



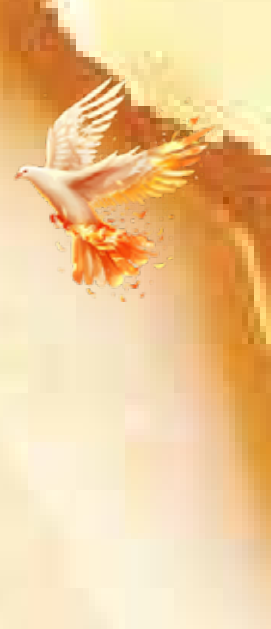
FAITH FIRE

3.0

C O N F E R E N C E

The Fruit
& Gifts OF THE
Spirit

**PROGRAM
BOOKLET**



FAITH FIRE³⁰ CONFERENCE

BOOKLET CONTENT

- Welcome Note
- Receiving The Conference Blessings
- Program Schedule

CONFERENCE HYMNS

- More About Jesus
- He Healed Them All
- Pentecostal Power
- Pass Me Not, Oh Gentle Saviour

ANNOUNCEMENTS

FRUIT AND GIFTS OF THE SPIRIT

- The Person of The Spirit
- The Fruit of The Spirit
- The Gifts of The Spirit
- Keeping the Fruit & The Gifts

THE GREATEST REVIVAL STORIES

Church History Timeline

Recommended Books



WELCOME TO THE FAITH FIRE CONFERENCE 2026

Dear Friend,

It is with great joy and expectation that we welcome you to these two days of prayer, worship, fellowship, and encounters with the Holy Spirit. Whether you have travelled from near or far, whether this is your first time joining us or you have experienced God with us in the previous two editions, we believe that your presence here is a matter of destiny. And we are persuaded that God, in His wisdom and kindness, has brought us together for such a time as this.

Throughout the pages of Scripture, we are reminded that whenever God's people gathered with sincere hearts, He met them. He met Moses on the mountain, Isaiah in the temple, the disciples in the upper room, and countless believers throughout the history of the Church. Our prayer is that Faith Fire Conference will become one of those moments in your own story where you will look back on and say, "The Lord met me there."

This year's theme, "The Fruits & Gifts of the Spirit," invites us to rediscover the beauty and power of life in the Holy Spirit. In a world that is increasingly distracted, uncertain, and empty of real substance, we believe God is calling His people back to the simplicity of knowing Him deeply, walking in His Spirit daily, and becoming faithful witnesses of Jesus Christ in our generation.

Over the next two days, we will pray together, worship together, learn together, and seek God together. We will open the Scriptures, listen to the testimonies of God's faithfulness through the generations, and make room for the Holy Spirit to do what only He can do: to comfort, convict, restore, heal, strengthen, and transform. As you participate in each session, we encourage you to come with an open heart. Take notes. Ask questions. Pray earnestly. Listen carefully. Most importantly, be willing to respond to whatever the Lord may say to you.

Conferences come and go, but the evidence of God's touch upon a person's life lasts forever.

This booklet companion has been thoughtfully prepared to accompany you throughout the conference and beyond. Within these pages, you will find reflections on the Holy Spirit, lessons from great revivals, and practical encouragement for continuing your walk with God long after the conference has ended. It is our hope that the products of this conference will remain with you for many years as a reminder of God's faithfulness and the work He began in your life during these days.

As we gather under the banner of Jesus Christ, let us remember that the Holy Spirit has not ceased to move among His people. The same Spirit who empowered the early Church, strengthened the saints through the centuries, and ignited revivals across the nations is still at work today. We come with expectation, not because of the excellence of our planning or the reputation of our speakers, but because God remains faithful to His promises.

Thank you for joining us at Faith Fire Conference 2026. May these days be marked by fresh encounters with God's presence, renewed affection for His Word, and a deeper commitment to live for His glory. May the Lord bless you, keep you, and cause His face to shine upon you.
Welcome to Faith Fire Conference.

FAITH FIRE^{3.0} CONFERENCE



PROGRAM SCHEDULE

DAY 1 (AUGUST 21)

TIME	ACTIVITY
07:00am-10:00am	Arrival, registration, prayers & pre-conference announcements
10:00am – 10:25am	Opening Prayer & Prayer Session 1 – Prayer of thanksgiving & adoration for conference
10:25am – 10:50am	Prayer Session 2 – Alignment of hearts to receive.
10:50am – 11:15am	Prayer Session 3– Breaking fallow grounds of distraction and resistance.
11:15am – 11:25am	Hymn – GHS 216 – More about Jesus would I know
11:25am – 11:50am	Worship Ministration: Consecration, repentance, brokenness
11:50am -12:10pm	Welcome Address & Opening Charge “Walking in the Spirit”
12:10pm -12:35pm	Prayer Session 4– Praying in the ministration
12:35pm – 12:50pm	FFC Choir Ministration
12:50pm – 12:55pm	
12:55pm – 2:25pm	Word Ministration– “The Works of the Flesh: A Snare and Peril to the Spirit-Filled Believer”
2:25pm – 2:45pm	Altar call and praying in the ministration

DAY 1 (AUGUST 21)	TIME	ACTIVITY
	2:45pm – 4:10pm	Break
	4:10pm – 4:25pm	Session Opening Prayer.
	4:25pm – 4:50pm	Intense Prayer Session 1- Beholding to be Formed
	4:50pm – 5:15pm	Intense Prayer Session 2 - Bearing Spiritual Fruits
	5:15pm – 5:35pm	Worship – Songs of Ascent
	5:35pm – 5:40pm	Session Opening Prayer.
	5:40pm – 7:30pm	Word Ministration & Prayer – “The Ministry and Dealings of the Holy Spirit in a Fruit-Bearing Vessel”

DAY 2 (AUGUST 22)

TIME	ACTIVITY
7:00am - 8:00am	Arrival & announcements
8:00am - 8:25am	Prayer – Readiness for empowerment; Revive us again
8:25am - 8:35am	Hymn – GHS 150 – Pentecostal Power
8:25am - 8:35am	Choir Ministration
8:45am - 9:25am	Word Ministration, Prayer & Impartation “The Enemy's Exploitation of the Believer's Ignorance of Spiritual Gifts”
9:25am - 9:50am	Worship – Desire for intimacy.
9:50am - 9:55am	
9:55am - 11:25am	Word, Prayer & Impartation “The Speaking Gifts: The Purpose, Power, and Profit”
11:25am - 11:50am	Praying in the ministration – Impartation of Speaking Gifts
11:50am - 12:15pm	Ministration of Healing and Word of Knowledge
12:15pm - 1:30pm	Break Session
1:30pm - 1:50pm	Worship – Cry for the rain
1:50pm - 1:55pm	
1:55pm - 2:05pm	Word, Prayer & Impartation “The Power Gifts: The Purpose, Power, and Profit”
2:05pm - 2:10pm	
2:10pm - 3:20pm	Word, Prayer & Impartation “The Revelation Gifts: The Purpose, Power, and Profit”
3:20pm - 3:50pm	Short Break Session
3:50pm - 3:55pm	Session Opening Prayer & calling audience into hall
3:55pm - 4:10pm	Music Ministration
4:10pm - 4:15pm	
4:15pm – 5:35pm	Word & Prayer “Abuse of Spiritual Gifts: Dangers, Pitfalls, and Safeguards for the Believer”

DAY 2 (AUGUST 22)	TIME	ACTIVITY
	5:35pm - 5:45pm	Hymn- GHS – 103 – He Healed Them All
	5:45pm - 5:55pm	FFC Choir Ministration – The Healer, deliverer and miracle worker.
	5:55pm - 6:00pm	
	6:00pm - 7:30pm	Word, Impartation, Healing and Deliverance “The God of Miracles”
	7:30pm - 7:55pm	Thanksgiving Worship
	7:55pm - 8:00pm	Closing Remark and Announcement

FAITH FIRE³⁰ CONFERENCE



CONFERENCE HYNMS

MORE ABOUT JESUS

1. More about Jesus would I know,
More of His grace to others show;
More of His saving fulness see,
More of His love who died for me.

2. More, more about Jesus,
More, more about Jesus;
More of His saving fulness see,
More of His love who died for me.

3. More about Jesus let me learn,
More of His holy will discern;
Spirit of God my teacher be,
Showing the things of Christ to me.

4. More about Jesus; in His Word,
Holding communion with my Lord;
Hearing His voice in every line,
Making each faithful saying mine.

5. More about Jesus; on His throne,
Riches in glory all His own;
More of His kingdom's sure increase;
More of His coming, Prince of Peace.

HE HEALED THEM ALL

1. He healed them all
the blind, the lame, the palsied,
The sick in body and the weak in mind,
Whoever came, no matter how afflicted,
Were sure a sovereign remedy to find.

2. His word gave health,
His touch restored the vigour,
To every weary pain-exhausted frame;
And all He asked before He gave the blessing
Was simple faith in Him from those who came.

3. And is our Lord,
the kind, the good, the tender,
Less loving now than in those days of old?
Or is it that our faith is growing feeble,
And Christian energy is waxing cold?

4. Why do we not
with equal expectation,
Now bring our sick ones to the Lord in prayer
Right through the throng of unbelieving
scruples
Up to His very side and leave them there?

5. He never health
refused in bygone ages,
Nor feared to take the "chastisement" away;
Then why not ask it now, instead of praying

FAITH FIRE^{3.0} CONFERENCE



CONFERENCE HYMNMS

PENTECOSTAL POWER

1. Lord, as of old at Pentecost
Thou didst Thy power display,
With cleansing, purifying flame,
Descend on us today.

Chorus:

Lord, send the old-time power, the
Pentecostal power!
Thy floodgates of blessing, on us throw
open wide!
Lord, send the old-time power, the
Pentecostal power!
That sinners be converted and Thy
name glorified!

2. For mighty works for Thee, prepare
And strengthen every heart;
Come, take possession of Thine own,
And never more depart.

3. All self consume, all sin destroy!
With earnest zeal endue
Each waiting heart to work for Thee;
O Lord, our faith renew!

PASS ME NOT, OH GENTLE SAVIOUR!

1. Pass me not, O gentle Savior,
Hear my humble cry;
While on others Thou art calling,
Do not pass me by.

Chorus:

Savior, Savior,
Hear my humble cry;
While on others Thou art calling,
Do not pass me by.

2. Let me at Thy throne of mercy
Find a sweet relief;
Kneeling there in deep contrition,
Help my unbelief.

3. Trusting only in Thy merit,
Would I seek Thy face;
Heal my wounded, broken spirit,
Save me by Thy grace.

4. Thou the spring of all my comfort,
More than life to me;
Whom have I on earth beside Thee?
Whom in heaven but Thee?



THE PERSON OF THE HOLY SPIRIT

"And I will pray the Father, and He will give you another Helper, that He may abide with you forever." — John 14:16 (NKJV)

John 14:16–17, 26, John 16:13–15, Acts 5:3–4, Romans 8:14–16, 26–27, Ephesians 4:30

THERE are few subjects in the Christian faith more misunderstood than the Holy Spirit. Many believers readily acknowledge the Father as God and joyfully confess Jesus Christ as Lord, yet when they think of the Holy Spirit, they often imagine an invisible force, a spiritual influence, or an extraordinary power that appears only in moments of revival or miraculous manifestations. Such thoughts, though common, fall far short of the glorious revelation that Scripture gives concerning Him.

According to the Scriptures, The Holy Spirit is not merely the power of God. He is God Himself, and the knowledge of this truth changes everything. If the Holy Spirit were merely a divine influence, then our relationship with Him would be no different from our relationship with courage, wisdom, or strength. We would seek more of His power while remaining detached from His person. But because He is a divine Person, He does not merely empower believers—He desires fellowship with them. Christianity is not simply a life strengthened by spiritual energy; it is a life lived in communion with the living God.

From the opening pages of Scripture, we encounter the Holy Spirit as One actively involved in the work of God. Before the earth had taken its present form, "the Spirit of God was hovering over the face of the waters" (Genesis 1:2). He was not introduced as an afterthought in God's plan of redemption. He was present at creation, revealing that His work has always been essential to the purposes of God. Throughout the history of Israel, the Holy Spirit empowered leaders, inspired prophets, equipped craftsmen, and strengthened judges to accomplish God's will. Yet these manifestations pointed forward to a greater promise. Through the prophet Joel, God declared that a day would come when He would pour out His Spirit upon all flesh (Joel 2:28–29). What had once been experienced by a few would become the inheritance of every believer in Christ. That promise found its fulfillment through Jesus.

No one revealed the Holy Spirit more clearly than Christ Himself. In the Upper Room, knowing that His disciples were troubled by the news of His departure, Jesus did not leave them with uncertainty. Instead, He comforted them with one of the greatest promises in all of Scripture: "I will pray the Father, and He will give you another Helper, that He may abide with you forever" (John 14:16). Notice the word "another." Jesus did not promise an impersonal force but another Helper like Himself. Just as the disciples had known the companionship, wisdom, and guidance of Christ, they would now know the continual presence of the Holy Spirit. Though unseen, He would be no less personal. Though invisible, He would be no less present.

The Scriptures consistently reveal the personality of the Holy Spirit. He speaks (Acts 13:2). He teaches (John 14:26). He guides (Romans 8:14). He intercedes for believers (Romans 8:26). He distributes spiritual gifts according to His own will (1 Corinthians 12:11). He can be grieved (Ephesians 4:30). These are not the actions of a mere influence but of a living Person who thinks, chooses, loves, and relates to God's people. Recognizing His personhood changes the way we pray and worship. We no longer seek simply an experience of power; we cultivate a relationship with the One who has come to dwell within us. We become attentive to His leading, sensitive to His conviction, and grateful for His constant companionship. The Christian life becomes more than the observance of religious duties; it becomes daily fellowship with the Spirit of God.

The Holy Spirit is also fully divine. When Ananias lied about his offering, Peter declared, "You have lied to the Holy Spirit," and immediately added, "You have not lied to men but to God" (Acts 5:3–4). The apostle did not distinguish between lying to the Holy Spirit and lying to God because the Holy Spirit is God. Likewise, Paul writes that "the Lord is the Spirit" (2 Corinthians 3:17), affirming His divine nature. This truth protects us from two common errors. The first is to treat the Holy Spirit as an impersonal power that can somehow be controlled or manipulated. Throughout history, people have been tempted to pursue spiritual experiences while neglecting humble obedience to God. Yet the Holy Spirit is never at our command. He is sovereign, holy, and worthy of reverence. We do not use Him; He uses us for the glory of Christ.

The second error is to ignore Him altogether. Some believers speak often of the Father and the Son but rarely acknowledge the Holy Spirit's ongoing ministry. Yet every aspect of the Christian life depends upon Him. He convicts us of sin, opens our hearts to receive the gospel, assures us that we belong to God, produces the fruit of Christlike character within us, and equips us with gifts for service.

Without His continual work, there is no spiritual life, no genuine holiness, and no effective witness. His delight is to glorify Jesus Christ. Our Lord declared, "He will glorify Me, for He will take of what is Mine and declare it to you" (John 16:14). The Spirit works turns the eyes of believers away from themselves and fixing them upon the beauty of the Saviour. Where the Holy Spirit is welcomed, Christ is exalted. Where Christ is exalted, the Father is glorified.

Therefore, every true believer must seek to not just learn about the Holy Spirit. We must seek to know Him more deeply. He is not a distant influence but the abiding Presence of God. He is our Comforter in sorrow, our Teacher in truth, our Strength in weakness, our Guide in uncertainty, and our Companion in every season of life. To know the Holy Spirit as a Person is to discover that the Christian life was never intended to be lived alone. The God who created us has chosen to dwell within us. He walks with us in our joys and our trials. He patiently forms the character of Christ within us. He empowers us to serve with humility and courage. And He remains faithful until the day when our journey of faith gives way to the joy of seeing Christ face to face.



THE FRUIT OF THE SPIRIT

"But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law." — Galatians 5:22–23 (NKJV)

Galatians 5:16–26, John 15:1–8, Colossians 3:12–17, Philippians 2:1–11, Romans 8:1–17

THERE is perhaps no clearer evidence of the Holy Spirit's work in the life of a believer than the unmistakable change of character. While the gifts of the Spirit often attract attention because they are visible in ministry, the fruit of the Spirit reveals something even more profound. It bears witness that the life of Christ is being formed within His people. A gifted person may impress a congregation for a moment, but a fruitful person leaves behind the fragrance of Christ wherever he goes. It is possible for gifts to astonish men; only the fruit of the Spirit reflects the heart of God.

This distinction is of great importance, especially in a generation that is often fascinated by the extraordinary. The New Testament never encourages us to separate spiritual power from spiritual character. The same Spirit who empowers believers for service also sanctifies them for holy living. He does not merely enable us to do the works of Christ; He labours patiently to make us like Christ. The miracle of the Christian life is not only that God works through ordinary men and women, but that He changes ordinary men and women into people who increasingly resemble His Son.

It is significant that the Apostle Paul speaks of the fruit of the Spirit rather than the fruits of the Spirit. His choice of words reminds us that Christian character is not a collection of disconnected virtues from which we may select those we naturally prefer. The Spirit does not produce love while neglecting patience, nor does He cultivate joy while leaving kindness behind. His work is harmonious and complete.

As fruit grows upon a healthy tree, so every grace develops together in the life that remains rooted in Christ. Though one quality may appear more mature than another, they belong to one life, one source, and one Spirit. This truth delivers us from the temptation to excuse our weaknesses by appealing to our personalities.

We sometimes hear believers say, "I am simply not a patient person," or, "Gentleness is not my temperament." Such explanations may describe our natural disposition, but they can never define the work of the Holy Spirit. The fruit He produces is not the refinement of our old nature but the expression of Christ's life within us. What is impossible by human effort becomes possible through divine grace.

The fruit of the Spirit should therefore never be mistaken for moral self-improvement. Many admirable qualities may be cultivated by discipline, education, or social influence, but the fruit of the Spirit has a different origin. It is born of a life surrendered to God. It grows as the believer abides in Christ, listens to the Spirit, obeys His leading, and yields daily to His transforming work. Just as a branch bears fruit only while remaining united to the vine, so the Christian bears spiritual fruit only through continual dependence upon the Lord Jesus. Our Lord Himself declared, "Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me" (John 15:4). This verse remind us that fruit is never manufactured; it is produced. No branch strains to create grapes by its own strength. Its responsibility is simply to remain connected to the vine, drawing life from its source. In the same manner, believers are not called to imitate Christ through sheer determination. They are invited to remain in fellowship with Him until His life becomes increasingly evident in theirs.

This explains why spiritual maturity cannot be measured merely by activity. A person may attend church religiously, preach eloquently, lead effectively, sing beautifully, or labour tirelessly in the work of God while neglecting the deeper work of inward transformation. The Lord is not indifferent to our service, but He is even more concerned with the kind of people we become while serving. He desires ministers whose lives adorn their message, disciples whose character confirms their confession, and worshippers whose private conduct reflects the holiness they proclaim in public.

The fruit of the Spirit begins with love because love is the atmosphere in which every other grace flourishes. Without love, joy becomes shallow excitement, peace becomes emotional comfort, patience becomes reluctant endurance, and kindness becomes mere politeness. Love gives life to every other virtue because it reflects the very nature of God.

From this fountain flow joy that is not dependent upon favourable circumstances, peace that remains steady amid uncertainty, patience that bears with the weaknesses of others, kindness that delights in acts of mercy, goodness that pursues what is right, faithfulness that remains

steadfast through changing seasons, gentleness that restores rather than wounds, and self-control that refuses to be mastered by sinful desires.

These qualities are not displayed only in moments of public ministry. They are formed in the ordinary experiences of daily life. They are seen in the conversation held within the family, in the response offered to criticism, in the treatment of those who cannot repay our kindness, and in the quiet decisions that no one else observes. The Holy Spirit is as concerned with our conduct on a Wednesday afternoon as He is with our worship on a Sunday morning. Indeed, it is often in the unnoticed routines of life that His transforming work becomes most evident.

Growth in the fruit of the Spirit requires both patience and perseverance. Fruit does not appear overnight, nor does God ordinarily complete His work within us in a single moment of spiritual excitement. There are seasons of pruning, seasons of waiting, and seasons in which little visible progress seems to occur. Yet the faithful Gardener never abandons His vineyard. Through His Word, through prayer, through fellowship with other believers, through trials, and even through our failures, He continues the gracious work of conforming us to the likeness of Christ. Every circumstance surrendered to Him becomes an instrument of sanctification.

This should encourage every believer who feels painfully aware of personal weakness. The evidence of the Spirit's presence is not that we have already attained perfection but that we are being steadily transformed. We begin to love where once we hated. We learn to forgive where once we cherished resentment. We discover peace where anxiety once ruled. We become increasingly willing to submit our ambitions, our words, and our desires to the authority of Christ. These changes may seem gradual, but they are nothing less than the work of the living God within the human soul. The world has seen enough of gifted people whose lives lacked integrity. It longs to encounter believers whose love is genuine, whose joy is contagious, whose peace is unwavering, and whose kindness reflects the compassion of Christ. Such lives cannot be manufactured by human effort; they are the fruit of the Holy Spirit dwelling within those who have surrendered themselves to His gracious rule.

May this, then, become our earnest prayer. Let us seek not only greater usefulness in the Kingdom of God but greater resemblance to the King Himself. Let us desire not only to be known as people through whom God works, but as people in whom God is at work. For when the fruit of the Spirit matures within the believer, Christ is made visible to the world, the Church is strengthened in love, and the Father is glorified through lives that bear lasting fruit.



THE GIFTS OF THE SPIRIT

"Now there are diversities of gifts, but the same Spirit. There are differences of ministries, but the same Lord. And there are diversities of activities, but it is the same God who works all in all." — 1 Corinthians 12:4–6 (NKJV)

1 Corinthians 12:1–31, Romans 12:3–8, Ephesians 4:7–16, 1 Peter 4:10–11, 1 Corinthians 13:1–13

FROM the earliest days of the Church, the Holy Spirit has graciously equipped the people of God with gifts suited to the work He has called them to perform. The Church was never intended to rely merely upon human wisdom, natural ability, or organizational strength. She was born in the power of the Holy Spirit, and it is only by His continual enabling that she can faithfully fulfill her mission in the world. Every generation that has witnessed seasons of remarkable spiritual vitality has understood this truth: the work of God must be accomplished in the power of God.

Yet the subject of spiritual gifts has often been surrounded by confusing philosophies. Some believers have approached the gifts with fear, preferring to avoid them altogether because of abuses they have witnessed. Others have pursued them with such fascination that the gifts themselves have become the centre of attention rather than the Christ whom they are intended to glorify. Between these two extremes lies the balanced teaching of Scripture, which neither neglects the gifts nor exalts them beyond their proper place. The Apostle Paul encourages believers to "earnestly desire the best gifts" (1 Corinthians 12:31), while reminding them that "a more excellent way" is the way of love. In doing so, he teaches us that the gifts of the Spirit must always operate within the character of Christ.

Firstly, a spiritual gift is not a reward for maturity, nor is it a badge of spiritual superiority. It is a gracious enablement given by the Holy Spirit for the common good of the body of Christ. The gifts are expressions of God's generosity, not man's achievement. No believer earns them through personal merit, and no believer possesses them as private property. They are entrusted to us as faithful stewards, to be exercised humbly, lovingly, and responsibly for the edification of others. This truth should immediately remove every ground for pride. If a gift is received by grace, there is no room for boasting.

The believer who teaches with clarity, the one who serves with consistent diligence, the one who leads with wisdom, the one who encourages the weary, and the one through whom God performs

performs extraordinary works all stand upon the same foundation of grace. The difference lies not in personal worthiness but in the sovereign wisdom of the Spirit, "who distributes to each one individually as He wills" (1 Corinthians 12:11).

The diversity of the gifts is itself a reflection of the wisdom of God. Just as the human body depends upon many members performing different functions, so the Church flourishes through a beautiful variety of Spirit-empowered ministries. The eye cannot say to the hand, "I have no need of you," nor can the hand despise the work of the foot. Every member contributes something necessary to the health of the whole. The quiet servant who faithfully meets practical needs is no less valuable than the public preacher who proclaims the Word. The believer who intercedes faithfully in secret may accomplish more for the Kingdom than the one whose ministry is widely recognized. In God's economy, faithfulness is valued more highly than visibility. This understanding also protects us from comparing ourselves with others. It is a common temptation to admire another believer's gift while overlooking the grace that God has entrusted to us. Yet comparison is the enemy of faithful stewardship. The Holy Spirit has not called every believer to perform the same ministry, but He has called every believer to serve. Our responsibility is not to imitate another person's assignment but to cultivate the gift that God has entrusted to us for His glory.

The New Testament presents the gifts of the Spirit in several passages, each emphasizing a different aspect of the Spirit's work. In Romans 12, Paul highlights gifts that strengthen the daily life and ministry of the Church, such as serving, teaching, encouraging, giving, leading, and showing mercy. In 1 Corinthians 12, he speaks of gifts through which the Spirit manifests His power in unique ways, including wisdom, knowledge, faith, healings, miracles, prophecy, discernment of spirits, tongues, and interpretation of tongues. In Ephesians 4, he reminds us that Christ also gives ministry gifts—apostles, prophets, evangelists, pastors, and teachers—to equip the saints for the work of ministry. These passages are not competing lists but complementary portraits of the Spirit's generous provision for His Church.

It is important to remember that the purpose of every spiritual gift is service. Gifts are never given to elevate an individual but to strengthen the body of Christ. The Spirit does not distribute gifts so that believers may become admired personalities; He distributes them so that Christ may be glorified through a healthy, growing, and loving Church. Whenever gifts become instruments of self-promotion, they are being used contrary to the very purpose for which they were given.

The Holy Spirit delights in exalting Christ, not the individual through whom He works. For this reason, the gifts of the Spirit must always be governed by the fruit of the Spirit. Power without love easily becomes manipulation. Prophecy without humility can become harshness. Leadership without gentleness may become control. Knowledge without kindness can become pride. The Spirit who gives gifts is the same Spirit who produces love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. He never intends the exercise of spiritual gifts to be separated from the cultivation of Christlike character.

The believer should therefore approach the gifts with both expectation and reverence. We ought not to neglect what God has promised to His Church, nor should we seek spiritual experiences merely for personal excitement. Our desire should be that God would equip us for faithful service according to His wisdom and for His purposes. Whether our ministry is public or hidden, extraordinary or ordinary, every gift becomes beautiful when it is exercised in love and offered in humble obedience to Christ. Hence, Let us ask not merely, "What is my gift?" but, "How can I become more useful in the hands of God?" For the greatest servants in the Kingdom have never been those who possessed the most impressive gifts, but those who surrendered those gifts most completely to the Lord. The Spirit is still distributing His gifts today, still building His Church, still equipping believers for every good work. He delights to use ordinary people who are wholly yielded to Him.

May we therefore receive His gifts with gratitude, steward them with faithfulness, and exercise them with love. Let us rejoice in the diversity He has created within the body of Christ, honouring the contribution of every member and seeking not our own recognition but the glory of God alone. Then the Church will grow in unity, maturity, and power, and the world will see not the greatness of men but the sufficiency of the Spirit who works through them all.



KEEPING THE FRUIT & THE GIFTS

Walking Faithfully with the Holy Spirit After the Conference

"Therefore we must give the more earnest heed to the things we have heard, lest we drift away." — Hebrews 2:1 (NKJV)

EVERY conference eventually comes to an end. The hall empties, the final prayer is spoken, and we share the grace in fellowship. Before long, everyone returns to the familiar rhythm of everyday life. Some will travel back to their cities, others will resume work on Monday morning, employees will return to their office work spaces, parents will return to the demands of family life, and business owners will once again face the pressures of making daily decisions. Life, as it always does, moves on.

It is often at this point that many believers become discouraged. During the conference, it seemed easy to pray. Worship flows naturally, the Word of God comes alive, and the presence of the Holy Spirit feels wonderfully near. But a few days later, the demands of ordinary life begin to compete for our attention, and we quietly wonder whether we have somehow lost what God gave us. In truth, we have not lost God; we have simply returned to normal life. One of the greatest misunderstandings about the Christian life is the belief that God's presence belongs only to extraordinary moments. We sometimes assume that because a conference is filled with passionate worship, extended prayer, and powerful preaching, those are the only places where God works deeply in our lives. Yet the same Holy Spirit who met us during these days is already waiting for us in our homes, our workplaces, our campuses, and our neighbourhoods. The conference was never meant to become an escape from ordinary life. It was meant to prepare us to live ordinary life with extraordinary grace.

Perhaps the most important thing you can do after this conference is to remember what God specifically said to you. During these meetings, there will be a particular Scripture that would not leave your heart. Perhaps God challenges you to forgive someone you have avoided for years. Perhaps He calls you into a deeper life of prayer, or He stirs you toward evangelism, missions, or faithful service in your local church. Whatever He impresses upon your heart, do not allow it to become another conference memory.

Write it down. Pray over it again. Begin acting upon it immediately.

“Delayed obedience has weakened many sincere believers.”

It is easy to become inspired by truth, but it is much harder to organise our lives around it. Yet, lasting spiritual growth has always belonged to those who obey what God has already revealed before asking Him for something new. You should also resist the temptation to spend the next few weeks trying to recreate the emotional atmosphere of the conference. God certainly uses powerful moments, but He has never intended us to live from one emotional experience to another. Spiritual maturity is built through consistency, not constant excitement. There will be mornings when your prayers feel deeply moving, and there will be mornings when they feel ordinary.

Do not judge your relationship with God by your emotions alone. A healthy friendship is built through faithfulness, and our friendship with the Holy Spirit is no different. One practical way to guard what you have received is to protect the habits that helped create spiritual hunger during the conference. If you found yourself spending unhurried time in prayer, continue doing so when you return home, even if it is for a shorter period. If worship softened your heart, make room for worship in your daily routine. If the Word of God became fresh again, refuse to allow your Bible to become just another book on the shelf. Small daily habits, faithfully maintained, often produce far greater spiritual strength than occasional dramatic moments.

And more importantly, do not attempt to walk this journey alone. One of God's greatest gifts to every believer is the fellowship of other Christians. Stay connected to people who encourage your faith. Join the prayer meetings in your church. Become actively involved in a small group or Bible study if you are not already part of one. Build friendships with believers who are willing to ask honest questions about your spiritual life and who will encourage you when your strength begins to fade. Many fires have gone out simply because they were separated from every other source of warmth.

You should also expect opposition. This is only natural, and it not because God has abandoned you, but because spiritual growth has always been contested. The enemy is rarely disturbed by a believer who merely attends conferences. He becomes concerned when that believer begins living differently afterwards.

Do not be surprised if old temptations suddenly return, if discouragement whispers that nothing has really changed, or if the pressures of life seem unusually heavy. None of these things mean the conference was ineffective. In many ways, they are reminders that what God began in your life is worth protecting.

Peradventure, should you stumble along the way—and most believers do at one time or another—do not allow failure to become your identity. Return quickly to the Lord. Confess your sin honestly, receive His forgiveness with gratitude, and continue walking. The Christian life has never been about flawless performance. It has always been about faithful dependence upon the grace of God. The Holy Spirit is not looking for perfect people; He is forming surrendered people.

As the months pass, you may notice something beautiful happening almost without realising it. Your prayers become less about asking God to bless your plans and more about seeking His will. Your patience grows where frustration once lived. Your words become gentler. You become quicker to forgive, slower to judge, and more willing to serve without recognition. At the same time, the gifts God has entrusted to you become more useful because they are being shaped by humility and love. This is how the Holy Spirit works. He not only empowers us for ministry but also transforms us into people who increasingly resemble Jesus Christ. This, ultimately, is our prayer for every person who has attended Faith Fire Conference. We do not simply hope that you remember the sermons, the ministers, or even the moments when God met you so powerfully. We pray that years from now your family, your colleagues, your neighbours, and your church will be able to look at your life and say, "Something changed after that conference." Not because you became louder in prayers, but because you became more like Christ. Not because you chased extraordinary experiences, but because you learned to walk faithfully with the Holy Spirit every single day.

If this becomes your story, then the greatest miracle of Faith Fire Conference will continue unfolding wherever God sends you. And long after the lights have been switched off and the crowds have gone home, the fire God lit in your heart will still be burning—bringing warmth, light, and hope to everyone whose life it touches.

WORLD'S GREATEST REVIVALS

I. The First Great Awakening (1730–1745)

In the early eighteenth century, much of the English-speaking world had become outwardly religious but inwardly cold. Churches stood in nearly every town across Britain and the American colonies, yet attendance often reflected custom more than conviction. Many people had been baptized, attended worship, and could recite the creeds, but few spoke of a living relationship with Jesus Christ. Faith had become respectable, but for many, it didn't transform their lives in any way. And it was into this dry climate that God began to move.

The awakening began slowly in churches where faithful ministers preached the Scriptures with renewed conviction. Among them was a young pastor in Northampton, Massachusetts, named Jonathan Edwards. Brilliant in intellect yet deeply burdened for the spiritual condition of his people, Edwards believed that Christianity must be more than outward morality. Men and women needed hearts transformed by the grace of God.

Week after week, he faithfully expounded the Scriptures, urging his people to seek genuine repentance and saving faith in Christ. At first there seemed to be little response. But gradually, something remarkable happened. Conversations throughout the town began to revolve around spiritual matters. Families gathered to pray. Young people who had shown little interest in the things of God became deeply concerned about their souls. Old grudges were abandoned, broken relationships were restored, and worship services became filled with a fresh awareness of God's presence. Edwards later wrote that "the town seemed to be full of the presence of God." It was as though heaven had drawn unusually near.

While God was moving in New England, another remarkable servant was preparing to carry the message even farther. Across the Atlantic in England, George Whitefield, a gifted young evangelist with a commanding voice and an unshakable conviction about the new birth, began preaching wherever people would listen. When many churches closed their pulpits to him because of his passionate style, Whitefield simply took the gospel outdoors. He preached in open fields, market squares, village greens, and even near coal mines.

Thousands gathered to hear him. His voice, strengthened by remarkable natural ability, carried across enormous crowds without amplification. Yet it was not merely the volume of his voice that captured hearts. It was the urgency of his message. Whitefield spoke of humanity's need for salvation, the sufficiency of Christ's sacrifice, and the necessity of being "born again."

Among his most memorable audiences were the coal miners of Kingswood near Bristol. Their faces, blackened by long hours underground, bore silent witness to lives marked by hardship. As Whitefield preached the love of Christ, many miners wept openly. The tears carved pale streams down cheeks darkened with coal dust. It was a powerful image of hearts softened by the grace of God. In time, Whitefield crossed the Atlantic, carrying the same message throughout the American colonies. From Georgia to New England, crowds numbering in the thousands gathered wherever he preached. Benjamin Franklin, though not personally persuaded by all of Whitefield's theology, was so fascinated by the evangelist's voice that he once calculated it could be heard by more than thirty thousand people standing outdoors.

And the awakening spread rapidly. Churches that had once struggled to stir interest found themselves filled with people hungry for the Word of God. Prayer meetings multiplied. Families revived the practice of reading Scripture together. Young people embraced missionary service. New colleges, including what would later become Princeton University, were established to train ministers who would faithfully preach the gospel. Christianity was no longer merely inherited from one's parents; it became a deeply personal commitment to Jesus Christ.

Like every movement of God, the First Great Awakening was not without controversy. Emotional responses accompanied many meetings, and some questioned whether such visible displays were genuine. Jonathan Edwards approached these concerns with remarkable wisdom. He insisted that outward emotions neither proved nor disproved the work of the Holy Spirit. The true evidence of revival, he argued, was a life increasingly marked by love for Christ, obedience to Scripture, humility, and holy living. Lasting transformation mattered far more than temporary excitement. That insight remains profoundly relevant today.

History often remembers the crowds, the famous sermons, and the dramatic scenes of revival. Yet those who experienced the Awakening remembered something deeper. They remembered ordinary men and women discovering the joy of forgiveness, churches recovering a passion for prayer, and communities being changed because the gospel was no longer treated as mere information but as the living power of God.

The influence of the First Great Awakening reached far beyond its own generation. It strengthened evangelical Christianity, inspired the modern missionary movement, encouraged the founding of schools and ministries, and prepared the way for future revivals in Britain, America, and beyond. Even today, its emphasis on personal conversion, faithful biblical preaching, and wholehearted devotion to Christ continues to shape churches around the world.

II. The Korean Revival (1907)

At the beginning of the twentieth century, Korea was a nation standing at the crossroads of uncertainty. Political instability, foreign influence, and social upheaval had left many people anxious about the future. Christianity was still relatively young in the country. Missionaries had faithfully translated the Scriptures, established schools, and planted churches, but believers longed for something deeper than growing numbers. They prayed that God would breathe fresh life into His Church. That prayer was answered in a way few could have imagined.

In January 1907, church leaders from across northern Korea gathered at Jangdaehyun Church in the city of Pyongyang for a week of Bible study and prayer. The meetings were not designed to launch a revival. They were intended simply to strengthen believers through the teaching of God's Word. Yet as the Scriptures were preached, an unusual sense of God's holiness settled over the congregation. The atmosphere grew heavy with conviction. People listened, not because they were entertained, but because they became deeply aware of their own hearts before God. Every sermon seemed to shine a light into hidden places of the soul. Believers who had faithfully attended church suddenly realised that they had tolerated sins they had never truly confessed.

Then something remarkable happened. One evening, a respected church elder named Kil Sun-joo rose to his feet. He was admired by many and recognised as a faithful Christian leader. Yet with tears in his eyes, he publicly confessed sins that had burdened his conscience for years. He acknowledged wrongs he had committed, asked God for mercy, and sought forgiveness from those he had offended. For a moment, the room fell silent. Then in a few moments later, others began to stand. Men confessed dishonesty in business. Others admitted bitterness, jealousy, and pride. Some acknowledged broken relationships that had remained unresolved for years. There were tears, prayers, and heartfelt cries for mercy. The meeting continued late into the night as people humbled themselves before God.

What began with one confession soon spread throughout the church. The revival moved beyond Pyongyang into towns and villages across the Korean Peninsula. Churches filled with people eager to hear the Scriptures. Prayer meetings multiplied. Believers made restitution where they had wronged others. Stolen property was returned. Debts were repaid. Broken families found healing. Communities began noticing that Christians were living differently.

One practice became especially associated with the Korean Church during this period: early morning prayer. Before sunrise, believers gathered in churches to seek God together. While the world was still asleep, they lifted their voices in worship and intercession. This discipline became deeply rooted in Korean Christianity and continues in many churches to this day. The revival taught an entire generation that spiritual strength is cultivated not only in public gatherings but also in consistent, devoted prayer.

The revival also ignited a passion for evangelism. Those whose lives had been transformed could not remain silent. Ordinary believers carried the gospel into neighbouring villages, inviting friends and family to experience the grace they had found in Christ. Church membership grew rapidly because changed lives became compelling testimonies to the power of the gospel. Missionaries who witnessed the revival often remarked that they had never seen such widespread conviction of sin. They observed that people did not need to be persuaded emotionally to repent. Rather, the Holy Spirit Himself brought deep conviction through the preaching of Scripture. The result was not despair but joyful assurance as people embraced God's forgiveness.

The Korean Revival also laid the foundation for something extraordinary in the decades that followed. Despite enduring war, occupation, and immense suffering, the Korean Church continued to grow. From those early revival fires emerged one of the strongest missionary movements in modern history. South Korea eventually became one of the world's leading missionary-sending nations, with thousands of believers serving Christ across the globe. Churches known for fervent prayer, biblical preaching, and passionate evangelism became a testimony to what God can accomplish through a people wholly devoted to Him. Looking back, it is striking how simple the revival's beginnings were. There were no elaborate campaigns, no celebrated personalities seeking recognition, and no carefully crafted strategies. There was simply the faithful preaching of God's Word, the convicting work of the Holy Spirit, and believers humble enough to confess their sins and obey what God was saying.

That simplicity remains its enduring message.

III. The Azusa Street Revival (1906–1909)

In the spring of 1906, few people in Los Angeles had heard of Azusa Street. It was an ordinary road in a growing city, lined with modest buildings and busy with the routines of daily life. Nothing about the neighbourhood suggested that it would soon become one of the most influential spiritual landmarks in modern Christian history. Yet God has often chosen places overlooked by the world to display the greatness of His power.

At the centre of the story stood a humble preacher named William J. Seymour. Seymour was the son of formerly enslaved parents, and he carried with him both the scars of racial prejudice and a deep hunger for the things of God. Though partially blind in one eye and lacking formal theological credentials, he possessed something that cannot be taught in a classroom: a burning desire for the Holy Spirit to move among God's people. After arriving in Los Angeles, Seymour began preaching about the promise of the Holy Spirit and the experience described in the book of Acts. His message was not immediately welcomed. Some churches closed their doors to him, and many considered his teaching unusual. Undeterred, he gathered with a small group of believers in a home on Bonnie Brae Street, where they devoted themselves to prayer and the study of Scripture.

On 9 April 1906, during one of those prayer meetings, several participants experienced a powerful sense of God's presence and began speaking in languages they had never learned. News spread quickly through the neighbourhood. Crowds gathered outside the house, and soon the little meeting became too large for the building that hosted it. The group moved to a former stable and warehouse at 312 Azusa Street. The structure was simple and unimpressive. Wooden planks served as benches. Crates were used as makeshift furniture. There was no elaborate platform, no stained glass, and no polished atmosphere. Yet people who entered the building often testified that they encountered an overwhelming awareness of God's presence.

Meetings continued day and night.

Sometimes Seymour preached briefly. At other times he knelt behind the pulpit with his head hidden inside a wooden crate, praying while others worshipped. Hymns rose spontaneously from the congregation. People prayed aloud together, wept in repentance, testified to God's grace, and sought the filling of the Holy Spirit.

Visitors frequently remarked that the meetings seemed less controlled by human planning and more shaped by a shared desire to honour Christ. One feature of the revival astonished observers more than any other: people from different races worshipped together. In an era marked by deep segregation and prejudice, Black, White, Hispanic, and immigrant believers knelt side by side in prayer. The Los Angeles Times, though often critical of the meetings, could not ignore the unusual sight of people crossing social and racial boundaries in worship. What many considered impossible in society was happening inside the little mission.

The revival spread rapidly because those who visited Azusa Street carried its fire home with them. Ministers, missionaries, and ordinary believers arrived from across the United States and from many nations. Some stayed for days; others remained for months. When they returned home, they carried a renewed expectation that the Holy Spirit still empowers believers as He did in the book of Acts. From that humble mission, Pentecostal and Charismatic movements eventually spread throughout the world. Churches were planted across North and South America, Europe, Africa, and Asia. Missionaries travelled to distant nations convinced that God desired to pour out His Spirit upon every people. Today hundreds of millions of Christians trace part of their spiritual heritage to the events that began on Azusa Street.

Yet the revival was not without challenges. Critics questioned the emotional intensity of the meetings, and divisions eventually emerged among some leaders. Like every movement involving imperfect human beings, Azusa Street experienced both triumphs and disappointments. Still, the central reality remains undeniable: God used a small, praying community to spark a global movement that continues to influence the Church more than a century later. Perhaps the most remarkable aspect of Azusa Street is how little it relied upon the things the world usually celebrates. The building was poor, the preacher was largely unknown, the music was simple, and there was minimal organisational structure. Yet the Holy Spirit chose that place to remind the Church that spiritual power does not depend upon wealth, reputation, or human impressiveness. It depends upon hearts that are hungry for God.

The same Spirit who moved in that little mission on Azusa Street still delights in filling ordinary believers with extraordinary grace. The world may overlook small beginnings, but heaven does not. A prayer meeting in a modest building became a movement that reached the nations. Perhaps the next chapter of revival will begin just as humbly with believers who gather not to promote themselves, but to seek the presence of God until Christ is glorified among His people.

IV. The Nigerian Revival (1970s–1990s)

Long before Nigeria became known around the world for its vibrant churches, massive crusades, and passionate worship, there was a generation of believers who cried out for God to do something new. The years following the Nigerian Civil War were marked by uncertainty. Families were rebuilding their lives, institutions were recovering from the wounds of conflict, and a young nation searched for hope. Amid political change and economic challenges, another hunger was growing—a hunger that no government policy or social programme could satisfy. Across the country, young men and women began gathering to pray. The movement did not begin in a cathedral or at a national convention. It sprang up in classrooms, student hostels, village churches, and modest fellowship halls.

On university campuses such as the University of Ibadan, Ahmadu Bello University, the University of Nigeria, Nsukka, Obafemi Awolowo University, and the University of Lagos, students met before lectures, late into the night, and during weekends to seek the face of God. They opened their Bibles, sang simple choruses, confessed their sins, and prayed with an intensity that surprised even their lecturers. Many of these gatherings were organised through the Scripture Union, campus Christian fellowships, and local evangelical movements. Their desire was not to become famous but to know Christ deeply and to see their generation transformed by the gospel. And the Holy Spirit answered that hunger. Lives began to change in remarkable ways. Students abandoned destructive lifestyles and embraced holy living. Young people who had once pursued success at any cost became passionate evangelists. Prayer meetings overflowed into evangelistic outreaches. Classmates invited classmates to Christ. Hostels became places of Bible study. Lecture halls became mission fields.

The fire soon spread beyond the campuses. Across Nigeria, God began raising men and women with an extraordinary passion for His Kingdom. Evangelists preached the gospel in villages and cities. Pastors taught the Scriptures with fresh conviction. Prayer movements emerged in churches across denominational lines. The message was consistent: salvation through Jesus Christ, the authority of God's Word, the power of the Holy Spirit, and the call to holy living. Among the leaders God used during those years were men whose ministries would shape the spiritual landscape of the nation for generations. Archbishop Benson Idahosa proclaimed the gospel with bold faith and became one of Africa's foremost evangelists.

Pastor William Folorunso Kumuyi emphasized deep biblical teaching, discipleship, and personal holiness. Pastor Enoch Adejare Adebayo led a growing prayer movement that would eventually become one of the world's largest Christian ministries. Alongside them were countless pastors, missionaries, teachers, intercessors, and student leaders whose names may never appear in history books but whose faithfulness influenced thousands.

One of the distinguishing marks of the Nigerian revival was its passion for prayer. All-night prayer meetings became common. Believers travelled long distances simply to spend hours seeking God together. Fasting became a regular spiritual discipline. Prayer mountains, revival conferences, and community crusades drew thousands who longed to experience the presence of God. For many Christians, prayer was no longer viewed as a religious obligation but as the lifeline of their relationship with Christ.

Another remarkable feature was the revival's commitment to evangelism. Open-air crusades became a familiar sight in towns and villages. Young believers carried loudspeakers into marketplaces, schools, and motor parks to proclaim the gospel. Missionaries left the comfort of southern cities to serve in northern communities and remote rural areas where Christ was scarcely known. Nigerian churches also began sending missionaries beyond their own borders, carrying the gospel across Africa, Europe, Asia, and the Americas. The revival also transformed Christian worship. Congregational singing became vibrant and joyful. Indigenous languages found fresh expression in worship, reminding believers that Christianity was not a foreign religion but the good news of Jesus Christ for every tribe and tongue. Music, testimony, and fervent prayer blended with biblical preaching to create gatherings marked by expectation and spiritual hunger.

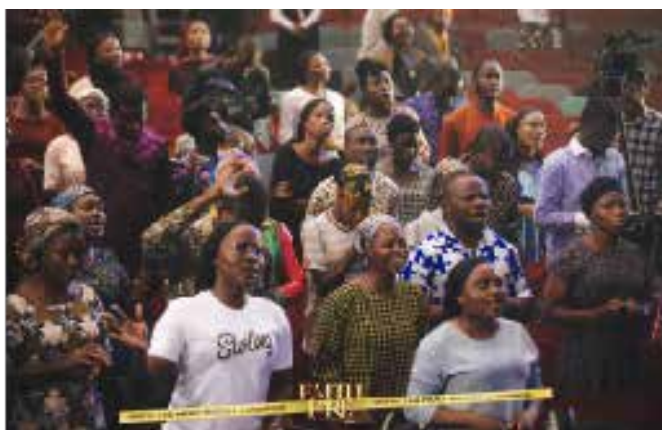
Like every revival, however, the Nigerian movement faced challenges. Rapid growth sometimes outpaced discipleship. Some ministries drifted toward materialism or personality-centred leadership. Excesses in teaching and practice occasionally obscured the beauty of the gospel. Yet these shortcomings should not cause us to overlook the extraordinary work God accomplished. Millions came to faith in Christ. Churches were planted across the nation. Missionaries were sent to the nations. A generation discovered the joy of knowing God personally. Today, Nigeria stands as one of the world's largest centres of Christian witness. Its churches have planted congregations on every inhabited continent, and Nigerian believers continue to influence global missions, worship, biblical scholarship, and Christian leadership. The seeds planted during those revival years continue to bear fruit around the world.

Perhaps the greatest tribute we can offer to that generation is not simply to admire what God did through these stories and seek Him with the same sincerity, humility, and expectation. This an invitation for every generation to believe that the fire of the Holy Spirit still burns.



Faith Fire Conference 2024 "With Holy Ghost and Power"

The inaugural edition of the Faith Fire Conference was a call to believers to rediscover the person and power of the Holy Spirit. Held at the University of Lagos Auditorium, the conference focused on the necessity of the Holy Spirit for effective Christian living, spiritual growth, bold witness, and kingdom impact. It stirred a deeper hunger for God's presence and challenged participants to move beyond ordinary Christianity into a life empowered by the Holy Ghost.





Faith Fire Conference 2025 “The Ministry of Prayer”

The second edition of the FFC shifted focus to one of the most fundamental expressions of a believer’s relationship with God- prayer as a lifestyle of communication with God. The conference explored prayer not merely as a spiritual discipline or a means of asking God for things, but as a ministry, responsibility, and channel through which believers participate in God’s purposes on earth. The gathering emphasized intimacy with God, spiritual intercession, persistence, and the undefeatable power of a true praying lifestyle. The event was held at Solution Arena, Lagos.





A TIMELINE OF CHURCH HISTORY

"I will build My church, and the gates of Hades shall not prevail against it."

— Matthew 16:18

For two thousand years, empires have risen and fallen, cultures have changed, and kingdoms have disappeared. Yet through every generation, Jesus Christ has faithfully kept His promise to build His Church. This timeline is not a record of everything that has happened in Christian history. Rather, it highlights some of the defining moments that remind us that God has never abandoned His people. The same Holy Spirit who empowered the early Church continues to guide and strengthen Christ's Church today.

AD 30–33

Pentecost and the Birth of the Church

The Holy Spirit was poured out in Jerusalem, empowering the disciples to proclaim the gospel. About three thousand people believed in Christ on the first day, marking the birth of the New Testament Church.

Key Scripture: Acts 2

AD 35

The Conversion of Saul

Saul, the fierce persecutor of Christians, encountered the risen Christ on the road to Damascus and became the Apostle Paul, one of history's greatest missionaries.

Key Scripture: Acts 9

AD 49–50

The Council of Jerusalem

Church leaders met to determine whether Gentile believers had to follow Jewish ceremonial laws. Their decision affirmed that salvation comes through the grace of Jesus Christ.

Key Scripture: Acts 15

AD 64

Persecution Under Nero

Following the Great Fire of Rome, Emperor Nero blamed Christians, beginning one of the earliest waves of severe persecution.

AD 95

The Book of Revelation

The Apostle John received and recorded the Revelation while exiled on the island of Patmos.

AD 313

The Edict of Milan

Emperor Constantine legalized Christianity throughout the Roman Empire, ending centuries of official persecution.

AD 325

Council of Nicaea

Church leaders defended the full deity of Jesus Christ and produced what later became known as the Nicene Creed.

AD 397

Recognition of the New Testament Canon

Church leaders formally recognized the twenty-seven books that comprise the New Testament, reflecting the writings already widely received and used by the churches.

AD 590–1500

The Medieval Church

Christianity spread across Europe through monasteries, missionaries, scholars, and local churches, even as periods of spiritual decline and institutional corruption also emerged.

1382

John Wycliffe Translates the Bible

Known as the "Morning Star of the Reformation," Wycliffe helped make Scripture available in English.

1415

Jan Hus Martyred

Jan Hus was executed for preaching biblical truth. His witness inspired later reformers.

1517

The Protestant Reformation

Martin Luther published his Ninety-five Theses, igniting a movement that called the Church back to the authority of Scripture and salvation by grace through faith.

1738

John Wesley's Aldersgate Experience

Wesley's heart was "strangely warmed," launching the Methodist Revival.

1727

The Moravian Revival

A prayer meeting that continued for over one hundred years became the catalyst for the modern missionary movement.

1730–1745

The First Great Awakening

Jonathan Edwards, George Whitefield, and others preached the gospel with renewed power, bringing thousands to Christ.

1806

The Haystack Prayer Meeting

A handful of American students gathered for prayer during a thunderstorm, helping inspire the modern Protestant missionary movement.

1904–1905

The Welsh Revival

More than one hundred thousand people came to Christ as communities throughout Wales experienced profound spiritual renewal.

1906

The Azusa Street Revival

The modern Pentecostal movement began in Los Angeles, carrying the message of the Holy Spirit around the world.

1907

The Korean Revival

Prayer, confession, and biblical preaching sparked a nationwide spiritual awakening.

1930s

The East African Revival

A movement emphasizing holiness, repentance, and "walking in the light" transformed churches across East Africa.

1949

The Hebrides Revival

Persistent prayer by ordinary believers preceded a remarkable visitation of God across the Scottish islands.

1970s–1990s

The Nigerian Revival

Prayer movements, university fellowships, evangelistic ministries, and local churches helped ignite one of Africa's greatest seasons of spiritual renewal.

Today

The Church Continues

More than two billion people across every continent confess Jesus Christ as Lord. The Church continues to grow in many parts of Africa, Asia, and Latin America, while believers around the world pray for fresh movements of the Holy Spirit in every nation.



FAITH FIRE

3.0

C O N F E R E N C E

The Fruit
& Gifts OF THE
Spirit

**RECOMMENDED
LITERATURE**

RECOMMENDED LITERATURE

To walk closely with God and experience the power of the Holy Spirit, it helps to seek knowledge through classic spiritual devotion and practical daily surrender. Here is a curated list of 20 life-changing books that will teach you how to live by the Holy Spirit.

1. The Pursuit of God — A.W. Tozer

A masterpiece on seeking God for who He is, not just what He gives. Tozer invites the reader into deep, passionate intimacy with the Divine.

2. Absolute Surrender — Andrew Murray

An absolute classic focusing on total yieldness to the Holy Spirit as the only pathway to a victorious, fruit-bearing Christian life.

3. The Release of the Spirit — Watchman Nee

Explores how our outer, fleshly man must be broken so that the Holy Spirit trapped within our spirit can flow out to touch others.

4. Abide in Christ — Andrew Murray

A beautiful 31-day devotional journey exploring Jesus' command in John 15 to remain dynamically connected to the True Vine.

5. The Practice of the Presence of God — Brother Lawrence

A collection of letters and conversations by a 17th-century monk who learned how to maintain a continuous, loving conversation with God during the most mundane daily tasks.

6. The Spirit-Filled Life — John MacNeil

A classic, practical guide detailing what it means to be filled, kept, and continuously used by the Holy Spirit.

7. Forgotten God: Reversing Our Tragic Neglect of the Holy Spirit — Francis Chan

A compelling call for modern Christians to stop ignoring the Holy Spirit and start expecting the supernatural power of God to manifest in their daily lives.

RECOMMENDED LITERATURE

8. Good Morning, Holy Spirit — Benny Hinn

A highly personal, experiential account of discovering the Holy Spirit as a real, conversational person and friend.

9. How You Can Be Led by the Spirit of God — Kenneth E. Hagin

A very practical, step-by-step guide explaining how God guides us through our human spirits (the "inward witness") rather than our minds or physical senses.

10. Keep in Step with the Spirit — J.I. Packer

A balanced, pastoral, and highly readable look at what "life in the Spirit" looks like, offering solid theological guideposts.

11. Hearing God: Developing a Conversational Relationship with God — Dallas Willard

An intellectual yet deeply practical look at how to discern God's voice and integrate His guidance into our everyday decisions.

12. Surprised by the Voice of God — Jack Deere

An honest, scriptural defense of how God still speaks to His people today through dreams, impressions, and prophetic words.

13. They Shall Expel Demons — Derek Prince

An essential manual on understanding the spiritual realm, breaking generational curses, and walking in the liberating power of the Holy Spirit.

14. Walking in the Supernatural — Guillermo Maldonado

Encourages believers to step out of dry, intellectual Christianity and step into the dynamic miracles, signs, and wonders of the Spirit.

15. Power Evangelism — John Wimber

A groundbreaking book that shows how sharing the Gospel is meant to be accompanied by the power of the Holy Spirit healing the sick and setting captives free.

RECOMMENDED LITERATURE

16. The Normal Christian Life — Watchman Nee

An exposition on the early chapters of Romans, highlighting how the work of the Cross frees us from sin so the Spirit of Life can rule in us.

17. The Holy Spirit — Sinclair Ferguson

A brilliant, comprehensive Trinitarian study of the Holy Spirit's role in creation, redemption, and the church.

18. Paul, the Spirit, and the People of God — Gordon Fee

An accessible yet academically sound biblical theology focusing on how the Apostle Paul viewed the Holy Spirit as the defining feature of the Christian life.

19. The Mystery of the Holy Spirit — R.C. Sproul

An incredibly clear, accessible introduction to the deity, personality, and sanctifying work of the Holy Spirit.

20. The Holy Spirit — John Owen

A puritan classic. Though dense, it is perhaps the most exhaustive work ever written on the Holy Spirit's work in regeneration and personal holiness.



THE FRUITS AND GIFTS OF THE SPIRIT

“I wish I had what they have.”

Have you ever looked at someone and thought that?

Maybe it is their patience, kindness, peace in difficult moments, ability to forgive, or the way they seem to carry themselves with strength. Sometimes, we see qualities in others that we admire and wish we had them too.

But being a good person and being transformed by God are not necessarily the same thing.

A person can be naturally kind, disciplined, generous, or forgiving. These qualities can come from personality dynamics, shared family values through upbringing, experience, or personal discipline. But the Bible says that our righteousness are as filthy rags when compared to the effect that the Holy Spirit's presence produces in an individual.

The Bible says:

“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.”

— Galatians 5:22–23 (KJV)

The fruit of the Spirit is the character the Holy Spirit produces in the life of someone who belongs to Christ. It is not simply what we manufacture by trying harder; it is what God produces in us as we walk with Him.

Additionally, it is so good to know that God does not only transform us - changing our character; He also equips us with gifts and supernatural abilities.

“But the manifestation of the Spirit is given to every man to profit withal.”

— 1 Corinthians 12:7 (KJV)

The gifts of the Spirit are given to believers to serve, strengthen others, and fulfil God's purposes on the face of the earth. The gifts are to demonstrate the influence of God in this world. There are different gifts, but the same Spirit gives them according to His will.

Perhaps you have wondered, “What has God placed inside me as a believer?”

“What am I gifted to do?”

“What is the purpose of the gift in me?”

Those questions matter. But don't become so focused on what God can do through you that you lose sight of what He wants to do in you.

You can be gifted and still lack love. You can be supernaturally enabled and still lack self-control. Paul's teaching on spiritual gifts is followed by a powerful reminder: gifts are never meant to operate without love. Without love, even the most impressive gift loses its true purpose.

"And though I have the gift of prophecy... and have not charity, I am nothing."

— 1 Corinthians 13:2 (KJV)

The gifts reveal what the Spirit can do through you; the fruit reveals what the Spirit is producing in you.

And both begin with a life surrendered to Jesus Christ.

Sin has separated us from God, but Jesus came to restore us to Him. He died for our sins, rose again, and offers forgiveness and new life to everyone who believes in Him.

Jesus said:

"Except a man be born again, he cannot see the kingdom of God."

— John 3:3 (KJV)

Perhaps you have been trying to become better. Perhaps you have been seeking to know your specific purpose for existence, your gift, or the thing that makes your life meaningful.

Start with knowing Jesus.

Surrender your life and will to Him. Receive His forgiveness. Let His Spirit transform your heart, produce His fruit in you, and work through you for His glory.

If you are ready to give your life to Christ, pray:

"Lord Jesus, I acknowledge that I am a sinner and I need You. I believe that You died for my sins and rose again. I surrender my life to You. Forgive me, cleanse me, and make me new. Fill me with Your Spirit and help me to live for Your glory. Amen."

If you have sincerely surrendered your life to Christ, begin your journey with Him. Seek Him through His Word, pray, fellowship with other believers, and allow the Holy Spirit to continue His work in you. Let His fruit grow in you.

Let His gifts work through you.

Let your life point others to Christ.

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