

Renewal

I make all things new



[This book is also Part 1 of *Renewal and Revival*](#)

Geoff Waugh

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Logo: lamp & scroll,
basin & towel,
in the light of the cross

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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.

Foreword

*He who sat on the throne says,
"Behold I make all things new."*

Revelation 21:5

Jesus Christ is Lord. Every knee will bow, and every tongue confess that he is Lord, to the glory of God the Father.

He reigns as King of kings and Lord of lords – not just in some future time or only in heaven. He reigns now. He makes all things new.

Ultimately, everything will be new. “Then the end will come when he hands over the kingdom to God the Father after he has destroyed all dominion, authority and power. For he must reign until he has put all his enemies under his feet” (1 Corinthians 15:24-25).

All dominion, authority and power belong to Jesus our Lord. He makes all things new.

We call that process by many names, including renewal. Our Lord is renewing everything. Right now he is doing that in all the earth, especially with everyone born anew or born again (John 3:3, 7).

Yet, renewal is far more than conversion, vital as that is. Our Lord is making all things new, not just some people. His renewing is cosmic and eternal. He is renewing ecology as well as communities. He heals the land (2 Chronicles 7:14).

This book explores a few facets of his renewal of all things. Each chapter is reproduced from my articles in the *Renewal Journal*.

Chapter 1, Renewal Ministry, explores how renewal applies to our lives as we love God and love others.

Chapter 2, Revival Worship, notes current developments in renewal worship and ministry.

Chapter 3, New Wineskins, tackles issues about emerging churches and networks.

Chapter 4, Vision for Ministry, dreams big and explores some implications of renewal in ministry and service.

Chapter 5, Community Transformation, touches on the amazing current renewal transformation in communities and ecology.

Chapter 6, Astounding Church Growth, surveys the explosive expansion of the church during the last century.

The companion book to this one, *Revivals*, is compiled from other articles originally published in the *Renewal Journal*, specifically:

Revival Fire (from Issue 1: *Revival*)

Spirit Impacts in Revival (from Issue 13: *Ministry*)

Revivals into 2000 (from Issue 14: *Anointing*)

Revival in the 21st Century (from Issue 21: *Discipleship*)

Our Lord is making all things new – your life, your relationships, your destiny. I hope these books both inform and inspire.

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1 Renewal Ministry

Blessings abound where e'er he reigns;

The prisoners leap to lose their chains

I've been praying for people in meetings for over twenty years, but recently it's been different. Many now slump to the floor, or shake, or laugh, or sob, or feel heat in their hands or on their head, or have other surprises.

We were worshipping at the Renewal Fellowship recently when I prayed (with my eyes shut) for the Holy Spirit to come upon us. A person in the front row fell over and crashed into me. I quickly opened my eyes, guiding that person to the floor.

Those manifestations are not new. They have been there over the years at various times. Now, however, they happen more often and with greater intensity. I believe this is a time of refreshing and blessing in the mid-nineties.

I remember the early seventies when a wave of renewal swept the earth. Thousands were baptised in the Spirit, spoke in tongues, discovered spiritual gifts, and began to see more answers to prayer for healing or deliverance. That wave gave birth in Brisbane to movements such as Christian Life Centre, Christian Outreach Centre, Bardon

Catholic Charismatic meetings, Emmanuel Covenant Community, and some denominational charismatic congregations.

These strong manifestations now in the nineties are more varied and sometimes more surprising than I've known before. I believe it is part of a worldwide move of God's Spirit, and as always, it is mixed with our human reactions.

A fresh wave

This fresh wave started for us at the Renewal Fellowship during 1994. It seems to be part of our on-going journey.

We have been learning to be respond to the Spirit, as best we know. Our 'order of service had long given way to the immediate leadings of the Spirit. We still followed our usual pattern, however, of worship for over an hour (with great variety such as in prophetic music, free singing, Scriptures read and prophetic words or visions shared), Bible teaching, and ministry with prayer for one another in clusters, with further prayer for those who could remain later.

Sometimes in praying for people some were overwhelmed and rested on the floor, or slumped in their seats. No problem! We had seen that before from time to time. It just seemed to be more frequent from 1994.

The Christian Outreach Centres had experienced a strong move of the Spirit in 1993, beginning in Brisbane and spreading through their churches. We were blessed in Brisbane through a range of ministries including visits from John Wimber, Rodney Howard-Browne, leaders involved in the 'Toronto Blessing' now touching thousands of people and churches all over Canada, America, England, and across the world. We read reports of similar happenings in Australia among some churches touched by this blessing.

As in the seventies, the expressions of this blessing varied from group to group, from ministry to ministry. The essence, however, seemed to be similar everywhere – strong impacts from the Spirit, people being overwhelmed, new and deep love for Jesus, personal refreshing and blessing, catching the fire of a fresh zeal for the Lord, ministering more effectively to others.

As we kept praying for people the manifestations increased, especially with people being overwhelmed and resting in the Spirit.

To pray or not to pray?

Problem! Do we actively encourage this? Do we avoid it – such as not praying so much? Do we stop praying for individuals? Do we wait till the end of the meeting, even though some people were being touched strongly as we worshipped? Do we copy methods from the Vineyard conferences, such as praying for people all over the place at the end of the meeting? Do we follow the Toronto example and make plenty of carpet space available? Do we ask people to stand and then ask the Holy Spirit to come, or do we just expect he will move upon us anyway?

In our prayer times before every meeting we declared the Lordship of Jesus, asked him to take over, and claimed his authority. The more we prayed, the more it kept happening!

We don't have all the answers yet – and maybe never will! Who can direct the wind? The whirlwind is even more unpredictable.

Where do we draw the line? Whose line? God's? Ours? Our traditions?

We all draw a line somewhere. Responsible leadership and pastoral care require some guidelines, even though these maybe quite flexible.

What is regarded as 'decent' and 'in order' varies widely from church to church, group to group, culture to culture, revival to revival. We need to be spiritually sensitive, theologically insightful and culturally appropriate (as Jesus and Paul were) without quenching the Spirit.

The root and the fruit

Where the root of various experiences is Jesus himself in the power of his Spirit, and the fruit is clearly the fruit of his Spirit, we're glad.

Remember that Jesus' presence and ministry produced amazing effects in Scripture. Demons were expelled. People were set free and made whole. Lives were changed.

What are the results of these current blessings for us in the Renewal Fellowship?

Worship is richer, fuller and longer than ever. People comment on the blessing of a stronger, closer relationship with God, both in the meetings and beyond them in daily life. Many people tell about blessings in their service to others, in prayer for the sick and in home groups.

People report a deeper awareness of the reality of the Lord, closer fellowship with Jesus, stronger leadings by the Holy Spirit, increased anointing in their various giftings, and greater love for God. For many people it is already flowing over into sacrificial ministry to others with greater assurance, compassion, and willingness to be involved as they obey the promptings of the Spirit.

One person lay on the floor, overwhelmed, and began praying in tongues with a new love for the Lord and release of his gifts. Some report physical healings received while overwhelmed. Someone with Multiple Personality Disorder caused by childhood trauma had a vision of Jesus while resting on the floor; Jesus brought deep healing and integration, resulting in profound improvement. Many people have found a new zeal in serving the Lord and praying with and for others.

We need pastoral wisdom to avoid the extremes of foolish excesses on one hand or resisting and quenching the Spirit on the other. We need discernment between the true and the false, and that is not easy. We need grace to welcome the refreshing of the Lord even though it comes in different ways to different people. As with conversion, or being filled with the Spirit, or discovering spiritual gifts, some people have dramatic encounters with God while others experience deep and quiet peace.

Let everything be grounded in Scripture, illumined by the Spirit who inspired it. It is more radical than any of us really understand. A few biblical happenings would certainly enliven any church!

Jesus offended many people, such as in worship and teaching meetings. He welcomed outcasts, sinners, the poor and despised. He healed lepers. He banished demons. He sent the disciples off to preach, heal the sick and cast out demons. He told them to teach the rest of us to do the same (Matthew 28:20; Mark 16:17-18; Luke 24:49; John 14:12; 20:21-22; Acts 1:8 and so on).

People in the early church saw the power of God at work. They appeared drunk on the day of Pentecost. They clashed with traditions, as Jesus did. They prayed and witnessed amid the turbulence of light overcoming darkness, truth confronting error, and the kingdom of God invading the kingdoms of this world.

Expect the Spirit to move upon us all even more fully. Welcome his blessings, and pray that revival will yet sweep our nation. Perhaps a spark is being lit for revival in our land.

Praying for People

We found the following guidelines helpful in praying for people. They are adapted from material provided in Toronto. We prefer to pray in pairs if possible so that if someone is overwhelmed they can be gently helped to rest in the Spirit.

1. When praying for individuals, watch closely what the Spirit is doing (John 5:19). *Never make a person feel that they are unable to receive or are resisting the Holy Spirit just because they are not openly manifesting something. We are called to encourage and love, not speak words that will bring rejection or discouragement.*

2. Do not force ministry! Trust the Lord, knowing that he is doing something personal within an individual, so don't interrupt that special 'conversation'.

3. When you are praying for someone a strong anointing may rest on you also. Keep praying for the person without distracting them.

4. You may be able to help some people receive more in the following ways:

(a) Help them deal with a tendency to rationalise; or calm their fears of loss of control.

(b) Let them know what to expect; that even when the Holy Spirit is blessing them they will have a clear mind and can usually stop the process at any point if they want to.

(c) The Holy Spirit often moves in 'waves' similar to the blowing wind.

(d) Encourage them to be still and know that God is God (Ps. 46:10), and to stay focused on the Lord. He loves them intensely and longs for them to know him intimately.

5. Generally, it is helpful to have people stand to receive ministry. The Holy Spirit often rests upon people as they wait in his presence. Some people may fear falling, especially if they have back problems or are pregnant or elderly. If they are overwhelmed help them to sit down, kneel, or fall carefully.

6. When people fall or rest in the Spirit, encourage them to soak in the presence of the Lord. It seems that everyone wants to get up far too quickly.

7. It can help to pray and bless the person resting in the Spirit. Many feel very vulnerable while in that position and appreciate the loving care given. They also need to be guarded from others bumping into them and/or making comments around them.

8. Never push people over. Watch over-enthusiasm and a tendency to want to 'help God out' especially when you are sensing a strong anointing within you.

9. If you get 'words of knowledge', pray biblical prayers related to those words. Let prophetic encouragement flow from prayer ministry, and *always* for edification, exhortation or comfort. Remember, no 'direction, correction, dates or mates'.

10. You will seldom err if you pray biblical prayers such as:

(a) 'Come Holy Spirit.'

(b) 'Your kingdom come, Lord, Your will be done.'

(c) For a deeper revelation of the Father's love in Christ.

(d) For anointing for service.

(e) For release of gifts and callings.

(f) To bring light and expel darkness.

(g) To open their understanding so they will know the magnitude of their salvation.

(h) For peace, ruling and reigning in their hearts.

(i) 'More Lord' – How much more will the Father give the Holy Spirit to those who ask him.

11. Don't project what God has been doing with you onto the person you are praying with. Bless what God is doing for them.

12. If your hand or body is shaking pray with your hand slightly away from the person so as not to distract them. If a stronger manifestation begins to happen within you then withdraw from ministry for a while and let the Lord bless you.

13. Laying on of hands may be appropriate, not 'leaning on of hands'. Give a light touch only, generally on forehead, top of head, shoulder, or hands. No inappropriate touching.

14. Some people pray aloud while they are being ministered to. Encourage them to be quiet and just receive. It is difficult to drink in and pour out at the same time.

15. The person you are praying for needs to be assured that he or she is the most important one for that moment. Avoid the tendency to let your mind and eyes wander to other things or other people or other situations in the room. Don't become distracted with other issues.

16. Your own personal hygiene is important – clean hands, hair and clothes, deodorant, breath mints may help.

17. Don't step over anyone, or hold discussions near people resting in the Spirit.

18. Be led by common sense and by the Spirit. It helps to have men pray with men, women with women, married couples with married couples.

19. People who pray for others also need to be prayed for themselves, to receive ministry, to be refreshed and anointed anew.

20. Encourage people being prayed for to:

(a) Come humble and hungry. Forget preconceived ideas and what has happened to others.

(b) Experience ministry before trying to analyse it. The Holy Spirit will speak, teach, comfort and reveal Jesus personally. We need to know the Lord experientially as well as theologically.

(c) Face fears such as fear of deception, of being hurt again, of not receiving, of losing control.

(d) Focus on the Lord, not on falling. Give the Holy Spirit permission to do with you what he wants to do.

Above all, we need to seek the Lord. 'Your kingdom come.'

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2 Revival Worship

***Sometimes stillness reigns in holy awe and silence.
Sometimes worship swells in a crescendo of exultation.
Sometimes tears blend with wondering joy and repentance.***

Worship in revival is awe inspiring. The Holy Spirit moves powerfully upon us. The worship is Spirit-led. Spontaneous. Unpredictable.

Its local forms vary. The essence of revival worship, however, is the same everywhere. It involves a growing awareness of and response to the glory and sovereignty of God. The Lord moves upon his people, touching lives deeply.

Revival worship always brings repentance. Often in tears. Sometimes with joy. We grow more sensitive and responsive to the Lord's leading. We stay longer in his presence. Prayer abounds in song, word and silence. Musicians may play inspired music as David did, and darkness flees. Songs blend and flow in creative harmonies, no longer tied to books or overheads. Sung melodies lead into solos, singing in the Spirit, prophetic songs and words, Scriptures sung and said.

Sometimes stillness reigns in holy awe and silence. Sometimes worship swells in a crescendo of exultation. Sometimes tears blend with wondering joy and repentance. Sometimes a wave of spontaneous clapping expresses worship in wordless adoration, acknowledging the great glory of our God.

Some people may be standing, some sitting, some kneeling, some lying prostrate on the floor, some dancing. Many raise their arms in adoration. Many open their hands in submission. Many have their eyes closed as they focus on the Lord in love, adoration, gratitude, surrender.

How can we enter this dimension of worship more fully?

We don't need to wait till we are perfect. We'll be in heaven then!

We come in our weakness. As we become more aware of God's glory and presence we also become more aware of our sin and utter dependence on God for cleansing and forgiveness. So did Isaiah in his worship in the Temple (Isaiah 6).

We repent. There's no end to that one! Mostly we repent before God as his Spirit convicts us. We repent of so much. Hard hearts. Unbelief. Pride. Envy. Jealousy and competition. Status seeking. Unloving thoughts, words and deeds. Self interest. Blindness to others' needs. Materialism. Individualism. Disobedience. Fear, especially fear of people's opinions.

We pray. And pray. And pray. Especially personally, and also together. We seek the Lord. We wait on God. We listen for his word, his leading. We open our hearts to intimacy with our loving, holy Lord. We meditate on Scripture, communing with its author as we do so. The quality of our worship is related to the quality of our time alone with God, waiting on him, seeking his face, loving him. That may include hours communing with the Lord in the stillness of the night.

We begin to respond to the Spirit more fully, more freely. We find that prepared 'orders of service' rarely fit revival worship (unless charismatically given by the Spirit). We need to be flexible and responsive to the leading of the Spirit. Those called and anointed by God for leading in worship need to be especially sensitive to his gentle direction. They, in turn, release and encourage others to respond to the Spirit in worship.

We usually begin learning this kind of worship in small home groups. The same principles apply in large gatherings. There, the worship leaders' anointing and gifting facilitate worship among all the others.

We sing and pray less *about* God and more *to* God. Worship is intimate. People may spontaneously change words of well known songs to make them personal and prayerful – *You are Lord; you are risen from the dead and you are Lord ... You are exalted, our King you're exalted on high ... Your name is wonderful, Jesus my Lord ...*

We need musicians who harmonise with the worship. That often involves playing harmonies to accompany free singing or singing in the Spirit. It does not require only those who can play by ear, although that can help. Those who read the music need to know where to find it – quickly. Songs used frequently can be arranged alphabetically, for example. Anointed musicians will often play prophetically – just music, as the Spirit leads. Musicians may 'hear' it in the Spirit and express it (though somewhat reduced!) on their instruments.

We respond to God in many ways as we worship. The variety of response is endless! It varies from meeting to meeting. When did God decree a 20 minute sermon after half an hour of singing? His word may come in the first 10 or 15 minutes of worship and the rest of the meeting may be a response to that word. When did God decree that prayer for repentance would come at the end of the meeting? It may come early in the worship as the Spirit leads, followed by cleansed, powerful worship.

We find the Spirit leads us in harmony, but many people may be doing many different things at the same time – eyes open, and closed; standing, sitting, kneeling, dancing, and lying prostrate; weeping, and joyful; some may have visions while others intercede and others minister in love and others adore the Lord and others bring prophetic insights.

We preach differently – more like Jesus. Speaking often mingles with testimonies, and shares stories of God's mighty acts – last week or last month. Prepared outlines are often blown away in the strong wind of the Spirit. We learn to ride the wind more often.

We worship more in quantity and quality than before. An hour grows to two; two to three; three to four or more. It's like praying. Our time with God grows in quantity and quality.

Immediately we think of obstacles. There are many.

If your congregation is not yet ready for this, begin with those who want to. Be led by the Lord. That may be in a home group. It may be a weeknight meeting. It may be Sunday night. Our Renewal Fellowship was all of those. It began as a home group. It grew into an open meeting on Friday nights. It then included Sunday nights.

As the worship time deepened and extended we began saying, 'If you need to go, slip away anytime.' Few did. Most wanted to stay, and the meetings gradually became half nights of prayer and worship. Many stayed after supper, or during supper, for prayer, for waiting on God, and for ministry to one another.

We began to realise the Lord was leading us to worship more fully, wait on him more fully, respond to him more fully. Our charismatic or renewal traditions are being transformed into something like revival worship.

The outward forms vary. They express the growing inner worship which involves loving God more fully, yielding more fully, repenting more fully, believing more fully, obeying more fully.

The contrast between our usual charismatic worship and revival worship is a little like the difference between the old time church prayer meetings and renewal home prayer groups. The church prayer meetings I attended as a teenager had some hymns, a Bible study talk, and then individuals stood to pray in King James English. Not wrong. Just limited. In home groups we learned to worship more spontaneously, share 'words' from the Lord, discuss and respond to the Bible study, pray specifically for one another, including asking and believing to be filled with the Spirit and learning to use the gifts of the Spirit.

Now, as the same Spirit moves ever more powerfully in the earth, as revival fires are blown from scattered flickers to conflagrations, and as we learn to respond more fully to the Lord in the power of his Spirit, revival worship spreads across the land.

It is not new. It has all happened before. Often.

Revival Worship in the Great Awakening

Awesome worship is common in revivals. As God's Spirit moves on growing numbers of people their worship grows stronger, and longer. Many people have continued for hours, late into the night, or throughout the day, worshipping and responding to God.

Some revivals, at their height, saw people come and go continually as worship, conviction, repentance, confession, and testimony blended with singing, praying, weeping, exalting, and honouring God in lives transformed by his grace and glory.

Sometimes people are overwhelmed by the presence and glory of God. Many fall to the ground.

Here are examples from the first Great Awakening.

Moravians. Among the Moravian refugee colony on the estates of Count Nicholas Zinzendorf in Germany during 1727, the community of about 300 adults put aside their theological differences and prayed together in repentance, humility and unity. Revival flamed in August.

At about noon on Sunday August 10th, 1727, the preacher at the morning service felt himself overwhelmed by a wonderful and irresistible power of the Lord. He sank down in the dust before God, and the whole congregation joined him 'in an ecstasy of feeling'. They continued until midnight engaged in prayer, singing, weeping and supplication.

On Wednesday August 13th the church came together for a specially called communion service. They were all dissatisfied with themselves. 'They had quit judging each other because they had become convinced, each one, of his lack of worth in the sight of God and each felt himself at this communion to be in view of the Saviour.'

They left that communion at noon, hardly knowing whether they belonged to earth or had already gone to heaven. It was a day of outpouring of the Holy Spirit. 'We saw the hand of God and were all baptized with his Holy Spirit ... The Holy Ghost came upon us and in those days great signs and wonders took place in our midst.

Scarcely a day passed from then on when they did not witness God's almighty workings among them. A great hunger for God's word took hold of them. They started meeting three times daily at 5 am, 7.30 am, and 9 pm. Selflove and selfwill and all disobedience disappeared, as everyone sought to let the Holy Spirit have full control.

Two weeks later, they entered into the twentyfourhour prayer covenant which was to become such a feature of their life for over 100 years... 'The spirit of prayer and supplication at that time poured out upon the children was so powerful and efficacious that it is impossible to give an adequate description of it.'

Supernatural knowledge and power was given to them. Previously timid people became flaming evangelists (Mills 1990:2045).

That revival produced 100 German missionaries within 25 years, some of whom had a strong impact on John and Charles Wesley, resulting in their conversion.

Methodists. 1739 saw astonishing expansion of revival in England. On 1st January the Wesleys and Whitefield along with 60 others including Moravians, met at Fetter Lane in London for prayer and a love feast. The Spirit of God moved powerfully on them all. Many fell to the ground, overwhelmed. The meeting went all night.

'About three in the morning, as we were continuing instant in prayer,' John Wesley recorded in his Journal, 'the power of God came mightily upon us insomuch that many cried out for exceeding joy and many fell to the ground. As soon as we were recovered a little from that awe and amazement at the presence of His majesty, we broke out with one voice, 'We praise Thee, O God, we acknowledge Thee to be the Lord.' This Pentecost on New Year's Day confirmed that the Awakening had come and launched the campaign of extensive evangelization which sprang from it (Wood 1990:449).

American Colonies. Jonathan Edwards described the characteristics of the Great Awakening in the American colonies as, first, an extraordinary sense of the awful majesty, greatness

and holiness of God, and second, a great longing for humility before God and adoration of God. He published books still being studied today to help us understand revival.

All these revivals stirred up excesses as well. Wise and firm leadership helped to keep the focus biblical and responsive to the Spirit.

Revival Worship this century

The twentieth century has seen countless local revivals with similar phenomena. They now increase worldwide.

Welsh Revival. The century began with worldwide revivals. Best known is the Welsh Revival of 1904-5. Oswald Smith described it this way:

It was 1904. All Wales was aflame. The nation had drifted far from God. The spiritual conditions were low indeed. Church attendance was poor and sin abounded on every side.

Suddenly, like an unexpected tornado, the Spirit of God swept over the land. The churches were crowded so that multitudes were unable to get in. Meetings lasted from ten in the morning until twelve at night. Three definite services were held each day. Evan Roberts was the human instrument, but there was very little preaching. Singing, testimony and prayer were the chief features. There were no hymn books, they had learned the hymns in childhood; no choir, for everybody sang; no collection, and no advertising.

Nothing had ever come over Wales with such farreaching results. Infidels were converted; drunkards, thieves and gamblers saved; and thousands reclaimed to respectability. Confessions of awful sins were heard on every side. Old debts were paid. The theatre had to leave for want of patronage. Mules in coal mines refused to work, being unused to kindness! In five weeks, twenty thousand people joined the churches (Olford 1968:67).

Azusa Street Revival. William Seymour began The Apostolic Faith Mission located at 312 Azusa Street in Los Angeles on Easter Saturday, 14 April 1906 with about 100 attending. Blacks and

whites, poor and rich met together in this radical company which grew out of a cottage prayer meeting.

At Azusa, services were long, and on the whole they were spontaneous. In its early days music was a cappella, although one or two instruments were included at times. There were songs, testimonies given by visitors or read from those who wrote in, prayer, altar calls for salvation or sanctification or for baptism in the Holy Spirit. And there was preaching. Sermons were generally not prepared in advance but were typically spontaneous.

W. J. Seymour was clearly in charge, but much freedom was given to visiting preachers. There was also prayer for the sick. Many shouted. Others were 'slain in the Spirit' or fell under the power. There were periods of extended silence and of singing in tongues. No offerings were collected, but there was a receptacle near the door for gifts ...

Growth was quick and substantial. Most sources indicate the presence of about 300350 worshippers inside the fortybysixtyfoot whitewashed woodframe structure, with others mingling outside... At times it may have been double that... The significance of Azusa was centrifugal as those who were touched by it took their experiences elsewhere and touched the lives of others. Coupled with the theological threads of personal salvation, holiness, divine healing, baptism in the Spirit with power for ministry, and an anticipation of the imminent return of Jesus Christ, ample motivation was provided to assure the revival a longterm impact (Burgess & McGee 1988:3136).

Hebrides Revival. Duncan Campbell, ministered in revival in the Hebrides Islands of the north west coast of Scotland in 1949. At the close of his first meeting in the Presbyterian church in Barvas the travel weary preacher was invited to join an all night prayer meeting! Thirty people gathered for prayer in a nearby cottage. Duncan Campbell described it:

God was beginning to move, the heavens were opening, we were there on our faces before God. Three o'clock in the morning came, and GOD SWEPT IN. About a dozen men and women lay prostrate on the floor, speechless. Something had happened; we knew that

the forces of darkness were going to be driven back, and men were going to be delivered. We left the cottage at 3 a.m. to discover men and women seeking God. I walked along a country road, and found three men on their faces, crying to God for mercy. There was a light in every home, no one seemed to think of sleep (Whittaker 1984:159).

When Duncan and his friends arrived at the church that morning it was already crowded. People had gathered from all over the island, some coming in buses and vans. No one discovered who told them to come. God led them. Large numbers were converted as God's Spirit convicted multitudes of sin, many lying prostrate, many weeping. After that amazing day in the church, Duncan pronounced the benediction, but then a young man began to pray aloud. He prayed for 45 minutes. Again the church filled with people repenting and the service continued till 4 a.m. the next morning before Duncan could pronounce the benediction again.

Even then he was unable to go home to bed. As he was leaving the church a messenger told him, 'Mr. Campbell, people are gathered at the police station, from the other end of the parish; they are in great spiritual distress. Can anyone here come along and pray with them?' Campbell went and what a sight met him. Under the still starlit sky he found men and women on the road, others by the side of a cottage, and some behind a peat stack all crying to God for mercy. The revival had come.

That went on for five weeks with services from early morning until late at night or into the early hours of the morning. Then it spread to the neighbouring parishes. What had happened in Barvas was repeated over and over again. Duncan Campbell said that a feature of the revival was the overwhelming sense of the presence of God. His sacred presence was everywhere (Whittaker 1984:160).

The seventies. We saw touches of renewal and revival in the early seventies when the charismatic renewal had spread into many churches including Catholic prayer groups and communities. A wave of independent charismatic fellowships emerged then also. Revival spread in Canada. The 'Jesus people' in America captured media attention. Repentance and touches of revival

spread through many colleges, especially Asbury College, and students went out in powerful mission.

The nineties. New outpourings of the Spirit disturbed the worldwide church through the nineties into the twenty-first century. Many people saw increasingly powerful moves of the Spirit. These included massive crowds with Reinhard Bonnke and others in Africa, huge crusades with healing and miracles in Latin America, miraculous visitations across China, refreshing associated with many ministries which the secular media has lumped together and called the ‘Toronto Blessing’. Reports tell of over 7,000 churches in Great Britain touched by this outpouring of the Spirit. Colleges and schools experienced sweeping times of public repentance, restitution and reconciliation, especially in America. Some of it began at Howard Payne University in Brownwood in Texas and spread nationally, including all night prayer and testimony meetings such as at Wheaton College. Students and staff witnessed publicly in churches, camps and conferences.

Blessing and Refreshing. Reports continued to grow of God’s blessing and the refreshing of thousands of churches in North America, England, Europe, and around the world. Some ministers are seeing more conversions than in all their previous ministry.

The worship often has touches of revival. Spontaneous moves of God’s Spirit result in extended times of singing, praying, testifying, repenting, and being anointed for service and ministry. Many are overwhelmed, resting on the floor. Some experience unusual phenomena, including spontaneous laughter and joy. Some tremble. Healings increase.

Barry Chant (1995:5), described worship at the annual conference of the full Gospel Churches of Australia:

“The gatherings were full of joy. There were positive testimonies of salvation and blessing; people often danced for joy; the fellowship was sweet. One thing that particularly impressed us was the frequent use of prophecy, tongues and interpretation. To be honest, one rarely hears these gifts being used these days in

local churches. It was refreshing to see them given the attention they deserve.

“Prophecies were often in song, with several people picking up the theme and continuing it, so that one prophetic message might include input from four or five people. Often the whole gathering would join in at the end with singing in the Spirit.”

All around Australia – and around the world – there are signs of revival. Many good things are happening. It is exciting to be part of the Kingdom of God at such a time as this.

Sue Armstrong describes the touch of God at Nowra, N.S.W.:

“Every meeting saw people touched and changed by the power of God. However, the final night was different! From the outset there was electrical excitement in the place; the praise and worship took off and by the time it came to the message it was impossible to bring it as the church was so filled with joy we knew the Holy Spirit was doing the work and we gave up!”

Dan and Sue Armstrong then visited North America. There they attended a combined churches meeting in Toronto, Canada. Sue reports,

“We were blessed to be there for a special event. On the Sunday evening there was a rally called ‘Waves of Power’ in the Metro in downtown Toronto. This was a first. Around 200 churches in the Toronto area came together for this event (around 6,000 people). The praise and worship went for over an hour and it was awesome! Phil Driscoll, an anointed trumpeter, ministered powerfully, and the speaker, Pastor Bud Williams, brought a challenge to take the city of Toronto for God. Over 2,000 people responded to this challenge.”

Increasingly churches come together in repentance and unity to pray, worship and minister. Often this is accompanied by powerful moves of God’s Spirit.

All this drives us back to God’s Word to see what he has to say – just as the charismatic renewal drove us to rediscover similar events in the Acts and teaching in the epistles on the body of Christ

and spiritual gifts as in Romans 12, Ephesians 4 and 1 Corinthians 12-14.

Now we are rediscovering the passages about the awe inspiring majesty of God, the overwhelming authority of Jesus the risen Lord, and the invincible impact of God's Spirit in the earth. This drives us to our knees, or we fall prostrate before our God. Unity in the Spirit is not just theology but a humbling, sacrificial reality required and blessed by God.

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3 New Wineskins

Scene 1: A large church in any city in 2012

They allocate trained full time and part time staff with modern resources to run their two year government accredited Bible College diploma, bachelor and post-graduate courses. Government subsidies may cover fees for their full time student workers. They train their own leadership on the job and for the future through Spirit-filled study and ministry, especially learning to move in their personal and corporate giftings and anointing. Many people in the church study subjects there part-time for their own enjoyment and development.

Scene 2: A small church in any Australian town in 2012

They run small study groups led by volunteers such as teachers or home group leaders for their people enrolled in accredited distance education courses in ministry. They have people enrolled in diploma, bachelor and post-graduate courses in renewal and revival studies. Government subsidies may cover fees for their full time student workers. They train their own leadership on the job and for the future through Spirit-filled study and ministry, especially learning to move in their personal and corporate giftings and anointing. Many people in the church study subjects part-time for their own enjoyment and development.

In other words, you can now study courses at diploma, bachelor and post-graduate levels at home, or in a study group in your church, or in your home group. Individual subjects are available to you right now.

This is new for many churches and Christians. In the past, some renewal or revival churches were suspicious of study because it seemed to put out the fire through liberal teachings full of doubt and unbelief. Now churches and Christians are rediscovering that Spirit-filled study can fan the flame and set people on fire!

Our ministry is the ministry of Jesus Christ in his church and in the world. He was certainly filled with the fire of the Spirit and has set people on fire for 2000 years. This is the vital starting point and the most radical. Jesus ministered in the power of the Spirit of the Lord. So must we.

Consequently, our ministry is charismatic by definition, nature and function. The Holy Spirit is given to the church so that we can minister in the power of the Spirit. The gifts of the Spirit, the charismata, enable that ministry. Urban Holmes (1971:248) notes:

The heart of the Christian ministry is its charismatic liminal quality. Without question there is a place for professional capacities in ministry but it is the charismatic character of the church that lends strength to professions such as counselling, teaching, and community organization that they cannot possess otherwise.

Hendrick Kraemer (1958:180) emphasised the issue: "The point we can't evade is that, true as it may be that for many important historical reasons the Church has become from a charismatic fellowship an institutional Church, she must acknowledge that, as to her *nature*, she is *always* charismatic, for she is the working field of the Holy Spirit. Her being an institution is a human necessity, but not the nature of the Church."

Ministry education gets caught in that institutional bind, even while seeking to respond to the Spirit. One powerful means of freeing us from that institutional bind is to open education for ministry to everyone.

The challenge facing theological [and ministry] education today is

- * to take an open attitude to structures and methods and to design programs that will be open to the whole people of God,
- * to take an open attitude toward curriculum design so as to build on the students' interests and needs and motivation,
- * to take an open attitude toward the role of the student and the role of the teacher so that both can become fully involved in determining

and developing the learning experiences,

* to take an open attitude toward evaluation and to discover more relevant, more human, more Christian ways to validate our program (Kinsler 1981: 86).

Not only do modern delivery systems provide us with resources to transform our educational task, but the organisational shift from bureaucratic structures towards networking offers new possibilities for effective open education for ministry.

In other words, you can train for any ministry anywhere now.

1. Third Wave Megatrends

The emerging social and cultural context in which we now live has been called the **Third Wave** (by Alvin Toffler) and its major characteristics described as **Megatrends** (by John Naisbitt). These are not to be confused with Peter Wagner's "third wave" of renewal (first the pentecostal wave, second the charismatic wave, and the third wave in all churches). Those waves of pentecostal renewal in the twentieth century penetrated all the current social/cultural waves of tribal life (as in Africa now), town life (as in country towns now), and technological life (as in huge cities now).

The Industrial Revolution saw a shift from a *tribal*, agricultural society to the emergence of the *town* with its mine or factory, printed media and supporting bureaucracies including schools and suburban churches. Professional ministry gradually shifted from the village priest for all the people to denominational ministers educated in theological schools of the classroom model.

We now experience a radical social restructuring ushered in by the accelerating changes of a *technological* revolution. No terms fully describe it. Alvin Toffler writes of three waves: agricultural, industrial and what he used to call super-industrial (1970) but changed to "third wave" (1980), arguing that most terms narrow rather than expand our understanding because they focus on a single aspect rather than describe the whole. "Post-modern" has become the current term used to label these profound changes.

Other phrases describing this emerging era include: Harvey Cox's technopolitan society (following tribal and town); Marshall McLuhan's electric era and global village; Daniel Bell's post-industrial society; and John Naisbitt's information society.

John Naisbitt (1982, 1990) examines megatrends shaping this new era, many of which apply directly to education for ministry. He describes American cultural changes but these trends also apply to all societies experiencing the global technological revolution. I comment briefly on five of his first list of megatrends (1982:1) and two from his megatrends 2000 list (1990:276, 248) which seem particularly relevant to education for ministry.

In other words, you can now be involved in a huge range of world-class opportunities for study and ministry right where you are, in your home group, cell group, study group, or mission group or in your own home alone.

1.1. From an Industrial Society to an Information Society:

Although we continue to think we live in an industrial society, we have in fact changed to an economy based on the creation and distribution of information.

Education for ministry now benefits from educational processes and resources common to society including the proliferation of media which liberate education from confinement in classrooms and make it available in 'schools without walls'. Britain's Open University is an example. External Christian degree studies is another.

Teachers and students can engage in mutually enriching interaction and research at the interface of context and content, facilitated by educational and communications technology.

For example, the computer is replacing the typewriter, the photocopier has overtaken the duplicator, the video is taking over from the audio cassette, the resource centre is assimilating the library and going electronic, the modem connects us with the Internet, and mail is increasingly by fax or e-mail.

An internet copy of this paper is now more useful than a printed copy! It reaches more people, anywhere in the world. Anyone can download it and use it. Quotes can be immediately woven into other tasks, including more articles! The material can be used and re-used in multi-media, including adapted to OHT for study groups or adapted and printed in Study Guides and Readings.

In other words, you can download this article from the Renewal Journal web page, reproduce it for your home group, study group, church paper, or tertiary study. You can adapt it, and turn a summary of it into a hand-out or an OHT sheet. I've done all that with this article and many other articles - often.

1.2. From Centralisation to Decentralisation:

We have rediscovered the ability to act innovatively and achieve results - from the bottom up.

We are familiar with this trend and encourage it in many of our church structures. It also applies to education for ministry. We choose resources and studies from a widening range of possibilities.

At the *personal level*, increasing numbers of people study for theological or ministry degrees, often by open education or distance education. At the *church level*, innovative congregations or creative people in churches find ways to enrich the ministry education of their people, and this may include external studies in education for ministry which was once available only to full time college students. At the *college level*, many colleges now offer external studies or distance education with decentralised programs related specifically to local contexts and guided by local tutors.

In other words, you are no longer dependent on other people to chart your course or even your beliefs. You do that, led by the Spirit in fellowship with God's people.

1.3. From Institutional to Self-Help:

We are shifting from institutional help to more self-reliance in all aspects of our lives.

Institutional Christianity is big business, but many traditional churches

decline while home groups multiply and house churches proliferate. Independent churches attract increasing numbers, and some denominational congregations experiencing rapid growth sit rather loosely or uncomfortably within traditional structures, often challenging those structures prophetically. Large numbers of educated and committed Christians join or form study groups, renewal groups, charismatic congregations or covenant communities.

Continuing theological education is another example of self-help programs. Institutional help or direction is often by-passed in favour of a wide range of personal interests including study for various degrees now increasingly accessible from colleges around the world. This self-help option is increasingly taken where external study is available.

In other words, you can chart your own course in study and ministry according to your personal calling, gifting and anointing. That course can fan the flame in you and set you on fire for powerful ministry if you choose your study well.

1.4. From Either/Or to Multiple Options:

From a narrow either/or society with a limited range of personal choices we are exploding into a free-wheeling multiple-option society.

Demarcation lines along denominational or doctrinal differences once characterised churches, theological colleges, and even Bible colleges. These increasingly blur and merge within the unity of the Spirit and in the ecumenical landscape.

Renewed Baptists, for example, may identify more deeply with Catholic Charismatic spirituality than with their own historical distinctives. 'Rebaptism' is a burning pastoral issue as increasing numbers choose to move freely among differing groups. Multiplying home groups discover authentic unity and raise eucharistic problems. Traditional understandings of ordination and ministry are increasingly challenged, as this statements nearly half a century ago:

The question we are now considering is that of the possible ordination of the ordinary farmer or merchant or lawyer, who is prepared to give freely to the Church the time that he can spare from the ordinary occupation in which most of his time must be spent.

The proposal seems to us strange only because, from the point of view of the Early Church, we have got things thoroughly turned upside down. ... It is hardly too much to say that in those days almost anyone could celebrate the Holy Communion, and hardly anyone except the bishop could preach; whereas now almost anyone can preach (or, rather is allowed to preach!) and hardly anyone can celebrate Holy Communion. Lack of balance in either direction is to be deplored (Neill 1957:65).

Local churches as well as Bible colleges need to take our multiple option context seriously and offer a wide range of options adapted to people's calling, giftings, anointings, ministries and learning styles. An example of this is the learning contract or agreement and the importance of practicum or field education learning and ministry experiences.

In other words, you will probably be ordained to your ministry in your lifetime, if you want to be, whether you are male or female, employee or boss, working in the church or in the world. Many churches in Australia are already doing this.

1.5. From Hierarchies to Networking:

We are giving up our dependence on hierarchical structures in favour of informal networks.

Naisbitt (1982:197) identifies three fundamental reasons making networks a crucial social form now:

- (1) the death of traditional structures,
- (2) the din of information overload, and
- (3) the past failures of hierarchies.

He adds, "The vertical to horizontal power shift that networks bring about will be enormously liberating for individuals. Hierarchies promote moving up and getting ahead, producing stress, tension, and anxiety. Networking empowers the individual, and people in networks tend to nurture one another.

"In the network environment, rewards come by empowering others, not by climbing over them" (1982:197, 204).

That is crucial. It fits with Christian commitment to love and serve one another. And it helps to overcome the flaws of bureaucratic Christianity,

such as the Peter Principle: 'In a hierarchy every employee tends to rise to his level of incompetence' (Peter 1969:22). Where that happens in churches, people now tend to choose a better option, often going elsewhere.

Toffler describes the shift toward networking this way:

We are, in fact, witnessing the arrival of a new organizational system that will increasingly challenge and ultimately supplant bureaucracy. This is the organisation of the future. ... Shortcuts that by-pass the hierarchy are increasingly employed. ... The cumulative result of such small changes is a massive shift from vertical to lateral communication systems (1970:120, 133).

The impact of networking is reflected in our growing use of short term task groups (instead of long term committees) and the supportive, nurturing home group or cell group structures (instead of formal mid-week prayer meetings in pews).

Contextual education for ministry can help prepare people for ministries which function well in a networking environment.

Not only do ministers and leaders need to know how to facilitate task groups, study groups and home fellowships (rather than be threatened by them), but the shape of ministry can be transformed in this context as task group specialists and cell group leaders minister and enable ministry, disciple others and are disciplined in mutuality.

Further, Bible Colleges can provide essential resources for use in the learning and ministering networking groups as well as for individuals.

In other words, you will get your rewards and fulfil your ministry "by empowering others, not by climbing over them."

1.6. The triumph of the individual

The great unifying theme at the conclusion of the 20th century is the triumph of the individual.

Networking frees people from bureaucratic restrictions. New relationships emerge in voluntary associations including the church and

its activities.

Technology empowers the emerging freedom of the individual. The motorcar, then the aircraft, dramatically increased individual mobility. Millions now communicate freely within the electronic village.

The freedom of the individual under God within committed community is an increasing reality of church life and education for ministry. Individual giftings and callings are openly pursued, encouraged and channelled into effective ministry within the body of Christ.

Gifted ministries emerge in ordinary people, fuelled and trained by the best teachers and leaders in the world through video, cassettes, TV programs, internet articles which now include video and audio preaching and teaching.

In other words, you can use any or all of these resources as you serve God in the power of His Spirit, doing what He leads you to do, such as in personal networks, home groups or house churches.

1.7. Religious revival

At the dawn of the third millennium there are unmistakable signs of a worldwide multidenominational religious revival.

Naisbitt notes widespread religious revival including charismatic renewal, such as one-fifth, or 10 million, of America's 53.5 million Catholics in 1990 were charismatic.

Now one third of practising Christians worldwide are Pentecostal or charismatic. Traditional, doctrinal, cognitive Christianity is increasingly challenged by transforming experience of God.

This has immediate application to education for ministry. An urgent task for us all is to make our ministry education in renewal as widely available as possible to meet this rapidly expanding revival.

Open education for ministry can flow anywhere through networking Christian ministries to inform and inspire, to liberate and equip leadership and multiply ministry.

In other words, you will be increasingly relating to others in revival - from all kinds of denominations, or none, and with all kinds of theologies (where Jesus is Lord). That's one reason why good Spirit-filled study can help you see more clearly and serve more fervently.

2. Open Education Possibilities

Adult education, continuing education and ministry education now offer wide scope for self-directed learning, which Malcolm Knowles calls andragogy (1980).

Malcolm Knowles developed the concept of **andragogy** to describe *self-directed learning* in contrast to **pedagogy** viewed as mainly *teacher-directed learning*.

In its broadest meaning, *self-directed learning* describes a process in which individuals take the initiative, with or without the help of others, in diagnosing their learning needs, formulating learning goals, identifying human and material resources for learning, choosing and implementing appropriate learning strategies, and evaluating learning outcomes ... Self-directed learning usually takes place in association with various kinds of helpers, such as teachers, tutors, mentors, resource people, and peers. There is a lot of mutuality among a group of self-directed learners (Knowles 1975:18).

Many people seek out these possibilities for self-directed education, especially in extension or distance education modes. Illich's de-schooling proposals (and similar expressions of schools without walls) describe networking systems which apply to education in general but also to open education for ministry. Instead of fitting educational resources to the educator's curricula goals, he proposes four different approaches which enable students to gain access to educational resources which may help to define and achieve their goals (Illich 1971:81). These are:

2.1. Reference Services to Educational Objects - which facilitate access to things or processes used for formal learning.

Educational objects can include resources found in most churches such as libraries, resource centres, book shops, study notes, CDs, audio and video cassettes, TV (e.g. open university), and study groups using

overhead projectors, whiteboards, and a range of resources.

In other words, you can now offer video nights or seminars for a huge range of training including counselling, worship, evangelism, home group leadership and youth and children's ministries. Leaders from around the world come into your home or group by video.

2.2. Skill Exchanges - which permit persons to list their skills, the conditions under which they are willing to serve and the addresses at which they can be reached.

Skill exchanges can include activities such as tutoring or people who can teach or disciple others, musicians, ministry task groups, and educational or service specialists. Most informal church programs use these skill exchanges – musicians train musicians; home group and study group leaders train other cell or study group leaders. We call it discipling.

In other words, you can be in a group where someone discipled you (choose well!) and also in a group where you disciple others. One great way to learn something is to also teach it to others. Use your gifts and skills, don't bury them! Many people use their distance education study materials for study groups, teaching or preaching.

2.3. Peer-Matching - a communications network which permits persons to describe the learning activity in which they wish to engage, in the hope of finding a partner for the inquiry.

Peer matches can include persons interested in learning skills or forming study groups, including a wide range of ministry education activities. Some church directories now list areas of interest, and people can easily establish common interest groups.

In other words, you can help people in your home group or church to identify their interests from a list (there are plenty around, or make up your own in the group), and then to match them. It happens informally anyway - people who like surfing go surfing together; intercessors love to pray together.

2.4. Reference Services to Educators-at-Large - who can be listed in a directory giving the addresses and self-descriptions of professionals,

para-professionals, and freelancers, along with conditions of access to their services.

Educational leaders in churches can assist in exploratory activities and in helping students achieve specific goals. Practicum and field education studies often link students with mentors and role models in ministry such as in music, youth or children's work, counselling, evangelism and other significant ministries.

Open education for ministry can explore these networking facilities. Networks, along with the other megatrends, both require and enable contextually appropriate models of education for ministry, and help to open the theologising process to the whole church in an intentional and integrative way.

In other words, you can mix life and ministry with continuing education such as in distance education, learning with others, or on your own, how to live for God and minister in the power of His Spirit.

3. Implications and Directions

Open education for ministry can intentionally address these contextual issues of accelerating change and integrate traditional classroom procedures with open education processes.

Significant implications and directions include equipping the church for ministry, contextualising education for ministry, providing resources for the church, and renewing the church.

3.1. Equipping the Church for Ministry.

Open education for ministry not only equips pastors or leaders for ministry but opens that process to the whole church.

Ralph Winter, an extension pioneer through the Presbyterian Seminary in Guatemala, observed that their extension program cost less per student, allowed a smaller faculty to deal with a large number of students (by using seminar tutors), stressed independent study and reflection, attracted more candidates to the ministry, reached more mature students, enabled teaching on several levels more easily, and allowed

students to work in the context of their ministry.

He emphasised that extension was not primarily a new method of teaching but that its greatest significance was as a new method of selection and equipping for ministry, since

the underlining purpose for working by extension is in fact more important than any of the kaleidoscopic varieties of extension as a method - it is the simple goal of enlisting and equipping for ministry precisely those who are best suited to it (Kinsler 1978:x).

Opening ministry education to the whole church helps to reach the real leaders and equip them. Missionary Roland Allen severely criticised western styles of education for ministry for failing to do this. His points include these (Mulholland 1976:16-18):

(1) The apostles required maturity and experience with Spirit-filled giftedness for leadership; we ordain young, inexperienced graduates.

(2) The apostles say nothing about full time employment in the church; we require it.

(3) The apostles selected the real leaders; we emphasise a subjective, internal call.

(4) The early church valued spiritual and practical formation in life and ministry; we value academic credentials.

(5) The early church allowed full ministry including the sacraments; we deny this to many groups.

Open education for ministry gives the real leaders access to theology in a ministry context.

These spiritually gifted and pastorally experienced leaders may, or may not, be officially ordained but they function in significant pastoral ministry not only with individuals but also as task group leaders, home group pastors, or worship leaders and preachers.

In other words, you can run your own ministry training centre, as in your

home group or study group or ministry group or mission group.

3.2. Contextualising Education for ministry.

Opening ministry education shifts the focus from the classroom to the context of ministry, from preparation for ministry to formation in ministry.

Classrooms will undoubtedly continue to provide an essential means of serious theologising, especially when students' ministries, gifts and contexts are taken seriously.

Open education for ministry can broaden this approach. Ross Kinsler emphasised the role of extension in that process:

The full significance of theological education by extension will be perceived when local people discover that they are being invited to become primary agents of both ministry and theology. For theology itself is the interplay of Christian life/ministry and reflection, of Gospel and context, of God and history. ...

Theological education by extension can be treated as a stop gap for those who can't go to seminary, a partial, pragmatic substitute for the 'real thing'. Or it can become a new and powerful attempt to return ministry and theology to the people, where they really belong (Kinsler 1983:3, 21).

Committed Christians often challenge entrenched structures with spiritual sensitivity, prophetic insight, pastoral concern and intellectual integrity. The prophetic and teaching role of Bible College staff can be increasingly exercised by informed people who may never sit in college classrooms but who now have greater access to theological resources.

This is closer to the New Testament pattern for ministry formation and education.

"The principal model for ministerial formation is Jesus himself, who continues to call his followers into his ministry and mission, and the classic text is Mark 10:42-45, which speaks of service and self-giving.

"One of the enigmas we face is that theological education ... leads to

privilege and power, whereas ministry is fundamentally concerned with servanthood (Kinsler 1983:6).

Open education for ministry can fulfil a significant servant role in the church by providing ministry education for the whole church, not just the elite few.

In other words, you can minister as Jesus did, serve as Jesus did, disciple others as Jesus did - without desks in a classroom, but in life, in homes, in relationships.

3.3. Providing Resources for the Church.

Open education for ministry provides resources for the whole church which can be used anywhere. Many churches now make these resources available, and produce their own. Resource centres in churches supply audio and video cassettes as well as books and magazines including periodicals or journals.

Guest speakers are now recorded on cassettes (audio and video) and copies can be widely distributed. The same applies to lecturing or teaching. Distance education uses these facilities extensively. Resource directories and publicity through church papers provide the church with access to these.

Many resources, simply produced and widely distributed, facilitate group sharing as well as provide significant input. Taped lectures or sermons, for example, can easily include discussion questions or tasks for discussion and action.

External students value these resources. Cassettes (easily used with accompanying material) become not only formal study tools, but also provide up-dated resources for continuing education, for personal enquiry, and for seminar or tutorial groups.

More sophisticated distance education models can be developed also. University external studies departments offer many examples.

Clive Lawless, a lecturer in Educational Technology at the Open University in London comments on how Britain's largest university

teaches at a distance using a wide range of media including audio and video cassettes available for personal use as well as broadcast through educational radio and television. Most of their courses involve regular seminars as well as providing personal study resources.

Lawless (1974:8) notes three important implications of the Open University for ministry education:

- (1) Open education for ministry methods can be used on a large scale and at the highest educational levels;
- (2) Open education for ministry needs personnel and resources to concentrate on it; and
- (3) Open education for ministry needs to use a wide range of media and materials.

He says that we need to ask two questions concerning the range of media and materials available: whether all possible media and materials are being used, and whether they are being used in an effectively integrated way.

In other words, you can have world leaders such Billy Graham, Oral Roberts, Benny Hinn, Yonggi Cho and many others in your home or home group via video or cassette, leading to lively discussion and mutual ministry. Current educational media provide resources for the church and in the process opens the classroom to the whole church. This in turn helps to further equip the church for its ministry.

3.4. Renewing the Church.

Ministerial formation is committed to renewing the church but often frustrated and bound by entrenched traditions. Those limiting structures are increasingly by-passed in the shift to lateral networking fuelled by creative open ministry education resources.

The concern of theological educators in many places is to liberate our institutions and churches from dysfunctional structures in order to respond in new ways to the Spirit of God in our age and in our many diverse contexts. Theological education by extension is a tremendously

versatile and flexible approach to ministerial training; it is also now a spreading, deepening movement for change, subversion and renewal (Kinsler 1981:101).

Rigid or traditional structures may be made more flexible with new developments which emerge out of creative and courageous responses to the Spirit of God.

Renewal ministries in the church function naturally and powerfully along flexible networks of committed groups. Some of these fit within denominational structures, though uncomfortably at times. Others emerge as new structures, mixing formerly separated Christians into various expressions of “the unity of the Spirit in the bond of peace”. Networks of committed and creative groupings continue to multiply.

Larger congregations also need networks of small groups for personal fellowship, effective ministry and service to others. These congregations usually provide significant ministry education resources in paperbacks, magazines, audio and video cassettes, and also produce their own resources.

One common example of such resources in ministry education made widely available are external studies units or distance education subjects in degree courses. These often include:

- (1) A study guide, including administrative, content, resource and assessment information;
- (2) Notes and/or essential text(s);
- (3) A reader containing significant articles or book chapters;
- (4) Resource materials, such as disks, and internet materials accessed by a student’s code.

These become available not only for individual or tutorial study, but also for use in ministry.

Bible College staff have abundant resources to make their teaching available anywhere as resources for open education for ministry, including overseas. This includes accredited diploma and degree programs.

Open education for ministry uses these emerging opportunities to creatively involve the church in contextual theological reflection. It is a

significant force to equip the church for its mission in the world.

*In other words, you are
a theologian (you have significant thoughts about God and are continually learning),
a teacher (by example, modelling, discipling and serving - both informally and formally),
a minister (for to serve is to minister), and
a disciple of Jesus who by his Spirit within us ministers through us to others, and through others to us.*

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4 Vision for Ministry

***The job Jesus gave us is still the same.
The context of that job keeps changing.***

Accelerating change is changing us and the church. Already the one hour (11 am to noon) hymn-sandwich church service held in a 'typical' church building with wooden pews and an organ which stands empty most of the time, is looking like ancient history – and very bad stewardship. It may not be wrong (and God can use anything), but it's not in the Bible, and it's fading into history.

Nearly 2000 years ago Jesus gave us our job: "All authority has been given to me in heaven and on earth, so go and make people my disciples ... and I am with you all the way even to the end of the age" (Matthew 28:18-20).

His final promise told us how we would do that: "You will receive power when the Holy Spirit has come upon you and you will be my witnesses ... to the ends of the earth" (Acts 1:8).

That's still our job, and we can only do it by the power of the Holy Spirit – as Jesus did. However, the context and the way of doing the job changes constantly.

There's nothing there about buildings, pews, spires, bells, organs, clerical garb, status (except witnessing servants).

Change changed

Change has changed. It is speeding up. We live in accelerating change. Change changes our ministry, and us. We think, feel and act differently from all previous generations. We perceive each day in new ways now. We plan and do more. Cars, phones, microwaves, TV and the internet have changed us.

Church has changed. Church people walked to the services and socialised together on Sundays for most of history; now millions drive cars, and fill Sunday with many other activities. Church life for most of history involved time with extended families; now families are widely scattered.

1. Accelerating social change

Alvin Toffler wrote about the Third Wave in sociology. He could find no word adequate to encompass this current wave we live in, rejecting his own earlier term, 'super-industrial', as too narrow. He wrote:

In attempting so large-scale a synthesis, it has become necessary to simplify, generalise, and compress... (so) this book divides civilisation into only three parts - *a First Wave agricultural phase, a Second Wave industrial phase, and a Third Wave phase now beginning.*

Humanity faces a quantum leap forward. It faces the deepest social upheaval and creative restructuring of all time. Without clearly recognising it, we are engaged in building a remarkable new civilisation from the ground up. This is the meaning of the Third Wave.

Put differently ... we are the final generation of an old civilisation and the first generation of a new one ... [living] between the dying Second Wave civilisation and the emergent Third Wave civilisation that is thundering in to take its place (Toffler 1980:20, 25, 28).

Think of church life during those three waves.

1. Churches for most of 2000 years of the First Wave agricultural phase were the village church with the village priest (taught in a monastery) teaching the Bible to mostly illiterate people, using Latin

Bible parchments copied by hand for 1500 years. Worship involved chants without books or music. These churches reflected rural life, with feudal lords and peasants.

2. Churches in 500 years of the *Second Wave industrial phase* (co-existing with the First Wave) became denominational with many different churches in the towns as new denominations emerged. Generations of families belonged there all their life and read the printed Authorised (1511) version of the Bible. They have been taught by ministers trained in denominational theological colleges. Worship has involved organs used with hymns and hymn books. These churches reflected industrial town life, with bureaucracies such as denominations.

3. Churches in 50 years of the *Third Wave technological phase* (co-existing with the Second Wave) are becoming networks of independent churches and movements, among which people move freely. They tend to be led by charismatic, anointed, gifted, 'apostolic' servant-leaders, usually trained on the job through local mentoring using part time courses in distance education. Their people have a wide range of Bible translations and use Bible tools in print, on CDs and on the internet. Worship involves ministry teams using instruments with overhead projection for songs and choruses. These churches reflect third wave technological city life.

Some churches, of course, mix these phases, especially now with the second wave receding and the third wave swelling. For example, some denominational churches, especially those 'in renewal', may have a gifted 'lay' senior pastor not trained in theological college. Some independent churches have theologically trained pastors with doctoral degrees in ministry. Some denominational churches function like independent churches in their leadership and worship styles.

The huge changes we live through now can be compared to a clock face representing the last 3,000 years, since people recorded history, so each minute represents 50 years.

On that scale the printing press came into use about 10 minutes ago. About three minutes ago, the telegraph, photograph and locomotive arrived. Two minutes ago the telephone, rotary press, motion pictures,

automobile, aeroplane, radio and emerged. Less than one minute ago television appeared. Less than half a minute ago the computer and then communication satellites became widely used, and the laser beam seconds ago (Postman & Weingartner, 1969:22-23).

A former General Secretary of the United Nations, U Thant, noted that “it is no longer resources that limit decisions. It is the decision that makes the resources” (Toffler 1970:23) He saw this as the fundamental revolutionary change, the most revolutionary social change we have ever known.

Other writers focus on the problems involved in accelerating change.

We live through problems never experienced before. No nation and no aspect of life can escape their pressure. These include: the expansion of population, the burst of technology, the discovery of new forms of energy, the extension of knowledge, the rise of new nations, and the world-wide rivalry of ideologies (Trump & Baynham 1961:3).

Accelerating change produces uprooting which causes rootlessness in society through:

1. the repeated moves of so many families (e.g. scattered relatives);
2. the disruption of communities through urban sprawl (e.g. moving to new churches) ;
3. the increasing anonymity of urban life (e.g. the lonely crowd);
4. the disruption of shift work (e.g. longer hours); and
5. the fragmentation of the family, e.g. divorce now common (Schaller 1975:23).

We live and minister in this revolutionary ‘post-modern’ era of rootlessness and changing values. This context gives us increasing opportunities for loving, powerful witness and revival.

2. Accelerating church growth

Not only is the world population exploding. So is the church. By 1960 the world population had passed 2.5 billion and in 30 years from then doubled to 5 billion. By 2000 it passed 6 billion. However, in most non-Western countries the growth of the church already outstrips the population growth.

About 10% of Africa was Christian in 1900. Now it is more than 50% Christian in Africa south of the Sahara. In 1900 Korea had few Christians. Now over half of South Korea is Christian. By 1950 about 1 million in China were committed Christians. Now estimates range around 100 million.

Every week approximately one thousand new churches are established in Asia and Africa alone. Places such as Korea, Ethiopia, China, Central America, Indonesia and the Philippines are dramatic flash points of growth.

What kind of church is emerging? Over 600 million Christians are pentecostal/charismatic.

The movement of the Holy Spirit across the world in the twentieth century has far eclipsed the marvellous beginning of that same movement in the early church. It continues to spread. Churches change and grow in power – along with persecution.

Modern developments provide the church with amazing resources. Already reports of radio ministry into China and Russia tell how God uses this medium powerfully, along with spontaneous expansion of the church through signs and wonders. Preachers now reach into the homes of people through television. Millions are being won to Christ through *The Jesus Film* now translated into over 500 languages. Similarly, DVDs, iPhones and internet resources proliferate, much of it closely related to dynamic ministry in the power of the Spirit.

These dynamic changes can facilitate basic biblical principles. They include:

Divine Headship – *from figurehead to functional head*

Servant Leadership – *from management to equipping*

Church Membership – *from institutional to organic*

Dynamic Networks – *from bureaucracy to relationships*

Body Ministry – *from some to all*

Spiritual Gifts – *from few to many*

Obedient Mission – *from making decisions to making disciples*

Power Evangelism – *from programs to lifestyle*

Kingdom Authority – *from words to deeds*

Divine Headship - from figurehead to functional Head

A Catholic prayer group in Texas realised that none of them had ever obeyed Luke 14:12-14. They had not fed and clothed the poor who could never repay them. A loving prophetic word from the Lord through a charismatically gifted Sister called them to do that. They all agreed it was from the Lord. So they took enough food for 120 people working everyday (including Christmas day) at the city garbage dump just over the river in Mexico, and they all had Christmas dinner together there in the dump where the people were working. Over 300 people turned up to eat. The food multiplied. People brought relatives and everyone ate. The eight carloads from the prayer group ate. They had enough left over to take food to three orphanages.

Now a lively church exists there. The sick are healed. Everyone at the dump had TB originally. Within four years no one had it. Charismatic doctors see people healed through medicine, prayer and miracles. At regular meetings, not just on Sundays, people have more fun dancing in church than in any dance hall. Their worship involves everyone in singing, dancing, and praying for one another (Laurentin 1986).

If Jesus is really the functional head of his church, not just the figurehead, how does that work? Basically we listen to him, and just do what he says, in any group, anywhere.

The disciples found it almost impossible to conceive of the kingdom of God without equating it with the world's kingdoms. So do we. We also find it almost impossible to conceive of the church without equating it with our human societies.

We tend to run the church according to social patterns. Church structures look like social structures. The word 'church' often refers to some social expression of the church, or to a building, neither of which are biblical. So we have great difficulty with the apparent lack of interest in the New Testament for institutional models of the church.

The New Testament church grew, rapidly. It could be counted: 3,000; 5,000; and great multitudes. This was undoubtedly the church of Jesus Christ, with all its faults. He lived in the midst of his body. The written and living word express the Lord's headship in his church.

1. The Written Word

All scripture is the inspired word of God; God-breathed (2 Tim. 3:16,17). Scripture communicates the word of Christ to his church.

The headship of Christ in his church is eroded or denied when scripture loses its authority. Conservative churches including Charismatic and Pentecostal churches believe the Bible. They believe in miracles, then and now. They believe God answers prayers, then and now. That does not make all they do or say right, but it does preserve what's right – God's Word.

Although church structures and traditions vary, the Word of God provides an anchor and an objective measure of faithfulness or aberration. Jesus was very clear in what he said!

Always there is the unexpected. God's purposes may be known, and yet are unknowable. We continually discover that we have missed large slabs of the total picture. We have the scriptures, as did the theologians of Jesus' day, and like them we often fail to see what is there. It must be divinely revealed and illuminated to be known.

2. The Living Word

Scripture and prayer provide a means of communication with Christ our head. Yet, like all means, they are a vehicle of communication, not the communication itself.

Speak to Him thou, for He hears, and Spirit with Spirit can meet - Closer is He than breathing, and nearer than hands and feet (Barclay 1958:122).

The body of Christ is a living body, just as the Head is a living head.

Institutional forms and organisational expressions should yield to that. The living body of the living Christ must give substance to that reality. Then the inward union with Christ finds expression in the outward dimensions of church life.

Unless we grasp this, we will continue to secularize all we do, including ministry. A secularized church functions like any other secular society: voting, electing leaders, keeping minutes, and running a bureaucracy. That can easily bypass the Holy Spirit.

Jesus Christ, the living Head changes all that!

For example, obedience to the Great Commission comes not from mere outward observance of the written word, but naturally from the dynamic life in Christ.

The Living Word transforms the letter into life. “The words that I have spoken to you are spirit and life,” said Jesus (John 6:63), and Paul added, “the letter of the law kills, but the spirit gives life” (2 Cor. 3:6).

Then the Bible comes alive, anointed and empowered by the Spirit who inspired it. Preaching becomes prophetic words from God as we wield the sharp two-edged sword of the Spirit. Teaching lights fires in minds, hearts and wills. Serving gives Christ’s love and healing through his responsive body, the church.

Prayer is transformed into intimate communion and sensitive response to the Lord, our Head. Faith grows bold and strong. The church grows with unleashed power when Christ is no longer the figurehead or absentee land-lord but sovereign Lord with kingdom authority.

Carl Lawrence gives an outstanding example of this in his book *The Coming Influence of China* (Lawrence 1996:186-192). A full account is reproduced in *Renewal Journal* No. 12: Harvest.

Two teenage girls ‘just prayed and obeyed’ as they were led by the Lord. They established 30 churches in two years on Hainan Island in China. The smallest had 220 people, and the largest nearly 5,000 people.

That kind of radical obedience to Christ the Head of his church produces a radical biblical kind of leadership in the church.

Servant Leadership - from management to equipping

Leadership in the body of Christ, as in the kingdom of God, is very different from all other leadership in human society. Authentic Christian leadership is Spirit-filled, Spirit-led and Spirit-empowered, hidden and charismatic, yet manifested in power and visible institutionally.

Bishop Stephen Neill notes: "There has been a great deal of talk in recent years about the development of leadership ... But is the idea of "leadership" biblical and Christian, and can we make use of it without doing grave injury to the very cause that we wish to serve? . . .

"How far is the conception of "leadership" really one which we ought to encourage? It is so hard to use it without being misled by the non-Christian conception of leadership. It has been truly said that our need is not for leaders, but for saints and servants. Unless this fact is held steadily in the foreground, the whole idea of leadership training becomes dangerous" (Neill 1957:132).

Jesus raised these issues also. They touch on the fundamental dimensions of servanthood and equipping for ministry.

1. Servanthood

The radical nature of Jesus' leadership, what he demanded of his followers, is best expressed in his words:

In Matthew 20:25-28, in response to the request of James and John for leadership or prominence in the coming kingdom and in answer to the other disciples' reaction to this request, Jesus said, "*You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant - and whoever wants to be first must be your slave - just as the Son of Man did not come to be served, but to serve, and to give his life a ransom for many.*"

Jesus insists that the world's concept of leadership must not operate in his church: "*Not so with you.*" Leadership is not about position or hierarchy or authority; it is a question of function and of service. The

greatness of a Christian is not in status but in servanthood.

Jesus underscored his revolutionary teaching: greatness comes not through being served, but through serving. In God's kingdom the standard of achievement is found not in exercising power over others, but in ministering to them and empowering them.

Jesus dramatically illustrated this teaching by washing his disciples' feet. Then he told them to do just what he had done: *"If I, your Lord and Master, have washed your feet, so you must also wash one another's feet"* (John 13:14). That lesson was so important that he gave it to them a final act of love just before he died.

Jesus rejected both political and religious authority. He established Kingdom authority - serving others. His rejection of earthly power is so revolutionary that his disciples continually missed it. So do we.

What pain we could save 'the church' and what awful church-split sins we could avoid if we understood and obeyed this basic biblical principle! Church splits don't happen where people love, serve, and truly forgive one another. You may be 'right' (in theology or practice) but if you split the church then you are very wrong.

Where would Jesus fit in our traditional church patterns today? Would he savagely attack the political power plays and status seeking leadership? Would he call our divisions sin? Would he denounce in scathing terms the religious pomp and ceremony? Would he absolutely reject hierarchical positions, titles, and garb. Once he did.

Even more fundamental to the nature of the kingdom and the ministry of the church are other questions. Would he disturb the meetings? Would he cast out demons? Would he heal? Would his preaching so provoke his hearers that they would oppose him? Would he be more at home outside our religious systems than within them? Would he so threaten our systems that we would denounce, expel or ignore him?

Leaders in many persecuted churches, where the church grows powerfully, face all that now. That's where you see servant leadership most clearly!

“Who serves?” is a very different question from “Who leads?”

Does this do away with leadership? Yes and no. It does away with the world’s kind of leadership. It requires the Kingdom’s kind of leadership, which is servant leadership led by the Spirit of God.

Terry Fulham (in *Miracle at Darien*) demonstrated that kind of Kingdom leadership in an Episcopal church in America. He accepted ‘leadership’ on the basis that no decision would ever be made by the elders (or board) until they were in total unity in the Spirit. No vote would ever be needed. They believed Jesus could lead his church. So they required unity. If unity could not be attained, they waited and prayed till it was.

The New Testament regards all Christians as ministers and servants. Body ministry must be servant ministry. If leadership is a legitimate term for kingdom life and body ministry, it must be servant leadership.

It is both a radical leadership style among other styles and also the life-style of every Christian. It is the ministry of every member of Christ’s body. The great leaders in the Kingdom may be the least obvious – humbly and courageously serving others, unnoticed.

2. Equipping for Ministry

Some servant leaders are called and anointed to equip others for ministry.

In one sense we are all called and anointed to do that. Some as parents, raising children. Some as carers, showing others how to care. Some as team leaders, serving and inspiring the team and empowering them for service also.

Among spiritual gifts there are different ministries including leadership and administration. Our problem is that those words carry so much political and hierarchical freight that we can hardly use them without distorting them.

Leadership in Christ’s body means service, ministry, and being least or

last, not greatest or first. The first shall be last, and the last first, Jesus said. Leadership is a spiritual function of serving and empowering, dependent on spiritual giftedness, not just on human ability.

Jesus Christ, not personality or achievement, makes leaders. The Ephesians 4 passage is a clear statement of that kind of giftedness. He appoints some to be apostles, prophets, evangelists, pastors and teachers in his body to equip (by serving) the members of that body for their ministry.

Michael Harper summarises their function as:

Let my people go - the apostolic function of the Church
Let my people hear - the prophetic function of the Church
Let my people grow - the evangelistic function of the Church
Let my people care - the pastoral function of the Church
Let my people know - the teaching function of the Church

Go to my people
Speak to my people
Reach my people
Care for my people
Teach my people (Harper 1977:44-45).

Leadership gifts in the body of Christ equip that body for ministry. Again, using such loaded terms, it needs to be stressed that this is quite different from mere human ability to lead; it is spiritual giftedness. Like other spiritual gifts, it may find expression in and through natural ability, but it is then natural ability anointed in Spirit-led power.

The amazingly diverse, flexible nature of spiritual leadership needs emphasis. No one model has it all, even though we all are called to be servant leaders.

Paul's way of developing leaders was to recognise and encourage the special gift and role of each person, especially elders. Paul was undoubtedly a leader, a servant leader in the strong sense of the term. He served with his apostolic gifts. He equipped the body for ministry.

The term servant leader recaptures essential dimensions of the

equipping ministry. So long as 'leader' is understood charismatically as spiritual giftedness, it becomes stronger than ever. Christ, head of his body, gives that kind of equipping leadership to members of his body. Enormous authority is vested in that understanding of servant leadership, precisely because those leaders serve others, and equip others for ministry.

This specific equipping ministry in the body applies especially to leadership of large churches. As a church grows larger, it is vital that the pastor be an equipper. The ministry will be done by the whole body, not just the 'leader'. No one person can do it all.

Body ministry requires leadership which is both humble and powerful, leading by serving. All spiritual gifts need to function this way, especially leadership gifts. Powerful leadership grows from humble service.

Church Membership - from institutional to organic

We are members of Christ's church; that sounds institutional.
We are members of Christ's body; that sounds organic.
In fact, the two can be one!

The church must find its expression in human society, so it must have institutional characteristics. They may be as simple as a home group gathering regularly together, or as complex as a multi-million dollar denominational agency. As the institutional forms grow more complex, their vested interests become more binding and conformity to the world usually increases.

The Holy Spirit cannot be confined by institutionalisation. He never has been. He continually breaks free of human limitations and blows where he will. Christ, by the power of his Spirit is building his church.

Instead of a dictatorship or a democracy, God has chosen to make the Body of Christ an organism with Christ as the head and each member functioning with spiritual gifts. Understanding spiritual gifts, then is the key to understanding the true organisation of the church.

The charismatic nature of the church as Christ's body will be expressed

through the spiritual gifts of its members. So both the charismatic dimension and the institutional dimension co-exist in the church; the former being its essence, the latter its cultural or social expression.

1. The Organism

The body of Christ is an organism, a community, with interpersonal relationships, mutuality and interdependence. It is flexible and leaves room for a high degree of spontaneity. The Bible gives us this model for the church: the human body (1 Corinthians 12).

The charismatic dimension in both ministry and organisation does not do away with professional abilities and functions but fills them with the active, powerful presence of Christ by his Spirit and so transforms them from being merely professional to being charismatically gifted as well as professionally competent.

For example, a professional counsellor may be less effective than a non-professional friend who ministers love and care in the power of the Spirit of God. The dynamic power of charismatic ministry lies in the active presence of God's Spirit filling that ministry or at least guiding it. However, a Spirit-filled, Spirit-led professional counsellor draws powerfully on both gifting and training.

Implications for church organisation are enormous. Although the professional tasks and organisations will probably continue, the ministry of the whole body will require very flexible forms which allow and intentionally foster body ministry. Counselling, teaching, preaching, social care and evangelism are all transformed by the Holy Spirit guiding and empowering those activities.

Charismatic Anglican David Watson gives an example of this from his own experience. As the church he pastored in York grew into fuller expressions of charismatic life it needed restructuring to provide adequate pastoral care through elders who were charismatically gifted as pastors not just elected to fill an institutional role of leadership. They cared for area groups, especially mentoring the group leaders (Watson, D. 1978:292-293).

Watson emphasises that where Christ is central and head of his body,

he will provide charismatic leadership through gifted elders who in turn lead or care for the whole body, especially through pastoring and teaching gifts in the small groups or cells of the body. An organic model of the church expresses the real headship of Christ in his body and his ministry through the spiritual gifts of his people in body ministry.

Revival in Bogotá (see article in this issue) tells that kind of story dramatically in 2001.

Paul was clear on this. Within the body of Christ apostles, prophets, evangelists and pastor- teachers equip the body for ministry so that the body members, using their spiritual gifts, can do the work of ministry (Ephesians 4).

Paul's three main passages on the church as the body of Christ give basic lists of spiritual gifts for charismatic ministry. Others could be added.

The Ephesians 4:11-12 list refers specifically to charismatic leadership in the church, given by Christ, the risen and ascended conqueror, to equip the members of his body for the work of ministry. Aspects of that equipment are included in the various lists of spiritual gifts. Each passage emphasises the importance of ministering in love and unity.

2. The Organisation

In times of accelerating change and exploding church growth, the institutional model of the church needs to be flexible and responsive to its environment. Further, if it is to allow a truly charismatic ministry to function with strong spiritual gifts, it must be sensitive and responsive to the Holy Spirit, all the time.

The early church gives a startlingly clear picture of such a flexible institutional model. They were constantly led and empowered by the Spirit. They were very human, with typical faults and problems. The New Testament authors wrote mostly to fix those problems, especially in the epistles.

They met in many house churches, still as the one church in one place, inter-related. It was extremely flexible, needed everyone's

involvement, and could multiply anywhere. The church in China today, and in African villages, and in Latin American communities, uses this same organisation.

The institutional model of the church then was a house church model. That model has been repeated all through history, and in many parts of the world today is the means of flexible rapid church growth. Most large churches use this model in home groups.

Organisational membership often involves attending the meetings, paying the dues, abiding by the rules, and possibly being elected or appointed to office. Any society can do that. Most do.

Organic membership of the body, however, functions by living in Christ and ministering in spiritual gifts.

These two kinds of membership need to be differentiated when discussing church membership. Usually “church membership” means club membership; it is an institutional expression of the church. Usually “body membership” means the organic functioning of the members of Christ’s body, and its members being united by the Spirit of God in the one body, the church.

Organisational habits can reverse their meaning over years. Calvin in Geneva, for example, refused to identify with clerical pomp and wore the poor man’s cloak when preaching, but in time that turned into the Geneva gown, a clerical institution. Francis of Assisi also wore a poor man’s cloak, which has now become a religious uniform quite unrelated to what the poor now wear.

Those quirks are minor compared with the massive maintenance programs of large religious institutions. Denominations which came into being for mission, often breaking away from hardened institutional forms, in turn become maintenance-oriented and lose the very vision which gave them birth.

The organisational form of the church needs to be continually responsive to the Head of the church, or it becomes secularised and the Spirit of God is quenched. Leadership in the church must be especially responsive to the Spirit to avoid this.

Organisational life in the church can remain flexible and responsive to the Head of the church as it keeps its organic life alive in the power of the Spirit.

Dynamic Networks - from bureaucracy to relational groups

Networks of groups increasingly replace bureaucracy. Short term task groups replace committees. Networks of independent churches and groups are replacing historic denominations.

Spirit-filled groups or communities give one simple example, now affecting multiplied millions of people. People relate in home groups, house churches, mission groups, independent churches, and renewal or revival movements everywhere.

So your home group may have people who were Catholic, or Anglican, or Methodist, or Baptist, or Hindu, or New Age.

Second Wave churches, for example, in earlier days could insist on loyalty to the denominational bureaucracy and policy lines. Now people choose from networks of the ecclesiastical smorgasbord. Television, mobility and education all shift our consciousness and increase our awareness and choices, including church life. That is how renewal and revival have been spreading.

A current example is the grassroots spread of charismatic renewal and revival.

In First Wave rural villages with little outside influence, little change occurred - "We've always done it this way."

In Second Wave town churches 'renewal' could be kept outside the denomination by being banished to another bureaucracy, and therefore ignored - "Join the pentecostals and don't rock the boat."

Third Wave society opens new networks of information and experience.

- ❖ Our increasing mobility brings us into contact with renewal and revival.

- ❖ Our extended education opens our minds to these new insights.
- ❖ Our television portrays the power of God in healing and our worldview begins to shift.
- ❖ Our friends give us paperbacks to read or cassettes to hear and videos to see, and conviction or hope grows within us.
- ❖ Our visitors or home group leaders tell of their experiences and we seek what they've found.
- ❖ Our friends pray for us and God releases his Spirit more fully in our lives.

Yet all of this may happen outside the denominational bureaucracy, or within it.

So Wagner's "third wave" of renewal is carried on Toffler's Third Wave of social change into all church structures. Our friendship networks become 'the bridges of God' into our churches and out into the lives of others. Significantly, no pastor or minister may be involved. People witness to people. People now have the Bible tools, education, and friendships to check it out.

Those changes catapult us into new expressions of ministry.

Body Ministry – from some to all.

Body Ministry involves the biblical pattern of ministry in the church, the body of Christ.

Body Ministry is the ministry of the whole body of Christ. It functions through the use of spiritual gifts in all the members of the body. The unity of the Spirit of God finds expression in the incredible diversity of spiritual gifts and ministries.

The Reformation rediscovered the authority of the Bible and the wonderful gift of God's grace in providing salvation by faith in Jesus. Unfortunately it failed to free the church from the rule of the priest or pastor, so carried that form of leadership into the Protestant church, producing a drastic clergy-laity division. Spiritual gifts in the whole body of Christ were largely ignored.

Body ministry, then, is not limited to church meetings, although the

meetings need to express body life as well. That ministry is total. It finds expression in all of life.

Ray Stedman popularised the term “body life” in his book by that name thirty years ago. He used body life services in which people could share needs or testimonies. Bodylife becomes body ministry as people apply their spiritual gifts to those needs in the church and in society in ministry.

Body Life teaching opened the way for a fuller apprehension and use of spiritual gifts in shared life and ministry. That in turn has opened the way for a fuller discovery of the dynamic power of body ministry in Kingdom authority.

Spiritual Gifts – from few to many

Body ministry requires spiritual gifts. The body of Christ ministers charismatically. There is no other way it can minister as the living body of the living Christ. He ministers in and through his body, by the gifts of his Spirit.

Charismatic gifts of the Spirit differ from natural talents. We can do much through dedicated human talent, but that is not body ministry through spiritual gifts. Natural talents do need to be committed to God and used for his glory. They can be channels of spiritual gifts, but may not be.

Spiritual gifts constantly surprise us. God uses whom he chooses, and chooses whom he will. Spiritual gifts often show up with great power in unlikely people and in unlikely ways.

A common misunderstanding, for instance, is that those with an effective healing ministry must be especially holy people. They may not be. Gifts of the Spirit are given by grace, not earned by consecration. Young, immature Christians may have powerful spiritual ministries, as they discover and use their spiritual gifts. Many do. That is no proof of consecration or maturity, even though to please God we need to offer ourselves to him in full commitment.

Romans Chapter 12 gives a surprising example of this. The well known

first two verses challenge us to offer ourselves fully to God and so discover his will for our lives. Paul then explains that knowing God's will involves being realistic about ourselves and our gifts. If we know and use our God-given gifts, we fulfil God's will for our lives.

Body ministry, then, depends on the use of spiritual gifts, not just the use of natural talents dedicated to God. Both are vital for committed Christian living, and both will be present in the church. However, the church is not built on committed natural talent, even though churches often seem to operate that way. Body ministry involves the use of spiritual gifts.

For example two people may have the talent of beautiful singing voices. Both will sing in worship and even on the platform in ministry. One, however, may be anointed with a prophetic gift in song, and the other may not be. That gifting will move hearts and wills in the power of God's Spirit. Christ gives those gifts - we don't create them.

Some of these gifts of God's Spirit, received for ministry, will be blessed in ministry in and through natural talent as well, but the key to body ministry is not the talent. It is the spiritual gift.

Similarly, spiritual gifts are not Christian roles or tasks. All Christians witness, but only some are gifted in evangelism. Every Christian has faith, but some have a gift of faith as well. All must exercise hospitality, but some are gifted in hospitality. Prayer is for all of us, but some are gifted in intercession.

Spiritual gifts operate in unity with diversity.

1. Unity

Paul's passages on spiritual gifts all emphasise unity expressed in diversity (Romans 12, 1 Corinthians 12, Ephesians 4).

Without that unity expressed in love, the diversity destroys the body's ministry causing chaos, division, sectarianism, and impotence. This is Paul's theme in 1 Corinthians 12-14.

The Corinthians did not need teaching on the reality of spiritual gifts nor on their diversity. They knew that. In fact, they abused that. So

Paul had to correct the fault by emphasizing the unity of the body, bound together in love. Gifts are not to be a source of division and strife, but an expression of unity and love. Unless rooted and grounded in love, the gifts are counter-productive.

Unity in the body of Christ allows that body to function well, not be crippled. No one has all the gifts. We all need one another. No one should be conceited about any gift that God has given. No one must think his or her gift the most important, and magnify and exalt it at the expense of others.

All gifts must be used in humility and service. We do not compete. We minister in harmony and co-operation.

Paul's great theme, "in Christ," expresses the unity essential for body ministry. In Christ we are one body. In Christ we live and serve. Love lies at the heart of body ministry.

The body is one, bound in love. The body builds itself up in love (Eph. 4:16). That is why 1 Corinthians 13 is central to Paul's passage on spiritual gifts in the body of Christ. "Make love your aim," he insists, "and earnestly desire the spiritual gifts" (1 Corinthians 14:1).

Jesus insisted on love. "A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another. By this all men will know that you are my disciples, if you have love for one another" (John 13:34-35).

Our unity is not based on doctrine, or methods. Our unity comes from who we are, the body of Christ. Paul states this as a fact, not a hope. We are one in Christ. We are one in the Spirit. God has made us one. That unity is expressed in body ministry.

It shows in our attitude - in humility, kingdom thinking, and love. It smashes competition and critical spirits, especially between different people and groups with different gifts.

Breathtaking community transformations are now happening around the world where we live this truth in united ministry. See articles in this issue of this Journal!

2. Diversity

That unity is expressed in the diversity of gifts. There is one Spirit; his gifts are incredibly diverse.

The point is developed in all the body passages of Paul. Diversity is to be celebrated, not squashed; encouraged, not smothered; developed, not ignored.

The church may be two or three, or two or three hundred, or two or three thousand.

Different sizes will have different ministries or functions, such as cell, congregation or celebration, but all are the church. Christ is present in his body. So are his gifts. Again, different gifts will be appropriate for different expressions of that body's ministry, but it in one body.

Body ministry will use these gifts. God's Spirit moves among his people in power to meet needs and minister effectively. Those gifts need to be identified and used, and in the process, as in Jesus' ministries, special anointings will come.

Preaching, for example, will often become prophecy as it is anointed by the Spirit of God. That prophetic ministry may happen unexpectedly in the process of a sermon. It may also be given in preparation as a word directly from the Lord.

Compassionate service and healing administrations will at times be anointed powerfully by God's presence in signs and wonders to heal. Role, gift and anointing then merge into strongly focused spiritual ministry.

So role, spiritual gift, and anointings cannot be clearly divided. Indeed, as the Spirit of God moves in still greater power among all members of the body of Christ, the ministry of that body will be increasingly anointed.

Then the professional is swallowed up in the spiritual; natural ability is suffused and flooded with supernatural life; the human is filled with the divine.

Jesus lived this way. No one need envy another's gifts or ministry. All are needed.

Obedient Mission – from making decisions to making disciples

Christ himself, head of his church, clearly stated the church's mission. He did so on many occasions between his resurrection and ascension. The powerful dimension of the Great Commission has often been overlooked. Jesus himself emphasised our mission couldn't be done without the power of his Spirit. That is the point of all the power promises in the Great Commission:

Matthew records it: "All authority in heaven and on earth has been given to me . . . and lo, I am with you always, to the close of the age" (Mt. 28:18-20).

Mark records it: "These signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues; they will pick up serpents; and if they drink any deadly thing it will not hurt them; they will lay their hands on the sick, and they will recover" (Mark 16:17-18).

Luke records it: "I send the promise of my Father upon you; but stay in the city until you are clothed with power from on high" (Luke 24:49).

John records it: "He breathed on them, and said to them, 'Receive the Holy Spirit ...' (John 20:22).

Acts records it: "You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses" (Acts 1:8).

When empowered and led by the Holy Spirit (who is the Spirit of Jesus and the Spirit of God, Gal. 4:6), mission is powerful. Then we do not make plans and execute them in human wisdom and strength, but seek divine wisdom and strength.

Empowering by the Spirit of God and being led by the Spirit of God are

central to obedient mission. We cannot claim obedience to the Great Commission when we do God's work in our strength or our own ways and wisdom.

The Great Commission is not merely an external command to hard to obey. It is an internal compulsion, ignited in us by the Spirit of God. The Spirit has been given to the Church because it is her essence and nature to be a witnessing body.

Consequently, a church which is not evangelistic, nor missionary, nor empowered, is an apostate church. We begin to see the magnitude of our apostasy when we compare our churches with the biblical norm. We only need an evangelical movement or a missionary movement or a charismatic movement because we have fallen so far.

Body ministry, then, will obey the Head of the body, move in his authority, filled with the power of his Spirit. The Great Commission begins with the absolute authority of Christ in his church and all the cosmos; it issues in obedient mission, exercised within that authority, and exercising that authority in powerful ministry. Powerful body ministry flows from obedient disciples, who, individually and as a body, obey their Lord.

The Great Commission calls for this total task of 'making disciples' in terms of becoming disciples in the body of Christ and growing in discipleship. It is one process. The kind of evangelism required for church growth and stated in the Great Commission is evangelism which makes disciples, not merely gets people to make decisions. Those decisions may be inadequate and fail to make disciples.

Wholistic evangelism and conversion can be summarised as involving (Wagner, C. P. 1976:159):

Priority One: Commitment to Christ.

Priority Two: Commitment to the body of Christ.

Priority Three: Commitment to the work of Christ in the world.

Jesus would not turn aside from his redemptive mission. He lived fully in the kingdom realm. He did only his Father's will, not his own. So everything he did was mission. Within that mission, his evangelism was not meetings or a program.

He saved. Those he touched were made whole when there was faith. He said, "Follow me." That was his program. He still calls us to follow him in obedient mission.

Power Evangelism – from programs to lifestyle

Spiritual gifts can release body ministry for effective power evangelism. The New Testament pattern of evangelism is always Kingdom words combined with Kingdom deeds.

A major shift in evangelism always evident in revivals, and increasingly evident now moves from program evangelism to power evangelism as a lifestyle of all members of the body of Christ, as John Wimber reminded us.

1. Program Evangelism

Programs of evangelism can be effective. Crusade evangelism has won thousands to Christ. Saturation evangelism, especially in Latin America, has reached every home in target communities with the gospel message. Personal evangelism such as door-to-door programs have reached many people. Some churches have focused on seeker services or outreach services aimed at reaching the unsaved, and often done so effectively.

All of these programs and many more have been significant means of evangelism. So, we thank God for so much evangelism which has won thousands to Christ.

However, we must also recognize that thousands and even millions of dollars spent on evangelism programs and all the time and work involved do not always bear abundant fruit.

Wagner, for example, noted that 'Key 73' in America touched over 100,000 congregations without any noticeable change in patterns of growth across the board (Wagner 1976:141).

Win Arn reported on 'Here's Life America' noting that only 3.3% of those who recorded decisions became active members of any church, and 42% of them came by transfer. After polling over 4,000 converts Win Arn discovered that 70% - 80% of them came into the church

through relatives and friends, whereas less than 1% came as direct result of city-wide evangelism campaigns (McGavran & Hunter 1980:34).

Lyle Schaller similarly discovered that 60 - 90% of people involved in the church were brought by some friend or relative (McGavran 1980:225).

Programs are not as effective as body evangelism through the local church. Body evangelism involves more people in the church than many programs do, is the natural way most people are brought into the church, and can be the focus of church life in a lifestyle of evangelism.

Program evangelism may be useful, but it needs to link strongly with the local church and be a natural expression of that church's life and witness. Program evangelism, however, falls short of the biblical model. It is needed because the church fails to be what the church should be! Body evangelism calls for more. It requires the involvement of the whole body of Christ in the power of his Spirit.

2. Power Evangelism

The biblical model goes beyond program evangelism. It is depth centred in Jesus' promise: "You shall receive power when the Holy Spirit has come upon you, and you will be my witnesses ..." (Acts 1:8).

John Wimber emphasized the importance of power evangelism:

Power Evangelism ... transcends the rational. It happens with the demonstration of God's power in Signs and Wonders, and introduces the numinous of God. This presupposes a presentation 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. ...

The issue is not what the church is doing. The issue is what the church is leaving out!

Where is the promised power of Acts 1:8? Where are the demonstrations of the manifest presence of God that we see illustrated throughout the book of Acts? Were they only for that

day? Do they occur today? If so, can we get in on it? Is it possible for you and me to work the works of Jesus?

Power Evangelism is still God's way of explosively growing His church (Wimber 1983:1-12).

Examples multiply by the millions now.

(a) David Adney reporting on China says:

In one area where there were 4,000 Christians before the revolution, the number has now increased to 90,000 with a thousand meeting places. Christians in the 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 broadcast from outside.

(b) John Hurston, associated with the world's largest church, Full Gospel Central Church in Seoul, Korea, where David Yonggi Cho is pastor, attributed the phenomenal growth of that church to "the constant flow of God's miracle power" from the beginning.

(c) A third example is from Wagner's observations:

In Latin America I saw God at work. I saw exploding churches. I saw preaching so powerful that hardened sinners broke and yielded to Jesus' love. I saw miraculous healings. I met with people who had spoken to God in visions and dreams. I saw Christians multiplying themselves time and again. I saw broken families reunited. I saw poverty and destitution overcome by God's living Word. I saw hate turn to love.

Power evangelism fulfils the biblical pattern of body ministry and evangelism. It goes beyond programs to the mighty acts of God in the midst of his people. Christ is alive in his church by the power of His Spirit.

The church is true to the kingdom of God when, like Jesus, the signs of the kingdom are manifest in powerful ministry.

The church spontaneously expands through power evangelism. It is

one facet of dynamic body ministry; a natural result of a healthy body, filled with the life of God. That transformed body will explode in mission. It is already in many countries.

The emerging church in the 21st century is increasingly involved in power evangelism under the Kingdom authority of Jesus himself.

Kingdom Authority –from words to deeds

Christ is king. In Paul's later writings he emphasises this dimension in relationship to the church as Christ's body. He reigns in and through his body, the church. Yet that rule is also cosmic, of which the church is now a part and therefore directly involved in cosmic principalities and powers.

Kingdom authority is integrally part of the church's life and mission as the body of Christ.

In Colossians 1, Paul explains that Christ alone is 'the image of the invisible God' and is pre-eminent over everything and everyone (v. 15).

This includes being 'the head the body, the church' (v. 18).

He is not just another divine being but in him alone 'all the fullness of God was pleased to dwell' (v.19).

In his death and resurrection he triumphed not merely over sin and death but over the cosmic powers also (v. 20).

In Ephesians 1, Paul emphasises that Christ is pre-eminent over the cosmic powers. He is 'far above all rule and authority and power and dominion' (v. 21) and 'head over all things for the church, which is his body, the fullness of him who fills all in all' (vs. 22-23).

Paul then explains how this applies to the church which is his one body, not many different bodies (4:4).

The ascended Head of the church gives spiritual gifts to his church, all of which come from Christ (vs 7-8). These include spiritually gifted leaders to equip us all 'for the work of ministry' and to build up the

body of Christ (v. 12).

These passages from Paul lift the concept of the church as the body of Christ way beyond a cosy club of personal support and encouragement. Support and encouragement must be in the body, but any human society could give that if it's members care for one another.

The body of Christ is something more. It is the body of Christ the King. Like the kingdom of God, Christ's rule has been established and is yet to be realised fully. So the ministry of the body of Christ is his powerful ministry.

The ascended, victorious, all powerful Christ, having conquered sin and death and hell now reigns supreme. He is the head of his body, the church. He gives gifts to his church, specifically those called under his authority to exercise authority in the church as leaders so that all God's people may be equipped by him for his ministry in and through us.

That is body ministry.

Signs, wonders and fantastic church growth characterised the early church as normal Kingdom life burst out in the powerful ministry of the body of Christ. Body ministry demonstrated kingdom authority.

As in Jesus' ministry, the early church ministered in signs and wonders (Acts 2:43), prayed for signs and wonders, and expected more signs and wonders (Acts 4:30; 5:12-16).

Granted, the church is often weak. Kingdom life often lies untapped. Christians, and the church, corrupted and weakened by disobedience or faithlessness (the lack of faith which results in sin), may fail to manifest kingdom Life.

However, accelerating church growth in the power of the Spirit of God point to the greatest demonstration of kingdom life and power the world has even known.

Yet, as in the life of Jesus, it can remain hidden from those who, seeing, will not see, and hearing, will not hear (Isa. 6:9-10 Mt. 13:14-15; Mk. 4:12; Lk. 8:10; Jn.12: 40; Acts 28: 26-27).

The kingdom is manifest, yet hidden; revealed, yet concealed. Those who ask, receive it; those who seek, find it; to those who knock, the door of the kingdom is opened. And the church has the keys!

The Kingdom of God was the central message of Jesus. That message was in powerful words and deeds. Christ, the Messianic King, incarnate in his human body, proclaimed the kingdom of God as immanent. He called for response in repentance and faith (Mk.1:15).

His parables described the mysteries of the Kingdom. His miracles displayed its power and authority (Mt. 12:28). You cannot separate, in the evangelistic ministry of Jesus, proclamation and demonstration, preaching and acting, saying and doing.

Similarly, Jesus gave that authority and power to his disciples: “preach as you go, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse lepers, cast out demons” (Mt. 10: 7,8).

This same message and powerful ministry were normal in the early church. Throughout the whole of Acts, in almost every chapter a demonstration of the Kingdom accompanies the proclamation of the gospel.

The clash of kingdoms emerges as a strong theme in the epistles also. The church contends against the principalities and the powers, the world rulers of this dark age, the spiritual hosts of wickedness (Eph.6:12). Each member of Christ’s body, then, has been redeemed from captivity and set free by Christ to serve the King.

The body of Christ must be seen as the agent of the kingdom of God, where Christ rules in power and still proclaims that reality through his church, both in living word and dynamic deed.

The kingdom of God is much more than an evangelical ‘born again’ experience, or a concern for social justice, or a communal interest in loving relationships, or a charismatic quest for personal victory. It is all these and much more.

It is the cosmic clash of kingdoms. It is the church smashing the gates of hell to release the captives. It is the spreading reign of God in Christ

upon the earth. It is the eternal purpose of God being fulfilled in restoring and reconciling all things in the universe to himself.

God reigns. Christ is King. His Spirit endues his church with kingdom life and power. Jesus himself declared the kingdom charter, quoting from Isaiah 61:1-2: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord (Luke 4:18-19).

Body ministry, then is powerful ministry by the body of Christ. It must include the signs of the kingdom as well as the words of the kingdom. Spiritual gifts, imparted by the victorious Christ through his Spirit, empower Christ's body for authentic mission in the world.

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5 Community Transformation

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

Fiji now has significant examples of effective community transformation, based on honouring God.

The 2005 documentary report titled *Let the Seas Resound*, produced by the Sentinel Group (www.sentinel.com), identifies examples of transformed communities in Fiji, **featuring reconciliation and renewed ecosystems**. The former President of Fiji, Ratu Josefa Iloilo, and the former Prime Minister, Laisenia Qarase, include their personal comments in this video and DVD report, now distributed worldwide.

Essential components of this community transformation include these elements.

1. Honouring God. Community leaders acknowledge that God creates and sustains life. They rededicate their land and their people to Him. This approach transcends doctrinal divisions, emphasizing the universal laws of God that apply to all people of all nations.

2. Honouring people. Community leaders acknowledge the importance of respecting all people. This results in personal and public reconciliation. It is both compassionate and inclusive, transcending division through mutual respect and unity.

3. Honouring justice. Community leaders consult widely with diverse

groups to identify and address injustice. Issues are complex, and solutions not simple, but a common commitment to God's justice with mutual respect can open the way for community transformation. God's inclusive justice transcends sectarian divisions and conflict with reconciliation and unity.

Many examples illustrate these global principles. The following brief examples provide powerful case studies of community transformation. Often a crisis, such as escalating crime, ethnic conflict or a political coup, becomes the motivating catalyst for change. For example, community and church leaders may be motivated by the crisis to act. However, communities can be transformed without waiting for a crisis to motivate change.

Fiji, South Pacific

In September 2004, 10,000 people gathered to worship together in Suva, Fiji, drawn by reconciliation initiatives of both government and church leaders. Only four years previously such unity among government and church leaders was unimaginable. Ethnic tensions flared in the attempted coup of May 2000, when the government was held hostage for 56 days, and violence erupted in the streets of Suva.

The President of Fiji, Ratu Josefa Iloilo, called the churches to unite in repentance and prayer for the nation. At a united rally in 2001, Laisenia Qarase, later elected as Prime Minister, confessed: "Our efforts in building the country will come to nothing if they are not rooted firmly in the love and fear of God. I ask Him to forgive me for the times I have been neglectful and cold in my relationship with Him. With Your guidance Lord, this sinner will renew himself; will find new purpose in the pursuit of Your will. Lord, I entreat You, again, to forgive me, to save me, to capture my heart and hold my hand. I honour You as the King of Kings" (Sentinel Group 2005).

The Association of Christian Churches in Fiji (ACCF) emerged as one structural response to this desire for reconciliation and unity among Christians and in the community.

As people of Fiji unite in commitment to reconciliation and repentance in various locations, many testify to miraculous changes in their community

and in the land.

Three days after the people of Nuku made a united covenant with God, the water in the local stream, which for the previous 42 years had been known as the cause of barrenness and illness, mysteriously became clean and life giving. Then food grew plentifully in the area.

Fish are now caught in abundance around the village of Nateralia, where previously they could catch only a few fish. This change followed united repentance and reconciliation.

Many people of Fiji acknowledge that these changes in reconciliation, unity, and in the eco-systems confirm God's promise in 2 Chronicles 7:14 – "If my people who are called by my name will humble themselves, and pray, and seek my face, and turn from their wicked ways, then I will hear from heaven, I will forgive their sin, and I will heal their land."

Almolonga, Guatemala

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

Guatemala City pastor Harold Caballeros reported that, "the town suffered from poverty, violence and ignorance. In the mornings you would encounter many men just lying on the streets, totally drunk from the night before. And of course this drinking brought along other serious problems like domestic violence and poverty. It was a vicious cycle" (Otis 2000).

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

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

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

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

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

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

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

Cali, Columbia

Columbia in South America has been the world's biggest exporter of cocaine, sending between 700 to 1, 000 tons a year to the United States and Europe alone. The Cali cartel controlled up to 70 percent of this trade. It has been called the largest, richest, and most well organized criminal organization in history (Otis 2000).

The drug lords in cartels ruled the city through fear. At times 15 people a day were killed, shot from the black Mercedes cars owned by the cartels. Car bombs exploded regularly. Journalists who denounced the Mafia were killed. Drug money controlled the politicians.

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

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

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

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

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

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

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

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

As the kingdom of God became more real in Cali, it affected all levels of

society including the wealthy and educated. A wealthy businessman and former mayor said, "It is easy to speak to upper-class people about Jesus. They are respectful and interested." Another successful businessman adds that the gospel is now seen as practical rather than religious.

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

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

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

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

Teen Challenge, America

Illicit drug abuse and addiction create social and personal devastation internationally. Federal dollars in USA allocated for drug treatment climbed from \$120 million in 1969, to \$1.1 billion in 1974, to \$3 billion in 1996, even though the number of illicit drug users by 1998 was half the number of the same group in 1979. However in spite of massive government spending on drug rehabilitation, concern remains about the low cure rate of programs funded by public dollars.

Research published in 1999 included comprehensive statistical analysis comparing drug rehabilitation success rates for Teen Challenge (130 centres and 2885 beds) with public funded and insurers' funded programs, particularly the popular Short-Term Inpatient (STI) drug treatment programs of one to two months. The study surveyed key areas of

rehabilitation including freedom from addictive substances, employment rates, productive social relationships and better quality of life.

Evaluation of the Teen Challenge program conducted by the National Institute of Drug Abuse (NIDA) in 1975 found that 87% of former abusers were abstaining from Marijuana seven years after completing the program, and 95% of former heroin abusers were abstaining from abuse seven years later. Similarly, the 1999 research found that 86% of former abusers were abstaining from drugs after their Teen Challenge rehabilitation. No public funded program showed such success rates. Most research showed that less than 10% still abstained from drug abuse five years after treatment.

Research identified the following factors as the most positive, helpful and effective dimensions of the Teen Challenge rehabilitation program, in this order of importance:

1. Jesus Christ or God (the NIDA report called this the “Jesus factor”).
2. Schooling, teaching or the Bible
3. Advisor, staff, love, encouragement.
4. Fellowship, unity, friends, living with others.
5. Discipline, structure, work.

Graduates of the program identified other helpful factors as seeing lives changes, self-motivation, prayer, outings, helping others, forgiving self, changed thinking, hope and good food.

A powerful dimension of the Teen Challenge program, particularly relevant to this article on community transformation, is the significance of the inter-cultural, inter-faith and inter-racial communities in Teen Challenge. These communities transcend racial barriers, such as noted in these comments: “I loved to be around these people from different places, I wished I could have got their numbers; it was a beautiful thing, living with them with no prejudice or racism. We loved one another. It was a beautiful thing. We all learn something from each other; I still learn from them today.”

These brief sample case studies of community transformation provide hope for change and a way ahead. It is possible. It is happening.

The conclusion may be stated in words from the timeless biblical record, spanning many millennia and diverse national and cultural communities: *Them that honour me, I will honour* (I Samuel 2:30).

If my people who are called by my name will humble themselves and pray and seek my face and turn from their wicked way, then I will hear from heaven my dwelling place, and will forgive their sin, and heal their land (2 Chronicles 7:14).

What does the Lord require of you? To do justice, to love mercy, and to walk humbly with your God (Hosea 6:8).

Seek first the Kingdom of God and His righteousness and all these things will be added to you (Mathew 6:33).

Discussion Questions

1. What important problems face your community?
2. What are some causes of division in your community?
3. What steps can you take to heal these divisions?
4. What can you identify as long-term solutions for your community?

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6 Astounding Church Growth

A century of astounding church growth launched us into the 21st century

The last decade of the twentieth century was seen as a decade of evangelism and harvest. It capped a century of astounding church growth which launched us into the 21st century.

We can thank the Lord for it, and pray all the more earnestly for over two thirds of the world yet to be won to Christ. Praying makes a huge difference. We co-operate with God in prayer as the Spirit of the Lord moves in mighty power in the earth.

More people are praying now for revival than ever before. You can be one. So can your prayer group and your church.

Mission statistician David Barrett, researched the magnitude of the prayer movement, noted that be the end of the twentieth century more than 170 million Christians were committed to praying every day for spiritual awakening and world evangelization. In addition, more than 10 million prayer groups focus on those priorities. Over 20 million Christians worldwide believe their primary ministry calling is to pray daily for revival and for fulfilment of the Great Commission.

Such massive praying, including yours, is linked with incredible church growth around the world.

Peter Wagner's research described Latin American Evangelicals growing from 50,000 in 1900 to over 5 million in the 1950s, over 10 million in the 1960s, over 20 million in the 1970s, around 50 million by

the end of the eighties and 137 million by 2000. Over 100 new churches begin every week. Now the church in Latin America grows at over 10,000 every day, or 3.5 million a year.

Africa saw church growth from 10 million in 1900 to over 200 million by the early eighties, with 400 by 2000. Christians grew from 9% to 50% of Africa in the twentieth century. Around 25,000 to 30,000 are added to the church daily in Africa, an estimated 10 million a year.

China, with 1 million evangelicals in 1950, has seen growth to an estimated 100 million. In 1992 the State Statistical Bureau of China indicated that there were 75 million Christians in China (Asian Report 197, Oct/Nov 1992, p. 9). David Yonggi Cho now estimates 100 million Christians in China's 960 million population amid incredible persecution. Current growth rates are estimated at 35,000 a day or over 12 million a year.

South Korea, a Buddhist country in 1900, had 20% Christian by 1980 and 30% by 1990 with estimates of 50% by 2000. David Yonggi Cho heads a church of over 800,000 members with over 25,000 home groups and over 12,000 new members every month. They have sent out 10,000 missionaries and commenced many other huge churches.

An official report of the former Soviet Union in 1990 acknowledged that 90 million of its 290 million inhabitants confessed allegiance to a church or religious community (Worldwide Photos Limited, Renewing Australia, June 1990, p. 38). Christians estimate that over 97 million are converted in Russia, that is one third of the population (Pratney 1984:273).

One quarter of Indonesia is now reported to be Christian. These islands have seen many revivals and people movements such as in 1965 amid political turmoil when over 100,000 animistic Muslims became Christian on the island of Java alone. Revival continues there.

Reports indicate that more Muslims have come to Christ in the past decade than in the previous thousand years. 'New believers are immediately tested to a degree incomprehensible to us. Many are imprisoned and some have been martyred by governments or relatives. Yet the persecution seems only to strengthen their determination and boldness. In one country, where all Christian

meetings are illegal, believers rented a soccer stadium and 5,000 people gathered. Police came to disperse the meeting and left in confusion when the Christians refused to leave' (United Prayer Track News, No. 1, Brisbane, 1993).

1700 unevangelized people groups worldwide in the mid-seventies had been reduced to 1200 by 1990, and further reduced to 5,500 in 1993. David Wang of Asian Outreach estimates that these unreached people groups can all be reached by 1997.

The 'Jesus' Film, based on Luke's gospel, has been seen by an estimated 503 million people in 197 countries, and 33 million or more have indicated decisions for Christ as a result. It has more than 6,300 prints in circulation and around 356,000 video copies. The world's most widely translated film, Jesus, has been dubbed into more than 240 languages, with 100 more in progress (National & International Religion Report, May 3, 1993, p.1).

The CBN-TV (Christian Broadcasting Network) 700 Club with Pat Robertson reported 6 million conversions in their work worldwide in 1990, which was more than the previous 30 years of results combined.

John Naisbitt, secular sociologist and author of 'Megatrends' (1982), has co-authored 'Megatrends 2000' (1990) in which one chapter forecasts religious revivals in the nineties including widespread charismatic renewal. He notes that one-fifth, or 10 million, of America's 53.5 million Catholics now call themselves charismatics, emphasising a personal relationship with Jesus Christ.

David Barrett research has uncovered the massive growth of the number of Pentecostal/charismatic Christians. His figures indicate growth from its beginnings in 1900 to 550 million by 2000. Pentecostal/charismatic Christians are now more than one third of all practicing Christians in the world today, just one indication of how the Spirit of God is moving.

The Assemblies of God, the largest Pentecostal group in the world, grew from 4.5 million in 1975 to over 13 million by 1985 and 16 million by 1990. By the decade of the nineties it was the largest or second largest Protestant denomination in 30 countries.

Much of the amazing church growth results from visitations or outpourings of the Spirit of God. Leaders, pastors or evangelists are surprised and often overwhelmed. Rapid church growth has happened before, but never on such a large scale as now.

Such amazing growth is accompanied by fervent prayer, and usually grows out of earnest praying. People repent and turn to God. Lives are changed in large numbers. It makes a significant impact on society. Signs and wonders are common, as in the New Testament.

Revival and church growth

Church history and current revivals include times when God moves in great power. Revivals often result in rapid church growth.

* The early church saw it. Read Acts! At Pentecost 3,000 were won in one day. Soon after that there were 5,000 more. Then great multitudes of men and women. They had the reputation of turning their world upside down (Acts 17:6).

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

* The Moravians saw it. On Wednesday 17 August 1727 the Moravian colony in Germany was filled with the Spirit at their communion service. Their leader, 27 year old Count Nicholas Zinzendorf, said it was like being in heaven. Within 25 years they sent out 200 missionaries, more than all the Protestants had done in two centuries.

* The American colonies saw it. 50,000 were converted in 1734-5. Jonathan Edwards described the characteristics of that move as, first, an extraordinary sense of the awful majesty, greatness and holiness of God, and second, a great longing for humility before God and adoration of God.

* 1739 saw astonishing moves of God in England. On 1st January the Wesleys and Whitefield and 60 others, Methodists and Moravians, met in London for prayer and a love feast. The Spirit of God moved

powerfully on them all. Many fell to the ground, resting in the Spirit. In February 1739 Whitefield started preaching to the Kingswood coal miners in the open fields with about 200 attending. By March 20,000 attended. Whitefield invited Wesley to take over then and so in April Wesley began his famous open air preaching (which continued for 50 years).

* John Hunt, a pioneering Methodist missionary in Fiji, wrote in his journal about revival there in October 1845. The Spirit fell on the people in meetings and in their homes. There were loud cries of repentance, confession, long meetings, simultaneous praying aloud, and some being overwhelmed. 'Many cases of conversion were as remarkable as any we have heard or read of: many of the penitents had no command whatever of themselves for hours together, but were completely under the influence of their feelings. ... During the first week of the revival nearly 100 persons professed to obtain the forgiveness of sins, through faith in Jesus Christ. Some were exceedingly clear, others not so clear' (Birtwhistle 1954:133).

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

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

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

and huge crowds in a church where people prayed continually and had seen continual growth.

Twentieth Century Awakenings

* From October 1904 Evan Roberts in his twenties, formerly a miner and blacksmith, saw God move powerfully in answer to his and others' persistent prayers. 100,000 were converted in Wales during 1904-5. Churches filled from 10 a.m. till after midnight every day for two years, bringing profound social change to Wales.

* William Seymour began a Mission at Azusa Street in Los Angeles on Easter Saturday, 14 April 1906 with about 100 attending, both blacks and whites. It grew out of a cottage prayer meeting. Revival there drew people from around the nation and overseas and launched Pentecostalism as a world wide movement.

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

* The famous cricketer and missionary, C T Studd reported on revival in the Belgian Congo in 1914: 'The whole place was charged as if with an electric current. Men were falling, jumping, laughing, crying, singing, confessing and some shaking terribly. ... This particular one can best be described as a spiritual tornado. People were literally flung to the floor or over the forms, yet no one was hurt. ... As I led in prayer the Spirit came down in mighty power sweeping the congregation. My whole body trembled with the power. We saw a marvellous sight, people literally filled and drunk with the Spirit' (W.E.C. 1954:12-15; Pratney 1984:267).

* The famous East African revival began in Rwanda in June 1936 and rapidly spread to the neighbouring countries of Burundi, Uganda and the Congo (now Zaire), then further around. The Holy Spirit moved upon mission schools, spread to churches and to whole communities, producing deep repentance and changed lives. Anglican Archdeacon

Arthur Pitt-Pitts wrote in September, 'I have been to all the stations where this Revival is going on, and they all have the same story to tell. The fire was alight in all of them before the middle of June, but during the last week in June, it burst into a wild flame which, like the African grass fire before the wind, cannot be put out' (Osborn 1991:21).

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

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

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

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

Auditorium seating 2000. This spread to other churches as well.

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

* In 1979 John Wimber began pastoring a fellowship which his wife Carol had begun in their home. Their Vineyard Fellowship grew rapidly with their prayerful worship, powerful evangelism and a growing healing ministry. On Mother's Day in May, 1981, a young man gave his testimony at the evening service and called on the Holy Spirit to come in power. Revival broke out at that service as hundreds were dramatically filled with the Spirit. In the next four months they baptised 700 new converts. The church grew to 5,000 in a decade and commenced many other Vineyard fellowships.

* The church in China continues to see God's strong move amid great persecution, torture and killing which still continues. David Wang tells of a pastor imprisoned for over 22 years who left behind a church of 150 people scattered through the hill villages in northern China. On his release in the 1980s he discovered the church in that area had grown to 5,000. Three years later it had trebled to 15,000. Evangelists who saw 30-40 converted in each village they visited in the eighties now report 300-400 or more being converted in their visits. Some villages are experiencing a visitation of God where the whole village becomes Christian.

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

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

* During the 1980s the 200 missionaries of the Philippine Missionary Fellowship each organised daily prayer group meetings at 7.00 p.m. to

pray for the growth of the church. They report that within a couple of years this directly resulted in the formation of 310 new churches (Robinson 1992:13).

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

* Engas in the Baptist mission area of the Western Highlands of Papua New Guinea had a fresh outpouring of the Holy Spirit from Sunday 16 September 1973, as the village pastors preached in their services after attending meetings during the previous week led by visitors from the Solomon Islands. Many were saved. Many were delivered from evil spirits. Many were healed. The church grew rapidly.

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

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

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

* In the Sepik lowlands of northern Papua New Guinea a visitation of God burst on the churches at Easter 1984, sparked again by Solomon

Island pastors. There was repentance, confession, weeping and great joy. Stolen goods were returned or replaced, and wrongs made right.

* Jobson Misang, an indigenous youth worker in the United Church reported on a move of God in the North Solomons Province of Papua New Guinea in 1988. For 8 weekends straight he led camps where 3,500 took part and 2,000 were converted.

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

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

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

Harvest in the 1990s

* In the 1980s Christians in East Germany started to form small prayer groups of ten to twelve persons to pray for peace. By October 1989, 50,000 people were involved in Monday night prayer meetings. In

1990, when these praying people moved quietly into the streets, their numbers swelled to 300,000 and the wall came down (Robinson 1992:14).

* In the former U.S.S.R. there were 640 registered Pentecostal churches and many more unregistered. By the eighties 30,000 young people were meeting together in Poland to seek for the power of the Holy Spirit (Pratney 1984:273). Those numbers continue to expand in the nineties.

* Pastor Giedrius Saulytis of Vilnius, the capital of Lithuania, tells how after his conversion in 1987 he commenced a church which had 15 people in 1989. In 1993 that church has 60 home cells with 1,500 attending services, 800 being registered members. They have started three other churches, one of which now has 1,000 attending. Every week preachers from their church preach 20 times in 12 different cities in Lithuania (Church Growth, Spring 1993, p. 19).

* In a 1991 crusade in Leningrad 70,000 out of 90,000 attending made commitments to Christ. Russian delegates to the July, 1991, charismatic leaders conference in Brighton, England, reported on the amazing growth of the church in Russia (ARMA Brisbane Newsletter, Sept/Oct 1991).

* A Moscow conference with Pastor Cho of Seoul, Korea, held in June, 1992, at the Kremlin and a plaza nearby, attracted over 40,000 participants. Among them were 15,000 new converts (Church Growth, Winter 1992, p. 12).

* Chaplains in the Gulf War told of thousands of conversions and baptisms among the American troops from September 1990 to January 1991. 10,000 conversions were reported.

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

* Harvest has begun among the Kurds who have been hounded into

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

* In 1990 a bloodless revolution freed Mongolia from Russian rule. Within two years more than 500 people became Christian in that formerly resistant nation. A young girl was the first in her area to accept Christ. Now she reports that 70 others are meeting every week with her.

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

* A church leader wrote from Asaba, Nigeria, in 1992, telling how their church had increased from 700 to 3,200 within 6 months. A team of just over 100 went on outreach, first in Sokoto State where they started 5 churches involving 1,225 converts within 3 months. Then they went to Bomu State where 3 branches were planted with over 1,000 converts in all. Many Moslems were converted. He added,

When we reached Kano which is a Moslem state, we were able to preach for 2 weeks. Suddenly, the 3rd week, we were attacked, beaten and our property looted including our Bibles. Out of the 105 persons with me, 85 of them were killed, 17 mercilessly maimed (hands cut off). Only three escaped unharmed. I was beaten to unconsciousness, and imprisoned for 6 months without a hearing. After returning home, I was sued by some of the families of those who died in the outreach. Finally, I am particularly grateful to God that the Church of God is marvellously marching on in these three states. Praise the Lord!
(*Church Growth*, Autumn 1992, p. 23).

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

Nepal involve casting out demons to set people free (Asian Report, May/June 1991).

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

* Ruth Rongo from Vanuatu told of three months of evangelism ministry in 1991 where the power of God touched many villages and shocked the villagers with miracles just as in the New Testament. The church grew rapidly. Ruth was then involved in a prayer group which met after the Sunday night service. They began at 10.30 p.m. and prayed every week to 1 or 3.30 a.m.

* John and Barbara Hutton were missionaries with the Huli people of Tari in Papua New Guinea. In April, 1993, Barbara wrote, 'We have recently been to P.N.G. again. We were blessed to be part of a Youth Camp. I have never seen such exuberant and joyous worship among the Huli people before. There is a fresh move of the Spirit occurring. The highlight of the trip was the baptism of 100 young people in Tari when the Holy Spirit fell on the group before they even stepped into the water. A youth group of 6 there just last December was about 400 strong before we left late January. God moved through Huli university students home on holidays.'

* Eric Alexander of the Bible Society in India wrote in 1993, 'I was in Amedabad in the month of February and was delighted to see a great revival in the Church there. I was surprised to hear that 30,000 people have accepted the Lord Jesus as their personal Saviour in the Diocese of Gujarat (Church of North India). Thousands of new converts are in the Methodist, Roman Catholic, Salvation Army and Pentecostal churches. There are thousands and thousands!' (Sharing Australia, SOMA Newsletter, March 1993, p. 2).

* Fresh touches of God's Spirit touched Australia in 1993. During May and June the Christian Outreach Centres experienced a strong move of the Spirit, with much repenting, and many resting in the Spirit or drunk in the Spirit for hours, or days. Many received visions and prophetic insights, including young people and children in the schools.

Beginning at their headquarters in Brisbane it spread to all their 200 churches across Australia and more overseas. It brought a new zeal for evangelism and outreach. Gateway Baptist Church moved into its new 1500 seat auditorium in 1993 (the former Queensland Expo Pavilion from Expo 1988), with around 2,000 attending multiple services and more involved in their 40-50 prayer groups, cell groups and outreach groups than ever before. It is the South Pacific Centre for the AD 2000 Prayer Track. Many Uniting Churches moved in renewal and built large sanctuaries or move out into school halls. O'Connor in Canberra, Churchlands in Perth, Praise Chapel in Townsville, and others in Brisbane experienced significant growth and later became the hubs for national networks of renewal groups and churches.

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

* During November 1993, revival touched the 450 member Christian Teaching and Worship Centre (CTWC) in Woburn, Boston led by Mona Johnian and her husband Paul. Revival broke out in their church after they attended revival meetings led by Rodney Howard-Browne in Jekyll Island Georgia, in November of 1993.

* John Arnott, senior pastor at the Toronto Airport Christian Fellowship told how the "Toronto Blessing" - which they call the Father's blessing - began: On January 20, 1994, the Father's blessing fell on the 120 people attending that Thursday night meeting in our church. Randy gave his testimony, and ministry time began. People fell all over the floor under the power of the Holy Spirit, laughing and crying. We had to stack up all the chairs to make room for everyone. Some people even had to be carried out. Hundreds of thousands have visited their church since then, most returning to their home churches with a fresh anointing for ministry and evangelism. People were saved and healed, more in the next two years than ever before in that church.

* The Anglican Church, Holy Trinity Brompton (HTB) near Kensington in London was powerfully affected by the current awakening and widely reported in the media. The famous Alpha

evangelism and renewal course now used worldwide, comes from them. The church leaders invited Eleanor Mumford to preach at Holy Trinity Brompton on Sunday, 29 May, at both services. After both talks, she prayed for the Holy Spirit to come upon the people. Some wept. Some laughed. Many came forward for prayer and soon lay overwhelmed on the floor. Cassette tapes of those services circulated in thousands of churches in England. A fresh awakening began to spread through the churches. Nicky Gumbel's Alpha Course has spread worldwide. Sandy Miller prayed for Stephen Hill just before his evangelistic ministry began at Pensacola. Thousands still pass through "HTB" seeking God, and finding him.

Ken and Lois Gott founders of Sunderland Christian Centre (SCC) in 1987 in the north-east of England, felt dry and worn out in 1994. Ken Gott and four other Pentecostals visited Holy Trinity Brompton in London. The presence of God among Anglicans humbled and amazed those Pentecostals. *Andy and Jane Fitz-Gibbon reported* that "stereotypes were shattered as Ken and the other Pentecostals received a new baptism in the Spirit at the hands of Bishop David Pytches. The change was so profound in Ken that the members at SCC took up an offering and sent Ken, Lois and their youth leader for a week to Toronto. Like most of us who have made the same pilgrimage, they were profoundly touched, soaking in God for a week, never to be the same again." Revival followed. Sunderland, previously notorious for the highest car theft rate in Europe, saw crime drop dramatically as scores of criminals were saved, some becoming leaders of the youth in the church.

* Christian Life Centre at Mount Annan in the south west of Sydney saw a sustained outpouring of the Holy Spirit from 5 November 1994. Renewal did not just become an appendage to the existing program, it became the entire program. The Holy Spirit is free to move however he wants.

* Greg Beech, then minister of Randwick Baptist Church in Sydney, reported on a move of God there in November 1994. "While we had prayed for the outpouring of the Spirit, it still caught us by surprise! The sheer intensity and broad sweep of the Spirit's work has been staggering. The secular media were intrigued. Newspaper, radio and T.V. visited church services to see for themselves. The response of the

secular media was mainly positive.”

* Five local churches in Melbourne, Florida, invited Randy Clark as guest speaker at the Tabernacle Church on New Year’s day of 1995. Unusual revival broke out including large numbers falling down, laughter, weeping, and many dramatic physical healings. Thousands flocked to meetings held six days a week. Pastors and musicians from fifteen different congregations hosted the meetings in a new *expression of co-operation and unity*. *The Christian radio station WSCF, FM 92 at Vero Beach, Florida, an hour’s drive south of Melbourne, interviewed Randy Clark on Friday 6 January. Jon Hamilton, the General Manager, told how the revival broke out there, and people came all day for prayer and ministry.*

* Glenn and Debbie Berteau, pastors of Calvary Temple Worship Centre in Modesto, California, told how from Sunday 15 January, 1995, the church began holding performances of the play, *Heaven’s Gates and Hell’s Flames*. It was scheduled for three days originally but continued for months with nightly performances. Thousands attended and made commitments to Christ. That play continues to be used effectively around the world. For example, churches in Australia have performed the play with hundreds converted in local churches. Hardened unbelievers with no place for church in their lives have been saved and live for God.

* Revival touched colleges across America beginning with Howard Payne University in Brownwood, Texas, where revival broke out during a January 26, 1995, ‘celebration’ service, as students praised God in song and shared their testimonies. Students then started to schedule all-night prayer meetings in dormitories, and revival meetings continued nightly. After Howard Payne, some of the first schools to be affected were Southwestern Baptist Theological Seminary in Forth Worth, Texas, Beeson School of Divinity in Birmingham, Alabama, Olivet Nazarene University in Kankakee, Ill., The Criswell College in Dallas, Moorehead State University in Moorehead, Ky., Murray State University in Murray, Ky., Wheaton College in Wheaton, Ill., Louisiana Tech University in Ruston, La., Gordon College in Wenham, Mass., and Trinity Evangelical Divinity School in Deerfield, Illinois. In each case, students went forward during long services to repent of pride, lust, bondage to materialism, bitterness, and racism. These revivals continued throughout and beyond 1995. Details are

given in *Accounts of a Campus Revival: Wheaton College 1995*, edited by Timothy Beougher and Lyle Dorsett (Wheaton: Harold Shaw Publishers, 1995).

* From January of 1995, John Arnott of the Toronto Airport Vineyard and Wes Campbell of New Life Vineyard Fellowship in Kelowna, British Columbia began speaking for two or three days each at Mott Auditorium on the campus of the U. S. Centre for World Mission. By 24 March people gathered for meetings five nights a week, usually going very late. *Che Ahn, senior pastor of Harvest Rock Church, saw the revival continue and spread with thousands attending, saved, and healed.*

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

* David Hogan, founder of Freedom Ministries, a mission to remote hill tribes in Mexico, saw an outpouring of the Spirit there from October 1995. It began in a small village church in the mountains where 200 pastors gathered with another 200 from the local church. Following that supernatural outpouring, between 150 and 500 people per month were being saved, and healings increased including many raised from the dead.

* Following a visit to Brownsville, Steve Gray saw revival impact the Smithton Community Church in the small rural town of Smithton, Missouri from Sunday 24 March, 1996. The revival that has brought some 200,000 people from around the world to the small town in the middle of nowhere. They then moved to nearby Kansas City meeting in a church with seating for 1,400 and other facilities that can better meet the demand for space created by visitors to the Smithton church,

who even come from overseas.

* Bethel Temple Assembly of God in Hampton, Virginia, experienced a move of the Holy Spirit from April 1996 with a church membership of 2200. During 1-6 April the drama *Heaven's Gates, Hell's Flames* drew large crowds with nearly 3,000 responding for salvation. On 28 April, the Sunday 7.30 am service started and did not end till 3.24 pm which bypassed the 10.30 am service. Church members were repenting, numerous people converted to Christ, and many were delivered of evil spirits. The pastors displayed manifestations similar to those in past historical moves of God. Powerful conviction fell on the people, with many overwhelmed. The church is racially diverse: 40% African-American, 50% white, 10% Hispanic and Asian.

* Cecil Turner saw revival burst on the small Calvary Assembly of God in Mobile, Alabama, from Sunday, 29 September, 1996, when God's presence came in power during the church's annual "camp meeting." The church has been in continuous revival from week to week, meeting Tuesdays for intercessory prayer, and Wednesdays through Fridays for services that draw 250 to 300 people. Sunday mornings draw 400, the maximum number they can pack into the sanctuary. Visitors came from many denominations and from across America and overseas.

* Richard Heard 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. The plexiglass pulpit split and Richard was hurled across the platform, overwhelmed by God. Crowds repented for weeks, then months. A year later people were still being converted, often 30-40 a week. Richard Heard commented that everywhere in the church the carpet is stained with the tears of people touched by God and repenting.

* Bart Pierce will never forget the day the Holy Spirit fell at his church in the rolling suburbs of Baltimore, Maryland on Sunday morning service on January 19, 1997. The awesome presence of God transformed the church. Tommy Tenny preached constantly there, and crowds gathered from across the state and beyond.

* The closure of a pub through lack of customers is big news in Australia. This is what drew the media to a small town called Nullagine

in the far north of Western Australia. But the media didn't know quite how to report the religious revival kept people out of the pubs – as well as the jails and hospitals in the remote Pilbra region. Aboriginal church worker Craig Siggins reported on the spiritual awakening that changed Aboriginal communities in Western Australia. Many communities started having meetings almost every night and prayer meetings every day from 1997. Leaders travelled to different communities for the meetings and to encourage people, sometimes holding meetings at night after a funeral service when hundreds of people were gathered. Some meetings went on for eight hours or more as people shared in song, testimony, prayer, Bible reading and preaching. The Easter Convention, 1998, was a wonderful time of celebrating Jesus. Over 1000 people gathered, including many new Christians from communities that had never come before. The meetings went nearly non-stop over the Easter period. Singing has been a prominent feature of the revival. Amazingly, a simultaneous and apparently quite separate revival began at about the same time among the Pintubi people and others across the border in the Northern Territory.

* An enthusiastic Max Wiltshire, Australian Aboriginal Outreach (AAO) coordinator, told about exciting things God is doing in the Kimberley region in the north of Western Australia from 1998. “The Kimberleys are ablaze,” he reported. “The fire of God in the hearts of his people burns brighter than ever, new churches have been started, others have doubled in size - one leaping from 10% of the community to 90% in just a few weeks. Further afield in the Pilbara area the move of God has been so intense that the local hotel went into receivership.”

* Another powerful move of God occurred among Aboriginal communities on Mornington Island, Arakun and Weipa in the Gulf of Carpentaria, North Queensland, Australia, as well as on Psalm Island north east of Townsville. Five pastors helped with this marvellous happening. Two are Fijians from Palm Island and Weipa. The Aboriginal pastor from Aurukun and a white pastor from Townsville were also involved as is an Indian South African from Brisbane. On the first night, Tuesday, 27 July, 1999, the team was casting out demons till midnight. People were healed - the deaf, cripples, back pain, diabetes, blood pressure, heart diseases. Many committed their lives to the Lord Jesus Christ and were freed from generational curses. A report from

the pastors says: "Spirits of suicide, alcoholism were driven out and old curses of sorcery and witchcraft were broken." Their report tells how a young boy, born disabled - dumb, deaf and unable to walk - was healed, running around. His first word was "Mom". A woman with a stroke who could not speak and could hardly walk is walking around testifying about what God had done for her. Many leaders in the community were saved, and the sale of beer dropped dramatically. Around 500 in that community of 1200 became Christians. Now former enemies are reconciled. Revival has brought reconciliation between blacks and whites also. Community leaders encouraged people to kick the demon drink out and give themselves to God.

Transforming Revivals in the 21st Century

Astounding reports continue to flood the Christian media concerning revival in the 21st century, along with increased persecutions and disasters. Some of these are described in my book *Transforming Revivals*.

George Otis Jr of the Sentinel Group has documented a growing number of revivals which now transform not only churches and communities but also the ecology. Crime drops, crops grow abundantly, fish return in huge numbers to once barren reefs, and poisoned land is made fertile again.

Revivals still spread, especially among the poor and persecuted.

The Welsh revival impacted 100,000 people for God. Azusa Street touched thousands more from a little meeting in an old barn crowded when they had 500 people. Yet the 600 million Pentecostal and charismatic movement in the world now usually acknowledges it's roots in that revival.

Now a single crusade with Reinhard Bonnke may reach more than 500,000 people in Africa. David Yonggi Cho's church in Seoul, Korea, has over one million and has impacted thousands more and planted other huge churches. Hundreds of thousands have been touched afresh by God through Toronto and Pensacola in North America, HTB Brompton and Sunderland AOG in England, and across the world where people truly repent and earnestly seek God.

Like the rippling waves from a boulder dropped into a pond, these waves of revival have spread worldwide. And we have heard only a little of the amazing accounts of revival movements in China, Africa, Latin America, India or the island nations!

God said, "I will pour out my spirit upon all flesh." The year 2000 and another millennium are now set to see that fulfilled more than ever before in history.

Pray always

Every revival move is born in prayer - personal prayer, prayer cells, prayer groups, prayer meetings, prayer in church, prayer in the car (with your eyes open!), prayer in bed, prayer with friends, prayer on the phone, prayer with people of other churches, pastors of different churches praying together, combined churches prayer meetings.

David Bryant, founder-president of Concerts of Prayer International, suggests practical steps we can take in response to the phenomenal developments around the world (National & International Religion Report, May 1992, pp. 7-8):

1. Believe that God wants revival. Pray with faith and vision.
2. Join a small prayer group. Share the vision. Set the pace.
3. Work at integrating the prayer movement. Consider four 'C' areas:
closet prayer - personal prayer life;
cluster prayer - in small group settings;
congregational prayer - when an entire church meets to pray;
concerts of prayer - inter-church prayer meetings and rallies.
4. Seek out 'pools of renewal' in churches and organisations in your area, especially those praying for revival. Find ways to flow together and encourage one another.
5. Be equipped in your prayer life. Many resources are available (including this journal!). Share these resources together.
6. Get involved in a communication network. That will keep you informed. Note the renewal resources listed in this journal.
7. Visit places where prayer is flourishing. Talk to the leaders and bring reports to your own group.

8. Most importantly, don't give up. We inherit the promises by faith and patience (Hebrews 6:12).

So, pray without ceasing. We live in a time when more people are praying and more people are being reached for Jesus Christ than ever before. May God find us responsive as we watch and pray.

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Appendix: Books

Renewal Journal Publications

See

www.renewaljournal.com

for Blogs on each book

PDF Boks, eBooks, and Paperbacks

Available on
Amazon and Kindle
Most Paperbacks in both
Basic Edition and
Gift Edition (colour)

[Renewal Journal Publications](https://renewaljournal.blog/)

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[PDF Books, eBooks, and Paperbacks](#)

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Revival Books

[Flashpoints of Revival](#)

[Revival Fires](#)

[South Pacific Revivals](#)

[Pentecost on Pentecost & the South Pacific](#)

[Great Revival Stories](#), comprising:

[Best Revival Stories](#) and

[Transforming Revivals](#)

[Renewal and Revival](#), comprising:

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

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

[Anointed for Revival](#)

[Church on Fire](#)

Renewal Books

Body Ministry, comprising:

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

The Body of Christ, Part 2: Ministry

Education, with

Learning Together in Ministry

Great Commission Mission comprising:

Teaching Them to Obey in Love, and

Jesus the Model for Short Term

Supernatural Mission

Living in the Spirit

Your Spiritual Gifts

Fruit & Gifts of the Spirit

Keeping Faith Alive Today

The Leader's Goldmine

Word and Spirit by Alison Sherrington

Study Guides

Signs and Wonders: Study Guide

The Holy Spirit in Ministry

Revival History

Holy Spirit Movements through History

Renewal Theology 1

Renewal Theology 2

Ministry Practicum

Devotional Books

Inspiration

Jesus on Dying Regrets

The Christmas Message – The Queen

Holy Week, Christian Passover & Resurrection comprising:

Holy Week, and

Christian Passover Service, and

Risen: 12 Resurrection Appearances

Risen: Short Version

Risen: Long version & our month in Israel

Mysterious Month – expanded version

Risen: Long version

Kingdom Life series

Kingdom Life: The Gospels – comprising:

Kingdom Life in Matthew

Kingdom Life in Mark

Kingdom Life in Luke

Kingdom Life in John

A Preface to the Acts of the Apostles

The Lion of Judah series

The Titles of Jesus

The Reign of Jesus

The Life of Jesus

The Death of Jesus

The Resurrection of Jesus

The Spirit of Jesus

The Lion of Judah - all in one volume

Discovering Aslan - comprising:

Discovering Aslan in The Lion, the Witch and the Wardrobe

Discovering Aslan in Prince Caspian

Discovering Aslan in the Voyage of the 'Dawn Treader'

Discovering Aslan in the Silver Chair

Discovering Aslan in the Horse and his Boy

Discovering Aslan in the Magician's Nephew

Discovering Aslan in the Last Battle

General Books

[*You Can Publish for Free*](#)

[*My First Stories* by Ethan Waugh](#)

[*An Incredible Journey by Faith* by Elisha](#)

[*Chowtapalli*](#)

Biographical:

[*By All Means* by Elaine Olley](#)

[*Exploring Israel* – Geoff's family's trip](#)

[*Light on the Mountains* – Geoff in PNG](#)

[*Looking to Jesus: Journey into Renewal &*](#)

[*Revival* - Geoff's autobiography](#)

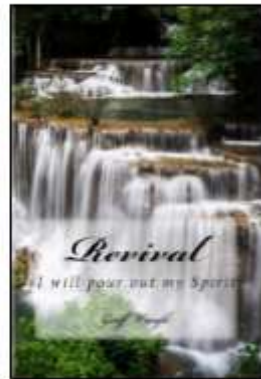
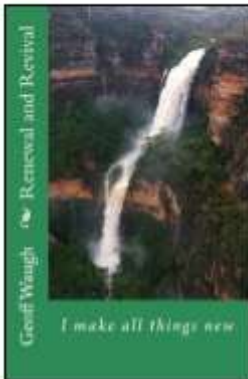
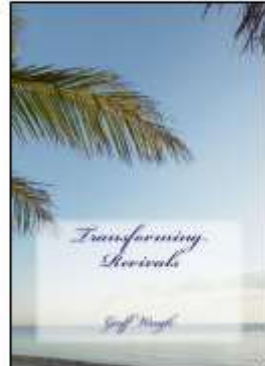
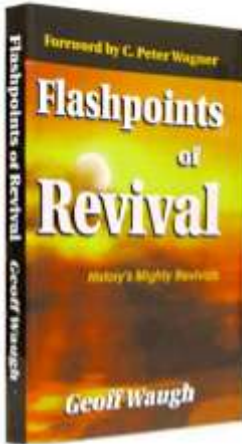
[*King of the Granny Flat* by Dante Waugh](#)

[*Journey into Mission* – Geoff's mission trips](#)

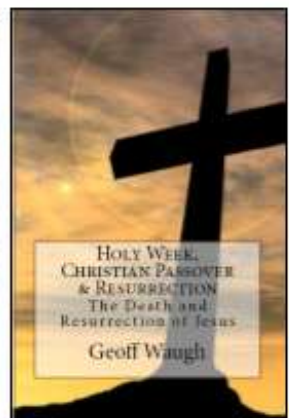
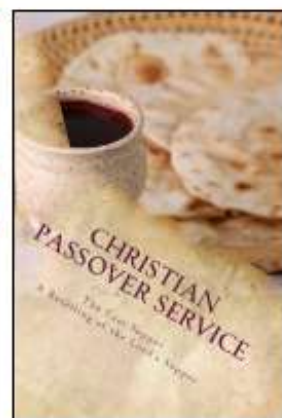
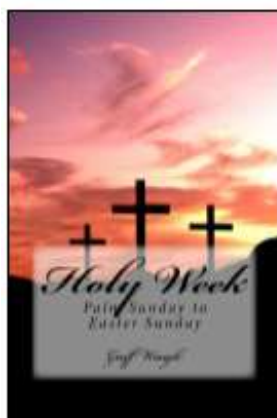
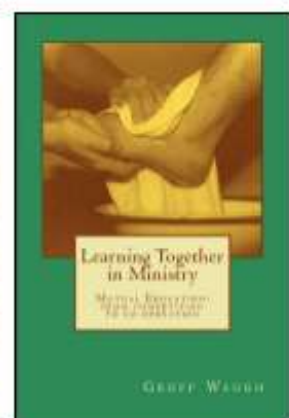
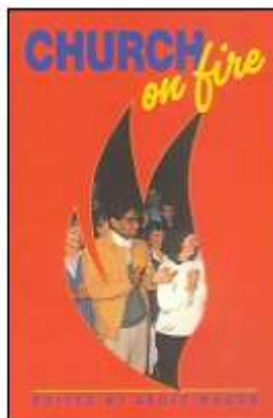
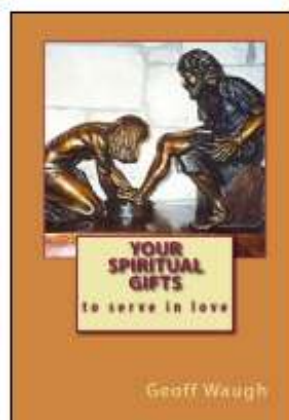
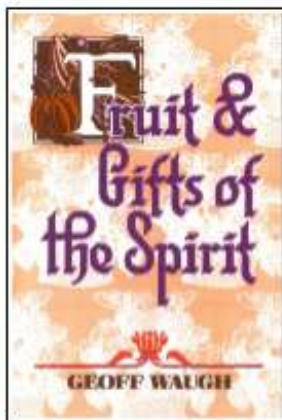
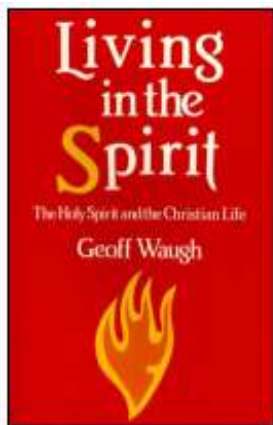
[*Journey into Ministry and Mission* -](#)

autobiography

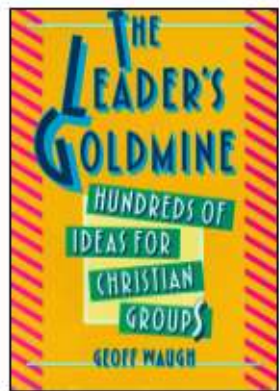
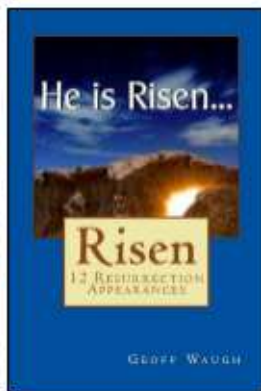
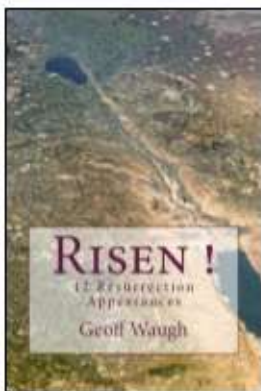
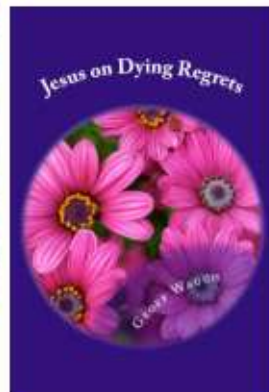
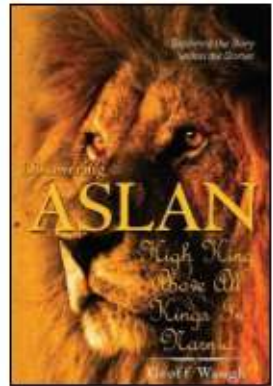
[*Travelling with Geoff* by Don Hill](#)



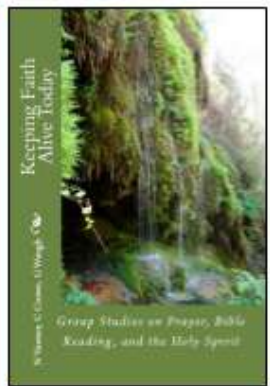
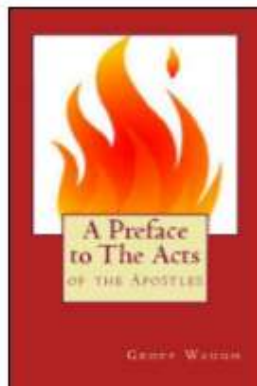
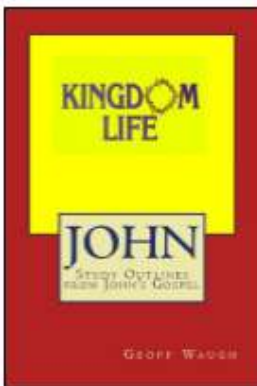
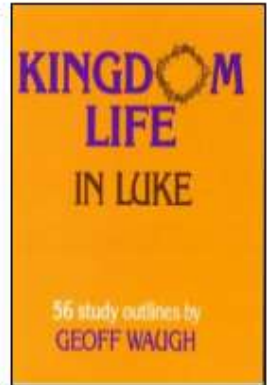
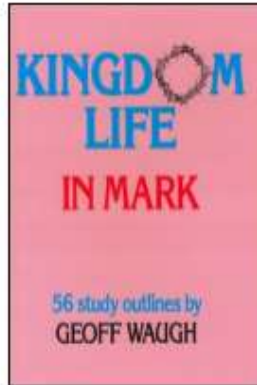
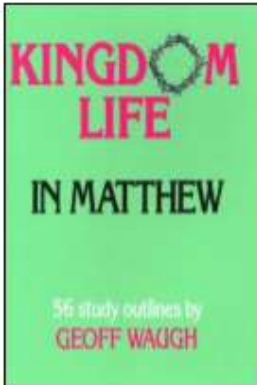
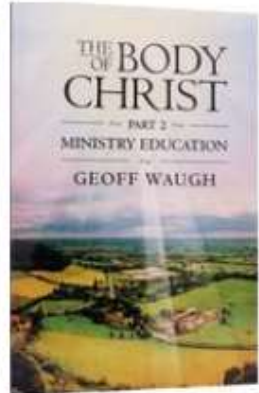
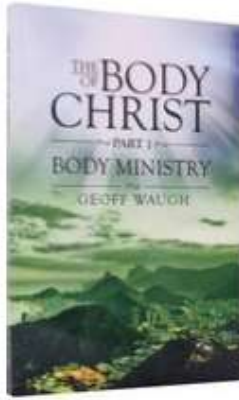
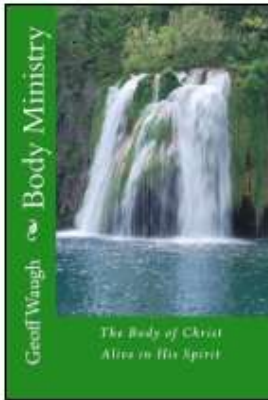
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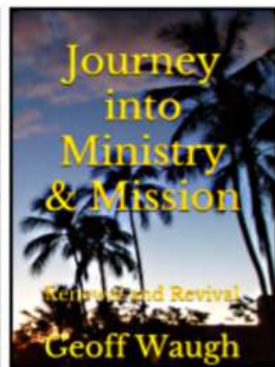
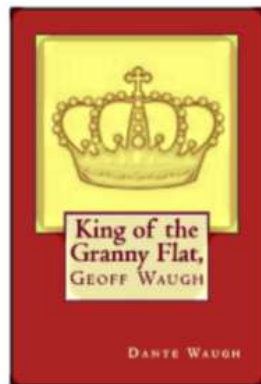
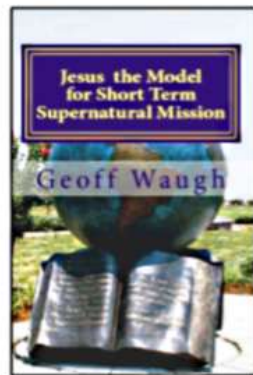
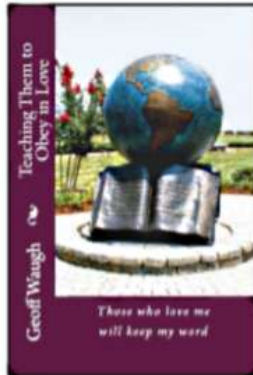
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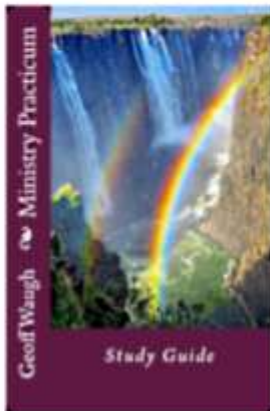
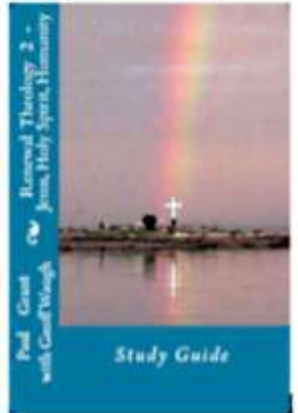
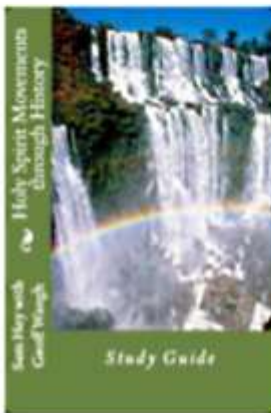
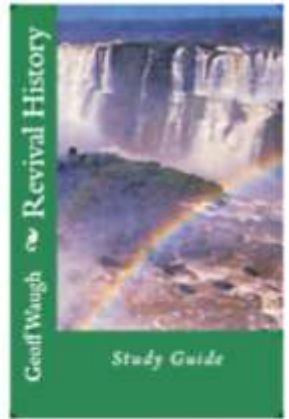
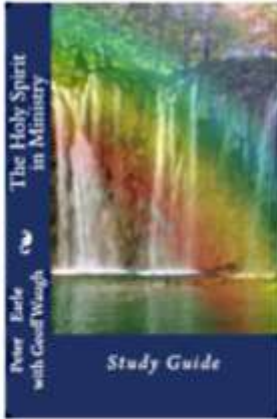
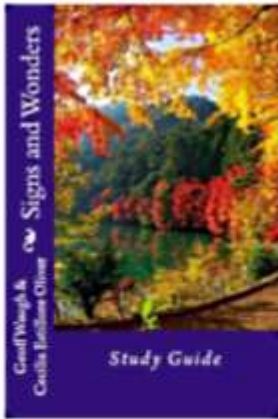
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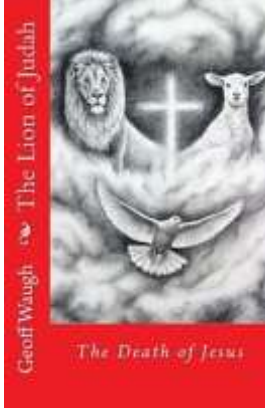
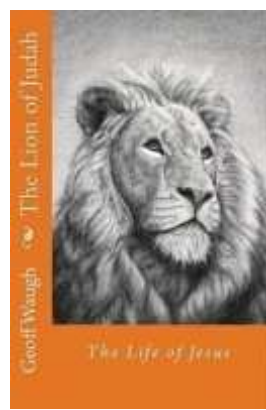
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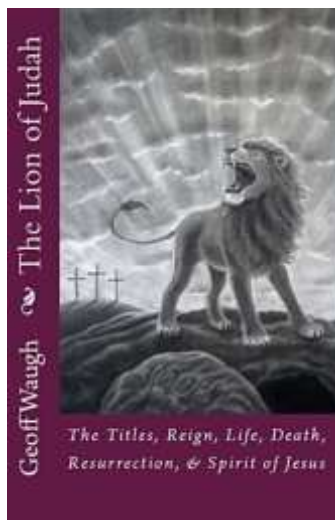


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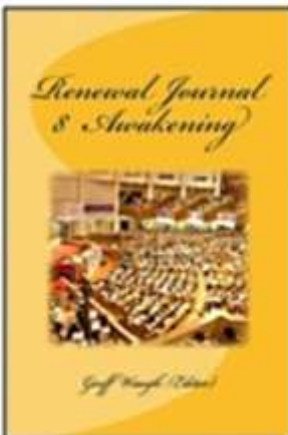
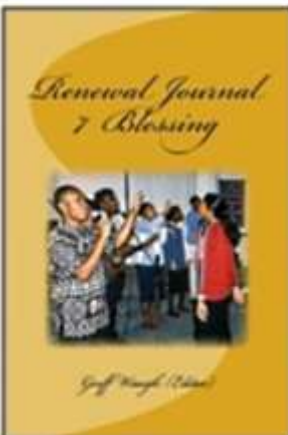
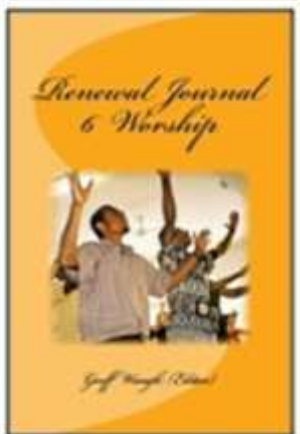
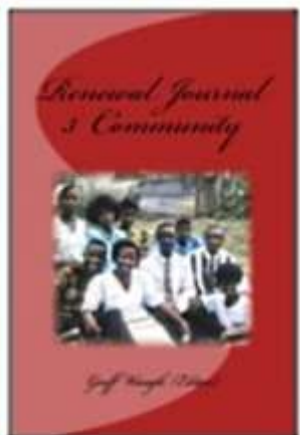
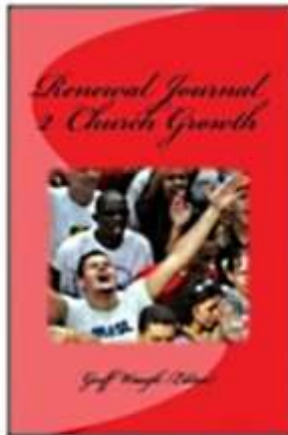
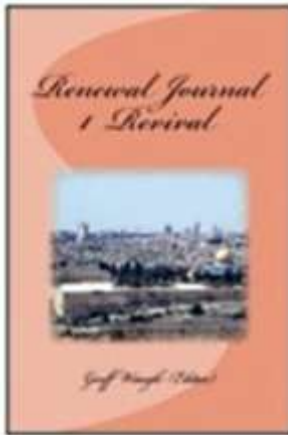


Study Guides

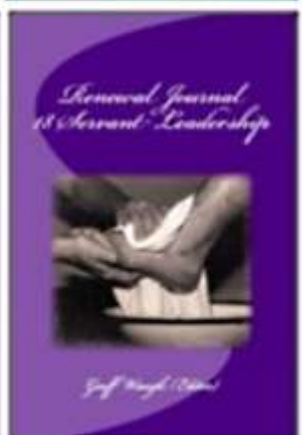
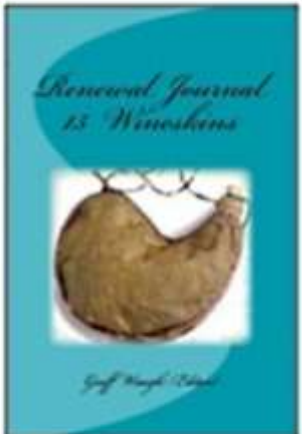
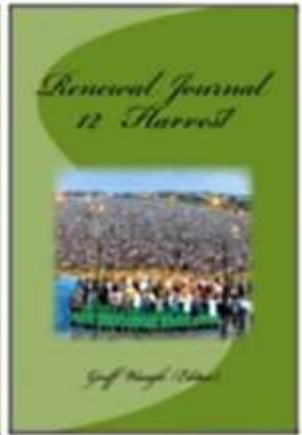
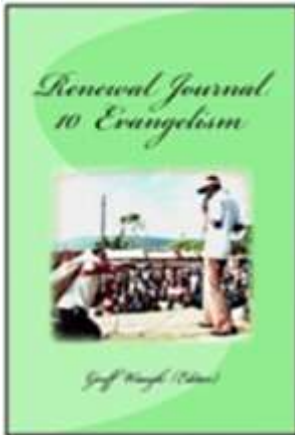




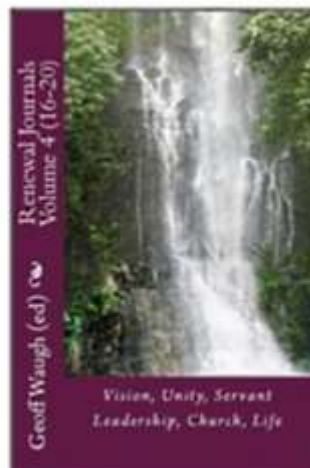
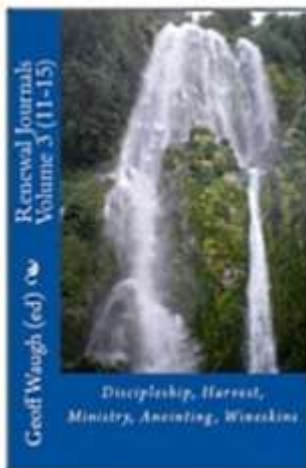
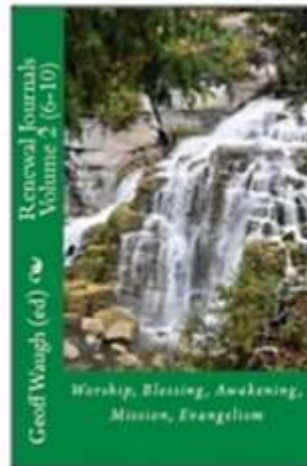
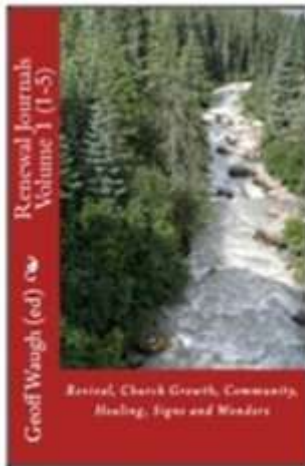
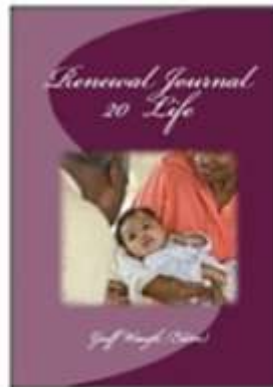
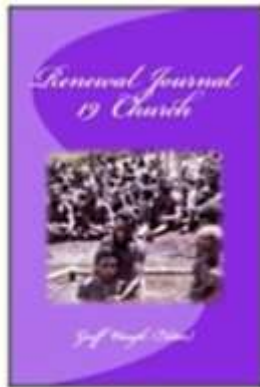
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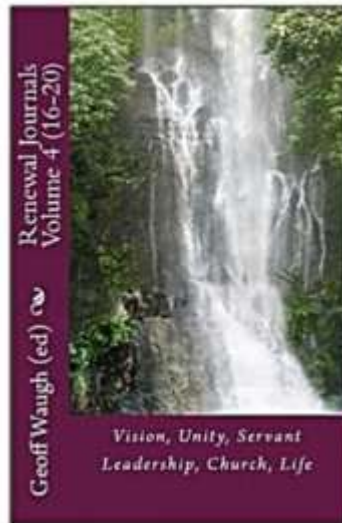
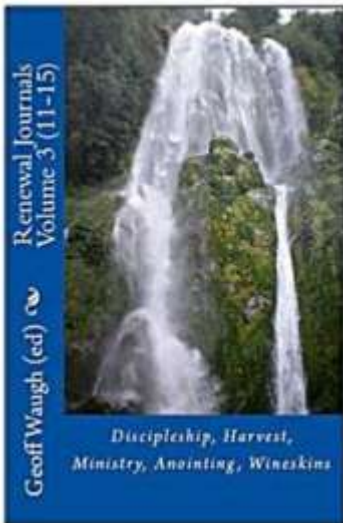
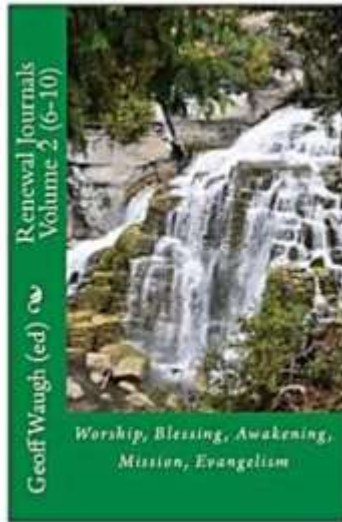
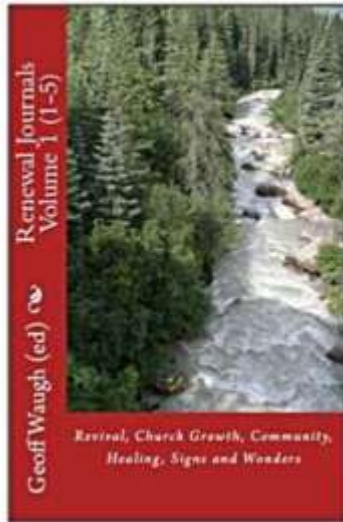


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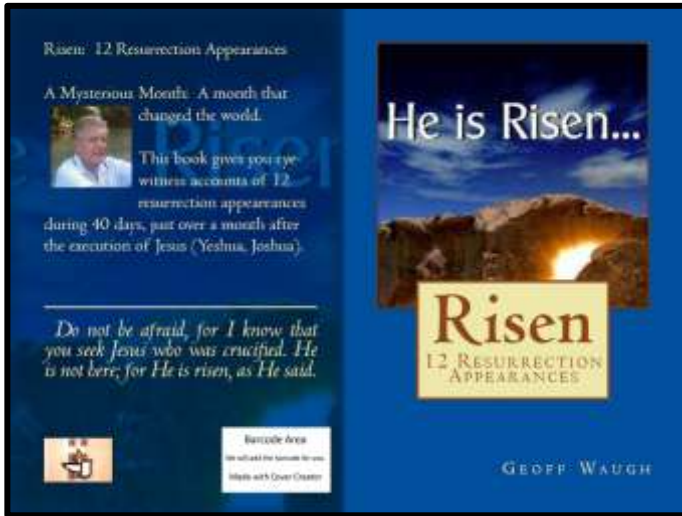




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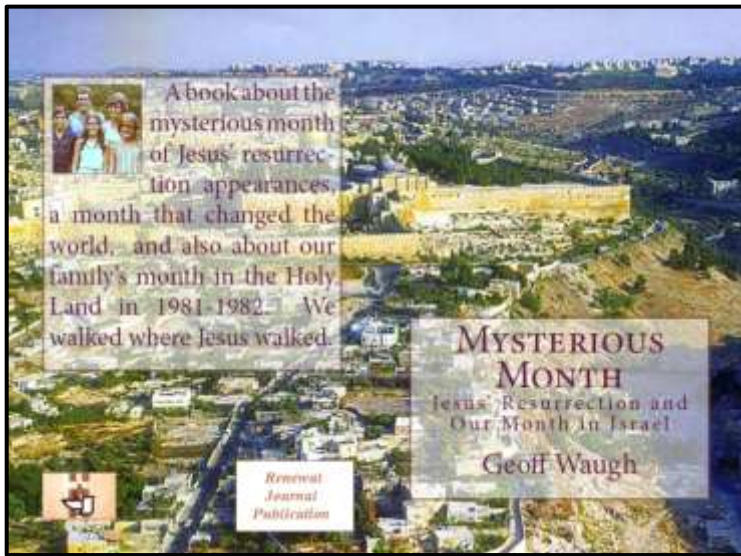
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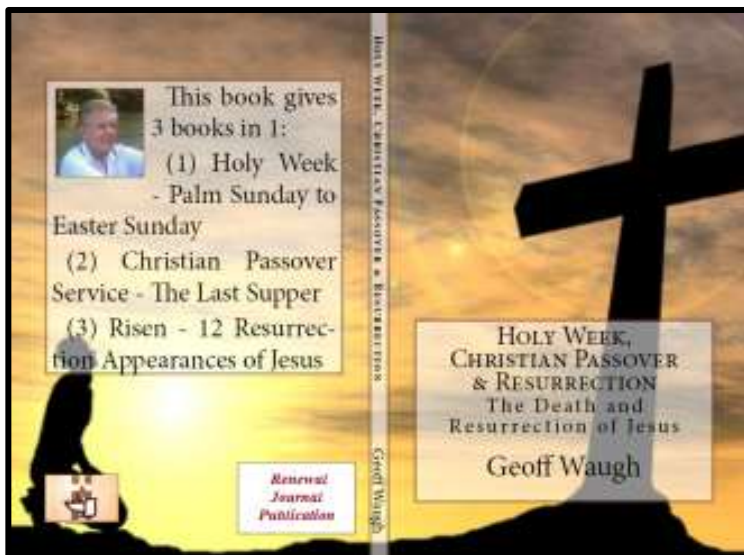
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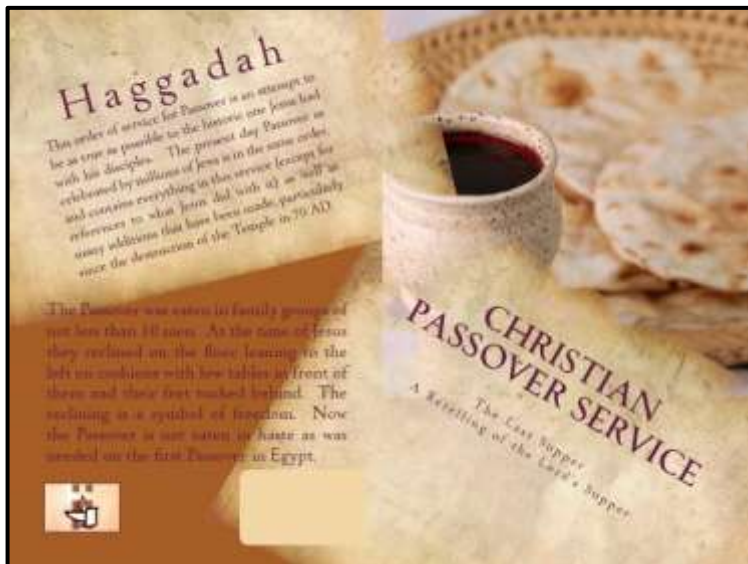
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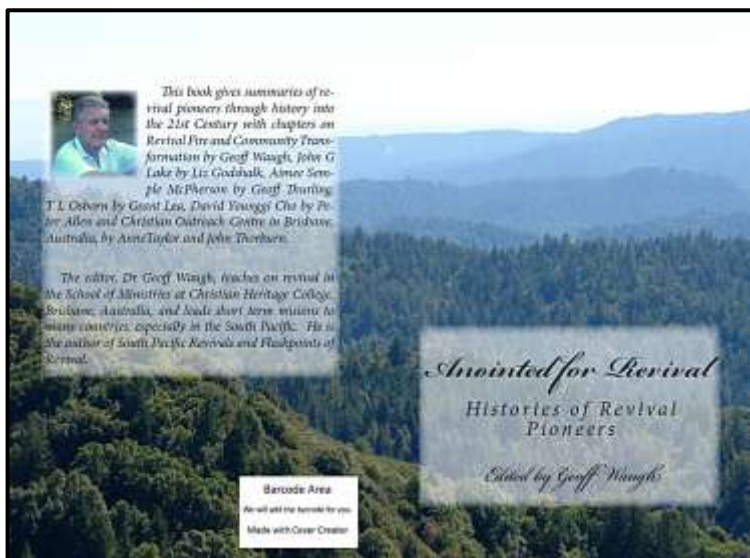
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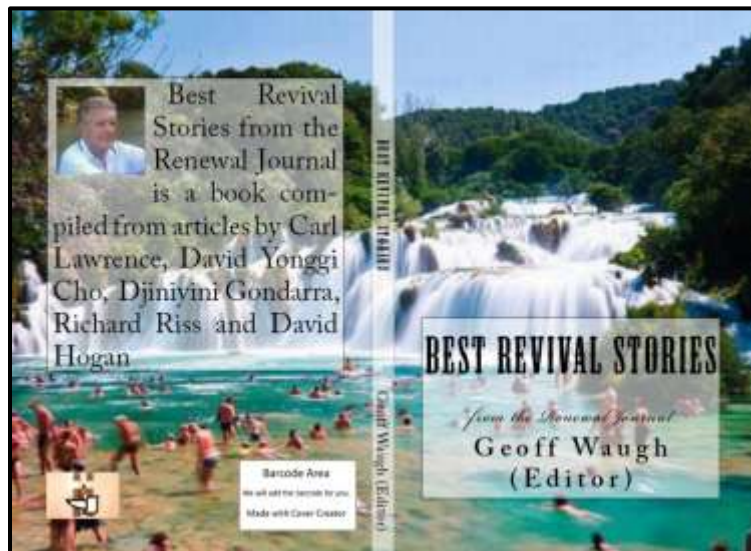
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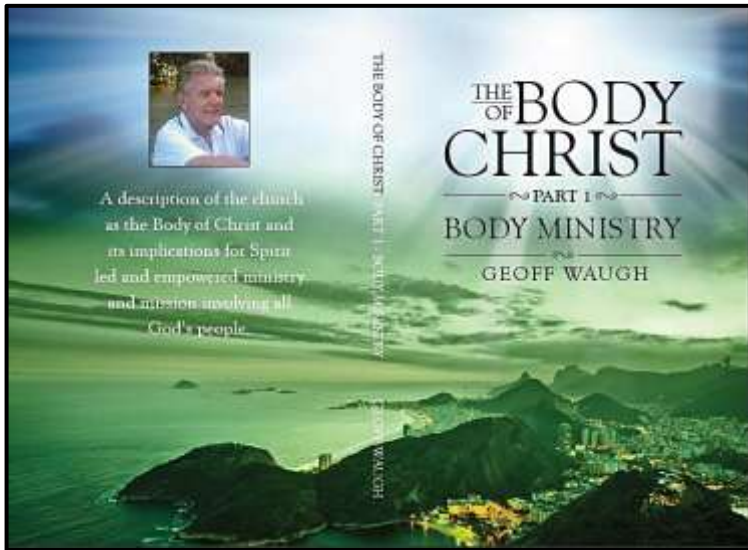
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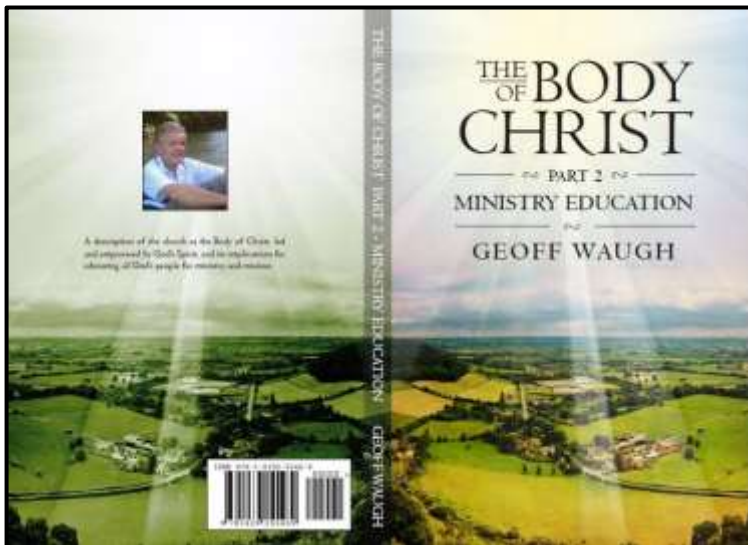
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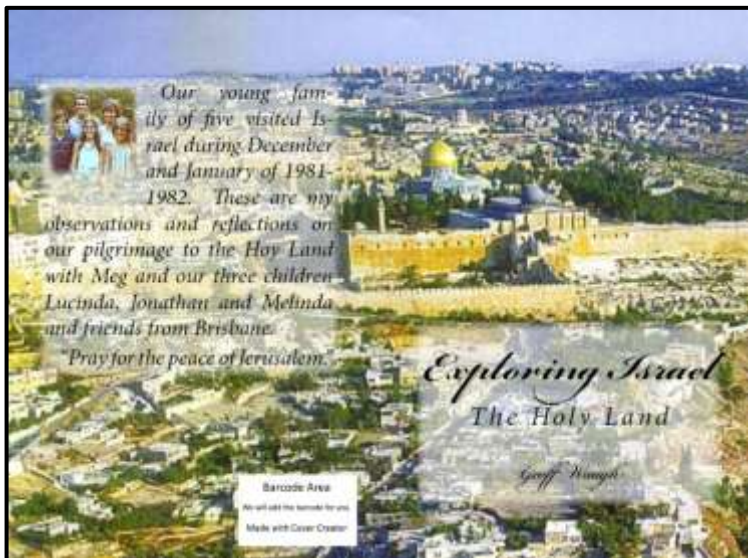
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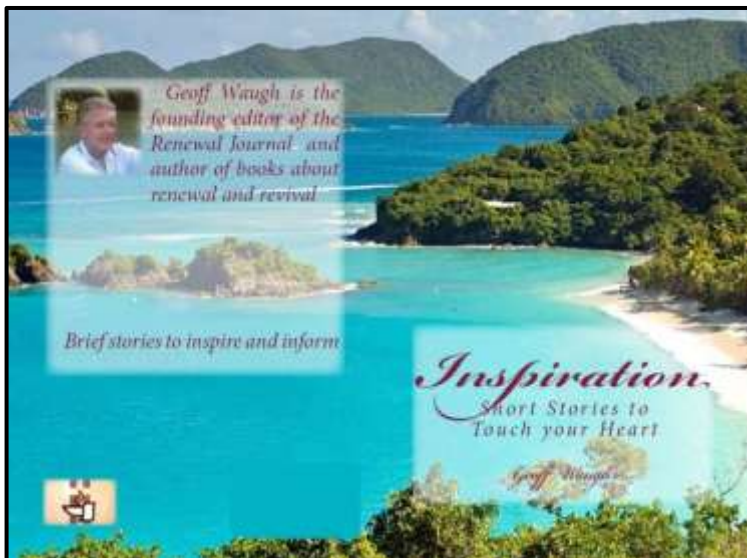
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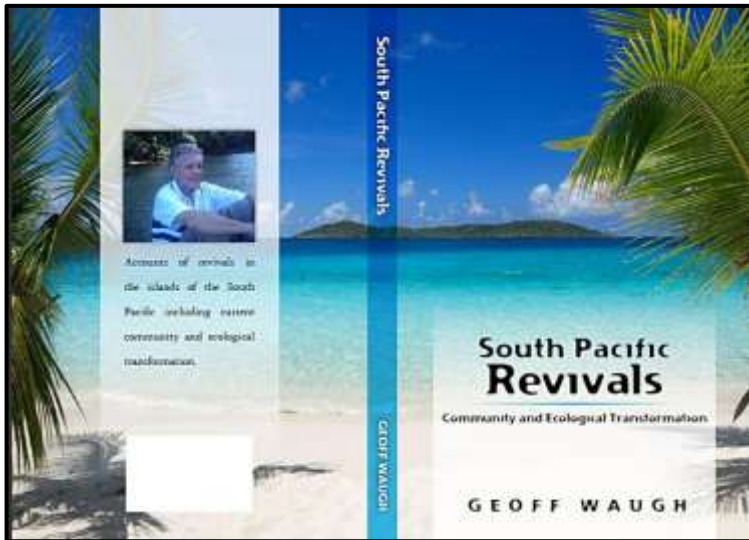
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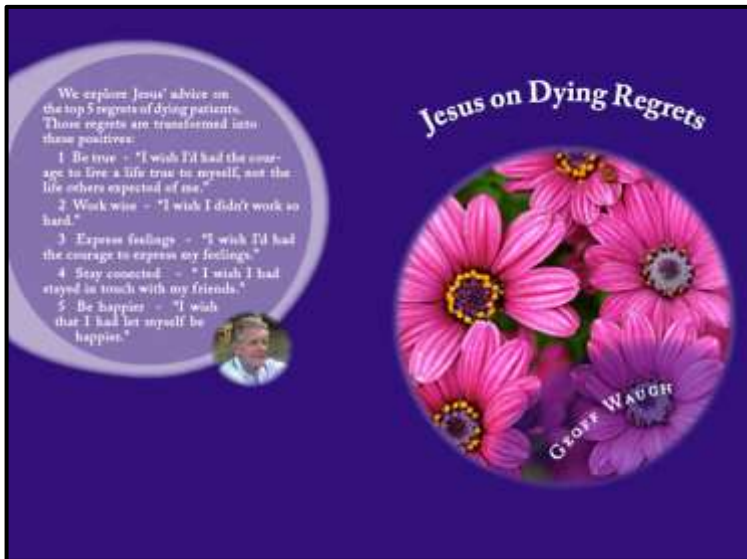
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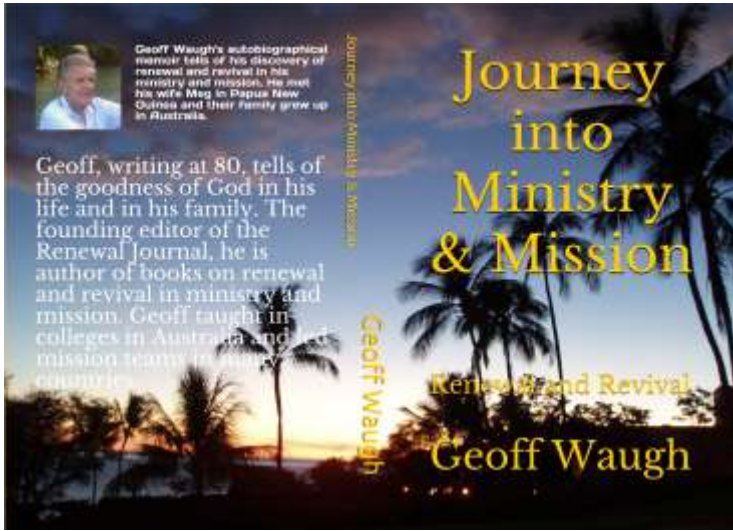
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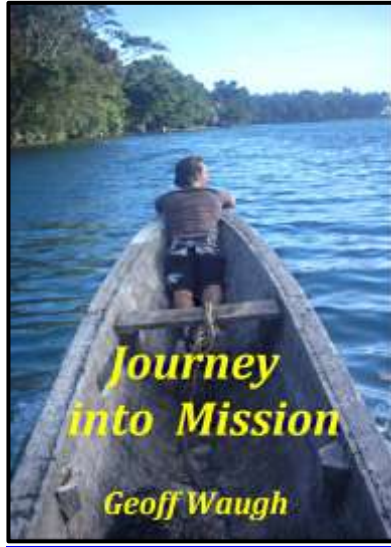


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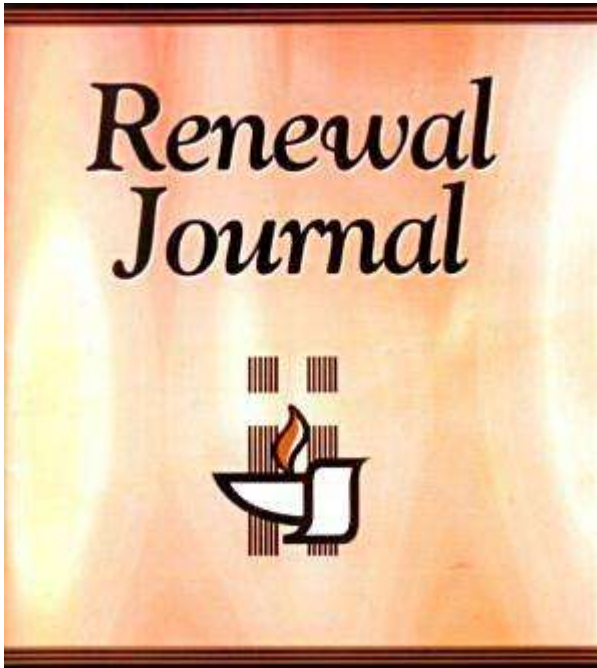
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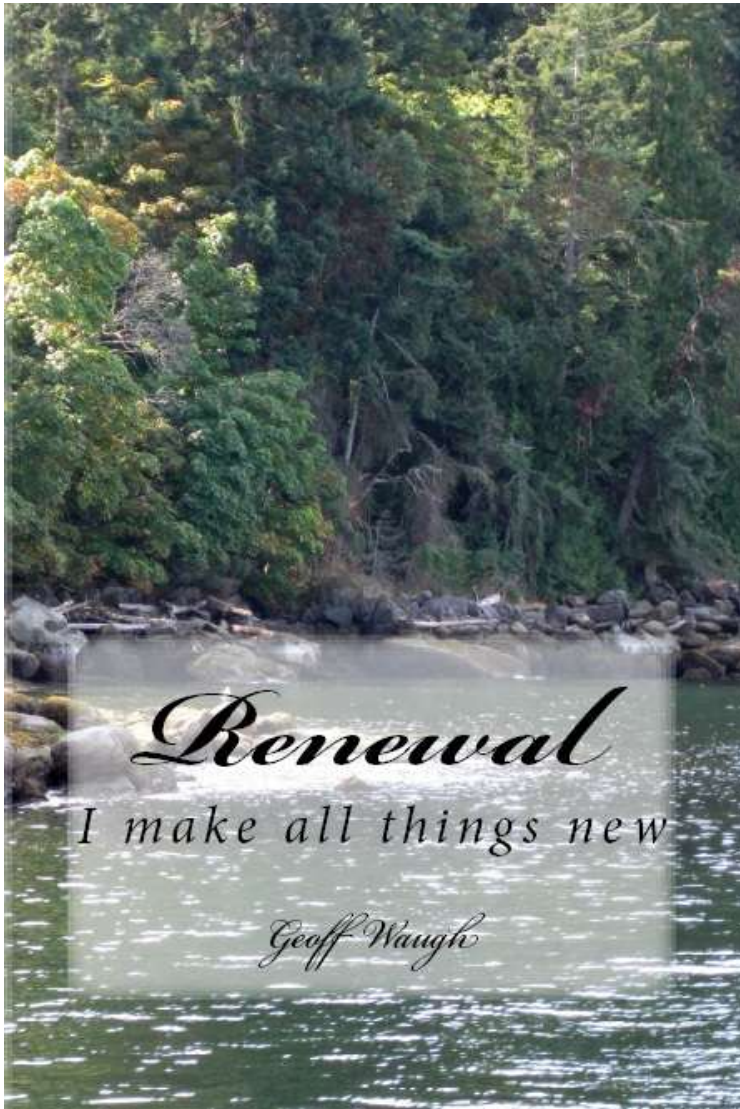
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