

Renewal Journal

10

Evangelism

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1st edition 1997

2nd edition 2011

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Articles of everlasting value

ISBN-13: 978-1463747916

ISBN-10: 1463747918

Printed by CreateSpace, Charleston, SC, USA, 2011

Renewal Journal Publications
www.renewaljournal.com
Citipointe Ministry College
School of Ministries
Christian Heritage College
PO Box 2111, Mansfield, Brisbane, Qld, 4122
Australia



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Cover Photo

Evangelism drama in Kibera, Nairobi, Kenya – the largest slum in Africa, with over a million people in the Kibera slum.

Renewal Journal Logo

Ancient lamp and parchment scroll; also basin and towel – anointed ministry, in the context of the cross and the Light of the World.

Editorial

You will be my witnesses

'Evangelism' can be an unpopular word. It may make us feel guilty because we don't seem to do it very well - whatever it is! That's changing. As in the early church, more and more people are gossiping the gospel, praying for their friends and seeing God change people.

'Evangelism' is not actually a biblical term, although 'evangelist' is mentioned three times: Acts 21:8 - Philip the evangelist; Ephesians 4:11 - some are evangelists; 2 Timothy 4:5 - do the work of an evangelist. Then again, 'altar call', 'making a decision', and 'inviting Jesus into your heart' are not biblical terms either, useful as they may be.

Jesus called people to follow him; to deny self; to repent and believe. His followers were, and are his witnesses (Acts 1:8). We proclaim, announce, tell, preach, gossip, share, demonstrate, and live the good news. I've never forgotten the challenge a speaker to a youth rally flung out when he talked about evangelism. He said, 'Shut up, until you can't.' Maybe that was not polite, but it packed a punch. We often lay burdens on people and try to convince them of our beliefs. What about praying to the Lord so much that a fire burns in us and we just can't keep quiet any more?

Better still, we too can do evangelism Jesus' way, Peter's way, Paul's way, and as countless millions do now in the world - discovering the transforming power of the Spirit of God so that you just want to talk about it, pray about it, and see God touch people with his grace and power.

Contributors to this issue of the Renewal Journal take that approach to evangelism.

When John Wimber died in November 1997, he left a great legacy. He inspired hundreds of thousands to take the Bible seriously and 'do the

stuff' including power evangelism. The *Renewal Journal* has often carried articles by John Wimber and others he influenced. The first article in this issue of the Journal is a summary of his early statements on power evangelism from his famous course MC510 at Fuller Theological Seminary. John White attended that course in 1984 (as did this editor) and tells in an interview with Julia Loren how it impacted his life and ministry. Randy Clark gives global examples of power evangelism in short term missions.

Richard Heard, senior pastor at the Christian Tabernacle in Houston reports on a strong impact of the Spirit of God in their church, and Sharon Wisemann summarizes the significance of Evangelist Steve Hill's ministry at Pensacola which touched hundreds of churches and thousands of people around the world.

Evangelist Louis Bush directs attention to evangelism in the nations of the 10/40 Window, and Rowland Croucher suggests ways to use opportunities the Internet provides for evangelism to the world.

Charles Taylor identifies the essentials of the gospel message. Daryl Brenton summarizes the significance of 20 Pentecostal and Charismatic pioneers who have been powerful evangelists and leaders, and Richard Riss provides a comprehensive summary of the characteristics of revival.

Jesus described his kind of evangelism in his last promise on earth: "You will receive power when the Holy Spirit comes on you and you will be my witnesses ... to the ends of the earth" (Acts 1:8).

Largest slum in Africa

The cover photo for this book shows one small example of evangelism in Kibera, a slum of over one million people in Nairobi, Kenya, the largest slum in Africa. Tony Alaka (youth evangelist) and Nico Ioane (pastor, with load) tell the good news in Kibera where Francis and Linda commenced two churches (see <http://bit.ly/qzsc6l>).

I met Francis Nyameche, a youth evangelist from Kenya who had led about 6,000 to Christ, when he arrived to study for his Bachelor of Ministry degree in Brisbane, graduating in 2000. Since then I've visited him in Kenya a few times.

His father, Samson Nyameche, founded the Believers Fellowship Church in Kisumu, Kenya, with 2000 attending, and established over 30 churches. He runs an orphanage for 50 children on his family farm.

Frank had a vision of Jesus when he was five, and was powerfully filled with the Spirit as a teenager. He became the youth pastor in his father's church and spoke at local markets where thousands were saved and filled with the Spirit. Frank evangelised in many places in Africa.

Supported by his wife Linda, Frank began Nairobi Believers Mission church in the slums of Kibera where a million people live, jammed together in small mud brick homes with rusty iron roofs. I've had the privilege of teaching leaders and speaking at meetings there. In spite of poverty and political unrest, their churches continue to grow steadily.

Before the Kibera slum church moved into their corrugated iron shed they met in a community hall. I taught leaders there, and spoke at their Sunday service with about 30 people. We gave them real bread in communion, not just symbolic cubes. The Spirit led me to give the full loaf of bread we had.

"Can I take some home to my family?" asked one young man. That's a hard question to answer in front of 30 hungry people.

"You can take some of your own communion bread home if you want to," I answered.

Then everyone took a large handful of communion bread, and most put some of it into their pockets to take home later. We shared real glasses of grape juice in plastic glasses, thanking the Lord for his body and blood given for us.

After my return to Australia I heard that the bread apparently multiplied, as those who took some home had enough for their families to eat, even two weeks later.

My glimpses of revival in Kenya with Francis in the slums, with his parents in the orphanage and teaching pastors and leaders from over 30 of their churches, reminded me that God uses the weak things of

this world to confound the mighty. People with limited or no resources still see the Kingdom of God come powerfully among them.

Sometimes that powerful evangelism is global in scope, as with Reinhard Bonnke's crusades in Africa and internationally. His ministry, Christ For All Nations, reaches millions. Evangelism on a small and a large scale now explodes in all the earth.



Kibera slum, Nairobi, Kenya



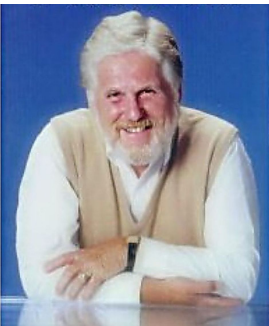
CfaN, 400,000 in Ogbomoso, Nigeria



CfaN, 630,000 in Mubi, Migeria

1 Power Evangelism

John Wimber



Pastor John Wimber, founder and International Director of the Association of Vineyard Churches, was an international conference speaker, inspiring worship song-writer, best-selling author and spiritual leader to the Vineyard congregations. He was also known as a pivotal voice in the arenas of spiritual formation and renewal.

John Wimber expressed and demonstrated for hundreds of thousands of us a strong, biblical grasp of evangelism in the power of the Spirit as an essential and integral part of the Kingdom of God, now breaking into the kingdoms of this world, but yet to be consummated at the coming of the King.

These edited comments are selected from John Wimber's pioneering class notes of 1983-84 in the popular and controversial course 'MC510' at Fuller Theological Seminary on signs and wonders and church growth. That course provided material which John Wimber and Kevin Springer then adapted for their best-selling books, *Power Evangelism* and *Power Healing*.

***Evangelism is the proclamation of the Kingdom of God
in the fulness of its blessings and promise***

Evangelism is the proclamation of the Kingdom of God in the fulness of its blessings and promise, which has also been called 'salvation'.

Jesus did more than preach the Kingdom. He demonstrated its reality with 'signs of the Kingdom', public evidence that the Kingdom he was talking about had come. We believe that signs should validate our evangelism, too.

Since 'the reason the Son of God appeared was to destroy the devil's work' (1 John 3:8), he inevitably came into collision with the prince of darkness. The signs of the Kingdom were evidences that the devil was retreating before the advance of the King. As Jesus put it, once the strong man has been overpowered by the Stronger One, his possessions can be taken from him (Matthew 12:29; Luke 11:22).

Signs of the Kingdom

The signs of the Kingdom reflect this. We list them in approximately the order in which they appeared, although this is not necessarily in order of importance.

1. The first sign of the Kingdom was, and still is, ***Jesus himself*** in the midst of his people (Luke 17:21; Matthew 18:20), whose presence brings joy, peace, and a sense of celebration (John 5:11; 16:33; Mark 2:18-20).
2. The second is the ***preaching of the gospel***. There was no gospel of the Kingdom to proclaim until Christ arrived. Now, however, that he has come, the Good News of the Kingdom must be preached to all, especially to the poor (Luke 4:18-19; 7:22). The preaching of the Kingdom points people to the Kingdom itself.
3. The third sign of the Kingdom is ***exorcism***. Evil powers are expelled.

We refuse to demythologize the teachings of Jesus and his apostles about demons. Although the 'principalities and powers' may have a reference to demonic ideologies and structures, we believe that they certainly are evil, personal intelligences under the command of the devil. Demon possession, and influence, is a real and terrible condition. Deliverance is possible only in a power encounter in which the name of Jesus is invoked and prevails.

4. The fourth sign of the Kingdom was the **healing and the nature miracles** - making the blind see, the deaf hear, the lame walk, the sick whole, raising the dead (Luke 7:22), stilling the storm, and multiplying the loaves and fishes. We all agree that these were not only signs pointing to the reality of the Kingdom's arrival, but also anticipations of the final Kingdom from which all disease, hunger, disorder, and death will be banished forever. We also agree that God is still free and powerful and performs miracles today, especially in frontier situations where the Kingdom is advancing into enemy-held territory. Some of us think we should expect miracles as commonly as in the ministry of Jesus and his apostles (e.g. John 14:12), while others draw attention to the texts which describe these miracles as authenticating their unique ministry (e.g. Hebrews 2:3-4; 2 Corinthians 12:12).

5. A fifth sign of the Kingdom is the miracle of **conversion and the new birth**. Whenever people 'turn to God from idols, to serve the living and true God' (1 Thessalonians 1:9,10), a power encounter has taken place in which the spell of idols, whether traditional modern, and of the spirits has been broken. God's power for salvation is displayed in the gospel (Romans 1:16), and converts who have been rescued from darkness to light and from the power of Satan to God (Acts 26:18) are said to have 'tasted ... the powers of the age to come' (Hebrews 6:5).

6. A sixth sign of the Kingdom is **the people of the Kingdom** in whom is manifested that cluster of Christ-like qualities which Paul called 'the fruit of the Spirit'. For the gift of the Spirit is the supreme blessing of the Kingdom of God. Where he rules, love, joy, peace, and righteousness rule with him (Galatians 5:22-23; Romans 14:17). Moreover, love issues in good works. Thus, if the gospel is Good News of the Kingdom, good works are the signs of the Kingdom. Good news and good works, evangelism and social responsibility, once again are seen to be indissolubly united.

7. The seventh sign of the Kingdom, we suggest, is **suffering**. It was necessary for the King to suffer in order to enter into his glory. Indeed, he suffered for us, leaving us an example that we should follow in his steps (1 Peter 2:21). To suffer for the sake of righteousness or for our testimony to Jesus, and to bear such suffering courageously, is a clear sign to all beholders that we have received God's salvation or Kingdom (Philippians 1:28-29; cf. 2 Thessalonians 1:5).

Kingdom principles

Evangelism involves the proclamation and demonstration of God's reign, the Kingdom of God on the earth. The ministry of Jesus in signs and wonders was based on his relationship with the Holy Spirit who is creative, imaginative and inventive. Therefore, we should not try to reduce the ministry of Jesus to a group of simplistic techniques or formulas for the purpose of developing a healing ministry.

The Kingdom of God brings the reign of God into all of life, making all things whole. Healing demonstrates God's reign. The following points are some key principles for Jesus' healing work.

1. Jesus began healing *after* his baptism and anointing by the Holy Spirit (Luke 3:21, 22; 4:1-19).
2. Jesus delivered *all who came to him* from every kind of sickness (Matthew 8:16; 15:30-31; 17:14-21; Mark 7:31-37; John 11:43-44).
3. The Gospel writers frequently note that Jesus' healing works were motivated by compassion and pity for the sick (Matthew 9:36; 14:14; 20:34).
4. Jesus seemed to be more able to heal in the presence of faith in him and in his power to heal (Matthew 8:5-13; 9:2, 27-31; Mark 5:24-43; 9:14-29; Luke 4:23-28).
5. Jesus sometimes healed when he alone believed, but he was clearly limited by an unbelieving (negative faith) atmosphere (Mark 6:1-6; 8:22; Luke 4:23-28).
6. Jesus seems to have healed at all times, but as he flowed with the Spirit, he was apparently aware of times when the Spirit was especially

ready to move in power (e.g. 'power of the Lord present to heal' - Luke 5:17).

7. Jesus was *always willing* to heal those who came to him with faith (Matthew 8:1-4, 5-13; Mark 7:24-30).

8. Frequently the Lord would heal many people, one after another, in large meetings or gatherings (Matthew 3:23-25; 14:13-14; 15:30-31).

9. Jesus did not do miracles for those who only wanted to test him or to be entertained (e.g. the scribes and Pharisees, Matthew 12:38-42).

10. Resistance on any grounds to healing the needy grieved Jesus (Mark 3:1-6; Luke 13:10-17).

11. Our Lord used many patterns and methods in healing (Matthew 8:15-13; 14:34-36; Mark 7:31-37; 8:22-26; Luke 5:12-26; 6:6-10; 7:11-17; 8:42-48; John 9:1-41; 11:41-42).

12. Jesus most often healed in public, though sometimes he withdrew, especially in negative environments, to heal privately (Mark 5:35-43; 8:22-26; Luke 4:38-39).

13. Jesus often asked questions about the need for healing, indicating that

(a) while he sometimes received words of knowledge, other times he did not, and

(b) he wanted his focus exactly on target (Mark 5:1-13; 8:22-26; 9:14-29; 10:46-52).

14. Our Lord did not necessarily always equate sin and sickness (John 5:9-18; 9:1-3).

15. Sometimes Jesus had to pray *more than once* for the person in need to be healed (e.g. the blind man of Bethsaida - Mark 8:22-26) or had to continue to pray (e.g. Gerasene demoniac).

16. Jesus frequently delivered the demonized and healed them of related effects using various patterns (Matthew 12: 43-45; Mark 5:1-13; Luke 4:31-37, 40-41).

17. Very strong warnings were issued by Jesus against labelling healing in his name and by his Spirit as demonic in origin. Such words would blaspheme the Spirit and could move him to permanent wrath (Mark 3:19-30).

18. What Jesus saw the Father doing, he likewise did (John 5:19).

Kingdom authority

Through Jesus, the sinless Son of God, the authority or reign which was lost through our sin has been re-established for all who submit to God's grace and reign through faith in Jesus. These points outline the significance of Kingdom authority restored through Jesus.

1. Authority and power are often confused.
 - (a) Power (Greek *dunamis*) is might or ability, both inherent and spontaneous. It is often used for the word 'miracle' (i.e. a 'work of power' - Mark 6:5).
 - (b) Authority (Greek *exousia*) is the freedom and right to act (i.e. the right to exercise that power). *Exousia* can be delegated.
2. God has absolute authority; he is almighty (Luke 12:5; 1:51-52; Romans 13:1-6; Matthew 20:25-26).
3. Through creation God gave mankind relationship, identity, and position with himself. This gave us authority (Genesis 1:26-27; Cf. Psalm 8:3-4, 6-8).
4. Through deception and sin, mankind was deposed and lost authority, and Satan became the prince, ruler and god of this world (2 Corinthians 4:4; John 8:34, 44; Luke 4:6).
5. Jesus was sent, as a man (the second Adam) to re-establish God's authority over the earth by disarming all powers and saving mankind out from under their authority (Luke 4:14-18; John 17:2; cf. 3:35; Matthew 7:29; 8:9; 9:6,8; 28:18; cf. Philippians 2:6-11; Mark 1:22, 27; 4:39, 41; Luke 7:1-17; John 12:31; Hebrews 2:14; Ephesians 1:20-23).
6. Having deposed Satan, Jesus reinstated those who he has brought into relationship with God through faith in him, and thereby gives us authority:

- a. to proclaim the good news, 'Our God reigns!'
- b. to baptize and teach
- c. to drive out demons
- d. to heal the sick
- e. to speak in new tongues
- f. to rise the dead
- g. to disciple the nations
- h. to represent Jesus (saviour) to the world
(Matthew 10:8; 28:18-20; Mark 16:15-21; John 20:21; also 1 John 3:1;
cf. 2 Corinthians 5:21; Ephesians 2:4-6; Luke 10:19; Acts 1:8).

7. The authority to heal is exercised and released through certain premises. The neglect of the following premises results in a lack of authority:

- a. relationship with God
- b. faith in what God says and who Jesus is
- c. obedience to his Spirit
- d. submissive attitude
- e. having a servant's heart
- f. faithful stewardship
- g. speaking the word of the Kingdom.

Kingdom evangelism

The Church should announce and demonstrate the Kingdom of God. Kingdom evangelism involves power evangelism: that means evangelism that transcends the rational through the demonstration of God's power in signs and wonders and introduces the numinous of God. This involves a presentation of the good news of God's reign accompanied with the manifest presence of God. Power evangelism is spontaneous and is directed by the Holy Spirit. The result is often explosive church growth.

In an interview in *Christianity Today*, "Springtime for the Church in China," June 18, 1982, David Adney answers this question: "How do Christians witness and evangelise [in China]?"

The most basic form of evangelism is through personal friendships in which the gospel is shared with relatives and neighbours. The testimony of answered prayer, especially in healing the sick, has led many to faith in Christ. In one of the large labour camps, a demented

woman, whom no doctor or psychiatrist had been able to help, was placed in the same room with a Christian sister. As a result of the Christian's loving care and prayer the woman was completely healed. The whole camp realized that a living God had acted.

In one area where there were 4,000 Christians before the revolution, the number has now increased to 90,000 with a thousand meetings places. Christians in that region give three reasons for the rapid increase:

the faithful witness of Christians in the midst of suffering,
the power of God seen in healing the sick, and
the influence of Christian radio broadcasts from outside.

Power evangelism is that gospel presentation which is both rational and transcends the rational; it comes with the demonstration of the power of God, with signs and wonders and introduces the numinous of God.

© John Wimber. Used with permission.

2 Supernatural Ministry

Interview with John White



Julia C. Loren, a psychotherapist and writer, interviewed Dr John White, psychiatrist and widely read evangelical author, about a theology of the supernatural.

Q. How did you begin shifting towards a theology which included signs and wonders?

A. An obvious case of a shift in theology was when I met John Wimber. When I arrived at his course at Fuller Seminary (MC510: Signs and Wonders) I realized here was the Christ I was looking for all my life, the Christ who heals, the Christ who does this and it is all happening in front of my nose. The search had been going on for much longer and I'd been having visions for much longer without knowing that I was a charismatic. I suppose I was one then but I hadn't entered into the fullness of being able to do these things.

Yet God had been preparing for that so-called sudden shift for many years, both by my seeing the supernatural in operation among

primitive tribal people and by my encounter with a Pentecostal guy while a medical student. And I thought there must be something in it. But I didn't know what. I thought especially that I needed to be baptized by the Holy Ghost but the Holy Ghost wasn't cooperating.

Q. Were you seeking such an experience?

A. I don't think I was. Or it never occurred to me to seek it. I had read a writer's work while in the New Tribes boot camp. He described the Holy Spirit's activity in the 19th century. He talked about it, described his own experience and I thought, "Oh dear, I'd love that." But it wasn't clear enough to me to seek it actively.

Toward the end of my time pastoring the Winnipeg church, Ken Blue was at Fuller Seminary finishing his Ph.D., and he called me about this remarkable man John Wimber. I thought that was interesting and I'd like to sit in on his lectures. So Lorrie and I went down to Fuller. Fuller graciously gave us an apartment.

It was the sense of the presence of Jesus during John Wimber's lectures; I thought, "Oh I've come home. This is what I want. This is what I've been looking for all my life." And Lorrie was the same. The moment I got in I thought, "Christ is here." It was remarkable. My hunger for Jesus has never stopped. And I felt that the anti-Charismatics particularly also robbed me of Jesus.

Q. This is the first time you ever really encountered the manifest presence of the Holy Spirit?

A. Yes. What happened in the third lecture he gave - he would have a lecture then a workshop - he finished his lecture and asked people who had sicknesses of some kind to come forward. There were about ten of them. The first guy was a football player who was studying theology at Fuller. He came because his leg had, until that week, been in a cast and the cast had been removed after a month. It was his Achilles' tendon that had been torn. So John propped him against the wall and asked him to demonstrate how much movement he had in both his feet. It was very limited in range as it would be after a tendon had been sown up.

Then John prayed for him and he started shaking. He finally went onto

the floor. And I was worried because one leg was kicking wildly and I thought that was his injured leg. So I said to three guys, "Look stop him. Get hold of that leg and stop him from doing this." When they got hold of the leg they were all shaking too. I was mad at them and said, "Stop it! Do what you're supposed to do and hold that leg." I was concerned about his leg but I was mistaken. It was the other leg that was injured and when he got up he had a full range of movement. I got used to seeing things like that.

I asked John, "How do we get into this stuff? Do we get zapped by the Holy Ghost or what?"

John's reply was, "No, you just stick your neck out and start doing it." He says in retrospect that he saw great faith in me. See a real Christian has the Holy Spirit and has potentially all the gifts of the Spirit. That was suddenly revealed to me. I thought, "Well, I don't like his answer but I'll start." So we started praying for people's headaches and sometimes it worked and sometimes it didn't.

Q. Had it occurred to you to pray for people to be healed before?

A. No.

Q. Despite Lorrie being healed just before you were married?

A. That's right. And despite the fact that it was my prayers that apparently did it. I know that I was before long doing major stuff. I was so excited about it after completing MC510 I went around the world talking about this. I prayed for a little two year old girl in Malaysia. The parents brought her - they were Haaka speaking Chinese. She had been running around the room. She had kept her parents awake for 36 hours and when they brought her to us, struggling, she was covered with her execma - and as Lorrie and I prayed we saw the wet area shrinking. This was very exciting to watch the shrinking take place as we prayed. I thought, "Gosh what power I've got." And then the suggestion came to me, "Oh but maybe it's Lorrie's prayers that are doing it." And I was filled with wild jealousy. I suddenly saw how dangerous it is to have power. After that I was very careful. I saw that my own heart was corruptible.

Q. You were quick to see that and to write about it. You mention in *The*

Pathway to Holiness the error of considering manifestations as evidence of superior spiritual power. Is that also a criticism of the Vineyard movement?

A. It is more a criticism of people who have been affected by miraculous power whether Pentecostal, or so-called “Second Wave” or Vineyard. I think the Lord saw to it that I recognized it right away and I’ve seen it ever since. I’ve seen what it does to people to have that kind of power.

To me Christ is central to everything. Signs and wonders isn’t everything. They probably will be helpful because God loves people and loves to heal their diseases but it’s no credit to us that we can do it. We should all be able to do it.

Q. After reading about Jack Deere’s theological shift I have a sense that you’d agree with him that the evangelical, intellectual mindset fights against the Spirit but that we need both Word and Spirit.

A. Yes it does. I feel that intellectuals among the evangelicals are not what the Puritans were. I make a distinction between J.I. Packer and many other Bible scholars and theologians. Packer was part of Lloyd-Jones studying of the Puritan movement. Lloyd-Jones had an experience of the Holy Spirit, an experience of being picked up in the arms of the Father so to speak. He studied the Puritans and the Puritans knew about the Holy Spirit. That is why John Owen, who was a Puritan and I think the vice-chancellor of Oxford University at one point, was able to write about the difference between those who have the Spirit and those who didn’t.

Q. You have emphasized the healing gifts of the Spirit in recent years. Do you believe that people can operate in the gifts of the Holy Spirit without having an experience such as a “Baptism in the Holy Spirit” in the Charismatic sense?

A. Yes. I think the focus on the baptism of the Holy Spirit came with the Pentecostal movement. It was the Holiness movement at that time. They decided to wait on God until they had something like that. I’m not even sure that the disciples needed it. When Jesus breathed on them and said, “Receive the Holy Spirit”, at that point they received the Spirit of God. He was in them. But I supposed they needed something

extraordinary to initiate the powerful testimony that came. That's how it was in my own life anyway.

I don't think there is any difference between Charismatics and non-Charismatics. That is to say, I think those Christians who do have the Holy Spirit in them, many don't, may never have repented and those are not true Christians. There are many who are powerfully anointed and that is why their speaking is so effective. They may not realize that they can heal the sick but that seems to come in waves anyway. It seems to build somehow.

Q. Your recent though unpublished book tentatively titled *Control*, reveals the way control and manipulation dominates individuals in evangelical and charismatic ministries. You cry out against this "witchcraft" or abuse of power and advocate a humility and dependency on God to further the work of His kingdom. You offer your subjective experience of being a "controller, con-artist, and manipulator" as the log you believes God revealed and removed from your eye so that he may remove the mote in the church's eye. Your subjective experience of an encounter with God leads you to call this "witchcraft" in your lectures. Are you encouraging a more experiential interpretation of scripture?

A. I would say first of all, it enters the whole realm of the objective versus the subjective. That was what God said to me when my computer crashed one day. I was filled with fear for some reason when the computer crashed and I said, "Lord what have I been doing?" It was then that he said, "You have been practising witchcraft since you were three years old." That was a subjective impression.

I deplore an increasing tendency in scholarship to overemphasize the letter of Scripture and minimize subjective experience of Scripture. The two - objective and subjective - are inseparable. It is only as the Holy Spirit illuminates our understanding of Scripture that we will truly understand it. Jack Deere has taught us that when we speak of our convictions we are often speaking of what we were taught in church or in seminary. Divided seminaries and divided churches are an evidence that we follow human opinions as frequently as we follow divine. Two and a half centuries ago, John Gifford taught John Bunyan this very lesson.

Q. How have you learned to hear the subjective voice of God?

A. That's a tough one. You see, nobody explained to me as a child that such communications had ceased, so that from earliest childhood I did hear, or else I thought I did. I subjected my impressions to "scientific" checks. I am most certain of God's voice now as I read Scripture. Even when I was a psychiatrist I would be listening to the Lord. I would pray with my patients whether they were Christian or not. And I would have hunches about them which really were prophetic.

He speaks to me on many channels now. He speaks to me in the night when I sleep and I remember it exactly when I wake up. This is something new for me. He also speaks in night visions which are not the same as dreams - which may emerge out of dreams - but suddenly you know that you're in a different space. In a dream you don't usually recognize you're in a dream but there becomes something different about it and I can't explain what it is.

Q. You went from hearing God's voice to seeing visions?

A. Though I resisted it at the time, I was also having visions during my residency and I knew those weren't hallucinatory experiences. There is something about a vision that you know that you know that you know. First of all in a vision I can understand everything. It's immediately self-apparent. I can't explain this but it is. Even though the vision is symbolic I don't need anyone to tell me what it's about.

Q. In other words, you know what your vision means but with psychiatric patients suffering hallucinations and delusions, they don't know?

A. They don't know. Many of them have hallucinations that they are demonized. They hear demonic voices. I think psychosis reduces your ability to discern, to discern between the demonic and the differences between the two. Satan mimics God's voice superbly. But God has taught me to distinguish by the darkness that comes on me. I can't explain it.

Q. Do you have a sense that those who walk into a growing awareness of the power of the Holy Spirit also come into greater awareness of the demonic?

A. You can't have with one without the other. The moment you are in touch with the Lord you are open to the whole bang shoot. It's spiritual sensitivity. Sensitivity to spirit beings.

Q. In the wake of your theological shift towards signs and wonders, a fury of criticism followed. Many evangelical doors have slammed shut against your ministry while charismatic doors swung open. How do you view this shift?

A. I wish the two sides would get together. That's the only thing that I regret. One door closes and another door opens wide. I long for the day when people realize that the "Charismatic curtain," as I call it, is not necessary. Real Christians are real Christians.

Q. Where do you believe the church is going?

A. I'm concerned about apostasy and the parable of the wheat and the tares. All the reformers spoke of apostasy. Certainly Calvin did, Arminius did. Calvin said it was impossible for them to have seen the light but John Owen explains it the best of all.

The Seventh Volume of Owen's works is a careful exposition of Hebrews 6, focusing particularly on versus 4 through 6. His attempt is to understand apostasy. Owen maintains that one may operate in all the power of the Holy Spirit, without any of the inward graces of God's character, that is, without being "saved" at all. You do not have to be a Christian to display spiritual gifts. Non-Christians can display them also, since the Spirit falls on whom He will.

What John Owen says is that you can have the Holy Spirit and still apostatize and you do that because you opt for power rather than for the brightness of the glory of Christ himself. In other words you are not pursuing Christ, you are pursuing power. So it means that on both sides of the Charismatic curtain, there are wheat and tares.

Q. Apostasy as you see it, is more than lapsing into chronic sin, renouncing Christ and abandoning the profession of faith. It is an abuse of power. Frightening thought.

A. It is a very frightening thought. When I first began to understand this I thought, well, what about me? My fear about this personally was countered when Jesus said to me, "He who comes to me I will never

reject.” And that filled me with great relief.

Q. Throughout your ministry and particularly in *The Pathway of Holiness*, you mention a vision of darkness “that falls on men and women when they do not let God be God in their lives,” referencing Romans 1:21-23. What do you foresee will happen if the darkness is not lifted off of the church?

A. The darkness will be lifted off of the church. There are some Christians who develop so far and then they loose their curiosity and become worshippers of mammon or whatever unwittingly. God doesn't seem to go on doing things in them. See, in my life, God has been merciful and constantly dragging me into something new. Sometimes against my will.

The church free of darkness would look marvellous. The marvellous church cannot occur unless there is a split - a split between those who have the Holy Spirit and those who haven't - the wheat and the tares. At what point that would occur I don't know except that somehow it's involved in world war and all that's going to happen in the next little while. Individuals will have to give God control and they will find one another.

3 Power Evangelism in Short Term Missions

Randy Clark



Randy Clark, founding director of Global Awakening (globalawakening.com), leads short term missions in the power of the Spirit worldwide. His personal stories are in his books ***Lighting Fires*** and ***There Is More***. This article is edited from Chapter 10 of his book ***Supernatural Missions***. The examples here are primarily stories of what happened through the ministry members on their teams and others blessed by their ministry.

What is the place of short-term missions in the big picture of world evangelization? It is not meant to replace long-term mission efforts, but to be in cooperation with them. Those who go on short term mission trips and minister in the power of the Spirit often return home with a new passion for what God is doing in the earth. Such trips can also benefit the ongoing work in the field, by impacting large groups of people through evangelistic meetings, bringing impartation and refreshment to the host pastors and churches. By seeing what God does through short-term missions, we may engage in his overall plan in a strategic way.

Outline:

The Effects of Short-Term Mission trips on team members

- 1) The “Vicious Downward Spiral” is reversed**
- 2) Full-time missions service**
- 3) Connections are created between local churches and the host country leaders or churches**
- 4) Vision is created for International Ministry**

The Effects of Short Term Mission trips on the Receiving/Hosting Groups:

Apostolic Impartation for Pastors

A. Brazil

B. Mozambique

C. Russia

D. India

E. Cambodia

F. Norway

G. Mexico

H. Argentina

Summary

Conclusion

Power Evangelism in Short-term Missions

The Effects of Short-Term Mission trips on team members

1) The “Vicious Downward Spiral” is reversed

Several years ago I ministered at a large Vineyard Church in Champaign, Illinois. I had known the pastor for many years and was shocked at the change of atmosphere in his church from the last time I had ministered there some years before. The church had continued to grow numerically, but there was a noticeable difference in the people’s expectation for God to move in their midst. I felt such a spirit of grief that I found it hard to speak.

Later, when I met with the Pastor Happy Leman and his staff, the executive pastor asked me a very important question. This question would change the way I looked at inviting people to come with me to

minister in other countries. Prior to that time, I felt somewhat awkward inviting people to go with me, as if what I was doing was self-serving. But, after this question I have never felt that inviting someone to go with me to the nations was self-serving. The question was, "What do you do to keep your expectation for healing high?" The executive pastor continued, "Our doctrinal belief hasn't changed since you first met us years ago. Then, what we believed doctrinally we expected to happen in our midst. However, since then, though our beliefs have not changed, our experience has not matched our beliefs. As a result our expectation has dropped. With the dropping of our expectation, our experience dropped, and we see less than before. Now, we are caught in a vicious cycle. Each year it seems like our experience is less, and our expectation drops even more." He then asked the question, "What do you do to not get caught in this vicious cycle?"

I responded, "I have to go somewhere where there is an open heaven-where there are apostolic leaders who are getting a break through, and minister in that context for a couple of weeks twice a year. During that time I will see more healings than most pastors will see in a lifetime. This builds up my experience and causes my expectation for healing to remain high." This is what I have been doing for 17 years, and it not only works for me. I see it affect the people who come with me as well. They have their faith raised for healing due to their experience of seeing so many people get healed and seeing God use them to bring healing to people.

I have had several pastors from various denominations come with me to the nations who were so discouraged that they were looking at the want ads in the paper. They felt like they couldn't continue in ministry unless God refreshed them and touched them. They were "burned out", discouraged and depressed. I watched these men be touched by the Holy Spirit and saw them experience a whole new zeal and energy for ministry. Depression was broken off. Hopelessness was replaced with faith that God would use them. One of these pastors was 60 years old when this happened to him. The years since then have been the most productive, most exciting and most fruitful of his entire 40+ years of ministry.

Why are short-term mission trips important? The kind I am talking about, the team is the ministry team. They give words of knowledge and pray for the sick to be healed for hours every day. This is important for the creation of faith that God will use the team members.

“This experience changed my life” is one of the most common responses we get on our evaluation forms.

2) Full-time missions service

Two pastors who have taken more people with me to the nations are Tom Jones and Tom Hauser. When they first started going with me on short-term ministry trips to the nations, Tom Jones was pastoring one of the largest Church of God Cleveland, Tennessee churches in Florida. Tom Hauser was on staff as the Executive Pastor of one of the larger Vineyard Churches on the East Coast in North Carolina. Their churches developed not only a strong openness to the Holy Spirit but also a strong commitment to missions. Both of their churches would have several people leave their secular jobs and become missionaries after going with us on short-term ministry trips. Tom Jones had a total of 6 people become missionaries in 10 years. Tom Hauser had a total of 8 people become missionaries in 6 years. He has seen around 160 go on short-term mission trips. Also, his church helped establish two orphanages and plant 73 churches in Nepal, India, Costa Rica and the US. It is true that there could be other factors contributing to this outcome, such as the fact that both churches were deeply committed to renewal and the outpouring of the Spirit in Toronto. But, when you compare the percentage who went on trips to the percentage who didn't go on trips in relationship to going into missions or other mercy type ministries, I believe the variable is sufficiently removed to give us a better indication of the effects of the trips.

This is not just true for my ministry trips. I have a spiritual father, Cleddie Keith, who was for many years in the Assemblies of God denomination, and who took people from his church on ministry trips with him. These trips were very similar to mine in that the people were expected to be the ministry team and pray for the people. He has taken several hundred on short-term mission trips. During the last 17 years since the beginning of the renewal, which he was very committed to, over 30 people have gone into missions or full-time ministry from his church.

3) Connections are created between local churches and the host country leaders or churches

People we took on our first few trips to Mozambique to work with Heidi and Rolland Baker of Iris Ministries, became a great blessing to their ministry. Many of these pastors and businessmen continued to

provide support to their ministry. Terry Inman's Assembly of God church in California has been supportive with finances and with people going to serve. Alan Hawkins, pastor of a Charismatic church in New Mexico, has made several trips to minister with Iris Ministries. Tom Hauser has made many trips and has sent several couples and individuals to work with Iris since his first trip to Mozambique. On our first trip, we had people from Australia and the United States with us. Two of the people came back as full time missionaries within one year of that first trip.

What I hadn't expected though I should not have been surprised, was how my own interns and students from our school would be sent to help Heidi and Rolland. Will Hart and his wife Musy, were recently married when they led a trip for me to Mozambique. I received an email from Heidi. "Randy, will you give Will and Musy to me? I am in need of them!" I told her of course I would and that if they wanted to go, I would bless them. They went and spent three years serving Rolland and Heidi after Will had already spent three years serving me. In Mozambique, they would have their first two children, born at home without a doctor or midwife. They only had a book to read. Then Jean Nicole, another one of my interns, went and became a missionary with Heidi. He married another Iris missionary named Teisa. Today, they are working with Iris South Africa. On my last trip to Mozambique, I took Timothy, a young intern of mine. He is very bright and graduated first in his high school class. He loved our time in Mozambique and wants to move back there with his new wife. The two plan to help Heidi and Rolland as Timothy continues his theological studies.

One of the most exciting short-term ministry trips we do is to Brazil in July each year. It is called the Youth Power Invasion. Each year 125-200 youths from America, ages 13-29, join with several hundred youths from Brazil. We spend a week teaching the youth in the day about how to preach, heal the sick, receive words of knowledge, and lead ministry teams. At night the youth divide into 4 groups and go with me and other key leaders to conduct services for healing and impartation in the local churches. The second week our key speakers come home and the youth lead the teams. They often see up to 8,000 healings during those two weeks! Many of the young people are so impacted that they quit their careers or schooling to take two years to be trained at our Global School of Supernatural Ministry in Mechanicsburg, PA.

From my trips to Brazil, I know of many families that have continued to go to minister on their own in the country. From Tom Hauser's church and Tom Jones' church, several couples and individuals have gone as longer-term missionaries. From our Global School of Supernatural Ministry we have people who first went to Brazil with us that are now going back long term (five students from our current class and two from a former class including a 74 year old student.) The five students are going to southern Brazil to start a Global School of Supernatural Ministry and hope to have 5-10 other classmates join them next year. The older woman went to be a missionary with an Indian tribe that is in revival as a result of our team going to minister near the reservation where the Baileys work (see chapter 1). This tribe continues to reach out to the other tribes of the same dialect in the region.

Our ministry works with apostolic leaders around the world. When we first started the Global School of Supernatural Ministry, we sent out a letter to ask the apostolic leaders what they needed most. Their response was a school similar to ours that could be conducted in their country. Presently, many of our students between their 20's to 70's desiring to go and start ministry schools in Brazil, South Africa, Thailand, England, and India.

Others who went with us to Brazil have gone back to begin orphanages and to work in the favelas (slums) with the poor. Several others who first travelled with us are now taking their own teams into Brazil and other Latin American countries.

On one trip we took with us veterinarian Frank Pak and his wife Robbie to Ukraine. When I wasn't able to continue coming into the country on a regular basis, the Pak's picked up where I left off. They have made multiple trips to serve the church including medical trips, trips to work with drug addicts and trips to strengthen the pastors and churches. They now lead their own teams from the church they attend.

In 1996 I led my first team to Russia and continued for about three years to take large teams there. Russ Purcello, pastor of a large independent church in Tennessee, went with me. He had been involved in taking many mission trips to Honduras but had never felt a burden for Russia. However, when I shared about the trip, he felt he should go. Since his first trip, he has continued replicas of my meetings in almost every political region in Russia. God touched him so

profoundly that for more than a decade, he and his church have been going into Russia to strengthen the young pastors and leaders. He has invested hundreds of thousands of dollars into his efforts to strengthen the churches in Russia. After my initial three-year commitment to Russia, the door was opened wide for me to work more in Brazil. It was such a relief to see Pastor Purcello continue the much needed training and impartation to the leaders and pastors of Russia that I could no longer reach.

These stories are just some of the fruit from the connections between the local churches and the host church or leaders. Some of these missionaries have received substantial help including hundreds of thousands, if not millions of dollars, that came through their continued connection with the pastors and wealthy businessmen that went with us. When they saw what was being done, for example by Iris Ministries in Mozambique, their hearts and wallets were opened to the Bakers and the work in Mozambique.

4) Vision is created for International Ministry

Almost all of the people I have mentioned in the above paragraphs had no vision for international ministry or mission work when they first went with us to the nations. But, for the majority their first trip touched them so profoundly that they made several trips as finances could be raised, and some ended up either starting ministries that reached out to the world or to a local country. Most began these in the country they visited first or the one they visited most on short-term trips with us.

The Effects of Short Term Mission Trips on the Receiving/Hosting Groups

Apostolic Impartation for Pastors

Most of our International Ministry Trips are focused on encouraging, equipping and imparting to pastors and leaders who are related to national indigenous apostolic leaders. The exception is Mozambique where Rolland and Heidi Baker are not indigenous, although they are apostolic. (The reason I now use “ministry trips” rather than “mission trips” is because the implications of mission traditionally seem more paternal, when in reality, some of the places we work are far ahead of much of the Western Church.) I will be sharing what some of these

leaders have told us regarding the value of our ministry trips to their leadership.

A. Brazil

Brazil is where we have conducted most of our International Ministry Trips. We have averaged about 5 trips per year with about 70 days a year in Brazil by either myself or one of my colleagues in ministry. No other nation has received so much time and resources invested into it from our ministry.

Why have we made so many trips to Brazil? First, when I first went to Brazil, I had already made several trips to Argentina where I worked with Dr. Pablo Deiros and Dr. Carlos Mrarida of the Baptist denomination. Also, I had been working with Omar Cabrera Sr. in his denomination, Vision de Futuro. When I made my first trip to Brazil I told a friend, "I feel like the revival in Argentina has peaked and is diminishing in power. I feel like we are catching the beginning of the wave of revival in Brazil, and I want to ride it to its end."

Second, I believe Brazil will be the number one missionary sending country in the world in this century. A few years ago, I heard C. Peter Wagner remark that Brazil is the country most in revival. I believe that wherever revival is the strongest is where you will see the most missionaries sent out. I wanted to have a part in this revival by equipping and focusing the revival upon the nations with an emphasis of sending forth missionaries.

Third, around 1999 I was in Toronto just after traveling to Sydney, Australia. While there I had worked with Pastor Frank Huston who was a great apostolic leader, especially for the Pacific area, and was also very prophetic. I was in a season of trying to determine from God what was next. I wanted to know if there was anything God wanted me to know. I had asked God to give Frank a prophecy for me in Sydney, but he did not have one. But, when I was in Toronto, Frank called me out and gave me this prophecy: "As God has used you in Toronto, in the near future God is going to use you to birth revival in six nations. Four of those nations your feet have 'not touched yet.'" A few hours later, I met with delegations from Korea and Brazil inviting me to come to their countries. I definitely believe Brazil is one of those six nations.

Fourth, as I mentioned earlier, Brazil seems to be the land of my anointing. It is definitely the land of my greatest favor. I went there not knowing how to speak a word of Portuguese, not being part of a denominational heritage connected with the country, and not knowing a soul in Brazil. Today, 11 years later, I have spoken in more churches in Brazil than in the United States, including some of the largest in the nation: Pentecostal – Assemblies of God, Quadrangular Four Square), new denominations that are Pentecostal/Charismatic in nature, Methodist, Baptist, and Nazarene. Most of these churches are over 1,000 in average attendance and some have 8,000, 12,000, 30,000 and 60,000 in just one local church. What have the key leaders of these denominations and churches said to me about our trips? In what way were they beneficial to their churches?

1. Belem – Quadrangular

In Belem, located near the mouth of the Amazon in Northeast Brazil, we worked primarily with the Quadrangular denomination. I was invited by Pastor Josue Bengtson, who is over the Quadrangular Church in that region. They have a total of over 30,000 members among many churches in the city of Belem. His son, Paulo told me, “You are the first American that my father has invited back.” When I asked why, he told me that most Americans his father had invited were proud and boastful. But, our teams were humble. Paulo also told me that he believed their churches had grown rapidly recently due to two main reasons: their commitment to cells and the impact of our trips upon their leaders. He told us that our teams really encouraged their pastors and leadership with not only the teachings on equipping, but also the experiences of impartation that their leaders received through the Holy Spirit in our ministry.

2. Maua – Baptist

Pastor Silvio Galli is the pastor of the Living Waters Baptist Church in Maua, Brazil. When we first came to his church, it had about 300 members and was a small church down a dirt road. It was a traditional Baptist Church, but Pastor Galli was open and desperate for the power of the Holy Spirit. When we first ministered in his church, the Holy Spirit fell powerfully. There were many healings including some of the members of the staff. The church building was too small for the crowd. People were outside listening through the windows, in the hallways

and were packed in to 140% capacity. Pastor Galli was very excited about what God was doing in his church.

Three years later we revisited this church. I was surprised when we pulled up to the church. It was not down the dirt road. It wasn't the same little building that would barely seat 300. Instead, it was right on a main street in the city. The building seated about 1,500. They had multiple services to accommodate the 3,000 weekly attendance. He told me that the rapid growth had come because of two main reasons: one, the implementation of the cell system, and two, the impact of the Holy Spirit upon the congregation. This congregation had experienced a significant corporate impartation during our meetings. There were many healings and more continued after we left. They truly received an impartation to move in the gifts of the Holy Spirit.

Six years later we returned to the church. The church building had once again relocated to a building that would seat over 2,000 people. The church had grown to over 14,000 in 6 locations with 9,000 at the main congregation. Again, the power of God came mightily. Pastor Galli again told me that our last two visits to his church were significant in the rapid growth of the church. This time only $\frac{1}{4}$ of his church could come on each of the 4 nights due to the limitation of the building. On the third night, we had a noticeable increase in the miraculous. On this night blind eyes saw, deaf ears opened and tumors disappeared. One paralyzed person walked and talked after a stroke had taken both abilities away. A cast was cut off the arm of a woman who had been in excruciating pain. All the pain had left her after she heard a word of knowledge about her condition. Knees with no cartilage were healed, and pain from childhood polio left. Movement was restored to an ankle and many other things happened. The following night, a man who was paralyzed from the neck down from MS and couldn't even move a finger, got out of the wheel chair and walked. There were so many healings. The pastor again told us that the three visits to his church were a major part of the reason for the phenomenal growth of the church.

3. Joinville – Quadrangular

We visited Joinville in the south of Brazil, where we ministered to the Quadrangular denominational leaders. The main overseer was so discouraged that if the Holy Spirit didn't come powerfully upon the other pastors during our meeting, he was going to resign his position.

He didn't resign because we had a wonderful visitation of the Holy Spirit. On one of the nights, a man came with such horrible neuropathy that he couldn't lift his feet from the floor but could only shuffle his feet with the aid of a walker. While he was being healed that night and began to walk, his doctor told me, "I am his doctor. He can't do that. He hasn't been able to walk without a walker or pick up his feet in years!" Another man was healed of a substantial heart problem. Deaf ears were opened and blind eyes were healed.

Just as importantly, the pastors and leaders experienced a powerful impartation and left the meetings encouraged by this fresh visitation of the Holy Spirit. Some received gifts of healing and greater faith for operating in the gifts of the Holy Spirit.

4. Manaus

Manaus is a city in northern Brazil located 1,000 miles into the Rain Forest. We first ministered there in September 2001 with Pastor Rene Terre Nova. He was one of Cesar Castellanos' original 12 in the G-12 movement. Outside of our ministry and the ministry of Heidi Baker, he does not allow anyone to speak that is not in the G-12 movement. We have made 3 or 4 visits to his church over the last 11 years. As I mentioned earlier, his church was disfellowshipped by the Baptist denomination after the Holy Spirit visited it with healing and manifestations. When the church left the Baptist denomination, it had an average attendance of 700. As of our first visit, it had grown to 25,000 in only 7 years.

I will never forget that first visit about a decade ago. At the time I had only seen a few deaf people healed in my whole lifetime. However, in one night we experienced an amazing outpouring of the Holy Spirit connected with a manifestation of nature. The building did not have walls yet. We began to see rain falling and wind blowing inside the building even though this was not happening outside! Within a few minutes, we had 8 deaf people hearing. On our second visit we had over 40 deaf people healed. The church had grown to 40,000 in one congregation. This time the walls were built, but the main doors had not been installed. Once again the rain and the wind only occurring inside the building were supernatural signs of the visitation of God. Wind blew chairs down in the building when there was no wind outside the building. On our last trip, we had a lot of angelic activity.

We saw about 9,000 people healed the last night. The church had now grown to 60,000.

The associate pastor, Aaron, told us that the people of the church had nicknamed our teams, "The Wonderworkers." They could not believe the people who traveled with me were not professional healers who travelled with me everywhere we went. This was even after I had specifically told them that only about 1/10 of the ministry team were ministers. The other 9/10 were people just like them who had paid to come and pray for the sick and minister in Jesus' name.

5. Sao Paulo

I want to end this section on Brazil with the first place we went in Brazil. It was a pastors meeting for about 1,200 pastors and pastoras (female pastors) in the state of Sao Paulo. I taught for three days. The meetings were very powerful. Our team of 11 was small in comparison to what they would later become (30-200 with an average of around 70). No one on my team was a pastor. On the second day, I lost control of the meetings. So many people were being healed during the sermon on healing that the noise from the excitement of the crowd was drowning out my voice. Even with proper sound amplification, people were unable to hear me.

The last day, I emphasized that we were passing the baton to the Brazilians to do the ministry during ministry time and that they would be the ones to give words of knowledge. My team would only be coaching tonight. After a time of impartation, they were released to minister themselves the things our team had been doing.

During that trip Pastor Dirceu had been overseeing setting up special meetings for the Quadrangular denomination. The next time I visited, he told me that the few days with our team were the most impacting on the Quadrangular denomination that he had seen in his life. He told me, "Your ministry has impacted our pastors more than anyone else's we have brought to Brazil." I asked him, "Why? How were we different?" He responded, "It isn't that you are more anointed than others. We have brought some of the most famous ministers in the world to minister to our pastors. They are powerful men of God who preach powerfully. But, when they left, we were the same. When you came, you told us how you moved in the gifts of the Spirit. You explained to us how to receive words of knowledge. You told us we would be able to do so. You told us God would impart these gifts to us,

and when you prayed for us, He did.” Pastor Dirceu also told me that he had heard of many testimonies of pastors who had gone back to their respective churches and had seen many healings, whereas before they had seen few if any when they prayed. He said, “When you and your team left, we were different.”

B. Mozambique – Pastors’ Conferences

Next to Brazil, there probably isn’t another country that I have been so committed to serving as Mozambique. For many years we sent two teams a year to Mozambique. I knew that my job description, given to me by God in Toronto, was to be a “Fire Lighter, Vision Caster, and a Bridge Builder.” When I was leaving Mozambique after my first visit and was about to make my first visit to Brazil, Heidi said to me. “Randy, when you get to Brazil, don’t forget us. Tell the Brazilians about us. They already speak the language, and it is easier for them to adjust to the culture than for westerners. Tell them this is not the Macedonian Call- this is the Mozambican call.” I was faithful and during my first years of visits to Brazil, I would often use illustrations about Rolland and Heidi. God used this to open the door for Rolland and Heidi to visit some of the greatest churches in Brazil.

Short-term ministry trips are one way of cross-pollinating between different streams in the revival. Casting a vision for Mozambique and building a bridge between Mozambique and Brazil has been one of my primary goals on these ministry trips. It isn’t enough for me to be used by God to “light the fire” of revival in countries. I am to also cast vision for God’s purposes and build a bridge between networks, denominations, countries, and mission sending and mission receiving countries. I am to communicate the truth that missions follows revival, and that missions is one of the greatest evidences of true revival.

1. Beira – Heidi and key leaders - “thousands of churches and millions of people.”

During my first visit to Mozambique, I preached at three pastors meetings arranged by Rolland and Heidi Baker in Maputo, Beira and Chimoio. I do not like ministering in Mozambique. The primary reason is that I don’t feel needed there and feel intimidated by my translators who often have raised the dead. Rolland and Heidi have encouraged me to continue coming because of the importance of the connection between our ministries. When Heidi visited Toronto for her second

time, I was ministering there. As I was preaching, she ran to the front and knelt to pray in response to the message. I knew her name and said to her, "Heidi, God wants to know- do you want the nation of Mozambique?" To which she responded, "Yes!!!" I then said to her, "God is going to give you the nation of Mozambique. You will see the blind see, the deaf hear, the lame walk, and the dead be raised."

The Spirit of God hit her very powerfully immediately following my prophecy to her. Then she heard God speak to her, "Hundreds of churches and thousands of people." She replied, "How, God? How can this be? My husband Rolland and I have started four churches in seventeen years and it has almost killed us." God spoke to Heidi a few other things during those seven days and nights as the experience continued. He told her to gather 12 men together and prophesy over them everything that I had prophesied to her, which she did. In just a couple of years, they started over 200 hundred churches. When I visited her for the first time at their Beira base, the Spirit once again fell upon her as well as Rolland and the main leaders who were present. I could tell by the look on the people's faces that this was not normal for Heidi in Mozambique, though it was normal for her when she visited the Church in the Western world. This time, she went into a vision and saw ships coming with food and supplies and heard the Lord say, "Thousands of churches and millions of people." She told me that this was easier to believe than the first word of hundreds of churches and thousands of people. Because God had fulfilled the first word, Heidi now had faith for Him to fulfill the second word. These types of experiences are of great value to apostolic leaders in other countries. It helps establish them in the purposes of God and gives them faith to attempt what was given to them in a prophecy or vision.

2. Chimoio – Mountain Vision

We left Beira and went to Chimoio. When we arrived, Heidi preached the first message. Her message was powerful. Everyone was lying on the ground, prostrated in prayer. I could find no room to lie down, since the floor was covered with the bodies of the saints in prayer. I leaned up against a wall and began to pray. I was very much aware of the fact that I was going to be translated from English into Portuguese and from Portuguese to the local dialect. I began to pray, "Oh Lord, I have not come half way around the world to give a teaching. God I must hear from you. What do you want to say to these people? Oh God, I want to see; I want to see; I want to see into the spiritual realm; I

want to see!” Suddenly, I thought I might have seen something. I said, “God, what was that? Did I just see something?” I had had a brief mental picture in my mind’s eye, like a daydream picture. I thought I had seen a man standing on a mountain looking over a great amount of land. He was asking the Lord, “Lord, do you want me to go into this land?” I had an impression that the answer was “yes.”

I have never been a seer, and mental pictures were not something I had much experience with. After the meeting I asked Supresa, one of the key leaders of Iris Ministries, to translate as I interviewed Johnny, who had raised the dead. Supresa would soon begin to raise the dead, and has since raised several of them. On the way I asked Supresa if he had open visions, where he wouldn’t see anything except what God was showing him. He told me he did. This intimidated me more.

That night while I was preaching, I gave an invitation for men who had been on a mountain asking God if they were to go into this land to come forward for prayer. About seven men came forward. A few of them were key leaders in the movement, and another two had actually been on a mountain a few days earlier fasting and praying. During this time these two men had seen a vision of a ball of fire moving through the sky and hovering over Chimoio. They heard God tell them to go to this building (the one we were meeting in) and there they would find their overseers. These men eventually became powerful leaders in Iris’ ministry.

In addition, Heidi told me later that she had been praying for months asking God who was to go into the Muslim northern provinces of Mozambique. God gave her the answer that night. Sometime later, I found out that this story was on the webpage of the Toronto Airport Christian Fellowship. It was called, “The Mountain Vision.” How funny! What started out as a very weak “I thought I might have seen something,” was now called the “Mountain Vision.”

3. Pemba – Mrs. Tanuecki

During another trip to minister in Mozambique with Heidi, she invited me to a pastors conference. After preaching and ministering I was once again very much troubled by what seemed to me my own inadequacy. I went to Heidi and told her that I didn’t want to come back to Mozambique. I said, “You don’t need me here. These people are more powerful than I am. They pray better, and they can

communicate the gospel better than I can to their fellow Mozambicans. They are raising the dead; what can I do for them?

Heidi stopped me and pointed to a woman in the crowd named Mrs. Tanuecki. She told me, "That woman over there has been involved in raising several people from the dead, but when you touched her and prayed for her, God took her into a trance. She is still in the trance. We do need you to come with your teams to Mozambique. You carry a special grace, a special anointing."

Later that day, Heidi had four people pray for me, all of whom had raised the dead, and a few of them had raised three or four from the dead. It was a humbling experience, but one for which I was very grateful. I want to receive an impartation for raising the dead.

4. Maputo

As with the section on Brazil, I want to end this one on Mozambique with my very first night in Mozambique and the fruit of that meeting. I was exhausted by the time I arrived. Heidi said, "You might want to rest for half an hour to an hour. Tonight, I want to take you to the dump where we minister to people and then into the city. I also want you to lead devotions with my staff before we leave."

I was exhausted and didn't feel like leading devotions for the staff. When we met I asked them, "Why are you here? Tell me your story." I was shocked to hear that every one of them had been touched either in Toronto, or by someone from Toronto who was carrying the anointing. They were from Israel, England, Canada, United States, and Australia. I began to realize how impacting the Toronto Blessing was upon missions, at least in Mozambique.

While in Maputo I interviewed many people. I remember interviewing the only nurse on the base. At that time there weren't any doctors on the base and this nurse was working long hours. She was a pretty blond from England, but she was exhausted. She was planning to go back to England in the near future after having fulfilled her commitment. A few days later, I preached a message called "Spend and Be Spent" from 2 Corinthians 12:11. At the conclusion I saw this nurse come forward weeping, touched by the Holy Spirit. She committed that day to stay longer in Mozambique.

Also, I learned quite some time later that on that same day, there was a person on our team from Nebraska named Betty. She too had heard God speak to her about coming back and helping Heidi. She would later return and serve as Heidi's personal assistant and in other positions for some time. She had no special training or cross-cultural education. She did, however, have a heart that had been touched by the Holy Spirit. Our short-term ministry team had not only impacted the missionaries working in Maputo; the missionaries, in turn, had impacted our team. Those who came to "refresh others" had themselves "been refreshed."

On my next trip to Mozambique, I was surprised to see several of the people who I met on my first trip who also had been visiting for their first time. They had returned to become part of the crucial leadership team. One man, Steve Lazar, was an educator from Australia. He would begin a school for Iris that would become the #1 rated primary school in Mozambique. Also, from that first trip, several couples from my team would go back as full time missionaries to work with Rolland and Heidi.

I would like to conclude with a strategy God gave me to help Rolland and Heidi. I believed that I was to take the pastors of the largest churches I had relationship with to Mozambique with me. And, I knew that I was to not only invite pastors, but also very successful businessmen. I wouldn't have to say anything about helping Rolland and Heidi, and I knew that Rolland and Heidi wouldn't either. I knew that when these pastors and businessmen saw what God was doing through Rolland and Heidi and saw their hearts, they would begin to help them. I had heard God correctly. These people would become some of the strongest financial supporters of their ministry.

C. Russia - Moscow - Pastor's Conferences

Years ago, I was attending a conference in Kansas City when I heard Terry Law share about his experiences in Russia. At this meeting an offering would be taken up for Bibles for China. In this one offering, \$1,000,000 was raised. I had an impression that one day I would lead my worship team to Russia and they would sing in Russian. My church was just getting started and had less than 100 people in it at the time. A few years later, I had an impression from the Lord, "Ask me for \$100,000." I knew it wasn't for me personally, but I did not know what

it was for. I didn't need to know to obey. I began asking the Lord for \$100,000 dollars. This was around 1994.

On Sunday January 1, 1995, I was preaching and told my church, "We are to go to Russia." I told them that we were to take the anointing that had fallen in our church in 1993 and in Toronto in 1994 to Russia. I said, "I need the worship team to go with me. I now know what the \$100,000 is for. We are going to do a Catch the Fire conference in Russia. Begin raising the money, and if you can't raise enough, I will help you. Oh, another thing- you can't sing in English. You have to learn Russian and I don't have a clue how this will happen!"

About a week later I was conducting meetings in Melbourne, Florida where another revival had broken out when I went to preach. This one lasted six nights a week for about eight months. While there, a young man in his early 20's named Keith Major asked me to pray for him. I asked him, "For what?" He said, "About going back to Russia. My wife and I were among the leaders of one of the first churches started after the wall came down. That is where we met and got married. I want to go back, but don't know what to do." I said, "I will pray for you, but could you and your wife eat with me after the meeting?" He said they could.

During our 3:00 a.m. meal, I asked his wife Iwona, "What did you do in Russia?" She replied, "I taught English speaking people how to speak Russian." Long story short, I asked them to move into the parsonage of my church and to spend time training my team how to sing phonetically in Russian. I also asked her to translate our songs into Russian. This took about a year, but eventually the team and I made it to Moscow, ready to do the first Catch The Fire – Moscow.

1. Models for new forms of worship

The Berlin Wall hadn't been down for long when we first went in the fall of 1995 for our "spying out the land" meetings. Then, we returned in the spring of 1996 with a full team of musicians. I hadn't any idea how far behind the Russian Protestant churches were at this time. It was like stepping back into what I imagined the American church worship experience looked like in the 1920's and 1930's. Many of the songs were American songs that had been translated into Russian. The worship was led by someone who was more of a "song leader" than a worship leader. And, the instruments consisted of a piano and nothing else.

On our “spy out the land” trip, a Russian leader told me, “We Russians are not like you Americans. We will not fall down, we will not laugh, nor will we become drunk in the Spirit.”

The time had come for our meeting and the musicians were on stage. The Izmailovo Hotel Civic Center was filled to capacity- 1,000 pastors, church planters and worship leaders had come. The \$100,000 required now had grown to \$130,000 for this event due to inflation. My worship leaders Bob and Kathleen Balassi, my associate worship leader Gary Shelton, the whole worship team and some special musicians from Nashville had all come to help us. In addition to the keyboards, two acoustic guitars, an electric guitar, a bass guitar, a saxophone, a flute, a harmonica and drums were the wonderful vocals of people who once sang in bars with their own bands. We also had a voice major who was so good that she had received a college scholarship and even sang in the Sistine Chapel in Rome for the Pope.

During the first song, the Russians sat there as the team sang the song once through in English. The Russians had no expression and showed no joy. But, when the second time through the English words were pulled off the overhead, the Russian words were put up and the team switched into Russian, the place exploded. At once the Russians rose to their feet, learning the new contemporary worship songs. People shouted, twirled, waved, fell down, got drunk, shook and did many other things. They were not like us Americans. They were more abandoned to this new instrument-filled experience of worship! You could see people taking their video cameras, looking up at the words, and then down to the guitar necks to get the chord progressions.

A year later we went back to do a larger event. We had worked on getting the music onto a CD recording to give to them. But, it was already too late. We were told that those songs had gone all over the country. Another fruit of this event relating to worship was what happened to one famous Russian Rock and Roll singer who was newly saved. He had laid his guitar down, not seeing a way it could be used in church. When he saw our team worship, God called him to become a worship leader. He immediately was catapulted into being one of the most famous worship leaders in the former Soviet Union. He would later work with a church in Ukraine.

2. Models for small groups

We also taught about small groups at this meeting. We encouraged them to consider small groups as a way of discipling the new converts. This was an important part of the fruitfulness of our ministry there.

3. Models for Philosophy of Ministry

While there, we emphasized a new kind of leadership- servant leadership, which exemplified humility rather than an authoritarian model. I was very much aware of the typical image many people had of American evangelists who were loud, braggadocios and proud. I have tried to offer a different model wherever we have gone in the world.

4. Impartation – Boris and Oleg and the South African Church Planter

The most important thing that happened at the Catch the Fire – Moscow was the experience of impartation that so many of the pastors experienced. Later, I would learn of two close friends from Ukraine that had come to this meeting: Boris, who was the Rabbi for the largest messianic Jewish congregation in the world in Kiev, Ukraine, and Oleg, who had become the bishop of the protestant churches in Nikolaev, Ukraine. Both men had become overwhelmed by the mighty presence of the Holy Spirit and had returned in the “power of the Spirit” to their cities. I later would meet them and hear their stories, visit their congregation and minister with them many times.

Also, a year after Catch the Fire – Moscow, I met many young pastors who had received gifts of healing at our meeting. They told me many testimonies of healings, miracles, blind eyes that saw and deaf ears that heard. They were very excited and very grateful.

Almost 14 years later, I was ministering for a South African apostle, Nevel Norton. While in his church ministering to his network of pastors, I met a South African pastor, Hugo V. Niekerk, who was touched at the Catch the Fire – Moscow 1996 while he was a missionary. He had since planted over 200 churches in Russia. He told me how powerfully he had been touched in that meeting and how it had impacted his ministry and his faith. Only heaven really knows the fruit of such meetings.

This was also the meeting during which Russ Purcello was touched. Through him, we have been able to continue to impact churches across

Russia. As I shared earlier, he continued to go back every year offering other cities what he had seen us do in Moscow. This American pastor has been used to powerfully affect the Protestant Church in Russia.

D. India – Pastor’s Conferences

Krishnagiri –story of pastor who prayed for woman in a coma, and pastor who promised healing.

In January-February of 2010, I led a team to Bangalore and Krishnagiri, India. Bangalore was predominantly Hindu, but Krishnagiri had a strong Muslim presence. A young apostolic leader named Ravi invited us to come. The focus of the first meeting was equipping about 2,000 pastors. The second meeting had about 600 pastors, but also had a small crusade with 5,000-9,000 people. We decided to expend most of our money on the pastors’ meetings rather than on a larger crusade. There were many spectacular healings, tmiracles and salvations. No one had ever conducted a healing crusade in this city. A Hindu school with 700 students and teachers were curious and sent a delegate to the meeting asking if we would send someone from our team to tell them about Christianity. A small team was sent, and they prayed for many who were healed. All the students, teachers, and administrators prayed the sinner’s prayer to receive Jesus and some were filled with the Holy Spirit. Afterwards they were concerned about how they would be persecuted by family for accepting Jesus.

The same day, three Muslim women came to the pastors’ meeting, which was held in a public hall. They sat outside the hall, but because the doors were open for ventilation, they could hear everything. At the lunch break, the mother and her sister came and asked to be set free from demonic problems. The daughter, who looked to be in her 20’s and wearing a Berka allowing only her eyes to be seen, had leg problems. The mother was set free from the demonic attack and the daughter’s legs were healed. That night the husband/father came with them to the healing meeting. He was one of the first healed through a word of knowledge. When the invitation for salvation was given, this Muslim family was among the very first to come forward to confess heir sins and commit their lives to Jesus Christ. I have since heard that they are on fire for God and telling others about the great healing power in God’s Son, Jesus Christ. And, God is using them to heal many, including key leaders in the Muslim community.

One pastor at our meetings went straight from the impartation service to a woman in another city who had been in a coma for about a year. When he laid hands on her and prayed, she came out of the coma. Another pastor that week had promised a Hindu teenager who was crippled in his legs that if he would go to the meeting, he would be healed. The boy went with the pastor, but was not healed at the crusade. The pastor was beside himself, since he had promised healing and did not want to be a poor testimony to the Gospel. He didn't know how to explain the lack of healing to the family. However, when the boy woke up the next day, he could walk. During those 4 days in Krishnagiri, the blind saw, the deaf heard, the lame walked, the terminally ill were healed. The pastors were greatly encouraged.

A few months after these meetings, the apostolic leader from Bangalore and Krishnagiri came to our headquarters and told us about the fruit that continued to happen. The pastors were not seeing many healings before the event, but they were now occurring regularly. Two people had been raised from the dead and over 90 Muslims, including several leaders, had been saved after being healed. Greater prosperity had come to the city in the form of job opportunities offered by the government. Even the land was impacted, as mangos began to grow once again after many years of little to no growth.

Ongole – James Rebbavarapu

James Rebbavarapu is the apostolic leader we work with in the Ongole area in southeast India. He received his Masters of Divinity from Oral Roberts University in Tulsa, Oklahoma. He was sent out by a small Vineyard Church of about 80 members with enough money to live on for one year. He stretched this into three years. When I met him, he already had about 200 pastors that he was overseeing and had a powerful ministry to the social and spiritual needs of the community. During the next 5 years, the 200 pastors grew into over 2,000 pastors. We worked with him in about 5 other cities and saw cores of thousands of Indians coming to Christ, and even more being healed. Mass worship events and healing crusades have been very instrumental to the growth of James' churches.

We had a healing crusade in Ongole, where about 85,000 people were healed in 3 days. About 45,000 accepted Jesus. The healings drew the masses to the meetings and convinced many of them of the truth of the

gospel. About half of the people were healed and a little less than a third were saved. The largest crowd for one night was about 100,000.

While there, I was taken to the highest place in the city to the exact place where Baptist missionary Lyman Jewett had been praying in 1853 for the salvation of that region. He had labored long and hard with little fruit and very few salvations. The mission board began advising people to move to Burma because so few had been reached with the gospel in India, but in Burma, many more were responding. However, several years later the Lord began to answer his prayer for the region by directing another missionary couple, John and Harriet Clough, to turn their attention to the poor. God did this by independently highlighting to the husband and wife 1 Corinthians 1:26: “Brothers, think of what you were when you were called. Not many of you were wise by human standards; not many were influential; not many were of noble birth.” When the Cloughs began ministering to the poor, a great revival broke out with thousands led to the Lord. The key was hearing God and obeying His commands.

After our first trip to India, the infamous tsunami of 2004 hit the coast where much of James’ work was done. Because of the bond James and I formed on our mission trip, he called me to see if we could help with relief. We ended up sending containers worth millions of dollars in medical supplies and other necessities.

We have continued to take teams to work with Apostle James, and there has continued to be the same percentage of healings and salvations among the crowds. The pastors continue to be encouraged, and they report a significant increase in the people being healed through their own ministries.

E. Cambodia

We have made two short-term mission trips to Phenom Penh, Cambodia. Both were to pray for the pastors and leaders that the apostolic leader, Sophal Ung, had gathered together from all over Cambodia. The second trip also included pastors from Vietnam. There were many who were healed and who received impartations that equipped them to see more healings and more success in their own ministries. Sophal and his wife Debra are very excited about the fruit of those meetings. They continue to invite us back, hoping our schedule will allow another visit with them.

F. Norway

In 1995 I prayed and prophesied over a Baptist pastor in Norway named Leif Hetland. During the prayer, I told him, "I see you in a dark place. All around you is darkness, but behind you is light. And, I see a multitude of people following you out of the darkness into the light." The power of the Holy Spirit knocked him to the floor where he shook for 2 ½ to 3 hours. He got up and by the next week was operating in many gifts he never had before. Every person he prayed for was healed. However, he didn't yet understand the prophecy I gave him. The next year he had his neck and back broken. While recuperating from the injury in traction, he was meditating on the prophecy and realized he was not to remain a Baptist pastor but was to go to unreached people groups. Since then he has led 850,000 people to the Lord in Islamic countries as of March, 2010. This has been done by conducting healing meetings as many Muslims believe in Jesus because of the healings they see. Also, Leif has started over 2,000 Lighthouses of Love in these countries, which focus on healing, deliverance and restoration of lives. God is using him throughout the Western Hemisphere, Africa, Asia, Middle East and Europe. Great healing miracles take place in his ministry even as he endures serious pain from his own injuries. The anointing that led him to the nations has resulted in him being away from his wife and four children for up to 200+ days a year. He even has had threats against his life including several by the Taliban. However, nothing has prevented him from continuing to preach the Gospel and heal the sick.

G. Mexico

Juan Aguilar is an apostolic leader in Mexico City. I took two short-term missions teams with me to minister to his leaders. On each trip the power of God came upon the pastors and leaders. During the first trip, several key leaders in the Baptist denomination were powerfully touched and began to see much more of the power of God in their ministries. Also, many other pastors from diverse denominations and apostolic streams were empowered.

In 2009, I took a very small team to Queretaro, Mexico to minister in another apostolic network of pastors. We taught them how to receive words of knowledge and how to pray for the sick out of a place of dependence on the Holy Spirit. We had a special time of impartation

for over 1,000 pastors and leaders. Then, we had a service where we prayed specifically for the terminally ill, blind, deaf and/or crippled. The day after I left, they did it again and saw many healings, some miracles and 11 blind people healed. The pastors were so excited because there had previously been very little healing in their ministries. They exclaimed, "We did receive an impartation!"

One of the miracles that occurred at this event was the healing of a woman who had cancer resulting in a urostomy bag for her urine. She was accompanied by her daughter, who had cancer in her breast. Both women were healed of their cancer and the woman no longer needed a urostomy. Somehow, her organ was reconstructed and was working normally. She was able to go to the bathroom normally before she left the building instead of the urine flowing into the bag.

During this meeting a Baptist pastor came up to me at the end of the meeting and asked to be prayed for by the laying on of hands. I prayed for him and his wife. They fell down, but there did not initially appear to be a strong anointing. They were resting quietly on the floor without much trembling or shaking. However, the longer he was on the floor the stronger the anointing became. About an hour later, I saw him being helped from the building by two men since he was unable to walk. He shook the whole next day, and it was quite noticeable to all who were there. The following day, now two days after the impartation, he ministered in his 10,000 member Baptist Church. He was helped to the pulpit by two deacons. As they tried to help him, the Holy Spirit knocked all three of them to the floor. He was going to pray for the church to receive an anointing, but before he could say, "anointing," the Spirit came upon him and his church. When this happened over three-fourths of the 8,000 people in attendance fell to the floor or shook under the power of God. And many other manifestations of the Holy Spirit occurred that day in his church. The early service didn't end until about 4:30 p.m.

H. Argentina - Story of Baptist Church Planter out of Del Centro Baptist Church, Marcelo Diaz

About 15 years ago, I went to Buenos Aires, Argentina. While there I ministered at a large pastors' meeting in a Baptist Church- La Iglesia Evangélica Bautista del Centro. This church was the first Baptist Church in Argentina. At this conference one young pastor, Marcelo Diaz, had been prayed for several times. Near midnight he came to me

and asked for one more prayer. When I prayed for him, the power of God knocked him to the floor. I sensed an urgency to tell him to pray for everyone in his new church that he was starting in the area. When he did this the next day, everyone he prayed for was healed, including a woman dying of cancer. The community named this new church plant the “Healing Church”. Today, it is one of the largest churches in that area of the city.

Summary

The most important aspect of the short-term mission trips that our ministry has is the impartation pastors receive, the encouragement that God can and will use them for healing, and the activation of the gifts of the Spirit in their lives and ministries.

Conclusion

I am grateful to know that I am not only leading short-term ministry trips into many countries, but also are so many other pastors who first travelled with me and are now taking teams themselves into many countries. Our network, the Apostolic Network of Global Awakening is only 4 years old, yet already, we are in 1/3 of the countries of the world. Not only are pastors who traveled with me taking teams into the world, but so are itinerate ministers. There has been a real multiplication of effect and a multiplication of countries we are reaching every year. We, or someone in our apostolic network, are taking short-term ministry trips to almost 50 countries a year where people are healed, delivered and empowered to more effectively reach their communities in the power of the Holy Spirit.

4 God's Awesome Presence

Richard Heard



Pastor Richard Heard (here with wife Geri) led the Christian Tabernacle in Houston in growth from 250 to 3,000 members. On Sunday, October 20, 1996, a move of God exploded in the church.

***I felt the presence of the Lord come on me so powerfully I grabbed the podium, the pulpit, to keep from falling, and that was a mistake.
Instantly I was hurled a number of feet in a different direction***

During 1995 the Christian Tabernacle in Houston had a strong emphasis on knowing Christ intimately. In August of 1996 Hector Giminez from Argentina ministered there with great power and many significant healings. Awareness of the presence and glory of the Lord

increased during October, especially with the ministry of evangelist Tommy Tenney, who was to speak the morning of October 20. Richard Heard was preparing to welcome him and had just read about God's promise of revival from 2 Chronicles 7:14 when God's power hit the place even splitting the plexiglas pulpit.

Powerful times of repentance, evangelism and healing came with this visitation of God. People are still being converted, often 30-40 a meeting. Richard Heard commented that everywhere in the church the carpet is stained with the tears of people touched by God and repenting. He spoke by telephone in November 1996 with Norman Pope of New Wine Ministries in Pagosa Springs, Colorado, who put the transcript of the discussion on the Awakening E-mail. The following is a edited selection of Richard Heard's comments:

Background

This is just a kind of a brief background about me. I spent 18 1/2 years in crusade evangelism, and I did not have a natural gifting for this kind of thing and God, at our conversion, really addressed the need for his empowerment in my life. I came from a very legalistic kind of background with a lot of condemnation. I was raised that way. . . . So at any rate, because of the background, the condemnation, and so forth, when I began an evangelistic ministry, we spent 18 1/2 years travelling and I prayed an average of 8 to 12 hours a day. But it was not for the right reasons. It was motivated because of my need to prove myself to God in hope that he, in turn, might minister through us and to us. But in spite of that, there was a measure of God's anointing and blessing on our ministry. I think my motivation was wrong, but he in his infinite wisdom and in his grace, decided to bless us anyway. When I came here to pastor, I fell into the trap that so many pastors fall into. The demands of pastoral ministry become so large that your devotional time erodes away and you don't even realize that it's being taken from you.

Then about 2½ years ago, I experienced a heart problem, and I'm a very healthy person who was in the top 3% of the physically fit in the nation. I exercised regularly and ate the right things and I had about 45 or 50 episodes of ventricular tacordia. I should not have survived the first one, much less that many. But what happened after that is what set the stage for what God has been building toward here, I think, and that the

church has grown dramatically during that period of time.

We started with about 250 members and we have about 3,000 now, but though I had built staff, the people of the church continued to do end runs around my staff to come to me, particularly those that were the founding members and that were here when I came. And I felt an obligation to them, and they had been here longer than I had. But after my illness they backed away and began to work with the staff and saw the quality staff we had, and that released me then to go back into the kind of devotion that I had cherished through the years, and God began a renewal work in me almost immediately, and that was in May of 1994 and during the rest of the year it was a very sacred time, and God began to address issues with me in terms of my relationship with him and knowing him.

Out of that, I spent the entire year of 1995 teaching. Every sermon I preached was on knowing Christ and intimacy with Christ. Our Church moved into a different dimension in their relationship with God during that period of time and began to truly hunger after God. We had all fallen into this American dichotomy of religion where you are a Christian and a Christian is what you do, not really who you are; where you have room for him in your heart, but not a whole lot of room for him, perhaps, in your life. He really addressed issues like that with us.

I've always hungered for God. Any time I heard about a fresh move of God I wanted to go and see and get prayed for, and receive impartation. We had been to Toronto and there was something wonderful imparted. I had heard about the revival in Argentina and had one of the pastors from there speak here for us and I went down and preached for him. He has the second largest church in the world. And I received impartation from those encounters as well. We were really hungering after more of the Lord.

I spent time in Zimbabwe in August this year [1996], where I had a team of people with us, and was flying back across the Atlantic, and was scheduled to have Hector Giminez, who pastors in Buenos Aires, Argentina. He was to start with me on a Friday afternoon at 2 pm and I was flying in late Thursday. As I was flying in, the Holy Spirit spoke to me over the Atlantic saying that because we had sown into an area of harvest and a field of labor that we would not personally receive anything back from, he was going to move our church into a new season

and answer our prayers and reveal himself to us.

I flew in and saw Hector the next afternoon as the service was starting and just mentioned to him that God had given me a word that he was really going to bless us. He walked out and opened his Bible and pulled out his notes, and his first sermon was, "God is going to change the season." Here in the last four months of this year God is moving us into a new season with him

I returned the latter part of August from Zimbabwe. And almost immediately things began to take place. He was with us through the rest of that week and we have begun to see a number of miracles happen. People being healed of cancer, a man burned over 85% of his body with third degree burns, severely burned in his lungs, recovered with almost no problems at all. There were no problems in his breathing. They gave him a 3% chance to live. Even his hair is growing back and his eyebrows and eyelashes and just a number of things. The church was pregnant with anticipation, and we'd been wanting to go to Brownsville and to be honest, when I decided to go a number of our staff didn't really care to. We felt like we were having a great move here.

But I brought about 30 of our staff to Brownsville and did not feel that we had received all that much impartation, but saw what was very obviously a work of God in terms of the hundreds of people that came forward for conversion each night at Brownsville. . . . That was just a couple of weeks ago, and we returned back on a Saturday, and Sunday morning, we went into service.

To back up, two weeks previously I had an evangelist come to speak for us that had been a long time friend (Tommy Tenney). We had such a touch of God that I kept him, and he cancelled his meetings and came back the next weekend. And once more we had a great move and in fact we decided to have a church special prayer meeting the next night and our church has been in prayer for years and years for revival. But we called a special prayer meeting on the Monday night and had such a move that I felt we needed to bring him back that weekend, which I did.

Sunday October 20, 1996

So I flew in on Saturday and he drove in. We didn't see each other, but at service the next morning I was getting ready to introduce him and there was a very great presence of God in the auditorium, and the Holy Spirit had really been addressing with me for several weeks about 2 Chronicles 7:14. I walked to the platform and over my Bible and read 2 Chronicles 7:14 and told the people what I felt like the Holy Spirit had been speaking to me was that we were to seek his face and not his hand. And that so many people were seeking manifestations and something from God without actually seeking God. And when I finished that, the Spirit of the Lord came upon me very powerfully. I'm not given to manifestations, and have told the people of our church, "If you ever see me fall, it will be because God put me down. I don't do courtesy falls, and no one pushes me over."

I felt the presence of the Lord come on me so powerfully I grabbed the podium, the pulpit, to keep from falling, and that was a mistake. Instantly I was hurled a number of feet in a different direction, and the people said it was like someone just threw me across the platform. The pulpit fell over that I had been holding for support, and I was out for an hour and a half. . . . I almost hesitate to tell you what . . . I literally could not move. I've heard about people being pinned to the floor and things like that, but to be honest, I came from a classical Pentecostal background and I've seen genuine moves of God and I've seen my share of weirdness. And if something like this happens, and it doesn't happen to someone that I know, that is credible and a person of integrity, I don't discount it, I just have a tendency to let the jury stay out until I know that this has indeed happened to credible people. And, but I could not move. And I saw a manifestation of the glory of God. . . . I saw a vision and I did not see the Lord. I saw his glory. . . . There were thick clouds, dark clouds, edged in golden white and the clouds would - there would be bursts of light that would come through that would just go through me absolutely like electricity. . . . and that went on for an hour and a half.

I could feel his glory. There was literally a pulsating feeling, as though I was being fanned by the presence of the glory of God. And it's still really difficult for me to talk about it. . . . There were angelic manifestations that surrounded the glory and I didn't know how long I was out. They said later that I was there for an hour and a half. In the

meanwhile, all across the building people, they tell me, were falling under the presence of God. That's not something that has happened much in our church, but people were stretched out everywhere. And the altar. We have three services on Sunday and people would enter the hallways that lead to the foyer and then into the auditorium and they would enter the hallways and begin to weep. There was such a glory of God and they would come into the foyer and not stop - they would just go straight to the altar - people stretched out everywhere. There was all kinds of angelic visitations that people had experienced. And we've got professional people in our church - doctors, professors. Their bodies were strewn everywhere. And when I felt the glory of God lift, I tried to get up and couldn't. It was as though every electrical mechanism in my body had short-circuited. I couldn't make my hands or my feet respond to what I was trying to tell them to do. It was as though I was paralyzed. And I was able to slowly lift a finger, and one of the pastors saw me and I beckoned for him to come and he got some of the other pastors and they carried me into the office and set me down.

Well, the pulpit, they said, fell over, and it's made of space-age plastic. It's flat in the front with rounded sides that go back; it's all molded, so the pulpit is three-sided. The sides go back at a forty-five degree angle and then it has the base that it stands on, that is attached to it, and then it has the top that you set your Bible upon with your notes. And it's made of a kind of plastic that, one of the businessmen here in the church - he works in these kind of things and called a supplier in California - and they said it has a tensile strength of 57,000 pounds per square inch, but when he described the configuration, they said it would be double that, about 114,000 pounds per square inch. We have a number of engineers in our church that are working to give me the exact strength requirements that would be necessary to cause that to break. They have corroborated what was told by the supplier. The top didn't break off. The bottom didn't break off. It broke across the middle, not up and down the lengthwise portion. And our engineers said that the power required to do that is astronomical. They said you could drop it from a ten-story building and that would not happen.

It just split like lightening had hit it across the middle. In fact it even jagged kind of like lightening. It didn't split at any joint where anything was fastened together, it was just across the middle. They said that, given enough force, they could explain a lengthwise split, but they cannot even conceive of this.

I felt like the Holy Spirit showed me that was because there were two things that were happening. First of all, he did not want his church to just be pulpit-led with a two-caste system of clergy and laity, but that what he was doing was going to cause his church to be mobilized again back into the ministry that he's called all of us to be involved in, and I've preached that for years, but you know how it is - the people get involved in their stuff. The second thing is that he was changing the order of the ministry here in our church, and that we were moving to a different level. It was as though the old pulpit was no longer adequate for what God was going to be doing. And basically brother, that's the story.

We had one service that day, and the service literally never ended. It went all the way through the day until 2 am. It had started at 8:30 am. We decided to have church the next night, and I didn't want to be presumptuous, but we went on a nightly basis on that order, just announcing one night at a time, and as we got deeper into the week I could begin to see that God was doing something that was probably going to be more extended. So we took Monday and Tuesday night away and I added services Wednesday through Sunday. There have been numerous healings. The evangelist didn't speak at all that Sunday. In fact, the entire week he spoke maybe twenty minutes. There's been a really deep call of God to repentance. People come in and they just fall on their faces.

Manifestations of God

There have been angelic visitations. We have a school, and there's a Catholic girl that teaches in the school. Her sister is a member of our church and her sister is Spirit-filled. They had an angelic visitation, this Catholic teacher did, in her classroom, that was seen by both the teacher and the students. It frightened her so badly that she went home and got her rosary and it's in the auditorium right now (she gave it up).

We know of four tumors that have completely disappeared. One lady had a tumor about 2 1/2 inches in diameter, and was going to have to have surgery. It just ruptured, bled, dried up, and fell off. And there have been several others - tumors just turned black and fell off and left little white scars. These were external tumors.

There was a man with a sleeping disorder that literally would go days

without sleep and sometimes even weeks, and instantly he was healed. A lady with a digestive ailment that she's had for 25 years since the age of five (she's 30) and had to have special medical treatment, was instantly healed.

None of these are people that we had laid hands on to pray for these things to happen. We didn't even know about it. They just started calling in. . . . God sovereignly moving, and we've had nothing to do with it. You and I come from similar backgrounds and can trace some of our history back to Azusa and I've often read about William Seymour, and I can understand him praying with his head in the apple crate. But I've read that when he spoke that he would sometimes put a bag over his head with two holes cut for his eyes, and for the first time I understand why. When God shows up, there's absolutely no contribution that you could make. Any human addition is actually a subtraction.

We're just having a sovereign move of God. They baptized for an hour Sunday morning and half an hour again Sunday evening and once again Sunday the services just - they never ended. People are staying until 2 am in the morning on some nights and there are all kind of angelic visitations and healings and things that are happening. As I said, our church was not given to manifestations, but there are people that when God has been on them have been intoxicated for 10 days.

It started in our staff and then just from there just spread like fire. We've had altar calls where, it hasn't turned completely evangelistic yet. There's strong intercession and repentance now. But there was one service where there were a lot of unsaved people and the evangelist spoke maybe ten or fifteen minutes and gave an altar call and we had several hundred instantly surge forward.

Just to be honest, it's the most disruptive thing I've ever experienced, and I've preached revivals 18 1/2 years. I know how to have revivals, but I don't know how to handle a move of God. . . . They're two different things.

I was supposed to have had a gospel singer this past Sunday night, and he was in town and I tried to reach him. He was scheduled to be at another church pastored by a friend of mine Sunday morning, and when he finally got in town I spoke with him and told him we could not

have him, and explained why. I just was very candid and said if we were not having a sovereign move of God, and God was not doing anything that exceptional and you're just having church, that he could have been a great addition. But with what God was doing, there wasn't anybody that could add anything, and so I started calling around to try and place him, and I was astonished at how many churches in Houston had begun to experience something. I called one friend the same Sunday morning that this happened here. They had a similar invasion of the presence of God. . . .

William Seymour was from Houston and left our city because he was discouraged with the racism and the sectarianism, and at the invitation of the Nazarene pastor – the lady in Los Angeles – he went there. And we believe, and I've preached and taught, our church and our minister friends, and shared it with numbers in the area that we believe that there's an unfulfilled mandate that God has for this city. Hebrews says when once God gives a promise, that promise remains until someone receives it or claims that. Isaiah said his word that is given - it's a created force - it never returns void or empty. And we think that Azusa was supposed to have happened here. . . . And so we've tried to encourage our people to believe for a supernatural visitation, and we're just absolutely thrilled.

That's exactly where we are. I walk in, but there's been absolutely no structure to the service. We had a great choir. We're a multi-ethnic congregation. A Brooklyn Tabernacle kind of sound, if you're familiar with that. Great worship and praise. Sunday morning there wasn't a choir member standing on the platform. They were all scattered like logs all over the platform. And we go in - they begin to play, to lead us into the presence of the Lord, and they play very softly. Because of our background, usually our worship is very strong, very dynamic, a lot of energy. Not any more. It's like you're afraid to even lift your voice; even the notes on the piano they want to play very gently and then the Lord sweeps in. Five nights last week I wasn't even able to receive an offering.

I mean, when he begins to move there's not one thing you can do. You just get out of the way and let him work. . . . Billy Graham has said concerning Houston that he would rather preach in any city in the world than here, because the churches are so divided. But I'm seeing a tremendous hunger among God's people. How this has gotten out, I

don't know. I have no idea, but immediately, we started having people from all over this place come in. There are pastors flying in now from various states. But people from our city, and not many pastors yet. Some have come. But I don't know where the Lord will take all of this. When his presence has come so close, you're afraid to even exert any preference and say, "this is what I want You to do," you just back away and say, "whatever you want, God."

We've cancelled everything that we had planned. We have a lot of outside activities. We have 122 ministries within the church that have helped our church to grow, and these ministries were primarily either for getting people here or holding people once they've converted. . . . But we have at this point--I was telling our staff--they were asking, "are we going to have Christmas musicals and Childrens' pageants ever?" And we do a big passion play every year that brings in thousands and thousands of people. And I asked them, "Why do we do all of this?" and they said, "Well, we want people to come here so they can encounter God." I said, "Look at what's happening. We've got people storming in here that we've never seen, never heard of, never talked to. And God's doing it in a way that is so far superior to what we could do that whatever we've got going on. We're cancelling everything," and that's literally what we've done. There hasn't been a single objection. That's what amazes me.

I think that this is probably going to end up - whatever this season is that the Holy Spirit is bringing us through in terms of our commitment to him and the deep searching of our own hearts - it has the feeling at this point like it's building toward even a greater evangelistic outpouring.

There's a big difference in renewal and revival. You know, I had the same skepticism of the laughter. I was raised in a classical Pentecostal background. I saw that from time to time, but the latest thing - I just - something inside of me just had a difficult time with it. And [now, in our church, after this visitation] there are people that are laughing like crazy now, and, I mean, all of this stuff I said that I had reservations about and didn't particularly care to see, I mean it's just as though God has said, "This is My Church. It's not yours." And I see the reality of it now. I think it's going to end up turning strongly evangelistic. It has that feeling and a lot of people are coming and being saved each night. There are many being saved, and there's not even really an altar call

made that distinguishes between people that are already saved - that just need renewal and those that need conversion [because] it's just so intense right now.

Great changes

Rose Moon, from Christian Tabernacle, added these comments on the Awakening e-mail early in 1997:

God began moving us into a level of deep repentance and intercession for three months. The services lost most all recognisable form for that period of time. The preacher and the evangelist could not preach and the choir could not sing unless God allowed them. No one could 'perform' as before. The awesome fear of God came over most who experienced this. As they tried to preach or sing, they either would end up on the floor, rooted to their seats, laughing or crying as the Spirit moved. After three months God began to give new direction through the preaching of the word and the choir began to sing again, although there are still many times when the Spirit of the Lord moves in and changes everything that had been planned for that service.

Great changes in individuals have taken place in all those in leadership and most of the others that not only has lasted but continue to increase. The most pronounced changes are sincere humility, a love and a hunger for God and his Word, boldness, freedom and power to minister or witness from the pastors and staff through most of the rest of the church.

Our Sunday and Wednesday services are powerful. There have been many in every service who have been saved. It is unusual now if people are not being baptised at the end of those services. Thursday and Friday services are for worshipping and soaking in the presence of the Lord. Every service has been different but he always shows up and is continuing to bring deep changes, healings and deliverances. Many truly miraculous events have taken place from that first Sunday until now. Most of the physical healings have taken place with no one laying hands on those persons. They were healed by just being in God's Presence during the services. I will share a few of them:

1. On the first Sunday, one woman had a cancer fall off her. Many since then have come to the pastor with similar stories. Some have been healed of internal cancers with confirmations from their doctors.

2. The week before Thanksgiving one of our members became very ill and had to be taken to the hospital. He had severe abdominal pains. His colon had ruptured in four places and his abdominal cavity was filled with infection. The doctors never expected him to leave the hospital alive. With the church praying, he improved enough to go home. He was scheduled for surgery the week before Christmas to replace 3 inches of colon. He went in for the surgery and was placed under anaesthesia. The doctors made new pictures of the colon before surgery. Then without operating, they went out to his wife who was in the waiting area. They were shaking their heads, causing her to fear the worst. Instead they said that the new pictures showed a completely whole, normal colon. There would be no surgery. Her husband was most surprised when he woke up with no pain or incision. God had healed him.

3. One 8 years old boy had been tested by a specialist the school referred them to for hearing because he was doing poorly in his schoolwork. Because of an early childhood illness, one ear had a 70% loss of hearing in one ear, causing the other ear to only have a 40% hearing capacity. They wanted him to be placed in special education classes and be taught sign language. He was scheduled to be tested by a hearing specialist the school had recommended. His mother asked one of the young men to pray for him during one of the ministry times. About a week later she thought she noticed a difference in her son's responses. She took him to the specialist for testing. His hearing was found to be completely normal. Pastor Heard asked them to share in the 8:30 a.m. Sunday early service. After they did Pastor Heard asked those who had hearing problems to come for prayer. He had the boy and his mother pray for those. Of those who came forward, 3 had their hearing restored that morning.

4. About 2 weeks ago a man, whom the Pastor Heard knows, testified a skin cancer had fallen off his face. It had been there for about 2 years. He had been scheduled for surgery. One Sunday morning Pastor Heard shared that he felt there were cancers and growths that were going to fall off. The next morning the man felt an itching sensation and reached up to touch the area where the cancer was and it fell off in his hand.

The skin underneath was pink and smooth.

5. About 1 month ago, Pastor Heard shared his story. In May of 1994, he fell to his knees while preaching a sermon. He was taken to the emergency room of a hospital. The doctors discovered he had a congenital heart defect that he would have to live with the rest of his life. He has lived with that until the latest check-up in February. The doctor ran the dye tests and came in to tell him his heart was completely normal. Pastor Heard asked the doctor, "Do you mean normal for me or for someone without an abnormal heart condition?" The doctor replied his heart was completely normal as it should be. There was no longer a congenital condition. They did not even give him a stress test. No hands were laid on specifically for his heart condition. As others have been, he was healed by being in this Presence of the Lord. There have been many dramatic inner healings and deliverances of some who have been under a doctor's care for a long time.

It is wonderful that our church is not the only one experiencing this. There are churches all over the greater Houston area that are experiencing this including Baptist, Assembly of God, Methodist, Church of Christ, Nazarene and many others. We are just praying for an increase of what God is doing.



Christian Tabernacle 1967 building



Christian Tabernacle 2011 building plan

5 Pensacola Evangelist Steve Hill

Sharon Wissemann



Sharon Wissemann wrote this article on Pensacola Evangelist Steve Hill in her Diploma of Ministry studies at the School of Ministries of Christian Heritage College in Brisbane, Australia.

Stephen Hill has remained 'holy, humble and hungry', enabling God to entrust him with powerful leadership in revival.

Since Sunday 18th June, 1995 hundreds of thousands of lives have been changed as a direct result of the Pensacola Revival in Florida, USA. The spark that ignited the revival was an evangelist named Steve Hill.

Born Stephen Hill into an upper middle class family in January 1954 in Ankara, Turkey, Hill began to rebel at a very early age. His life of drinking, smoking and taking other drugs began at nine years of age.

The next twelve years of his life was spent in cults, travel, hard narcotics, parties, music and jail. Hill was arrested 13 times for car theft, narcotics trafficking and other related crimes. His life was changed on October 28, 1975 when a Lutheran vicar led him to the Lord by simply saying the name of 'Jesus' over and over. At 11 a.m. that Tuesday morning he had a dramatic conversion when the power of Jesus Christ flooded his soul.

In 1977 Hill entered the Twin Oaks Academy, a leadership training institute in Texas founded by David Wilkerson. At the Academy he was taught prayer by Leonard Ravenhill and evangelism by Nicky Cruz and through personal experience. He met his wife, Jeri at the Academy. After graduating from the school, he entered into church ministry. God called Hill to the mission field when he took a group of young people to Mexico.

In Argentina that Hill first saw Carlos Annacondia minister to tens of thousands of people. In his first Annacondia meeting out in the middle of a soccer field he witnessed fifteen to twenty thousand people 'craving God'. Although he always had the desire for evangelism, Hill believes that he received the evangelistic anointing from Annacondia, who has lead over two million people to Jesus, when he laid hands on him.

Hill was involved in the Argentine Revival, seeing multitudes saved and healed. For seven years he helped plant seven churches in Buenos Aires and Southern Argentina during this revival. He also planted churches and conducted church crusades in several other countries such as Chile, Colombia, Uruguay, Costa Rica, Spain, Russia and Belarus.

As well as from planting churches in various countries, Stephen Hill has been involved ministries such as Teen Challenge, street evangelism, counselling, youth conferences and crusades. He has helped to establish drug rehabilitation centres in several areas around the world.

In 1995, Hill read an article in *Time* magazine about the move of God in an Anglican Church in London. He arranged for a meeting at three o'clock on January 19 with Pastor Sandy Miller of the Holy Brompton Anglican Church to see what was going on. Over 500 people were shaking and laying on the floor under the power of God when Hill

arrived. Instead of having the appointment, Hill asked Miller to lay hands on him. He received a new impartation from Miller's prayer.

On Father's Day, June 18, 1995 Hill was invited by John Kilpatrick, the Pastor of Brownsville Assembly of God, to speak at the Sunday morning service. Kilpatrick had just lost his mother to cancer was emotionally and physically weary, so he requested his longtime friend Hill to speak in his place. Hill issued an altar call and a thousand people responded. Kilpatrick says that he felt the sensation of a wind blowing in the church. Various manifestations occurred such as falling to the ground, weeping and violent shaking. The morning service was scheduled to finish at noon but continued till 4 p.m. Likewise the night service was extended and became a five-hour long service. The Pensacola Revival had begun.

Congregation members asked Hill to stay a several more days. This he did and began to cancelling appointments, including a trip to Russia. He decided to stay and moved his family to be near the revival. It is estimated that over 100,000 people have been saved and over 1 million people from all over the world have visited Pensacola since 1995. Hill continues to minister in the revival services Wednesday to Saturday nights at Brownsville Assembly of God to this day. Steve Hill is a leader in current revival.

Why did God choose Hill to start the Brownsville Revival? There are two answers to this question. Firstly, God is sovereign and he can choose whoever he pleases to start a revival. Secondly, Hill possesses certain attributes that enable him to be one of God's chosen vessels for this revival.

Characteristics

Several features of revivalists outlined in the 1795 classic *Accounts of Revivals* by John Gillies apply to Steve Hill.

The first feature Gillies listed was that revivalists are earnest about the 'great work of ministry on which they had entered'. Steve Hill is an evangelist. His primary passion and compassion is for the salvation of the lost. Hill's preaching echoes the words of John the Baptist and Jesus 'repent for the kingdom of God is at hand' (Matt. 3:2; 4:17).

Revivalists are also men of labour. Gillies explained that they labour for eternity knowing that 'the time was short and the day of recompense was at hand'. Hill is convinced of the urgency of this hour. As an evangelist Hill's preaching and prayers are geared towards the salvation of the lost, the backsliders and the prodigals. It is because of his own past of crime and drug addiction that he can relate to the lost in a with insight and compassion.

Revivalists are people of 'most decided doctrine'. There is a 'breadth and a power in their preaching'. This feature applies to Hill's preaching. He knows the Bible and delivers his messages bluntly and directly from the Word of God. Personally Hill would rather 'hear the hard truth and live than to fall for a soft lie and die'. This belief compels Hill to preach the full gospel, including the reality of hell, to people. He preaches Christ crucified, total atonement and the Blood of Christ. As the revivalists of old, Hill's trumpet gives no uncertain sound.

Revivalists are also people of prayer. Hill sets time aside to pray and sit in God's presence to learn his instructions and his ways for each day. Early in his Christian life Hill had been instructed in prayer by Leonard Ravenhill at the Twin Oaks Academy.

Another reason that Hill is involved in this current revival in Brownsville could be that he 'caught the fire' from elsewhere and was the spark that ignited the flame. Throughout his Christian life Hill received impartations from leaders in different fields. While at Twin Oaks he was taught by David Wilkerson, Leonard Ravenhill and Nicky Cruz. In Argentina he 'hung around' Carlos Annacondia for seven years. Hill received an impartation from Pastor Sandy Miller of the Holy Trinity Brompton Anglican Church in London in January 1995. Several months later, revival broke out in Pensacola.

Hunger is another contributing factor to Hill's involvement in revival. At the height of the great revival in Argentina, Hill experienced a personal, spiritual drought even though his devotional time was intact, his marriage was strong and new churches were being planted. Through this time of testing by God, Hill maintained his time with the Lord during the morning hours. This drought created a passionate desire within him to have more of God and less of himself in his ministry. He wanted a fresh touch, a new anointing and craved

intimacy with Jesus. This personal famine produced in him an intense desire for genuine revival amongst sinners. He wanted a 'deep holy move of the Spirit amongst sinners' and to see them 'drawn to the Lord just by sensing His presence'. Pensacola is the realization of those desires.

The Brownsville Revival is different from past revivals in history. This revival is not focussed on one particular personality, such as John Wesley or Charles Finney. Instead it has occurred in one particular location, the Brownsville Assembly of God, Pensacola, Florida, USA, where God has chosen to pour out His Spirit. Brownsville also illustrates the new team concept that has been prophesied about in recent years. The team has been nicknamed as Pastor Watchful, Evangelist Street Smart, and Music Director Trendy. God chose a team without fame or significant national acclaim to lead his revival.

Steve Hill is the evangelist in the current revival at Brownsville. Saved radically from a life of crime and drug addiction, he has ministered in many places throughout the world. He was the spark that ignited the Pensacola Outpouring on Father's Day, June 18 1995, that continues to impact the globe today. The fruit of the revival proves that Hill has been effective in his gifting and calling as an evangelist. He is a man of earnest labour, prayer and doctrine dedicated to saving souls and bringing prodigals home. Hill has caught the fire, ignited it and carried it successfully to this day.

Stephen Hill has remained 'holy, humble and hungry', enabling God to entrust him with powerful leadership in revival.

Brownsville Revival



A River is Flowing!
at
Brownsville Assembly of God

John Kilpatrick and Lindell Cooley at Brownsville AOG



6 Reaching the Core of the Core

Luis Bush



Dr Luis Bush, International Director of the AD 2000 & Beyond Movement writes on evangelism among unreached people groups.

***If we are faithful to the Scriptures,
obedient to the mandate of Christ,
and unwavering in our commitment to plant churches
within every people and city,
then we will get to the core of the core
- The 10/40 Window.***

The core of the unreached people of our world live in a rectangular-shaped window! Often called “The Resistant Belt,” the window extends from West Africa to East Asia, from ten degrees north to forty degrees north of the equator. This specific region, which has increasingly become known as The 10/40 Window, encompasses the majority of the world’s Muslims, Hindus, and Buddhists - billions of

spiritually impoverished souls.

As we approach the end of this millennium, it is imperative that our evangelistic efforts be focused among the people who inhabit The 10/40 Window. If we are serious in our commitment to provide a valid opportunity for every person to experience the truth and saving power of Jesus Christ, we cannot ignore the compelling realities within this region.

The 10/40 Window confronts us with several important considerations:

first, the historical and biblical significance;
second, the least evangelized countries;
third, the dominance of three religious blocs;
fourth, the preponderance of the poor;
fifth, the unreached ethnolinguistic people groups;
sixth, the least evangelized megacities; and,
seventh, the strongholds of Satan within The 10/40 Window.

1. The historical and biblical significance

The first and most fundamental reason why committed Christians must focus on The 10/40 Window is because of the biblical and historical significance of this area. Indeed, the Bible begins with the account of Adam and Eve placed by God in the heart of what is now The 10/40 Window.

God's plan, expressed in Genesis 1:26, was that mankind should have dominion over the earth, subduing it fully. However, Adam and Eve sinned against God and forfeited their right to rule.

Mankind's sinful behaviour increased until God intervened and judged the earth with a cataclysmic flood. Then came mankind's futile attempt to establish new dominion in the building of the great Tower of Babel. That effort, which also occurred in the heart of The 10/40 Window, was an open defiance against God. Once again, God reached forth his hand in judgment. The result was the introduction of different languages, the scattering of earth's people, and the formation of the nations.

In The 10/40 Window we can see clearly the crucial truth expressed in Graham Scroggie's book *The Drama of World Redemption*: "A World having turned from God, He left it and chose a man through whom He would ultimately by Christ reach the world." Certainly we can see how ancient history ran its course in the territory marked by The 10/40 Window, from the cradle of civilization in Mesopotamia across the fertile crescent to Egypt. Empires rose and fell. The fate of God's people Israel varied in relation to their obedience to his covenant. It was here that Christ was born, lived a perfect life, died sacrificially on the cross, and rose triumphant over death. The church age was ushered in, and it was not until the second missionary journey of the Apostle Paul that events of biblical history occurred outside The 10/40 Window. Without question, this is an area of great biblical and historical significance.

2. The least evangelized countries

The second reason why committed Christians should focus on The 10/40 Window is because it is home to the majority of the world's unevangelized people. The "unevangelized" are people who have a minimal knowledge of the gospel, but have no valid opportunity to respond to it.

While it constitutes only one-third of earth's total land area, nearly two-thirds of the world's people reside in The 10/40 Window. With a total population nearing four billion, The 10/40 Window includes 61 countries, both sovereign states and non-sovereign dependencies. Those countries with the majority of their land mass lying within the boundaries of The 10/40 Window are included.

Of the world's 50 least evangelized countries, 37 are within The 10/40 Window. Yet those 37 countries comprise 95% of the total population of the 50 least evangelized countries! Such a fact leaves no doubt that our challenge in reaching the unreached must centre on the core - The 10/40 Window.

If we take seriously the mandate to preach the gospel to every person, to make disciples of all peoples, and to be Christ's witnesses to the uttermost part of the earth, we must recognize the priority of concentrating our efforts on The 10/40 Window. No other area is so

blatantly in need of the truth that salvation is only in Jesus Christ.

3. The dominance of three religious blocs

A third reason we must focus on The 10/40 Window is evident in the fact that it contains three of the world's dominant religious blocs. The majority of those enslaved by Islam, Hinduism, and Buddhism live within The 10/40 Window.

Viewing the map from left to right the Muslim world can be seen most prominently in a wide band across the north of Africa into the Middle East, a bloc representing over 700 million persons. In the middle of the map, overshadowing the subcontinent of India is the presence of Hinduism, also constituting a population of more than 700 million. On the right side of the map is the Buddhist world, encompassing the whole of China.

From its centre in The 10/40 Window, Islam is reaching out energetically to all parts of the globe; in similar strategy, we must penetrate the heart of Islam with the liberating truth of the gospel. We must do all in our power to show Muslims that the highest prophet described in the Koran is not Mohammed, but Jesus Christ. And that He is not only the greatest prophet, but the Son of God Himself who died and resurrected in order that millions of Muslims may be saved.

Overwhelmed with poverty and ravaged by disease, India is victimized even more severely by the spiritual blindness of Hinduism. To a nation in which fattened cows roam freely among emaciated humans, we must proclaim the truth that Jesus came to give us life, and give it abundantly.

Although officially an atheistic country since the Marxist revolution of the late 1940s, China is nevertheless influenced deeply by its Buddhist roots. Some scholars, in fact, consider China's true religion to be a combination of atheism and Buddhism. In actuality, religion in China is a hodgepodge which includes folklore, mysticism, animism, and occult practices. Regardless of how one may assess the situation, the fact remains that 1.2 billion Chinese are in desperate need of Jesus Christ. They represent the largest identifiable block in The 10/40 Window.

4. The preponderance of the poor

A fourth reason we must focus on The 10/40 Window is because the poor are there. Of the poorest of the poor, more than eight out of ten live in The 10/40 Window. On average, they exist on less than \$500 per person per year. Although 2.4 billion of these people live within The 10/40 Window, only 8% of all missionaries work among them.

Bryant L. Myers, in his perceptive article entitled, “Where Are the Poor and Lost?”, states that “the poor are the lost, and the lost are the poor.” He arrived at this conclusion after illustrating that the majority of the unreached live in the poorest countries of the world.

When Christians from 170 countries gathered at Lausanne II in Manila in 1989, great concern was expressed for the materially poor. In the second section of the Manila Manifesto, that concern was recorded in the following declaration: “We have again been confronted with Luke’s emphasis that the gospel is the good news for the poor (Luke 4:18; 6:20; 7:22) and have asked ourselves what this means to the majority of the world’s population who are destitute, suffering, and oppressed. We have been reminded that the law, the prophets, the wisdom books, and the teaching and ministry of Jesus all stress God’s concern for the materially poor and our consequent duty to defend and care for them.”

Committed Christians cannot ignore the reality that there is a remarkable overlap between the poorest countries of the world and those which are the least evangelized.

5. The unreached ethno-linguistic people groups

The fifth reason we must address our concerns on The 10/40 Window is because it contains the largest spiritually bankrupt ethno-linguistic mega-peoples (over one million). In fact, over 90% of the individuals in these people groups live in The 10/40 Window.

6. The least evangelized megacities

The sixth major reason we must focus on The 10/40 Window is because it contains the overwhelming majority of the world’s least evangelized megacities - that is, those with a population of more than

one million. Of the top 50 cities on this list, all 50 cities are in The 10/40 Window! This fact alone underscores the need for prioritizing our efforts to reach each of these great metropolises with Christ's love and truth.

7. The strongholds of Satan

Reason number seven for focusing on The 10/40 Window is that it includes numerous strongholds of Satan. The billions of people who live in The 10/40 Window have suffered not only the ravages of poverty and disease, they have also been kept from the transforming power of the gospel. They are poignant examples of the truth expressed in 2 Corinthians 4:4, which states that "the god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God."

We must not view this situation with a fatalistic attitude, for we have been granted power to intervene. In a later passage of the same letter, the Apostle Paul declares: "For though we live in the world, we do not wage war as the world does. The weapons we fight with are not weapons of the world. On the contrary, we have divine power to demolish strongholds" (2 Corinthians 10:3-4). Although Satan has established a territorial stronghold in The 10/40 Window, we must not concede one parcel of land nor one person. The gospel must advance!

Looking back across the pages of history we discover a heartening story about spiritual warfare in the writings of the prophet Daniel. A fervent man of prayer, Daniel was highly esteemed by God and by the people of his generation.

On one occasion, while waiting on God in prayer, Daniel fasted on bread and water for three weeks. Finally, a majestic angel whose appearance was as lightning brought an answer to his prayer. He assured Daniel with the promise that "...your words were heard, and I have come in response to your words" (Daniel 10:12). However, the angel then went on to explain how, en route to answer Daniel's prayer, he was detained for 21 days by the demon assigned to the Persian king (Daniel 10:13). It was only when the archangel Michael arrived to help that he was able to free himself from the battle to go to Daniel. This fascinating passage unveils the reality and territorial nature of the

spiritual battle in the heavenlies. The angel who visited Daniel announced that he would have to return to the battle over the Persian kingdom. Apparently, that battle still rages, for ancient Persia is now modern-day Iran. Still a stronghold zealously held by Satan, Iran is situated at the centre of the The 10/40 Window.

George Otis, Jr., has concluded that two powerful demonic forces, with great biblical significance, stand at the epicenter of the unreached world - the prince of Persia (Iran) and the spirit of Babylon (Iraq) - and both must be penetrated with the gospel before the Great Commission can be completed. Otis observes that this will occur in the region of the Garden of Eden, where the command to “subdue the earth” was originally given.

It is evident that the forces of Satan have great power and will resist all attempts to be overcome. If we are to storm the enemy’s territory, we must put on the full armour of God and fight with the weapons of spiritual warfare described in Ephesians 6. To depend on anything less is utter foolishness.

The focus of the concerned Christian community 200 years ago was for the coastlands of the world. A century later, the success of the coastlands effort motivated a new generation to reach the interior regions of the continents. Within the past decades, the success of the inland thrust has led to a major focus on people groups. More recently, the world’s burgeoning megacities have also become focal points of concern. Today, rapidly approaching the third millennium since Christ, we are wise to concentrate our efforts on The 10/40 Window.

Of course, this calls for some of us to reevaluate priorities. We must find the most innovative ways to reach billions of people within The 10/40 Window with the love and truth of Jesus Christ. We must mobilize for a massive prayer focus on The 10/40 Window with the body of Christ worldwide.

However, it must be clearly understood that concentration on The 10/40 Window does not mean a curtailing of Christ’s work going on elsewhere around the globe. Missionary endeavours, in evangelism, training, relief, development, church planting, and mobilization for cross cultural missions should go on unhindered.

If we are faithful to the Scriptures, obedient to the mandate of Christ, and unwavering in our commitment to plant churches within every people and city, then we will get to the core of the core - The 10/40 Window. May God grant each of us boldness and wisdom and energy to do our part in taking on this great and eternally significant challenge.

By all means, get involved!

This article was written by Louis Bush, International Director of the AD 2000 & Beyond Movement.

7 Evangelism on the Internet

Rowland Croucher



The Rev Dr Rowland Croucher, a Baptist minister, is the Director of John Mark Ministries. He encourages Christian involvement in the Internet - a challenge now being tackled by many churches and ministries.

You too could reach a million people

A question in John Mark Ministries' seminar on creativity asks: 'If you were to reach more people in the world via one communications medium, what would you use?' (Correct answer: Coca Cola containers - they're in more places than radio!). What would your message say?

As a teenager, having just made a 'decision for Christ', I dreamed about reaching millions with the Christian gospel. The motivating text was 'Preach the word; be instant in season and out of season...' (2 Timothy 4:2 KJV).

So I put gospel tracts into letterboxes and left them in library books. Later I wrote a large slogan on a storm-water drain near a railway line; 'witnessed' on talk-back radio; conducted evangelistic missions in universities and colleges; and pastored a church where at least two people were converted every week for nearly nine years (Blackburn Baptist Church in Melbourne). My book *Grow!* is an attempt to explain the Good News to thoughtful young people and adults.

My 'evangelistic hero' was Billy Graham - who's probably spoken face to face to more people than anyone in history.

Some of this I would not do again, or would do differently. The gospel tracts probably turned a lot of people off; my apologetics was often simplistic or even plain wrong!

But I still have a strong desire to reach those Jesus and Paul called 'lost'. Now anyone can do it, from a home computer, via the Internet - part of the third great human revolution (after the agricultural and industrial revolutions). Vast amounts of information - to and from everywhere - are now moved very quickly: faster than mail and cheaper than faxes and long-distance phone calls. And 'cyberspace' technology is developing at break-neck speed.

What is the internet?

These days you can't read a computer magazine or the newspaper computer pages without seeing constant references to the 'Net'.

What is it? Imagine a huge village square, with 30-50 million people (or more) milling around. Some are in groups - small-talking, arguing, telling jokes, laughing, buying and selling, hugging, or fighting. Some are deep into one-to-one philosophical - or romantic - conversations. (Others are lurking in the bushes doing just about anything you can imagine - and more). Many groups have a sign indicating they're a special-interest club: some have a 'moderator' who won't let you join unless you meet their conditions. Around the square people are browsing in shops and libraries, where books and papers on any subject are offered free!

The Internet is the biggest network of information in the world. For as little as a few cents an hour, if you have a telephone line and a computer

with a modem, you can get onto the 'Information Superhighway' from home or office, and 'talk' about anything that's on your mind, or get free information on just about anything.

A friend who is a university graduate plans to have his evangelistic pieces read by a million people. That's quite feasible. One report suggests that 200 million people have access to some part of the Net. Almost all U.S. universities and most schools are now 'on-line' - as will most educational institutions in the West in the next few years. Australia, with a computer in one in four homes is the fifth-largest Internet-user.

It all started in the 1960s. The U.S. Defence Department wanted a communications system which could survive a nuclear holocaust. Then the academic community used it to transmit and access information. For a while it stayed that way - bureaucrats and technocrats and academics swapping ideas and software.

Then, from about 1990, with cheaper computers and improved software even the semi-computer-literate are getting in on the act. However, it's still dominated by left-brained 'technos': gradually more from Humanities/Literature are coming on-line. And more theologians are needed, urgently!

What's on the 'Net'?

Actually there's no one 'network', but lots of them - like Fidonet, CompuServe's for-profit network, denominational networks (PresbyNet, EpiscoNet, SBCNet) etc. The Internet is really a network of networks.

What's on them? Mailing-lists of people who pray for one another (eg. Agapenet); newspapers and journals (*Time Magazine*, *Christianity Today*, this *Renewal Journal*); e-mail where you can talk one-to-one to a friend in Zimbabwe or Poland or Antarctica or Iceland (some have met and courted - and eventually married - via e-mail!). You can buy stuff with a credit card; browse through university libraries; converse in 'real time' on the IRC (Internet Relay Chat); exchange ideas in 'fan clubs'; read the latest U.S. Congress legislation or talk to the U.S. president (yes, he's 'on-line'); watch movie previews; or chat with a

monk at the New Norcia Benedictine Monastery in W.A. Kids can get help with homework (through Prodigy's 'Infonaut's Homework Helper'). Or you can argue about vintage cars or atheism or movie stars or, well, anything...

Or this: on a Christian newsgroup I read an urgent message from missionaries in Kazakhstan. Their 3-year-old, Nathan, had fallen into scalding water, and was in a critical condition. Local medical facilities could not help. They'd e-mailed mission HQ in Oregon, and a plea was 'posted' around the world asking for prayer, and help to get Nathan air-lifted to a German burns unit. All this within minutes! Amazing! (By the way, if the cross-cultural missionaries you support haven't got a modem in their computer give them the \$ to get one. Many emergencies can now be publicized, prayed for and dealt with almost instantly).

In fact, it's almost impossible for a country to be 'closed' to the 'Net. After failing to regulate faxes and TV satellite dishes the Chinese government has bowed to the inevitable and opened China to the 'Net, installing two commercial links to the outside world. We learned first-hand about the dramatic 1989 events in Russia via e-mail from private individuals in Moscow.

Newsgroups

Let's look at one Internet facility: Usenet, comprising more than 5000 special-interest groups. They are organized into categories - 'alt' (alternative discussion groups), 'comp' (computer stuff), 'rec' (recreation, hobbies), 'sci' (sciences), 'soc' (socializing, social sciences), 'talk' (for debates on a range of subjects), 'biz' (business), 'k12' (for teachers and students), 'misc' (topics that don't fit anywhere else) - and more. I 'subscribe' to about 50: favourite religious groups include 'aus.religion' and the largest, 'alt.atheism'. Others I like - 'alt.conspiracy', 'rec.music.classical-recordings', 'rec.org.mensa'.

This week I 'posted' about 30 messages on such topics as why churches are a boring for young people, 'atheism and rationality', biblical literalism, F.W.Boreham books I'm after (I collect him - the most prolific Australian religious author until recently), homosexuality, worship-styles, why baptism isn't in the O.T., who are the Quakers?

American evangelicalism, 'The most powerful person on earth', recovery from sexual abuse, and so on. Discussion follows - sometimes heated - with maybe up to 40 people or more joining in. Fun!

And on the lighter side...

It's fun reading the pithy quotes people use with their 'signatures'. Here are some I like:

'The fourth law of computing: anything that can go wr

'I just met a person who is a nun.' 'How do you know she is a nun?' 'She told me.' 'Maybe she was lying.' 'Nuns don't lie.'

'It's best to read the weather forecast before praying for rain!' (Mark Twain)

'Abou ben Adam's name led all the rest because the list was compiled alphabetically' (Isaac Asimov)

'Never criticize anyone until you've walked a mile in their shoes. Then, if they don't like it, you're a mile away and you have their shoes.'

'Imagine if horse-racing had no horses... thousands of people could go to the race-track each day and save millions of dollars.'

'Everything can be fixed by driving a nail into it. The only problem is finding the right sized nail'

'Millions long for immortality who don't know what to do with themselves on a rainy Sunday afternoon!'

So where do I start?

Well, get a computer - almost anyone will do, but the more powerful the better - with a modem, and hook up to a telephone line. Then contact an 'access provider': these have different costs, so you'll need to figure out how often you use the 'Net.

You need some software - often supplied when you sign up with a service provider.

Any computer shop will guide you. Read Ed Krol's *The Whole Internet: User's Guide and Catalogue*, or the shorter *10 Minute Guide to the Internet* by Peter Kent.

If you want a few hours of free access to the Net, phone Ozemail or Compuserve and ask! Or join an adult education class: they're now offered everywhere.

Some hints

* Pray about your motives for using the 'Net: computer users tend to have a basic urge to control the world through their keyboard.

* Look over someone else's shoulder as they 'surf' the 'Net. Learn all you can before committing yourself.

* Spend a few months familiarizing yourself with the 'ethos' of the various groups on the 'Net. Read newsgroups specially created for 'newbies'. Read the FAQ's (Frequently Asked Questions) for the groups that interest you. There's help everywhere, once you know where to look for it.

* As a 'missionary' be sensitive to the 'Net's sometimes strange culture/s. You'll learn some new languages (eg. a bit of Unix). 'Net groups and mailing-lists have their own protocols. It's called 'netiquette' (for example, it's not good form to use CAPITALS - that's shouting)!

* Don't get turned off by weirdness or profanity: U.S. college students enjoy shocking wowsers! Some will parade their erudition ('this debate got hijacked by a solipsist'). Others ('Single mum college student...') ask for money. Because of the anarchistic nature of the Net you can't easily remove the 'village idiot'. Be tolerant, loving - and humourous! Remember Jesus related well to all sorts!

* If you post something to a newsgroup or mailing-list, be brief, well-researched, accurate (particularly if you quote an author - it's amazing how many non-Christians have read C. S. Lewis and Josh McDowell), and conversational. Be prepared to have all your views challenged, by some very clever people. If you put a personal testimony

or preachy gospel message on alt.atheism for example, they'll chew you up and spit you out, fast! By the way, children's access to the Net ought to be carefully monitored: the most popular newsgroups are pornographic.

Finally...

Navigating the Net isn't easy to begin with. You'll experience hours of frustration. It's like a maze - or a blind person negotiating a minefield while dribbling a basketball - only more difficult and less dangerous! Over the next few years it will get more user-friendly.

We at John Mark Ministries want to encourage others to pursue this strategic and ubiquitous means of evangelism, and in particular link pastors and Christian leaders via the Net. My signature message? 'If you have God and everything else, you have no more than having God only; if you have everything else and not God you have nothing!' (Medieval mystic).

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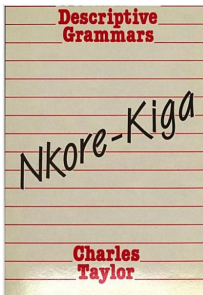
My Resumé ***Evangelism to People Groups***

- * Born and raised a God-fearer
- * A hard working man, loyal to my family
- * Jesus interrupted me at work one day and gave me a call to serve him
- * I followed him
- * I left my job and gave it everything I had
- * I failed sometimes, but was mostly successful
- * I was filled with the Spirit and was used in signs and wonders ministry among thousands of people
- * I thought I knew everything
- * I was a widely recognised leader with an evangelistic-apostolic ministry
- * But just about all my ministry was among my own people
- * One day things changed
- * I had an out-of this-world experience directing me to leave my cultural comfort zone and join with people of another kind. These strange people were seeking God.
- * I saw God pour out his Spirit on them
- * I'd had this experience myself 12 years before. But I got wrapped up in the church so much I didn't have much time or care for other groups of people. My church was my culture, and my culture captured and ruled my Christian beliefs and ways
- * But when I saw God pouring out his Spirit on people I thought were weird, God shook me up and I came to see that all people in the world are equally loved by him. His special gifts are for everyone
- * Yes, I was a Pentecostal for 12 years. But a very narrow-minded one! Now I am a world Christian!

Signed, *Simon Peter*,
Transformed Christian Jew
(*By Paul Grant*)

8 *Gospel Essentials*

Charles V. Taylor



Dr Charles V. Taylor is a well known Australian linguist, Bible teacher, author, and Christian magazine contributor. His doctoral studies researched the Nkore-Kiga language of Uganda in Africa where he served as a missionary.

we can sort out a basic set of beliefs

Evangelism these days isn't always simple and straightforward. Sometimes we mix with people of different traditions and in so doing it is possible to compromise the simplicity of the Gospel. No one should be against co-operation between different fellowships, but that isn't the point. We must guard against a sort of 'Jesus plus' approach to evangelism.

Different fellowships may place emphasis on different aspects of what they perceive as truth. If that particular emphasis dominates evangelism, or even if it is just an optional extra, it not only makes for a bending of the Gospel message, but a disunity among evangelists. For this reason we should try to find a kind of nuclear Gospel; a message all can, indeed must, agree as basic.

What then are the essentials of the Christian faith? There was a time when most Christians would recite their creeds weekly. Pentecostals and many others, such as Baptists, tend to play down creeds as too binding. Yet the church has always defended its basics from the very start. The New Testament epistles spend a fair amount of time defending the faith.

I believe we can sort out a basic set of beliefs which should be regarded as binding on those who seek to proclaim the faith to a disbelieving world.

Some of us have encountered situations where a non-Christian is told, 'Jesus loves you' but where the reply gives the impression, 'Anyway I'm a lovable person, so what?' This is possible because no indication was given of any need, and no awareness of need was present. Before it can be accepted, the Gospel needs both repentance and faith.

Not only can we add to the Gospel message. We can also subtract from it by concentrating only on the love of God or of Jesus, according to the approach used. This is another reason why we should have a minimum Gospel message. We don't want 'Jesus plus', but neither do we want 'Jesus minus'.

Jesus makes no sense in terms of salvation unless he is known for who he is. As a fellow human being he can do nothing for humanity unless he is greater than any human. He has to be the God-man. So we need to begin with God himself, his nature and power. So what is the absolute minimum?

We can begin with the biblical declaration that

- (1) God exists. Two psalms declare that the fool says, 'There's no God'. Yes, we need a superpower. But then, he isn't a mere outsider.
- (2) He created us for himself. And,

(3) he has rights as the Ruler of earth and its Judge. In religious jargon, he is Lord. That indeed was the challenge to Christians in a hostile world where Caesar was lord.

What does this have to do with Jesus Christ? Well, Jesus made claims, so either he was lying or deluded, or else he was really God in human form. This is where belief enters and where Jesus' life and death become meaningful or else irrelevant. The evangelist's job is to show that those claims have urgent meaning for helpless people and truly, (4) we do have needs.

(5) Jesus was incarnated supernaturally, and
(6) his coming was foretold in writing, the most permanent way of keeping records during most of history.
(7) He lived a sinless life, but yet,
(8) he willingly died a criminal's death. That doesn't make sense unless he died for someone else. So, if he was God in human form, as he claimed, he could then die for more than one person.

The record says he died for everyone. So, everyone who
(9) sees their own disobedience, independence or superior attitude to God's person and instructions, and who
(10) believes Jesus took the punishment appropriate to that deficiency, is forgiven and free.

Finally, God not only rules this planet but lives in eternity, where
(11) he has prepared a place for those willing to have him as their Lord. For those who reject God and his Son sent specially to save them, following the one who brought disobedience into human (and angel) lives,
(12) a place of eternal punishment is reserved.

The Holy Spirit is God's Spirit, and
(13) he is personal,
(14) he convicts of sin, and
(16) he brings faith.

Pentecostals and Charismatics agree that the Holy Spirit's work in those evangelised includes but is also distinct from evangelism. Signs and wonders, for instance, help confirm the Spirit's work and the truth of God's word. Evangelism without the Spirit's power is fruitless.

All these beliefs, including the unattractive ones, are found in creeds and statements of faith in major orthodox fellowships. They're not set out here as material for evangelism, but as tools or equipment for evangelists. In sum they are:

- * One God - creator, redeemer, and life-giver, three in one.
- * One way to God - Jesus, who died, the just for the unjust.
- * One way to escape from hell to heaven - repentance and faith.
- * One way to know truth - through God's Spirit revealing God's word.

All Christians are called to be witnesses, though not all are called or gifted to be evangelists. It is a real privilege for us all to share in God's harvesting work in our world.

9 Penetcostal/Charismatic Pioneers

Daryl Brenton



Daryl Brenton wrote this article summarising the influence of 20 pioneers in his Bachelor of Ministry studies at the School of Ministries of Christian Heritage College at Brisbane Christian Outreach Centre. He served in Papua New Guinea as a Language Programme Co-ordinator with the Bible Translation Association.

Christ as Saviour, Sanctifier/Baptiser in the Holy Spirit, Healer, and Coming Lord, are important in the formation of Pentecostal/Charismatic ministry and evangelism.

The late 19th Century saw a blend of four major doctrines that produced a seedbed for Pentecostal/Charismatic theology and ministry in popular Evangelical and Fundamental circles. These doctrines: Christ as Saviour, Sanctifier/Baptiser in the Holy Spirit, Healer, and Coming

Lord, are important in the formation of Pentecostal/charismatic ministry and evangelism.

A Precursor

Edward Irving (1792-1834) was appointed as a Scottish Presbyterian pastor of a London congregation in 1822. He developed a Christology which essentially said that Jesus took on the complete human condition and was only enabled to live a sinless life or work any miracles through the operation of the Holy Spirit. Thus the means of sanctification and miracles were considered to come via the operation of the Holy Spirit in people. His church used gifts of the Spirit including tongues, prophecy and healing prayer. Expelled from his church, he established the Catholic Apostolic Church. The movement was used by early Pentecostal theologians as an interpretative guide for their own experience.

Two Instigators

Charles Parham (1873-1929) was the founder of two bible schools and many Apostolic Faith churches, author of two books and editor of a publication promoting Pentecostal theology. He was first to formulate the opinion that baptism in the Spirit was shown by the occurrence of speaking in other tongues (1901). This gave emerging Pentecostals an identity separate from previous holiness movements. Along with this, he gave the movement a strong missionary emphasis through his expectation that the reinstatement of tongues would lead to a world-wide missionary movement and had a large influence on the spread of the doctrine of divine healing.

William Seymour (1870-1922) was the other outstanding person involved in the beginning of the Pentecostal movement. Seymour was influenced by Parham's theology and started a mission (1906) which became famous/infamous as thousands of people came to see what was happening. Publication of the periodical, *Apostolic Faith* reached 50,000 and gave Seymour a wide influence. While his influence was curtailed by 1914, Seymour is still regarded as having influenced every Pentecostal strand, either directly or indirectly through the Azusa St. Mission in Los Angeles.

Classic Pentecostals

Donald Gee (1891-1966) spent a significant amount of time as a Bible teacher, editor, author, historian and Pentecostal theologian. He served as vice chairman and chairman of the British A.O.G. for ten years and three years respectively. With this influence, Gee tried to stifle the parochialism of the day and made efforts to promote ecumenicalism within and without Pentecostalism. He wrote more than thirty books and over five hundred articles.

Smith Wigglesworth (1859-1947), an effective personal evangelist, was primarily famous for his emphasis on faith and the miraculous healings and other answers to prayer that accompanied his ministry. This combination has made Wigglesworth an important example for Christians of every denomination to believe for miraculous answers from God and was often called the Apostle of Faith. Wigglesworth was influential in the life of David du Plessis through a prophecy and subsequent advice, which directed David into a widespread ecumenical ministry.

Healing Evangelists

Maria Woodworth-etter (1844-1924) started as a Holiness minister. Because she was a woman preacher and her meetings were attended with supernatural occurrences, she drew great media attention. From 1885 on, her ministry had large numbers of conversions. She claimed to experience speaking in tongues, prophecy and other charismata. In 1912, Maria preached at F.F.Bosworth's church, influencing many important Pentecostal leaders in the USA. All of this greatly helped to spread the Pentecostal message and must have served the cause of women's calling and gifting in ministry.

Aimee Semple Mcpherson (1890-1944) served as an evangelist for the A.O.G. and later founded the International Church of the Foursquare Gospel. She edited a publication, *The Bridal Call*, opened a radio station, wrote several books, started a bible college (L.I.F.E.) and an aid organisation for the poor and distressed and encouraged many women to enter into ministry. One of her main goals was to challenge her followers to trust in Jesus. Her vision was interdenominational and world wide, from the start.

John G. Lake (1870-1935) was noted for a marvellous healing ministry and his contribution to the establishment of the Apostolic Faith Mission in South Africa where he established over 600 churches in seven years. He was influenced by Alexander Dowie, William Seymour and Charles Parham. In his missionary work, John helped to establish one of the largest works in South Africa. Returning to America, John settled in Spokane, Washington and established some churches and his famous Healing Rooms. Here it was estimated that over 100,000 people were healed.

Oral Roberts (1918-) is internationally famous for his message of hope and healing. Oral's huge crusades helped to revitalise Pentecostalism after WWII, he was instrumental in helping form the FGBMFI and greatly influenced the foundation of the Charismatic movement with his ecumenical style. Wide spread use of TV, radio, books, magazines, newspaper articles, personalised letters and intercessory prayer made him one of the most influential Christian leaders in the USA. His decision, in 1968, to affiliate with the United Methodist church formed a bridge for the Pentecostal message to move into mainline churches. Oral established one of the most amazing educational organisations in the world. The Oral Roberts University and the City of Faith medical and research facility, both run on Christian principles and prepare many Christians for the ministry, mission work and vocations.

Kathryn Kuhlman (1907-76) was one of the world's best known female evangelists. By the age of twenty eight, Kathryn had established a church with a 2,500 seater building and an influential radio ministry. At thirty nine, miraculous healings unexpectedly began to occur in her meetings, bringing her national fame through 'Redbook' magazine. She regularly filled a 7000 seat auditorium for ten years, having outgrown one with 2500 seats. Kathryn had a great impact on the Charismatic movement through her widespread fame.

The Latter Rain Movement

George Hawtin (1909-) was prominent in the early Latter Rain movement. He pioneered a bible institute as a Pentecostal Assemblies of Canada pastor in 1935. George resigned in 1947 and joined Herrick Holt's 'Sharon's Global Missions' as president. Shortly after this, a revival in the bible school brought him a leading role in the resulting

movement. His leadership was rapidly eclipsed as others took on leadership roles.

Myrtle Beall (1896-1979) - founded the Bethesda Missionary Temple, with a 3000 seat building, from a Sunday school ministry. Originally an A.O.G. church, the Bethesda temple withdrew its membership, as it became a centre of the Latter Rain movement. It provided direction for many North American churches. Her son James succeeded her as senior pastor in the late 1970's and is an influential charismatic renewal leader and contributed to many charismatic journals. Myrtle's daughter, Patricia Gruits, authored an important book, *Understanding God* (1962), which has influenced many churches' theology in the USA.

Modern Pentecostals

Yonngi Cho (1936-) was elected general superintendent of the Korean A.O.G. in 1966 and is the pastor of the world's largest single congregation with 800,000 people. Cho has also authored many books on faith and church growth which have been very influential. Perhaps Cho's greatest contribution has been the establishment of 'Church Growth International', which has promoted the principles of home cells, prayer and fasting, which have made such a change to his church.

Demos Shakarian (1913-) was the founder of the Full Gospel Business Men's Fellowship International and has helped to spread the Pentecostal message into many countries. FGBMFI has over 300,000 members world wide and is a non-denominational organisation. It has been a great impetus to the Charismatic movement.

David du Plessis (1905-87) was instrumental in promoting ecumenical fellowship between factions of the Pentecostal movement and later, between the Pentecostals and Evangelicals. Perhaps his greatest influence was in his unofficial liaison between the Pentecostal movement and the World Council of Churches. Through this work, representatives from mainline churches found a non-antagonistic representative of the Pentecostal message with whom they could establish a rapport. He also lectured in many universities and seminaries This greatly influenced the formation of the Charismatic movement.

David Wilkerson (1931-) was an A.O.G. pastor who established Teen Challenge as an organisation which would cater for the converts from his successful street evangelism ministry in New York City. He established a bible institute as a part of Teen Challenge and the organisation has become international as World Challenge. David also co-founded Times Square church in New York City. Of his many books, perhaps the most influential has been *The Cross and the Switchblade* which sparked interest about baptism in the Holy Spirit from both Protestant and Catholic circles.

Loren Cunningham (1914-) was the founder of Youth With a Mission (YWAM). Once an A.O.G. youth pastor, Cunningham's vision has spawned an international missionary organisation that is primarily manned by self-supporting, short-term, volunteer youth. Through this organisation, a school of ministry has been established, much missionary work has been accomplished in many countries and aid has been distributed to needy countries. YWAM's emphasis is on spiritual and physical aid to the mission field and finding, then obeying God's will.

John Wimber (1934-) founded the Vineyard Ministries International. John had worked as a church growth consultant with hundreds of churches of many denominations. The occurrence of healings in his ministry in 1977, launched him into an international ministry and an intense church planting program. He lectured at Fuller Seminary on the relationship of miracles and church growth, influencing many upcoming ministers.

The Charismatic Movement

Dennis Bennett (1917-) was an Episcopalian clergyman who was baptised in the Spirit in 1959. Taking over a parish which was due to close for the third time, Dennis transformed it into the strongest Episcopalian parish in Northwest America within twelve years. His testimony introduced thousands of people to the charismatic experience in the US. and overseas, often lecturing in major universities and theological schools. He helped to found the Episcopal Renewal Ministries.

John Sherrill (1923-) worked as senior editor for *Guideposts* for several years and with his wife Elizabeth, has co-authored several influential charismatic books. His, *They Speak with other Tongues* was an important book in shaping the charismatic movement. It explained charismatic phenomena and how he, an Episcopalian, had been baptised in the Spirit. He and his wife also co-authored *The Cross and the Switchblade*, another influential book

Pentecostalism can be seen as a bridge between the currents of the Holiness movement and the modern Charismatic movement. It preserved a specific type of theology with a strong emphasis on evangelism in the power of the Holy Spirit that has been released into the main body of Christendom in recent years. Its ministers came from all walks and stations of life and reflect God's multi-faceted character.

Language Programme Co-ordinator with Bible Translation Association

One of the stories which really affected me was about an expatriate translator who was working in the Sepik province of Papua New Guinea in the 1970s. Once, after a three-hour canoe ride, this translator arrived in a village of another language group and she noticed that there was a church building in the village square. When she asked the people if there was a missionary staying with them, they replied that no, there was not. She asked if they had a pastor and again they said, "No." Finally, she asked them why they had built a church and they answered, "We are waiting for someone to come and translate God's Word for us." When I heard these words, I began to realise that English readers have dozens of Bible translations, and thousands of Bible resources, but many people do not even have scripture in their language, let alone commentaries, Bible studies, and other books that we take for granted. The tragedy of this story is that no one was available to take up the project in this particular village.

While thinking about these kinds of issues, we met the Executive Director of the PNG Bible Translation Association as he was passing through Brisbane. It occurred to me that if a time ever came when expatriate organisations would have to leave the country, a national organisation could still be effectively in place. So, I thought that helping BTA would be something important that I could do to support the Kingdom of God in Papua New Guinea.

Daryl Brenton (<http://pngbta.org/node/70>)

10 Characteristics of Revivals

Richard Riss



*Historian Dr Richard Riss (left with wife Kathryn) has written books on revival including **A Survey of 20th-Century Revival Movements in North America** (1988) and **Images of Revival** (1997). His doctoral research at Drew University included study of the current revival awakening.*

Revivals and Misrepresentations

During the course of my study of revivals over the past twenty-three years, one of the things that has fascinated me is the extent to which they are misrepresented. These misrepresentations are usually widely believed, creating stumbling blocks which prevent many people from partaking in the forgiveness, love, joy, refreshing, healing, reconciliation, character development, and other benefits which are freely available through a move of God of this kind.

Jonathan Edwards wrote of this phenomenon in connection with the outset of the Great Awakening, which began at his church in Northampton, Massachusetts in December of 1734. In the introductory portion of his *Narrative of the Surprising Work of God*, he said that the Great Awakening was being “exceedingly misrepresented by reports that were spread . . . [to] distant parts of the land.” These reports were spread by other Christians, many of whom were in positions of leadership in the churches. Edwards wrote that, “When this work of God first appeared, and was so extraordinarily carried on among us in the winter, others round about us seemed not to know what to make of it, and there were many that scoffed at and ridiculed it; and some compared what we called conversion to certain distempers. “Because people really didn’t understand what was happening, they began to say negative things about it.

These bad reports spread throughout the entire country, and this had a lasting effect on peoples’ willingness to accept that what was happening was a work of God. He wrote, “A great part of the country have not received the most favorable thoughts of this affair, and to this day many retain a jealousy concerning it, and prejudice against it.” Unfortunately, when people begin to become predisposed against something, it is no longer an easy matter for them to benefit from it, and they will sometimes attempt to put a stop to it.

In the concluding remarks of the same work, Edwards referred again to “the innumerable misrepresentations which have gone abroad” concerning the revival that began in his church. He stated that because of this, it had been necessary for him to go into great detail about what God was actually doing within the context of the beginning of what we now know as the Great Awakening.

One of the reasons that people misunderstand revival is that it tends to create a great deal of chaos and disorder. Normal church programs are usually suspended. People are caught up in the things of God. They often fall to the ground or make unusual noises; they weep or laugh or act as though drunk. This was as true for the Great Awakening as it was for any other revival (for details, see *Images of Revivals*).

During the Second Awakening in America, Charles Finney said some of the same things about misrepresentation of what God was doing. He

lamented in his *Memoirs* that “it has been common for good men, in referring to those revivals, to assume that although they were upon the whole, revivals of religion, yet . . . they were so conducted that great disorders were manifest in them, and that there was much to deplore in their results. Now all this is an entire mistake.”

This is a very common phenomenon during revivals. People will assume, based upon misleading reports, that there is a great deal of mixture in them and that there is “much to deplore in their results.” Yet, one could be a perfect leader and still encounter storms of criticism; this is exactly what happened to Jesus Christ.

A little bit later, Finney wrote, “Until I arrived at Auburn, I was not fully aware of the amount of opposition I was destined to meet from the ministry; not the ministry in the region where I had laboured, but from ministers where I had not labored, and who knew personally nothing of me, but were influenced by the false reports which they heard.” Finney found it amazing that his critics would believe so many of the reports that they had heard.

However, there is a sense in which this phenomenon is not surprising at all. The spread of false reports and negative attitudes with respect to a work of God is a sure sign that it is genuine, because it indicates that the enemy is at work, attempting to discredit it.

The temptation to belittle the work of God is greatest among those who might have a tendency to feel that they would have something to lose if people were allowed to partake in it. There are strong temptations to jealousy even among Christian leaders. Those who yield to such temptations are in danger of undermining the work of God by belittling the very thing that is bringing life and blessing to those who love Him.

God, in His wisdom, has His own reasons for allowing false reports to arise concerning His work. The stumbling blocks will therefore inevitably come, but woe to those through whom the stumbling blocks come.

The following summary indicates characteristics common to revivals and awakenings.

Characteristics of Revivals and Awakenings

1. How Awakenings Arise

- a. They always emerge against a backdrop of very serious spiritual decline or intense spiritual dryness.
- b. They are the product of intense prayer.
- c. When people pray for reawakening, God seems to give the answer to their prayers in places that they least expect it.
- d. At the beginning of an awakening, there is often an exhilarating sense of expectancy.
- e. Revivals are often brought about by telling people about the revivals of the past.
- f. There is often a specific point in time at the outset of an outpouring of the Holy Spirit at which God's presence is suddenly recognized by the people. The power of God falls spontaneously.
- g. Revivals of this kind seem to emerge at the same time in many different places.

2. Who becomes involved?

- a. The Lord breathes new life into the Church.
- b. He brings multitudes of new believers into His body.
- c. Those who are already Christian enter more deeply into the fullness of salvation.
- d. People recognize a similarity of the revival to any previous revivals they have experienced.
- e. Backsliders are reclaimed.
- f. People often come out of curiosity or skepticism and become believers.
- g. There are conversions of ministers.

3. The Spread of the News

- a. At the outset of revival, there is very little organization.
- b. Advertizing is largely by word of mouth.
- c. People are sometimes drawn to the scene of revival by an irresistible power.
- d. People come from miles away.
- e. People flock from everywhere.

- f. There are crowds.
- g. It is contagious.
- h. There are often secular newspaper accounts of an awakening.

4. Conviction of Sin, Righteousness, and Judgment

- a. Revival is characterized by widespread repentance and brokenness.
- b. There is a great deal of meditation upon God's character.
- c. There is an awakening of conscience.
- d. There is conviction of sin.
- e. People are given an immediate revelation of God's glory and of their own sinfulness and inadequacy before him.
- f. In some cases, people for blocks around are confronted with their own sin and God's majesty.
- g. People suddenly become deeply convinced of their lostness.
- h. An awesome fear of God and His judgment comes upon everyone.
- i. Revivals bring the individual face to face with the eternal questions of one's nature and destiny.
- j. People suddenly become aware of the terrors of hell.
- k. This is accompanied by deep distress over one's wickedness.
- l. The urge to pray, especially for salvation, is irresistible.
- m. There are sometimes manifestations of shaking or trembling.
- n. There are often strange manifestations of emotion in people in response to these experiences, including laughter, weeping, barking or yelping, and roaring.
- o. People therefore seek forgiveness from God through Christ's shed blood.
- p. They then find redemption in His blood; they are given assurance of forgiveness of sin and of salvation.
- q. This is accompanied with joy and peace.
- r. Even the skeptical and stubborn will also grieve over their sins until they find assurance.

5. Freedom & Reconciliation

- a. God frees people from bondage to sinful habits, bad attitudes, and emotional disturbances, breaking the power of 'cancelled sin,' as Charles Wesley put it.
- b. Old prejudices are changed radically.
- c. Broken homes are reunited.

- d. There is widespread reconciliation.
- e. There comes a depth of love for one's brothers and sisters in Christ beyond measure.
- f. People receive a fresh sense of the unity of believers in all times and places.
- g. It puts an end to cursing, blasphemy, drunkenness and uncleanness in a town. There is a cessation of fighting, clamor, bitterness, and so forth.
- h. Rather, joy and peace become predominant in a place that has experienced an awakening.

6. Heaven Upon Earth

- a. People become so preoccupied with the things of God that they don't want to talk about anything else.
- b. There is an unusually vivid sense of God's presence, and of joy, love and peace.
- c. There are sometimes manifestations of laughter and speechlessness.
- d. There is a completely different, refreshing atmosphere where God is present.
- e. People experience heaven upon earth.
- f. Meetings are often of protracted length. Time passes very quickly.
- g. There is a feeling of release, or freedom in the Spirit.
- h. People feel refreshed. There is a new lilt to everyone's steps.
- i. People suddenly have an intense enthusiasm about the things of God.
- j. There is considerable praise to God.
- k. There is singing in the Spirit of such harmonies as are almost never heard on earth.
- l. There is dancing in the Spirit.
- m. There are manifestations of spiritual gifts.
- n. Children prophesy.

7. Ministry During Divine Visitations

- a. God often raises up people as instruments for bringing about revival who have few natural talents and abilities.
- b. Women and lay people find a greater place for leadership in revival.
- c. His Word goes forth in power.
- d. The Lord anoints with the Spirit the preaching, teaching, counselling, and music such that it has an ability to penetrate the hearts

of the people.

- e. There is always considerable revelation upon God's Word, which takes on a new freshness.
- f. People in a revival are almost invariably orthodox theologically on the great basics of the Christian faith. There is a great emphasis upon the Bible and its teachings.
- g. There is a great stress usually laid upon the suffering, cross, blood and death of Jesus Christ.
- h. People fall under God's power.
- i. People begin to laugh or cry, or develop characteristics similar to drunkenness.
- j. Physical ailments are sometimes healed.
- k. These phenomena are accompanied by the healing of shattered lives.

8. Enthusiasm for God' Precious Word

- a. The Bible comes alive for people
- b. There is always a deep thirst for the Word of God.
- c. People hang upon every word that is preached.
- d. There are phenomenal increases in the sales of New Testaments and Bibles.
- e. Those who are used of God in bringing about revival receive far more calls to preach than they can ever answer, and are harried mercilessly.

9. Beyond Superficialities

- a. A spirit of sacrifice is often prevalent in a revival.
- b. People spend whole nights in prayer.
- c. Revival usually produces a zeal for the saving of the lost and, there, for missions.
- d. God brings revelation.
- e. People gather together to share in the faith for mutual upbuilding.
- f. Superficial profession, baptism and church membership pale in significance, with an emphasis being placed upon spiritual life, of which the former things are merely tokens.
- g. Old institutional forms often begin to seem inadequate to people who are experiencing an awakening.

10. The Rise of Impurities

- a. Human frailty is inevitably an ingredient in any revival.
- b. It is case for amazement even to seasoned preachers and evangelists to see what happens during seasons of awakening.
- c. Belief in the imminent coming of Christ has characterized every movement of awakening since the first century. This has often led to the setting of dates for Christ's return.
- d. Those who try to mold a revival to their own tastes or control it are usually swept aside.
- e. Because so many young, inexperienced converts are involved, there will be many extravagances.
- f. There is a temptation to spiritual pride, and to take ones own imagination for impressions from God.
- g. In a revival, there will always be some who violate Biblical truth.
- h. Belief that they alone are instrumental in the accomplishment of God's purposes often characterizes both individuals and groups experiencing revival.

11. Controversy During Outpourings of God's Spirit

- a. There are always bad reports about what goes on in a revival, both true and false.
- b. Many people remain aloof for this reason.
- c. A revival is always accompanied with a great deal of controversy.
- d. There is always intense opposition and persecution.
- e. There is reproach upon every revival.
- f. Revival always involves an advance of God's kingdom in spiritual warfare against the strongholds of Satan.
- g. The enemy will attempt to hinder the work of God at all costs.
- h. Satan attempts to discredit revival by mimicking God's work.

12. The Decline of an Awakening

- a. A revival will crest to a high point and then decrease.
- b. After a revival crests, offenses will come.
- c. Many people will feel ill will instead of good will toward the leaders of a revival.
- d. They will begin to disapprove of what they formerly approved.
- e. They will fasten upon bad reports, true or false, in order to justify

their changes in attitude.

f. Many of those who were more or less convinced will be afraid or ashamed to acknowledge their conviction of faith.

13. The Long Term Effects

a. A new flood of hymns and scriptures set to music gains widespread circulation and use.

b. It has lasting, profound effects upon the lives of many of the people involved.

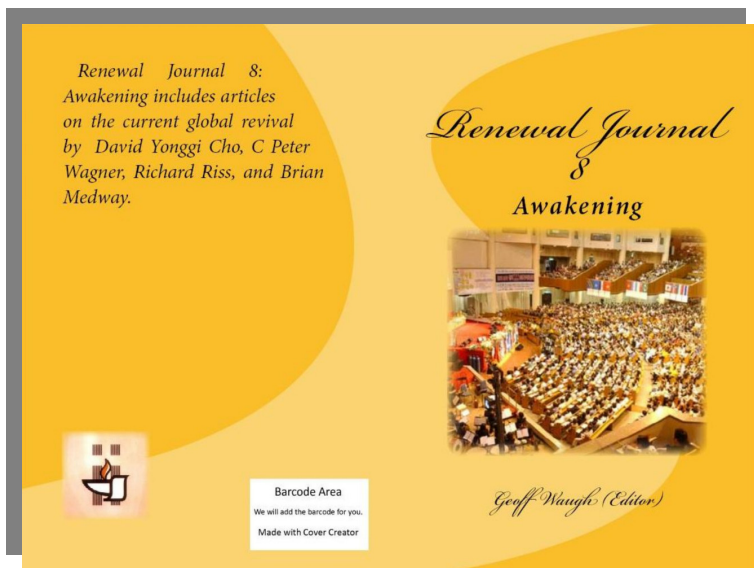
c. It spawns great ministries which then thrive well past the time of the revival.

d. There is a tremendous impact on society and many social reforms are effected.

Being aware of these characteristics can help us avoid the extremes of blindly accepting everything in a revival as from God or of resisting and quenching the Spirit by opposing what God is doing, even if the impacts of the Spirit are overwhelming.

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**See also “Worldwide Awakening” by Richard Riss in
Renewal Journal 8: Awakening**



**Revival books by Geoff Waugh
See renewaljournal.com**

Book Reviews

Flashpoints of Revival

1st edition, 1998; 2nd expanded edition, 2009

Korean edition: ***Revivals Awaken Generations***

also ***Revival Fires***

Expanded, updated version, 2011

Review from the Foreword by Dr C. Peter Wagner (1998)

Geoff Waugh and I agree that our generation is likely to be an eye witness to the greatest outpouring of the Holy Spirit that history has ever known. Many others join us in this expectation, some of them sensing that it will come in the next few years.

I have heard more reports of revival-like activity in the past three years than in the previous thirty. This has caused revival to be a more frequent topic of Christian conversation than I have ever seen. There is an extraordinary hunger for learning more about how the hand of God works in revival.

That is a major reason why ***Flashpoints of Revival*** is such a timely book. Christian libraries are well stocked with detailed accounts of certain revivals as well as scholarly analytical histories of revival. But I know of no other book like this one that provides rapid-fire, easy-to-read, factual literary snapshots of virtually every well-known revival since Pentecost.

As I read this book, I was thrilled to see how God has been so mightily at work in so many different times and places. I felt like I had grasped the overall picture of revival for the first time, and I was moved to pray that God, indeed, would allow me not to be just an observer, but rather a literal participant in the worldwide outpouring that will soon come. As you read the book, I am sure you will be saying the same thing.

Revival Fires (2011) is a further expanded, updated version now available through Randy Clark's Global Awakening website.

Comments on *Flashpoints of Revival*

Geoff Waugh's comprehensive and up-to-date book provides a global perspective of the unexpected and transforming work of the Holy Spirit. Read, be inspired and encouraged. *Rev Dr John Olley*

The first time I read this book, I couldn't put it down. Not only were the stories researched with clear and concise data, but they provide an account of revivals that blew my mind away. An inspirational read. *Romulo Nayacalevu, Fiji*

This work is of great significance. It is a comprehensive overview of the major revivals during the last three centuries. Churches and Christians around the world will benefit greatly from this timely contribution. *Rev Prof Dr James Haire*

It will be a compendium for historians and others interested in the subject for a long time to come. I doubt if there is a resource quite like it for logical progression and comprehensive treatment. *Rev Tony Cupit*

It is very informative and up to date concerning revivals both past and present. I am confident that this book will be well received by many scholars and historians. *Rev Dr Naomi Dowdy*

This is a great reference book providing information of when, where and how God has touched regions and people groups with his manifest presence over history. Many of these events are included and reported on providing the reader with an overview and insight into when revival has broken out and its impact on people, church and society. *Martin Mitchell (Amazon)*

Renewal Journals

Contents of first 20 issues

Renewal Journal articles, available now on

Blog at **www.renewaljournal.com**

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Community Transformation, by Geoff Waugh

Renewal and Revival Books – summary

Details at 'Geoff Waugh' on www.amazon.com

Free shipping at 'Geoff Waugh' on www.bookdepository.com

Discounted on www.renewljournal.com

Looking to Jesus: Journey into Renewal and Revival (2009)

Light on the Mountains: Pioneer Mission in PNG (2009)

Flashpoints of Revival (2nd ed., 2009)

Revivals Awaken Generations (Korean, 2006)

Revival Fires: History's Mighty Revivals (2011)

South Pacific Revivals (2nd ed., 2010)

Great Revival Stories (2011), compiled from

Best Revival Stories and ***Transforming Revivals***

Renewal & Revival: I will pour out my Spirit (2011)

Compiled from ***Renewal*** and ***Revival***

Anointed for Revival: Histories of Revival Pioneers (2012)

Church on Fire (1991, 2009).

Living in the Spirit (2nd ed., 2009)

Your Spiritual Gifts (2011)

Fruit and Gifts of the Spirit (1992, 2009)

The Leader's Goldmine (1990, 2009)

Kingdom Life in Matthew (1992, 2009)

Kingdom Life in Mark (1990, 2009)

Kingdom Life in Luke (1991, 2009)

Kingdom Life in John (2011)

A Preface to The Acts of the Apostles (2011)

Body Ministry: The Body of Christ Alive in His Spirit (2011)

Compiled from ***The Body of Christ, Parts 1 & 2***

Keeping Faith Alive Today (1977, 2010)

Exploring Israel (2011)

Inspiration (2011)

Discovering Aslan: High King above all Kings in Narnia

(2012)

Renewal & Revival Books - details

Looking to Jesus:

Journey into Renewal and Revival

Autobiography of 70 years including exploring renewal and revival, 260 pages (2009).

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

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)
- 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

Revivals Awaken Generations

Korean translation of *Flashpoints of Revival*.

See web version on **www.renewaljournal.com** and Blog.

Revival Fires:

History's Mighty Revivals

Expanded academic version of ***Flashpoints of Revival***, 392 pages (2011) including footnotes, published by Global Awakening – see Blog on www.renewaljournal.com. Ch 6 & 7 updated as follows:

6. Final Decade, Twentieth Century: River of God Revival

- 1992 - Buenos Aires, Argentina (Claudio Freidzon)
- 1993 - May: Brisbane, Australia (Neil Miers)
- 1993 - November: Boston, North America (Mona Johnian)
- 1994 - January: Toronto, Canada (John Arnott)
- 1994 - May: London, England (Eleanor Mumford)
- 1994 - August: Sunderland, England (Ken Gott)
- 1994 - November: Mt Annan, Sydney, Australia (Adrian Gray)
- 1994 - November: Randwick, Sydney, Australia (Greg Beech)
- 1995 - January: Melbourne, Florida, North America (Randy Clark)
- 1995 - January: Modesto, California, North America (Glen Berteau)
- 1995 - January: Pasadena, California, North America (Chi Ahn)
- 1995 - January: Brownwood, Texas, America (College Revivals)
- 1995 - June: Pensacola, Florida, North America (Steve Hill)
- 1995 - October: Mexico (David Hogan)
- 1996 - March: Smithton, Missouri, North America (Steve Gray)
- 1996 - April: Hampton, Virginia, North America (Ron Johnson)
- 1996 - September: Mobile, Alabama, North America (Cecil Turner)
- 1996 - October: Houston, Texas, North America (Richard Heard)
- 1997 - January: Baltimore, Maryland, North America (Bart Pierce)
- 1997 - November: Pilbara, Australia (Craig Siggins)
- 1998 - August: Kimberleys, Australia (Max Wiltshire)
- 1999 - July: Mornington Island, Australia (Jesse Padayache)

7. Twenty-First Century: Transforming Revival

Snapshots of Glory: *Mizoram, Almolonga, Nigeria, Hemet, Cali*
Global Phenomona: *Kenya, Brazil, Argentina*
Transforming Revival in the South Pacific: *Papua New Guinea, Solomon Islands, Vanuatu, Fiji*

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).

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

1 Solomon Islands

2 Papua New Guinea

3 Vanuatu

4 Fiji

5 Snapshots of Glory, by George Otis Jr

Conclusion

Renewal and Revival

Renewal Journal articles on renewal and revival, 170 pages (2011)

Compiled from these two books in one volume:

Renewal: I make all things new, and

Revival: I will pour out my Spirit

Introduction

Part 1: Renewal

Compiled from *Renewal Journal* articles.

Foreword: *I make all things new*

- 1 Renewal Ministry**
- 2 Revival Worship**
- 3 New Wineskins**
- 4 Vision for Ministry**
- 5 Community Transformation**
- 6 Astounding Church Growth**

Part 2: Revival

Compiled from *Renewal Journal* articles. A condensed version of ***Flashpoints of Revival*** (213 pages) and ***Revival Fires*** (392 pages)

Foreword: *I will pour out my Spirit*

- 1. Revivals to 1900**
- 2. 20th Century Revivals**
- 3. 1990s – Decade of Revivals**
- 4. 21st Century Revivals**

Resources

Anointed for Revival: Histories of Revival Pioneers

Articles edited by Geoff Waugh, 132 pages (2nd ed., 2011)

Introduction

- 1 Revival Fire**, by Geoff Waugh
- 2 Jesus, the Ultimate Ministry Leader**, by Jessica Harrison
- 3 Smoth Wigglesworth**, by Melanie Malegret
- 4 John G. Lake**, by Liz Godshalk
- 5 Aimee Semple McPherson**, by Geoff Thurling
- 6 T. L. Osborne**, by Grant Lea
- 7 David Yonggi Cho**, by Peter Allen
- 8 The Birth of Christian Outreach Centre**, by Anne Taylor
- 9 The Beginnings of Christian Outreach Centre**, by John Thorburn
- 10 Community Transformation**, by Geoff Waugh

Appendix: Revival Books

Church on Fire

Australian reports and testimonies, 176 pages. (1991, 2010)

Introduction: Renewal

Aboriginal Renewal

1. Pentecost in Arnhem Land - Djiniyini Gondarra (Uniting)
2. Fire of God among Aborigines - John Blacket (Uniting)

Personal Renewal

3. Pilgrimage in renewal - John-Charles Vockler (Anglican)
4. A testimony of renewal - Owen Dowling (Anglican)
5. The disquieting presence of the Spirit - Charles Ringma (AOG)
6. A different view - Dorothy Harris (Baptist)
7. Ingredients for unity - Gregory Blaxland (Anglican)
8. New dimensions - David Todd (Presbyterian)
9. Renewal in the Holy Spirit - Barry Manuel (Baptist)
10. Love song - Ruth Lord (Uniting)

Church Renewal: examples

11. Renewal in a country parish - Barry Schofield (Anglican)
12. Renewal in a diocese - John Lewis (Anglican)
13. Renewal in a city prayer meeting - Vincent Hobbs (Catholic)
14. Renewal in a regional centre - Brian Francis; David Blackmore
15. Renewal in a small assembly - Bob Dakers (Brethren)
16. Renewal in a large congregation - Geoff Waugh (Baptist)

Church Renewal: observations

17. Building with God - Barry Chant (Christian Revival Crusade)
18. The cost of renewal - Hamish Jamieson (Anglican)
19. Charismatic renewal in the Roman Catholic Church - Tom White
20. An Orthodox comment on renewal - Lazarus Moore (Orthodox)
21. A Lutheran perspective - Glen Heidenreich (Lutheran)
22. Charismatic renewal: myths and realities - Rowland Croucher
23. Charismatic renewal: pastoral issues - Arthur Jackson (Uniting)
24. Ministering in renewal - Don Drury (Uniting)
25. God's new work - Don Evans (Uniting)
26. Future directions for charismatic renewal - Peter Moonie (Uniting)
27. Get your surfboard ready - Dan Armstrong (Uniting)

Conclusion: Revival

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)

Foreword

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

The Leader's Goldmine

Ideas for Christian groups, 63 pages (1990, 2010).

Introduction: How to use this book

Ideas for building relationships

Deep - ideas and attitudes

Deeper - ideals and values

Deepest - ideologies and commitments

Ideas for Bible studies and prayers

Bible passages

Bible study methods

Bible reading and relationship building

Bible readings and prayers

Ideas for church activities

Program emphases:

Devotional, Educational, Creative, Serving, Social, Sporting

Witness and Sharing Weekend

Commitment Indicator

Interests Indicator

Gifts Check List

Ideas for all ages together

Activities involving young children and others

Activities involving older children and others

Family and church family questionnaires

Useful teaching activities

ABC of resource ideas

Simulation activities. Simulation Game: Build my Church

Ideas for integrated studies on themes

The Great Experiment, Prayer, Relationship, Good News, The Church, Mission, Finding New Life, Living New Life, Faith Alive

Great Chapters - Old Testament

Great Chapters - New Testament

Jesus

Kingdom Life in Matthew

Common Lectionary group studies, 72 pages (1992, 2010)

Introduction

PART I THE LIFE AND MINISTRY OF JESUS

Preparation: The coming of Jesus the Messiah

- | | |
|--------------------------------------|------------------|
| 1. The coming of the Lord | Matthew 24:36-44 |
| 2. John the Baptist | Matthew 3:1-12 |
| 3. The Messiah | Matthew 11:2-11 |
| 4. Mary's Son | Matthew 1:18-25 |
| 5. Infancy and childhood of Jesus | Matthew 2:13-23 |
| 6. Reflections on the birth of Jesus | John 1:1-18 |

Commencement: The figure of Jesus the Messiah

- | | |
|------------------------------------|-----------------|
| 7. The baptism of Jesus | Matthew 3:13-17 |
| 8. The witness of John the Baptist | John 1:29-34 |

Christ's design for life in God's kingdom

Narrative:

- | | |
|------------------------------------|-----------------|
| 9. The call of the first disciples | Matthew 4:12-23 |
|------------------------------------|-----------------|

Discourse:

- | | |
|---------------------------------|-----------------|
| 10. The sermon on the mount (1) | Matthew 5:1-12 |
| 11. The sermon on the mount (2) | Matthew 5:13-16 |
| 12. The sermon on the mount (3) | Matthew 5:17-26 |
| 13. The sermon on the mount (4) | Matthew 5:27-37 |
| 14. The sermon on the mount (5) | Matthew 5:38-48 |
| 15. The sermon on the mount (6) | Matthew 7:21-29 |

The spread of God's kingdom

Narrative:

- | | |
|----------------------|----------------|
| 16. The call of Levi | Matthew 9:9-13 |
|----------------------|----------------|

Discourse:

- | | |
|----------------------------|-------------------|
| 17. The mission sermon (1) | Matthew 9:35-10:8 |
| 18. The mission sermon (2) | Matthew 10:24-33 |
| 19. The mission sermon (3) | Matthew 10:34-42 |

The mystery of God's kingdom

Narrative:

- | | |
|----------------------------------|------------------|
| 20. The revelation to the simple | Matthew 11:25-30 |
| Discourse: | |
| 21. The parable sermon (1) | Matthew 13:1-23 |
| 22. The parable sermon (2) | Matthew 13:24-43 |
| 23. The parable sermon (3) | Matthew 13:44-52 |

God's Kingdom on earth and the Church

Narrative:

- | | |
|--------------------------------------|------------------|
| 24. The feeding of the five thousand | Matthew 14:13-21 |
| 25. Jesus walks on the water | Matthew 14:22-33 |
| 26. The Canaanite woman | Matthew 15:21-28 |
| 27. Peter's confession | Matthew 16:13-20 |
| 28. Discipleship | Matthew 16:21-28 |
| Discourse: | |
| 29. The community sermon (1) | Matthew 18:15-20 |
| 30. The community sermon (2) | Matthew 18:21-35 |

Authority and invitation: the ministry ends

Narrative:

- | | |
|---------------------------------------|------------------|
| 31. The parable of the labourers | Matthew 20:1-16 |
| 32. The parable of the two sons | Matthew 21:28-32 |
| 33. The parable of the tenants | Matthew 21:33-43 |
| 34. The parable of the marriage feast | Matthew 22:1-14 |
| 35. Paying tribute to Caesar | Matthew 22:15-22 |
| 36. The greatest commandment | Matthew 22:34-46 |
| 37. Hypocrisy and ambition | Matthew 23:1-12 |
| Discourse: | |
| 38. The final sermon (1) | Matthew 25:1-13 |
| 39. The final sermon (2) | Matthew 25:14-30 |

Conclusion: God's kingdom fulfilled

- | | |
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| 40. Christ the King | Matthew 25:31-46 |
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PART II THE DEATH AND RESURRECTION OF JESUS

Preparation for the passion of Jesus

- | | |
|----------------------------------|--------------------------------|
| 1. The transfiguration | Matthew 17:1-9 |
| 2. The temptations | Matthew 4:1-11 |
| 3. The meaning of the cross | John 3:1-17 |
| 4. Signs of the resurrection (1) | John 4:5-42 |
| 5. Signs of the resurrection (2) | John 9:1-41 |
| 6. Signs of the resurrection (3) | John 11:1-45 |
| 7. Palm Sunday & Crucifixion | Matthew 21:1-11
26:14-27:66 |

Resurrection appearances of Jesus

- | | |
|----------------------|---------------|
| 8. The empty tomb | John 20:1-18 |
| 9. The leaders react | John 20:19-31 |
| 10. The Emmaus road | Luke 24:13-35 |

Observations about Jesus

- | | |
|------------------------------------|---------------|
| 11. Jesus the Good Shepherd | John 10:1-10 |
| 12. Jesus the way, truth and life | John 14:1-14 |
| 13. Jesus present among his people | John 14:15-21 |
| 14. Jesus prays for his people | John 17:1-11 |

The coming of the Holy Spirit

- | | |
|--------------------------|--------------------------------|
| 15. The day of Pentecost | John 20:19-23;
John 7:37-39 |
|--------------------------|--------------------------------|

Conclusion: The Godhead

- | | |
|-----------------|------------------|
| 16. The Trinity | Matthew 28:16-20 |
|-----------------|------------------|

Appendix 1: Studies arranged according to lectionary readings

Appendix 2: Studies arranged according to gospel readings

Kingdom Life in Mark

Common Lectionary group studies, 72 pages (1990, 2010).

Introduction

PART I THE LIFE AND MINISTRY OF JESUS

Preparation: The coming of Jesus the Messiah

- | | |
|--------------------------------------|-------------------|
| 1. The coming of the Lord | Mark 13:32-37 |
| 2. John the Baptist | Mark 1:1-8 |
| 3. The Messiah | John 1:6-8, 19-28 |
| 4. Mary's Son | Luke 1:26-38 |
| 5. Infancy and childhood of Jesus | Luke 2:22-40 |
| 6. Reflections on the birth of Jesus | John 1:1-18 |

Commencement: The figure of Jesus the Messiah

- | | |
|--------------------------------------|--------------|
| 7. The baptism of Jesus | Mark 1:4-11 |
| 8. The call of Andrew and his friend | John 1:35-42 |

The mystery of the Son of God

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|--|---------------|
| 9. The call of the first disciples | Mark 1:14-20 |
| 10. A Sabbath day in Capernaum (1) | Mark 1:21-28 |
| 11. A Sabbath day in Capernaum (2) | Mark 1:29-39 |
| 12. The cure of a leper | Mark 1:40-45 |
| 13. The cure of a paralytic | Mark 2:1-12 |
| 14. The question of fasting | Mark 2:18-22 |
| 15. Violation of the Sabbath | Mark 2:23-3:6 |
| 16. Serious criticism of Jesus | Mark 3:20-35 |
| 17. The parables of the kingdom | Mark 4:26-34 |
| 18. The calming of the storm | Mark 4:35-41 |
| 19. Jairus' daughter; a woman's faith | Mark 5:21-43 |
| 20. Jesus rejected at Nazareth | Mark 6:1-6 |
| 21. The mission of the twelve | Mark 6:7-13 |
| 22. Compassion for the crowds
(interlude) | Mark 6:30-34 |

- | | |
|--------------------------------------|-----------------|
| 23. The feeding of the five thousand | John 6:1-15 |
| 24. The bread of life (1) | John 6:24-35 |
| 25. The bread of life (2) | John 6:35,41-51 |
| 26. The bread of life (3) | John 6:51-58 |
| 27. Incredulity and faith | John 6:55-69 |
| 28. Jewish customs | Mark 7:1-23 |
| 29. The cure of a deaf mute | Mark 7:31-37 |

The way of the Son of Man

- | | |
|---------------------------------------|---------------|
| 30. Peter's confession | Mark 8:27-38 |
| 31. Passion & resurrection prophesied | Mark 9:30-37 |
| 32. Instructions for the disciples | Mark 9:38-50 |
| 33. What God has joined together | Mark 10:2-16 |
| 34. The problem of wealth | Mark 10:17-3 |
| 35. The sons of Zebedee | Mark 10:35-45 |
| 36. The cure of Bartimaeus | Mark 10:46-52 |
| 37. The first commandment | Mark 12:28-34 |
| 38. The scribes; the widow's mite | Mark 12:38-44 |
| 39. The last things | Mark 13:24-32 |

Conclusion: The fulfilment of the mystery

- | | |
|---------------------|---------------|
| 40. Christ the King | John 18:33-37 |
|---------------------|---------------|

PART II THE DEATH AND RESURRECTION OF JESUS

Preparation for the Passion of Jesus

1. The transfiguration Mark 9:2-9
2. The temptations Mark 1:9-15
3. The meaning of the cross Mark 8:31-38
4. Teaching about the cross (1) John 2:13-22
5. Teaching about the cross (2) John 3:14-21
6. Teaching about the cross (3) John 12:20-33
7. Palm Sunday and the crucifixion Mark 11:1-11; 15:1-39

Resurrection Appearances of Jesus

8. The empty tomb Mark 16:1-18
9. Easter evening John 20:19-31
10. Emmaus postscript Luke 24:35-48

Observations about Jesus

11. Jesus the Good Shepherd John 10:11-18
12. Jesus the true vine John 15:1-8
13. Jesus present among his people John 15:9-17
14. Jesus prays for his people John 17:11-19

The coming of the Holy Spirit

15. The day of Pentecost John 15:26-27; 16:4-15

Conclusion: The Godhead

16. The Trinity John 3:1-17

Appendix 1: Studies arranged according to lectionary readings

Appendix 2: Studies arranged according to gospel readings

Kingdom Life in Luke

Common Lectionary group studies, 72 pages (1991, 2010)

Introduction

PART I THE LIFE AND MINISTRY OF JESUS

Preparation: The coming of Jesus the Messiah

- | | |
|--------------------------------------|---------------|
| 1. The coming of the Lord | Luke 21:25-36 |
| 2. John the Baptist | Luke 3:1-6 |
| 3. The Messiah | Luke 3:7-18 |
| 4. Mary's Son | Luke 1:39-55 |
| 5. Infancy and childhood of Jesus | Luke 2:41-52 |
| 6. Reflections on the birth of Jesus | John 1:1-18 |

Commencement: The figure of Jesus the Messiah

- | | |
|-------------------------------|--------------------|
| 7. The baptism of Jesus | Luke 3:15-17,21-22 |
| 8. The marriage feast at Cana | John 2:1-11 |

Luke's program for Jesus' ministry

- | | |
|-------------------------------|--------------|
| 9. The visit to Nazareth (1) | Luke 4:14-21 |
| 10. The visit to Nazareth (2) | Luke 4:21-30 |

The Galilean ministry

- | | |
|---|---------------|
| 11. The call of the first disciples | Luke 5:1-11 |
| 12. The sermon on the plain (1) | Luke 6:17-26 |
| 13. The sermon on the plain (2) | Luke 6:27-38 |
| 14. The sermon on the plain (3) | Luke 6:39-49 |
| 15. The cure of the centurion's servant | Luke 7:1-10 |
| 16. The widow of Nain | Luke 7:11-17 |
| 17. Jesus' feet anointed | Luke 7:36-8:3 |
| 18. Peter's confession of faith | Luke 9:18-24 |

The travel narrative: part one

- | | |
|-------------------------------------|--------------------|
| 19. The journey to Jerusalem begins | Luke 9:51-62 |
| 20. The mission of the seventy-two | Luke 10:1-12,17-20 |
| 21. The good Samaritan | Luke 10:25-37 |
| 22. Martha and Mary | Luke 10:38-42 |
| 23. The importunate friend | Luke 11:1-13 |
| 24. The parable of the rich fool | Luke 12:13-21 |
| 25. The need for vigilance | Luke 12:32-40 |
| 26. Not peace but division | Luke 12:49-56 |
| 27. Few will be saved | Luke 13:22-30 |
| 28. True humility | Luke 14:1,7-14 |
| 29. The cost of discipleship | Luke 14:25-33 |

The Gospel within the Gospel

- | | |
|-----------------------------------|----------------------|
| 30. The lost coin, sheep, and son | Luke 15:1-10 (11-32) |
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The travel narrative: part two

- | | |
|--|---------------|
| 31. The unjust steward | Luke 16:1-13 |
| 32. The rich man and Lazarus | Luke 16:19-31 |
| 33. A lesson on faith and dedication | Luke 17:5-10 |
| 34. The ten lepers | Luke 17:11-19 |
| 35. The unjust judge | Luke 18:1-8 |
| 36. The Pharisee and the tax collector | Luke 18:9-14 |
| 37. Zacchaeus | Luke 19:1-10 |

The ministry in Jerusalem

- | | |
|----------------------------------|---------------|
| 38. The resurrection debated | Luke 20:27-38 |
| 39. The signs announcing the end | Luke 21:5-19 |

Conclusion: The fulfilment of the ministry

- | | |
|---------------------|--------------|
| 40. Christ the King | John 12:9-19 |
|---------------------|--------------|

PART II THE DEATH AND RESURRECTION OF JESUS

Preparation for the Passion of Jesus

- | | |
|------------------------------------|-------------------------|
| 1. The transfiguration | Luke 9:28-36 |
| 2. The temptations | Luke 4:1-13 |
| 3. The meaning of the cross | Luke 13:31-35 |
| 4. Teaching about repentance (1) | Luke 13:1-9 |
| 5. Teaching about repentance (2) | Luke 15:1-3,11-32 |
| 6. Mary anoints Jesus | John 12:1-8 |
| 7. Palm Sunday and the crucifixion | Luke 19:28-40; 14-23:56 |

Resurrection Appearances of Jesus

- | | |
|---------------------|---------------|
| 8. The empty tomb | Luke 24:1-12 |
| 9. Easter evening | John 20:19-31 |
| 10. Jesus and Peter | John 21:1-19 |

Observations about Jesus

- | | |
|------------------------------------|---------------|
| 11. Jesus the Good Shepherd | John 10:22-30 |
| 12. Jesus the way of love | John 13:31-35 |
| 13. Jesus present among his people | John 14:23-29 |
| 14. Jesus prays for his people | John 17:20-26 |

The coming of the Holy Spirit

- | | |
|--------------------------|--------------------|
| 15. The day of Pentecost | John 14:8-17,25-27 |
|--------------------------|--------------------|

Conclusion: The Godhead

- | | |
|-----------------|---------------|
| 16. The Trinity | John 16:12-15 |
|-----------------|---------------|

Appendix 1: Studies arranged according to lectionary readings

Appendix 2: Studies arranged according to gospel readings

Kingdom Life in John

Study outlines from John's Gospel, 130 pages (2011)

Introduction

Section 1: Background

1 Details exclusive to John

- 1 Persons
- 2 Times
- 3 Numbers
- 4 Places
- 5 General details

2 Details indicating an eye-witness account

- 1 The Cross
- 2 The People around the cross
- 3 The Burial
- 4 The Resurrection

Section 2: Bible Study Outlines

Part 1: The Life and Ministry of Jesus

Part 2: The Death and Resurrection of Jesus

Conclusion

Kingdom Life in John - Bible study outlines:

PART 1: THE LIFE AND MINISTRY OF JESUS

Preparation: The Coming of Jesus the Messiah

1. Reflections on the birth of Jesus John 1:1-18
2. The witness of John the Baptist John 1:29-34

Commencement: The figure of Jesus the Messiah

3. The marriage feast at Cana John 2:1-11
4. The meaning of the cross John 3:1-17
5. The Messiah and Samaritans John 4:1-42
6. The Holy Spirit Promised John 7:37-39
7. The Son of God and a man born blind John 9:1-41

Observations about Jesus

8. Jesus the good shepherd John 10:1-10
9. The shepherd knows his sheep John 10:22-30
10. Signs of the resurrection John 11:1-45
11. Mary anoints Jesus John 12:1-8
12. Christ the King John 12:9-19

PART 2: THE DEATH AND RESURRECTION OF JESUS

Preparation for the Passion of Jesus

1. Jesus the way of love John 13:1-35
2. Jesus the way, truth and life John 14:1-14
3. Jesus present among his people John 14:15-21
4. Jesus promises his Spirit John 14:23-29
5. Jesus the true vine John 15:1-17
6. The Trinity John 16:12-15
7. Jesus prays for his people John 17:1-11
8. Jesus prays for all believers John 17:20-26
9. The trials and crucifixion John 18:1-19:42

Resurrection appearances of Jesus

10. The empty tomb John 20:1-18
11. The leaders react John 20:19-31
12. Jesus and Peter John 21:1-19

A Preface to The Acts of the Apostles

Background information, 40 pages (2011)

Introduction

1 The Title of *The Acts*

A History of Christian Origins

The Acts of the Apostles - the Second Part of the Work

The Acts of the Holy Spirit

2 The Aims of *The Acts*

An orderly account of the work of the risen Lord by his Spirit through the Church

3 The Author of *The Acts*

Gentile, physician, historian, spiritual

4 The Date of *The Acts*

Before Paul's death

5 The Sources of *The Acts*

Historical sections

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)

Conclusion

Body Ministry: The Body of Christ Alive in His Spirit

Exploring Body Ministry, 244 pages (2011).

Compiled from these two books in one volume:

***The Body of Christ, Part 1: Body Ministry, and
The Body of Christ, Part 2: Ministry Education***

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: From meetings to ministry

1. Church and Kingdom
2. Signs of the Kingdom

Chapter 2. Obedient Mission: From making decisions to making disciples

1. Empowering
2. Discipling

Chapter 3. Mutual Ministry: From spectators to participants

1. Clergy
2. Laity

Chapter 4. Spiritual Gifts: From limited to unlimited

1. Unity
2. Diversity

Chapter 5. Body Evangelism: From programs to growing churches

1. Program Evangelism
2. Power Evangelism

Section II. Body Organization: From some to all

Chapter 6. Divine Headship: From figurehead to functional head

1. The Written Word
2. The Living Word

Chapter 7. Body Membership: From firm to flexible structures

1. The Organism
2. The Organization

Chapter 8. Servant Leadership: From management to equipping

1. Servanthood
2. Equipping for ministry

Chapter 9. Body Life: From passive to active

1. Concern for People
2. Concern for Task

Chapter 10. Expanding Networks: From maintenance to mission

1. Congregational Structures
2. Mission Structures

Case Study: China miracle

Part 2: Ministry Education

Preface to Part 2, Ministry Education: Lewis Born

Introduction: Ministry Education in the Body of Christ from traditional to open ministry education

Chapter 11. Open Education: From narrow to wide

1. Open Ministry Education
2. Distance Education

Chapter 12. Unlimited Education: *From centralized to decentralized*

1. Advantages
2. Problems and Solutions

Chapter 13. Continuing Education: *From classrooms to life*

1. Increasing Change
2. Increasing Choice

Chapter 14. Adult Education: *From pedagogy to self-directed learning*

1. Principles
2. Foundations

Chapter 15. Mutual Education: *From competition to co-operation*

1. Aims and objectives
2. Implications

Chapter 16. Theological Education: *From closed to open*
Bases for Change in Theological Education

Chapter 17. Contextual Education: *From general to specific*

1. Theology in Context
2. Ministry in Context

Chapter 18. Ministry Education: *From pre-service to in-service*

1. Body Ministry
2. Servant Leadership

Epilogue: The Unchanging Christ

Also available in two books:

The Body of Christ, Part 1: Body Ministry, and
The Body of Christ, Part 2: Ministry Education

Keeping Faith Alive Today

Personal and group studies on Christian living, 33 pages (1977, 2010)

Two Sessions on Prayer

by Nevin Vawser

1 *New Ways to Pray*

2 *What Did I Discover?*

Two Sessions on Using the Bible

by Colville Crowe

3 *Try Reading the Bible*

4 *Share Your Experiences*

Two Sessions on Life in the Spirit

by Geoff Waugh

5 *Faith Alive in Personal Life*

6 *Faith Alive in Community*

Exploring Israel

*Reflections on our family visit to Israel, December-January,
1981-1982, 99 pages, with coloured photos (2011)*

Part 1: Journey

Included in *Looking to Jesus:*

Journey into Renewal and Revival (2009)

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Reproduced from *Our Trip*, handwritten journal, with
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Inspiration

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

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- 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

Discovering Aslan: High King above all Kings in Narnia

Exploring the Story within the Stories

100 pages (2012)

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

High King above all kings in Narnia

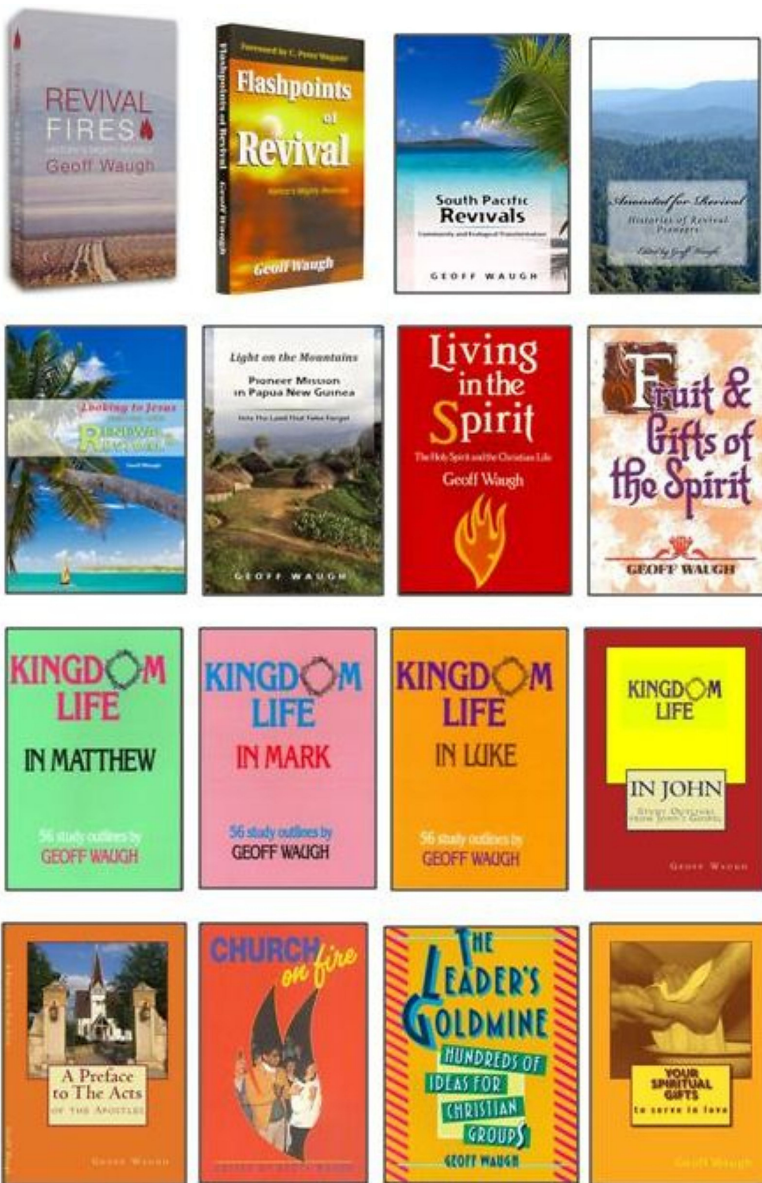
6. The Magician's Nephew

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

7. The Last Battle

Further up and further in

Conclusion



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