

Anointed for Revival

***Histories of
Revival Pioneers***

Edited by Geoff Waugh

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Introduction

Anointed for Revival gives a brief overview of the history of some powerful moves of God's Spirit including the story of the birth and beginning of Christian Outreach Centre in Brisbane, Australia.

It was compiled from the work of staff and students in the School of Ministries of Christian Heritage College in 1995, updated in 2011. Most articles are adapted from work done in the courses on the History of Revivals.

The book begins with a brief overview by Geoff Waugh of the astounding outpourings of the Spirit of God, especially during the last century, and in the 21st century. Jessica Harrison adds a chapter on Jesus as the ultimate ministry leader.

Five articles summarise the work of Pentecostal pioneers who founded churches and movements in the twentieth century. Melanie Malengret summarizes the life of Smith Wigglesworth, Liz Godshalk tells of John G. Lake's ministry at the beginning of the century. Geoff Thurling outlines the ministry of Aimee Semple McPherson. Grant Lea describes T L Osborn's life and work. Peter Allen reflects on David Yonggi Cho of Korea, pastor of the world's largest church.

Anne Taylor writes of the birth of Christian Outreach Centre and John Thorburn also outlines its beginnings. Both describe the pioneering work of Clark Taylor in Australia and beyond. He and Anne then founded Worship Centre in Brisbane in 2000.

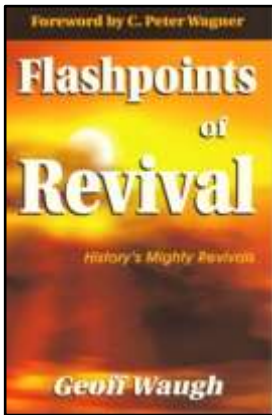
Our prayer is that you will be blessed and inspired to move in faith into your place in God's great harvest.

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Chapter 1

Revival Fire

Geoff Waugh



Church history and current revivals include times when God moves in great power with mighty visitations. See more details in [Flashpoints of Revival](#) (2nd ed., 2009).

* **The early church** saw it. Read the Book of Acts! At Pentecost 3,000 were won in one day. Soon after that there were 5,000 more. Then great multitudes of men and women.

They had the reputation of turning their world upside down (Acts 17:6).

* **Missionary expansion** continued to see it. For example, Patrick in Ireland and Augustine in England saw strong moves of God and thousands converted with many signs and wonders reported.

Evangelical awakenings

* **The Moravians** saw it. On Wednesday 17 August 1727 the Moravian colony in Germany was overwhelmed and filled with the Spirit at their communion service. Their leader, 27 year old Count Nicholas Zinzendorf, said it was like being in heaven. That month they began a continuous prayer meeting called the Hourly Intercession with people praying in teams for an hour at a time

day and night. That non-stop prayer meeting went for 100 years. Within 25 years they had sent out 200 missionaries, more than all the Protestants had done in two centuries.

* **The American colonies** saw it. 50,000 were converted in 1735. Jonathan Edwards described the characteristics of that move as, first, an extraordinary sense of the awful majesty, greatness and holiness of God, and second, a great longing for humility before God and adoration of God.

* **1739** saw astonishing moves of God in England. On 1st January the Wesleys and Whitefield and 60 others, Methodists and Moravians, met in London for prayer and a love feast. The Spirit of God moved powerfully on them all. Many fell to the ground, resting in the Spirit. In February 1739 Whitefield started preaching to the Kingswood coal miners in the open fields with about 200 attending. By March 20,000 attended. Whitefield invited Wesley to take over then and so in April Wesley began his famous open air preaching (which continued for 50 years).

* **David Brainerd**, missionary to the North American Indians from 1743 to his death at 29 in 1749 saw a powerful visitation of God in October 1745. Whole communities were changed by the power of the Spirit. Crime and drunkenness dropped, idolatry was abandoned and marriages repaired.

* **Kentucky in America** experienced powerful revival in 1800 in that frontier territory. Thousands were converted. Many strange reactions accompanied the move of the Spirit then, including strong shaking and loud cries.

* **John Hunt**, a pioneering Methodist missionary in Fiji, wrote in his journal about revival there in October 1845. The Spirit fell on the people in meetings and in their homes. There were loud cries of repentance, confession, long meetings, simultaneous praying aloud, and some being overwhelmed (Birtwhistle 1954:133).

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* **Jeremiah Lanphier**, a city missionary, began a weekly noon prayer meeting in New York in September 1857. By October it grew into a daily prayer meeting attended by many businessmen. By March 1858 newspapers carried front page reports of over 6,000 attending daily prayer meetings in New York and Pittsburgh, and daily prayer meetings were held in Washington at five different times to accommodate the crowds. By May 1859, 50,000 of New York's 800,000 people were new converts. New England was profoundly changed by the revival and in several towns no unconverted adults could be found! Charles Finney preached in those days.

* **The Ulster revival of 1859** brought 100,000 converts into the churches of Ireland. During September 1857, the same month the prayer meetings began in New York, four young Irishmen commenced a weekly prayer meeting in a village school near Kells, generally seen as the start of that revival.

* **Throughout 1859** the same deep conviction and lasting conversions revived thousands of people in Wales, England and Scotland. One tenth of Wales became new converts. Charles Haddon Spurgeon, the Baptist prince of preachers, saw 1859 as the high water mark although he had already been preaching in London for five years with great blessing and huge crowds in a church where people prayed continually and had seen continual growth.

Twentieth Century Awakenings

* **The Welsh Revival of 1904-05** with Evan Roberts in his twenties, formerly a miner and blacksmith, saw God move powerfully in answer to his and others' persistent prayers. 100,000 were converted in Wales. Many churches filled from 10am until after midnight every day for two years, bringing profound social change to Wales.

* **William Seymour**, baptised in the Spirit on 9 April, 1906, began a Mission at Azusa Street in Los Angeles on Easter Saturday, 14

April 1906 with about 100 attending, both blacks and whites. It grew out of a cottage prayer meeting. Revival there drew people from around the nation and overseas and launched Pentecostalism as a world wide movement.

* **Revival in Korea** touched the nation in 1907. Presbyterian missionaries, hearing of revival in Wales, prayed earnestly for the same in Korea. 1500 representatives gathered for the annual New Year Bible studies in which a spirit of prayer broke out. The leaders allowed everyone to pray aloud simultaneously as so many were wanting to pray. That became a characteristic of Korean prayer meetings. Revival continues there now.

* **In the Communist Soviet Union** the Spirit of God moved in great power from the revolution of 1917 to 1927 and churches grew and multiplied rapidly. Baptists in the Ukraine, for example, grew from a few thousand to 100,000 in that decade, which was followed by savage persecution.

* **C T Studd**, famous cricketer and missionary, reported on revival in the Belgian Congo in 1914: 'The whole place was charged as if with an electric current. Men were falling, jumping, laughing, crying, singing, confessing and some shaking terribly. ... This particular one can best be described as a spiritual tornado. People were literally flung to the floor or over the forms, yet no one was hurt. ... As I led in prayer the Spirit came down in mighty power sweeping the congregation. My whole body trembled with the power. We saw a marvellous sight, people literally filled and drunk with the Spirit' (Pratney 1984:267).

* **The famous East African revival** began in Rwanda in June 1936 and rapidly spread to the neighbouring countries of Burundi, Uganda and the Congo (now Zaire), then further around. The Holy Spirit moved upon mission schools, spread to churches and to whole communities, producing deep repentance and changed lives. Anglican Archdeacon Arthur Pitt Pitts wrote in September, 'I have been to all the stations where this Revival is going on, and they all have the same story to tell. The fire was

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alight in all of them before the middle of June, but during the last week in June, it burst into a wild flame which, like the African grass fire before the wind, cannot be put out' (Osborn 1991:21).

* **In Argentina**, the Holy Spirit fell dramatically on a small prayer group of 8 people in 1948, and their church immediately exploded with many signs and wonders and healings. Some converts in that move of God were in Bible College in June 1951 when the Spirit fell on them there. The college prayed for four months with intense weeping, and many astounding prophecies including that the largest stadiums in Argentina would be filled soon for Christian meetings. That happened in 1954 with the visit of Tommy Hicks. The largest stadium seating 110,000 was filled for weeks as 300,000 made commitments and hundreds were healed each night for three months.

* **Revival in Timor** began when God moved upon the mountain town of Soé on Sunday 26 September 1965. That night people heard the sound of a tornado wind and flames above the Reformed Church building prompted police to set off the fire alarm. Healings and evangelism increased dramatically. Hundreds of thousands were converted. About 90 evangelistic teams were formed which functioned powerfully with spiritual gifts. The first team saw 9,000 people converted in two weeks in one town alone. In the first three years of this revival 200,000 became Christians in Timor, and on another small island where few had been Christians 20,000 became believers.

* **God's power visited Asbury College** in Wilmore, Kentucky, on Tuesday 3 February 1970 at the regular morning chapel commencing at 10 o'clock. The auditorium filled with over 1,000 people. Few left for meals. By midnight over 500 still remained praying and worshipping. Several hundred committed their lives to Christ that day. Teams of students visited 16 states and saw several thousand conversions through their witnessing in one week. Over 1,000 teams went out in the first six weeks.

* **The Jesus Movement** exploded in 1971 among hippie and counter culture youth in America in the early seventies. Thousands were baptised in the ocean. Vital new groups like Calvary Chapel led by Chuck Smith emerged and multiplied rapidly. Newspapers of the movement included the *Hollywood Free Paper* which grew from a circulation of 10,000 to over 150,000 in two years; *Truth* merged with *Agape* and printed 100,000. *Right On!* grew from 20,000 to 100,000 circulation (Pratney 1984:231).

* **In 1971 Bill McLeod**, a Canadian Baptist pastor, invited the twin evangelists Ralph and Lou Sutera to speak at his church in Saskatoon. Revival broke out with their visit which began on Wednesday 13 October. By the weekend an amazing spirit gripped the people. Many confessed their sins publicly. Meetings had to be moved to the Civic Auditorium seating 2000. This spread to other churches as well.

* **In September 1973 Todd Burke** arrived in Cambodia on a one week visitor's visa, later extended. Just 23 years old, he felt a strong call from God to minister there. By the end of September he had seen hundreds healed and saved. A virile church grew rapidly, later buried after the communist coup of 1975. By 1978 a million Cambodians had been killed. Still the decimated church survives, and is growing again.

* **John Wimber** began pastoring a fellowship which his wife Carol had begun in their home. Their Vineyard Fellowship grew rapidly with their prayerful worship, powerful evangelism and a growing healing ministry. On Mother's Day in May, 1980, a young man gave his testimony at the evening service and called on the Holy Spirit to come in power. Revival broke out at that service as hundreds were dramatically filled with the Spirit. In the next four months they baptised 700 new converts. The church grew to 5,000 in a decade and commenced many other Vineyard fellowships.

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* **The church in China** continues to see God's strong move amid great persecution, torture and killing which still continues. David Wang tells of a pastor imprisoned for over 22 years who left behind a church of 150 people scattered through the hill villages in northern China. On his release in the 1980s he discovered the church in that area had grown to 5,000. Three years later it had trebled to 15,000. Evangelists who saw 3040 converted in each village they visited in the eighties now report 300400 or more being converted in their visits. Some villages are experiencing a visitation of God where the whole village becomes Christian.

* **Nagaland**, a state in the North East of India, began to experience revival in the 1960s and has continued in revival. By the early 1980s 85% of the population had become Christians (Mills 1990:40).

* **Missionaries were expelled from Burma** in the 1960s but the church continues to grow. A baptismal service at the Kachin Baptist Centennial Convention in 1977 saw 6,000 people baptised in one day.

* **The Philippine Missionary Fellowship's** 200 missionaries each organised daily prayer group meetings at 7pm to pray for the growth of the church during the 1980s. They reported that within a couple of years this directly resulted in the formation of 310 new churches (Robinson 1992:13).

* **Revival spread in the Pacific Islands**, especially from the Solomon Islands since July-August 1970 when God moved powerfully in the nation in meetings with Muri Thompson a Maori evangelist. The Spirit came in power, producing deep and loud repentance, much confession, signs and wonders, and transformed churches. Teams went from the Solomons to many other countries, sparking many other revivals.

* **Engas in the Baptist mission** area of the Western Highlands of Papua New Guinea had a fresh outpouring of the Holy Spirit from Sunday 16 September 1973, as the village pastors preached in

their services after attending meetings during the previous week led by visitors from the Solomon Islands. Many were saved. Many were delivered from evil spirits. Many were healed. The church grew rapidly.

* **The Huli speaking people** of the United Church in Tari in the Southern Highlands of Papua New Guinea also experienced revival from August 1974, with much confession, many tears, and deliverance from spirit powers. That revival spread to surrounding areas also.

* **At Duranmin in Papua New Guinea**, Diyos Wapnok the principal of the Baptist Bible College spoke to about 50 people at the college there near the West Irian border. They were all filled with the Holy Spirit and great joy on Thursday afternoon 10 March, 1977. 3,000 were converted in the next three years. They had daily prayer meetings in the villages and many healings and miracles.

* **Australian Aborigines** on Galiwin'ku (Elcho Island) experienced revival from Wednesday 14 March 1979. Djiniyini Gondarra had returned from holidays that day and people met in his manse for prayer that night where the Spirit fell on them, as at Pentecost. They met all night and many were filled with the Spirit and many healed. The movement spread rapidly from there throughout Arnhem Land.

* **The Sepik lowlands of northern Papua New Guinea** saw a visitation of God in the churches at Easter 1984, sparked again by Solomon Island pastors. There was repentance, confession, weeping and great joy. Stolen goods were returned or replaced, and wrongs made right.

* **The North Solomons Province of Papua New Guinea** had revival in 1988. Jobson Misang, an indigenous youth worker in the United Church reported on a move of God. For eight weekends straight he led camps where 3,500 took part and 2,000 were converted.

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* **The Lutheran Church's Evangelist Training Centre** in the Eastern Highlands of Papua New Guinea had a visitation of God on Thursday night 4 August 1988. Crowds stayed up most of the night as the Spirit touched people deeply, many resting in the Spirit, others praying in tongues. Students went out on powerful mission igniting fires of the Spirit in the villages.

* **Waritzian village in Papua New Guinea's Eastern Highlands** saw revival on Saturday 6 May 1989. For three days the people were drunk in the Spirit. Healing and miracles occurred. On the Monday they burned their magic and witchcraft fetishes. The area had been a stronghold of spirit worship. Students from the Lutheran Training Centre were involved that weekend.

Harvest in the 1990s

* **The CBNTV** (Christian Broadcasting Network) 700 Club with Pat Robertson reported 6 million conversions in their work worldwide in 1990, more than the previous 30 years of results combined, and now reaching many millions more in over 200 countries and territories.

* **Latin America** continues to experience revival. Many healing evangelists now speak to hundreds of thousands in massive crusades, and churches continue to multiply. Some evangelists there fast and pray in an area before commencing crusades until the strongholds in that area are broken. Then they report astounding moves of the Spirit of God. An estimated 3.5 million a year become Christian in Latin America now.

* **Reinhard Bonnke** continues to have massive healing evangelistic crusades in Africa, often with hundreds of thousands attending in the open air. In February, 1995, in spiritually resistant Ethiopia, up to 115,000 attended his meetings daily. In five days more than 100,000 made commitments to Christ and as many were filled with the Spirit and thousands received healing. Around 10 million a year are becoming Christians in Africa.

* **China** now has more vital Christians than any other country. They see unprecedented moves of God's Spirit, healings, miracles, and visions of Christ. In the eighties teenage evangelist reported on 30-40 people being converted when they preached in a village. Now they report on 300-600 or more being converted in a village. Evangelical Christians numbered 1 million there in 1950. Now estimates exceed 100 million, with over 12 million becoming Christians each year now.

* **Revival swept Cuba** in 1988. One A.O.G. church had 100,000 visitors in 6 months! In central Cuba a miraculous healing in one church led to nine days of meetings in which 1,200 people were saved. The pastors were imprisoned, but the revival continued. In another church over 15,000 accepted Christ in three months. In 1990 an A.O.G. pastor whose congregation never exceeded 100 meeting once a week suddenly found himself conducting 12 services a day for 7,000 people (Robinson 1995).

* **Christians in East Germany** started to form small prayer groups of ten to twelve persons to pray for peace in the 1980s. By October 1989, 50,000 people were involved in Monday night prayer meetings. In 1990, when these praying people moved quietly into the streets, their numbers swelled to 300,000 and the Berlin wall came down.

* **In Latin America** during the 1980s, Carlos Annacondia, a businessman turned evangelist, won thousands to the Lord in mass crusades accompanied by signs and wonders, healings (including filling of teeth) and deliverances. Churches grew dramatically. Other pastor/evangelists such as Omar Cabrera and Hector Gimenez won hundreds of thousands to the Lord. All of them have powerful ministries in evangelism with many signs and wonders, healings and miracles. Omar and Marfa Cabrera discovered the power of prayer for deliverance, and now lead a church movement of over 90,000 in 120 cities. Hector Gimenez, formerly a drug addicted criminal, lead a church which grew to 1000 in a year and now has over 120,000.

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Claudio Freidzon, founder of a Buenos Aires church which grew to 4000 people in five years from 1992, continues to lead powerful crusades in another wave of revival since 1992. The breakthrough came for him and his wife Betty after seven years of struggling as a pastors with a congregation of seven in a dilapidated building.

* **A bloodless revolution freed Mongolia** from Russian rule in 1990. Within two years more than 500 people became Christian in that formerly resistant nation. A young girl was the first in her area to accept Christ. Now churches are growing in Mongolia where there were none before 1990..

* **Christians in Iran** grew in number from 2,700 to over 12,000 by the nineties according to Abe Ghaffari of Iranian Christians International. An additional 12,000 Iranian Christians live in Western nations. Disillusionment with harsh Islamic law has opened Iran to the Gospel (United Prayer Track News, No. 1, Brisbane, 1993).

* **Harvest has begun among the Kurds** who have been hounded into refugee camps where Christians have helped and comforted them. The first Kurdish church in history has resulted. Many Kurds are open to the Gospel (United Prayer Track News, No. 1, Brisbane, 1993).

* **The church in the Sudan** is suffering under Islamic edicts. Missionaries are expelled, pastors imprisoned, and Christians persecuted. Despite the persecution there has been phenomenal church growth reported, especially in the south and the Nuba mountains region.

* **A church leader wrote in Asaba, Nigeria**, in 1992, told how their church had increased from 700 to 3,200 within 6 months. A team of just over 100 went on outreach, first in Sokoto State where they started 5 churches involving 1,225 converts within 3 months. Then they went to Bomu State where 3 branches were

planted with over 1,000 converts in all. Many Moslems were converted in spite of severe persecution.

* **More Muslims have come to Christ** in the past decade than in the previous thousand years. New believers are immediately tested to a degree incomprehensible to us. Many are imprisoned and some have been martyred by governments or relatives. Yet the persecution seems only to strengthen their determination and boldness. In one country, where all Christian meetings are illegal, believers rented a soccer stadium and 5,000 people gathered. Police came to disperse the meeting and left in confusion when the Christians refused to leave.

* **The church in previously resistant Nepal** in the Himalayas is growing steadily. David Wang told of a former Lama priest nicknamed Black Bravery, who has been an illiterate pastor for over 15 years. By the nineties he led 43 fellowships with total of 32,000 people. Another pastor in a remote area has 40,000 Christians in his region. Most conversions in Nepal involve casting out demons to set people free.

* **Eric Alexander of the Bible Society in India** wrote in 1993, 'I was in Amedabad in the month of February and was delighted to see a great revival in the Church there. I was surprised to hear that 30,000 people have accepted the Lord Jesus as their personal Saviour in the Diocese of Gujarat (Church of North India). Thousands of new converts are in the Methodist, Roman Catholic, Salvation Army and Pentecostal churches. There are thousands and thousands!'

* **Indonesia** saw 30,000 converted on one island in October-November 1990 and 45,000 were baptised in another region in January-February 1991. This growth among former animistic Muslims, continues to spread.

* **Ruth Rongo from Vanuatu** told of three months of evangelism ministry in 1991 where the power of God touched many villages and shocked the villagers with miracles just as in the New

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Testament. The church grew rapidly. Ruth was then involved in a prayer group which met after the Sunday night service. They began at 10.30pm and prayed every week to 1 or 3.30am.

* **Christian Outreach Centres in Australia** experienced a strong move of the Spirit from May 1993 with much repenting, and many resting in the Spirit or drunk in the Spirit for hours, or days. Many have received visions and prophetic insights, including young people and children in the schools. Beginning at the headquarters in Brisbane it spread to their churches. It brought a new zeal for evangelism and outreach. Similarly Christian Outreach Centres overseas, especially in the Pacific, are experiencing powerful moves of the Spirit and rapid growth.

* **Rodney Howard-Browne** led meetings in the eighties and nineties with hundreds of thousands touched afresh by the Spirit of God and many thousands converted. That sparked powerful moves of the Spirit in thousands of churches,

* **Toronto Airport Christian Fellowship** experienced an unusual outpouring of the Father's Blessing since 20 January, 1994. An estimated 100,000 visited that church in 1994 and the revival continues. Over 7,000 churches in Great Britain reported experiencing this current blessing.

* **Holy Trinity Brompton (HTB)**, an Anglican church near Kensington in London was powerfully affected and widely reported in the media from May 1994. They produced famous Alpha evangelism and renewal course, now used worldwide. The Spirit fell on their leaders after Nicky Gumbell returned from a meeting at London Vineyard with Eleanor Mumford.

The church leaders invited Eleanor Mumford to preach on Sunday, 29 May, at both services. After both talks, she prayed for the Holy Spirit to come upon the people. Some wept. Some laughed. Many came forward for prayer and soon lay overwhelmed on the floor. Cassette tapes of those services circulated in thousands of churches in England. A fresh awakening began to spread through the churches. Nicky Gumbel's Alpha Course has spread

worldwide. Sandy Miller prayed for Stephen Hill just before his evangelistic ministry began at Pensacola. Thousands still pass through “HTB” seeking God, and finding him.

* **Ken Gott, founder of Sunderland Christian Centre** in 1987, and four others visited Holy Trinity Brompton in London. The presence of God among Anglicans humbled and amazed those Pentecostals as Bishop David Pytches prayed for them personally.

On August 14th, the first Sunday back from their leaders’ Toronto visit, the effect on the church was staggering. Virtually the whole congregation responded. Numbers grew from around 150 to 600, visitors coming from all over England and beyond. The church began two meetings a day with daily afternoon prayer meetings from January 1995. Many former criminals were saved, and crime dropped in the community.

* **Christian Life Centre Mount Annan**, an Assembly of God near Campbelltown in the south west of Sydney, Australia, saw a sustained outpouring of the Holy Spirit from November 5, 1994, with Adrian and Kathy Gray. Just before this outpouring took place a helicopter flying over the church called the fire department reporting the building on fire. Thirteen fire trucks screamed up the church driveway looking for the fire to extinguish, but there was no visible fire. Great awe came upon the church. This happened after ten days of prayer and fasting for revival. Membership grew from 300 to 700 in a few months, and thousands received prayer there.

* **Randwick Baptist Church** led by Greg Beech in central Sydney experienced the same outpouring at exactly the same time from Sunday, November 6. Numbers of churches around the nation experienced a similar occurrence.

* **The Tabernacle Church in Melbourne, Florida**, invited Randy Clark as guest speaker at combined churches meetings on New Year’s day, 1995. Unusual revival broke out. Pastors and musicians from fifteen different congregations hosted the meetings in a new expression of co-operation and unity. The revival in Melbourne continued with an astounding mixture of

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white, black, Asiatic, Hispanic, and American Indian people being touched by God, filled with the Spirit and witnessing to others.

* **The Christian radio station WSCF, FM 92** at Vero Beach, Florida, an hour's drive south of Melbourne, interviewed Randy Clark on Friday 6 January. The General Manager of the radio station, Jon Hamilton, wrote a report which shows how this revival can break out of churches into the community, included in full in *Flashpoints of Revival*. The staff, all touched by God's Spirit when Randy prayed for them, announced on radio that people were welcome to come to the studio for personal prayer from the staff. Hundreds came. They had to move into the main church sanctuary of Central Assembly in their complex. ... It did not seem to matter who did the praying. This was a nameless, faceless, spontaneous move of God. There were no stars, no leaders, and frankly, there was no organization. ... Sometimes people would rise up, only to frantically announce to us that they had been healed of some physical problem. One woman's arthritic hands found relief. Neck pains, jaw problems, stomach disorders and more were all reported to us as healed.

We have received at least a dozen verified, credible, reliable comments from people who told us that when they switched on the radio, they were suddenly, unexpectedly overwhelmed by the presence of God (even when they didn't hear us say anything). Several told us that the manifest presence of God was so strong in their cars that they were unable to drive, and were forced to pull off the road."

* **Glenn and Debbie Berteau in Modesto**, California tell how from Sunday, January 15, 1995, Calvary Temple began holding performances of the play, *Heaven's Gates and Hell's Flames*. Scheduled for three days originally it continued for seven weeks with 28 performances as God's Spirit profoundly touched people at the end of each performance. By April 81,000 attended the performance with 90% each night seeing it for the first time. 20,000 returned signed decision cards. Over 250 churches have been represented with hundreds of people added to the churches in the city and surrounding communities in less than one month. Husbands and wives were reconciled through salvation; teenagers

brought their unsaved parents; over 6,000 young people were saved, including gang members who lay down gang affiliation. They ran special classes for new believers.

* **Brownwood, Texas**, saw revival spread among college students. On January 22, 1995, at Coggin Avenue Baptist Church, two students from Howard Payne University, a Christian institution, stood up and confessed their sins. As a result of this incident, many others started to confess their own sins before the congregation. On January 26, a similar event took place on the campus of Howard Payne. Word quickly spread to other colleges, and Howard Payne students were soon being invited to other college campuses, which experienced similar revivals. After Howard Payne, some of the first schools to be affected were Southwestern Baptist Theological Seminary in Fort Worth, Texas, Beeson School of Divinity in Birmingham, Alabama, Olivet Nazarene University in Kankakee, Ill., The Criswell College in Dallas, Moorehead State University in Moorehead, Ky., Murray State University in Murray, Ky., Wheaton College in Wheaton, Ill., Louisiana Tech University in Ruston, La., Gordon College in Wenham, Mass., and Trinity Evangelical Divinity School in Deerfield, Illinois. In each case, students went forward during long services to repent of pride, lust, bondage to materialism, bitterness, and racism.

* **Che Ahn of Harvest Rock Church** saw revival break out in Pasadena from January, 1995. John Arnott of the Toronto Airport Vineyard and Wes Campbell of New Life Vineyard Fellowship in Kelowna, British Columbia began speaking for two or three days each at Mott Auditorium on the campus of the U. S. Centre for World Mission. By 24 March people gathered for meetings five nights a week, usually going very late. Che Arn reported, "Each night since we began March 27, 1995, God has shown up to heal, to save, and to touch thousands of lives." Meetings continued in Mott Auditorium for over a year.

* **Ken Owen**, Senior Pastor of First Assembly of God Greenville, South Carolina, reported on revivals at First Assembly of God in Greenville, South Carolina from April 1995, which then grew into

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a more powerful move of God from October 1997, with thousands repenting and new converts baptised every week..

* **Pensacola, Florida**, experienced powerful revival from June 1995. They saw over 26,000 conversions in the first year of the 'Pensacola Revival'. They had over 100,000 conversions in the first two years. On Father's Day, Sunday 18 June 1995, evangelist Steve Hill spoke at Brownsville Assembly of God, near Pensacola, Florida. At the altar call a thousand people streamed forward as the Holy Spirit moved on them. Their pastor, John Kilpatrick, fell down under the power of God and was overwhelmingly impacted for four days. Pastors, leaders and Christians returned to their churches ignited with a new passion for the Lord and for the lost. The awesome presence of God experienced at Pensacola continued to impact thousands from around the world.

* **David Hogan in Mexico**, founder of Freedom Ministries, a mission to remote hill tribes, reported on astounding revival there from October, 1995. A pastor in a remote hill village told him, "Brother David, I got up in our little church. I opened my Bible and I started preaching and the people started falling down. The people started crying. The people started laughing. And it scared me. I ran out of the church." David Hogan added, "That's what I was looking for. That's what I was waiting for, when God came in our work, not because somebody came and preached it, not because I said it was okay or not okay, because I was neutral about it. I knew it was all right, but I wanted to see it in our work not because I ushered it in, but because the Holy Spirit ushered it in. And he did. After I had been through all the sections, introducing this softly, it finally came time to call all the pastors together from the whole work. A couple of hundred of our pastors came. It was amazing.

On the first day, Wednesday, 25 October 1995, there were about 200 pastors there, and the whole church that was hosting us. That made about 450 people. The first day was awesome. God hit us powerfully. There were healings. I was happy. The people were encouraged. The second day, Thursday, was even better. It was stronger. I thought we were peaking out on the second day. I got

there at eight o'clock in the morning and left a ten o'clock at night, and there was ministry all day. We were fixing problems, and God was working through the ministry. It was wonderful. But I tell you, I was not ready for the third day.

"I don't have words to describe what happened to us when the Holy Spirit fell on us on Friday, 27 October, 1995. We were coming in from different areas. The Indians were all there. I didn't know they had been in an all night prayer meeting. I didn't know that the Holy Spirit had fallen on them and they couldn't get up. I didn't know that they had been pinned down by the Holy Spirit all night long, all over the place, stuck to the ground. Some of them had fallen on ant beds, but not one ant bit them. I was staying about 45 minutes away ... The closer I came, the more heat I felt settling on me. I could feel heat, and I had my air conditioner going! When I got to the little church, I opened the door of the truck and instantly became hot. Sweat poured off me. I was about 300 yards from the church. The closer I got, the more intense was the heat. I could hardly walk through it, it was so thick. I'm talking about the presence of God. That was 7.30 in the morning!

"I walked around the corner of the building. People were all over the place. Some were knocked out. Some were on the ground. Some were moaning and wailing. It was very unusual. By the time I got to the front of the church where the elders were I could hardly walk. I was holding on to things to get there. I could hardly breathe. The heat of the presence of God was amazing. The people had been singing for two hours before I got there. At 8.15 on the morning of October 27th, 1995, I walked up there and lay my Bible down on that little wobbly Indian table. Hundreds were looking at me. Some were knocked out, lying on the ground. I could hardly talk. I called the nine elders to the front and told them the Holy Ghost was there and we needed to make a covenant together, even to martyrdom. We made a covenant there that the entire country of Mexico would be saved. They asked me to join them in that pact. When we lifted our hands in agreement all nine fell at once. I was hurled backward and fell under the table. When

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I got up the people in front fell over. In less than a minute every pastor there was knocked out.

“We were ringed with unbelievers, coming to see what was going on. The anointing presence of God came and knocked them all out, dozens of them. Every unbeliever outside, and everyone on the fence was knocked out and fell to the ground. There were dozens of them. From the church at the top of the hill we could see people in the village below running out screaming from their huts and falling out under the Holy Ghost. It was amazing.

“We always have a section for the sick and afflicted. They bring them in from miles around, some on stretchers. There were 25-30 of them there. Every sick person at the meeting was healed: the blind, the cancerous, lupus, tumours, epilepsy, demon possession. Nobody touched them but Jesus. There was instant reconciliation between people who had been against each other. They were lying on top of each other, sobbing and repenting. ...

“We had five open-eyed visions. One small pastor was hanging onto a pole to hold himself up. He was there, but he wasn't there. He said to me, 'Brother David, look at him. Look at him, Brother David! Who is it? Look how big he is! Oh, he's got his white robe on. He's got a golden girdle.' It was Jesus. He said, 'Brother David, how did we get into this big palace?'

“I looked around. I was still on the dirt floor. I still had a grass roof over me, but he was in a marble palace, pure white. I crawled over to look at him. He was seeing things we could not see. Another of the elders, a prophet from America, who had been working with me for thirteen years, crawled over and we were watching this pastor who was in a trance. It was amazing.

“The three of us were inside something like a force field of energy. Anybody who tried to come into it was knocked out. It was scary. The pastor said, 'He's got a list, Brother David.' And the pastor started reading out aloud from the list. I was looking around, and as he was reading from the list people went flying through the air, getting healed and delivered. It was phenomenal, what God was doing. And he's done it in every service in our work that I've been in since then. It's been over a year. It's amazing. Wonderful.”

* **North America** continued to see many local revivals. These included Smithton, Missouri from March 1996 and into Kansas with Steve Gray, Bethel Temple Assembly in Hampton Virginia with pastors Ron Johnson and Don Rogers from April 1996, and Calvary Assembly of God in Mobile, Alabama with Cecil Turner from September 1996.

* **The Christian Tabernacle in Houston** with Richard Heard had an unusual visitation of God from October 1996 when Tommy Tenny visited. On Sunday October 20, the power of God split the Plexiglas pulpit and thousands were powerfully touched by God. The floor carpet became stained with the tears of people repenting before God.

* **The Rock Church in Baltimore** with pastor Bart Pierce saw revival break out with a visit from Tommy Tenny on Sunday January 19, 1997. An awesome presence of God continued to fill the place week after week as people streamed in, repenting and worshipping God, and then going out in evangelism and service to those in need.

* **Tacoma, Washington**, saw revival at Bethel Church, now Church for All Nations. They baptized more than 700 new converts during 90 weeks of revival from July 1999. Prostitutes and gang members are among those who have come to Christ at the four-nights-a-week services, which can often last for hours. One man was raised from the dead through prayer after CPR failed to revive him. "I can only conclude that he was miraculously revived," said retired paramedic Cornelius Winesberry Jr.

* **Caldwell, north of Houston, Texas**, experienced revival at First Assembly of God Church. People from all around the area are coming to the church. When asked how they found out about it, they'll say they heard of someone being healed which drew them.

* **Vancouver, Canada** saw a powerful move of God with Charles Ndifon from Nigeria at the Sunday morning service, October 25, 1998 at Glad Tidings Assembly. Vancouver is a multi-national city with a large Sikh population, and over 200 Sikh people came to the service in a sea of turbans and saris. Charles Ndifon from Nigeria

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and New York, had been in Victoria, British Columbia, for some meetings a few weeks ago, and a young Sikh woman, who had been invited by her Christian husband was healed of blindness and deafness. She went back and brought her favourite uncle, Charnjit, who was dying of cancer, and he left the meeting healed and saved. He invited his whole extended family to this service. About 200 Sikhs came forward to give their hearts to God. They had already heard the Gospel from Charnjit, and to make sure, the altar call was translated into Punjabi. After the service, the people were so excited to have found Jesus, and to be so accepted by these white people. At the evening service another 104 Punjab Sikh people responded to the altar call. We saw many miracles. A 14 year old boy born blind saw his mother for the first time, deaf ears were opened, cancers were healed. But the greatest miracle of all was that God now seems to be bringing in the Sikh population that we have been so unable to reach for all this time.

* **Australia** continued to see similar touches of God across its widely scattered towns and regions. These included Living Waters Christian Centre at Kawana Waters on the Sunshine Coast north of Brisbane from June 1997 with Peter Barr; Caloundra Baptist Church also on the Sunshine Coast with Ken Kilah from July 1997; the remote Pilbara desert of Western Australia from November 1997 with Craig Siggins's ministry to Aborigines; St Helen's Christian Fellowship on the east coast of Tasmania with Stuart Lumsden from May 1998; the Kimberley Ranges in north west Australia with Max Wiltshire among the Aborigines from August 1998; River Christian Church in Kingston, Hobart, Tasmania, with Ian Turton from March, 1999; and on Mornington Island in north Queensland among Aborigines from July 1999 with the local pastor Iranale Tadulala, a Fijian who had just fasted for 40 days, and Indian evangelist Jesse Padayache from South Africa and Brisbane, with further powerful moves of repentance and healing at Palm Island north east of Townsville and in the aboriginal communities at Arakun and Weipa. These outpourings of God's Spirit immediately followed the national prayer gathering at Uluru in central Australia in July.

* **The Jesus Film**, based on Luke's gospel, has been viewed an estimated 6 billion times. The world's most widely translated film, *Jesus*, has over 1,000 film translations, over 200 million converts registered, and over 7,000 new churches planted in 2007-2009 (jesusfilm.org).

* **Pentecostal/charismatic Christians** are now more than one third of all the practising Christians in the world today, just one indication of how the Spirit of God is moving.

“I have heard more reports of revival-like activity in the last three years than in the previous thirty,” wrote church growth professor Peter Wagner in the Foreword to *Flashpoints of Revival* in 1998.

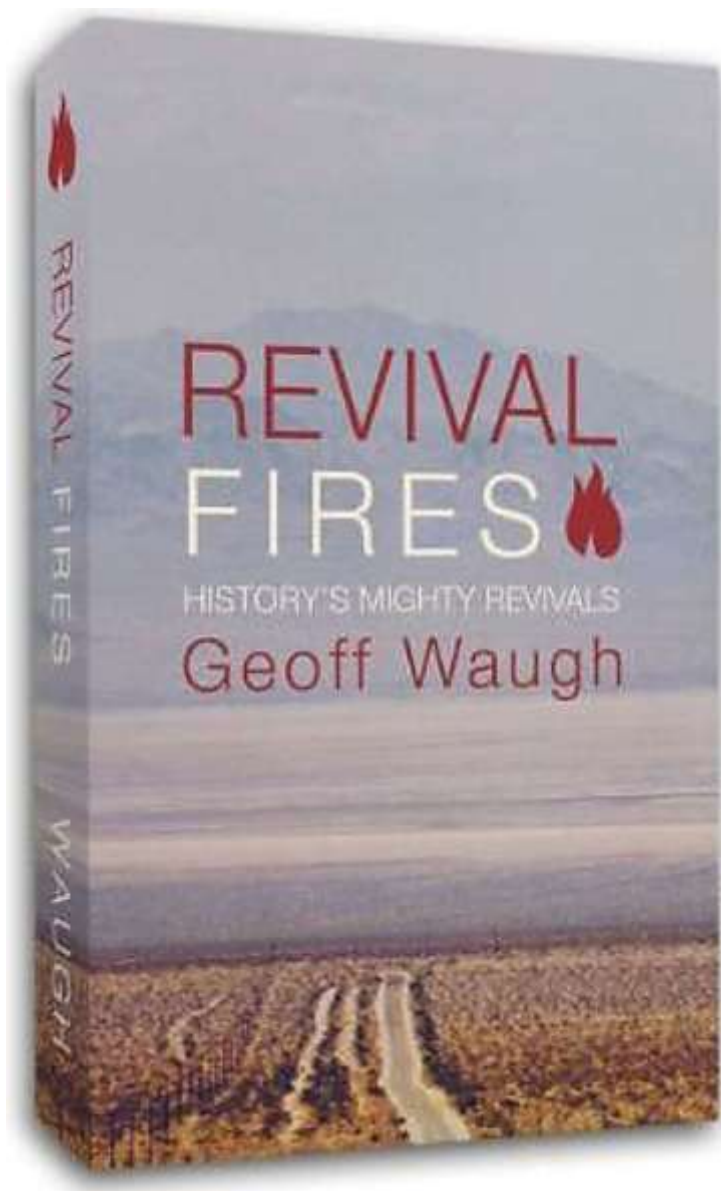
We continue to pray that the Lord will thrust us out into his harvest. These are only a few of the revival accounts to the end of the 20th century. The next chapter gives further accounts of a few transforming revivals into the 21st century. To God be the glory.

Note: *Flashpoints of Revival* (2009) and *South Pacific Revivals* (2010) give fuller details of these revivals as well as reports in the Renewal Journal now freely available on www.renewaljournal.com, particularly “Revivals into 2000” in Issue 14: Anointing.

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Revival Fires

Chapter 2

Jesus

The Ultimate Ministry Leader

Jessica Harrison

Introduction

Effective ministry is led by the Holy Spirit. In 1 Corinthians 3:9-17 Paul teaches the difference between the work of the Holy Spirit which is eternal, and human work which will be consumed by the revealing fire. By investigating and reflecting on the ministry of the ultimate leader, Jesus, it is possible to apply Jesus' principles in a contemporary setting; thus enabling the continuation of effective ministry.

Humanity of Jesus

Christians hold that Jesus is the perfect ministry leader, but is it fair or even advantageous to strive after His example? After all, He is the Son of God and lived without sin. By looking at the truth of Jesus' humanity a conclusion can be reached as to whether the same ministry is possible in contemporary situations.

Just as every person experiences trials, temptations, limitations and has needs, so too did Jesus. Some of these human needs include hunger and thirst (John 4:6-7), relationship and support (Matt 26:36-38), and specifically an intimate relationship with God (Mark 1:35).

Another human trait is that of confrontation with Satan. Jesus was certainly not exempt from this. He came into confrontation with the devil on three specific occasions; one being direct contact with him in the desert (Matt 4:1-11); secondly, when he rebuked Jesus through the spokesperson of Peter saying 'Far be it from You, Lord; this shall not happen to you!' (Matt 16:22-23 NKJV); and thirdly, during Jesus' angst in Gethsemane preceding the cross (Matt 26:36-39) (Grenz 1994, pp.275-276). Grenz (1994, p.276) states that Jesus was tempted as seriously as humanity has been tempted throughout history, however he doesn't believe that Jesus was drawn to temptation to the same degree. Using James 1:14, Grenz (1994, p.276) demonstrates that Jesus was not enticed to sin like mankind is because He was not born with an innate desire to sin. In saying this however, he is quick to point out that Jesus 'bore the full weight of temptation to a degree that surpasses our battle against evil' (Grenz 1994, p.277). As Hebrews 4:15 says, 'For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin' (NKJV).

Jesus was also limited by time, location, strength and even knowledge. This meant He was unable to be in multiple places simultaneously, fulfilling every requirement; therefore He had to make choices within His ministry (Grenz 1994, p.277). Take note

of the wording in Hebrews 2:14, 'Inasmuch then as the children have partaken of flesh and blood, *He Himself likewise shared in the same...*' (emphasis added NKJV).

Throughout Jesus' life He had to grow and develop just as every other person in history. He was not born as the same Man He died as, evident by Luke 2:52, 'And Jesus increased in wisdom and stature, and in favour with God and men' (NKJV), and Hebrews 5:8 'though He was a Son, yet He learned obedience by the things which He suffered' (NKJV) (Grenz 1994, p.278). Jesus gained knowledge of the Father and of Himself throughout His life and 'set the example of what it means to walk in the fullness of the Holy Spirit' (Hart 2005, p.291).

The Holy Spirit in Jesus' Ministry

Having addressed the truth of Jesus' humanity, the next step is to discover the role and work of the Holy Spirit in His ministry. Starting at the very beginning, the Holy Spirit has centre stage in the coming of the Son of Man; firstly, Jesus was miraculously conceived by the Holy Spirit (Luke 1:34-38); secondly, the Holy Spirit was present with Mary during her pregnancy with Jesus which is shown 'when Elizabeth heard the greeting of Mary, that the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit' (Luke 1:41 NKJV); and lastly, following the birth of Jesus, Simeon was led by the Spirit to the babe and he glorified God recognising 'he had seen the Lord's Christ' (Luke 2:26 NKJV) (Luke 2:25-32) (Van Gelder 2007, n.p.). On speaking of the same occurrences, Hart (2005, p.290) says 'clearly, the Spirit was much involved in bringing forth the Christ child!' A conception, pregnancy and birth such as this certainly set the scene for a powerful partnership between the Holy Spirit and Jesus in His God-given mission (Van Gelder 2007, n.p.).

Having established the Holy Spirit's impact in the life of Jesus, His impact on Jesus' ministry will now be explored. Jesus' ministry begins at His baptism. It is here that He is anointed (Luke 4:1, 14, 18-19), and that His identity is confirmed by God in the words

Jesus

'You are My beloved Son; in You I am well pleased' (Luke 3:22b NKJV). These words spoken by God affirm those previously spoken by Gabriel (Luke 1:26-33), Elizabeth (Luke 1:42-45) and the heavenly host (Luke 2:9-14)(Green 1997, p.186). Isaiah 42:1 also echoes Luke 3:22 stating both God's delight and the Spirit's anointing for a particular purpose. This verse in Isaiah confirms Jesus' identity and mission; and it is this that the devil tests in Luke 4:1-13 (Green 1997, p.187).

The evidence of the anointing Jesus received at His baptism is the descending of the Spirit 'in bodily form like a dove upon Him' (Luke 3:22 NKJV). The purpose of this anointing is to fulfil God's mission. As Acts 10:38 says, '...God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him' (NKJV) (Dunn 2003, p.373).

Shortly after His baptism Jesus reads the scroll of Isaiah in the synagogue,

The Spirit of the Lord is upon Me, Because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives and recovery of sight to the blind, To set at liberty those who are oppressed; To proclaim the acceptable year of the Lord (Luke 4:18-19 NKJV).

Jesus finishes by telling that the fulfilment of these verses has occurred in Him (Luke 4:21) (Stegman 2005, p.224). Matthew 12:28 and Mark 3:28-30 confirm that Jesus' ability to cast out demons is from the Holy Spirit (Green, McKnight & Marshall 1992, p.345), and it is also by the Holy Spirit that Jesus is guided and empowered to complete His mission boldly through any trial, opposition or persecution (Hur 2004, p.189).

To fulfil this mission, Jesus communion with the Holy Spirit is vital. Jesus' relationship and sensitivity to hearing the Spirit is much to do with His persistent prayer. Jesus teaches this kind of prayer and Hart (2005, p.290) recognises it 'as the key to the

Spirit's power, guidance, and action, both in Jesus' life and in the life of the early church'.

What this means for ministers today

Just as prayer has been highlighted as the communication between the Spirit and the Son, it is through prayer that Jesus promises the Spirit to those who know Him (John 14:16-17). Jesus had dwelt among the disciples teaching and guiding them but it was then time for Him to leave and for 'another Helper' (John 14:16 NKJV) to come. This Helper, described in Greek as 'another of the same kind', would dwell in them (Wiersbe 2001, p.352).

Referring to the Holy Spirit, Jesus told the disciples to wait in Jerusalem and not to go out from there until they receive the 'Promise of the Father' (Acts 1:4 NKJV). This is because 'you [the disciples] shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me [Jesus] in Jerusalem, and in all Judea and Samaria, and to the end of the earth' (Acts 1:8 NKJV). Although the Holy Spirit had been on earth before the time of Jesus, His role was to empower people for a time, not to reside within them (1 Samuel 6:14; 18:12; Psalm 51:11). The difference at Pentecost was that the Holy Spirit dwelt within the believer and He would never leave them, even if He was grieved (Wiersbe 2001, p.352).

With this indwelling and empowering from the Spirit, comes the responsibility of the believer to obey and follow Jesus through sacrificing one's life. Jesus says in Matthew 16:24, 'if anyone desires to come after me, let him deny himself, and take up his cross, and follow Me' (Bloesch 2000, p.330). R.A. Torrey goes as far as saying 'The baptism with the Spirit is not primarily intended to make believers happy nor holy, but to make them useful' (Warner, 2007, p.94). Although this is true, a balanced perspective must be kept in remembering the Holy Spirit is not merely focused on obedience and works but on 'love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, [and]

self-control' (Galatians 5:22-23 NKJV). Kimber (2011, p.112) recognises this balance stating that along with the commission of God, the fruit and gifts of the Spirit are to function cooperatively.

Conclusion

'Therefore, not only is Jesus the one who baptises in the Holy Spirit, sending the Spirit on his disciples ... he is also our example in the Spirit-led walk' (Hart 2005, p.291). More than simply applying the principles of Jesus' perfect ministry, contemporary ministers have the opportunity to see and do even more than the examples available in the New Testament. As Jesus Himself said in John 14:12 'Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to My Father.'

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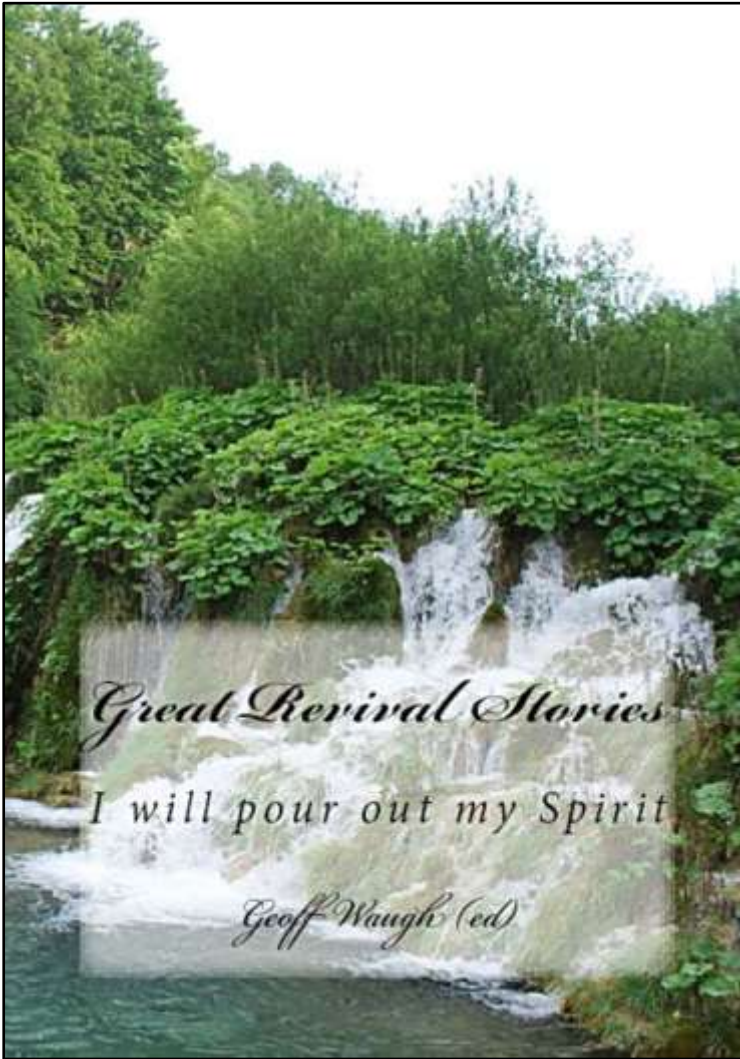
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[Great Revival Stories](#)
from the Renewal Journals

Chapter 3

Smith Wigglesworth

A Life Transformed

Melanie Malengret



Smith Wigglesworth is known as the “Apostle of Faith”. His life was similar to the apostles in the book of Acts, who turned the world upside down.

Jesus says, “Very truly I tell you, whoever believes in me will do the works I have been doing, and they will do even greater things than these, because I am going to the Father” (John 14:12).

Wigglesworth’s life was testimony to this verse. Hibbert draws a similarity to Jesus: “his miracles, by the power of the Holy Spirit, are far too numerous to record them all” (1995, p.7).

The Early Years

Wigglesworth was born to a very poor family in 1859. He made a commitment to Christ at age eight when he went to church with his grandmother. So strong was that commitment that he lead his mother to Christ soon after.

At six he started working to supplement the family income and so had no education. His wife Polly, taught him to read and write

when he was 25, but his grammar was poor except when he was interpreting tongues, then his grammar was flawless!

At 18 he became a plumber in Bradford, England. As his business prospered Wigglesworth's commitment to Christ waned. They had started a church in a poor part of town, and Polly was preaching. She continued serving God and preaching and her example convicted Smith who eventually left his business to minister.

Baptised in the Holy Spirit

Wigglesworth's pursuit of God became relentless. His insatiable hunger for God's power to do His work led him to go to the All Saints Anglican Church in Sunderland where he had heard there was an outpouring of the Holy Spirit that was just like the day of Pentecost.

He had previously believed that he had been baptized with the Holy Spirit, but he had never spoken in tongues. After four days of listening to their teaching and praying for many hours, Wigglesworth was baptized with the Holy Spirit.

The pastor's wife laid hand on him and the result was the same as Acts 8:17 where Peter and John laid hands of the Samaritans and they received the Holy Spirit. His baptismal experience was dynamic. He was conscious of the blood of Jesus and of being cleansed. He also saw a vision of Jesus, the empty cross, and Jesus reigning with the Father and he began speaking in tongues (Strom n/d, p.2).

For Wigglesworth, who had been grounded in the Word of God from the Plymouth Brethren and learned how to win souls from the Salvation Army, this was a turning point in his life. "There was no stopping him (Strom n/d, p.3)."

Smith Wigglesworth's transformation was amazing. He received the power of the Holy Spirit that Jesus promised (Acts 1:7-9) and

he certainly was a witness of that power wherever he went. Until he was baptized with the Holy Spirit Wigglesworth was unknown, except in his hometown. When he died, aged 87, he had travelled widely all over the world and was still receiving invitations to preach in Australia, India, Ceylon, and America.

Preaching God's Word

The only book that Wigglesworth read was the Bible. He preferred not to read other books because he felt that the Bible was the authority on all things. He read the Word and very simply just believed what it said. The Bible was his foundation which governed his life.

He taught that believers are as strong as the extent to which the Word abides in them. He encouraged people to memorize passages from the Word, so that the Spirit of God could germinate in them. (Bradley 2005, p.1).

Wigglesworth was not an intellectual yet he taught the Word of God with authority and insight that was as if he was educated in Greek and Hebrew, evidence of the Holy Spirit as teacher (John 16:13).

He often said, "Some people like to read the Bible in Hebrew. Some like to read it in Greek. But I like to read it in the Holy Ghost." Without formal education but with the anointing of the Holy Spirit, this simple man of God reached many intellectuals.

Prior to receiving the baptism of the Holy Spirit in 1907 at the age of 48, Wigglesworth found great difficulty preaching and decided to leave the preaching to Polly. After his baptism, he started preaching with such anointing that she exclaimed, "That's not my Smith, Lord, that's not my Smith!"

It is remarkable that today, more than 200 of his sermons exist in print, due to people taking them down in short hand during his

life To Wigglesworth, every supernatural act was confirmation of the Word of God.

Healing the sick

On a trip to Leeds to collect plumbing supplies, Wigglesworth went to a meeting and saw people receiving healing. Shortly after that Polly was ill and he took her to this meeting. She was miraculously healed. This led them to hold meetings at the Bowland Street Mission where they prayed for people who were sick and many were healed.

Wigglesworth was a man who believed the Bible and truly did great miracles. In his ministry blind eyes were opened, deaf ears heard, mute mouths spoke, withered limbs became whole, diseased bodies became healthy and people were freed from demons. Throughout his ministry there were 14 confirmed cases of the dead raised to life. This truly was living as the apostles in the first century. He even raised his wife from the dead, but when she told him that the Lord wanted her, he knew he had to let her go.

In San Francisco people were healed when his shadow fell on them just like in Acts 5:15 when the shadow of Peter on people resulted in their healing. Wigglesworth is proof that the ministry of the supernatural did not cease with the apostles (Hibbert 1995, pp. 69-70).

Wigglesworth's healing ministry began before he was filled with the Holy Spirit, in fact it began when he trusted God to heal himself of a ruptured appendix. On his worldwide travels in later years, every person with appendicitis whom he prayed for, was instantly healed.

One day a fellow brother in Christ, Mr Clark was downcast because his wife was about to die. When Wigglesworth prayed for her, Clark saw a vision of Jesus standing at the bottom of the

bed, smiling. His wife was healed, and outlived her husband by many years

Wigglesworth was outwardly rough. He was often accused of being rough with the people he prayed for, and he sometimes seemed harsh. He was, however, always sensitive to the Holy Spirit. One day he punched a woman in her stomach when she came for prayer. She was healed. Everything he did in his miraculous ministry was as he felt directed by the Holy Spirit and geared toward winning souls for Christ.

Reaching the Lost

Without formal theological training or attending any evangelistic classes, Wigglesworth was a mighty 'soul winner'. He sought God's direction about where to go to win souls, as the only valid soul winning technique. With a 'hearing heart' (which is what King Solomon asked God for in 1 Kings 3:7-9) and full of confidence, he preached on trains, or kept silent, depending on the Holy Spirit's leading. He knew when to wait for the Holy Spirit to first do His work. He carried with him, conviction and compassion, that was tangible to all.

Wigglesworth lived for opportunities to talk about God. Those closely associated with him tell of his tears of compassion for the lost and for those going through trials. Wigglesworth often sat on a park bench near his home to relax. People would be drawn to him by the Spirit. He would then pray for them, and always minister to them as God directed.

Clearly Wigglesworth was in close communion with the Holy Spirit who empowered him to speak words of knowledge to these people.

He radiated the Comforter and people often came under great conviction when he was near. On a train trip to Cardiff, he was in a carriage with many people who were talking and joking. He sat silently praying. On returning to the carriage after a short break, a man nearby fell on his knees declaring that he was convinced of

sin! Suddenly all the people in the carriage were crying and saying, "Who are you? You convince us of sin."

There seems to be no limit to the creativity of Wigglesworth's (or rather the Holy Spirit's) ways to reach the lost. On a sea voyage he was approached by the captain to participate in a talent show made up of fellow passengers. Although many 'holy men' would have declined, Wigglesworth agreed, but requested to perform first. Full of love and compassion, he sang a Gospel song, and people began weeping. The rest of the afternoon he spent leading the audience to the Lord! For the rest of the voyage, he had many people approach him for prayer.

When Wigglesworth died in March 1947, aged 87, "he left this life, not a slight force nor a has-been, but in full sail, translated to Glory with his light undimmed. His ministry lives on in the lives of the multitudes he touched" (Hibbert 1995, pp.7-10).

O God, make us more like Christ!

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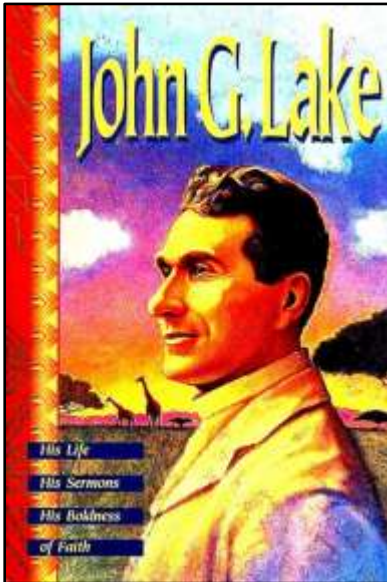
I make all things new

[Renewal and Revival](#)
Articles from the Renewal Journals

Chapter 4

John G Lake

Liz Godschalk



John Graham Lake was born on 18 March, 1870, in Ontario, Canada, and in 1886 moved with his family to Michigan. He was one of 16 children. Along with many of his brothers and sisters he developed a strange digestive disease. This disease killed eight of them, but he managed to survive.

This overexposure to sickness and sorrow sparked in him a rare and intense desire for the power of God. One day while a young man, he wrote, "God made me aware of my true need when

I needed healing from heaven." As a member of the Methodist church he had only witnessed one healing.

Lake studied for the ministry in the Methodist church and in October 1891, he was appointed pastor of the church in Peshtigo, Wisconsin. But rather than be a pastor here, he chose to go into business and founded a newspaper *The Harvey Citizen*.

He met and married Jennie Stevens in 1893 at Michigan. This was followed by setting up a real estate business, Michigan. On his

first day he made \$2500 and at the end of a year and nine months he had \$100,000 in the bank, \$90,000 worth of real estate and a \$30,000 paid-up life insurance policy. He also helped start *The Soo Times* paper, and he also bought a seat on the Chicago Board of Trade.

He was later hired to manage one of the country's largest insurance companies. Part of his job was to manage the company's agents. He found that in his work he preferred to talk about salvation rather than business. He told his partners that he needed a holiday. He had a wage of \$50,000 a year to come back to, but chose to leave shortly after, never to return to the business.

He was now in full time ministry. It was at this time he also decided to dispose of all his possessions and use the money to meet the needs of others.

Later his wife also became sick with a heart disease and tuberculosis. And at this time he still had two members of the family critically ill (cancer and issue of blood) and one an invalid for twenty-two years.

John Alexander Dowie became a door of hope for Lake. As he began to take his family one by one, he saw them get miraculously healed.

It was in this time of stress that he received a revelation of the scripture in Acts 10:38. As he read how God had anointed Jesus to heal all that were oppressed by the devil - it suddenly came alive to him.

Spiritual awakening

Lake later learned a great lesson from John Alexander Dowie when he criticised some of Dowie's methods. Dowie soon told him that when he had had the vision that he has had, shed the tears he has, suffered what he had suffered and in God created a

city of ten thousand Christians, then he would be competent enough to criticise.

Lake took to heart what he had heard and began to establish a work in South Africa, which lasted for decades and grew to seven hundred thousand in number in a nation of fifteen million.

His hunger for God continued to grow. After nine months of prayer, fasting and many shed tears, he was finally baptised in the Holy Ghost, whilst in someone else's house where he had gone to pray for a sick lady.

His life became more powerful after this, God flowed through him with a new force. And healings were of a more powerful order.

To Lake the baptism of the Holy Ghost was to give the Spirit of God such absolute control of the person that the Spirit will be able to speak through them in unknown tongues. Anything less he classified as being "covered" with deep anointings yet not sufficient enough to be called a proper baptism in the Holy Spirit.

Lake had a revelation of the purpose that God had in mind for the human race - to lift people in life and consciousness to the same level that Jesus himself enjoyed.

This is the same vision that stirs our hearts today:

- A vision of the divine reality of the salvation of Jesus Christ.
- The knowledge of the relationship between your soul and of the soul Christ.

His ministry

John Lake was a strong, rugged character with a loving and winning personality. He was about six feet to six feet two inches

tall, and weighed about two hundred pounds. He had clear grey eyes and a hearty laugh.

In 1901 Lake and his family moved to Zion City, but three years later left again. On 19 April, 1908, he and his family left Indianapolis for a five year missionary stay in South Africa.

Here he founded the Apostolic Church and was elected president, with one 125 white and 500 native congregations eventually organised.

He returned to the United States in 1912 after his wife died unexpectedly of a stroke. He never returned to Africa after this. John G Lake had a deep love for his family. One of the greatest blows to him was the loss of his wife while he was on the mission field.

In 1913, he married Florence Switzer of Milwaukee and fathered another five children - giving him a total of twelve children.

Then in 1914 he took his family and moved to Spokane, Washington. Here he purchased some rooms in an old office building. Lake transformed these offices into the Divine Healing Institute. This was a place for healing and a place where you could learn how to apply God's healing power to their everyday life. A place where miracles happened.

He saw many miracles in these rooms. One in particular was that of Mrs Teske, who at thirty-five years of age had developed a fibroid tumour: "A twisted mass of muscle and sinew, arteries and veins, teeth and hair. The most disorganised twisted and jumbled mass that is possible."

This tumour was thirty pound in weight, that would equal the size of four seven and a half pound babies. One day she could no longer stand, nor sit, and out of her agony she cried out to Jesus for healing. The power of God came on her and she began to twist

and crunch, and within three minutes she was totally healed. The tumour had utterly vanished.

Lake had a right concept of God as a loving Father. He also had compassion, holiness, boldness, vision, humility, faith and prayer. All of these points play a part and they are all needed.

John G Lake died in 1935. He was sixty five years old.

His nature and lifestyle

He never refused to answer the call of one who was sick, nor did he turn them away. Even to the point that he went to a strange city in Africa planning to get some rest. Once they knew he was there they brought the sick, the blind, and the crippled. His compassion went out to them and God strengthened him in his time of need.

Mrs Lake was also a versatile woman. She never knew when he would bring someone home or give away their groceries. This did not bother Mrs Lake, she also had a love for His people.

He was very bold when he talked on the things of God. In a conference in Africa they were discussing the tremendous influence of the native medicine men 'witch doctors'. Lake said to them, "Why don't you cast the devil out of them and get people delivered from their power." Lake reminded them of the scripture "greater is he that is in you than he that is in the world".

He was also called to pray for a man in Johannesburg, South Africa. They had locked him away as he was in *delirium tremens* (disorder due to heavy drinking) as he had already tried to overpower four young men, almost killing them. But again Lake stood on the promise, greater is he that is in you, and soon this man was delivered and on his knees weeping and praying, he had become human again.

He was a faith man, like all the other men of God. And God supplied his every need. One day he came home and his son told him they had no food, that they had just given the last of it to the younger children. His response 'let us pray' and before breakfast the next day a vehicle came with food for them.

He was a man who refused to compromise. Nothing would sway him from the word of God.

Lake was a very humble man, he always gave God the glory, it was His power in him that did the things he did. He said "his soul was not big enough to carry the wonder of God, nor his heart subdued enough. It was an anointing of power".

Lake was also a man of prayer. He spent time on his knees praying but also liked to walk and pray. This was his favourite way of communing with God.

The anointing is given for service, go out and use it, let it use you to destroy the works of the devil. Then you can run and pray, and pray as you run.

Lake had an all round message and understanding of the word. He not only taught on healing, but on every subject needed to build a good, balanced Christian life. His sermons were twenty to thirty minutes long and he would take a point and develop it with living and real illustrations. They were driving, fearless messages. And yet, in ministering to the sick, he had a marvellous compassion and tenderness.

In finishing I just want to share a vision given to John G Lake while pastoring in Portland, Oregon.

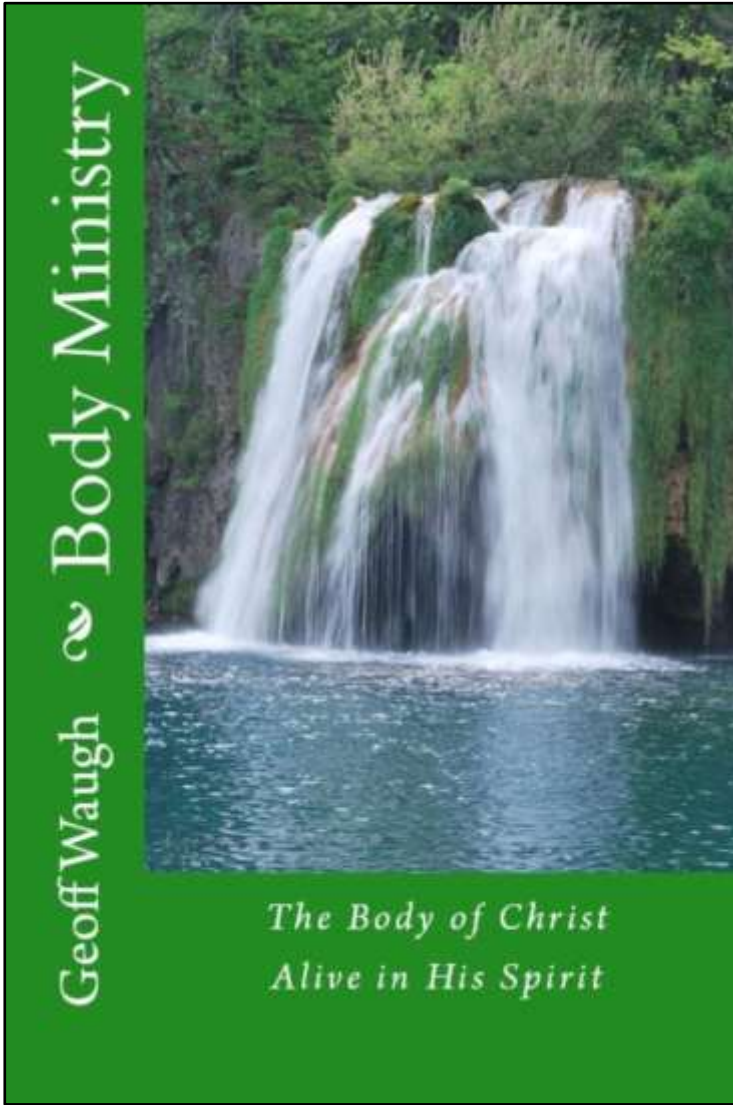
"In answer to a cry from Lake's heart, the angel took the Bible and opened to the book of Acts. He called attention to the outpouring of the Holy Spirit on the day of Pentecost, and then proceeded through

the book pointing out the great, outstanding revelations and phenomena in it. Then the angel spoke these words:

'This is Pentecost as God gave it through the heart of Jesus. STRIVE FOR THIS. CONTEND FOR THIS. TEACH THE PEOPLE TO PRAY FOR THIS. For this, and this alone, will meet the necessity of the human heart, and this alone will have the power to overcome the forces of darkness.'

As the angel was departing, he said: PRAY. PRAY. PRAY. Teach the people to pray. Prayer and prayer alone, much prayer, persistent prayer, is the door of entrance into the heart of God."

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Body Ministry
The Body of Christ Alive in His Spirit

Chapter 5

Aimee Semple McPherson

Geoff Thurling



Aimee Semple McPherson was born Aimee Elizabeth Kennedy on October 9, 1890 in Ontario, Canada. She was raised in a Christian home and her father was the organist and choir director in the local Methodist Church. During the winter months of 1907-08 she made a firm commitment of faith in Christ at storefront meetings held by a Pentecostal evangelist, Robert James Semple.

On August 12, 1908, she and Robert were married in a simple Salvation Army ceremony.

For a short time they settled in Stratford, Ontario before moving on to London, Ontario where they pioneered a church. January 1909 found them in Chicago where they were ordained by William Durham, with whom they travelled for several months on evangelistic tours in the US and Canada.

In 1910 they arrived in Hong Kong with the view to working as missionaries, but soon after arriving Robert contracted malaria

and died. After giving birth to their daughter, Roberta Star, on 17 September that same year, Aimee returned to New York City and worked with the Salvation Army.

During this time of working in the city, she met Harold Stewart McPherson and they were married on 24 October, 1911. They had a son, Rolf Potter Kennedy McPherson on 23 March, 1913.

A short time later, Aimee returned to Canada and became actively involved in ministry with her husband Harold acting as the advance man. He would obtain the necessary permits for the tent meetings at which Aimee would preach. The pressures and stresses of an evangelistic lifestyle soon took their toll however, and the couple were divorced in August 1921.

1917 saw Aimee publishing a magazine called *The Bridal Call* which contained many articles written by herself. In 1919, she was ordained an evangelist with the Assemblies of God, but in 1922 she returned her fellowship papers over a dispute regarding the property ownership of the Angelus Temple, a tabernacle that she had begun to build.

Aimee had a unique ability to appeal broadly across denominational lines and had built a solid constituency of followers, especially along the Eastern Seaboard. Because of her popularity, she was granted credentials with the Methodist Episcopal Church and the First Baptist Church in San Jose.

In order to cater to her growing following, she decided in 1921 to build her own facility. She purchased land in Los Angeles and designed and built the Angelus Temple, a 5,300 seat temple which was completed in 1923. In order to fund the project, she travelled extensively, preaching the gospel and in 1922 she even held an evangelistic crusade in Australia.

Foursquare Gospel

Aimee Semple McPherson

Becoming affectionately known as Sister, she settled down and began to pastor her growing flock. In 1927, she incorporated The Church of the Foursquare Gospel and henceforth preached Christ as the Saviour, Baptiser in the Holy Spirit, Healer and Coming King.

Aimee's reputation spread far and wide and a large part of her appeal was that she was different. She caused a storm when she became the first woman to wear makeup and jewellery while preaching.

She was also known for being dramatic and creative and Hollywood even sent people to check out her stage shows to see what new, theatrical innovations she had come up with.

As an example of her originality, she once had a giant whale built on the stage and she dressed up as Jonah, while preaching a sermon related to this theme.

Another time she held a meeting specifically for the Los Angeles police which she entered dressed as a police woman and riding a police motorcycle. Upon stopping and dismounting from the motorcycle, she blew a whistle and shouted, "Stop! You're all going to hell!"

Aimee became the first woman to receive a licence to operate a radio station and in 1924 and preached her first radio sermon from her own station, KFSG. In 1923 she established the Lighthouse for International Foursquare Evangelism to train and send out evangelists and in 1927, opened the Angelus Temple Commissary. During the Depression, the Commissary catered to the physical needs of over 1.5 million people.

Her life was not without controversy. In 1926 she disappeared and was thought drowned off Venice Beach, but was found a month later in Mexico, claiming that she had been kidnapped. She was subsequently investigated by a grand jury and ordered to

stand trial on charges of obstruction of justice and suborning perjury. The charges were later dropped because of lack of evidence.

The gruelling challenge of overseeing her burgeoning work began to take its toll and in 1930, Aimee suffered a nervous breakdown. The following year she entered her third marriage, to David L Sutton.

During her years of ministry, Aimee wrote numerous books, over 180 songs and seven full length sacred operas.

She was tireless in her efforts for the poor and needy and during the war, paid special attention to military personnel, even sending her magazine, *The Foursquare Crusader* to many Army camps.

1943 saw Aimee taking a well deserved vacation in Mexico, where she contracted tropical fever which often left her incapacitated for weeks. Sensing her physical limitations, she named her son Rolf as vice president of Foursquare in 1944.

Later that same year she passed away in her sleep, seemingly from an accidental overdose of a medical prescription. In one of the largest funerals ever seen in Los Angeles, she was buried in Forest Lawn Cemetery on October 9, 1944.

The International Church of the Foursquare Gospel continues to grow and prosper today. According to figures released in 2000, Foursquare had membership of over 8,000,000, with almost 60,000 churches in 144 countries.

Our Lord and Saviour Jesus Christ said in Matthew 7:16 "You will know them by their fruits". The fruits of Aimee Semple McPherson's ministry demonstrate without a doubt that she was indeed an anointed minister of the Gospel. This is further testified to by the remark made by Smith Wigglesworth who said that the

Aimee Semple McPherson

greatest unction of the Holy Spirit that he had ever felt was at her meetings. Need we say more?



Angelus Temple in Los Angeles

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Foursquare: the four-fold ministries of Jesus:

The Saviour

"But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him..." –Isaiah 53:5 (Titus 2:14, Isaiah 55:7, Hebrews 7:25, Isaiah 1:18)

The Baptizer with the Holy Spirit

"For John truly baptized with water, but you shall be baptized with the Holy Spirit... you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." –Acts 1:5,8 (John 14:16-17, Acts 2:4, Acts 8:17, Acts 10:44-46, 1 Corinthians 3:16)

The Healer

"He Himself took our infirmities and bore our sicknesses..." –Matthew 8:17 (Mark 16:17-18, Matthew 9:5-6, Acts 4:29-30)

The Soon-Coming King

"For the Lord Himself will descend from heaven with a shout... the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord." –1 Thessalonians 4:16-17 (Titus 2:12-13, Matthew 24:36-44, Hebrews 9:28, Luke 19:13, Luke 12:35-37.)



Chapter 6

T L (Tommy Lee) Osborn

Grant Lea



Tommy Lee Osborn was born in 1923 one of a family of thirteen. He was converted at the age of 12. God called him to preach at age 14. He was young but he had faith in God. At 15 he started to preach, often fasting two or three days at a time, because he wanted God to work through his life. He assisted E M Dillard with revivals in Arkansas, Oklahoma and California.

Here he met Daisy and married her in 1941. He was 18, and became a father at age 19.

They became evangelist in the Kiamichi Mountains of Oklahoma in 1941, then returned to California where they itinerated for two years before pioneering Montaville Tabernacle in Portland Oregon.

At age 21 he was a missionary in India. He tried to be effective but was challenged to show the power of his God by Moslems. He could not. They returned after one year. He had contracted typhoid fever and their son suffered cholera and amoebic dysentery.

In 1947, he heard Hattie Hammond speak on "Seeing Jesus". The following morning he had a vision of Jesus that changed his life. In

Anointed for Revival

September 1947 they returned to the pastorate of Montaville Tabernacle.

After that, William Branham held a healing campaign where Osborn was challenged firstly by what Branham said and then by the demonstration of the healing of the sick. He then fasted and prayed for the ministry of a healing evangelist. Soon he was travelling in evangelism.

Healing Evangelist

In February 1949 he reported from Jamaica, "The people are so hungry ... they eat the Word like starving birds." Hundreds of conversions and healings were reported.

They returned to the U.S. and had campaigns Michigan, Pennsylvania, Tennessee and Texas with Pentecostal leaders including William Branham, F.F. Bosworth and Gordon Lindsay.

In 1950 he reported over 18,000 conversion in twelve days in Puerto Rico and in January 1951, 50,000 in Camaguey, Cuba. In 1952 he was arrested in Punto Fijo, Venezuela for witchcraft. This had happened as so many people had reported to doctors and Roman Catholic Priests that they were healed. Another 50,000 were saved in Guatemala City during February and March of 1953. He was effective not just in third world countries. In Holland more than 100,000 people attended nightly.

In 1953 He founded the Association for Native Evangelism. By 1964 the program was running in 80 countries with over 8,000 native missionaries being assisted in ministering the Gospel to their own people in their separate countries. Since its starting the Association has commenced about four hundred new self-supporting churches each year.

His ministry has been characterised for its flexibility. From the mid 1960s his focus was to reach youth. He changed his image, grew a beard, and modified his wardrobe and vocabulary to be

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more acceptable to the younger generation. His book *Young in Faith* was targeted at the youth to mobilise them to Christian service. Some of his books are *Healing the Sick*, *Healing from Christ*, *Impact*, *The Purpose of Pentecost*, *Frontier Evangelism*. He published *Faith Digest* an ongoing magazine.

He last visited Brisbane in 1985, preaching at Festival Hall. He spoke on the call that God had placed on this city of Brisbane and that it would soon be released. We can learn much from his example of faith in action.



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Anointed for Revival

Living in the Spirit

The Holy Spirit and the Christian Life

Geoff Waugh



Living in the Spirit

Chapter 7

David Yonggi Cho

Peter Allen



David (previously called Paul) Yonggi Cho is Senior Pastor of the world's largest church in Seoul Korea. He was born in 1936 and was raised as a Buddhist. His early life was a struggle, firstly he lived through the Japanese invasion of Korea and then the Korean war. He grew up with a tremendous ambition to be famous and successful because of his poverty stricken childhood.

At the age of 19 he was holding down several jobs and was struggling just to exist. One afternoon he started vomiting blood.

He was diagnosed as having incurable tuberculosis and was told that his life expectancy was a maximum of four months.

Conversion

He went home and cried out to his god Buddha for healing, when this didn't eventuate he denounced his Buddhist faith. He then cried out to the unknown God. Cho recounts what happened next in his book *The Fourth Dimension* (1979, p 23):

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A few days later a high school girl visited me, and began to talk about Jesus Christ. She told me about Christ's virgin birth, His death on a cross, His resurrection, and salvation through grace. These stories seemed nonsense to me. I neither accepted her stories, nor paid much attention to this ignorant young female. Her departure left me with one emotion: relief.

But the next day she returned. She came again and again, every time troubling me with stories about the God-man, Jesus. After more than a week of these visits, I became greatly agitated, and roughly rebuked her.

She did not run away in shame, nor retaliate in anger. She simply knelt down, and began to pray for me. Large tears rolled down her cheeks, reflecting a compassion foreign to my well organised and sterile Buddhist philosophies and rituals.

When I saw her tears, my heart was deeply touched. There was something different in this young girl. She was not reciting religious stories to me; she was living what she believed. Through her love and tears I could feel the presence of God.

'Young lady,' I entreated, 'please don't cry. I am sorry. I know about your Christian love. Since I am dying I will become a Christian for you.'

Her response was immediate. Her face brightened into a glow, and she praised God. Shaking hands with me, she gave me her Bible.

'Search the Bible,' she instructed. 'If you read it faithfully you will find the words of life.'

What a marvellous witness this young girl was! Cho never even learned her name, but through her Cho was saved. Cho read the Bible with a new found zeal and he came to know Jesus as his own

personal Saviour and friend. Instead of dying within three months, he was out of his deathbed within six months.

After graduating from an Assemblies of God Bible school in 1958 he started his first church in an old American service tent next to a dump.

He had a burning desire to build the largest church in Korea. Not only did he achieve this goal, but within 20 years he had built the largest church in the world.

Faith Goals

One of the first lessons he learnt early in his ministry was the importance of setting clear and defined faith goals. Not long after starting this first church he was so poor that he had very few material possessions. He read of God's promises in the Bible, so he put his faith into action and started believing for a desk, chair and bicycle.

Nothing happened for six months until the Lord told him to be specific in what he was asking for. He then started believing for a desk made of Philippine mahogany, a chair with an iron frame and a bicycle made in the U.S.A. with gears on the side. In his words he became 'pregnant' with these things, so much so that he became known as the pregnant pastor. However he had the last laugh when he received his desk, chair and bicycle.

What a marvellous lesson in faith you must ask definitely and specifically. He started to apply these principals to believing for church growth. By 1961 the church had grown to 600 and moved to the Sodaemoon district. He then set a goal of 3000 by 1964. The only problem was that he was doing everything himself and in 1964 when the numbers were only 2400, he collapsed from stress and a weak heart.

Anointed for Revival

Here he was able to heal those around him and although he was standing on the promises of God for his own healing, he wasn't being healed. Daily living was a struggle for him, some days it was an effort just to get out of bed. The Lord gave him a word that he wouldn't be totally healed for ten years, but at least he knew that he would be healed.

While he was recuperating he studied the word and prayed as much as he was able. During this time he wrote his first two books, *Jesus Christ, the Divine Healer* and *The Holy Spirit*. He also formed a deep and personal relationship with the Holy Spirit. The Lord gave him the blueprint for Church growth by saying to him 'Let my people go and grow' (Cho 1981:16).

Shared ministry

He began to see that by doing everything himself he was robbing his people of the chance to grow. From this he learnt the importance of delegation and of training up the people for the work of the ministry.

Cho then went on to devise his plan to minister to the people through a network of home cells and using the people to lead them. He took this plan to the deacons but they said no. He then took the idea to the deaconesses and they accepted it.

They realised that the biggest problem with this was going to be for the men to come under the authority of women leaders. Women in Korea had always taken a subordinate role and as Cho says, 'There is no feminist movement in Korea' (Cho 1981:24). They overcame this problem by having the women wear caps to signify that they were under Cho's authority.

Using the women as leaders they started with 20 home cells. This quickly grew to 150 groups. They had to overcome some early problems and set in place a formal structure to cope with growth

within the home cells. Once this structure was in place it didn't matter how big they grew.

Outstanding growth

Actual church numbers were not recorded during the next few years. However in 1973, when they purchased land on Yoido Island and built a new church, the membership was 18,000. Not all the people wanted to shift to the new church so 8,000 remained at the old church and 10,000 came to the new.

The growth of the church over the next few years was outstanding. By 1980 membership stood at 150,000 meeting in 10,000 home cells. Now it is believed to be somewhere around the 750,000 mark. What a remarkable growth story, but as Cho himself says No revival should be the product of a single personality. I do not claim to be responsible for the revival that is occurring in our church. In fact, the revival continues whether I am there or not (Cho 1981:52).

Not only has Cho been involved with the Yoido Full Gospel Central Church, he has started Church Growth International. He now ministers and lectures around the World on the principles of Church growth. He also completed a Degree in Law at the National College of Korea in 1968 and was awarded an honorary Doctorate of Divinity Degree from Bethany Bible College in Santa Cruz U.S.A. in the same year.

In addition to this he has written several books. Some of the titles are *The Fourth Dimension*, *The Leap of Faith*, *Solving Life's Problems*, *Prayer: Key to Revival*, *More than Numbers*, *Suffering ... Why Me?* and *Successful Home Cell Groups*.

Prayer has the highest priority in Cho's life. He states that he himself spends several hours a day in prayer and he expects his assistant pastors to pray at least 3 hours a day. Cho has

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established a prayer mountain where people from his church pray and fast around the clock.

God has used Paul Yonggi Cho in a remarkable and mighty way but as he himself says, 'It is not me but God working through me'. I believe his success lies in the fact that he is obedient to God.

I can remember a few years ago Dr. Larry Lea saying that he had once driven several hours to interview Dr. Cho. When Cho walked in the room Dr. Lea asked him what the secret to his success was. Cho replied, 'I pray and I obey.' With this he turned around and walked out of the room.

It is this simple yet unyielding faith linked with prayer that has enabled him to build and maintain the largest church in the world. Along with this he has helped to impact his nation for Christ. Today 35% of the population of South Korea are Christians.

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Chapter 8

The Birth of Christian Outreach Centre

Anne Taylor



This article describes the life of Clark Taylor and his influence through Christian Outreach Centre.

Clark Taylor was born in Queensland, Australia in 1937. He was a farmer with little formal education. As a result of being born again in 1959 in a Billy Graham Crusade in Brisbane, he began training for the Methodist ministry in 1961. This was interrupted in 1963 when he suffered from cerebral malaria and frequently lapsed into unconsciousness.

In 1967, God miraculously healed him. During the Sunday morning service at the Oxley Methodist Church, he believed God was telling him to obey James 5 as it was time for him to be healed. That is exactly what happened on the following Tuesday night when the Rev. Godfrey Williams prayed for him. It was in that same year that he first heard about the baptism in the Holy Spirit, which he received after being prayed for by Frank Fullwood, an Assembly of God pastor.

In January 1968, he became an assistant minister in the Holland Park Methodist Circuit in Brisbane. He was responsible for St. Paul's Church at Upper Mt Gravatt. After a Bible Study on the Holy

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Spirit, some people remained behind for prayer. One young man who was prayed for that night spoke in tongues until 2am. Another lady received holy laughter which lasted for three days. People who had a hunger for God began praying together three times a week.

Sovereign move of God

In July, God moved sovereignly at St. Paul's. In a prayer meeting at the manse on 17 July, a lady had a vision of Jesus standing before her, telling her that there was going to be a special service on Sunday night, and that he would bring people from the highways and the byways. Normally there was only a small congregation.

True to His word, God drew the people from as far away as Toowoomba and the Gold Coast with the result that the church was absolutely packed, despite the fact that there had been no advertising. As an example of God's ability to draw people, a man came from the Darling Downs after reading Haggai 2:1 about the 21st day of the 7th month. There were manifestations of the Holy Spirit during the entire meeting which came to an abrupt end with the appearance of the Senior Minister who had not received the same Holy Ghost revelation.

In 1969 the Methodist Church placed Clark Taylor in King's College, their Theological College. Because there were people who had been filled with the Holy Spirit but were not being pastored, Taylor began a house meeting at Corinda in May 1969. Fifty people attended the first meeting from Brisbane and the surrounding area. Over the next two years, the numbers grew to approximately two hundred, with ministers, priests, nuns and other people being filled with the Holy Spirit.

Clark Taylor led a group of young people in the streets of Brisbane, who saw many other young people saved as they witnessed to them about Jesus. Some of the young people came from the Wavell Heights Presbyterian Church where the Spirit-

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filled ministers were Alex Wylie and Ian Barlow. Others were involved with Charles Ringma, who later commenced Teen Challenge in Brisbane.

Early in 1970, Taylor resigned from the Methodist Church. Later in the year he received a prophetic word. Part of it says "...The College which I have spoken about to you and have called you to is the College whereby you live in prayer and intimacy with the Spirit and where I speak to you Spirit to spirit. ... I would have you to learn the fear of God; I would have you to seek the fear of God, for the fear of God will keep you stable. If you do not have a fear of me, then inevitably you will raise yourself up and the devil will snare you. ..."

Late in 1970, Clark Taylor joined with Pastor Trevor Chandler to Pastor the Windsor Full Gospel Church. Later they both left to begin Christian Life Centre.

At the end of 1972, Taylor resigned from Christian Life Centre to spend eighteen months in travelling ministry.

Early in 1974 he wrote, "For a long time now the Lord has been impressing upon me to commence another Centre in Brisbane. It is a city of nearly one million people and God has given me a vision to reach many of the country areas round about".

That vision found its fulfilment in Christian Outreach Centre, the major vehicle through which Taylor influenced Australia and other nations.

Christian Outreach Centre

Christian Outreach Centre began with twenty-five adults meeting in the Taylors' home on 16 June, 1974. On the following Sunday, one hundred and twenty-six people took Communion in a rented building owned by the Teachers' Union.

The Church grew rapidly. It had started with no money or resources, but by October was able to purchase a Salvation Army property in Woolloongabba. The Church kept expanding, particularly by unchurched people being saved. It was also a place where Christians, both Protestant and Roman Catholic could be baptised in the Holy Spirit.

Clark Taylor had a big vision for evangelising and teaching children. In 1974, Pastor Neil Miers was employed as the Children's Pastor. Old double-decker buses were purchased from Sydney to transport unchurched children from the suburbs. The Woolloongabba property was bursting at the seams, but children and adults were crammed into every nook and cranny. Joy Time Clubs began for children in the suburbs after school. Saturdays found children's workers dressed up in animal costumes, outreaching with the gospel. Before Pastor Miers left Brisbane in 1977, the Children's Church numbered seven hundred.

Finding space was always a problem, but Taylor never allowed such problems to stand in the way of his vision of *Australia For Christ*. He believed that there was always a solution for each problem. He was not limited by traditional church thinking. In January 1975, a large property was purchased at Mt. Tuchekoi for a conference centre. Many a child's life was changed at a Children's Camp there.

Television

Television was another medium which Taylor used very successfully throughout Australia. By 1976, Taylor was starting to

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talk about using television in Australia in a radical way. By that time the Church had outgrown the Woolloongabba property and had moved into a West End warehouse.

The bold television scheme could not have worked without Brian Millis, a TV journalist. Once again, Taylor's vision was not hindered by lack of money or equipment. Under great difficulties, the Sunday evening services were filmed, then edited down to a half-hour programme called *A New Way Of Living*". The first programme was shown on Channel 9 in Brisbane on 17 July, 1977.

During the next four years it was being shown on sixteen stations in Queensland as well as in South Australia, Victoria and New South Wales. *A New Way Of Living* was radical in Christian Television. The average Australian who never went to church saw large crowds of Christians with smiling faces enjoying God. They saw people responding to an altar call to be born again. They also saw miracles taking place. Large numbers of people were saved.

Country Centres

Clark Taylor's influence was also spreading throughout South-east Queensland by the establishment of other Christian Outreach Centres in such places as Nambour, Ipswich and Redcliffe. Centres continued to radiate out from Brisbane.

One of the most powerful ways in which his influence was felt was in the lives of Christian Outreach Centre pastors. His Methodist background influenced the way in which he structured Christian Outreach Centre. It is a connectional system. There is an annual conference, but pastors gather together in local regions more frequently for fellowship and training, which was vital in the early years because most of the pastors lacked formal or theological education.

Clark Taylor built faith into his pastors. No conference would pass without a sermon on Mark 11:22-24. He took God at His word

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concerning mountains of sickness, demon possession, spiritual apathy, attitudes to religion in Australia, bureaucratic red tape, financial need, unbelief and impossibilities in general.

To him, *Australia For Christ* were not empty words. He believed that unchurched Australians would be saved. He believed that unlearned men who had been with Jesus could turn Australia upside down. He believed that there would be a Christian Outreach Centre in every city and town in Australia.

Christian Outreach Centres such as Nambour are an example of that faith. In less than twenty years, the younger generation that was nurtured there has continued to carry the banner of *Australia For Christ*. The Holy Spirit is being poured out through the anointed music of such people as Tracy Ham, Andrew Ironside and Ian Beresford.

People world-wide are influenced by the magazine, *A New Way Of Living*, edited by Darren Trinder. Mark Ramsey, who went out from Nambour to begin Noosa Christian Outreach Centre, continues to run with the vision of "The Sunshine Coast For Christ".

Inter-state Centres

Clark Taylor's influence spread to New South Wales. John Gear, a Spirit-filled Methodist who commenced Gloucester Christian Fellowship, listened to tapes of Taylor's preaching. He persisted in inviting Taylor to conduct a tent crusade in Gloucester.

That was the initial step in small groups of Spirit-filled Christians becoming part of Christian Outreach Centre.

A number of the movement's leaders, including the vice president David MacDonald, have come from that area, birthing new Christian Outreach Centres throughout New South Wales and beyond.

Overseas Centres

Christian Outreach Centre was beginning to flow out to other nations. One example of this is the establishment of the movement in the Solomon Islands. Pastor Kevin Dales had been a student in the one year Bible College at Mt. Tuche-koi. He went out from there to pioneer Christian Outreach Centre in Innisfail.

One of his members, Lafai Ituaso, had a great desire that Kevin would go to his people in Tuvalu, a Pacific island. Over the next few years teams from Innisfail ministered in the Pacific Islands. Hundreds of people were saved and healed.

Late in 1989, a Bible College building was completed at Balasuna in the Solomon Islands, due largely to the hard work and sacrifice of the Innisfail people. Since then, students from the Pacific have been trained there and gone out to establish Christian Outreach Centres.

Education Centres

After seeing a Christian school in New Zealand, Taylor began to set the wheels in motion to have a Christian school in Brisbane. In May 1978, Christian Outreach College began with 136 children in primary and secondary school to grade 10. It was established in crowded conditions in the West End complex using the Accelerated Christian Education programme. Subsequently, other Christian Outreach Colleges have been established using the Education Department Curriculum.

Clark Taylor also had a vision for a Christian University. In 1986, Christian Heritage College began, with the vision of bringing reformation to the nation in many areas, beginning with the field of education. In 1988 Christian Heritage College was given accreditation with the Queensland State Government so that Christian-trained teachers would be accepted to teach in State

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Schools. Graduates are now teaching with a standard of excellence in both Christian and State Schools.

Bible College and School of Ministries

From the first week of the inception of Christian Outreach Centre, Clark Taylor began Bible teaching. Bible Colleges of one year's duration were held at Mt. Tuchekoi, West End and Mansfield. He also established a Video Bible College. The year 1988 saw the commencement of the two year Bible College course for the Associate Diploma leading into the Bachelor of Ministries course at Mansfield. Each January there is a Ministry Training School of intensified training for people going out to pastor Christian Outreach Centres.

Clark Taylor resigned from Christian Outreach Centre in 1989. He was involved in itinerant evangelistic ministry, and in November 2000 began Worship Centre in Brisbane.

The movement he founded, Christian Outreach Centre, continues and the vision of *Australia For Christ* continues to burn brightly in other nations of the world as well. The gospel has been committed to faithful people who are teaching others also.



Citipointe Church, Christian Outreach Centre, Mansfield,
Brisbane, Australia

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Chapter 9

The Beginnings of Christian Outreach Centre

John Thorburn

Part I: Clark Taylor's Life and Ministry.



Clark Taylor was a name that was well known in Australia, especially in Queensland, in the late seventies and the early eighties.

Every person who came across this man, either in person or through the medium of television could not avoid being touched and impacted by this dynamic and unconventional minister.

Taylor's outgoing personality and his total dedication to the preaching of the Gospel were used by God to touch many lives. The result of this man's God-given vision and his obedience to see that vision fulfilled is known today as Christian Outreach Centre.

Clark Taylor was born in Queensland in 1937 to Joe and Rita Taylor. His mother had always prayed, "Lord, make him a minister", and like most mothers had always felt that her son was special.

In his early years, Clark had a great dislike for things academic. He was even known to have eaten green fruit in an attempt to avoid having to go to school.

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Taylor was never afraid of hard physical work, having spent many hours working on the family property at Palen Creek, near Rathdowney, 70 miles south of Brisbane.

At the age of 14 his family moved to the Northern Territory, where they leased a property and raised beef cattle. At the age of 16 he was running a mustering camp, where he had authority over some of the roughest and toughest men in the Territory.

One sad event that took place during this period of his life was the death of his father who was killed in a tractor accident. It was after this tragedy that Clark moved back down south where he was to encounter something that would change his life forever.

Conversion

The year was 1959 and at the urging of his Aunt Alexandra, Clark Taylor found himself at the Brisbane Exhibition Grounds where American evangelist, Billy Graham was holding a series of crusade meetings.

The following is an extract from the magazine *A New Way of Living* where the journalist describes what happened that night.

The choir, hundreds strong, led by Crusade Songleader Cliff Barrows, sang fervently. Tonight was the final night of the Crusade. The bright moonlight revealed a scene typical of Billy's crusades. Thousands had gathered - many from outback Queensland, to join in what had already been described as an historic event in Australian church life.

The words of the hymn meant nothing, Clark told himself. Sitting on the grass in the arena, looking up at the thousands in the grandstands, he cursed their churchiness and their assurance. Had there been a group of vocal hecklers, he might have joined them ... but here, he was alone - as alone as he had been on other moonlit nights, far, far away from crowds ... and

from Christianity. The crowd fell silent, drawing Clark's gaze to the stage in the centre of the arena. The boyish looking Cliff Barrows had stepped back, giving place to a tall wavy-haired man whose craggy face and penetrating eyes commanded Clark's attention: Billy Graham.

So this was Billy Graham. A dark suited, fortyish, tall figure whose right hand held a New Testament, whose left hand index finger stabbed skyward, and whose voice carried clearly to every part of the arena. After praying, Billy began to preach. He would preach for around forty minutes on this night. He would question, answer, anticipate, explain. He would speak of Heaven, and warn of Hell; he would even object, on his listeners behalf, to his own statements. "But Billy, you say ..." would be repeated often ... followed soon after by, "The Bible says ..." By the close of his sermon he would have answered every objection, closed every exit, leaving only Jesus, The Way. He would have spoken thousands of words ... and Clark would not have heard one of them.

"CLARK". The voice, unlike any Clark had ever heard, somehow entered into the very centre of his being. There in front of him, and slightly above the heads of those seated a few feet away, stood Jesus. During the next forty or so minutes something took place that was unknown ... even to Clark Taylor. Somehow the spirit of a man which life had battered and embittered received an awakening, in a communion that would defy explanation.

Then He was gone ... and Clark, aware once again of his surroundings, was amazed to find that Billy Graham had finished speaking. The choir was again singing ... this time softly, invitingly ... "Just as I am". The evangelist was standing, head bowed, chin propped, silently praying ... In the moonlight, people were streaming forward ... from the grandstand, from the open air seats, and from the grassed oval where Clark sat, stirred in his heart as never before.

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Still within him, the battle raged, as reason fought revelation and pent up anger the love of Jesus Christ. Verse after verse was sung. Still they came -- people from all walks of life; men and women of all ages coming to Christ. It was time. Fighting feelings of foolishness, Clark rose to his feet and joined the throngs.

What a beautiful description of a night that would change one man forever, but also see the beginnings of a ministry that would see worldwide effect.

Spirit-filled Ministry

In 1961, Clark began training for the Methodist ministry. It was during this time that he met and married his wife, Anne. This union was to produce three children, Linda, Philip and Robin.

In 1963, Clark contracted cerebral malaria, which would cause him to lapse into periods of unconsciousness. In 1967, he received healing from this disease. This was the same year that he was baptised in the Holy Spirit.

Clark and Anne then spent time as Assistant Ministers in the Holland Park Methodist Circuit where they were responsible for St. Paul's Church at Upper Mount Gravatt. It was during this time that Clark began to have difficulties with his denomination over the gifts and manifestations of the Holy Spirit which were happening under his ministry.

Clark was then to spend some time at Kings College, but he eventually resigned from the Methodist Church in 1970. He then joined himself with Trevor Chandler at the Windsor Full Gospel and then they started the Christian Life Centre.

This partnership lasted until 1972, when Clark resigned and spent the next eighteen months in travelling ministry. After receiving a

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prophetic word, Clark returned to Brisbane where he commenced Christian Outreach Centre.

From very small beginnings of 25 adults meeting in his home, C.O.C. has grown through many different stages to what it is today. The vision began as *Australia for Christ* but this later grew to *Reaching Our World for Christ*.

Clark was known for his radical and unusual approach to ministry but there was no denying the anointing that was on his life.

Another outstanding aspect was in his ability to impart the ministry gifts to the pastors of C.O.C. Even though there was no formal theological training, he equipped these pastors in such a way that they were sent into towns and they established strong and vibrant churches. Even though this method had its limitations, it was instrumental in establishing churches in cities where there was very little Christian influence.

There were many other aspects of his ministry, such as television, outreaches, establishing Christian schools, and in the latter stages, a Christian Teachers College and School of Ministry.

Clark Taylor resigned from Christian Outreach Centre in 1989, and is now involved in itinerant evangelistic ministry. He should primarily be remembered as a man who ministered powerfully in the anointing of God and as the pioneer of a movement that has not only touched Australia, a country that he loved, but a movement that has impacted the world.

Part II: Christian Outreach Centre, Mansfield



At the end of Wecker Road in the Brisbane suburb of Mansfield

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stands a complex which is the hub of what is now a worldwide movement. From a small beginning of 25 people in the lounge room of Clark and Anne Taylor's home on 16 June, 1974, this local church has grown to a current membership of approximately 2500 people, while the movement that was birthed from its vision has grown to a worldwide membership of about 1600 churches.

After that first meeting the numbers grew so rapidly that the church saw the need to move to larger premises. They spent the next nine months meeting in the Teachers Union Building in Spring Hill until further growth forced another move.

By God's miraculous provision the old Salvation Army Hall in Trafalga Street, Woolloongabba was purchased. This building was soon bursting at the seams and after knocking out walls and even joining up to the house next door it had finally outgrown its usefulness.

West End

Premises at 100 Victoria Street, West End were then purchased and the church was to have its home here for the next six and a half years. It was during this time that the Centre saw tremendous growth through the use of the medium of television.

A program called *A New Way Of Living* was produced and was shown on Sunday mornings. God had placed a powerful anointing for healing miracles and salvation over the church and as people saw these things happening in their lounge rooms they were drawn to the Centre to see for themselves.

Even though many had come out of curiosity and to have a look at this madman who seemed to break all the rules of what a preacher should be, many were saved as they sat under the anointing of God and saw the miracles that were taking place.

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Another ministry that saw growth was with the children. It was during this time that Neil Meirs came on staff to head up the childrens work. Every Saturday Neil would take his eager team out into the streets and to the shopping centres. There they would be dressed up as clowns and would put on shows and invite the kids to come to Sunday School. As the children came, so did the parents.

The church continued this steady growth until once again the building was too small. Even though it seemed humanly impossible and too big a task, the people of Christian Outreach Centre once again put their trust in God.

Mansfield

Land was purchased at 322 Wecker and work was begun on the current Auditorium. Even though the cost was great, once again God supplied every need and the building was officially opened in May, 1983.

Even though the founder's personal battle with immorality lead to his dismissal from the ministry in 1989, the movement which he founded is still growing strongly today. This proves beyond doubt that if God wants to build and use something to touch people, he will do so. And he will do it despite the weakness and the imperfections of the people that he chooses.

Perhaps one of the greatest strengths of Christian Outreach Centre has been its desire to "equip the saints for the work of the ministry", and to see that work carried out throughout the nations of the world.

In its early years there was great emphasis placed on the vision to see *Australia for Christ*. There were many pastors sent out from the Centre and even though they had only very basic training they were having a great impact wherever they went. This is because

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of the emphasis that was placed on relying on the Spirit of God to see you through.

Many ministries

While this was a good principle to live by, over the years it was realised that more was needed. This led to the establishment of another important part of the ongoing ministry of the Church. This is education.

The Church now has the facilities in place to educate and train people from Primary through Secondary and on to Christian Heritage College. Every day there are over 2000 men, woman and children either training or being trained within the grounds of the church.

Another important part of the ethos of the church is its Sunday services. These are a time of great joy and celebration of what God has done and is continuing to do in and through His people. There is always a time of praise and worship where people are free to express their love for God.

Another strength is found in the variety and quality of the messages which are preached from the pulpit. Because of the size and reputation of the church it is able to attract world renowned ministries to supplement the quality of the 'in house' preachers.

This provides the members with a very well balanced diet of spiritual food.

One of the challenges which a church of this size faces is found in the size itself. Because of the large numbers of people who gather together in one place every Sunday it is very difficult to maintain a family atmosphere. People can come along and not even be noticed.

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In fact, it was not uncommon to find two people who had been attending the Church for a period of time and had never met each other.

This problem has been overcome by the introduction of the Home Cell principle. It has taken about 12 months to get people away from reliance on the Pastor to meet their needs and to look to each other for support. This has totally changed the atmosphere in the church and has formed a much friendlier and closer relationship amongst the people.

In summing up it is perhaps important to look at the vision statement of the Church: *"Our vision is to lead people to Christ making disciples in our neighbourhood, city, nation, and overseas."*

The church was founded with the vision of outreach and it has seen success in this area. As a church and as individuals, we need to continue to be open to allow the Holy Spirit to mould us, change us, train us and use us.

If we continue to do this and remain faithful to God, we will continue to see our God-given vision fulfilled.

Christian Outreach Centre in 2011

Beginning with a home group in 1974, they moved their headquarters to the present location in 1982 when C.O.C. built their new auditorium to seat 5,000 people. Their school expanded from Preparatory to Grade 12 and has over 1,600 students. Their tertiary college, Christian Heritage College (CHC) commenced in 1986 grew from offering one course in education with an initial enrolment of nine students, to around 40 courses and a student community exceeding 800. The college offers a range of

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accredited degrees in Business, Education and Humanities, Ministries and Social Sciences.

By the end of 1988 there were 136 churches in the movement including churches in New Zealand, and the Solomon Islands. During 1989, churches were established in Papua-New Guinea, Fiji, Vanuatu, the United Kingdom, and Malaysia. The movement experienced rapid growth with 44 new churches opening in 1990, the year Pastor Neil Miers became president of Christian Outreach Centre International.

By 2010 C.O.C. had around 1600 churches in 30 countries including **Australia**, Bulgaria, Chile, Denmark, Egypt, Fiji, France, Germany, Iceland, India, Malaysia, Malta, Nepal, New Zealand, Philippines, PNG, Serbia, Singapore, Slovenia, Solomon Islands, South Africa, Thailand, Tonga, Ukraine, United Kingdom, Vanuatu and Zambia.

The Movement is strongly involved in helping people in need especially through Global Care. This relief agency poured millions of dollars into worldwide relief.

This movement is one example of exploding movements of church growth across the world today. Most of their churches began as a home group, and then grew.

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Chapter 10

Community Transformation

Geoff Waugh



Whole communities transformed by God now witness to his power to heal the land and the people when we repent and unite in obedience to his requirements.

George Otis Jr. (photo), leader of the Sentinel Group, produced powerful DVDs and books about transforming revival.

Their DVDs (see <http://www.glowtorch.org>) describe community transformation around the world, especially in *Transformations I* and *II*, and reports from Fiji in *Let the Seas Resound*. This brief update describes recent transforming revivals typical of revivals multiplying in the twenty-first century.

The following brief examples provide powerful case studies of community transformation. Escalating crime or ethic conflict may lead to change. For example, community and church leaders can be motivated by the crisis to act. However, communities can be transformed without waiting for a crisis to motivate change. Here George Otis reports on Almolonga in Guatemala and Cali in Columbia.

Almolonga, Guatemala

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The town of Almolonga in Guatemala in South America, typical of many Mayan highland communities, suffered from economic depression, drunkenness, and crime. The four gaols were full this town of 19,000. Many criminals had to be transported to gaols in the capital city.

Guatemala City pastor Harold Caballeros reported that, “the town suffered from poverty, violence and ignorance. In the mornings you would encounter many men just lying on the streets, totally drunk from the night before. And of course this drinking brought along other serious problems like domestic violence and poverty. It was a vicious cycle.”

Donato Santiago, the town’s chief of police, said, “People were always fighting. We never had any rest.” Now with crime dramatically diminished and the gaols no longer needed, police chief Santiago, says with a grin, “It’s pretty uneventful around here.”

A few Christian leaders began regularly praying together from 7pm to midnight in the 1970s. As they continued to pray in unity, increasing numbers of people were being healed and set free from strong demonic powers or witchcraft. Churches began to grow, and the community began to change. Crime and alcoholism decreased.

Within twenty years the four gaols emptied and are now used for community functions. The last of Almolonga’s gaols closed in 1994, and is now a remodelled building called the ‘Hall of Honour’ used for municipal ceremonies and weddings.

The town’s agricultural base was transformed. Their fields have become so fertile they yield three large harvests a year. Previously, the area exported four truckloads of produce a month. Now they are exporting as many as 40 truckloads a day. Farmers buy big Mercedes trucks with cash, and then attach their testimony to the shiny vehicles with huge metallic stickers and mud flaps declaring, ‘The Gift of God,’ ‘God is my Stronghold’ and ‘Go Forward in Faith.’

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Some farmers provide work for others by renting out land and developing fields in other towns. They help people get out of debt by providing employment for them.

On Halloween day in 1998, an estimated 12,000 to 15,000 people gathered in the market square to worship and honour God in a fiesta of praise. Led by the mayor and many pastors, the people prayed for God to take authority over their lives and their economy.

University researchers from the United States and other countries regularly visit Almolonga to investigate the astounding 1,000 percent increase in agricultural productivity. Local inhabitants explain that the land is fertilized by prayer and rained upon with God's blessings.

Cali, Columbia

Columbia in South America has been the world's biggest exporter of cocaine, sending between 700 to 1,000 tons a year to the United States and Europe alone. The Cali cartel controlled up to 70 percent of this trade. It has been called the largest, richest and most well organized criminal organization in history. The drug lords in cartels ruled the city through fear. At times 15 people a day were killed, shot from the black Mercedes cars owned by the cartels. Car bombs exploded regularly. Journalists who denounced the Mafia were killed. Drug money controlled the politicians.

By the early 1990s the cartels controlled every major institution in Cali including banks, business, politicians and police.

The churches were in disarray and ineffective. "In those days," a pastor recalls, "the pastors' association consisted of an old box of files that nobody wanted. Every pastor was working on his own; no one wanted to join together."

A few discouraged but determined pastors began praying together regularly, asking God to intervene. Gradually others joined them.

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A small group of pastors planned a combined service in the civic auditorium in May 1995 for a night of prayer and repentance. They expected a few thousand people, but were amazed when 25,000 attended, nearly half of the city's evangelical population. The crowd remained until 6 o'clock the next morning at this the first of the city's now famous united all-night prayer vigils held four times a year.

Two days after that event in May 1995, the daily newspaper, *El Pais*, headlined, "No Homicides!" For the first time in anyone's memory, 24 hours had passed without a single person being killed. Then, during the next four months 900 cartel-linked officers were fired from the metropolitan police force.

By August 1995, the authorities had captured all seven of the targeted cartel leaders. Previously the combined efforts of the Columbian authorities, and the American FBI and CIA had been unable to do that.

In December 1995, a hit man killed Pastor Julio Ruibal, one of the key leaders of the combined pastors' meetings and the united prayer gatherings. 1,500 people gathered at his funeral, including many pastors who had not spoken to each other in months. At the end of the memorial service, the pastors said, "Brothers, let us covenant to walk together in unity from this day forward. Let Julio's blood be the glue that binds us together in the Holy Spirit."

Now over 200 pastors have signed the covenant that is the backbone of the city's united prayer vigils. What made the partnership of these leaders so effective are the same things that always bring God's blessings: clean hearts, right relationships, and united prayer.

As the kingdom of God became more real in Cali, it affected all levels of society including the wealthy and educated. A wealthy businessman and former mayor said, "It is easy to speak to upper-class people about Jesus. They are respectful and interested." Another successful businessman adds that the gospel is now seen as practical rather than religious.

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Churches grow fast. One church that meets in a huge former warehouse holds seven services on a Sunday to accommodate its 35,000 people. Asked, “What is your secret?” they point to the 24-hour prayer room behind the platform.

A former drug dealer says, “There is a hunger for God everywhere. You can see it on the buses, on the streets and in the cafes. Anywhere you go people are ready to talk.”

Cali police deactivated a large 174-kilo car bomb in November 1996. The newspaper *El Pais* carried the headline: “Thanks to God, It Didn’t Explode.” Many people noted that this happened just 24 hours after 55,000 Christians held their third *vigilia* – the all night prayer vigil that includes praise, worship, dances and celebration mixed with the prayers and statements from civic and church leaders.

City authorities have given the churches free use of large stadium venues for their united gatherings because of their impact on the whole community, saving the city millions of dollars through reduced crime and terrorism.

“Snapshots of Glory” by George Otis Jr., in Issue 17: Unity, on www.renewaljournal.com has more details of these transforming revivals, and you can read many more accounts in George Otis’s books.

Fiji



The Healing the Land (HTL) Process, as it is now officially recognized, was really started on the initiative of Pastor Vuniani Nakauyaca (photo). For him it was a personal journey that resulted from an accumulation of various events.

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The Pacific Prayer movement had a desire to see that prayer, repentance and reconciliation were carried out where necessary on location - where missionaries had been killed or where tribal conflict had taken place. These were all based on a bottom up or grass roots approach to bring healing and reconciliation.

Vuniani had visited Argentina and seen the beneficial results of reconciliation with the British over the Falklands war. He also visited Guatemala to see the Almolonga transformation (see Transformation Series DVD/Video). This was a singularly dramatic community change. Jails and public bars closed, land fertility increased and crop production levels had to be seen to be believed.

What he saw brought a deeper desire in his heart to see this happen in Fiji, to give room for God to bring about community and national transformation in similar ways to what he had seen overseas. He saw the need to appropriately respond to the circumstances and use the spiritual tools available to see the nation transformed.

Nuku Village

After returning to Fiji, he called some people together to seek God for solutions. They felt they should begin at Nuku, and this took place 1-10 April, 2003. Nuku is about 65 kilometres north of Suva, on the main island of Viti Levu.

The inhabitants of Nuku had been suffering feuds, infertility, mental illness and social problems for decades. The water of the stream that flowed through the village had been polluted since a day 42 years previously, the water and banks being filled with slime. At that time, children were swimming in the stream when the water suddenly turned white and they all ran for their lives. Fish died and grass died. Vuniani, as a child, was swimming in the river when this happened, so he knew the background story. It was believed that the polluted water caused blindness, infertility, madness and even death.

Community Transformation

Vuniani and the team went up to Nuku to activate the Process. The key Scripture they went with was 2 Chronicles 7:14, *“If my people, who are called by My name, will humble themselves and pray, and seek my face, and turn from their wicked ways, then I will hear from heaven, will forgive their sin and will heal their land”*.

They had two weeks of prayer meetings, the Methodist, Assemblies of God and Seventh Day Adventist churches being represented. They spent time studying Bible references on defilement and Healing the Land. This led them to repent and confess their sins and the sins of their forefathers, in the same way as Nehemiah did. These included killing and cannibalism, idolatry, witchcraft, bloodshed, immorality

They went to the high places in the area to cleanse them of the sinful acts that had taken place there. The elders confessed sins of their forefathers. Reconciliation first took place within families, then clans and finally within the tribe. The chief of the area led a corporate prayer of repentance with the whole tribe.

On the third day of the Process, some women came running and shouting into the village, announcing that the water in the stream had become pure again. It is still pure today.

Nuku village had been heavily populated, but because of feuds and disputes, people were chased out or just left and went to live in other villages. Deputations were sent out to these to apologise for the past offences. A *matanigasau* (traditional apology) was sent to two villages, inviting the people to return if they wished.

The whole community now count themselves as very blessed. The productivity of the land has increased. The stream water is pure and since that time shrimps and fish have returned to the waters. The fertility of the banks and agriculture has radically improved. Some people have even reported that the water has demonstrated healing properties.

Nabitu Village, East of Nausori

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What occurred in this village was very much a follow on from what was happening around the country at the time. There was a split in the tribe and there were a lot of unresolved issues. During a business meeting in the local church, which was situated right in the middle of the village, a fist fight broke out.

There was always a heaviness in the village, like a hovering dark cloud. This affected people negatively and there were not a lot of jobs available.

On the advice of chiefs, the people came together on their own initiative for a time of corporate repentance. A lay preacher in the Methodist Church facilitated the Process. There was instantly a change in the atmosphere. The heaviness that had been there had lifted and everyone could feel it. The division in the church was healed.

The lesson learned from there is that satan's hold over people and places is tenuous to say the least. It only takes one man to lead many into forgiveness and healing. Satan has to leave, along with the oppression and curses.

Vunibau (Serua Island) in the mouth of Navua River

The HTL Process in this place was scheduled over a 14 day period. During the Process the mixture of elements was poured out onto the sand on the beach. Later that day, an elderly lady and her son went fishing on the beach. They cast the net out but when they tried to haul it back in, it seemed to be stuck. They thought that perhaps it had been caught on a stump or rock, but they found that the net was actually so full of fish that they could not pull it in.

They started walking back to the village to tell everyone, and the lady was following her son walking along the beach. Wherever his footprints were in the sand a red liquid appeared. As she walked in his footsteps she was healed of migraine, knee ailments and severe back pain, all of which she had suffered for many years. This healing has been permanent. As soon as they returned to the village she told the whole community what had happened.

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All the people rushed down to the beach to see this phenomenon, including the HTL team that was still there at the time. To their amazement, right on the spot where the elements had been poured onto the sand, there was blood coming out of the sand and flowing into the sea. A backslidden Catholic man gave his life to the Lord on the spot. Photos were taken.

Vuniani was called from Suva (about an hour away) and he also witnessed the blood coming out of the sand. This actually happened twice.

It was understood to be a confirming sign from the Lord that He was at work in the reconciliation and healing Process: 1 John 5:6-7, *"There are three that bear witness on earth, the Spirit, the water and the blood."* This was similar to the miracle of the healing of the waters in Nuku, which was also recognized as a sign of God's cleansing and healing that was taking place amongst the people. God is authenticating what He is doing.

At Vunibau many other signs quickly followed. Large fish returned to their fishing grounds. On one occasion, considerable quantities of prawns came ashore so that people could just pick them up. Crabs and lobsters have also returned, and they have been able to sell the large lobsters for up to \$25-\$30 each.

Pastor Vuniani wondered what would come next after the sign of the blood and felt that the next sign would be fire.

Nataliera, Nailevu North

In Nataliera village there were four churches. There was no communication between their members, affecting even closely related families within the village. Traditional witchcraft was still being practised and there were about eight sorcerers there. In addition, there had been many more deaths than would be normal.

After forgiveness and reconciliation, the members of these four churches would meet every Wednesday for prayer and fasting. On the first Sunday of every month, the four congregations would

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combine for one large gathering. An Eco Lodge, previously closed, is now prospering after the HTL Process.

For many years the fishing on the reef had become lean. Large fish were very scarce and for many years the catch had only ever comprised “bait fish” – the very small ones. Much of the coral reef was dead and what was left seemed to be dying. After reconciliation, on two separate occasions fire was seen to fall from the sky onto the reef. After this, large fish returned in abundance. The coral is now regenerating and new growth can be seen in abundance.

When stormy weather strikes and the boats can't go out, the women pray and large fish swim in close to the shore and become trapped in a small pond so that the women are able to just wade in and catch them. When women from neighbouring villages heard of this, they tried praying for the same provision, but without the same result.

Draubuta, Navosa highlands, north of Sigatoka

Vuniani's son, Savanaca, was working with two teams in the highlands. While they were there, pillars of smoke descended on the villages. This was seen by many neighbouring villagers who described it as thick bloodstained smoke.

This sign was seen at almost exactly the same time as fire was seen to fall on the reef at Nataliera.

In this area there were many marijuana plantations. The Nadroga council had been trying to prevent the plantings.

During the HTL Process, a deputation of marijuana growers approached the team and asked what the Government would do for them if they destroyed their crops. They had a list of demands which they presented to the team.

The marijuana crop was large, and estimated to be worth about \$11 million. There were 9 growers involved.

The team leaders told the farmers that it was their choice, that they should obey God and trust Him for their livelihood, without any promises from anyone to do anything for them. If they could not, then they should not participate in the Healing Process.

By the time the Process had finished, the people had destroyed the crop as part of the reconciliation Process. After the HTL ministry, a total of 13,864 plants were uprooted and burnt by the growers themselves. There were 6,000 seedlings as well.

These are a few of the many miraculous events that have occurred in Fiji since 2001.

Every week, more such events are happening as the forgiveness, reconciliation and HTL processes are being experienced.

Papua New Guinea



Rev Walo Ani and his wife Namana (photo) tell of community transformation through revival and Healing the Land in Papua New Guinea. They lead HTL teams in many nations of the South Pacific.

Karawa Village

It was a very exciting week in August 2006 where we saw the Lord move mightily in the lives of the village elders, chiefs, church leaders and the people. A group of dedicated young people's prayer ministry team started praying and fasting from 1st of July for the HTL Process. We witnessed repentance, forgiveness and reconciliations between family and clan members, and between individuals.

The Lord went ahead and prepared the hearts of people in every home as we visited. They were ready to confess their sins and ask for forgiveness from each other and reconcile. In some homes, members of families gave their hearts to the Lord. Visitation of homes took two days. On the third morning, after the dedication of the elements of salt, oil and water, the village elders and chiefs publicly repented as they identified with sins of their forebears; and each of them publicly gave their clans to the Lord.

Three dinghies and a big canoe with people all went in different directions up several rivers and along the nearby coast to anoint specific places for cleansing that were defiled through deaths and killings in the past.

That night there was a time of public confession and renouncement of things that were a hindrance in the lives of the

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people around a huge bonfire. It was a solemn night; the presence of the Lord was so powerful that people were coming forward and burning their witchcraft and charms publicly. No one could hold back, even the deacons and church elders, village elders, women and young people were all coming forward. Young people started confessing their sins and renouncing and burning drugs, cigarettes and things that were hindering their lives from following Christ.

A young man, who had murdered another young man about 11 years ago, came forward and publicly confessed his sin and asked for forgiveness from the family of the murdered man. That was a big thing; there was a pause and we waited and prayed for someone from the other side to respond. Only the Lord could do this. The younger brother of the man who was killed came out finally, and offered forgiveness. We could hear crying among the people; it was a moving moment where God just took control. Mothers, brothers and members of both extended families became reconciled in front of the whole village. We could sense the release upon both families and village. It was an awesome time; the meeting went on into the early hours of the next morning. At the end of all this at about 2am the pastor stood up and said the prayer to invite Jesus into the community.

The village is not the same; you can sense the release and freedom of Christ in the lives of the people. The Holy Spirit is still moving in people's lives and they are coming to their pastor for prayer. Recently, a young man surrendered two guns to the pastor. News of what God has done and is still doing has spread to neighbouring villages. God birthed a new thing in our area and I believe that many more villages will see the transforming power of God because they are hungry and desperate to see change in their communities.

Walo reported that there were a lot of testimonies arising seven months after the HTL Process. Two water wells which had a salty taste were anointed with oil and now have good fresh water in

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them. One of the rivers that was anointed and prayed for now has fresh water instead of salty water half way up the river.

Alukuni, one of the villages which experienced their pigs being stolen by the Karawa young people over the years testified that since HTL in Karawa none of their pigs had been stolen so far. Righteousness is rising up in the village.

The king tides in January to March usually caused floods in the middle of Karawa village dividing the village in two. After the HTL Process in August, the 2007 king tides have not caused any flooding. Praise the Lord!

A barren woman conceived after one of the visitation teams dealt with the generational curses holding her in bondage for sixteen years. Nine months after the Karawa HTL Process she gave birth to a beautiful baby boy named Simon.

There is abundance of fruit and garden food and two harvests of fruit on the orange trees have been observed so far.

A hunger for prayer has risen among the young people. Straight after HTL Process young people from one of the clans started a prayer group which is still going on. Two other clans started prayer groups after a lot of struggle to get going over the years.

Karawa is still experiencing the blessings of God with abundance of crabs, fish and garden produce. The economic life of the village is growing stronger. There have also been some challenges. A week before we arrived there had been a murder of one of the Karawa men who was living in his wife's village nearby. He went missing for three days on his fishing trip. All the Karawa people prayed during this time and search parties went out to look for him. On the third day they found his body and thanked God, as in the past people missing on fishing trips were never found. The testimony from this is the Lord kept all the Karawa young men calm although the urge to take the law into their own hands was there. They testified that if it had not been for the transforming

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work of the Lord in their lives since the HTL Process, they would have caused trouble in the nearby village.

One of the things prayed for was good education for their children, especially the smaller ones who do elementary schooling and did not have proper classrooms. Nine months after the HTL Process, Karawa which was the second last on the list of applications for school funding, was brought up to second priority and their application was approved. A semi-trailer loaded with building materials for two classrooms worth K75,000 (Kina, about AU\$35,000) arrived in the village. The classrooms have now been built and the children are using them. Only the Lord could have done this.

Makirupu Village

Makirupu is about 2 hours drive east of Port Moresby, with a population of about 600. The United Church was the established church there and CRC and AOG have also planted churches there in recent years which caused a lot of offences between families. In March 2007, we had eight days for the HTL Process, two teaching sessions in the mornings and one at night. From 2-5.30pm for four days the prayer team did house to house visitation of all of the 126 homes in the village. The HTL team of seven and the prayer team all fasted and prayed for those eight days. The teaching was done in the language people understood very well. The Lord moved in a mighty way convicting people of land disputes, immorality and fornication, fear of witchcraft and sorcery (fear was at its peak when the HTL Process began), lies, gambling, stealing, marriage problems, witchcraft, sorcery and charms and many other issues. Miracles of healing started from day one; people who were deaf began to hear, their ears were healed.

From research I had done we discovered that the mission land was defiled by three previous pastors who had ministered in the village and who had committed adultery and fornication in the last 30 years, the last one about 18 months previously. This involved

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the last pastor and a young girl in the church behind the pulpit areas in the church building. That pastor was suspended from ministry. There was a court case between the family of the young girl (who defended her saying she was innocent) and the deacons of the church. There was actual physical fighting as well. This case involved the whole village; almost all the young people left the church. Because of this, the life and attendance of the services were affected. The life of the church was slowly dying away. This issue was never resolved properly; it was like a dark shadow hanging over the whole village. Our first focus of prayer would be the cleansing of the mission land.

On the second night of prayer this evil manifested itself in a snake that lay across the doorway of the current pastor's house. The prayer team killed it on the spot. The next morning I spoke on Roots and Foundations and how curses come into communities and defile the land and people. That night we had a time of identification repentance and the current pastor came forward and repented on behalf of the three former pastors of adultery and fornication. Something happened in the heavenlies. A deacon came forward and repented on behalf of the deacons, followed by a women's leader all repenting of the same sin and their involvement in it. More people came out and confessed.

The presence of the Lord was very heavy in the church. I asked if there was anyone to repent on behalf of the young people and the young girl who had committed fornication and adultery with the last pastor came forward, trembling and crying, confessing, repenting and asking for forgiveness from God and the whole village. The people were amazed at what God was doing. Only He could do that.

The girl who had denied outright what she had done 18 months ago was arrested by God's presence and could not hide any more. A Sunday School representative came forward and repented and asked for forgiveness. A former deacon could not hold back. He came forward and confessed that he had been the messenger boy

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for the pastor and the girl and he said sorry to the Lord for denying Him.

Because of this incident 18 months previously, all the young people had left the church but when the air was cleared, the next day all the young people came and the church building was full to capacity. The fear of the Lord entered the hearts of the people. That same night the anointing elements were mixed and the mission land was anointed, cleansed and rededicated to God. It was an awesome time.

The AOG pastor also asked for forgiveness from the United Church for leaving the church and causing division. He and his wife and all his church members were part of the prayer warrior team right from day one of the Process. A couple of days later the CRC members started joining us and by the end of the Process all three churches were united to see change in the community. The prayer warrior team grew from 7 to 40. Praise God!

The next day news of what had happened had reached everyone in the village and the nearby villages and more people came for the meetings. They were hungry to hear the Word of the Lord. The next few days people were seeing signs and wonders, something they had never experienced before. Revival had started and the fear of God came upon the people. Also on the third day the village chief invited Jesus into the community.

On the last day the whole village gathered at the spot where the village was started some five or six generations ago. Anointing oil was mixed and all the chiefs and village elders were anointed and reinstated. After that, groups of people and prayer team took oil to certain places defiled because of bloodshed in the past on garden land. They anointed these places while deacons took oil to the boundaries of the village and the beach and dedicated the land back to God.

After lunch everyone came back to the village and started a bonfire. Church deacons and leaders were the first ones to come

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forward with confessions of adultery, immorality and witchcraft. Families with land disputes came out and reconciled with people they had taken to court. Young people came out with charms and magic and burnt them in the fire. A mother came out with her ten year old daughter and confessed she had handed down her sorcery and magic to her and said she was sorry, asking for forgiveness from God. Both were prayed for. Husbands and wives reconciled, artefacts of magic and idolatry were burnt. God was doing His cleaning up in the lives of the people.

The next day we had a time of celebration and you could see the release and freedom in people's lives, singing was coming from their hearts and joy was bubbling over. The Lord had again touched people's hearts and His presence was so evident that the people did not want to stop celebrating, although it was getting dark and there was no light.

The land and the people are being healed. The day after the Process a couple of men went crabbing and caught bigger and more crabs than usual. A week later a lady went to her garden to find that the bad weed which had been a problem to most gardens had started to wither and die. She went back to the village and told everyone.

The fear that had gripped the hearts of the people had also been broken in prayer and now women are going to their gardens on their own – something they could not do before. A few days after the HTL Process, men began to go fishing and to their surprise they were catching more and bigger fish than before.

There has been a case of instant healing of a patient with a stroke after the AOG pastor and his wife shared with her family about Roots and Foundations and how curses come into lives. The whole family confessed, repented and reconciled with each other. The pastor's wife had some of the oil that was mixed in the village the week before and began anointing the lady while they prayed. To their surprise, she was healed instantly. She began to speak and eat on her own. The pastor said he had never experienced

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anything like this before. The presence of the Lord was so great they all started worshipping Him and time was not an issue any more. Praise God for this miracle!

During the Process, the pastors of the AOG, the United Church and an Elder of the CRC church, standing on behalf of the pastor, all repented of all the offences and misunderstandings between them in the past. So now the three churches have decided to have a combined service once a month in the middle of the village.

The young people from all three churches are already having combined prayer meetings and they are in the process of building a big shelter in the middle of the village for the combined church services.

A couple of months after the HTL Process a security firm from the city turned up in the village and recruited all the young men who had been stealing and causing problems. These young men had been stealing pigs and other things and then reselling them in the city. One of them could not fit into city life so he went back to the village. He stole a pig and when his family found out they chased him out of the village. He went to stay with relatives in another village and in the process found the Lord there!

The villagers reported there has not been any stealing since the men were employed. There has also been increase in their garden produce, fruit and nut trees. The people are able to see their own produce come to maturity and sell it, whereas in the past it would have been stolen.

Makirupu and one of the nearby villages are known for getting floods during heavy rains. One month before we got there, it had been raining heavily but the Lord has kept the floods away. This is an answer to the people's prayers. However, the other village got the floods and we got to see some of the houses still surrounded by flood waters when we were there. It surely is amazing!

Kalo Village

Kalo is the village where in 1881, four Cook Island missionaries and their families were killed. The killings were led by the chief of one of the clans. Walo had three meetings with the clan leaders and the history was told and confirmed. Since the killings this particular clan has been under a curse and the whole village is also affected by it. The leaders and the people of this clan know that they are under a curse and they are desperate to be freed from it. There have been unexplained deaths, not many of their children go beyond high school; those that go to work in towns don't last long and they lose their jobs.

The outcome of the talks is that the leaders of this clan called all their families together, from far and near to come and start the repentance and reconciliation Process. This was supported by the pastor and all the Church and clan leaders of Kalo. It was a moving occasion and the leaders agreed to proceed with the HTL Process and a bigger reconciliation event with the relatives of the Cook Island missionaries present in the near future.

Every year at their Church anniversary the Kalo people used put on the play of the landing of the Cook Island missionaries and their killings but straight after putting on this play, someone always dies. They cannot explain it and they don't put it on any more. After talks with Walo, they have decided to do the play again but this time including a time of repentance, forgiveness and reconciliation after the play. Please pray that God will visit the Kalo people at this time!

Vanuatu

Pastor Walo Ani reported on transforming revival through Healing the Land in Vanuatu.

Hog Harbour, Espiritu Santo

The island was named Espiritu Santo because that is the island where over 400 years ago in May 1606 Ferdinand de Quiros named the lands from there to the South Pole the Great Southland of the Holy Spirit.

After hearing about the Healing The Land stories of Fiji, Pastor Tali from Hog Harbour Presbyterian Church invited the Luganville Ministers Fraternal to run a week of HTL meetings in Hog Harbour village.

In April 2006 the Fraternal, under the leadership of Pastor Raynold Bori, conducted protocol discussions with the Hog Harbour community leaders and explained to them what the Process involves. In May 2006 six pastors from Luganville did the HTL Process and God's presence came on the people that week.

Here are some of the stories of Healing the Land in a village of 800 people:

- Married couples were reconciled.
- Schools of big fish came to the shores during the reconciliation.
- A three year old conflict, bloodshed and tribal fighting that could not be stopped by the Police, ended and reconciliation was made.
- The presence of the Lord came down on the village.
- In June of 2006, 12 pastors from the Luganville Fraternal were invited by the Litzlitz village on Malekula Island to do the HTL Process there. These Pastors spent three weeks teaching and doing the Process during which many instances of reconciliation and corporate repentance were witnessed. Village Chiefs and the people committed their community to God.

One year later the President of Vanuatu re-covenanted the Nation to God on the island of Espiritu Santo.

Vanuatu Reports by Pastor Harry Tura

Pastor Harry Tura, an Apostolic Church pastor in Vanuatu, gives further reports on transformation in Vanuatu.

*A full account of these reports is included in **South Pacific Revivals** along with other general reports of revivals in Papua New Guinea, the Solomon Islands, Vanuatu and Fiji as well as reports of revival in Timor and among Australian Aborigines.*

Litzlitz Village, Malekula Island

I went to Litzlitz village community on the island of Malekula on Sunday 4 June, 2006, and the Transformation activities started on the same day. The study activities and the process of healing the land closed on the following Sunday 11 June.

The presence of the Lord was so real and manifested and many miracles were seen such a people healed, dried brooks turned to running streams of water, fish and other sea creatures came back to the sea shores in great number and even the garden crops came alive again and produced great harvests.

Miracles happened three days after the HTL Process:

- The poison fish that usually killed or made people sick became edible and tasty again.
- The snails that were destroying gardens all died suddenly and didn't return.
- As a sign of God's transforming work a coconut tree in the village which naturally bore orange coconuts started bearing bunches of green coconuts side by side with the red ones.
- A spring gushed out from a dried river bed and the river started flowing again after the anointing oil was poured on it when people prayed and repented of all the sins of defilement over the area.
- A kindergarten was established in the village one week after the HTL Process took place.
- Crops are now blessed and growing well in their gardens.

Vilakalak Village, West Ambae Island

On Tuesday June 20, 2006, I flew to Ambae Island to join the important celebration of the Apostolic Church Inauguration Day, June 22. After the celebration I held a one-week Transformation studies and activities of healing the land at Vilakalak village community. It began on Sunday June 25 and closed on Saturday July 1, 2006. A lot of things had been transformed such as people's lives had been changed as they accepted Christ and were filled with the Holy Spirit for effective ministries of the Gospel of Christ.

The Shekinah glory came down to the very spot where we did the process of healing the land during the night of July 1. That great light (Shekinah glory) came down. People described it as a living person with tremendous and powerful light shining over the whole of the village community, confirming the Lord's presence at that specific village community area. On the following day people started to testify that a lot of fish and shell fish were beginning to occupy the reefs and they felt a different touch of a changed atmosphere in the village community. I flew back to Santo on Tuesday July 4.

The lands and garden crops then started to produce for great harvests and coconut crabs and island crabs came back in great abundance for people's daily meals these days. The people were very surprised at the look of the big sizes of coconut crabs harvested in that area. I went there a month later to see it. You can't believe it that the two big claws or arms were like my wrist when I compared them with my left wrist. That proved that the God we serve is so real and He is the owner of all the creatures.

We started the Transformation studies and activities at my church beginning on Monday July 17 and closed on Sunday July 23, 2006. After the Transformation studies and activities had completed, we did the final process of healing the land on Sunday July 23. As usual the Shekinah glory of the Lord's presence appeared the following night of Monday, July 24. The people were amazed at the scene. That confirmed that God is at work at that specific area.

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A lot of changes are taking place at our church base and its environment - the land, the sea, and the atmosphere above us. People experience the same blessings as the others had been through.

On Sunday August 13, 2006, I took a flight to West Ambae again because the Walaha village community had requested me to carry out the Transformation studies and activities and healing of the lands at their area. The Transformation studies started on Monday August 14. Again the presence of the Lord came down (Shekinah glory) on the whole village community early on Wednesday night and they all witnessed the scene the following day. They were very excited and began praising God all over the place. I took a flight back to Santo on Tuesday August 22.

The revival is now taking place at that particular community and lives are totally changed and people turned out to be experiencing a mighty difference of atmosphere and have been transformed to people of praise and worship. All sorts of fish are coming back to the reef and garden crops came green and are now beginning to produce a great abundance of harvest at the end of this year by the look of it now. This is all the hand of the Lord who does the work which is based on the transformation key verse in 2 Chronicles 7:14, which reads: "If my people who are called by my name shall humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven and forgive their sins and heal their land."

Lovanualikoutu, West Ambae

Walo Ani and a team also conducted more of the HTL Process in Vanuatu.

In 2004 Walo was invited by a pastor in West Ambae to do the HTL Process there. It wasn't until May 2007 that a small team consisting of Pastor Walo Ani, Deryck and Nancy Thomas of Toowoomba Queensland and Tom Hakwa from Lovanualikoutu village (who then worked for Telekom Vanuatu in Port Vila) flew to West Ambae to do the HTL Process. The protocol was done by

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Tom some months before the team's arrival and a prayer team was already praying and fasting a month before the actual event took place. Deryck and Nancy coordinated the home visitation teams and saw many miracles of people restored to the Lord and witchcraft destroyed. The Chief said the sinner's prayer on behalf of the community one night and they all surrendered their lives to the Lord as he invited Jesus into the village.

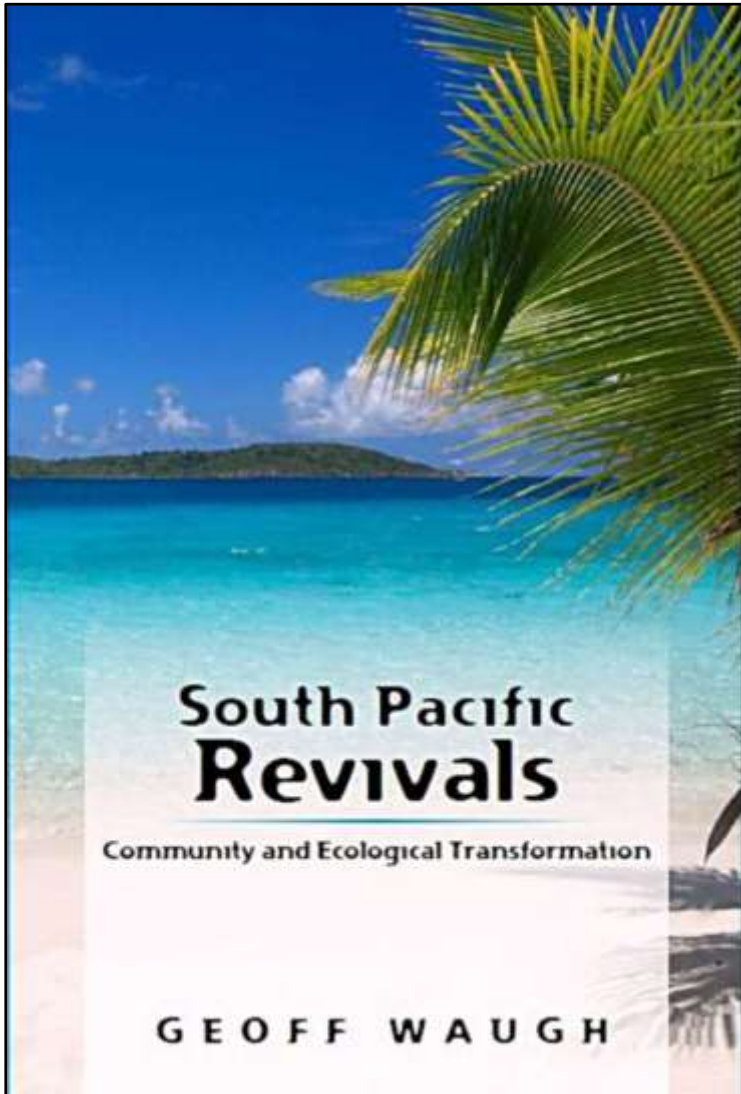
In the morning of the last day one of the teams was trying to pray down a stronghold in the bush when a bone fell through a hollow tree, taking them by surprise. They all jumped back but then stepped forward and dealt with it once and for all. Many taboo (sacred) places were demolished and items of witchcraft and idolatry were burnt in a bonfire as reconciliations flowed till after midnight.

Also on that morning a team of people swam out to sea with the anointing oil to worship there and dedicate the sea and reef back to God. The day after the team's departure from the village a pastor who went out spear fishing saw a large migration of fish. He in fact reportedly speared two fish together at one stage. When he reported this to the Chief there was dancing and rejoicing under the cocoa trees where the Chief and some young people had been working.

During the reconciliation when the Chief began to speak, a light shower fell from the sky. There were no clouds but only a sky full of millions of stars. Surely God was in this Process! The prayer team continues to see visions and witness miracles of more reconciliation and repentance. Harvests from sea and land have begun to be more abundant than ever before witnessed.

See *South Pacific Revivals* for fuller reports, reproduced from the *Healing the Land Manual*, Toowoomba City Church: www.tcc.com.au

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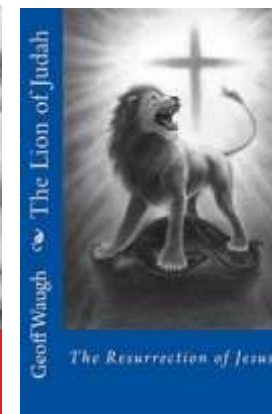
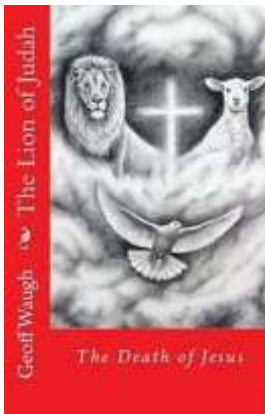
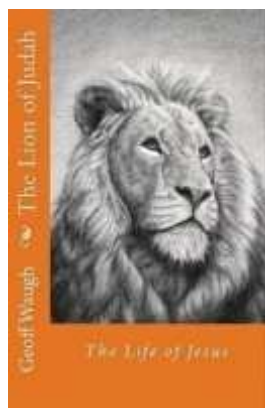
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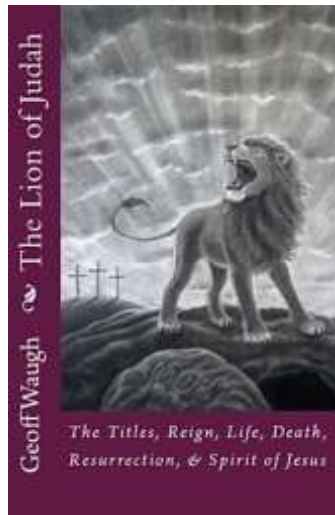
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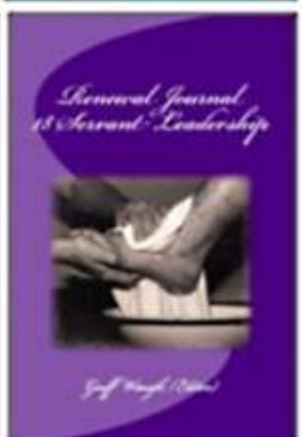
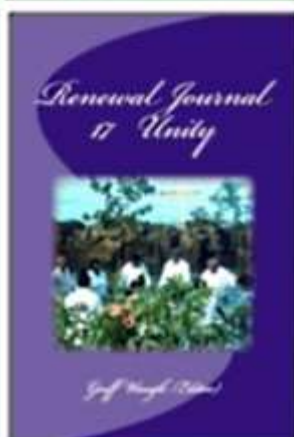
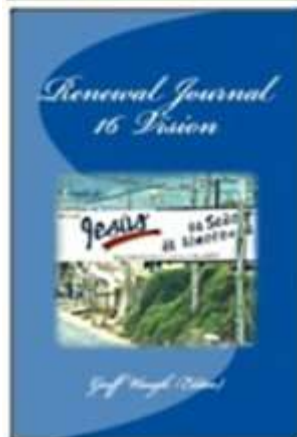
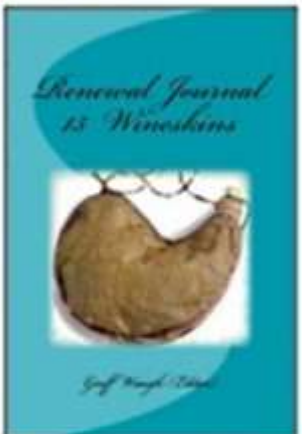
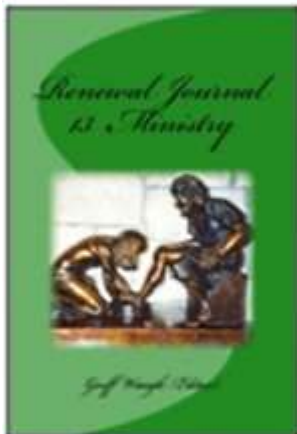
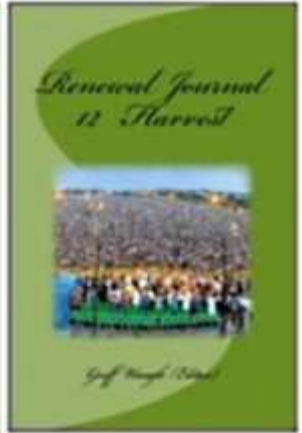
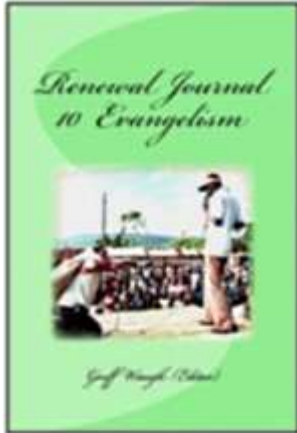
Griff Hough (Editor)

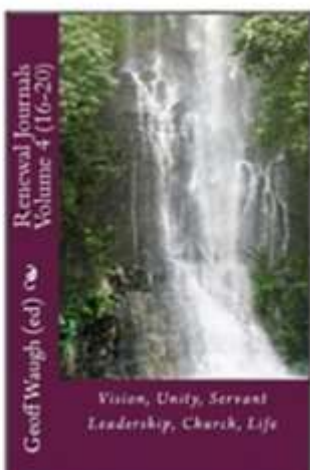
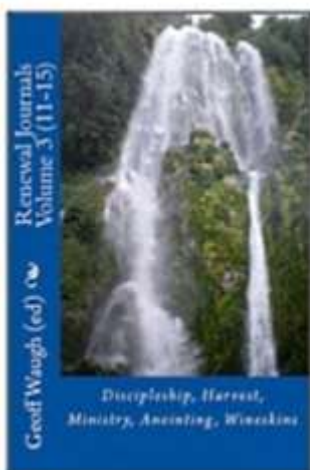
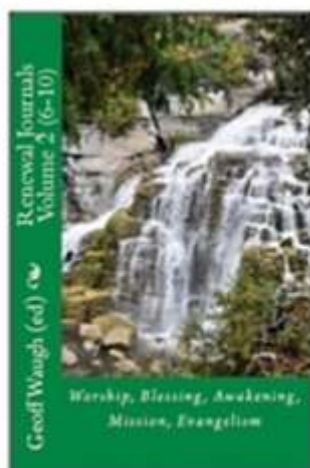
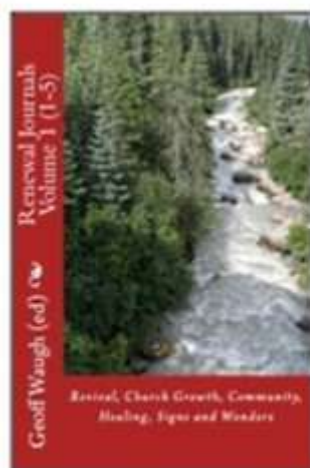
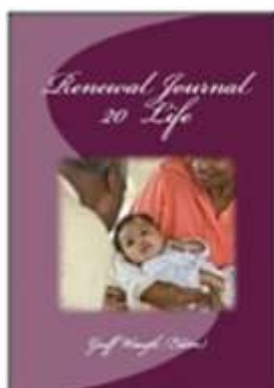
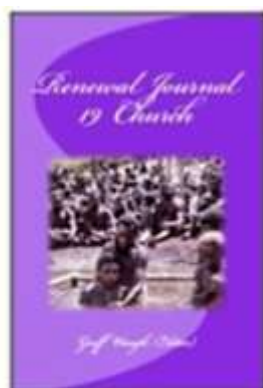
*Renewal Journal
9 Mission*



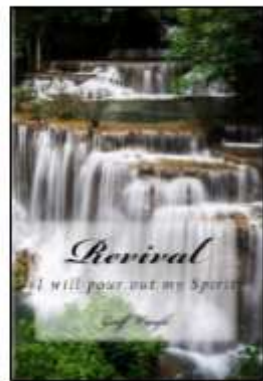
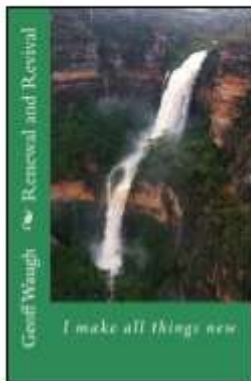
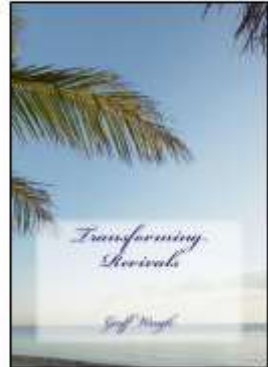
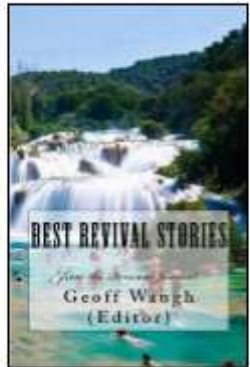
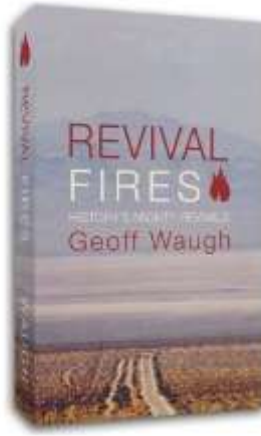
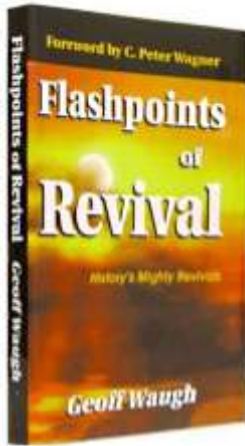
Griff Hough (Editor)

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Renewal Journals

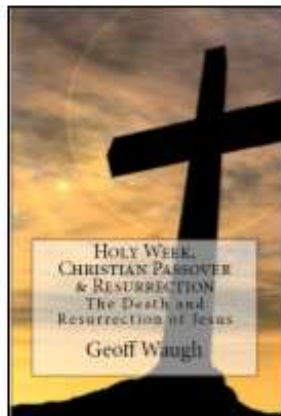
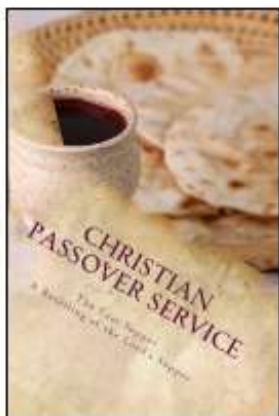
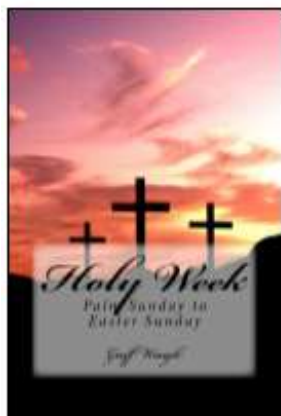
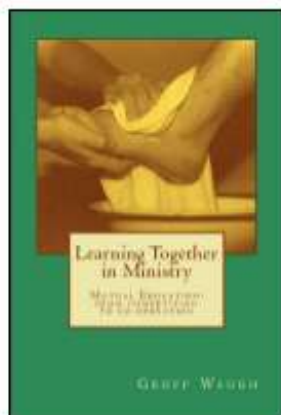
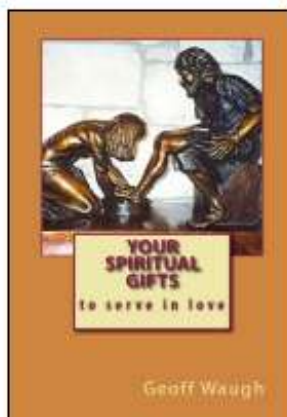
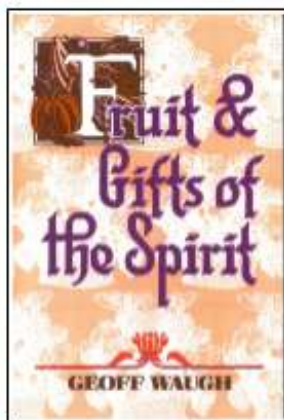
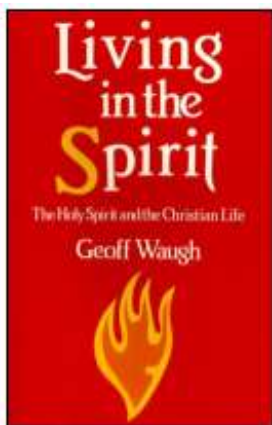




Anointed for Revival

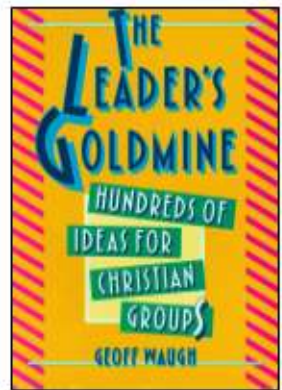
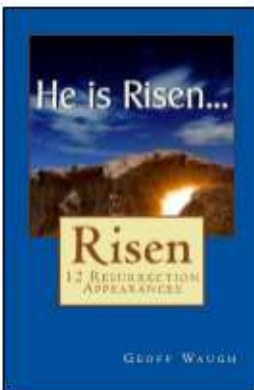
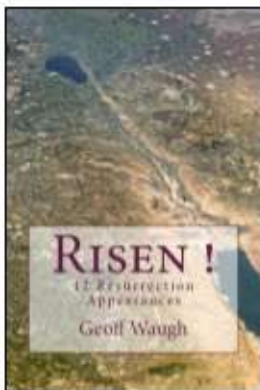
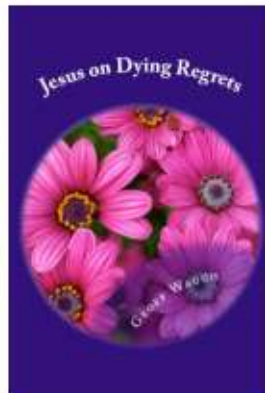
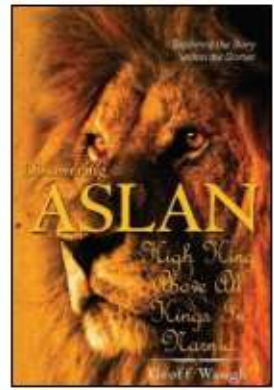


[Renewal Journal Publications](#)

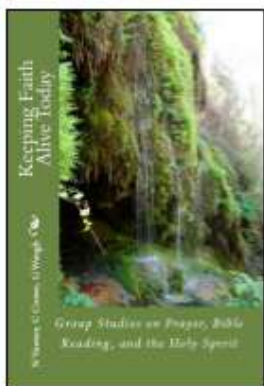
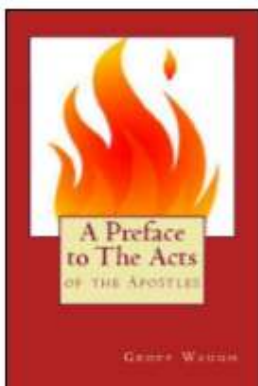
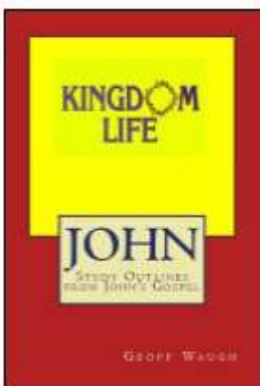
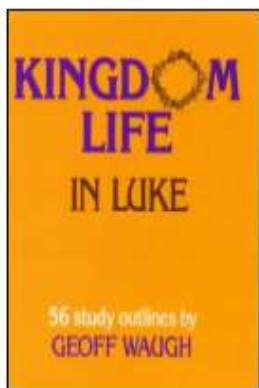
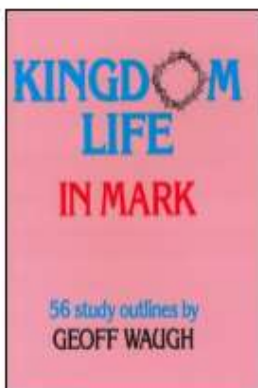
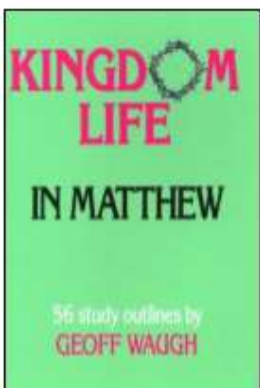
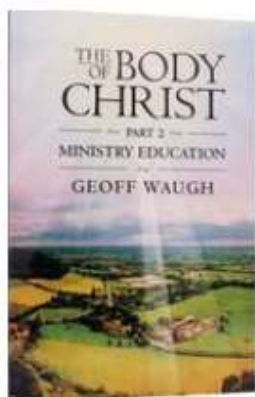
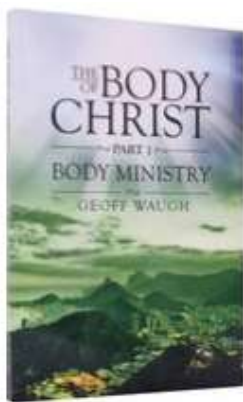
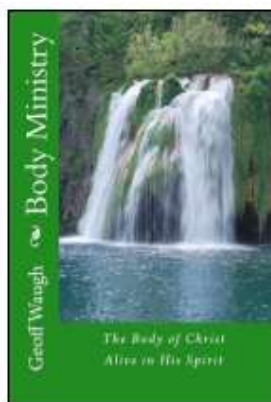


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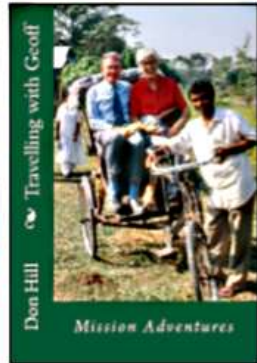
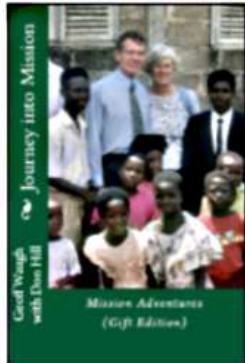
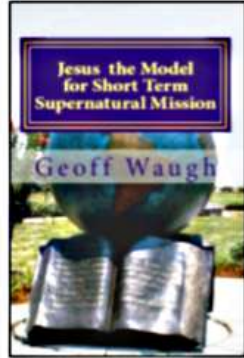


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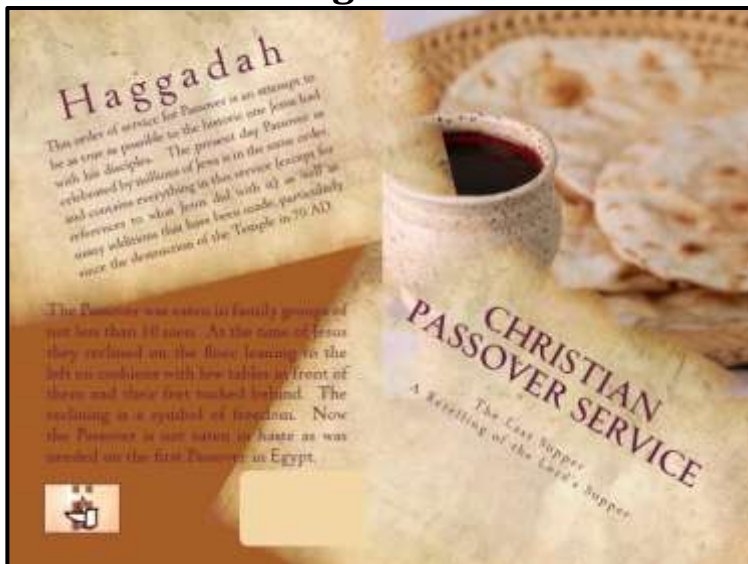
[Renewal Journal Publications](#)

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[Renewal Journal Publications](#)

Double Page Book Covers



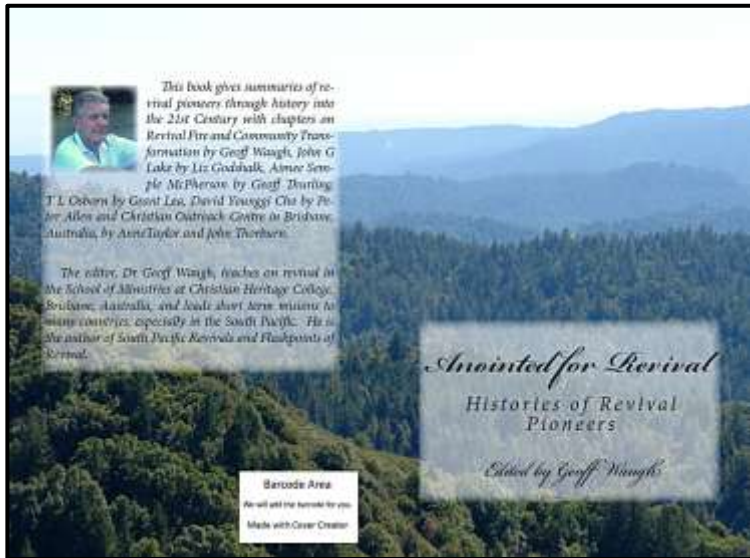
[Christian Passover Service](#)

A Retelling of the Lord's Supper

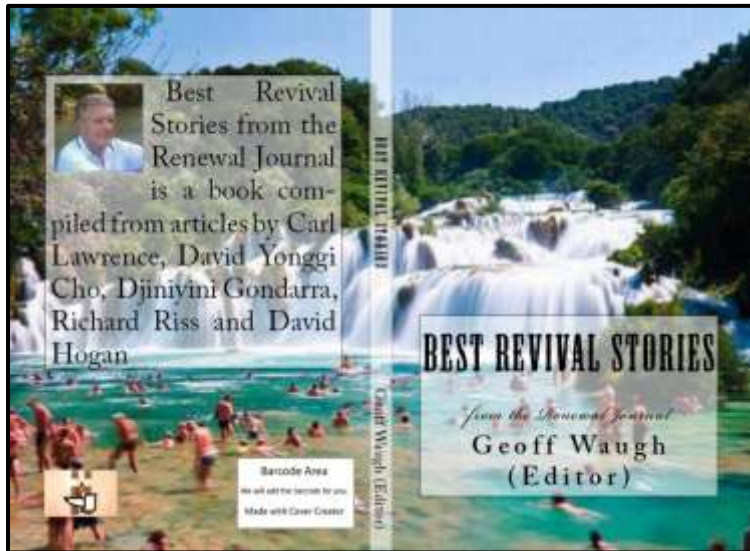


[The Christmas Message](#)

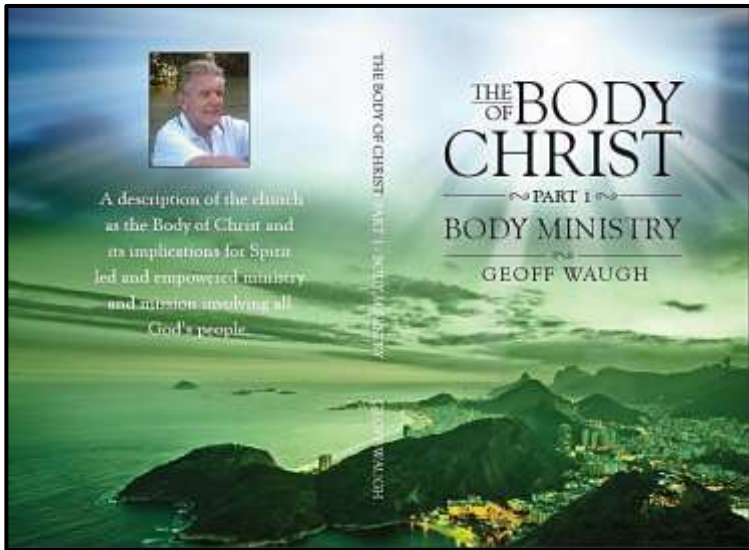
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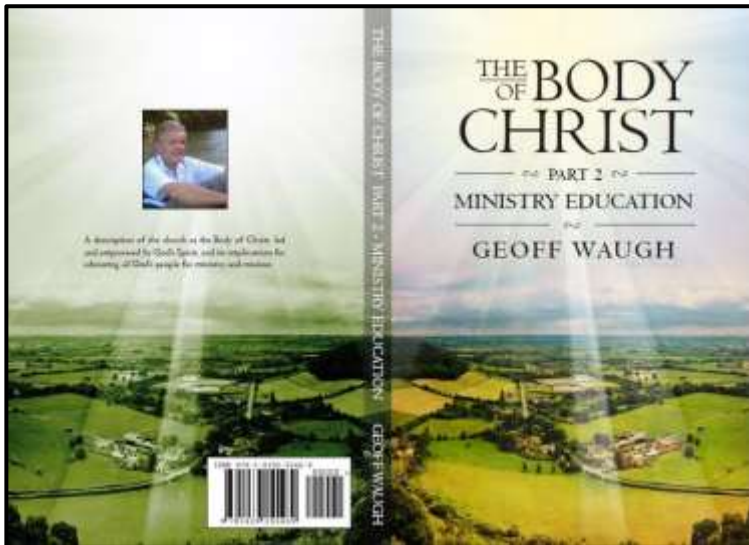
[Anointed for Revival](#)



[Best Revival Stories](#)



The Body of Christ, Part 1: Body Ministry

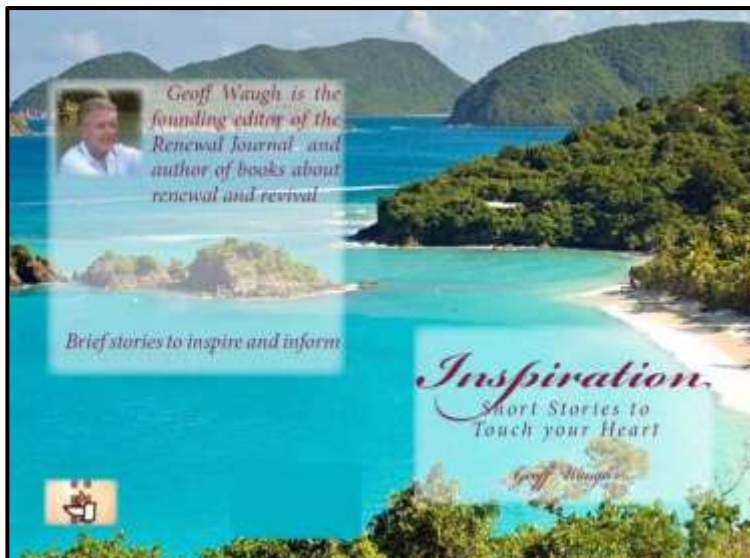


The Body of Christ, Part 2: Ministry Education

Anointed for Revival



Great Revival Stories



Inspiration

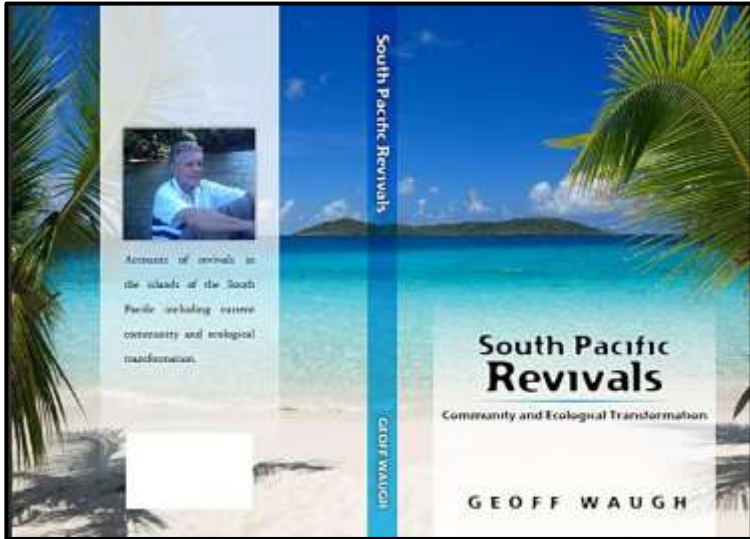


[Renewal: I make all things new](#)



[Revival: I will pour out my Spirit](#)

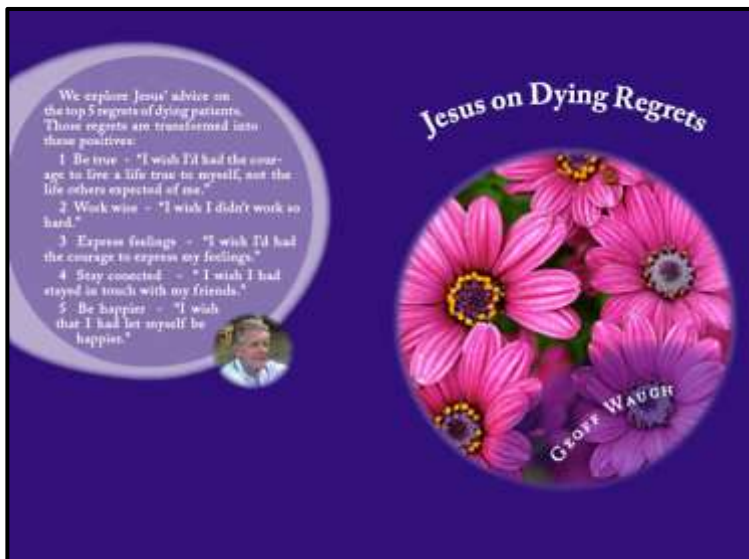
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[*South Pacific Revivals*](#)



[*Transforming Revivals*](#)



Jesus on Dying Regrets



Looking to Jesus: Journey into Renewal & Revival

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[Most Paperbacks in both](#)

[Basic Edition and](#)

[Gift Edition \(colour\)](#)

Renewal and Revival Books - details

Selection of most popular books



Inspiration

Brief stories to inspire and inform, 85 pages (2011)

- 1 **Saying Grace**
- 2 **The Surgeon**
- 3 **Cost of a Miracle**

- 4 The Son**
- 5 What would you do?**
- 6 You are my Sunshine**
- 7 Special Olympics**
- 8 Everything we do is Important.**
- 9 Friends**
- 10 Coming Home**
- 11 Red Marbles.**
- 12 Surprise Hidden in Plain Sight**
- 13 Choices.**
- 14 Prayer PUSH**
- 15 Cracked-pots**
- 16 A Girls' Prayer**
- 17 A Boy's Insights**
- 18 Shirley and Marcy**
- 19 One Liners**
- 20 I Choose**
- 21 The Gold and Ivory Tablecloth**
- 22 Behold the Man**
- 23 Family Worship**
- 24 Eternity**



[*The Christmas Message*](#)

[*Queen Elizabeth II describes the Significance of Christmas*](#)

Introduction

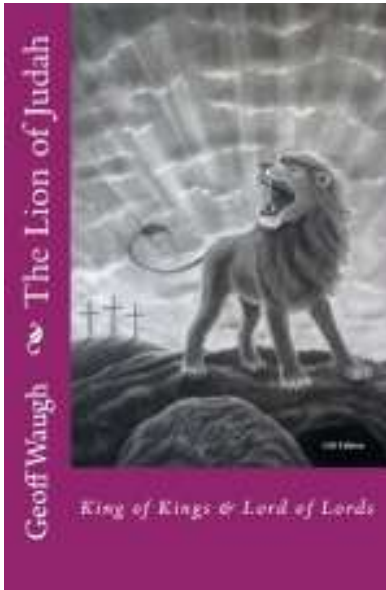
The Christmas Message: Annual Broadcasts from 1952

Christmas Carols and Songs

Resources

About the Editor

Appendix



The Lion of Judah Series

King of Kings and Lord of Lords

The Titles of Jesus

The Reign of Jesus

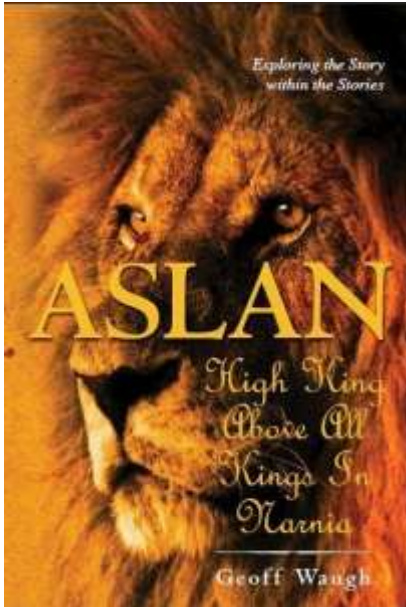
The Life of Jesus

The Death of Jesus

The Resurrection of Jesus

The Spirit of Jesus

***The Lion of Judah* – all in one volume**



Discovering Aslan:

High King above all Kings in Narnia

Exploring the Story within the Stories by C S Lewis

Introduction

1. The Lion, the Witch and the Wardrobe

Aslan is on the move

2. Prince Caspian

Each year that you grow you will find me bigger

3. The Voyage of the 'Dawn Treader'

By knowing me here for a little, you may know me better there

4. The Silver Chair

Aslan's instructions always work: there are no exceptions

5. The Horse and His Boy

Anointed for Revival

High King above all kings in Narnia

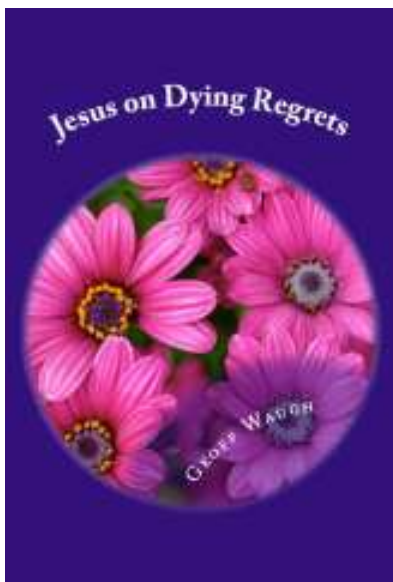
6. [The Magician's Nephew](#)

I give you yourselves ... and I give you myself

7. [The Last Battle](#)

Further up and further in

Conclusion



Jesus on Dying Regrets

Advice about the top 5 regrets of the dying (2015)

Introduction

1 Be true

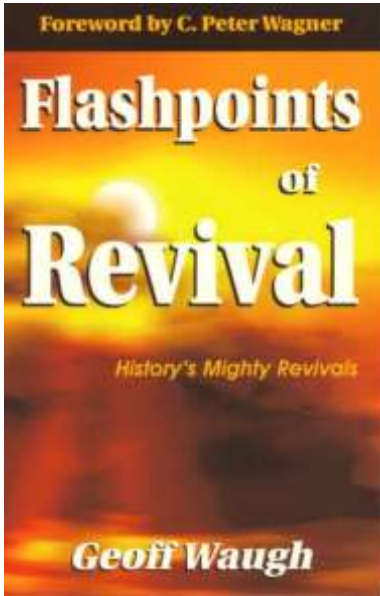
2 Work wise

3 Express feelings

4 Stay connected

5 Be happier

Conclusion



Flashpoints of Revival:

History's Mighty Revivals

2nd edition, enlarged, 213 pages (2009).

Foreword: by C Peter Wagner

Preface and Introduction

1. Eighteenth Century

1727 – Herrnhut, Germany (Zinzendorf)

1735 – New England, America (Edwards)

1739 – London, England (Whitefield, Wesley)

1745 – Crossweeksung, America (Brainerd)

1781 – Cornwall, England

2. Nineteenth Century

- 1800 – America (McGready)
- 1801 – Cane Ridge, America (Stone)
- 1821 – Adams, America (Finney)
- 1858 – New York, America (Lanphier)
- 1859 – Ulster, Ireland (McQuilkin)
- 1859 – Natal, South Africa (Zulus)
- 1871 – New York, America (Moody)

3. Early Twentieth Century

- 1904 – Loughor, Wales (Roberts)
- 1905 – Mukti, India (Ramabai)
- 1906 – Los Angeles (Seymour)
- 1907 – Pyongyang, Korea
- 1909 – Valparaiso, Chile (Hoover)
- 1921 – Lowestoft, England (Brown)
- 1936 – Gahini, Rwanda (East African Revival)

4. Mid-twentieth Century

- 1947 – North America (Healing Evangelism)
- 1948 – Canada (Sharon Bible School)
- 1949 – Hebrides Islands, Scotland (Campbell)
- 1951 – City Bell, Argentina (Miller)
- 1962 – Santo, Vanuatu (Grant)
- 1965 – Soe, Timor (Tari)
- 1970 – Wilmore, Kentucky (Asbury College)
- 1970 – Solomon Islands (Thompson)
- 1971 – Saskatoon, Canada (McCleod)
- 1973 – Phnom Penh, Cambodia (Burke)

5. Late Twentieth Century

- 1975 – Gaborone, Botswana (Bonnke)

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1979 – Elcho Island, Australia (Gondarra)

1979 – Anaheim, America (Wimber)

1979 – South Africa (Howard-Browne)

1988 – Papua New Guinea (van Bruggen)

1988 – Madruga, Cuba

1989 – Henan and Anhui, China

6. Final Decade, Twentieth Century

1992 – Argentina (Freidson)

1993 – Brisbane, Australia (Miers)

1994 – Toronto, Canada (Arnott, Clark)

1994 – Brompton, London (Mumford)

1994 – Sunderland, England (Gott)

1995 – Melbourne, Florida (Clark)

1995 – Modesto, California (Berteau)

1995 – Brownwood, Texas (College Revivals)

1995 – Pensacola, Florida (Hill)

1995 – Mexico (Hogan)

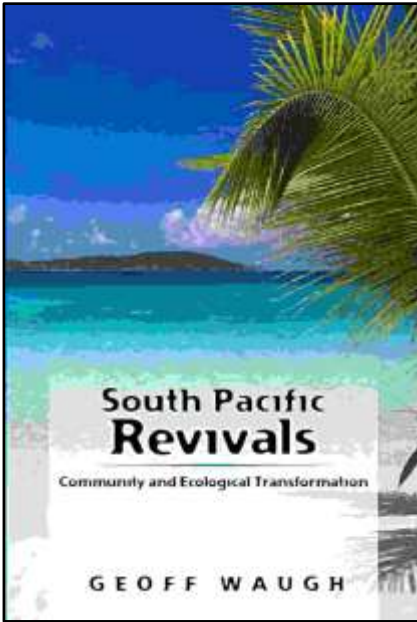
1996 – Houston, Texas (Heard)

Conclusion

Addendum: Revival in the 21st Century

Revival in the South Pacific: Vanuatu, Solomon Islands

Transforming Revival: Fiji, Papua New Guinea, Vanuatu



[South Pacific Revivals](#)

A brief survey of historical and current revivals in the South Pacific islands, 182 pages, with over 30 photographs (2nd edition 2010).

Preface: Brief History of South Pacific Revivals by Robert Evans

Introduction: Timor, Australian Aborigines

1 Solomon Islands

2 Papua New Guinea, Bougainville

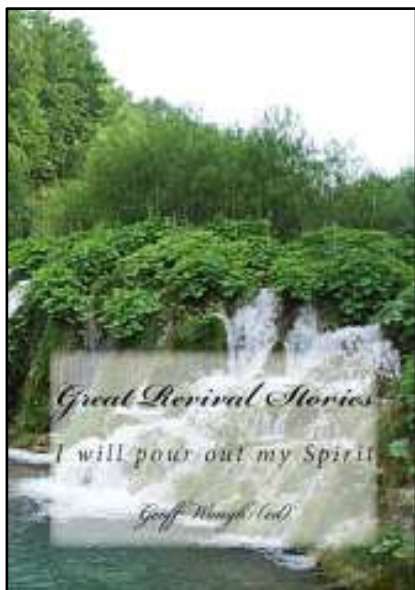
3 Vanuatu

4 Fiji

Conclusion

Appendix 1: Revival Examples

Appendix 2: Books



[Great Revival Stories](#)

Compiled and expanded from two books in one volume:

[Best Revival Stories](#) and [Transforming Revivals](#)

Introduction

[Part 1: Best Revival Stories](#)

Stirring Renewal Journal articles on revival

Preface: Best Revival Stories

- 1 **Power from on High**, by John Greenfield
- 2 **The Spirit told us what to do**, by Carl Lawrence
- 3 **Pentecost in Arnhem Land**, by Djiniyini Gondarra
- 4 **Speaking God's Word**, by David Yonggi Cho
- 5 **Worldwide Awakening**, by Richard Riss
- 6 **The River of God**, by David Hogan

Part 2: Transforming Revivals

Community and ecological transformation, adapted from South Pacific Revivals and Flashpoints of Revival (30 photographs)

Preface: Transforming Revivals

7 Solomon Islands

8 Papua New Guinea

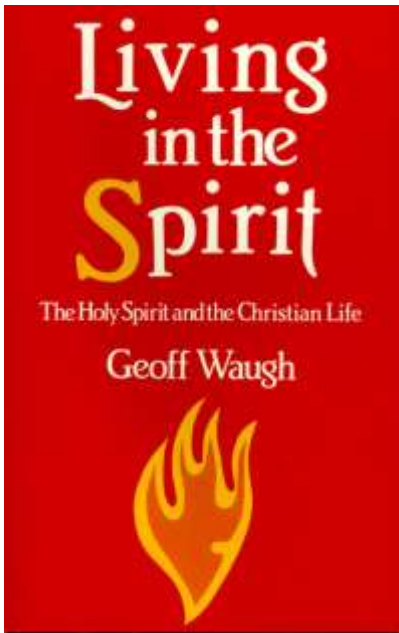
9 Vanuatu

10 Fiji

11 Snapshots of Glory, by George Otis Jr

12 The Transformation of Algodoa de Jandaira

Conclusion



Living in the Spirit

Personal and group studies, 2nd ed., revised and enlarged, 126 pages (2009).

1. Father, Son and Holy Spirit

God is One

The Father's heart shows God's love

Jesus reveals God's love

The Spirit imparts God's love

2. Born of the Spirit

The Spirit creates

The Spirit re-creates

God acts

We respond

3. Filled with the Spirit

The Spirit in God's people

The Spirit in Jesus

The Spirit in the early church

The Spirit in us

4. Fruit of the Spirit

The fruit of the Spirit in us personally

The fruit of the Spirit in us together

Growth in the Spirit personally

Growth in the Spirit together

5. Gifts of the Spirit

Power for mission

Gifts for mission

Unity for mission

Love for mission

6. Ministry in the Spirit

Body ministry

Mutual ministry

Wholeness ministry

Freedom ministry

7. Led by the Spirit

The Spirit leads us

The Spirit leads gently

The Spirit leads personally

The Spirit leads corporately

8. The Spirit of the Lord

The Spirit of the Lord in Israel

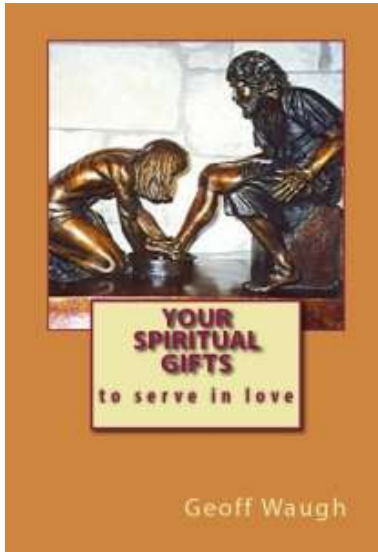
The Spirit of the Lord in Jesus

The kingdom of God

The king: Jesus Christ is Lord

Appendix 1: Voices from history

Appendix 2: Spiritual gifts questionnaire



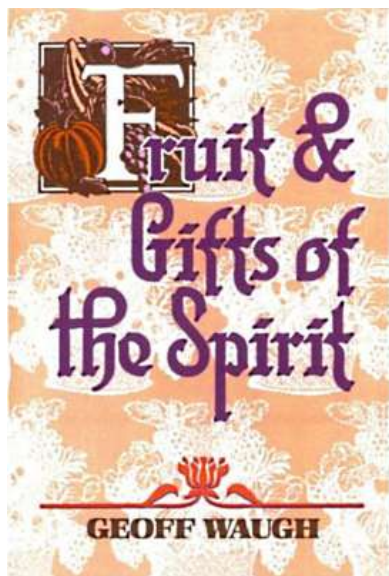
Your Spiritual Gifts:

to serve in love

Personal and group studies, 47 pages. (2011)

Introduction

- 1 Your spiritual gifts
- 2 The manifold grace of God
- 3 Motivational Gifts from God our Father
- 4 Ministry Gifts from Christ Jesus
- 5 Manifestation Gifts from the Holy Spirit
- 6 Make love your aim
- 7 Spiritual gifts questionnaire



[Fruit and Gifts of the Spirit](#)

Personal and group studies, 63 pages. (1992, 2010)

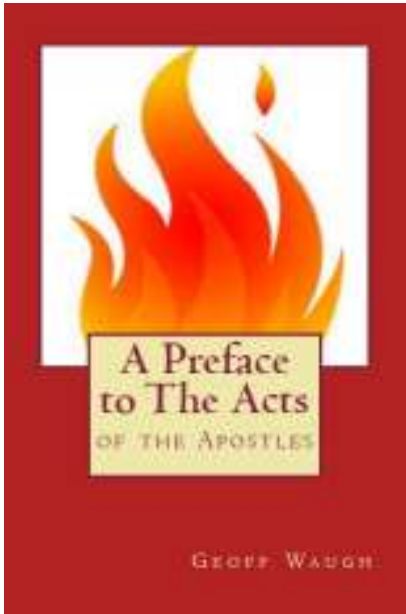
Part I: Fruit of the Spirit

1. The Spirit of Jesus
2. Fruit of the Spirit
3. Fruit of the vine
4. Fruit and growth
5. Fruit and gifts
6. The way of love

Part II: Gifts of the Spirit

1. God gives – we receive
2. Gifts to serve in power
3. Gifts to motivate us
4. Gifts to minister in unity
5. Gifts to manifest the Spirit
6. Gifts to use in love

Appendix: Gifts checklist



[A Preface to The Acts of the Apostles](#)

Introduction - Luke's Preface

1 The Title of *The Acts*

2 The Aim of *The Acts*

3 The Author of *The Acts*

4 The Date of *The Acts*

5 The Sources of *The Acts*

The historical sections

The biographical sections

6 The Setting of *The Acts*

The Greeks

The Romans

The Jews

7 The Contents of *The Acts*

Historical and Biographical

Preparation for the witness (1:1-26)

The witness in Jerusalem (2:1 – 8:3)

The witness in Judea and Samaria (8:4 – 12:25)

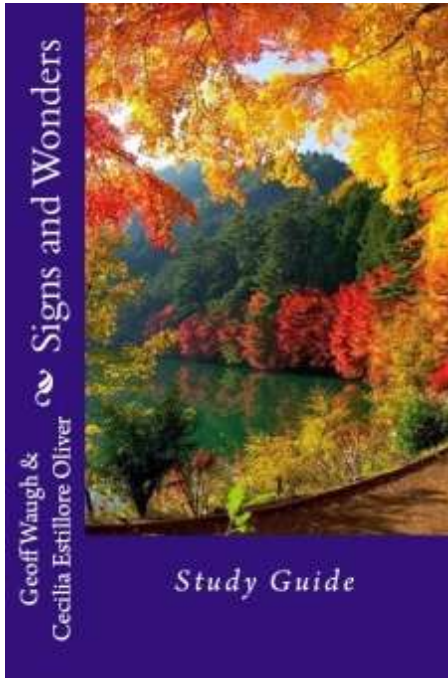
The witness to Jews and Gentiles (13:1 – 28:31)

A Comparison and General Summary

An accurate history

Conclusion

Appendix - Translations of Acts 1:1-9



Signs and Wonders:
Study Guide

Studies on the miraculous (2015)

Biblical Foundations

Old Testament

Jesus' Ministry

The Epistles

The Cross

Theological Foundations

The Supernatural

Worldview

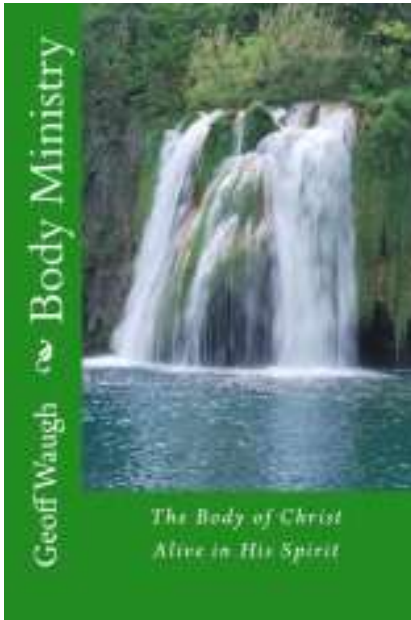
The Kingdom of God

Spiritual Gifts

Ministry Foundations

Church History

Case Studies
Practices & Pitfalls
Integrated Ministry



Body Ministry:

The Body of Christ Alive in His Spirit

Foreword: James Haire

Prologue: Change Changed

Part 1: Body Ministry

Preface to Part 1, Body Ministry: Colin Warren

Section I. Body Ministry: from few to many

Chapter 1. Kingdom Authority

Chapter 2. Obedient Mission

Chapter 3. Mutual Ministry

Chapter 4. Spiritual Gifts

Chapter 5. Body Evangelism

Section II. Body Organization from some to all

Chapter 6. Divine Headship

Chapter 7. Body Membership

Chapter 8. Servant Leadership

Chapter 9. Body Life

Chapter 10. Expanding Networks

Part 2: Ministry Education

Preface to Part 2, Ministry Education: Lewis Born

Chapter 11. Open Education

Chapter 12. Unlimited Education

Chapter 13. Continuing Education

Chapter 14. Adult Education

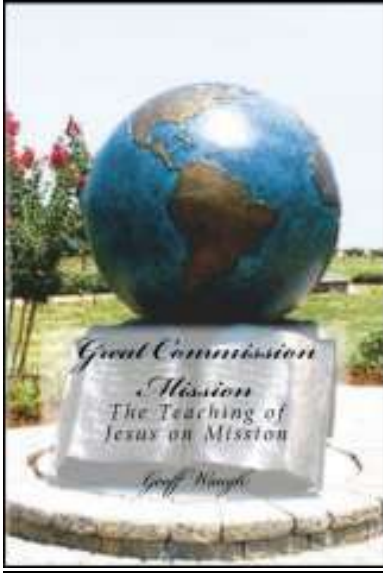
Chapter 15. Mutual Education

Chapter 16. Theological Education

Chapter 17. Contextual Education

Chapter 18. Ministry Education

Epilogue: The Unchanging Christ



Great Commission Mission

Comprising two books

1. Teaching them to Obey in Love

1. Love God

Faith in God – God our Father

Follow Me – Jesus our Lord

Filled with the Spirit – God’s Spirit our Helper

2. Love Others

Love one another

Serve one another

Encourage one another

2. Jesus the Model for Supernatural Mission

1. Jesus’ Mission and Ministry

2. *The Disciples’ Mission and Ministry*

3. Peter and Paul on Mission

4. My Mission Adventures

5. [How to Minister like Jesus, by Bart Doornweerd](#)
6. [Power Evangelism in Short Term Missions, by Randy Clark](#)
7. [China Miracle: The Spirit told us what to do, by Carl Lawrence](#)



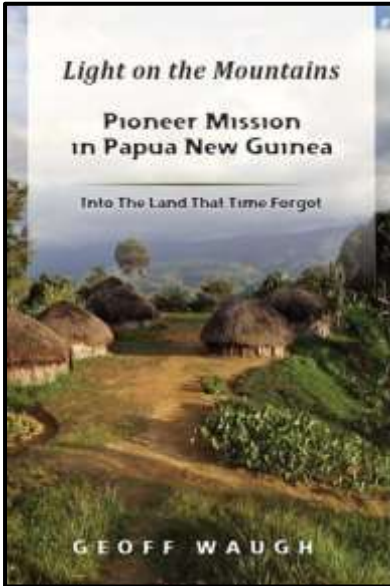
Looking to Jesus:

Journey into Renewal and Revival

Autobiography exploring renewal and revival,

Introduction – Waugh stories

- 1. Beginnings – state of origin**
 - 2. Schools – green board jungle**
 - 3. Ministry – to lead is to serve**
 - 4. Mission – trails and trials**
 - 5. Family – Waughs and rumours of Waughs**
 - 6. Search and Research – begin with A B C**
 - 7. Renewal – begin with doh rey me**
 - 8. Revival – begin with 1 2 3**
- Conclusion – begin with you and me**



Light on the Mountains:
Pioneer Mission in Papua New Guinea

Pioneering mission among Enga tribes in the highlands of Papua New Guinea. 200 pages, with over 60 photographs (2009).

Introduction

Part 1: Pioneer Mission History

- 1. Beginnings of the Baptist New Guinea Mission**
- 2. The Church is born:** the first baptisms
- 3. The Church grows:** community transformation

Part 2: Pioneer Mission Teaching

- 4. Trails and trials:** mission life in the highlands

Conclusion: Enga revival, Min revival

Renewal Journals

www.renewaljournal.com

1: Revival

2: Church Growth

3: Community

4: Healing

5: Signs and Wonders

6: Worship

7: Blessing

8: Awakening

9: Mission

10: Evangelism

11: Discipleship

12: Harvest

13: Ministry

14: Anointing

15: Wineskins

16: Vision

17: Unity

Anointed for Revival

18: Servant Leadership

19: Church

20: Life

Bound Volumes

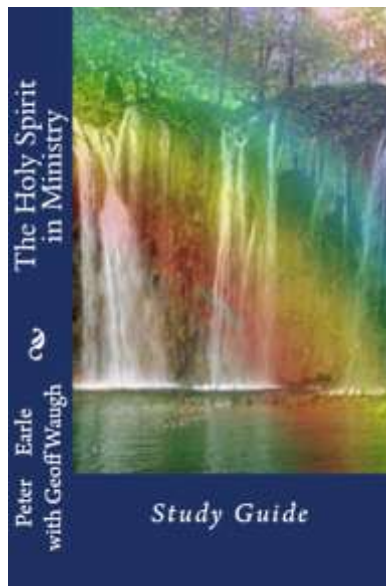
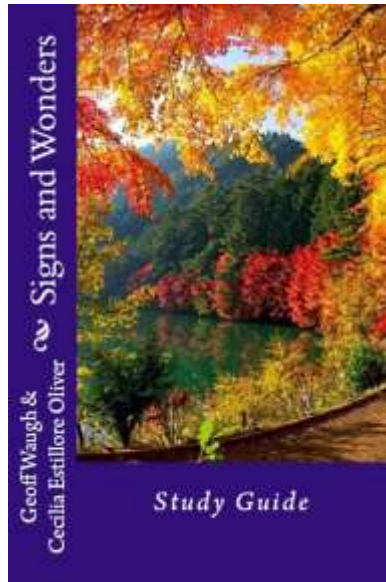
Vol. 1 (1-5) Revival, Church Growth, Community, Signs & Wonders

Vol. 2 (6-10) Worship, Blessing, Awakening, Mission, Evangelism

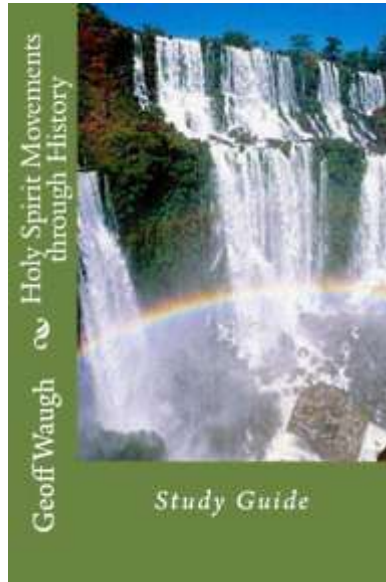
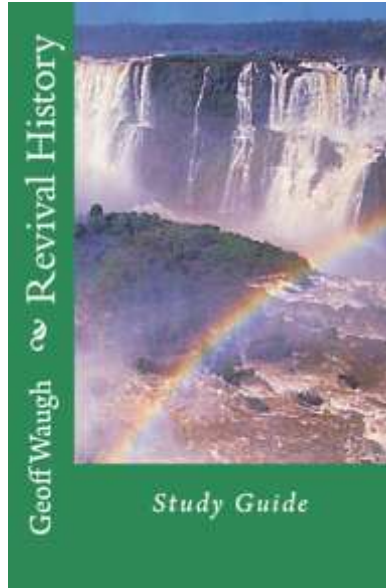
Vol. 3 (11-15) Discipleship, Harvest, Ministry, Anointing, Wineskins

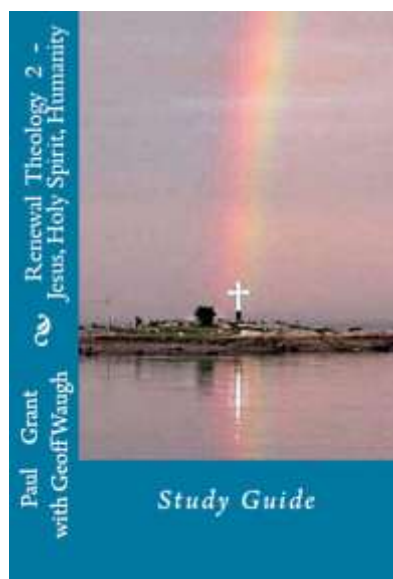
Vol. 4 (16-20) Vision, Unity, Servant Leadership, Church, Life

Study Guides

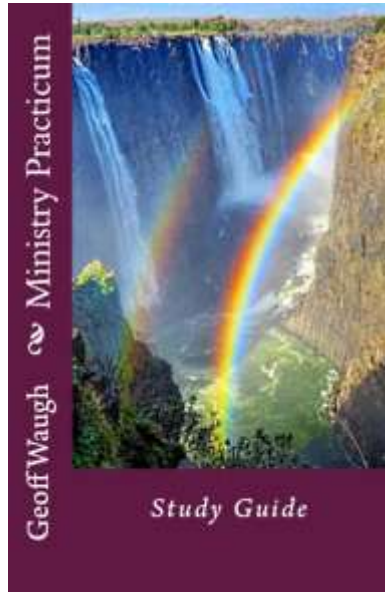


Anointed for Revival



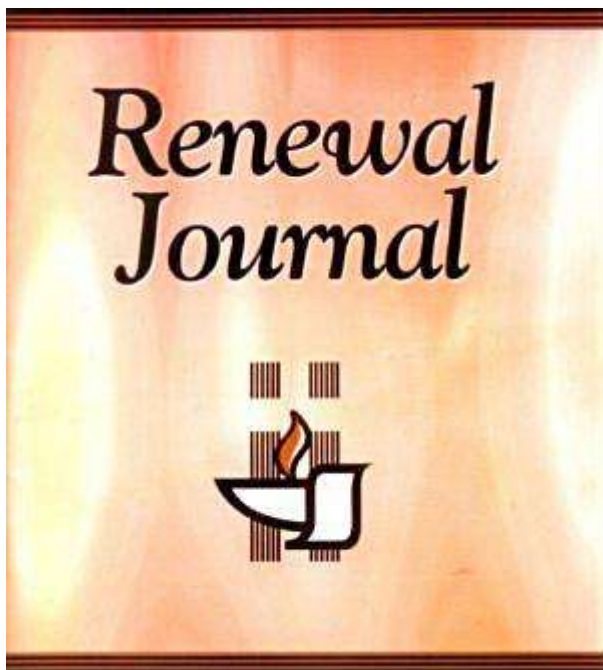


Anointed for Revival



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