were actively involved, their decision to leave makes you feel like you have been stabbed with a thousand knives. Even though this has happened before and you got over it, now the wounds are reopened. I wish I could tell you that after 31 years these episodes won't open fresh wounds. But they often do, especially if the member has been with you for a long time.

We all know you can't take things like this personally. But your spirit begins to grieve anyway. Few church members will ever know how this feels.

Unless the member who is leaving was actually a troublemaker whose departure only brings relief, that first day after receiving the news can be very depressing. It's the pits! You feel like quitting.

In your mind you begin to doubt your qualifications. Then you ask God questions like: "Why did you call me to pastor a church? Someone else could have done it better!" The good news is that you can get out of this pit. Let me share with you some things that I have learned about handling these kinds of days.

1. Pour your heart out to God. Express your disappointment. He knows about rejection. Repent for any egotism that has crept in—because this isn't about you. It is a reality that people do leave churches and journey to other churches. Release the situation to Jesus.

2. Don't try to persuade them to stay. Say very little to those leaving, but try to learn something from the situation. If they have used the God card—"the Lord is telling us"—then nothing you will say will reverse the situation even if God did not say anything to them.

The truth is God may have spoken to them, but that doesn't mean there's necessarily something wrong with your ministry. Listen to them and try to learn from something they say. Sometimes a criticism can be a learning point. But most of the time people will not really tell you why they are leaving.

3. Don't dwell on their leaving. I used to dwell on these negative experiences for several weeks and try to analyze why people left. All it did was cause me to be discouraged and depressed and it paralyzed my work. I would come to a standstill in ministry. Now I pray first, and then try to see if I can learn anything from it.

4. Tell your spouse about the situation. God has given you a companion in ministry for a reason. Your spouse may have a different perspective than you. Many

"Even though some people leave, God will take care of the congregation you're called to pastor."

times my wife has encouraged me, picked up my wounded spirit and urged me to push forward.

5. Pray for those who leave you. You may have cared for these people for years. You were concerned about their spiritual condition. It's easy to develop the wrong attitude toward them when you feel betrayed. Praying for them will soften your own attitude. Pray that they will find a church that ministers to them.

Remember that God could be calling them into a church that needs their particular gifts. Pray that what was ministered to them at your church will be a blessing in their new arena. It is also very possible that God wants to train up new people in your church to fill in the gap of those that leave.

6. Keep a cordial relationship and keep in touch. Just because someone left your church doesn't mean the friendship has to die entirely. And leave the door open for people to come back! Take your punctured spirit to God and not to others in your church. If you become offended, it will most always result in negative situations.

Finally, remember that your church is the Lord's church. Our individual congregations only make up a small part of the body of Christ. Even though some people leave, God will take care of the congregation you're called to pastor. New people will be added. Realize that sometimes the changing dynamic can even be healthy—preventing the church from getting in a rut. If you have experienced the "pits of pastoring" lately, take heart—Jesus Christ is building his church. He has not forgotten you! □



BY STAN
REYNOLDS

STAN REYNOLDS began pastoring 30 years ago. Today he pastors Word of Life Church in Marysville, California, and also serves as bishop of the IPHC's Pacific Western Network Ministries. He provides oversight for his conference's 44 churches

and ministers. Stan has also been involved in mission work in Nigeria, India, Ukraine and Thailand. He and his wife, Kathy, have been married for 38 years and they have three children and seven grandchildren.



FACING A BATTLE?

YOU MUST LEARN TO SLAY GIANTS

Here are three lessons I learned after facing my scariest spiritual battle.



BY RON
WHITE, ED.D.

RON WHITE is president of the IPHC's Emmanuel College. He previously served at Emmanuel as Director of Financial Aid, Dean of Students and Dean of Enrollment. From 2002-2014 he served as Vice President for Enrollment Management at Columbia College and Senior Lecturer on the Graduate School faculty. A popular speaker and author, he has also taught at the graduate level for more than a decade at three graduate schools: Bay Path University, Columbia College and Capella University. He and his wife Carol have two adult sons and three grandchildren. They live in Athens, Georgia.

In 1967 I travelled to a sleepy little town in north Georgia and enrolled at Emmanuel College. It wasn't long before I was in love with the place. I graduated, got married, and began my career, but a few years later found myself once again at Emmanuel, this time as an employee.

For 22 years my wife and I labored there alongside some of the most wonderful people and worked with some incredible students. In 2002 I left, thinking I would never be back. I saw myself entering a new season in life and preparing for retirement.

That's when the giants appeared.

I was tempted to scurry back to the sheepfold and keep doing what I was doing. After all, giants are scary. Who am I to take on giants? I'm no David. But funny things happen when you promise God you will do whatever he asks.

I told God: "I'll go fight."

My beloved Emmanuel College was in trouble. The school was facing a spiritual battle disguised as a financial crisis. The stakes were high. One false step, and it would be over.

The battle was arrayed in the spiritual realm with Satan and his forces on one side, and God and his people on the other. It was truly a David vs. Goliath contest. Doubt dominated people's thoughts, and fear was everywhere.

I questioned God. *You want me to do what? Leave my comfort zone and engage these giants? But Lord, I'm too old! Surely there is someone else who is more skilled and more capable than me!*

God's answers to me were funny.

"Too old? Are you kidding?" He asked. "I called Abraham when he was 75 years old. Moses was 80 when I sent him back to Egypt to free My people. And there was Caleb. He was 85 when he faced literal giants and drove them out. Need I say more?"

When you have a conversation like this with God, there's only one thing to do. Pick up your slingshot and march into battle! That's what I did. I accepted the presidency of Emmanuel College even though I didn't look the part. Like David, I was not the obvious choice, but I felt and still feel I have at least one characteristic like him: I have a heart after God, to obey and follow wherever he leads.

I've learned three important lessons since I stepped into this overwhelming responsibility:

1. SLAY THE GIANT OF DOUBT.

You deal with doubt by trusting completely in God's ability to do the impossible. When I took the job I felt God say to me: "This is easy for Me." I knew immediately that the battle is

"You deal with doubt by trusting completely in God's ability to do the impossible."

the Lord's. I'm merely an instrument in his hands.

2. SLAY THE GIANT OF FEAR.

I was about 30 days into the presidency when a rather strange thing happened. During a prayer walk around campus early one morning before

dawn I heard a voice say, "Be bold." It startled me. I realized it was my voice speaking, but not my thought processes prompting the words. It was the Holy Spirit using my voice to say to me, "Be bold." I responded, "Ok, but when?" The Spirit was silent, and I realized he will tell me when.

Since that day, there have been numerous moments when fear rose up in me. Yet in those fearful moments the Spirit said to me, "Now! Be bold." Each time, I spoke the first words, but the Holy Spirit took over and the boldness of what he said took down the giant I was facing.

3. SLAY THE GIANT OF INACTION.

A preacher friend of mine tells the story of when he was fired by his church because of his beliefs. He found himself at odds with his senior pastor over several doctrinal issues, mostly his belief in the baptism of the Holy Spirit.

One morning he was particularly despondent and began holding a pity party. The television was on, and he became distracted by what he thought was a totally inept preacher struggling to present a message to his viewers. My friend thought, "I can preach better than that on my worst

day." The Holy Spirit shot back, "Yes, but he's on TV. You're sitting on the bed."

Sometimes you have to take action even if you're not sure it's the best action to take. David had a choice to make. He could face Goliath with Saul's armor and sword, or he could go into battle with his sling. Sitting on the bed was not an option.

We know the decision David made. He scooped up a few stones. He put one in the sling and approached the giant. If the first stone didn't hit its mark, he had four more to use. But one thing was certain: He used common sense and spiritual sense to do what needed to be done.

Unlike David, I have had a host of people with me in this battle for Emmanuel College. Faculty, staff, administrators and trustees have all helped to take the giants that were trying to destroy this college. Thousands of prayer warriors also have joined us, and the results have been miraculous.

There were those who said the school would never open this fall. Not only did we open, we welcomed the largest enrollment in the history of Emmanuel!

David defied logic and engaged a giant with only a sling and some stones. God used his meager action to win a great victory. At Emmanuel College, we defied logic against impossible odds by taking the actions we could and trusting God to do what we could not. As a result, remarkable outcomes occurred.

If you face an impossible battle, look at your circumstances and say to your giant: "Today the Lord will conquer you ... and the whole world will know that there is a God in Israel! (1 Sam. 17:46, NLT). God will fight for you! ☐



WHY AGAPÉ SHOULD BE YOUR PRIORITY

If you want New Testament power, you have to start with a fervent love for the brethren.



BY J. LEE GRADY

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We who call ourselves Pentecostals are notorious for overusing the term “revival.” If we get a standing-room-only crowd in a church for more than three nights in a row, and those people end up swooning on the floor after the altar call, we start hyping things up and comparing the meetings to the First Great Awakening.

But what exactly are the signs of a genuine move of God? Lately I've been buried in Paul's epistle to the Thessalonians to find the answer to that question. After all, one of the most explosive spiritual awakenings in history took place in the Greek city of Thessalonica. It was a headquarters of ancient paganism (and just three hours from Mount Olympus, the home of the Greek gods), yet when the gospel was preached there it triggered a chain reaction of miracles and mass conversions.

Paul said of the spiritual explosion in Thessalonica: “Our gospel did not come to you in word only, but also in power and in the Holy Spirit and with full conviction” (1 Thess. 1:5a). A riot erupted, Paul was run out of town, and the new Christians were persecuted. Yet the attacks couldn't stop them: The impact of this move of God was so forceful that within a short time the newly converted Thessalonians spread their faith throughout most of Greece.

So we could say that biblical revivals always include: (1) Powerful preaching that brings heavy conviction of sin; (2) Supernatural miracles that display God's power and confirm the message; (3) Notable numbers of true converts who share their faith aggressively; and (4) Persecution from those who resist the gospel. But after reading 1 Thessalonians a few more times I noticed one additional hallmark of genuine revival that we often ignore: (5) Remarkable, sincere love that nurtures the growing Christian church.

We all want the miracles. We long to see mass conversions. And well we should—the gifts of the Holy Spirit are absolutely necessary if we intend to fulfill our mission. But we forget that New Testament revival doesn't happen without New Testament love. I see this love manifested in some specific ways:

1. SERVANT-HEARTED LEADERSHIP.

The apostle Paul and the leaders on his team did not think of themselves as “all that.” They weren't pulpit stars. They didn't ride in limousines or demand five-star hotel rooms. Paul was even willing to work a job so he wouldn't be a burden to the Thessalonians. He told them: “Having so fond an affection for you, we were well-pleased to impart to you not only the gospel of God but also our very own lives, because you had become very dear to us” (1 Thess. 2:8).

In many of today's Spirit-filled churches, some pastors have morphed into hipster CEOs who appear only in the pulpit and on the video screen. They may bring a powerful message, but the idea of personal impartation has

“There is a direct connection between extravagant love for each other and the spirit of New Testament revival.”

become a relic of a bygone era. In the era of the uber-professional iChurch, we really don't get on the people's level. That's too bad, because sermons alone don't make disciples. People need a personal touch from leaders who feel deep affection for those they are discipling.

2. SELFLESS INVESTMENT.

When Paul was in prison, he didn't throw a pity party or feel bad for himself. He was thinking 24/7 about the people he had led to Christ in Thessalonica. He desperately wanted to see them again. They were in his heart. He prayed for them constantly “that we may see your face, and may complete what is lacking in your faith” (3:10). That kind of selfless love, modeled by humble leaders, sets the bar high for the entire church.

3. SLOBBERING AFFECTION.

The word “brethren” appears in 1 Thessalonians 17 times. Paul understood that when we join the community of the redeemed, we are bonded together by the Holy Spirit who lives in all of us. That precious spiritual bond should be treasured. That's why Paul wrote: “May the Lord cause you to increase and abound in love for one another” (1 Thess. 3:12). He knew the true measure of Christian maturity is fervent love.

Paul also told the Thessalonians: “Greet all the brethren with a holy kiss” (5:26).



THE KING HERITAGE HOUSE

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Franklin Springs, GA

Today we explain this verse away by suggesting that kissing was a cultural tradition that doesn't apply to us. Really? I've been in churches where people keep their polite distance, and their lack of affection is an indicator of their icy spiritual condition. Some people criticize what they call “sloppy agapé,” but I've learned that when Christians hug and kiss each other, they are also more prone to be passionate followers of Jesus.

Paul cared deeply about his followers and he told them: “We proved to be gentle among you, as a nursing mother tenderly cares for her own children” (2:7). There is a direct connection between extravagant love for each other and the spirit of New Testament revival. Let's rediscover it. □