

PENTECOSTAL LIFE

SMALL GROUP
Facilitator's Guide

Restoration & Reconciliation

RACIAL RECONCILIATION: Interesting Insights from Our Pentecostal Pioneers

Although interracial equity is costly it remains the lofty and persistent goal of the Pentecostal spiritual vision.

Prodigals

Restoring Broken
Relationships

The Cure for
Spiritual Fatigue

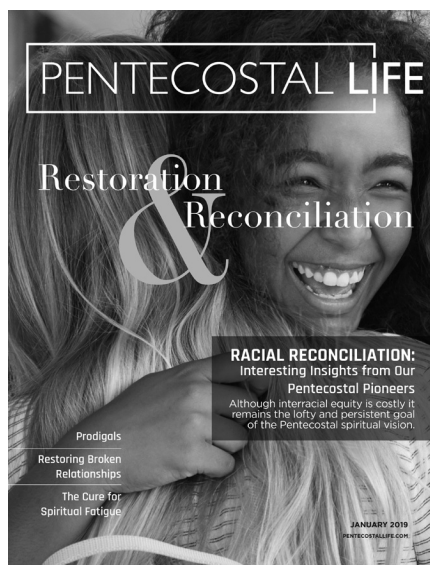
JANUARY 2019

PENTECOSTALLIFE.COM

SMALL GROUP

Facilitator's Guide

Welcome to *Pentecostal Life's* small group study, *Restoration and Reconciliation*. Thank you for providing leadership for this four-session study. Your enthusiasm for the study will help to inspire and educate your group members to appreciate the missions potential of the church when we work together.



Restoration and Reconciliation —Small Group Overview

Authors: Landon Davis, Brian Kinsey, Ethan Hagan, Talmadge L. French

Session:	Session Name / <i>Pentecostal Life</i> article:
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Session Four	Racial Reconciliation: Interesting Insights from Our Pentecostal Pioneers

HOW TO REACH US

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OUR VISION

The *Pentecostal Life* in every Pentecostal home

OUR MISSION

To publish a Pentecostal magazine that strengthens the hands of Pentecostal pastors, encourages and challenges Pentecostal believers, and reaches beyond the doors of Pentecostal churches

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Small Group Facilitator's Guide

Launching the Study

This study focuses on the subjects of reconciliation and restoration. It comes from the four ENGAGE articles in the January 2019 issue of the *Pentecostal Life*. Every member of your group should have a copy of the magazine. As a leader, you will need the magazine and the downloadables from pentecostallife.com.

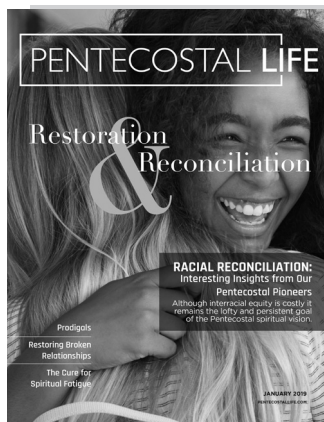
Before the Study

- Pray that you and the members of the group will be ready to receive what God wants to reveal to them through this study.
- Make sure your group size is small enough to encourage interaction by all participants; if it is too large, consider breaking up into several study groups.
- Set up a circular area where all participants have a seat that allows them to see each other.
- Place an extra chair in the circle to remind the group of the evangelistic nature of the study group. The group members can be encouraged to bring visitors and to pray for their salvation.
- As the facilitator, you should read the four ENGAGE articles to become familiar with the scope of the study.
- Each week, read the discussion questions and think through the answers you anticipate will be given. Prepare to lead the conversation and make notes on the direction you will take.
- Make certain each member of the study group purchases or has access to the January 2019 issue of the *Pentecostal Life* magazine. *Pentecostal Life* is available in single or bundle subscriptions at pentecostallife.com.
- Each week, instruct your study group members to read the appropriate ENGAGE article for the following week's discussion.
- Make a copy of the Study Guide for each student. They, as well as this Facilitator's Guide, are available as a download at pentecostallife.com in both Word document and PDF formats.

During the Study

- **Focus.** It is easy for small group discussions to veer away from the goal of the study. Gently encourage group members back to the question at hand if this happens.
- **Include.** Ask specific questions of those who are more hesitant to participate to encourage them to join the discussion.
- **Pray.** As appropriate, pray for the members of the group who are struggling.

SESSION ONE



Prodigals By Landon Davis

The story of the prodigal son is one of the most well-known and commonly preached parables. It is frequently cited as a warning against being deceived by

the world and straying from God and His church. While it certainly shows the sad plight of the backslider and sinner, the parable also gives insight into our Father's great love. The father is our example of the ministry of reconciliation.

When the father saw his son, he was moved with compassion. His son had left him, rejected the blessings of his household, and surely brought him much pain. Who could have blamed the prodigal's father if the sight of his son had made him angry? Nobody would have faulted him for being bitter, frustrated, or hurt. He may have felt these emotions at one time, but his primary response was love.

When a brother or sister walks away from the church, it hurts. They usually aren't rejecting us personally, but it can feel that way. Sometimes we are shocked at how far they go. Parents are disappointed by the behaviors of their children. Youth leaders are frustrated by the decisions of young people that once were members of the youth group. Pastors are let down by the indiscretions of former members. If we allow these feelings to dictate our response to prodigals, we will be prone to arguing, lashing out, blaming, and pushing them further away. Instead, we must extend mercy and grace. We must have pity. We are commissioned to continue loving them, even when they are "a great way off."

The father's compassion moved him toward his son. Many prodigals have a desire to come back home.

Some have started the journey only to turn around again. A prodigal faces all of the struggles that any new convert has to overcome. Most have ungodly relationships and influences that they must sever. Many have addictions and chains of sin that they need to have broken. The world and its system try to entice their hearts. The enemy attacks their minds. In addition to these obstacles, prodigals carry the shame of having let God down, the regret of hurting the godly people in their lives, and a very real feeling of failure. We can't let them make the long journey back on their own. We can't skeptically keep our distance until they prove they are coming back to stay. When they walk toward us, we should run toward them. We must welcome them, embrace them, and love them the rest of the way home. Every prodigal needs a warm home to return to when they come to themselves.

In the parable, the prodigal reasoned within himself that if he fell on his father's mercy, he might be restored to the position of a servant. The proud, independent rebel was humbled to the point of willing servitude. Much to his surprise, his father called for a celebration because he had returned. His father made sure he realized that he was fully restored.

It is necessary for every backslider or prodigal to repent and truly desire to humbly serve the Lord. However, we have the promise that God will exalt the man who humbles himself. An additional servant can never fill the void of a missing son. Our Father wants His children restored. Heaven rejoices when one sinner repents. The church also should rejoice and celebrate when a prodigal returns. We must help those who make their way back to God realize they are still special to their Father. He still has great things for them to do for Him!

SESSION ONE (CONT.)

Prodigals should be near to the heart of the church because they are dear to the heart of God. His love is steadfast. We must do our part to bring them back home.

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness. (Galatians 6:1). **PL**

LANDON DAVIS

Pastor | First UPC | Marianna, Arkansas



SESSION ONE

Prodigals

Objective

To explain the church's role in the return, reconciliation, and restoration of prodigals

Opening

1. Ask members of the group to act out the story of the prodigal son, without practice.
2. Ask the group, "Which character was the most important one in the story of the prodigal son?"

Key Scriptures

Isaiah 15:20; Luke 15:11–32; Galatians 6:1

**"Every prodigal needs a warm home
to return to when they come to
themselves."**

SESSION ONE (CONT.)

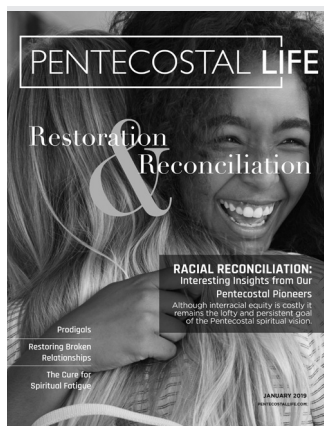
Prodigals

Discuss the following questions:

1. What is a prodigal? How far must someone go before we should consider them a prodigal?
2. Why do prodigals walk away? Is there anything that can be done to keep them from leaving?
3. Why do you think prodigals may decide to return to the church? What have you seen motivate people to come back?
4. Have you ever been away from the Lord? Discuss your experiences.
5. What can the church do for those who have left and continue to pursue their own desires instead of following the Lord?
6. How can the church support people who are coming to themselves and looking back fondly on their previous experiences with God?
7. What do you think are the primary differences in a servant and a son that serves his father?
8. What does it mean to be restored? What is the evidence of restoration? Share personal examples of men or women who have experienced restoration.
9. How do you define the ministry of reconciliation? What are you doing to be active in this ministry?
10. What more could you do?
11. How can we celebrate the return of a prodigal without glamorizing their decision to leave? Is this a legitimate concern?

Assignment

Read "Restoring Broken Relationships: Forgiving Those Who Trespass against Us" before next session.



SESSION TWO

Restoring Broken Relationships: Forgiving Those Who Trespass Against Us

By Brian Kinsey

Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of

Jerusalem, that we be no more a reproach. (Nehemiah 2:17)

Nehemiah is the best blueprint for restoration in the Bible. We even see the pattern in the New Testament: "Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14). Amazingly, the writer aligned peace in relationships with holiness, an observation we need to consider, because without holiness we cannot be saved or see the face of Jesus. Therefore, broken relationships not only cause dysfunction in every area of life, leading to divorce, suicide, family conflict, and even church conflict, but also create impurity. We need a restoration in our churches and in our homes. We must be clean.

As long as there are people, there will be conflict. But how we deal with conflict will determine whether our relationships remain healthy or become broken. The Book of Nehemiah provides a plan for restoration that works for broken-down walls of relationships.

Nehemiah Prayed

Nehemiah prayed and fasted in preparation for the ministry of restoration: "I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven" (1:4). Anyone seeking to restore a relationship must first understand what is broken, pray about it, and fast to subdue the flesh. We must be brutally honest about what has happened and be willing to accept our part in the matter, while forgiving the other party.

Nehemiah Repented

Nehemiah's prayer included repentance (1:6). Instead of getting defensive about a conflict in relationship, we should repent. Repentance softens our heart and attitude so we enter the reconciliation process with the right spirit. Often, people don't repent because they feel they are the wronged party and don't need to repent. Repent of that! As you repent, pray for the other person and ask that they also find repentance.

Nehemiah Surveyed the Damage

Nehemiah surveyed the damage and saw heaps of rubbish (2:12–15). We must be real about the damage to our relationship. Sometimes we have inherited the poor relationship. Sometimes we have been rejected due to circumstances beyond our control. People have been hurt and have built walls to keep us out. Like Nehemiah, we must be brave and go to work to clean out the rubbish. If we are at fault, repentance and prayer will shine the light on our attitude and reveal to us the steps needed to right the wrongs we have committed.

Nehemiah Worked on the Repair

Wishing will not repair a relationship in most cases. The adage "Time heals all wounds" is not necessarily true. Time may dull the pain, but relationship wounds usually are not healed just by ignoring them. Jesus instructed us in Matthew 5 that we should not offer gifts before the altar without first reconciling with our brother (v. 24). Again, in Matthew 18:15, Jesus said, "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." Talk it out. However, be sure to talk about it in a constructive way.

The gold standard for approaching anyone to resolve conflict works: start with a compliment, talk about the

SESSION TWO (CONT.)

problem, and end with a compliment. The apostle Paul used this technique in his letters to the churches. He wrote many critical things to the Corinthians, but he began his first letter with compliments and words of encouragement (I Corinthians 1:1–9) before dealing with the dysfunction, and then ended the letter with obvious love and affection.

Many times, the relationship is broken because one person has made assumptions about the other. Don't accuse, but rather, ask questions so the matter is clarified before proceeding.

Ask forgiveness and offer forgiveness. I cannot tell you how many times a person has responded favorably when I asked forgiveness (even though I felt I was in the right). They would often say, "It's OK," or "I was wrong too."

Once the matter has been settled, give grace and love. Many times I have seen people end up as fast friends once they have come out of the other side of conflict.

While Nehemiah built a wall to unite his people as well as to keep the enemy out, often a wall is built only to keep others out. The adage that hurting people hurt others is true, and when people are hurting, they will build walls to keep others out. Human beings have always been preoccupied with building walls. In the first century, the Roman emperor Hadrian built a seventy-five-mile wall to secure the northern border of Roman Britain. In the 1870s, Argentina built a line of trenches and watchtowers to protect Buenos Aires from invasion by indigenous peoples. The Berlin Wall went up in 1961, dividing East from West for almost thirty years.

As the twenty-fifth anniversary of the fall of the Berlin Wall approaches, I am reminded of Mauerkrankheit, or the Wall Disease. In 1973, East German psychiatrist Dietfried Müller-Hegemann observed that his patients who lived close to the Berlin Wall showed higher rates of psychosis, schizophrenia, and phobias. Those East Germans who lived in the shadow of the Wall suffered rage, dejection,

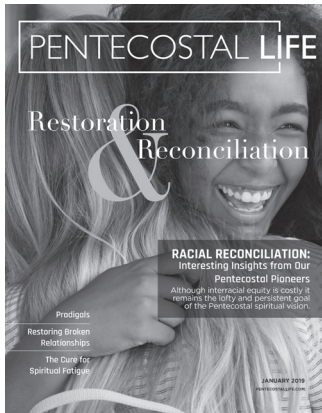
and alcoholism, and were more likely to kill themselves. The closer to the physical wall his patients lived, the more acute their disorders. The doctor called the syndrome Mauerkrankheit—Wall Disease—and though he could not thoroughly research the syndrome for fear of prosecution by the East German authorities, Müller-Hegemann predicted that depression, despondency, and high suicide rates would persist in Berlin for as long as the Wall stood. The only cure was to bring the Wall down.

Sure enough, in 1990, another East German psychotherapist named Hans Joachim Maaz described the "emotional liberation" felt on the November night the Wall finally fell. Thousands of jubilant Germans climbed the Wall, wept, and embraced each other atop the concrete, and proceeded to tear the Wall down with joyful abandon. "The wall's fall was the emotional climax of the unloading, the cathartic breaking-through of the unconscious," Maaz wrote. "The emotional blockage unclogged, the repressed came to the surface and the parts that had been split apart, united" (marcellodicintio.com/2014/11/03/the-berlin-wall-disease).

In this crucial hour of the church, we must remain united in our effort to keep working on ourselves, for we dare not allow "Wall Disease" to affect our spirits and our relationships. We dare not quit even in the face of opposition or rejection; we must keep on praying and keep on building. It is tempting to get tired of the everyday "stuff" and throw in the towel, but we must never give up. Instead, we can use the towel to wipe the sweat from our brow and keep on fighting. God has given us the power to rule over the broken pieces of our life and the consequential ruined relationships. Nevertheless, through prayer and understanding and through the ministry of Jesus, we can declare, "He restores my soul" (Psalm 23)! God's purpose is to restore us from our broken past and iniquities. May He restore yours. **PL**

BRIAN KINSEY

Pastor | First Pentecostal Church | Pensacola, Florida



SESSION TWO

Restoring Broken Relationships: Forgiving Those Who Trespass Against Us

Objective

To learn how to maintain healthy relationships for physical and spiritual health

Opening

1. If appropriate, ask the following questions of the group, "Have you ever had a conflict with another person?"
2. "In honest retrospect, were you in the wrong?"
3. "How did forgiveness play into the restoring of the relationship?"

Key Scriptures

Nehemiah 1:4, 6; 2:12–17; Psalm 23;
Matthew 5:24; 18:15; I Corinthians 1:1–9;
Hebrews 12:14

"The gold standard for approaching anyone to resolve conflict works: start with a compliment, talk about the problem, and end with a compliment."

SESSION TWO (CONT.)

Restoring Broken Relationships: Forgiving Those Who Trespass Against Us

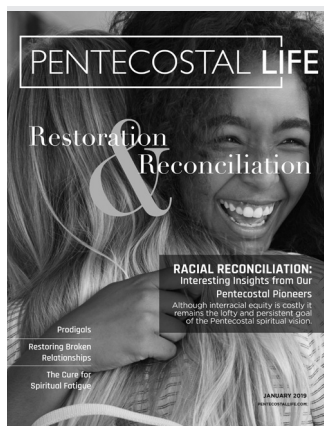
Discuss the following questions:

1. What is the significance of Hebrews 12:14 regarding relationships?
2. What is the first step when seeking to restore a broken relationship?
3. Why is repentance important even if we feel we are the wronged party in a conflict?
4. What did Jesus instruct us to do when approaching a brother who has wronged us?
5. What walls need to come down in your life?

Assignment

Read "Joy, the Cure for Spiritual Fatigue" before next session.

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SESSION THREE

Joy: the Cure for Spiritual Fatigue By Ethan Hagan

One of the keys to overcoming spiritual fatigue is the joy of the Lord. Just as vitamins help supplement the nutrients our bodies need to stay healthy and fight off disease, we need

the joy of the Lord that flows from the Holy Spirit. It strengthens us and helps us maintain a spiritually healthy life.

But the fruit of the Spirit is love, joy. . . (Galatians 5:22)

Have you ever found yourself worn out from a long day of work or school? We all have—unless we live off caffeine 24/7. Fatigue is an unfortunate part of the human experience. Even Jesus, in His humanity, grew weary (John 4:6). Isaiah observed that fatigue can affect all age groups (40:30). You may think there's an exception for your child who runs around all day. You can only dream of having their energy. But look into their bedroom in the wee hours, and more than likely they are asleep, exhausted, and recharging.

If exhaustion is a reality of life in the natural, so also is it in the spiritual.

When we first experience salvation, we seemingly have the energy of a little child. It is the joy of salvation. We find new meaning in living for the Lord. But just because we have been born again into another world does not mean this present world has faded away. At least not yet. Sooner or later we come face to face with reality. We become weary, spiritually fatigued, and exhausted. We are not exempt even though we have been baptized in Jesus' name and filled with the Spirit. But the good news is the Lord will empower us and renew our strength.

The prophet Isaiah wrote, "He gives power to the weak, and to those who have no might He increases strength. Even the youths shall faint and be weary, and the young men shall utterly fall, but those who wait on the Lord shall renew their strength; they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint" (Isaiah 40:29–31, NKJV).

We all have an adversary who will try to discourage, condemn, and sap us of our spiritual strength. (See Amos 3:11.) Daniel, by the Holy Spirit, caught a glimpse into the future and saw that the spirit of the adversary would seek to "wear out the saints" (7:25, ESV). If you are feeling spiritually fatigued, it could be because of the adversary. Yet you don't have to remain weary because the Lord (who is our advocate) gives us power to overcome. His Spirit comes alongside us to help us in our weakness. (See John 14:16.) The Bible says there is "righteousness, and peace, and joy in the Holy Ghost" (Romans 14:17). "The joy of the Lord is your strength" (Nehemiah 8:10)!

Sometimes, however, we find ourselves worn out spiritually, and it is not the enemy's doing. Neither is it just because life happens; it is because of our own doing. We find ourselves so busy that we forget to pray, read our Bible, and meditate on God's Word. We rationalize and make excuses for doing so, when in reality we have become bored. But God is longsuffering, merciful, and kind. He stands ready to reenergize us spiritually if we will just ask Him. It is during times like these that we can pray as David prayed: "Restore unto me the joy of thy salvation" Psalm 51:12). And He will. Because our salvation comes from Him, He can restore our joy!

No matter what the reason is for your spiritual weariness, the Lord has promised to empower, strengthen, renew, and restore you. It is His will for you. And the way He will

SESSION THREE (CONT.)

do that is “with might through His Spirit in [your] inner [being]” (Ephesians 3:16, NKJV).

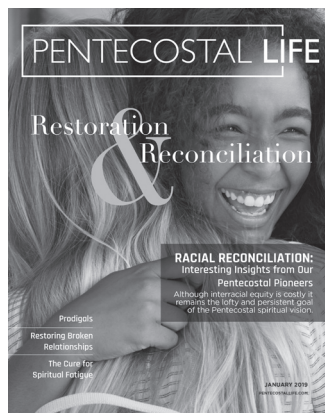
That is why the apostle Paul encouraged us that even when we are fatigued (whether physically or spiritually) “not [to] lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day” (II Corinthians 4:16, NKJV).

You can be renewed and your joy can be restored today by God’s Spirit in you!

Stop what you are doing for a moment. Take some time and rediscover the joy of your salvation. Pray this verse of Scripture aloud and say to the Lord, “You will show me the path of life; in Your presence is fullness of joy; at Your right hand are pleasures forevermore” (Psalm 16:11, NKJV)! **PL**

ETHAN HAGAN

Evangelist | Memphis, Tennessee | UPCI



SESSION THREE

Joy: the Cure for Spiritual Fatigue

Objective

To help you rediscover the joy of your salvation

Opening

1. Ask members of the group to define *fatigue* by body language. Decide on who's definition is most accurate.
2. Ask members of the group to define *refreshed* by body language. Decide on who's definition is most accurate.

Key Scriptures

Nehemiah 8:10; Psalm 16:11; 51:12;
Isaiah 40:29–31; Daniel 7:25; Amos 3:11;
John 4:6; 14:16; Romans 14:17;
II Corinthians 4:16; Galatians 5:22;
Ephesians 3:16

**“No matter what the reason is for
your spiritual weariness, the Lord
has promised to empower, strengthen,
renew, and restore you.
It is His will for you.”**

SESSION THREE (CONT.)

Joy: the Cure for Spiritual Fatigue

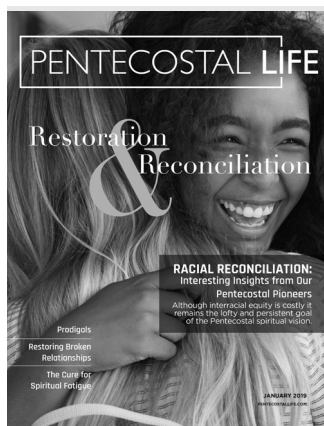
Discuss the following questions:

1. Have you felt fatigued spiritually?
2. Are you spiritually weary because of life, the adversary, or a result of being lax in your spiritual disciplines? If so, why do you think it occurred?
3. How can you be renewed and restored spiritually?
4. What Scripture passages really spoke to you while reading this article?
5. Have you taken time to pray the Word and linger in God's presence?

Assignment

Read "Racial Reconciliation: Interesting Insights from Our Pentecostal Pioneers" before the next session.

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SESSION FOUR

Racial Reconciliation: Interesting Insights from Our Pentecostal Pioneers

By Talmadge L. French

We can all learn a great deal from our brave and tenacious Apostolic founders, and the case for respect for the Pentecostal pioneers is nowhere more

compelling than with respect to their early interracial successes. In the early part of the twentieth century culture, interracial harmony was not commonly experienced. However, the explosion of the Pentecostal movement and especially the Oneness Pentecostal movement provided a spiritual impulse indicative of the Pentecostal experience. As such, it is arguably one of the most remarkable counter-cultural phenomena within religious movements of any era. And Oneness Pentecostalism, later interracial failures aside, was the notable leader with respect to early interracial vision. One need only consider the dramatic growth and dynamic of evangelism of the Oneness movement during those fifteen formative years of racial zeal and harmony, 1915–1930, with an amazing worldwide expansion to nearly three hundred thousand believers and three thousand churches. (See *Early Interracial Oneness Pentecostalism: G. T. Haywood & the Pentecostal Assemblies of the World* (1901-1931, by Talmadge L. French.) Its interracial features enhanced its growth potential and contributed to its rapid expansion into an international movement.

G. T. Haywood, African-American pastor from Indianapolis, Indiana, one of the most beloved early Apostolic leaders, spearheaded and inspired this early vision as none other. We now know from FBI records that the government considered Haywood to be the movement's main spokesperson and that they were aware of its innovative interracial nature. In the United States, by 1924 it had an equal balance of African

American and white constituents working within the framework of the same organizational leadership. Such an historic feat has never been duplicated, yet we can still envision in hindsight what an inspiring victory for equality could have been won had that early success been sustained. To re-imagine the successes of the early founders we may be required to accomplish the difficult task of focusing upon the reality of the original victories of interracial success, without ignoring the reality and the negatives of the later failures. Only then may we be able to truly accomplish meaningful reconciliation.

Perhaps the remarkable efforts of our spiritual forefathers to guarantee the success of their interracial commitments then remain the key to our potential in the present. The talented Haywood was uncanny in making spiritually double references, as in his most well-known hymn "Crimson Stream of Blood" in *Bridegroom's Songs*. Just as the Spirit was poured out on all flesh, so the "blood" was powerful enough to break the chains of all sin, including the evil of racism and inequality. In another of Haywood's songs he asks the prophetic questions which also echo the racial query:

When shall the day dawn when right de-thrones wrong?
My Jesus, I'm waiting, but, O Lord, how long?

Although interracial equity is costly it remains the lofty and persistent goal of the Pentecostal spiritual vision. We are not merely Oneness in our theology of the Godhead, but we must remain committed to Jesus' prayer for the "oneness" of believers (John 17:11). The majority of early Apostolics argued for the essentiality of both the oneness of God and the oneness of the church—one God, one church. Lamentably, this vision faded almost entirely by 1937, largely due to the failure of thinking

SESSION FOUR (CONT.)

through the requirements of making such an all-people theological vision workable in a world of prejudice. In other words, a failure to resist the world at this most crucial point of spiritual vulnerability.

Years of hindsight and impulse eventually resulted in the rekindling, thankfully, of the original belief in and hope for racial unity. But much like the task of restoring holiness to a people grown accustomed to its want, racial reconciliation and restoration have required renewed interracial zeal. The Oneness movement is once again becoming a leader in the arena of the spirituality of race unity which, again, is contributing significantly to its worldwide growth and success. This is especially notable within the dynamics of the United Pentecostal Church International. We have the twenty-first century opportunity of learning from the twentieth century successes in this regard, as well from the failures. We must repeat the former, but never repeat the latter.

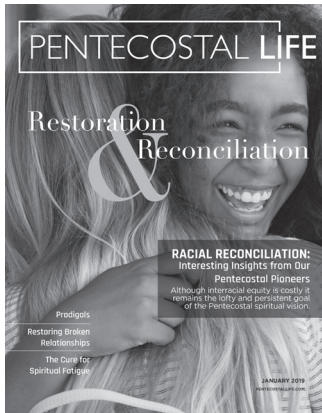
Perhaps the most important element of this rekindling of the Apostolic zeal for the unity of the faith and an “every kindred, and tongue, and people, and nation” unity (Revelation 5:9) is that of its intentionality. True unity

demands intentional spiritual zeal and resolve which reject failed cultural racial assumptions, resist the lack of any personal responsibility in matters of racial unity, and therefore require evidence of living out the real love of God. Rhetoric is insufficient. Repentance, denunciation of racism, and the articulation of a spiritual, biblically sound response to the sin of prejudice in culture remain essential. Dynamic interaction on this basis is a continuation of the original restorative zeal of the Spirit which permeated the founding movement which so impacted their world that it now encircles our world with literally millions of Jesus Name believers.

Racial reconciliation and unity have the potential of impacting our world in the same powerful and far-reaching manner as we capture their hope and passion. Why not? They themselves captured it from that first generation of Pentecostals in the Book of Acts and the apostles themselves! “For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call” (Acts 2:39). **PL**

TALMADGE L. FRENCH, PhD

Senior Pastor | Apostolic Tabernacle | Jonesboro, Georgia



SESSION FOUR

Racial Reconciliation: Interesting Insights from Our Pentecostal Pioneers

Objective

To learn how the remarkable efforts of our spiritual forefathers to guarantee the success of their interracial commitments remain the key to our potential in the present

Opening

1. Ask the group, "Who was G. T. Haywood?"
2. Ask the group, "What famous song did he write?"

Key Scriptures

John 17:11; Acts 2:39; Revelation 5:9

"We are not merely Oneness in our theology of the Godhead, but we must remain committed to Jesus' prayer for the 'oneness' of believers." (John 17:11)

SESSION FOUR (CONT.)

Racial Reconciliation: Interesting Insights from Our Pentecostal Pioneers

Discuss the following questions:

1. How did the explosion of the Pentecostal movement and especially the oneness Pentecostal movement provide a spiritual impulse indicative of the Pentecostal experience?
2. Who was G. T. Haywood?
3. Explain the concept of one God, one church.
4. Explain how repentance, denunciation of racism, and the articulation of a spiritual, biblically sound response to the sin of prejudice in our culture remain essential.
5. Explain how Acts 2:39 shows God's intention for the inclusivity of the church.

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