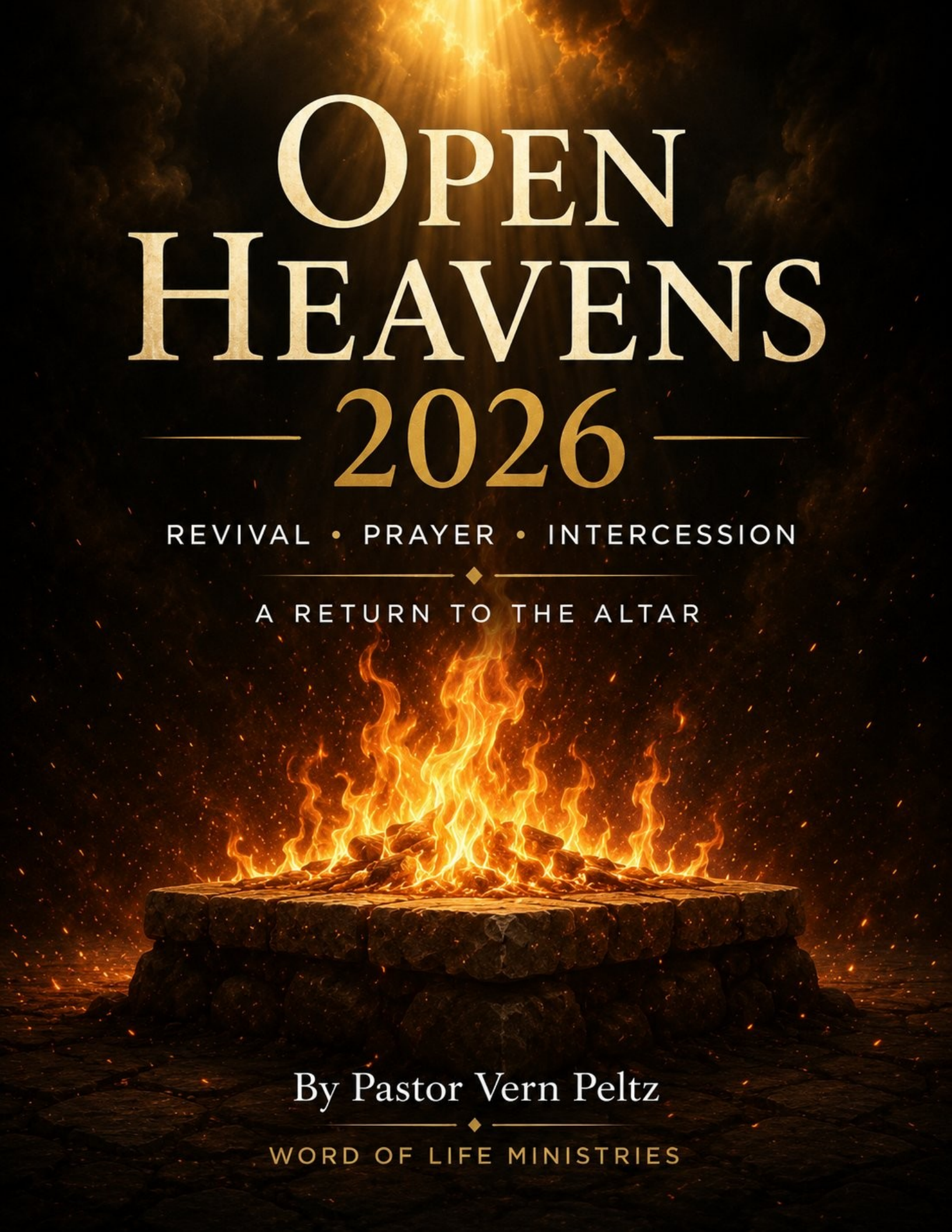




OPEN HEAVENS

— 2026 —

REVIVAL • PRAYER • INTERCESSION

— ◆ —
A RETURN TO THE ALTAR

By Pastor Vern Peltz

— ◆ —
WORD OF LIFE MINISTRIES

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Word of Life Ministries
3640 County Rd 6 NW
Stanchfield, MN 55080



Open Heavens Meetings

(Summary)

By Pastor Vern Peltz

*** Our theme for the Open Heavens meetings—January 4-11, 2026:

This is the question that was given to each of the speakers to address:

As the Last Days church living in the Laodicean age—What do you see the church (in America) is needing right now? What is the Lord emphasizing be done in the church now?

1) The week of prayer and fasting leading up to the meetings:

a) Rev. 3—Laodicean church attitude:

"I'm good / fine just the way I am."

b) I Cor. 11:17-34—Attitudes with People within the church, and having taken communion with the attitudes. (Division / Strife)

The statement that was told to Pastor Vern on 12/26/25:

"There are some people who are not being healed because they have attitudes with people in the church, and outside the church, and they've taken communion that way."

c) Monday—12/29/25 Prayer Meeting.

- As people were praying and asking God to come and move in the meetings, he kept saying to me: (Pastor Vern)
"Why? Why should I?"
- II Chron. 7:14 (AMP)—If we "Humble Ourselves"

d) Tuesday—12/30/25 Prayer Meeting.

- Have we lost the Attitude of Repentance? Have we picked up the Laodicean attitude as a church that says: We're Good—measuring ourselves only with the physical?
Rev. 3:17 (AMP)
17 For you say, I am rich; I have prospered and grown wealthy, and I am in need of nothing; and you do not realize and understand that you are wretched, pitiable, poor, blind, and naked. [Hos. 12:8]
- I sensed we're missing something.

e) Friday—1/2/26 Prayer Meeting.

- Prayer Points for Prayer and Fasting: (1/2/26)
 1. Personal inventory and repentance.
 2. Corporate inventory and repentance.
 3. What do you need from us to make the way for the Lord?
 4. Laodicean attitude—reject it personally / corporately.
(*That there would be a Hunger in people to please him.*)

- f) Saturday—1/3/26 Prayer Meeting.
- We prayed over the individual chairs.

2) Brad—Sunday (1/4)

- a) Pastor Vern dealt with I Cor. 11:17-34
- Attitudes towards people.
- b) Brad Brede spoke on the necessity of the future church continuing to flow in Spirit-Led Intercession. (Rom. 8:26)
- If this doesn't happen, it will be lost to the following generations.

3) Brian Holley—Monday (1/5)

- a) The church needs Leaders in the last days. But Leaders need people who will follow, support, and do the work. (Matt. 8—The Centurion)
- b) God needs people who will do the work, not lazy Christians.
- c) This house will be a house of worship and intercession.
- d) The last days church needs to be passionate about Jesus.
- The Laodicean church has become lukewarm/tepid (lacking in passion, force, or zest).
- e) Rev. 3:19—Repent. Return to a passion for God.
- f) Felecia shared her Night Vision about the demon of deceit.
- 1/5/26 we addressed Felecia's Night Vision after Brian spoke.
 - The Vision showed a Deceiver spirit is among us. (Get it out)

Felecia's Vision (1/4/26)

In my vision I was standing up front in the church (not on the altar) facing the chairs. The lights were all on but the whole sanctuary was empty.

I looked to the front area of the chairs. There appeared to be a teenage boy sitting in the very right chair (facing the altar). I walked up towards him, and I sat down a couple chairs away from him. He was staring right at me. I knew immediately that he was an evil spirit.

The form the Lord showed me: he looked like he was in his mid-teens. He appeared to be Black, with black hair but pale/white skin. Nothing about his clothing stood out to me. Just his evil stare and smirk and his age.

He had a smirk on his face. He was staring to intimidate me, and I stared back at him to intimidate him.

That is when I woke up.

Then the Lord told me (Felecia): The plan of the enemy:

"It is to take true religion and make it worthless. It is to twist my words against me, and my chosen ones.

Point it out. Point him out. That liar and deceiver has no place amongst my people, and He must be stopped at all costs.

And you are just the people to do this. Point him out. Call him out on the floor. For he is a deceiver and a liar and he has deceived many of my people."

"Listen carefully for what I am to tell you now... do not take this lightly for it is not a light matter.

He comes even to deceive my most holy ones that are precious to me. He comes to deceive them and turn them against me to stop the change that is coming. That is on the horizon.

Shut him down now while there is still a chance... before he speaks to any more of my people. Shut him down and call him out.

You know his name—he is called deceiver. For he comes to deceive.

The time is now to stop him before he turns those against me whom I love."

Felecia asked:

What is the deception, God?

"You know it ... for it looks like Faith. But it denies me of my power. Rank... it ranks people and things.

Get rid of it!

I will show you in my word."

The Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons. 1 Tim. 4:1 NASB

What the Lord told Pastor Vern about it (Monday, January 5th)

One thing you need to do to counteract it and what it's trying to accomplish is to begin to call the people to be hungry for, want, desire, etc.—the things of the Holy

Spirit and the Supernatural. We need to call the opposite of what this spirit is trying to do.

The spirit is lying to them about it. It's deceiving them. By faith we need to begin calling people to the truth about it.

Call the people (in the church, visitors, and the people of the community) to be curious about and have a desire for the Supernatural and The Things of the Holy Spirit. To want these things / to want the fullness of the Spirit—to crave them.

By simply accepting the statistics at face value without coming against them, I (Pastor Vern) am playing into the deceptive spirit's hand (accepting the statistics as final), rather than taking a stand against it and by faith calling people out of the deception.

Change your posture to stand more in Faith, rather than accepting the statistics as final.

(See Statistics: Page 11)

4) Jennifer Canon—Tuesday (1/6)

- a) Guard your faith—in the last days, the devil and culture will be after your faith.
- b) We don't need to have all the answers, etc.—We need to keep the faith.
- c) She emphasized humility and not becoming offended.

5) Amanda Hill—Wednesday (1/7)

- a) When we become fishers of men, God will give us our provision.
 - God sends our provision to where we are supposed to be, not where we're at.
- b) The Vov Concept.
- c) Judg. 4—this is all about who's controlling the territory, and to take territory.
 - W/L is a governmental church. Knowing how to war and follow the ark.
- d) Deborah was the judge, Jael vovod Sisera (Judg. 4:17-22).

(Picture of older generation working with the younger generation).

6) Amanda Hill—Thursday (1/8)

- a) What are we doing to prepare for where God is taking us?
 - Some people's destiny is being hindered by their refusal to submit to refinement.
- b) We want quick action from God, but we haven't prepared ourselves.
 - Heb. 12:1-2—We must learn to run and keep running. (be a Wildfire)
- c) Word of Life and a ministry school.
- d) Prayer Fire Tunnel.

7) Vito—Friday (1/9)

- a) Theme: Prayer and Intercession. (Back to what Brad said on Sunday)
- b) Between the calling and the setting into position—there is the trying / trial by fire.
- c) Ps. 115:16—We must join with God to give him access to this realm.
- d) The demonic and God need our altars to enter this realm. (Priestly ministry like Melchizedek)
- e) Establish an altar in our home / house.
 - Pray every day (establishes priesthood).
 - Fast once a week (establishes an altar).
 - Give sacrificially financially (it's an offering on the altar).
- f) Demonic altars.
 - We know if we have one because we have active curses (they're cyclical).
- g) Renouncing demonic things was done by the congregation. Individual people were prayed over for deliverance.

Pastor Vern's input: (Not covered that night)

- Deut. 7:1-6, 16-26—Principles of remaining free.
- There are different approaches to deliverance. The goal is to do it like Jesus did it.
- Clarification: Throwing up / breathing them out / etc.
(*This is not the goal of how to have exorcisms at W/L*)

8) Vito—Saturday (1/10)

- a) Building altars corporately.
 - Need 2-3 people.
 - Doing what he wants when we gather—traps his power / presence.
 - It's how we take territory. (Example: Muslims taking an area)
- b) Amos 9:11-12—It's how to take territory. (Worship and Prayer)
- c) The Davidic priesthood was a picture of our day. It's an end time message.
 - David set up 24 Hour Worship and Prayer (Davidic tabernacle).
- d) When prophecy and tongues leave the church, you know that the manifest presence of God has left the house—Rev. 19:10.
- e) Prophetic singing and playing of string and wind instruments—opens up the heavens.
 - Saul prophesying (I Sam. 10; specifically v. 5-6)
- f) Why does Starbucks, Target, etc., offer millions of dollars to demonic causes?
 - Because the demonic authority over them demands it.
(*For their demonic altar*)
- g) Territories are won or lost by the altar. (Good or bad)

9) Brad—Sunday (1/11)

- a) The Corporate Anointing.
- b) Num. 20:2-12
 - Leaders must believe what God says to do.
 - What God has said must be treated as Holy by the leaders and people.
- c) Num. 20:22-29
 - Disobedience cost them.
- d) I Cor. 10:1-11
 - End times message (v. 11).
 - There were things that also kept the people out of the promised land.
 - They experienced the supernatural like no other, but they never entered the promised land.
- e) Heb. 3:7-19
 - Disobedience and unbelief.
 - They were hearing the vision / here is God's plan—they failed to believe it and do it.
- f) Heb. 4:11
 - Let's not do what they did.
- g) The children / next generation went into the promised land.
 - WHY? WHAT did they do that the older generation did not do?
- h) Josh. 1:10-11, 16-18
 - Joshua is communicating vision and commanding.
 - The people agreed and obeyed.
 - The next generation believed Moses.
 - They submitted to authority and their obedience was extreme.
- i) Freedom to choose can work for us or against us. It's good if we obey, and bad if we disobey.
- j) If the leaders and the people believe and do what God wants—the Corporate Anointing Flows.
 - First example of the new generation flowing in the Corporate Anointing under Joshua: the conquest of Jericho.
- k) Later they too disobeyed, and it cost them.
- l) Every revival that's taken place has had prayer and the Corporate Anointing.
- m) We asked Brad to pray over the leadership and congregation, so we don't mess things up in either group of people.

Brad's comments on Saturday Night

I watched Part 2 of Saturday evening. Very, very good!!! It moved me greatly to see that kind of worship again. Definitely signs of revival. I played with a worship team many years ago in which we flowed like that. We didn't rap but it was a different era. We reached that place in worship. But as far as the Saturday evening service? Awesome!!!

Conclusion

Now we have Marching Orders.

- They are summed up in the Summary of each night.
- It will require a mindset of Unity, Servanthood, and Obedience.

Additional Material

My current research on % of Christians who accept the fullness of the Spirit appears to produce close to the same statistics as when I researched it in the early 2000s. It may be a few % points higher in some applications.

When it comes to the moving and fullness of the Spirit, there are no specific statistics concerning it. So my approach was: if you don't accept Speaking in Tongues, you won't accept the fullness of the moving of the Spirit. (The 2 are inseparably linked). So I came at it from that perspective.

If you simply research how many people in the US believe in the supernatural: it's around 82%. But that now includes all forms of the Paranormal, Psychics, Ghosts, Astrology, etc. (That doesn't help with the topic.) So I asked the question 2 different ways:

Here is the first way I asked the question:

What is the percentage of Christians in the US that speak in tongues?

The percentage of U.S. Christians who speak in tongues (or have ever spoken in tongues) is relatively low overall and varies depending on the survey, exact wording (e.g., "ever spoken," "regularly," or "as evidence of Spirit baptism"), and the sample (all Christians vs. evangelicals or practicing believers). No major nationwide survey from 2023-2025 provides a single definitive figure for all self-identified Christians, but reliable data from key sources points to the following ranges:

Key Survey Findings

Among all U.S. adults/Christians (broad population surveys):

- Older Barna and Gallup polls (1990s-2010s) consistently found ~7-9% of U.S. adults (not just Christians) have ever spoken in tongues.
- A 2007 Pew Forum report noted ~18% of Americans spoke in tongues at least several times a year (though this included broader charismatic experiences and is dated).
- Recent large-scale studies like Pew's 2023-2024 Religious Landscape Study (62% of U.S. adults identify as Christian) and PRRI's 2024 Census of American Religion do not specifically break out speaking in tongues, focusing instead on affiliation trends.

Among evangelicals (a subset where the practice is more common):

- A 2022 Infinity Concepts/Grey Matter Research study of over 1,000 U.S. evangelicals found ~25% reported having spoken in tongues at some point in their life.
- Notably, ~60% of those who had spoken in tongues did not identify as Pentecostal or Charismatic, showing the experience crosses some denominational lines.

Among practicing/self-described Christians (more active believers):

- Barna Group studies (various, including ~2020s generational data) indicate personal experience with speaking in tongues remains low:
 - Often ~7–13% have ever spoken in tongues (e.g., 7% among younger “Mosaic” Christians, 9–13% among older groups in some reports).
 - Belief that tongues are valid/active today is higher (e.g., ~43–56% among younger Christians), but actual personal practice lags.
- In charismatic/Pentecostal-leaning groups, regular practice is more common (e.g., ~1/3 to 1/2 of self-identified Pentecostals report frequent use), but these represent only ~23–25% of U.S. Christians overall.

Summary Table of Estimates

Group/Survey Focus	Approximate % Who Have Spoken in Tongues	Source/Year Notes	Key Caveat
All U.S. adults (general)	~7–9% (ever)	Barna/Gallup (1990s–2010s)	Older data; likely similar today
U.S. adults (broader charismatic)	~18% (at least occasionally)	Pew (2007, dated)	Not limited to Christians
Evangelicals	~25% (ever)	Infinity Concepts (2022)	Majority don’t identify as Pentecostal/Charismatic
Practicing Christians (all ages)	~7–13% (ever); higher belief (~40–50% younger)	Barna (various 2020s)	Practice lower than belief
Pentecostal/Charismatic subset	Much higher (~30–50% regular/frequent)	Pew/Barna subsets	This group is ~23–25% of Christians

Context and Trends

- Speaking in tongues is primarily associated with Pentecostal and Charismatic (Renewalist) Christians, who make up roughly 23–25% of U.S. Christians (Pew/Barna estimates).
- Actual personal experience is a minority practice even within those groups—many affirm the gift doctrinally but don’t practice it regularly (or ever).
- Younger generations (e.g., Millennials/Gen Z) show more openness to charismatic gifts, including tongues as part of worship, but reported personal experience hasn’t surged dramatically.

- No 2024–2025 survey dramatically shifts these figures upward; the practice remains niche compared to broader Christian identification (~62% of U.S. adults per Pew 2023–2024).

In short: Roughly 5–15% of all U.S. Christians have likely ever spoken in tongues, with ~25% among evangelicals being the higher-end figure from more recent targeted studies. The exact number depends heavily on definitions and who is surveyed.

Here are the main sources I (Grok AI) drew from for the previous response on the percentage of U.S. Christians who speak in tongues (or have ever spoken in tongues). These are based on reliable surveys and reports from research organizations, with the key ones explicitly referenced or summarized in my answer:

1. Infinity Concepts / Grey Matter Research (2022)

- Study: “The Renewalists: Pentecostal and Charismatic Evangelicals”
- Key finding: ~25% of U.S. evangelicals reported having spoken in tongues at some point.
- This was the primary recent source for the evangelical-specific figure, widely cited in outlets like The Christian Post (August 2022 article).

2. Barna Group (various studies, primarily 2000s–2020s, including generational reports around 2023)

- Reports on charismatic/Pentecostal engagement across generations (e.g., Mosaics, Busters, etc.).
- Key findings: Personal experience with speaking in tongues is low overall (~7–13% ever among practicing Christians, varying by age group); belief in the validity of charismatic gifts (including tongues) is higher (~40–56% among younger Christians); Pentecostal/Charismatic identifiers ~25% of self-described Christians.
- Sources include Barna’s research on worship preferences, generational views of charismatic Christianity, and related polls.

3. Pew Research Center (various, including 2007 and subsets from later studies)

- 2007 data: ~18% of Americans (broader population) spoke in tongues at least occasionally; among Pentecostals, about one-third spoke in tongues weekly, with ~51% attending services where it occurs frequently.
- Renewalist (Pentecostal + Charismatic) category: ~23% of U.S. Christians (older estimates).
- More recent Religious Landscape Studies (e.g., 2023–2024) focus on affiliation trends but don’t provide new specific tongues data.

4. Other contextual/older supporting data

- Gallup and older Barna polls (1990s–2010s): ~7–9% of U.S. adults (not just Christians) have ever spoken in tongues.

- General trends from sources like The Atlantic (2014) and Pew Forum reports on charismatic practices.

These are the core publicly available surveys and analyses I referenced. Note that no single nationwide survey from 2023–2025 provides a dramatically updated, precise percentage for all U.S. Christians (as the practice remains niche and self-reported), so estimates rely on these established studies and their subsets (e.g., evangelicals vs. all Christians).

Grok—AI

Here is the 2nd way I asked it. (The answer I was looking for came out about the same as in the first question)

What percentage of Christians in America believe in and practice things that would be considered supernatural like praying for healing, miracles, speaking in tongues, hearing God’s voice, etc.?

According to various surveys from reputable sources like Pew Research Center and Barna Group, beliefs and practices related to supernatural elements vary widely among American Christians, often depending on denomination (e.g., higher among evangelicals and Pentecostals than Catholics or mainline Protestants). Here’s a breakdown based on key data:

Belief in Miracles

- Around 80% of all Americans believe miracles still occur today, a figure that has held steady for years. Among Christians specifically, belief is even higher and has increased over time.
- In 2018 General Social Survey data, definite belief in religious miracles stood at:
 - 81% among evangelical Protestants (up from 60% in 1991).
 - 78% among Black Protestants (up from 60% in 1991).
 - 47% among Catholics (up from 43% in 1991).
 - 47% among mainline Protestants (up from 35% in 1991).
- Overall for Christians, this averages to roughly 60–70% expressing strong certainty, with evangelicals and Black Protestants driving the higher end.

Belief in and Practice of Supernatural Healing

- 66% of American adults believe people can be physically healed supernaturally by God. Among Christians, this rises significantly by subgroup:
 - 87% of evangelicals strongly agree.
 - 61% of practicing Christians (those who attend church regularly and say faith is important) strongly agree.

- 55% of Protestants overall.
- 19% of Catholics.
- Practice: 68% of adults have personally prayed for supernatural healing. Among Christians:
 - 95% of evangelicals have prayed for someone else's healing.
 - 86% of practicing Christians.
 - 84% of Protestants.
 - 76% of Catholics.
- Experience: 36% of Americans report having experienced or witnessed a divine healing. Among Christians:
 - 51% of practicing Christians report a miraculous physical healing.
 - 48% of evangelicals.
 - 41% of Protestants.
 - 18% of Catholics.

Speaking in Tongues

- This is less common overall and primarily associated with Pentecostal and charismatic Christians (often called “renewalists”), who make up about 23–25% of U.S. Christians.
- Practice: Only about 3% of Christians who are aware of spiritual gifts claim speaking in tongues as one of theirs. Among Pentecostals specifically, over half report attending services where tongues occur frequently, but 40% or more in the U.S. say they never personally speak or pray in tongues.
- Among millennial Christians, about 33% value weekly speaking in tongues as part of worship (higher than older generations), with ethnic minorities more likely to endorse it (32% vs. 13% for white Christians). Overall for all Christians, regular practice is estimated at 5–10%.

Hearing God's Voice

- 75% of Americans say they try to talk to God or a higher power, with 28% reporting that God talks directly back to them. Among Christians, two-way communication is more common:
 - 60% in the historically Black Protestant tradition.
 - 45% of evangelicals.
 - Lower among Catholics and mainline Protestants (around 20–30%).
- Overall for Christians, about 40–50% report God speaking directly to them.

These figures can fluctuate based on survey methodology and definitions (e.g., “strong belief” vs. general agreement). Beliefs and practices are notably higher among evangelicals, Black Protestants, and charismatics than in Catholic or mainline traditions. For the most current data as of 2025–2026, trends show

stability in overall Christian identification (around 70% of adults) but ongoing shifts toward more personal, experiential spirituality.

Sources

1. Barna Group—“Most Americans Believe in Supernatural Healing” (2016, with updates referenced through 2023)

Primary source for statistics on belief in supernatural healing (66% of U.S. adults), strong agreement rates by group (87% evangelicals, 61% practicing Christians), prayer for healing (95% evangelicals, 86% practicing Christians), and personal experiences of miraculous healing.

2. Pew Research Center—“Spirit and Power: A 10-Country Survey of Pentecostals” (October 2006)

Data on U.S. Pentecostals/charismatics/renewalists (approximately 23–25% of Christians), experiences of divine healing, speaking in tongues, and other supernatural practices.

3. Pew Research Center—U.S. Religious Landscape Survey (2007 and 2008 reports)

Belief in miracles still occurring today (79% of Americans overall, with higher agreement among evangelicals ~61% and historically Black Protestants ~58%).

4. General Social Survey (GSS)—Multiple waves (1991, 1998, 2008, 2018)

Trends in definite belief in religious miracles, showing significant increases over time (e.g., evangelicals rising to 81%, Black Protestants to 78%, Catholics ~47%, mainline Protestants ~47% by 2018).

5. Pew Research Center—Additional reports and short analyses (2007 renewal summaries, 2014 global and Hispanic context studies)

Supporting data on speaking in tongues frequency, hearing God’s voice/direct revelations, and experiential/charismatic practices across Christian subgroups.

6. Secondary analyses and updates referencing the above

Includes commentary and trend summaries by researchers such as Ryan Burge (e.g., 2024 analysis of GSS miracle-belief trends) and various articles synthesizing Pew, Barna, and GSS findings on topics like two-way prayer communication (40–50% among Christians overall, higher in evangelical and Black Protestant traditions).

These six main sources (and their related publications) form the foundation of the statistics and ranges provided. The numbers sometimes combine or average across surveys due to slight differences in question wording, sample composition, and year of data collection.

Grok—AI