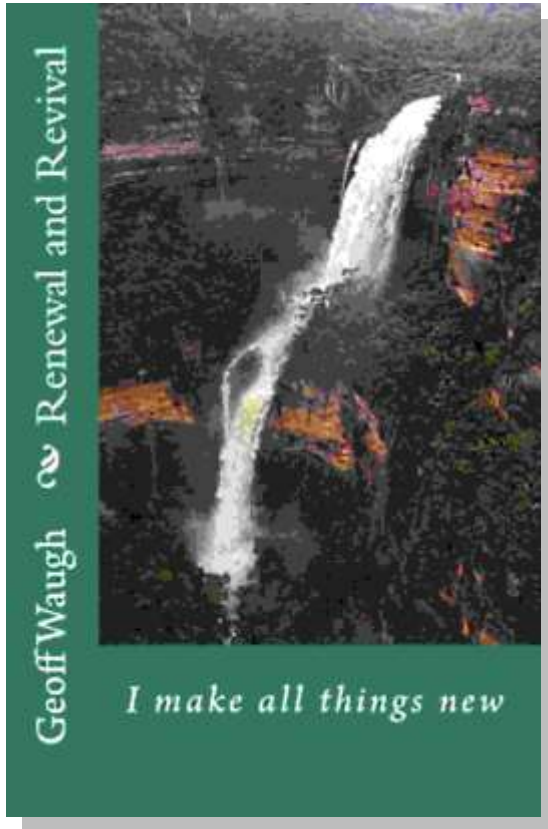


Renewal and Revival

I make all things new



Geoff Waugh

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Renewal and Revival is comprised of *Renewal Journal* articles reproduced from two books compiled in one volume:

Renewal: I make all things new, and
Revival: I will pour out my Spirit.

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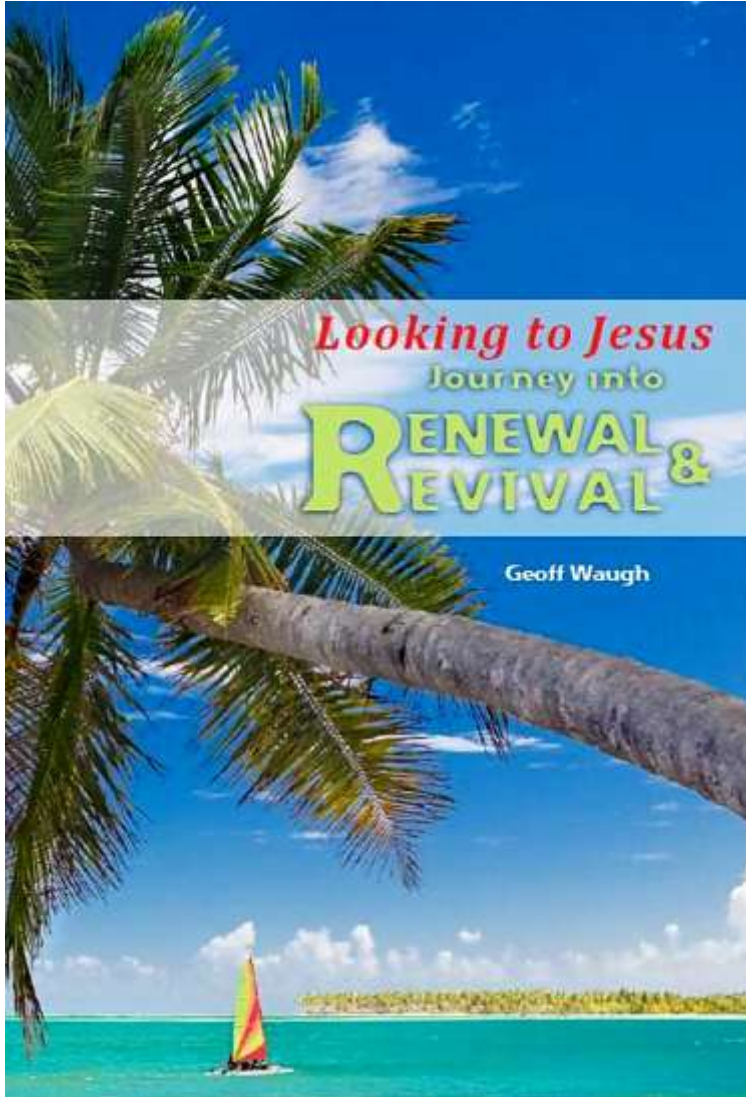
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Logo: basin & towel,
lamp & parchment,
in the light of the cross

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*Looking to Jesus
Journey into Renewal and Revival*

Introduction

*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. 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 and revival are far more than conversion, vital as that is. Our Lord is making all things new. His renewing is cosmic and eternal. He is renewing ecology as well as communities. He heals the land (2 Chronicles 7:14). We often call that revival when it impacts a large number of people.

The Spirit of God constantly renews all things and revives his people. This book explores a few facets of his renewal and revival. Each chapter is reproduced from my articles in the *Renewal Journal*.

Part 1: Renewal focuses on renewal in the church, reproduced from six articles in different issues of 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 briefly surveys church growth and revivals, especially in the last century. Part 2 then explores revivals in more detail.

Part 2: Revival, focuses on revivals in the community. It is compiled from revival articles originally published in the *Renewal Journal*:

Chapter 7, Revivals to 1900, from “Revival Fire” (Issue 1: Revival)

Chapter 8, Twentieth Century Revivals, from “Spirit Impacts in Revival” (Issue 13: Ministry).

Chapter 9, 1990s – Decade of Revivals, from “Revivals into 2000” (Issue 14: Anointing)

Chapter 10, 21st Century Revivals, from “Revival in the 21st Century” (Issue 21: Discipleship)

Renewal is God pouring out his Spirit, especially on individuals, churches and Christian communities. They are renewed. Revival is God pouring out his Spirit on churches and whole communities and regions or even nations as they are revived or made alive in in the power and blessing of God.

We are experiencing renewal and revival globally now as God pours out his Spirit on all flesh, even amid growing darkness.

The Light shines in the darkness, and the darkness has nnever overcome it (John 1:5).

Our Lord is making all things new – your life, your relationships, your destiny. Renewal in our personal lives and in the church can flow over into revival in the community and in society.

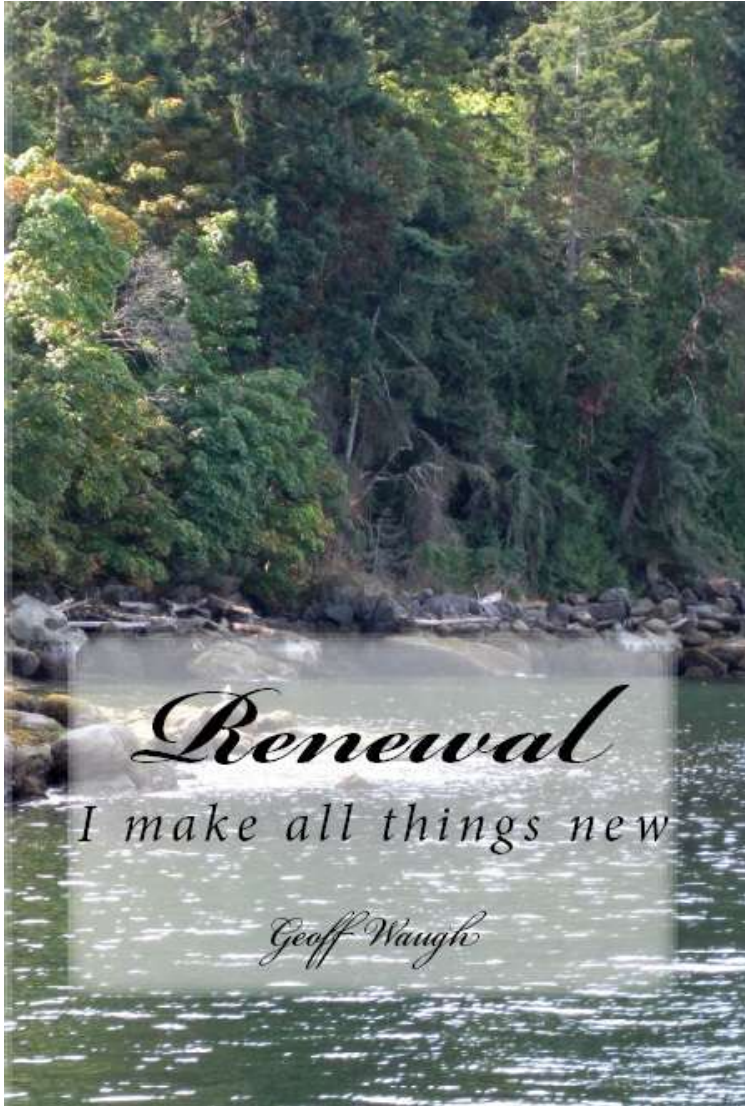
I trust that these books will both inform and inspire you.

The chapters in this book are available as articles on the internet. See:
www.renewaljournal.com – 1st editions and the Blog

www.renewaljournal.wordpress.com – 2nd editions

Amazon – see ‘Geoff Waugh’ for journals and books

The Book Depository – discounted with free postage worldwide.



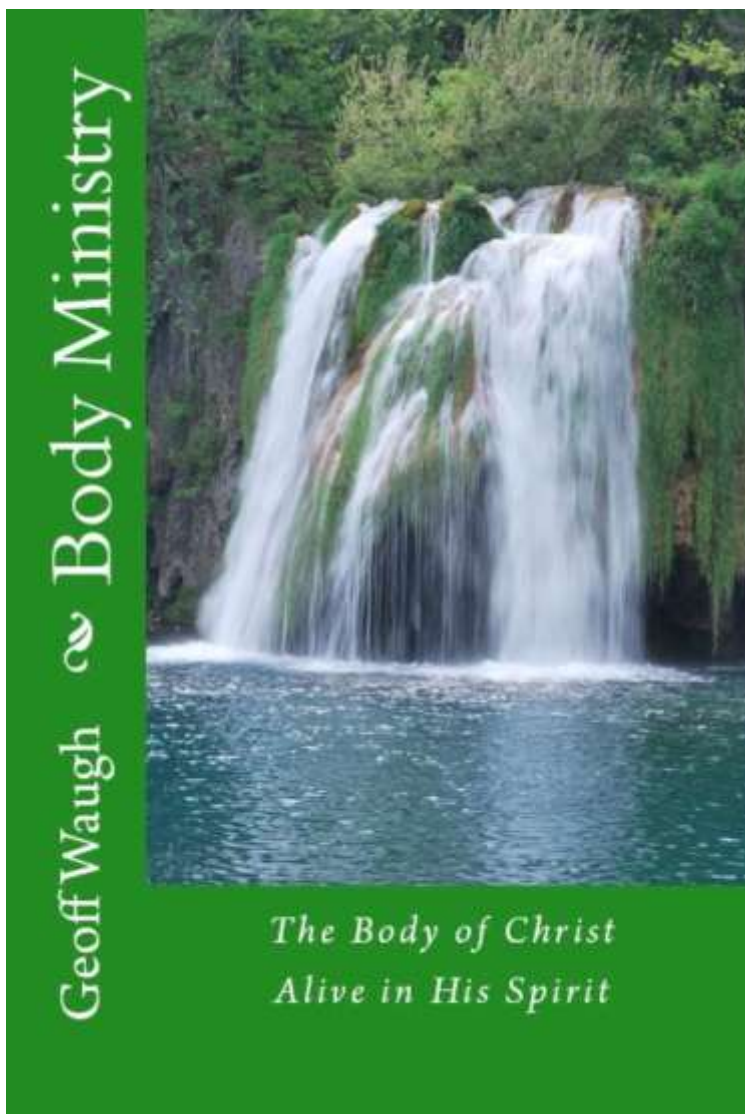
Renewal

Part 1

Renewal

Compiled from *Renewal Journals* articles

<u>1 Renewal Ministry</u>	11
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Body Ministry
Compiled from *The Body of Christ*
Parts 1 and 2

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 thirty years, but recently it's been different. Many people report strong and beautiful touches from God, new discoveries of the holiness and gifts of God's Spirit in their lives, and new effectiveness in praying for others or helping others.

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.

Then strong manifestations in the nineties were more varied and sometimes more surprising than I had known before. I believe it is part of a world-wide 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 seemed to be part of our on-going journey.

We were responding to the Spirit, as best we knew. 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 across Australia. 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 always 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 may be 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.

That was the challenge and blessing we experienced every time we met together.

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's 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 rest 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.

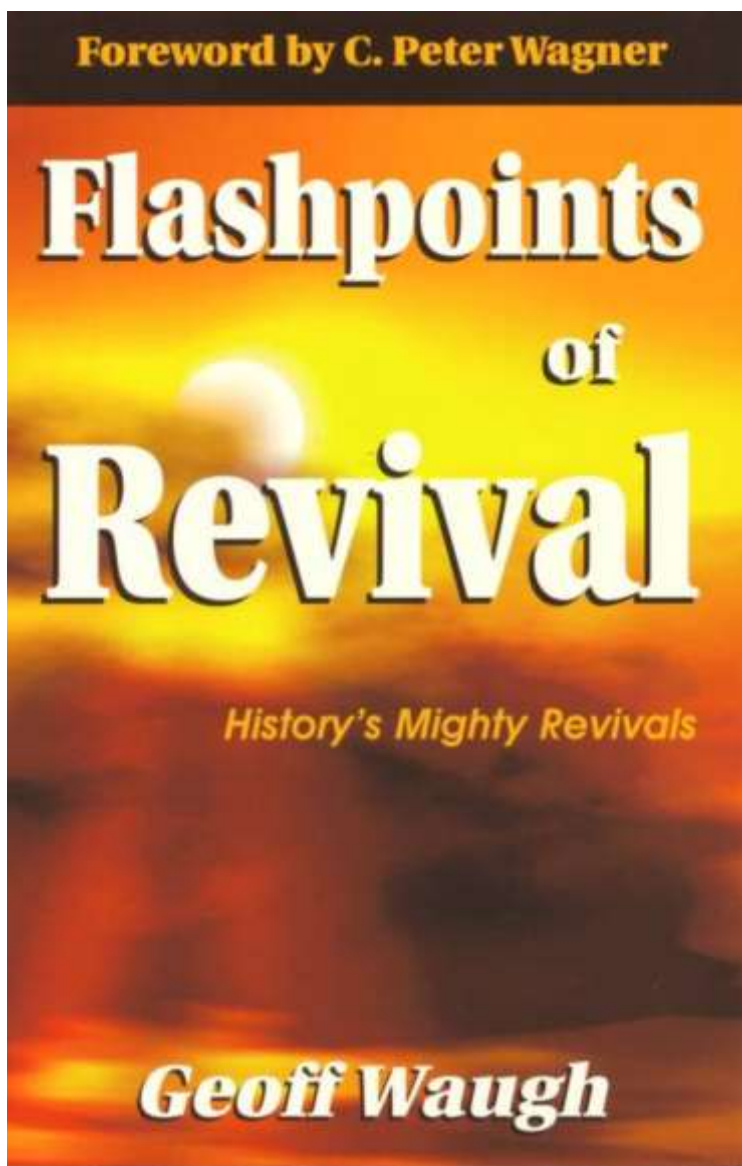
(b) Experience ministry before trying to analyse it. The Holy Spirit will speak, teach, comfort and reveal Jesus personally. We need to know the Lord experientially as well as theologically.

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

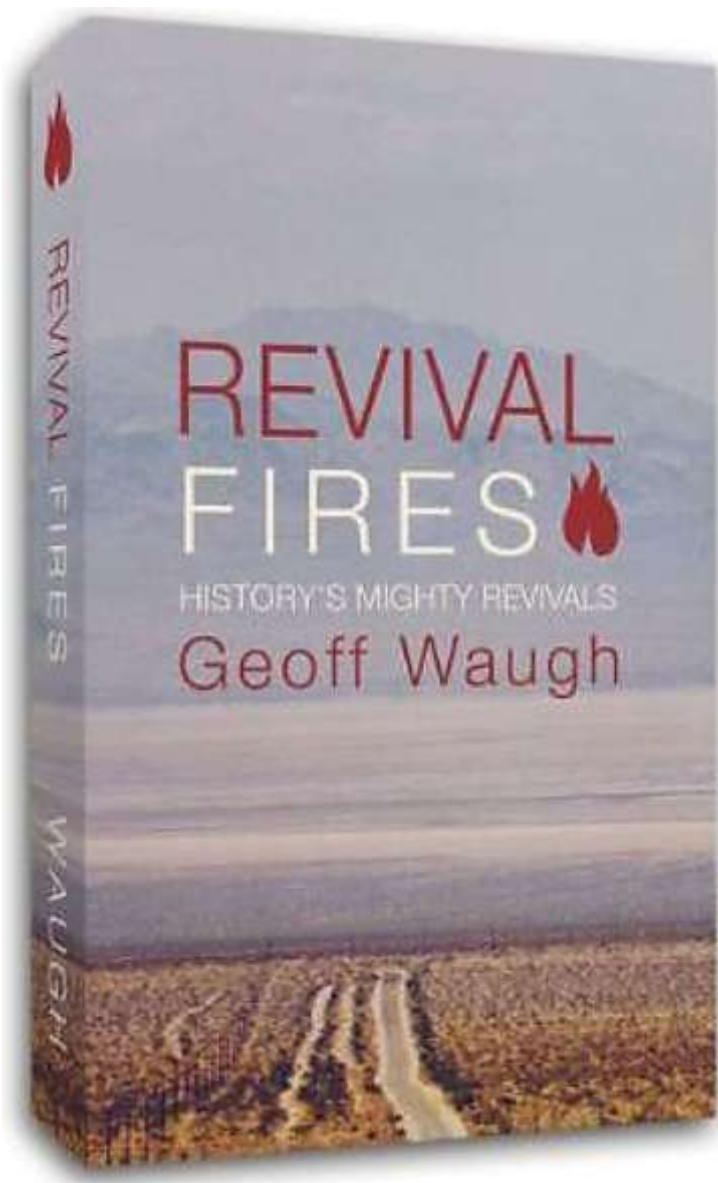
(d) Focus on the Lord, not on falling. Give the Holy Spirit permission to do with you what he wants to do.

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

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Flashpoints of Revival
2nd edition 2009



Revival Fires
Expanded version of
Flashpoints of Revival

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. Self-love and self-will 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.

Twentieth Century Revival Worship

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 300-350 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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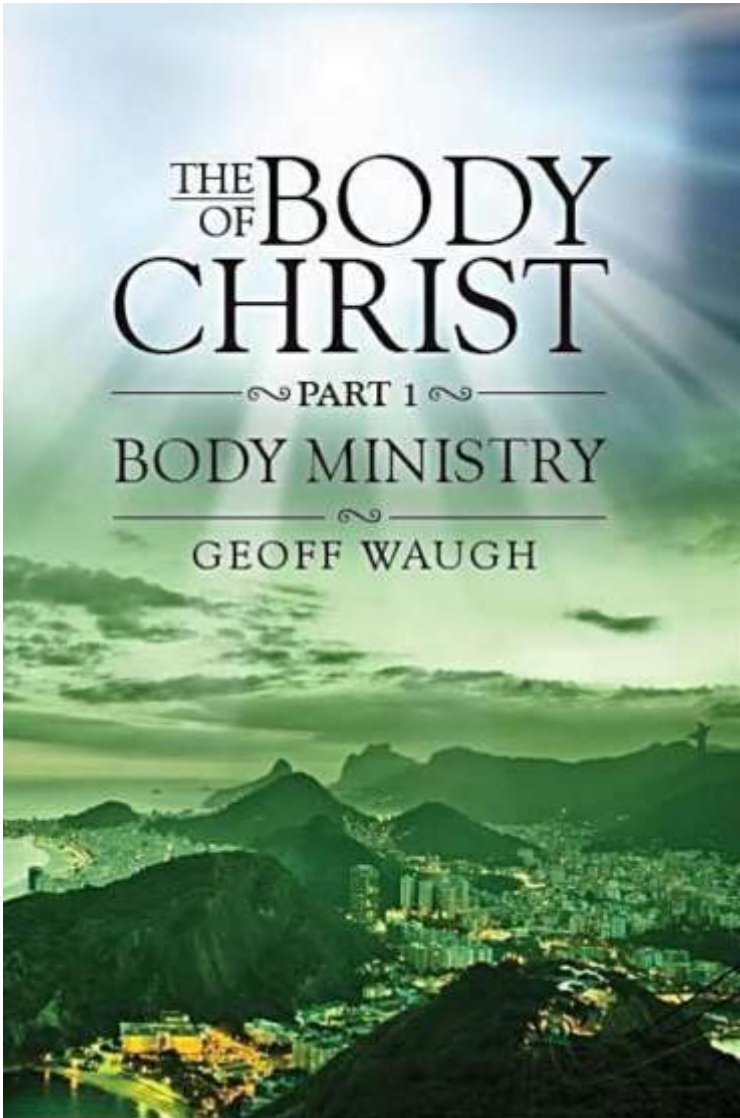
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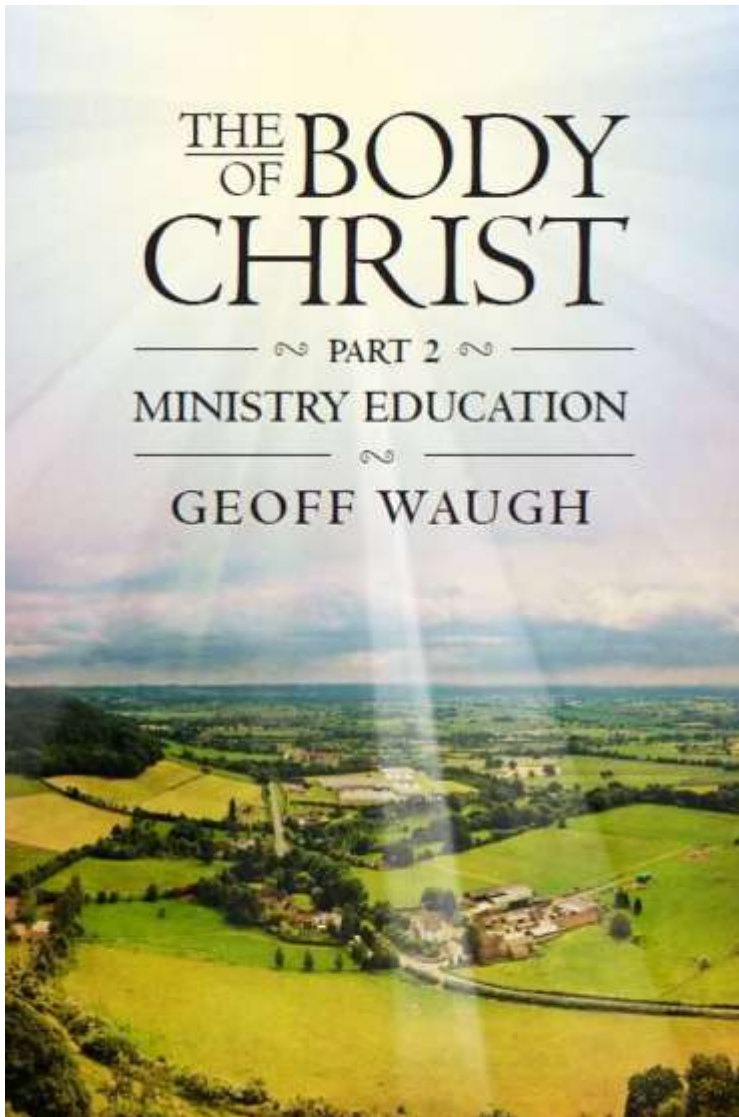
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The Body of Christ, Part 1
Body Ministry



***The Body of Christ, Part 2
Ministry Education***

3 New Wineskins

Scene 1: A large church in any city

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 town

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 or Power Point. 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 laws and 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 multid denominational 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 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 as Billy Graham, Oral Roberts, Benny Hinn, Yonggi Cho and many others in your home or home group via video, DVD, CD, or internet, 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, and it is fuelling renewal and revival globally in leadership development..

*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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Living in the Spirit

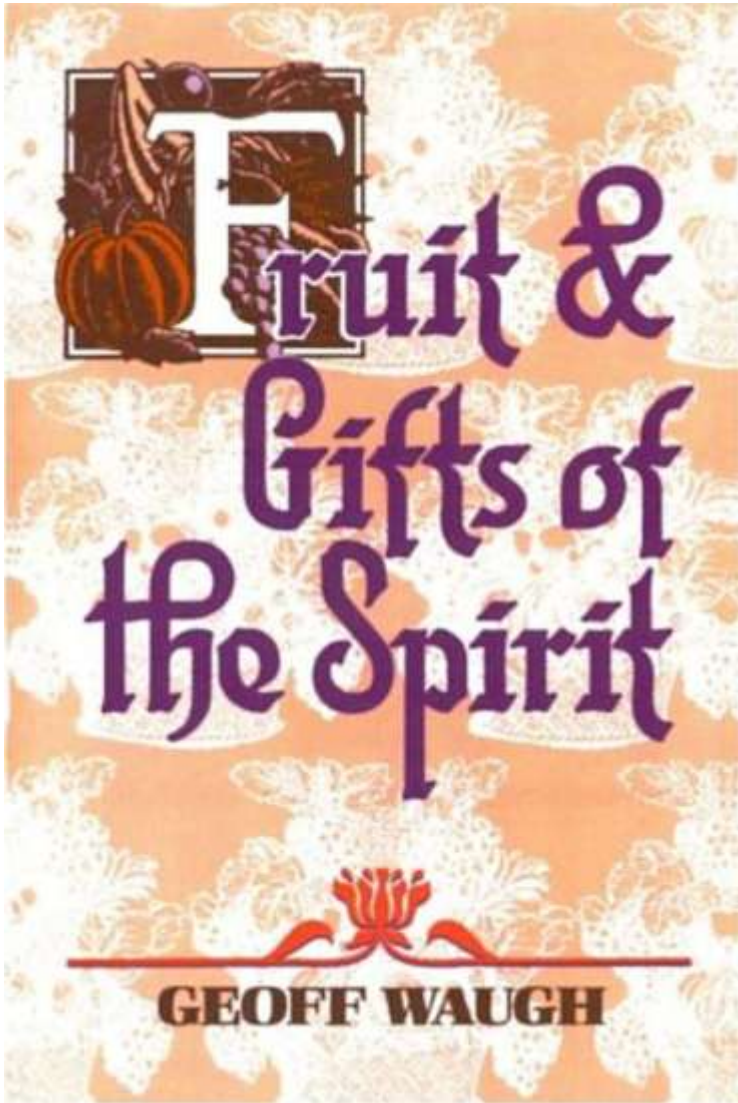
The Holy Spirit and the Christian Life

Geoff Waugh



Living in the Spirit

2nd enlarged edition



Fruit and Gifts of the Spirit

Personal and group Bible studies

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*, and in *Great Revival Stories*.

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 function best 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:
Priority One: Commitment to Christ.
Priority Two: Commitment to the body of Christ.
Priority Three: Commitment to the work of Christ in the world.
(Wagner, C. P. 1976:159)

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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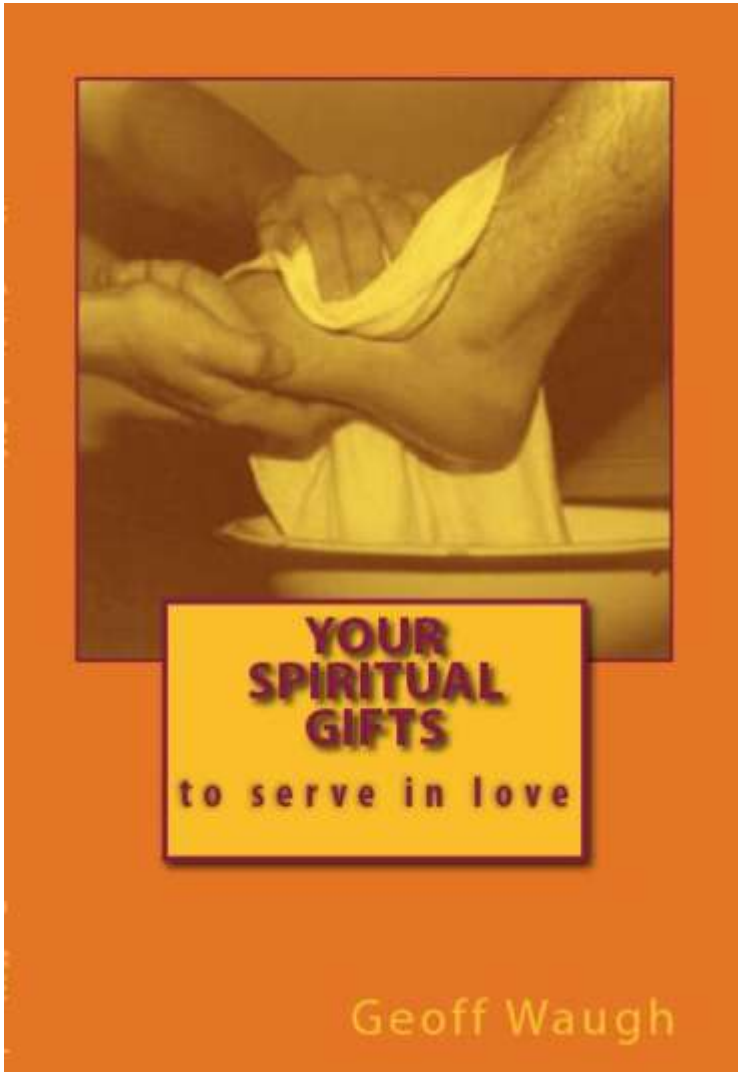
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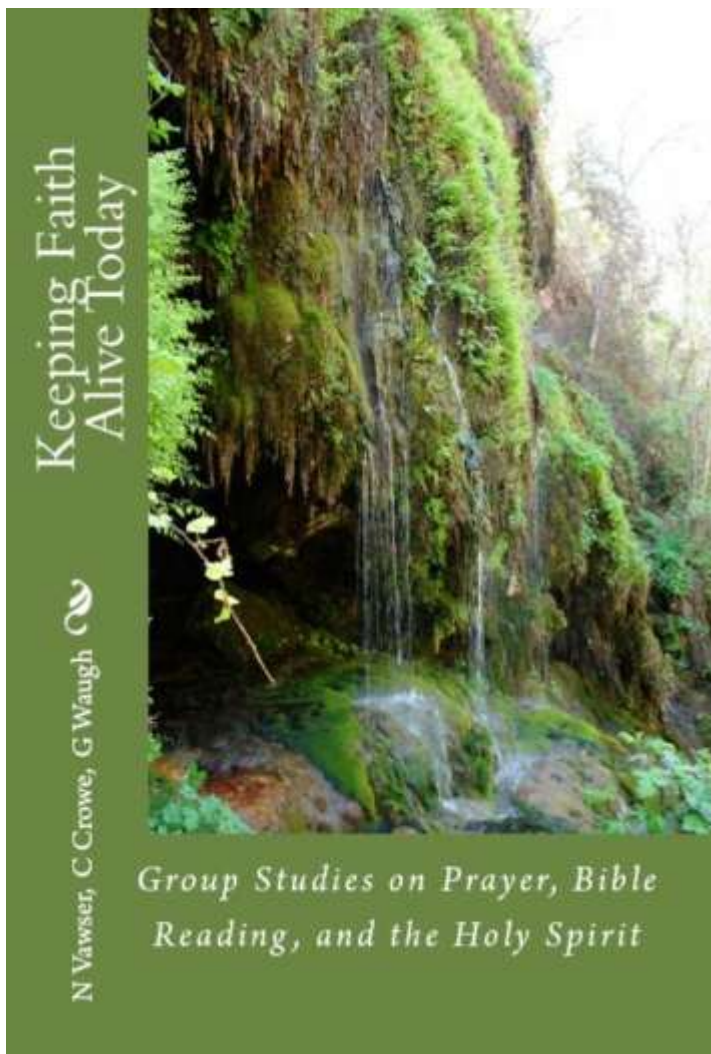
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Your Spiritual Gifts
To serve in love



Keeping Faith Alive Today

Personal and Group Studies

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 Nataleria, 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 remodelled building called the 'Hall of Honour' used for municipal ceremonies and weddings.

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

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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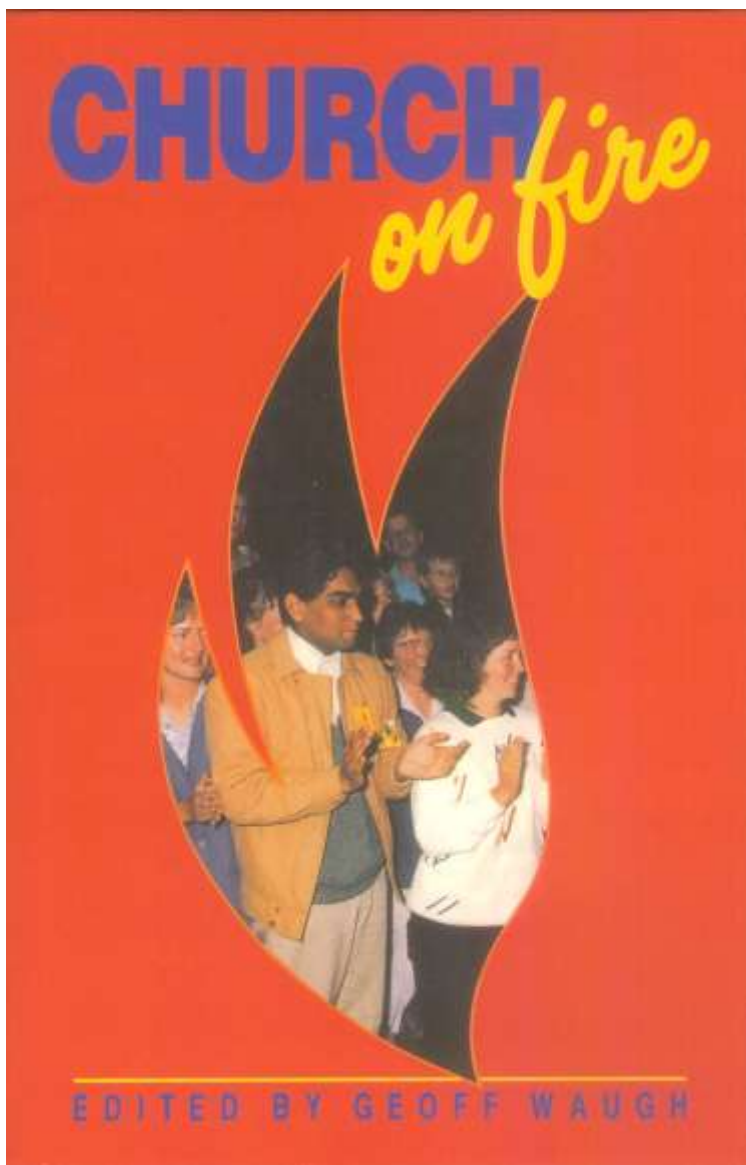
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Inspiration

Stories to inspire and inform



Church on Fire
Renewal and Revival in Australia

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 1.5 billion 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 and more than 70% since then. David Yonggi Cho heads a church of over one million members from 2007 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.

The 'Jesus' Film, based on Luke's gospel, reports over 200 million conversions since 1979. The world's most widely translated film, *Jesus*, has been dubbed into more than 1,150 languages, with more in progress (jesusfilm.org).

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), co-authored *Megatrends 2000* (1990) in which one chapter forecasted religious revivals in the nineties including widespread charismatic renewal. He noted that one-fifth, or 10 million, of America's 53.5 million Catholics then called themselves charismatics, emphasizing a personal relationship with Jesus Christ.

David Barrett's 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 Irian 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 Gimenez won hundreds of thousands to the Lord. All of them have powerful ministries in evangelism with many signs and wonders, healings and miracles. Omar and Marfa Cabrera discovered the power of prayer for deliverance, and now lead a church movement of over 90,000 in 120 cities.

Hector Gimenez, formerly a drug addicted criminal, lead a church which grew to 1,000 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 Kengsington 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. This revival 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 plexi-glass 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 books *Transforming Revivals* and *Great Revival Stories*.

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." Another millennium is 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.

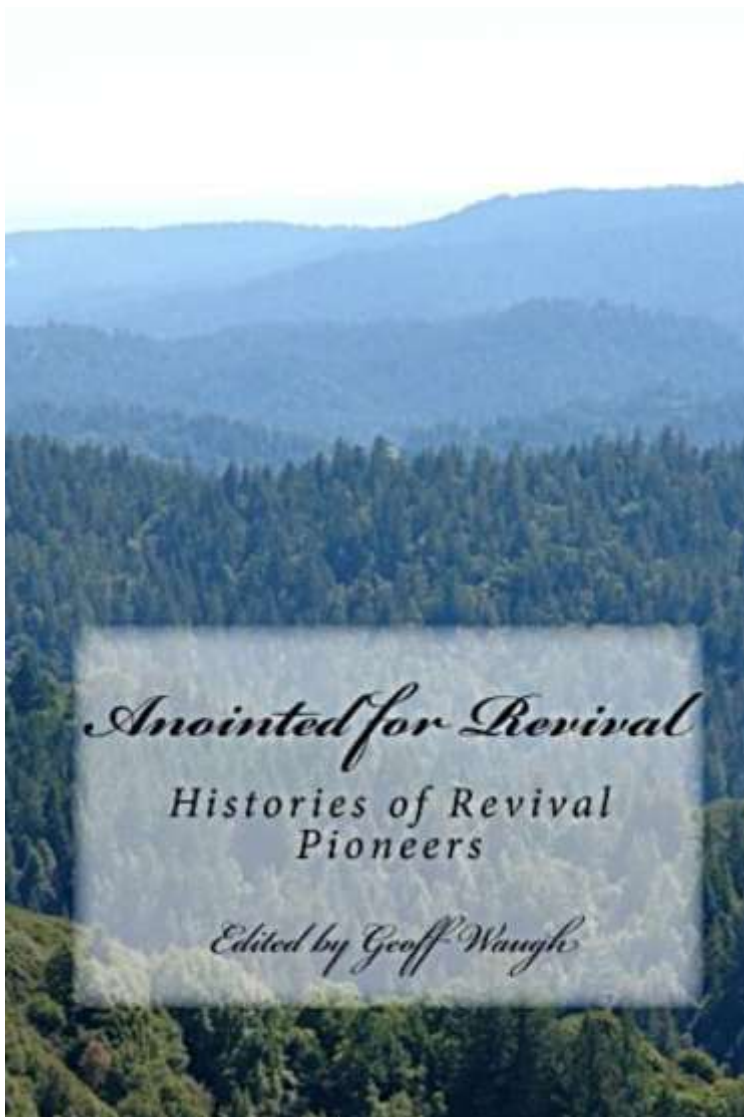
5. Be equipped in your prayer life. Many resources are available (including this journal!). Share these resources together.
6. Get involved in a communication network. That will keep you informed. Note the renewal resources listed in this journal.
7. Visit places where prayer is flourishing. Talk to 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.

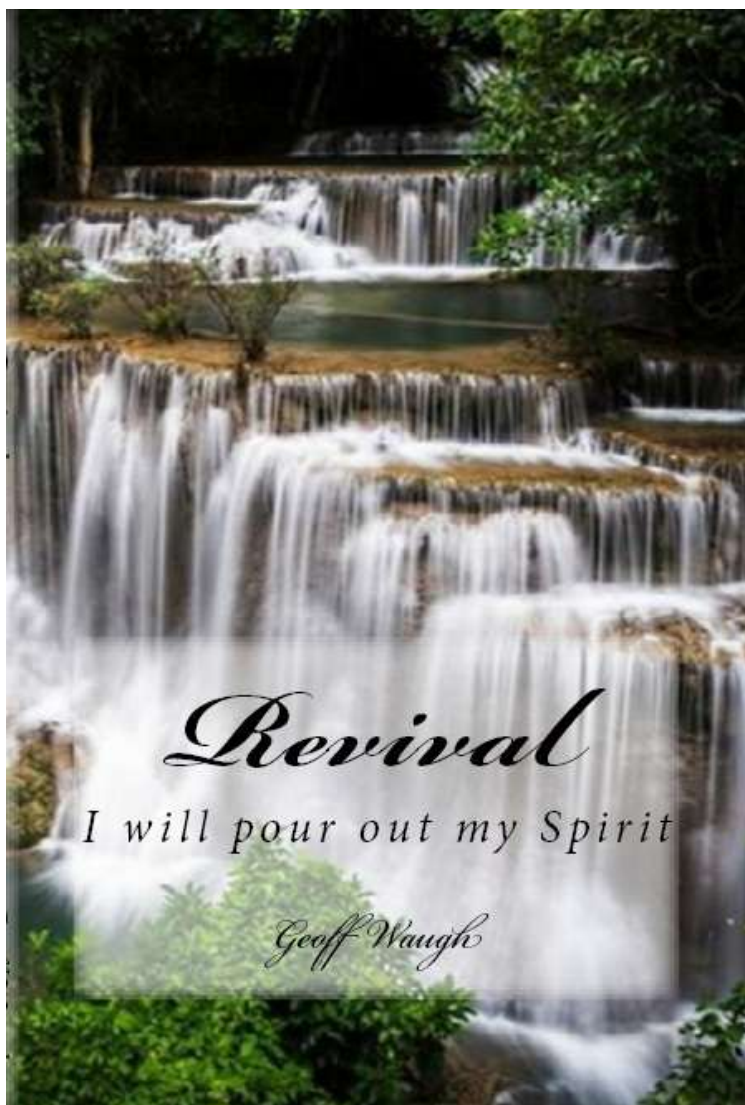
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© Adapted from *Renewal Journal*, Issue 2: Church Growth (1993, 2011). Part 2 of this book, *Revival*, expands the details of this brief overview.



Anointed for Revival
Histories of Revival Pioneers



Revival

I will pour out my Spirit

Geoff Waugh

Revival

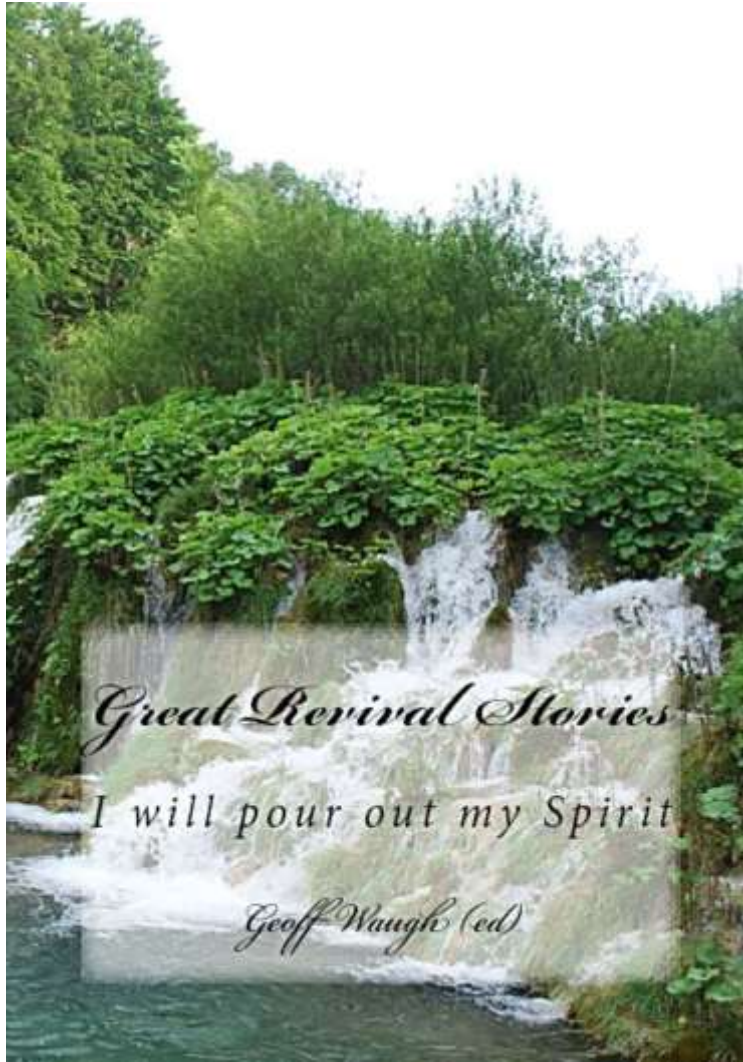
I will pour out my Spirit

Part 2

Revival

Compiled from *Renewal Journal* articles. Part 2 gives a condensed version of *Flashpoints of Revival* (213 pages) and *Revival Fires* (392 pages)

<u>7 Revivals to 1900</u>	125
<u>8 20th Century Revivals</u>	135
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Great Revival Stories

**Compiled from *Best Revival Stories*
and *Transforming Revivals***

7 Revivals to 1900

God moves in awesome power at times. Signs everywhere point to that again now. Many people report a burden for and expectation of revival. We can believe for it, pray for it, and prepare for it.

What is revival?

Revival is God pouring out his Spirit, as he promised. Local revivals impact churches and local communities. Regional or national revivals impact whole regions or even whole nations.

As individuals and churches are renewed they prepare the way for revival in the land. A spiritual awakening touches the community when God's Spirit moves in power. Often this awakening begins in people earnestly praying for and expecting revival.

Bible Revivals

Scripture gives a constant call for individual and communal repentance issuing in righteousness and justice. Wilbur Smith notes seven revivals in the Old Testament in addition to the one with Jonah:

1. Jacob's household (Genesis 35:1-15),
2. Asa (2 Chronicles 15:1-15),
3. Joash (2 Kings 11-12; 2 Chronicles 23-24),
4. Hezekiah (2 Kings 18:1-8; 2 Chronicles 29-31),
5. Josiah (2 Kings 22-23; 2 Chronicles 34-35),
6. Haggai and Zechariah with Zerubbabel (Ezra 5-6)
7. Ezra with Nehemiah (Nehemiah 9:1-6; 12:44-47).

He noted nine characteristics of these revivals:

1. They occurred in times of moral darkness and national depression;
2. Each began in the heart of a consecrated servant of God who became the energizing power behind it;
3. Each revival rested on the Word of God, and most were the result of proclaiming God's Word with power;
4. All resulted in a return to the worship of God;
5. Each witnessed the destruction of idols where they existed;
6. In each revival, there was a recorded separation from sin;
7. In every revival the people returned to obeying God's laws;
8. There was a restoration of great joy and gladness;
9. Each revival was followed by a period of national prosperity.

The early church lived in continuous revival. It saw rapid growth in the power of the Holy Spirit from the initial outburst at Pentecost. Multitudes joined the church. At Pentecost 3,000 were won in one day (2:41). Soon after that there were 5,000 involved (4:4). Then great multitudes (5:14; 6:7; 9:31; 11:21, 24; 12:24 and 16:5).

Those Christians were dynamic. Not faultless, as the epistles indicate, but on fire. They were accused before the civil authorities as 'these people who have been turning the world upside down' (Acts 17:6).

Revival makes that kind of an impact in the community.

First Great Awakening

The great Awakening or evangelical revivals of the eighteenth century brought hundreds of thousands into God's kingdom.

The Moravians

The Moravians, a refugee colony from Amenia on the estates of Count Nicholas von Zinzendorf at the village of Herrnhut in Germany, experienced a visitation of God in 1727 which launched revival with 100 years of continuous prayer and 100 missionaries sent out within 25 years.

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. Self-love and self-will and all disobedience disappeared, as everyone sought to let the Holy Spirit have full control.

Two weeks later, they entered into the twenty-four-hour 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 1990:204-5).

Jonathan Edwards

Jonathan Edwards (1703-1764), the preacher and scholar who later became a President of Princeton University, was a prominent leader in a revival movement which came to be called the Great Awakening as it spread through the communities of New England and the pioneering settlements in America. Converts to Christianity reached 50,000 out of a total of 250,000 colonists. The years of 1734-35 saw an unusually powerful move of God’s Spirit in thousands of people. Edwards described the characteristics of the revival 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.

Edwards published the journal of David Brainerd, a missionary to the North American Indians from 1743 to his death at 29 in 1747. Brainerd tells of revival breaking out among Indians in October 1745 when the power of God seemed to come like a rushing mighty wind. The Indians were

overwhelmed by God. The revival had greatest impact when Brainerd emphasised the compassion of the Saviour, the provisions of the gospel, and the free offer of divine grace. Idolatry was abandoned, marriages repaired, drunkenness practically disappeared, honesty and repayments of debts prevailed. Money once wasted on excessive drinking was used for family and communal needs. Their communities were filled with love.

The power of God seemed to descend on the assembly ‘like a rushing mighty wind’ and with an astonishing energy bore all down before it. I stood amazed at the influence that seized the audience almost universally and could compare it to nothing more aptly than the irresistible force of a mighty torrent... Almost all persons of all ages were bowed down with concern together and scarce was able to withstand the shock of astonishing operation’ (Pratney 1984: 15).

George Whitefield & John Wesley

In 1735, when the New England revival was strongest, George Whitefield in England and Howell Harris in Wales were converted. Both were 21 and both ignited revival fires, seeing thousands converted and communities changed. By 1736 Harris began forming his converts into societies and by 1739 there were nearly thirty such societies. Whitefield travelled extensively, visiting John Wesley in Georgia in 1738, then ministering powerfully with Howell Harris in Wales 1739 and with Jonathan Edwards in New England in 1740, all in his early twenties.

Also in 1735, John Wesley went to Georgia. Whitefield sailed to Georgia at Wesley’s invitation early in 1738, but they returned to England because Wesley was frustrated in his work. Then in May that year both John and Charles Wesley were converted, Charles first, and three days later on 24th May John found his heart strangely warmed in the meeting in Aldersgate Street when he listened to a reading of the preface to Luther’s commenatry on Romans.

1739 saw astonishing expansion of revival in England. On 1st January the Wesleys and Whitefield and four others from their former Holy Club at Oxford in their students days, along with 60 others of whom many were 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,

resting in the Spirit. The meeting went all night and they realised they had been empowered in a fresh visitation from God.

Revival fire spread rapidly. In February 1739 Whitefield started preaching to the Kingswood coal miners in the open fields with about 200 attending in the south west of Engalnd near the Welsh border. 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) with those crowds at Kingswood. He returned to London in June reporting on the amazing move of God's Spirit with many conversions and many people falling prostrate under God's power - a phenonemon which he never encouraged! Features of this revival were enthusiastic singing, powerful preaching, and the gathering of converts into small societies called weekly Class Meetings.

Revival caught fire in Scotland also. After returning from America in 1741, Whitefield visited Glasgow. Two ministers in villages nearby invited him to return in 1742 because revival had already begun in their area. Conversions and prayer groups multiplied. Whitefield preached there at Cambuslang about four miles from Glasgow. The opening meetings on a Sunday saw the great crowds on the hill side gripped with conviction, repentance and weeping more than he had seen elsewhere. The next weekend 20,000 gathered on the Saturday and up to 50,000 on the Sunday for the quarterly communion. The visit was charged with Pentecostal power which even amazed Whitefield.

That Great Awakening in Great Britain and America, established the Methodists with 140,000 members by the end of the century, and other churches and Christians were renewed and empowered. It impacted the nation with social change and created the climate for political reform.

Second Great Awakening

Toward the end of the century revival fires burst again in England through prayer groups spreading everywhere. On Christmas day 1781 in Cornwall intercessors met to sing and pray from 3 a.m. and God's Spirit moved on them. They prayed until 9 a.m. and re-gathered that Christmas evening. Throughout January and February, the movement continued. By March 1782 they were praying until midnight. The movement spread. Churches filled and denominations doubled, tripled and quadrupled. By 1792, the

year after John Wesley died, this second great awakening swept Great Britain and was stirring America and other countries.

In New England, Isaac Backus, a Baptist pastor, addressed an urgent plea for prayer for revival to pastors of every Christian denomination in the United States in 1794. The churches adopted the plan until America, like Britain, was interlaced with a network of prayer meetings. They met on the first Monday of each month to pray. It was not long before revival came.

James McGready, a Presbyterian minister in Kentucky, promoted the concert of prayer every first Monday of the month, and urged his people to pray for him at sunset on Saturday evening and sunrise Sunday morning. Revival swept Kentucky in the summer of 1800. Eleven thousand people came to a communion service.

Presbyterian minister Barton Stone, organised similar meetings in 1801 in his area at Cane Ridge, Kentucky. A huge crowd of around 12,500 attended in over 125 wagons. At that time Lexington, the largest town in Kentucky, had less than 1,800 citizens. Presbyterian, Methodist and Baptist preachers and circuit riders formed preaching teams, speaking simultaneously in different parts of the camp grounds, all aiming for conversions.

The Rev. Moses Hoge described it: 'The careless fall down, cry out, tremble, and not infrequently are affected with convulsive twitchings ... Nothing that imagination can paint, can make a stronger impression upon the mind, than one of those scenes. Sinners dropping down on every hand, shrieking, groaning, crying for mercy, convulsed; professors praying, agonizing, fainting, falling down in distress for sinners or in raptures of joy! ... As to the work in general there can be no question but it is of God. The subject of it, for the most part are deeply wounded for their sins, and can give a clear and rational account of their conversion' (*Christian History*, No. 23, p. 26).

These frontier revivals became a new emphasis in American revivalism. They included the 'saw dust trail' laid down to settle the dust or soak up wet ground over which penitents moved to the 'altar' at the front. Revival early in the nineteenth century not only impacted the American frontier, but also towns and especially colleges. One widespread result in America, as in England, was the formation of

missionary societies to train and direct the large numbers of converts filled with missionary zeal.

That second great awakening produced the modern missionary movement and its societies, engendered support for Bible societies, saw the abolition of slavery, and resulted in many social reforms.

Third Great Awakening

Various revival movements influenced society in the 1800s, but 1858 in America and 1859 in Britain were outstanding. Typically, it followed a low ebb of spiritual life. Concerned Christians began praying earnestly and anticipating a new move of God's Spirit.

Revival broke out at evangelistic meetings in Hamilton, Ontario in Canada during October 1857 with attendances at meetings reaching 6,000, and three or four hundred converted including many civic leaders. It was widely reported.

Jeremiah Lanphier, a city missionary, began a weekly noon prayer meeting in New York in September that year. By October it grew into a daily prayer meeting attended by many businessmen. Anticipation of revival grew, especially with the financial collapse that October after a year of depression.

At the beginning of 1858 that Fulton Street prayer meeting had grown so much they were holding three simultaneous prayer meetings in the building and other prayer groups were starting in the city. By March newspapers carried front page reports of over 6,000 attending daily prayer meetings in New York, 6,000 attending them in Pittsburgh, and daily prayer meetings were held in Washington at five different times to accommodate the crowds. Other cities followed the pattern. Soon a common mid-day sign on businesses read, 'Will re-open at the close of the prayer meeting.'

By May, 50,000 of New York's 800,000 people were new converts. A newspaper reported that New England was profoundly changed by the revival and in several towns no unconverted adults could be found!

In 1858 a leading Methodist paper reported these features of the revival: few sermons were needed, lay people witnessed, seekers flocked to the altar, nearly all seekers were blessed, experiences remained clear, converts

had holy boldness, religion became a social topic, family altars were strengthened, testimony given nightly was abundant, and conversations were marked with seriousness.

Edwin Orr's research revealed that in 1858-59 a million Americans were converted in a population of thirty million and at least a million Christians were renewed, with lasting results in church attendances and moral reform in society.

Charley Finney

Charles Finney (1792-1875) became one of the most famous preachers of that era. A keen sportsman and young lawyer, he had a mighty empowering by God's Spirit on the night of his conversion including a vision of Jesus. During the height of the revival he often saw the awesome holiness of God come upon people, not only in meetings but also in the community, bringing multitudes to repentance and conversion. Wherever he travelled, instead of bringing a song leader he brought a someone to pray, especially Father Nash. Finney taught theology at Oberlin College which pioneered co-education and enrolled both blacks and whites. His 'Lectures on Revival' were widely read and helped to fan revival fire in America and England.

Revival swept Great Britain also. During September 1857, the same month the Fulton Street meetings began, 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. Through 1858 innumerable prayer meetings started, and revival was a common theme of preachers. God's Spirit moved powerfully in small and large gatherings bringing great conviction of sin, deep repentance, and lasting moral change. Prostrations were common - people lying prostrate in conviction and repentance, unable to rise for some time. By 1860 crime was reduced, judges in Ulster several times had no cases to try. At one time in County Antrim no crime was reported to the police and no prisoners were held in police custody.

Edwin Orr noted that this revival made a greater impact on Ireland than anything known since Patrick brought Christianity there. By the end of 1860 the effects of the Ulster revival were listed as thronged services, unprecedented numbers of communicants, abundant prayer meetings,

increased family prayers, unmatched scripture reading, prosperous Sunday Schools, converts remaining steadfast, increased giving, vice abated, and crime reduced.

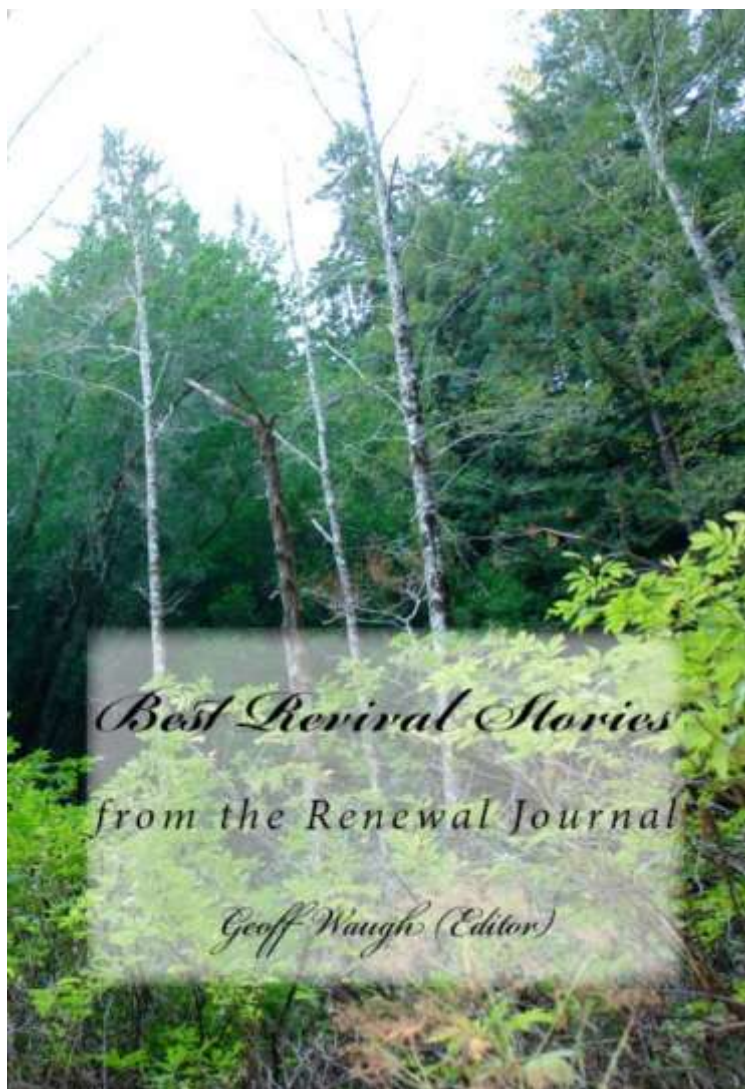
Revival fire ignites fire. Throughout 1859 the same deep conviction and lasting conversions revived thousands of people in Wales, Scotland and England. Revival in Wales found expression in glorious praise including harmonies unique to the Welsh which involved preacher and people in turn. There too, 100,000 converts (one tenth of the total population) were added to the church and crime was greatly reduced. Scotland and England were similarly visited with revival. Again, prayer increased enormously and preaching caught fire with many anointed evangelists seeing thousands converted.

Charles Haddon Spurgeon, the ‘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.

D L Moody, converted at 17 in 1855, soon became a well known evangelist and revivalist. Following the devastating Chicago fire of 1871 he was filled with the Spirit in a new anointing and travelled widely with his song leader Ira D Sankey (compiler of Sankey’s Hymn Book).

Revival began among the Zulu and Bantu tribes in South Africa before it spilled over into the Dutch Reformed Church from 1859. Tribal people gathered in large numbers on the frontier mission stations and then took revival, African style, into their villages. On Sunday night, 22 May, the Spirit of God fell on a service of the Zulus in Natal so powerfully that they prayed all night. News spread rapidly. This revival among the Zulus of Natal on the east coast ignited missions and tribal churches. It produced deep conviction of sin, immediate repentance and conversions, extraordinary praying and vigorous evangelism.

In April 1860 at a combined missions conference of over 370 leaders of Dutch Reformed, Methodist and Presbyterian leaders meeting at Worcester, South Africa, they discussed revival. Andrew Murray Sr., moved to tears, had to stop speaking. His son, Andrew Murray Jr., now well known through his books, led in prayer so powerfully that many saw that as the beginning of revival in those churches.



Best Revival Stories

Part 1 of *Great Revival Stories*

8 20th Century Revivals

The early twentieth century revival was worldwide. It did not begin with the phenomenal Welsh revival of 1904-05 but began with prayer meetings which seemed to arise spontaneously all over the world.

Wales

The Welsh Revival was the farthest-reaching of the movements of the general Awakening, for it affected the whole of the Evangelical cause in India, Korea and China, renewed revival in Japan and South Africa, and sent a wave of awakening over Africa, Latin America, and the South Seas.

The story of the Welsh Revival is astounding. Begun with prayer meetings of less than a score of intercessors, when it burst its bounds the churches of Wales were crowded for more than two years. A hundred thousand outsiders were converted and added to the churches, the vast majority remaining true to the end. Drunkenness was immediately cut in half, and many taverns went bankrupt.

Crime was so diminished that judges were presented with white gloves signifying that there were no cases of murder, assault, rape or robbery or the like to consider. The police became 'unemployed' in many districts. Stoppages occurred in coal mines, not due to unpleasantness between management and workers, but because so many foul-mouthed miners became converted and stopped using foul language that the horses which hauled the coal trucks in the

mines could no longer understand what was being said to them, and transportation ground to a halt (Orr 1975:193).

Touches of revival stirred New Quay, Cardiganshire, where Joseph Jenkins was minister of a church in which he led teams of revived young people in conducting testimony meetings throughout the area. The Presbyterian evangelist, Seth Joshua, arrived there in September 1904 to find remarkable moves of the Spirit in his meetings.

Seth Joshua then held meetings at Newcastle Emlyn at which students from the Methodist Academy attended, among them was Sidney Evans a room mate of Evan Roberts. The students, including Evan Roberts, attended the next meetings in Blaenannerch. There Seth Joshua closed his ministry on the Thursday morning crying out in Welsh, 'Lord ... bend us' Evan Roberts went to the front, kneeling and fervently praying 'Lord, bend me.'

Evan Roberts

Evan Roberts in his twenties was one of God's agents in that national and worldwide revival.

'For ten or eleven years I have prayed for revival,' he wrote to a friend. 'I could sit up all night to read or talk about revivals... It was the Spirit that moved me to think about a revival' (Orr 1975:4).

This young miner who then became a blacksmith had attended church as a teenager on Sunday, prayer meeting Monday, youth meeting Tuesday, congregational meeting Wednesday, temperance meeting Thursday, and class meeting Friday. Saturday night was free, probably as bath night in preparation for Sunday!

He offered for the ministry in 1903. Before entering the Academy he had a deep encounter with God and had a vision of all Wales being lifted up to heaven. After this he regularly slept lightly till 1 a.m., woke for hours of communion with God, and then returned to sleep. He was convinced revival would touch all Wales and eventually led a small band all over the country praying and preaching.

In October 1904 in his first year at the Academy, after the impact of the Spirit on him at Seth Joshua's meetings, he took leave to return home to challenge his friends, especially the young people.

The Spirit of God convicted people as Evan Roberts insisted:

1. You must put away any unconfessed sin.
2. You must put away any doubtful habit.
3. You must obey the Spirit promptly.
4. You must confess Christ publicly.

He believed that a baptism in the Spirit was the essence of revival and that the primary condition of revival is that individuals should experience such a baptism in the Spirit.

Evan Roberts travelled the Welsh valleys, often never preaching but sitting head-in-hands earnestly praying. In Neath he spent a week in prayer without leaving his rooms. The revival packed the churches out, but no one saw him all that week. He paid a price in prayer and tears.

Churches filled. The revival spread. Meetings continued all day as well as each night, often late into the night or through to morning. Crowds were getting right with God and with one another in confession, repentance and restitution of wrongs done. People prayed fervently and worshipped God with great joy. Police had so little to do they joined the crowds in the churches, sometimes forming singing groups. Cursing and profanity diminished so much it caused slowdowns in the mines because the pit ponies could no longer understand their instructions and stood still, confused.

Half a century later a similar move of God, but on a smaller scale, was stirring the Hebrides islands in Scotland.

India, 1905

Pandita Ramabai established a compound for widows and orphan girls during severe famine in her area near Pune (Poona) just south of Bombay, and called it Mukti (Salvation). By 1901 she had 2,000 girls and women and from January 1905 she began teaching about the need for revival. Soon over 500 people met twice daily to pray for revival, mostly women and girls. Thirty of her ladies ministered in teams in the villages. They met daily to pray for the endowment of the Holy Spirit. On Thursday 29 June, 1905, the Spirit moved strongly on many of the girls. On Friday, 30 June, while Ramabai taught from John 8, the Holy Spirit fell on them all suddenly with great power. Everyone there

began to weep and pray aloud, crying out to be baptised with the Holy Spirit and fire. Revival spread through their mission, and into many surrounding areas. Regular school activities gave way to confession, repentance, and great joy with much praise and dancing. Many spoke in tongues (including English!), and were filled with zeal for evangelism and social care.

Azusa Street, Los Angeles 1906

William J. Seymour, a negro, studied in Charles Parham's Bible School in Topeka, Kansas where on 1 January 1901 Agnes Ozman had spoken in tongues as did half of the 34 students. Those events have been seen as the beginning of Pentecostalism in America.

Elder 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 including blacks and whites. It 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. 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 300-350 worshippers inside the forty-by-sixty-foot white-washed wood-frame 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 long-term impact' (Burgess & McGee 1988:31-36).

Chile, 1907

Minnie Abrams, who worked at Mukti in India during the 1905 revival there, sent an account of it in 1907 to Willis Hoover, Methodist missionary in Chile. Those Methodists began praying for revival which burst on them on Sunday 4 July, resulting in their church growing from 300 to 1,000 in two months. Willis Hoover wrote:

Saturday night was an all night of prayer, during which four vain young ladies (three of them were in the choir) fell to the floor under the power of the Spirit. ... From that time on the atmosphere seemed charged by the Holy Spirit, and people fell on the floor, or broke out in other tongues, or singing in the Spirit, in a way impossible in their natural condition. (Frodsham 1946:177-178).

Korea, 1907

Revival in Korea broke out in the nation in 1907. Presbyterian missionaries, hearing of revival in Wales, and of a similar revival among Welsh Presbyterian work in Assam, 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, and that became a characteristic of Korean prayer meetings.

The meetings carried on day after day, with confessions of sins, weeping and trembling. The heathen were astounded. The delegates of the New Year gathering returned to their churches taking with them this spirit of prayer which strongly impacted the churches of the nation with revival. Everywhere conviction of sin, confession and restitution were common.

Belgian Congo, Africa, 1914

Africa has seen many powerful revivals, such as the Belgian Congo outpouring with C. T. Studd 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,” he reported. “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).

Between 1946 and 1949 the Belgian Congo experienced a further visitation of God. It followed much prayer and fasting. Visions were common. Multitudes repented. Many witch doctors burned their charms and became Christian.

Lowestoft, England, 1921

Douglas Brown, a Baptist minister in South London, saw conversions in his church every Sunday for 15 years to 1921. He felt the Lord convict him about leaving his pastorate for evangelistic mission work. Although reluctant, he finally surrendered. “Then something happened,” he wrote. “I found myself in the loving embrace of Christ for ever and ever; and all power and joy and blessedness rolled in like a deluge” (Griffin 1992:17-18). After that 2 a.m. encounter, he embarked on itinerant missions commencing on 7 March in Lowestoft, East Anglia, with immediate responses in large numbers. Within eighteen months he addressed over 1700 meetings, and saw revival in his evangelistic ministry in England.

Australia, 1925

Powerful moves of God’s Spirit in Australia have included the Sunshine Revival in Melbourne from February 1925 and the aboriginal revival beginning in Galiwin’ku (Elcho Island) from March 1979.

Two young men in their twenties led the Sunshine Revival. Charles Greenwood began prayer meetings in his home in 1916 and the group completed building the Sunshine Gospel Hall in February 1925. A. C. Valdez, recently arrived from America, joined the group and became its leader that year. At first meetings were held on a Saturday and Sunday. Then they had a two week campaign. The hall was packed.

Charles Greenwood reported:

During this campaign the power of God was manifested in a mighty way - sinners were converted; many believers were baptised in the Holy Spirit and healed. Soon the news spread that the Lord was pouring out His Spirit at Sunshine, and people came from near and far. Over 200 Christians from all denominations were baptised in the Holy Spirit in this blessed outpouring of the 'Latter Rain' (Chant 1984:90-91).

They established the Pentecostal Church of Australia following that campaign and public meetings were then held in the Prahran Town Hall because of the crowds. Later that year they moved into Richmond Theatre which became Richmond Temple. It could seat 1200 and had shops at the front which became their Bible and Tract Department. In 1926 A. C. Valdez believed his work there was completed and he returned to the States. Kelso Glover, also in his twenties, arrived from the States and led meetings for three weeks in a revival atmosphere. He was invited to stay on as pastor. Richmond Temple became the headquarters of the Pentecostal Church of Australia and from July 1926 they produced their national paper the *Australian Evangel*.

Hebrides, 1949

Following the trauma of World War II, spiritual life was at a low ebb in the Scottish Hebrides. By 1949 Peggy and Christine Smith (84 and 82) had prayed constantly for revival in their cottage near Barvas village on the Isle of Lewis, the largest of the Hebrides Islands in the bleak north west of Scotland. God showed Peggy in a dream that revival was coming. Months later, early one winter's morning as the sisters were praying, God give them an unshakeable conviction that revival was near.

Peggy asked her minister James Murray Mackay to call the church leaders to prayer. Three nights a week the leaders prayed together for months. One night, having begun to pray at 10 p.m., a young deacon from the Free Church read Psalm 24 and challenged everyone to be clean before God. As they waited on God his awesome presence swept over them in the barn at 4 a.m.

Mackay invited Duncan Campbell to come and lead meetings. Within two weeks he came. God had intervened and changed Duncan's plans and commitments. 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:

When Duncan Campbell 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.

That move of God in answer to prevailing prayer continued in the area into the fifties and peaked again on the previously resistant island of North Uist in 1957. Meetings were again crowded and night after night people cried out to God for salvation.

Similar revivals have catapulted the church into amazing growth throughout the century. The story is too vast to tell. A few highlights indicate something of this miraculous work of God.

Latin America, 1952

Edward Miller tells of revival breaking out in Argentina from 1948. After he prayed earnestly for months, God told him to call his little church of 8 people to prayer every night from 8 p.m. to midnight. On the fourth night as they obeyed God the Holy Spirit fell on them. They heard the sound of strong wind. The church soon filled. There was much weeping, confessing and praying. By Saturday teams were going out and ministering in the Spirit's power.

* Two teenage girls wept as they walked down the street and met two doctors who mocked, but listened to their testimonies, were convicted, and knelt asking for prayer.

* Two young people visited a lady whose mother was paralysed and had been in bed for 5 years. They prayed for her, and she got up and drank tea with them.

* Two elderly people visited man in coma, a cripple with his liver damaged from drink. They prayed for him and he was healed.

A young rebel, Alexander and his band came to mock at one of the services aiming to disrupt it. God convicted him and he repented, so the other rebels rose to leave but fell under the Spirit's power on the way out. All were converted. Two went to the Bible Training Institute.

Later, when Edward Miller was teaching at the Bible Training Institute in the small town of City Bell near Buenos Aires, he was led to cancel teaching there and call the school to pray.

The move of God in that Institute began in an unusual way on 4 June 1951. Alexander, now in Bible School, was still in prayer outside in fields long after midnight when he sensed a strange feeling of something pressing down upon him, an great light surrounding him and a heavenly being enfolding him. The boy was terrified and fled back to the Institute.

The heavenly visitor entered the Institute with him, and in a few moments all the students were awake with the fear of God upon them. They began to cry out in repentance as God by his Spirit dealt with them. The next day the Spirit of God came again upon Alexander as he was given prophecies of God's moving in far off countries. The following day Alexander again saw the Lord in the Spirit, but this time he began to speak slowly and distinctly the words he heard from the angel of God. No one could understand what he was saying, however, until another lad named Celso (with even less education than Alexander), overcome with the Spirit of God markedly upon him, began to interpret. These communications (written because he choked up when he tried to talk) were a challenge from God to pray and indeed the Institute became a centre of prayer till the vacation time, when teams went out to preach the kingdom. It was the beginning of new stirrings of the Spirit across the land (Pytches 1989:49-51).

The Bible Institute continued in prayer for 4 months, 8-10 hours a day, weeping. Bricks became saturated; one young man prayed against the wall daily, weeping. After 6 hours the tear stains reached the floor, and after 8 hours had formed a puddle on floor. The Lord gave them prophecies of revival in Argentina and around the world. They were told the largest auditoriums would be filled, and this happened with the visit of Tommy Hicks to Argentina.

Tommy Hicks was involved in revival in Latin America. In 1952 he was conducting a series of meetings in California when God showed him a vision. While he was praying he saw a map of South America covered with a vast field of golden wheat ripe for harvesting. The wheat turned into human beings calling him to come and help them.

He wrote in his Bible a prophecy he received about going by air to that land before two summers passed. Three months later, after an evangelistic crusade, a pastor's wife in California gave that same prophecy to him that he had written down. Cash began to arrive till he had enough to buy a one way air ticket to Buenos Aires. On his way there after meetings in Chile, the word Peron came to his mind. He asked the air stewardess if she knew what it meant. She told him Peron was the President of Argentina.

After Tommy Hicks arrived he made an appointment with the Minister of Religion, wanting to see the President. He prayed for the Minister's secretary who was limping. The secretary was healed. So the Minister made an appointment for Hicks to see the President. Through prayer the President was healed of an ugly eczema and gave Hicks the use of a stadium and free access to the state radio and press. The crusade was a spiritual breakthrough. They had to move into the Hurricane Stadium, the largest in Buenos Aires.

Brazil also had revival. Edwin Orr visited each of the 25 states and territories in Brazil in 1952 seeing powerful moves of the spirit in his meetings which were supported by all denominations. The evangelical church council declared that the year of 1952 saw the first of such a general spiritual awakening in the country's history. Many meetings had to be moved into soccer stadiums, some churches increased in numbers by 50% in one week, and the revival movement continued in local churches in Brazil.

Vanuatu, 1961-62, 1991-92

Paul Grant was involved in the early stirrings of revival in Vanuatu during 19961-2. He writes:

It is important to note the following components in the lead-up to later visitation and reviving:

1. A shared concern of missionaries for revival.
2. A significantly developed interest in the quickening power of the Spirit among west Ambai church members and leaders through teaching of the Scriptures and news of revival and the power-works of the Spirit in other parts of the world, e.g. a Series of talks on the East Africa revival, the Welsh revival, signs and wonders and healings as reported from the Apostolic Church in Papua New Guinea, and inspiring records in other magazines.
3. An emphasis on prayer meetings, both between missionaries and in local churches.
4. Regular and frequent prayers for a visitation of God's Spirit by Apostolic Churches around the world. The first Monday night of each month was observed as a prayer night for worldwide missions.
5. Concentrated, sustained Scripture teaching in the classrooms of the primary school where students later would experience the power of God. ...

Beginning in the Santo church on August 15th 1962 and continuing there and in churches on Ambae (commencing in Tafala village in October) over a period of about 12 weeks the power of God moved upon young people. There were many instances of glossolalia, healings, prophetic utterances, excitation, loud acclamations to God in public services, incidents of deep conviction of sin, conversions, restitutions, and other manifestations of holiness of life...

This visitation resulted in a liveliness not known before. Initially it was mainly among young people. In later months and years it spread among all age groups and to my present knowledge was the first such visitation in the history of the Christian Church in Vanuatu. My gratification centred upon the following particulars:

1. The Holy Spirit had animated and empowered a people who were well taught in the Scriptures. Records show a lift in spiritual vitality in all the village churches.
2. It brought the church as a whole into a more expressive, dynamic dimension and also a charismatic gift function. They were much more able to gain victory over spirit forces so familiar to them.
3. It began to hasten the maturation processes in developing leadership.

4. The reality matched the doctrinal stand of the church. There was now no longer a disparity.
5. It confirmed to me the very great importance of being ‘steadfast, unmoveable, always abounding in the work of the Lord forasmuch as you know that your labour is not in vain in the Lord’ (1 Corinthians 15:58 AV).
6. It led to significant outreach in evangelism, both personal and group. ...

In the following years some of the young men and women served God in evangelistic teams, school teaching, urban witness, government appointments, and as pastors and elders to their own people. One of them has with his wife been an effective missionary... in Papua New Guinea (Grant 1986:7-10).

More recent revival movements in Vanuatu have stirred parts of the church there, such as described in this letter from Ruth Rongo of Tongoa Island (another former student of Trinity Theological College) written on 28 August 1991:

I’ve just come back from an evangelism ministry. It lasted for three months. God has done many miracles. Many people were shocked by the power of the Holy Spirit. The blind received their sight, the lame walk, the sick were healed. All these were done during this evangelism ministry. We see how God’s promise came into action. The prophet Joel had said it. We people of Vanuatu say ‘The spirit of the Lord God is upon us because he has anointed us to preach the Gospel to the poor people of Vanuatu.’ Praise God for what he has done.

In where I live, my poor home, I also started a home cell prayer group. We’re aiming or our goal is that the revival must come in the church where I am. Please pray for me and also for the group. Our prayer group usually meets on Sunday night, after the night meeting. We start at 10.30 p.m. and go to 1 or 3.30 a.m. If we come closer to God He will also come close to us. We spend time in listening and responding to God.

These revival movements continue to increase in the Pacific, especially as indigenous teams minister in other areas with the Spirit’s fire. The church

grows stronger, even through opposition. Indigenous Christians live and minister in New Testament patterns from house to house, from village to village. See G Waugh's articles and *South Pacific Revivals* for updates.

Timor, 1965

A Bible School in East Java experienced revival with deep repentance, confession, renunciation of occult practices, burnings of fetishes and amulets and a new humility and unity among staff and students. The Lord led individual students and teams in powerful evangelism in many islands.

A team visited Timor and saw evidences of revival beginning which burst into unprecedented power in September 1965. This revival spread in the uncertain days following the attempted army coup on 30 September, 1965 in Indonesia. Four days previously a visitation from God had begun in Timor.

A rebellious young man had received a vision of the Lord who commanded him to repent, burn his fetishes, and confess his sins in church. He did. He attended the Reformed Church in Soe, a mountain town of about 5,000 people, where the revival broke out at that service on Sunday 26 September 1965. People heard the sound of a tornado wind. Flames on the church building prompted police to set off the fire alarm to summon the volunteer fire fighters. Many people were converted that night. Many were filled with the Spirit including speaking in tongues, some in English.

By midnight teams of lay people had been organised to begin spreading the gospel the next day. They gave themselves full time to visiting churches and villages and saw thousands converted with multitudes healed and delivered. In one town alone they saw 9,000 people converted in two weeks. Eventually, about 90 evangelistic teams were formed which functioned powerfully with spiritual gifts.

Another young man, Mel Tari witnessed this visitation of God and later became part of Team 42. Eventually, about 90 evangelistic teams were formed which functioned powerfully with spiritual gifts. Healings and evangelism increased dramatically.

Specific directions from the Lord led the teams into powerful ministry with thousands becoming Christians. They saw many healings, miracles such as

water being turned to non-alcoholic wine for communion, some instantaneous healings, deliverance from witchcraft and demonic powers, and some people raised from death through prayer.

The teams were often guided supernaturally including provision of light at night on jungle trails, angelic guides and protection, meagre supplies of food multiplied in pastors' homes when a team ate together there during famines, and witch doctors being converted after they saw power encounters when the teams' prayers banished demons rendering the witch doctors powerless.

The teams learned to listen to the Lord and obey him. His leadings came in many biblical ways:

1. God spoke audibly as with Samuel or Saul of Tarsus,
2. many had visions as did Mary or Cornelius,
3. there were inspired dreams such as Jacob, Joseph or Paul saw,
4. prophecies as in Israel and the early church occurred,
5. the Spirit led many as with Elijah or Paul's missionary team,
6. the Lord often spoke through specific Bible verses,
7. circumstances proved to be God-incidences not just co-incidences,
8. often when leadings were checked with the group or the church the Lord gave confirmations and unity.

Mel Tari, Kurt Koch and others have told of the amazing revival in Indonesia. The Reformed Church Presbytery on Timor, for example, recorded 80,000 conversions from the first year of the revival there, half of those being former communists. They noted that some 15,000 people had been permanently healed in that year. After three years the number of converts had grown to over 200,000. On another island where there had been very few Christians 20,000 became believers in the first three years of the revival.

So often in times of great tribulation, political upheaval and bloodshed, the Spirit of the Lord moves most powerfully and the church grows most rapidly, as happens in many countries today.

Asbury College, Kentucky, 1970

A revival broke out in Asbury College in Wilmore, Kentucky, on Tuesday 3 February 1970. The regular morning chapel commencing at 10 o'clock

saw God move on the students in such a way that many came weeping to the front to kneel in repentance, others gave testimonies including confession of sin, and all this was mixed with spontaneous singing. Lectures were cancelled for the day as 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. By 6 a.m. next morning 75 students were still praying in the hall, and through the Wednesday it filled again as all lectures were again cancelled for the day. The time was filled with praying, singing, confessions and testimonies.

As they continued in prayer that week many students felt called to share what was happening with other colleges and churches. Invitations were coming from around the country as news of the revival spread. So teams went out from the next weekend to tell the story and give their testimonies. Almost half the student body of 1000 was involved in the teams witnessing about the revival.

In the first week after the revival began teams of students visited 16 states by invitation and saw several thousand conversions through their witnessing. After six weeks over 1,000 teams had gone from the college to witness, some of these into Latin America with finance provided by the home churches of the students. In addition, the neighbouring Theological Seminary sent out several hundred teams of their students who had also been caught up in this revival.

Those remaining at the college prayed for the teams and heard their reports on their return. Wherever teams went the revival spread. The college remained a centre of the revival with meetings continuing at night and weekends there along with spontaneous prayer groups meeting every day. Hundreds of people kept coming to the college to see this revival and participate in it. They took reports and their own testimonies of changed lives back to their churches or colleges. So the revival spread.

Muri Thompson, a Maori evangelist from New Zealand, visited the Solomon Islands in July and August 1970 where the church had already experienced significant renewal and was praying for revival. During the last two weeks of these meetings the Holy Spirit moved even more powerfully in the meetings. On Sunday morning 23 August on the island of Malaita Muri preached powerfully, then he said, 'If anyone wants to

come forward ...' and immediately the whole congregation of 600 surged forward in repentance. Many saw visions of God, of Jesus on the cross or on his throne, of angels, or of bright light. Some spoke in tongues. Some were healed. Most came into a new experience of God with a deep awareness of the need for humility and being sensitive to the Holy Spirit.

The following Thursday, 27 August, at another village on Malaita when the 2,000 people bowed in prayer, they heard a growing sound. 'I looked up through an opening in the leaf roof to the heavens from where the sound seemed to be coming. It grew to be roar - then it came to me: surely this is the Holy Spirit coming like a mighty rushing wind. I called the people to realize that God the Holy Spirit was about to descend upon them' (Griffiths 1997:175). Many people involved in that impact of the Spirit sparked similar revivals throughout the Pacific (Waugh 2009:69-75).

Solomon Islands, 1970

Muri Thompson, a Maori evangelist from New Zealand, visited the Solomons in July and August 1970 where the church had already experienced significant renewal and was praying for revival. Many of these Christians were former warriors and cannibals gradually won to Christ in spite of initial hostility and the martyrdom of early missionaries and indigenous evangelists.

Beginning at Honiara, the capital, Muri spent two months visiting churches and centres on the islands. Initially the national leaders and missionaries experienced deep conviction and repentance, publicly acknowledging their wrong attitudes. It was very humbling. A new unity and harmony transformed their relationships, and little things which destroyed that unity were openly confessed with forgiveness sought and given.

Then in the last two weeks of these meetings the Spirit of God moved even more powerfully in the meetings with more deep repentance and weeping, sometimes even before the visiting team arrived. At one meeting the Spirit of God came upon everyone after the message in a time of silent prayer when the sound of a gale came above the gathering of 2000 people.

Multitudes were broken, melted and cleansed, including people who had been strongly opposed to the Lord. Weeping turned to joyful singing. Everywhere people were talking about what the Lord had done to them.

Many received healings and deliverance from bondage to evil spirits. Marriages were restored and young rebels transformed.

Everywhere people were praying together every day. They had a new hunger for God's Word. People were sensitive to the Spirit and wanted to be transparently honest and open with God and one another.

Normal lectures in the South Seas Evangelical Church Bible School were constantly abandoned as the Spirit took over the whole school with times of confession, prayer and praise.

Teams from these areas visited other islands, and the revival caught fire there also. Eventually pastors from the Solomons were visiting other Pacific countries and seeing similar moves of God there.

The Jesus People, 1971

By June 1971 revival movements had spilled over into the society with thousands of young people gathering in halls and theatres to sing, witness and repent, quitting drugs and immorality. The pendulum had swung from the permissive hippie drop-outs of the sixties to a new wave of conversion and cleansing in the seventies. *Time* magazine carried a cover article on the Jesus Movement.

Such national attention also attracted cultic followers of the movement, but amid the extremes a powerful revival movement kept spreading. Mass baptisms were held in the ocean with outdoor meetings and teams witnessing on the beaches and in the city streets. New church groups such as Calvary Chapel and its many offshoots emerged which did not fit traditional denominations. People turned up to these churches in bare feet and old clothes as well as more traditional attire. Witnessing and evangelism burst spontaneously from lives changed by the love and power of God.

Canada, 1971

Wilbert (Bill) McLeod, a Baptist minister in his mid-fifties, had seen many people healed in answer to prayer, often praying with a group of deacons. Bill 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 1971. By the weekend an amazing spirit gripped the people. Many confessed their sins publicly. The first to do so were the twelve counsellors chosen to pray with enquirers. Numbers grew rapidly till the meetings had to be moved to a larger church building and then to the Civic Auditorium seating 2000. The movement spread to other churches.

The meetings lasted many hours. People did not want to leave. Some stayed on for a later meeting called the Afterglow. Here people received prayer and counsel from the group as they continued to worship God and pray together. Humble confession of sin and reconciliations were common. Many were converted.

Taxi drivers became amazed that people were getting cabs home from church late into the night or early into the morning. Others were calling for taxis to take them to church late into the night as they were convicted by the Lord.

Young people featured prominently. Almost half those converted were young. They gave testimonies of lives that had been cleaned up by God and how relationships with their families were restored. The atmosphere in schools and colleges changed from rebellion and cheating to co-operation with many Bible study and prayer groups forming in the schools and universities.

Criminals were also confessing their sins and giving themselves up to the police. Restitution was common. People prayed long overdue bills. Some businesses opened new accounts to account for the conscience money being paid to them. Those who cheated at restaurants or hotels returned to pay their full bill. Stolen goods were returned.

In November a team went to Winnipeg and told of the revival at a meeting for ministers. The Holy Spirit moved powerfully and many broke down confessing their sins. Rivalries and jealousies were confessed and forgiven. Many went home to put things right with their families. The ministers took this fire back into their churches and the revival spread there also with meetings going late into the night as numbers grew and hundreds were converted or restored.

Sherwood Wirt (1975:46) reported on Bill McLeod preaching at Winnipeg on 15 December 1971:

I confess that what I saw amazed me. This man preached for only fifteen minutes, and he didn't even give an invitation! He announced the closing hymn, whereupon a hundred people came out of their seats and knelt at the front of the church. All he said was, That's right, keep coming!

Many were young. Many were in tears. All were from the Canadian Midwest, which is not known for its euphoria.

It could be said that what I was witnessing was revival. I believe it was.

Bill McLeod and a team of six brought the revival to the eastern Canada when they were invited to speak at the Central Baptist Seminary in Toronto. The meeting there began at 10 a.m. and went through till 1.15 a.m. next morning. Dinner was cancelled as no one wanted to leave. They did stop for supper, then went on again.

When the Sutera brothers commenced meetings in Vancouver on the West Coast on Sunday 5 May 1972 revival broke out there also in the Ebenezer Baptist Church with 2,000 attending that first Sunday. The next Sunday 3,000 people attended in two churches. After a few weeks five churches were filled.

The revival spread in many churches across Canada and into northern U S A especially in Oregon. Everywhere the marks of the revival included honesty before God and others, with confession of sin and an outpouring of the love of God in those who repented.

The German speaking churches were also touched by the revival and by May 1972 they chartered a flight to Germany for teams to minister there.

The Afterglow meetings were common everywhere in the revival. After a meeting had finished those who wanted to stay on for prayer did so. Usually each person desiring prayer knelt at a chair and others laid hands on them and prayed for them. Many repented and were filled with the Spirit in the Afterglow meetings which often went to midnight or later.

Cambodia, 1973

In September 1973 Todd Burke arrived in Cambodia on a one week visitor's visa. Just 23 years old, he felt a strong call from God to minister there, the only charismatic missionary in the country. Beginning with two English classes a day, conducted through an interpreter, he taught from the Good News Bible. Those interested in knowing more about Jesus stayed after class and he saw daily conversions and people filled with the Spirit and healed. Revival broke out in the war torn capital of Phnom Penh and rapidly spread to surrounding areas.

During that September Todd's wife DeAnn joined him, they received permission to stay in the country, and mounted a three day crusade in a stadium where thousands attended and hundreds were saved and healed supernaturally. A powerful church spread through a network of small house churches. Todd met with the leaders of these groups at early morning prayer meetings every day at 6 a.m. Most pastors were voluntary workers holding normal jobs. Some cycled in from the country and returned for work each morning. Healings, miracles and deliverance from demonic powers were regular events, attracting new converts who in turn were filled with the power of the Spirit and soon began witnessing and praying for others.

When the country fell to the communists in 1975 the Burkes had to leave. They left behind an amazing church anointed by the power of God before it was buried by going underground to survive. They recorded their story of those two years of revival in *Anointed for Burial* (1977).

Papua New Guinea, 1973

Prayer meetings began among pastors, missionaries and Bible College students in the Baptist mission area among Engas of the Western Highlands of Papua New Guinea in the early 1970s owing to the low spiritual state in the churches. This prayer movement spread to the villages. In some villages people agreed to pray together everyday until God sent new life to the church.

During September 1973 pastors from the Solomon Islands and Enga students who were studying at the Christian Leaders Training College visited the Enga churches. Revival broke out in many villages on Sunday

16 September. Many hundreds of people, deeply convicted of sin, repented and were reconciled to God and others with great joy.

Pastors in one area held a retreat from Monday to Wednesday in a forest which previously had been sacred for animistic spirit worship. Others joined the pastors there. Healings reported included a lame man able to walk, a deaf mute who spoke and heard, and a mentally deranged girl restored.

Normal work stopped as people in their thousands hurried to special meetings. Prayer groups met daily, morning and evening. In the following months thousands of Christians were restored and thousands of pagans converted. The church grew in size and maturity (Vision magazine, 1973:4-6).

Duranmin, PNG, 1977

Pastors from the Solomon Islands spoke about their revival at a pastors and leaders conference in the highlands of Papua New Guinea. Diyos Wapnok attended from the Baptist Mission area at Telefolmin. He heard God call his name three times in the night there and realised that the Lord was drawing his attention to some special challenge.

Later, on Thursday afternoon 10 March, 1977 at Duranmin in the rugged western highlands, where Diyos was the principal of the Sepik Baptist Bible College, while he spoke to about 50 people they were all filled with the Holy Spirit and great joy.

Revival had begun. It spread through the area with vibrant new enthusiasm. Conversions, Bible studies, prayer and healings of many kinds were common. 3,000 were added to the church in 3 years. The church grew and was strengthened. This revival movement spread to other areas as Diyos and others told of what God was doing.

Elcho Island, Australia, 1979

Revival among aborigines commenced in Galiwin'ku (Elcho Island) from 1979. Djiniyini Gondarra ministered there where half the island became involved in the church and the whole community was affected. The pattern is similar to other revivals - prayer and expectation, the Spirit of God

moving in new and powerful ways, repentance and confession on a wide scale, restitution of stolen goods and money, forgiveness and reconciliation between people, crime and drunkenness greatly diminished, renewed concern for justice and righteousness in the community, churches filled with Christians alive in the Spirit. Here too, teams have travelled to other areas bringing some of the fire of revival to ignite churches and communities with a vital Christian commitment and a strong impact on society. Read a full account in *Renewal Journal 1: Revival*.

Sepik, PNG, 1984

In the Sepik lowlands of northern Papua New Guinea a new visitation of God burst on the churches at Easter 1984, again sparked by Solomon Island pastors. It too was characterised by repentance, confession, weeping and great joy. Stolen goods were returned or replaced, and wrongs made right.

Ray Overend reports (1985:9-10):

I was preaching to an Easter convention at a place called Walahuta during the recent Sepik revival in Papua New Guinea. The words the Lord gave us were from Isaiah 6 ...

After the last word of the message the whole church rose to its feet and clapped loudly - something completely new to me! I knew they were not applauding me. They were acknowledging to God in praise the truth of his Word... Then I sat down in the only spare little space in the overcrowded church and the whole congregation began to sing - one song after another...

Many faces were lifted to Heaven and many hands raised in humble adoration. The faces looked like the faces of angels. They were radiating light and joy. And then I noticed something.

Right beside me was a man who had heard the Word and now he just watched those radiant faces lost in praise. Then he hung his head and began to sob like a child. He was ministered to. Demons were cast out. And he received the Lord Jesus right into his heart. Then he too began to clap in gentle joy.

But who was he? A pastor came over to tell me that he had been until this moment the leader of the Tambaran cult in the Walahuta area - that Satanic cult of which the whole village lived in mortal fear - and traditionally the whole of the Sepik.

The man who was second-in-charge of the Tambaran cult in that area was also converted that day while he was listening to the worship from a distance as God's love and power overcame him. Ray continues:

I will never forget June 14th, 1984. Revival had broken out in many churches around but Brugam itself [the headquarters], with many station staff and many Bible College and Secondary School students, was untouched. ... Then early on Thursday night, the 14th, Judah Akesi, the Church Superintendent, invited some of us to his office for prayer. During that prayer time God gave him a vision. In the vision he saw many people bowed down in the front of the church building in the midst of a big light falling down from above just like rain.

So after the ministry of the Word that night Judah invited those who wanted to bring their whole heart and mind and life under the authority of Christ to come forward so that hands might be laid on them for prayer.

About 200 people surged forward. Many fell flat on their faces on the ground sobbing aloud. Some were shaking - as spiritual battles raged within. There was quite some noise...

The spiritual battles and cries of contrition continued for a long time. Then one after another in a space of about 3 minutes everybody rose to their feet, singing spontaneously as they rose. They were free. The battle was won. Satan was bound. They had made Christ their King! Their faces looked to Heaven as they sang. They were like the faces of angels. The singing was like the singing of Heaven. Deafening, but sweet and reverent (Overend 1986:36-37).

The whole curriculum and approach at the Bible School for the area changed. Instead of traditional classes and courses, teachers would work with the school all day from prayer times early in the morning through Bible teaching followed by discussion and sharing times during the day to

evening worship and ministry. The school became a community, seeking the Lord together.

Churches which have maintained a strong Biblical witness continue to stay vital and strong in evangelism and ministry, filled with the Spirit's power. Christians learn to witness and minister in spiritual gifts, praying and responding to the leading of the Spirit.

Many received spiritual gifts they never had before. One such gift was the 'gift of knowledge' whereby the Lord would show Christians exactly where fetishes of 'sanguma' men were hidden. Now in Papua New Guinea sanguma men (who subject themselves to indescribable ritual to be in fellowship with Satan) are able to kill by black magic... In fact the power of sanguma in the East Sepik province has been broken (Overend 1986:23-24).

In 1986 a senior pastor from Manus Island came to the Sepik to attend a one year's pastors' course. He was filled with the Spirit.

Shortly afterwards he went to Ambunti with a team of students on outreach. There they were asked to pray for an injured child who couldn't walk - and later in the morning he saw her walking around the town. He came back to his course and said: 'In my 35 years as a pastor on Manus I had never seen the power of God like that!' (Overend 1986:38).

North Solomon Islands, 1988

Jobson Misang, an indigenous youth worker in the United Church and former student of Alcorn College in Brisbane (now incorporated in Trinity Theological College) wrote a letter reporting on a further revival movement in the North Solomons Province of Papua New Guinea in 1988:

Over the last eight weekends I have been fully booked to conduct weekend camps. So far about 3,500 have taken part in the studies of the 'Living in the Spirit' book. Over 2,000 have given their lives to Jesus Christ and are committed to live by the directions of the Spirit. This is living the Pentecost experience today!

These are some of the experiences taking place:

1. During small group encounters, under the directions of Spirit-filled leadership, people are for the first time identifying their spiritual gifts, and are changing the traditional ministry to body ministry.
2. Under constant prayers, visions and dreams are becoming a day to day experience which are being shared during meetings and prayed about.
3. Local congregations are meeting at 4 a.m. and 6 a.m. three days a week to pray, and studying the Scriptures is becoming a day to day routine. This makes Christians strong and alert.
4. Miracles and healings are taking place when believers lay hands on the sick and pray over them.
5. The financial giving of the Christians is being doubled. All pastors' wages are supported by the tithe.
6. Rascal activities (crimes) are becoming past time events and some drinking clubs are being overgrown by bushes.
7. The worship life is being renewed tremendously. The traditional order of service is being replaced by a much more lively and participatory one. During praise and worship we celebrate by clapping, dancing, raising our hands to the King of kings, and we meditate and pray. When a word of knowledge is received we pray about the message from the Lord and encourage one another to act on it with sensitivity and love.

Problems encountered include division taking place within the church because of believers baptism, fault finding, tongues, objections to new ways of worship, resistance to testimonies, loss of local customs such as smoking or chewing beetle nut or no longer killing animals for sacrifices, believers spending so many hours in prayer and fasting and Bible studies, marriages where only one partner is involved and the other blames the church for causing divisions, pride creeping in when gifts are not used sensitively or wisely, and some worship being too unbalanced.

These revival movements and accompanying problems are typical of many local revivals in the South Pacific islands.

Eastern Highlands, PNG, 1988

Johan van Bruggen, principal of a Lutheran Evangelist Training Centre near Kainantu in the Papua New Guinea highlands reported in newsletters on the beginnings of revival in their area:

There came Thursday 4 August, a miserable day weather wise, although we had great joy during our studies. Evening devotions - not all students came, actually a rather small group. I too needed some inner encouragement to go as it was more comfortable near the fire.

We sang a few quiet worship songs. ... Samson was leading the devotions. We had sung the last song and were waiting for him to start. Starting he did, but in an unusual way. He cried, trembled all over! ... Then it spread. When I looked up again I saw the head prefect flat on the floor under his desk. I was praying in tongues off and on. It became quite noisy. Students were shouting! Should I stop it? Don't hold back! It went on and on, with students praying and laughing and crying - not quite following our planned programme! We finally stood around the table, about twelve of us, holding hands. Some were absolutely like drunk, staggering and laughing! I heard a few students starting off in tongues and I praised the Lord. The rain had stopped, not so the noise. So more and more people came in and watched!

Not much sleeping that night! They talked and talked! And that was not the end. Of course the school has changed completely. Lessons were always great, I thought, but have become greater still. Full of joy most of the time, but also with a tremendous burden. A burden to witness.

What were the highlights of 1988?

No doubt the actual outpouring of the Holy Spirit must come first. It happened on August 4 when the Spirit fell on a group of students and staff, with individuals receiving the baptism of the Holy Spirit on several occasions later on in the year. The school has never been the same again. As direct results we noticed a desire for holiness, a hunger for God's Word which was insatiable right up till the end of the school year, and also a tremendous urge to go out and witness. Whenever they had a chance many of our students were in the villages with studies and to lead Sunday services. Prayer life

deepened, and during worship services we really felt ourselves to be on holy ground.

[In 1989] Our 35 new students were again fascinated by the new life they discovered among the second year students. The Word of God did the rest. During the month of March real repentance took place. One week before Easter the Holy Spirit moved mightily among the students and staff. There was a lot of crying during that week. Each night the students met in small prayer groups. The aim was to get them prepared to go out to seven small Easter camps that were planned for the Gazup area - our area here around the school.

God's Spirit really prepared them well! I have never seen and heard so much crying. Many students had listed all their sins. I must confess that some of these lists really shook me. There was witchcraft, magic, adultery, stealing, drunkenness. It once again showed me how deep and far the world has invaded the church today. There was tremendous relief as students were assured of forgiveness and were filled with the Holy Spirit.'

An example of how God used these students is the account of a young man, David, Markham Valley of the Eastern Highlands in Papua New Guinea who was studying at the Training School. He had a growing burden for his village of Waritzian which was known and feared as the centre of pagan occult practices.

During his studies he was concerned for his people who were not ready for the Lord's return. He prayed much. As part of an outreach team he visited nearby villages and then went to his own people in May, 1989. They had already written to the Training School asking for him to come to teach them. He was concerned about the low spiritual life of the church. He spent a couple of days alone praying for them.

Then as he was teaching them they heard the sound of an approaching wind which filled the place. Many were weeping, confessing their sins. They burnt their fetishes used in sorcery. This had been a stronghold of those sanguma practices. Many people received various spiritual gifts including unusual abilities such as speaking English in tongues and being able to read the Bible. People met for prayer, worship and study every day and at night. These daily meetings continued.

Elcho Island, Australia, 1979

Djiniyini Gondarra, Uniting Church minister in the settlement of Galiwin'ku on Elcho Island returned from holidays on the late afternoon Missionary Aviation Fellowship flight on 14 March, 1979. Aboriginal Christians there had been praying earnestly, and met that night in his home for another prayer meeting. He reports,

Suddenly we began to feel God's Spirit moving in our hearts and the whole form of our prayer suddenly changed and everybody began to pray in the Spirit and in harmony. And there was a great noise going on in the room and we began to ask one another what was going on. Some of us said that God had now visited us and once again established his kingdom among his people who have been bound for so long by the power of evil... In that same evening the word just spread like the flames of fire and reached the whole community in Galiwin'ku. Gelung [his wife] and I couldn't sleep at all that night because people were just coming for the ministry, bringing the sick to be prayed for, for healing. Others came to bring their problems. Even a husband and wife came to bring their marriage problem, so the Lord touched them and healed their marriage (Gondarra 1991).

Teams from Elcho Island took revival movements throughout Arnhem Land, Northern Territory and Western Australia. At Warburton, then regarded as having one of the highest aboriginal crime rates in Australia, through alcohol fuelled violence, saw a powerful move of God. So many were converted and changed that crime dropped dramatically. Police and government welfare agencies could then enter and work in the area

This revival spread across all of northern Australia touching Aboriginal communities powerfully. Later it subsided as money, TV, videos and then DVDs circulated more widely.

The books *Great Revival Stories* and *Transforming Revivals* give more details.

Vineyard Fellowships, 1980

In 1977 John Wimber began pastoring the fellowship of about 40 people which had been commenced by his wife, Carol. It later became the headquarters of the Vineyard Christian Fellowships. John preached from

Luke's gospel and began to pray for healings with no visible results for nine months although the worship and evangelism attracted many people. Then healings began to happen and became a regular part of Vineyard ministry.

In [1980] the congregation had an experience of corporate renewal. On the evening of Mothers' Day a young man who had been attending the church gave a testimony and asked those under twenty-five to come forward. He then invoked the Holy Spirit and the young people - about 400 of them - fell to the floor, weeping, wailing and speaking in tongues. Wimber and the rest of the congregation had never experienced anything like that before (Gunstone 1989:11).

A revival had begun. In the next four months they baptised 700 new converts. They began ministering in the Spirit's power in new ways and healings became a regular part of their church's life and their international teaching ministry. The church grew to 6,000 in a decade and commenced many other Vineyard fellowships.

Brugam, PNG, 1984

In the Sepik lowlands of northern Papua New Guinea revival touched the South Seas Evangelical Churches at Easter 1984, sparked by Solomon Island pastors. It was characterised by repentance, confession, weeping and great joy. Stolen goods were returned or replaced, and wrongs made right. Australian missionary Ray Overend's report includes comment on revival beginning at Brugam, the church headquarters, on 14 June:

About 200 people surged forward. Many fell flat on their faces on the ground sobbing aloud. Some were shaking - as spiritual battles raged within. There was quite some noise... The spiritual battles and cries of contrition continued for a long time. Then one after another in a space of about three minutes everybody rose to their feet, singing spontaneously as they rose. They were free. The battle was won. Satan was bound. They had made Christ their King! Their faces looked to heaven as they sang. They were like the faces of angels. The singing was like the singing of heaven. Deafening, but sweet and reverent (Overend 1986:36-37).

The whole curriculum and approach at the Bible School for the area

changed. Instead of having traditional classes and courses, teachers would work with the school all day from prayer times early in the morning through Bible teaching followed by discussion and sharing times during the day to evening worship and ministry. The school became a community, seeking the Lord together. Christians learned to witness and minister in spiritual gifts, praying and responding to the leading of the Spirit. These included discernment of spirits, deliverance, words of knowledge, tongues, prophecy, healing and boldness in evangelism.

Kambaidam, PNG, 1988

Johan van Bruggen, a missionary at the Lutheran Evangelist Training Centre at Kambaidam near Kainantu in the Eastern Highlands of Papua New Guinea, reported in his circulars on the beginnings of revival which produced powerful evangelism, deliverance where whole villages publicly burned fetishes, and healings and miracles:

What were the highlights of 1988? No doubt the actual outpouring of the Holy Spirit must come first. It happened on August 4 when the Spirit fell on a group of students and staff, with individuals receiving the baptism of the Holy Spirit on several occasions later on in the year. The school has never been the same again. As direct results we noticed a desire for holiness, a hunger for God's Word which was insatiable right up till the end of the school year, and also a tremendous urge to go out and witness.

Whenever they had a chance many of our students were in the villages with studies and to lead Sunday services. Prayer life deepened, and during worship services we really felt ourselves to be on holy ground. ... We have been almost left speechless by what God is doing now through our students. We realize that we have been led on and are now on the threshold of a revival (Waugh 2009:96).

Madruga, Cuba, 1988

In 1988, revival broke out in a small church in Madruga, Cuba. "People would begin to weep when they entered the church," said their pastor. More than 60 churches experienced a similar move of the Spirit among the 10 million people of Cuba. The revival produced more than 2,400 house churches. Although open evangelism is still outlawed, teenagers were joining the children and adults to witness boldly in parks, beaches, and

other public places, regardless of the risk. There is a “holy and glorious restlessness” amongst the believers, said one pastor. “The once defensive mood and attitude of the church has turned into an offensive one, and Christians are committed to the vision of □Cuba Para Cristo!□ - Cuba for Christ!” (*Open Doors*, Australian Report, September 1993).

1988 saw astounding revival in Cuba. The Pentecostals, Baptists, independent evangelical churches and some Methodist and Nazarene churches experienced powerful revival. One Assemblies of God church had around 100,000 visit it in six months, many coming in bus loads. One weekend they had 8,000 visitors, and on one day the four pastors (including two youth pastors) prayed with over 300 people.

In central Cuba, a miraculous healing took place at a 150-seat chapel at the beginning of a nine-day mission. The repercussions were so astounding that at one time 5,000 people crowded into the chapel. During those nine days, 1,200 people became Christians, and there were further healings. The two pastors were put in prison, but Cuban believers commented, ‘Although the authorities stopped this crusade, they cannot stop the Holy Spirit.’ Revival spread to the rest of Cuba (Mills 1990:18).

In many Pentecostal churches the lame walked, the blind saw, the deaf heard, and people’s teeth were filled. Often 2,000 to 3,000 attended meetings. In one evangelical church over 15,000 people accepted Christ in three months.

A Baptist pastor reported signs and wonders occurring continuously with many former atheists and communists testifying to God’s power. So many have been converted that churches cannot hold them so they must met in house churches.

In Cuba in 1990, an Assemblies of God pastor whose congregation never exceeded 100 people meeting once a week suddenly found himself conducting 12 services per day for 7,000 people. They started queuing at 2.00 a.m. and even broke down doors just to get into the prayer meetings (Robinson 1992:14).

China, 1989

The persecuted church in China lives in constant revival. This is merely a sample account.

In 1989 Henan preachers visited North Anhui province and found several thousand believers in the care of an older pastor from Shanghai. At their first night meeting with 1,000 present 30 were baptised in the icy winter. The first baptised was a lady who had convulsions if she went into water. She was healed of that and other ills, and found the water warm. A 12 year old boy deaf and dumb was baptized and spoke, "Mother, Father, the water is not cold - the water is not cold." An aged lady nearly 90, disabled after an accident in her 20s, was completely healed in the water. By the third and fourth nights over 1,000 were baptised. A young evangelist, Enchuan, 20 years old in 1990, had been leading evangelistic teams since he was 17. He said, "When the church first sent us out to preach the Gospel, after two to three months of ministering we usually saw 20-30 converts. But now it is not 20. It is 200, 300, and often 600 or more will be converted" (Balcombe 1991).

Dennis Balcombe reported in a newsletter on 27 August 1994: "This year has seen the greatest revival in Chinese history. Some provinces have seen over 100,000 conversions during the first half of this year.

Latin America

Peter Wagner's research describes Latin American Protestants 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 over 137 million by 2000. Over 100 new churches begin every week.

Pentecostals are the biggest proportion of this growth. One quarter of the Protestants were Pentecostal by the 1950s; three quarters by the 1980s. By then 90% of Protestants in Chile were Pentecostal (Wagner 1986:27).

Many congregations in Latin America now are huge. By the eighties the Brazil for Christ Church in Sao Paulo seated 25,000 on a mile and a half of benches. The Jotabeche Methodist Pentecostal Church of Santiago in Chile has over 90,000 members. One of the largest fellowships in Argentina is

the Vision of the Future church pastored by Omar and Marfa Cabrera and a committed team of leaders. They had 30,000 in 1979. That grew to over 145,000 by 1988. The Cabrerias have a powerful personal and mass deliverance ministry, taking authority over demons in areas and in people.

Small rural churches spring up across the continent far outstripping the provision of trained leadership. By the 1960s the Presbyterians of Guatemala had initiated Theological Education by Extension, including weekly local seminars for on-the-job leadership development. This pattern is spreading worldwide in distance education programs.

Africa

The church in Africa has grown from around 10 million in 1900 to over 200 million in the 1980s and over 300 million in the nineties. By 2000 that number passed 400 million, half the population. In the early 1900s one out of every 13,000 were Christians; now one out of three are reported as being Christians.

Following Zaire's independence in 1960 that country (formerly the Belgian Congo) experienced a blood bath at the hands of rebels. Over 30 missionaries were martyred in Zaire in 1960-1965 as were hundreds of pastors and thousands of their members. Whole congregations were wiped out. In one place the Christians were driven into a church building and all burned alive. Yet the persecuted church of Zaire saw a remarkable revival. Born in agonising prayer and fanned by supernatural visitations of God, it grew in a powerful underground movement. The people, appalled at the killings, turned to God in thousands.

As the troubles subsided there was an extraordinary revival. More than one rebel said, 'The more we kill these Christians the more they multiply. They have got a power we haven't got.' Disillusioned with politics, there was a sudden wholesale turning to God among the people.

A Congolese pastor revealed, 'During the long period when we were cut off from the missionaries we had a remarkable visitation of the Spirit of God. The pastors of our district had been fasting and praying because of the bloodshed and persecutions. As we were praying the Spirit descended on us in a wonderful way and His gifts operated among us. He told us many things in prophecy which have all come true. The Holy Spirit began to

convict of sin as we went back to our churches to preach, and streams of men and women believed on the Lord Jesus and confessed their sins exactly as in Acts 19:17-20, bringing their heathen charms. This revival lasted eight months.’ This was repeated throughout the whole area of the Zaire Evangelical Mission; revival broke out everywhere and thousands upon thousands were converted and added to the churches (Whittaker 1984:117).

Similarly, persecution in Uganda for eight terrible years following Idi Amin’s coup in 1971, saw the church refined and aflame. In those years the Christians increased from 52% to around 70% of the twelve million population.

Many African revivals experience supernatural manifestations, visions, prophecies, and healings. The East African revival continued for 40 years with repeated repentance and unity.

Revivals include a powerful move of God in Ethiopia in 1978.

Revived Christians survived the Mau Mau massacres in Kenya and the church continued to grow. For example, 700 new churches began in Kenya in 1980 alone, a rate of about two a day.

Nigeria experienced powerful revivals in 1983-1984 which accelerated church growth there (Pratney 1984:267-8).

Outstanding leaders have emerged including men such as the Zulu Nicholas Bhengu. Fluent in Zulu, Xhosa, English and Afrikaans, this dynamic leader of the Back to God Crusade moved across southern Africa for 40 years and started over 1,000 churches through the mighty outpourings of the Holy Spirit.

Reinhard Bonnke, a German evangelist called to Africa, leads amazing crusades filled with the power of God in which thousands are converted, healed and delivered of evil spirits. His multi-racial team in Christ For All Nations crusades ministered in a 10,000-seater tent which was often too small. In 1980 alone 100,000 people made commitments to Christ in his crusades, and those huge numbers have continued and increased each year since. His huge tent used from 1983 held 30,000. But now he holds open air crusades, often with more than 500,000 attending.

India

The turn of the century prepared the way for revival movements in India. From 1895 the first Saturday of each month was set aside in Bombay for prayer for revival, and other centres followed this pattern. Revival came in 1905, again linked with world wide outpourings as in Wales.

Distress caused by famine in 1904 also caused Christians to pray all over India. As news of revival in Wales reached India, and returning missionaries told of God's move there, expectation and prayer grew across India.

Revival moved in groups across Eastern India especially among the tribal people. Revival swept through the Khasi hills and among the Garos to their west and into the Naga Hills. It turned the hills people from head hunters into predominantly Christian within a generation. Bengal was also touched by the revival as news from the north motivated Christians to pray, repent and believe.

Revival affected India most strongly in the South and East, but North India also saw God's power change lives. John Hyde, known as Praying Hyde, spent days and nights in prayer with friends for revival in India. In schools, a seminary and then in conventions among the resistant Muslims, Sikhs and Hindus of North East India the revival spread. The Sialkot annual conventions grew in numbers and impact. A young Sikh named Sundar Singh had a vision of Jesus on 18 December 1904 and was converted. He became a Christian Sadhu mystic and evangelist in India and Tibet.

Korea

The first Protestant missionaries went to Korea in the 1880s. By the 1980s one quarter of South Koreans were Christian. In 1980 Here's Life Korea crusade drew 2,700,000, the largest single Christian meetings in history.

Brutal persecution at the hands of the Japanese and then the Russian and Chinese communists saw thousands killed, but still the church grew in fervent prayer. Prior to the Russian invasion thousands of North Koreans gathered every morning at 5 a.m. Sometimes 10,000 were gathered in one place for prayer each morning.

Early morning daily prayer meetings became common, as did nights of prayer especially on Friday nights, and this emphasis on prayer has continued as a feature of church life in Korea. Over a million gather every morning around 5 a.m. for prayer in the churches. Prayer and fasting is normal. Churches have over 100 prayer retreats in the hills called Prayer Mountains to which thousands go to pray, often with fasting. Healings and supernatural manifestations continue.

Now the city of Seoul has 6,000 churches, many huge. Koreans have sent over 10,000 missionaries into other Asian countries.

Paul Yonggi Cho has amazing growth in Seoul where he is senior pastor of a Full Gospel church of 800,000 with over 25,000 home cell groups, and 12,000 conversions reported every month. During the week over 3,000 a day and over 5,000 at weekends pray at their prayer mountain.

China

In 1950, missionaries expelled from China left behind one million evangelical Christians, and three million Catholics. Conservative figures run from 50 to 80 million Christians in China now and some Asian researchers report 100 million Christians estimated out of 960 million population. This underground revival spread through thousands of house churches. Miracles, healings, visions and supernatural interventions of God marked this outpouring of the Spirit.

Many suffered and died in persecution. David Wong 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.

Mama Kwong, exiled in Japan because of her virile Christian leadership, tells how over 30 years she helped to lead one million to the Lord through preaching and home cell meetings. She was imprisoned three times. Such leaders often faced long imprisonment or martyrdom, and her own son and others were nailed alive to church walls. The blood of the martyrs is still the seed of the church in China.

Mama Kwong says that during those days [1960s], God chose 300 dedicated Christians to start a new church. As they gathered at 3 a.m. one morning, they saw a vision of the Lord and clearly heard His voice saying, 'Although Communism is evil, I will open the door and no-one will shut it.' As the 300 went out and shared the gospel, tremendous miracles began to happen. Whole towns and villages turned to Christ' (Whittaker 1984:153).

A Hong Kong and China Report of March 1991 produced by the Revival Christian Church tells of continuing opposition and imprisonment, but also of astounding church growth.

In 1989 preachers from Henan province visited North Anhui province and found several thousand believers in the care of an older pastor from Shanghai. On the first night of their meetings that winter with 1,000 present 30 people were baptised. First was a lady who had convulsions if she went into cold water. She was healed of that and other ills and found the water warm. A twelve year old boy, deaf and dumb, was baptised and spoke, 'Mother, Father, the water is not cold - the water is not cold.' A lady nearly 90, disabled after an accident in her twenties, was completely healed in the water. By the third and fourth night over 1,000 were baptised.

A young man who has been leading teams since he was 17, reported in 1990 at the age of 20: 'When the church first sent us out to preach the Gospel, after two to three months of ministering we usually saw 20-30 converts. But now it is not 20. It is 200, 300, and often 600 or more will be converted.'

In 12 March 1991, the South China Morning Post, acknowledged there were one million Christians in central Henan province, many having made the previously unheard of decision to voluntarily withdraw from the party. 'While political activities are cold-shouldered, religious ones are drawing large crowds.'

Asia Outreach reported that Outer Mongolia had four known Christians by the beginning of 1991. That grew to over 70 by August, and many churches and a Bible school have been established since then.

Russia

In 1990, the Soviet Union acknowledged before its demise that 90 million of its 290 million inhabitants confess allegiance to a church or religious community. Christians have estimated over 97 million were Christian (Pratney 1984:273).

Sergie Kordakov, a teenage thug leader of tough marines, worked for the KGB including breaking up house churches or Christian home groups, arresting the pastors and beating the Christians, especially any young people found there. He was eventually converted through the witness of a young girl Natasha who kept coming to home groups inspite of being bashed. He noted how a secret revival was sweeping Russia involving many young people as well as older Christians.

Another young man, Vanya saw God's miraculous protection and intervention in his military service where he unashamedly witnessed to his faith in God, before his mysterious death..

The earnest prayers of suffering Christians through most of this century has been a significant part in more recent freedom to worship God experienced in Russia and its neighbours. Reports from Russia have included huge numbers turning to Christ recently.

In 1991, for example, 70,000 out of 90,000 made commitments to Christ in an evangelism rally in Leningrad. Churches are packed. All available Bibles were sold.

David Yonggi Cho from Korea preached in eastern Russia in 1992 with 35,000 making commitments to Christ and dramatic healings in a crusade there (see "Speaking God's Word" in *Renewal Journal Issue 8: Awakening, and Great Revival Stories*).

Nepal (Himalayas)

Nepal has been traditionally resistant to Christianity. That is changing. David Wang (Asian Report, May/June 1991) tells of a former illiterate Lama priest who in 13 years and began 43 fellowships with a total of 32,000 people. Another pastor oversees 40,000 people.

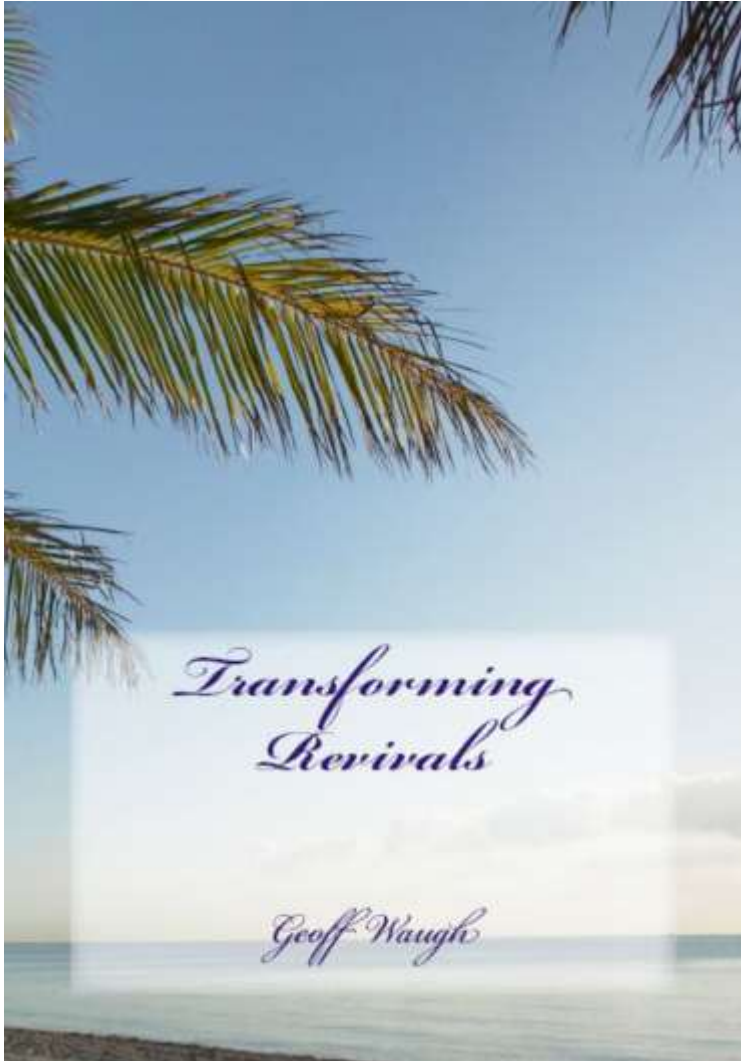
Raju Sundas commenced a church in Kathmandu in the nineties which grew to be one of the largest in the nation and was featured on national television when Christmas Day was first proclaimed a public holiday in 2006. Their Hallelujah Church is saturated in prayer, often 24 hours a day and all their leaders have fasted and prayed for 40 days many times.

Burma

Missionaries were expelled from Burma in the 1960s but the church continues to grow. The largest known baptismal service in the world happened there at the Kachin Baptist Centennial Convention in 1977 with 6,000 baptised in one day.

Burma, now called Myanmar, has seen many revivals especially in the north, and this has been followed with severe persecution, killings and churches burned. Nevertheless, the church continues to grow.

These are some of the many thousands of revival reports from a century of successive waves of revival. Some people describe these widening waves as the Pentecostal wave from early in the century, the charismatic wave from the middle of the century, and the third wave of evangelicals also experiencing the power of the Spirit, to use C Peter Wagner's terms.



Transforming Revivals

Part 2 of Great Revival Stories

9 1990s – Decade of Revivals

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

Revival reports have increased, not diminished, since then. Healing evangelists such as Reinhard Bonnke, Benny Hinn, Rodney Howard-Browne and others are known worldwide. This article surveys some revival reports in the nineties as examples of the stirrings of revival at the end of the century. My book *Flashpoints of Revival* gives further details including reports in the 21st century. This article summarises some accounts from that book, and updates that information with additional accounts.

These reports provide signposts or flashpoints of revival. They look like the early waves of a rising tidal wave of revival - Christians powerfully impacted, and large numbers won to the Lord. Some of these outpourings of the Spirit have begun to transform communities, reducing crime, and some have begun to touch nations.

As with previous revivals, the manifestations include a mixture of the divine hand of God, human reactions, and demonic attacks. We thank God for his great mercy and powerful work in individuals, churches and communities. We long for God, especially in his awesome majesty and glory breaking in upon our sinfulness with holiness and grace.

Argentina, 1992

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.

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 a pastors with a congregation of seven in a dilapidated building. He reported:

Sometimes pastor friends came to visit and would find me alone in the meeting. I felt like dying: I wished I could disappear. I used to walk among the empty benches and the devil laughed and jumped around me, whispering in my ear: “You’re no good; you’ll never make any progress; it will always be like this.”

And unfortunately I believed him. One day I thought: “This isn’t for me. I’m going to give up the pastorate. I’m going to resume my engineering studies and get myself a job.” But deep down I knew that was not God’s plan.

I went and saw my superintendent for the purpose of handing in my credentials. But before I could tell him, he said, “Claudio, I have something to say to you. God has something to say to you. He has something wonderful for you. You don’t see it, but God is going to use you greatly.’ . . . He went on: “Look, I started in a very precarious house and had no help from anybody. Sometimes I had nothing to eat and I suffered greatly. But we prayed and God provided for each day and we felt grateful. I knew we were doing God’s will. And when I think of you, Claudio, I know you are going to be useful to God and that you are within his will. I don’t know what your problems are, but keep on. By the way, what brings you here today?”

I put my credentials back in my pocket and said, “Well... , nothing in particular, I thought I would just come and share a moment with you.” There was nothing else I could say. When I got home Betty was weeping and I said, “Betty, we’re going to continue.” I embraced her tightly and we started all over again (Waugh 2009, 106).

Brisbane, Australia, 1993

Pastor Neil Miers preached at Brisbane Christian Outreach Centre on Sunday night 2 May. 1993. Darren Trinder, editor of their magazine *A New Way of Living* (now *Outreach*), reported:

Some staggered drunkenly, others had fits of laughter, others lay prostrate on the floor, still more were on their knees while others joined hands in an impromptu dance. Others, although showing no physical signs, praised the Lord anyway, at the same time trying to take it all in. People who had never prayed publicly for others moved among the crowd and laid hands on those present.

“When we first saw it in New Zealand early in April we were sceptical,” said Nance Miers, wife of Christian Outreach Centre International President, Pastor Neil Miers. “I’ve seen the Holy Spirit move like this here and there over the years. But this was different. In the past it seemed to have affected a few individuals, but this time it was a corporate thing.”

Neil Miers himself was physically affected, along with several other senior pastors, early in this Holy Ghost phenomenon. Later he viewed the series of events objectively. “It started in New Zealand and then broke out in New Guinea, and now it’s here. If I know the Holy Ghost, it will break out across the world - wherever people are truly seeking revival. For the moment this is what God is saying to do, and we’re doing it. It’s that simple.”

But despite the informal nature of the events, Pastor Miers, adopting his shepherd role, was careful to monitor the situation. “There are some who are going overboard with it; just like when someone gets drunk on earthly wine for the first time. The next time it happens they’ll understand it a little better.”

Within two weeks this outpouring of the Spirit touched C.O.C. churches across Australia, from Townsville to Perth. People were overwhelmed. Many found release, healing and anointing amid laughter, tears, shaking or stillness. Many saw visions. Some had open-eyed visions such as seeing the glory of God or angels appearing in the building. Many were ‘drunk in the Spirit’ for days or weeks.

The result? The churches experienced anointed evangelism and mission. The movement now has over 200 centres in Australia and more than 450 centres overseas. It has powerful crusades in many countries, international ‘global care’ relief outreaches, international church-based Ministry Training Institutes, education from pre-school to tertiary including Christian Heritage College offering degrees in education, arts, business, and also in ministry through the Brisbane COC School of Ministries, and has regular teams involved in mission, evangelism and pastoral care.

Boston, America, 1993

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. Richard Riss reported:

At first, Mona was not impressed by the various phenomena she observed there, but she was surprised that her own pastor, Bill Ligon of Brunswick, Georgia, fell to the floor when Rodney Howard-Browne laid his hands upon him. “Bill is the epitome of dignity, a man totally under control,” she said. The first chapter of her book describes a meeting at her church in which revival broke out while Bill Ligon was there as a guest minister. From the Johnians’ church, the revival spread to other churches, including Bath Baptist Church of Bath, Maine.

In a video entitled *Revival*, produced in his church in August of 1994, Paul Johnian said, “We cannot refute the testimony of the Church. ... What is taking place here is not an accident. It’s not birthed by man. It’s by the Spirit of God. ... The last week in October of 1993, Mona and I went down to Georgia. We belong to a Fellowship of Charismatic and Christian Ministries International, and we went down there for the annual conference. And hands were laid on us. And we were anointed. And I’m just going to be completely honest with you. What I witnessed

there in the beginning I did not even understand. I concluded that what was taking place was not of God ... because there was too much confusion. ... I saw something that I could not comprehend with my finite understanding. And it was only when I searched the Scriptures and asked God to show me and to reveal truth to me that I saw that what was taking place in the Body of Christ was a sovereign move of the Almighty. And I, for one, wanted to humble myself and be a part of the sovereign move of the Almighty. And I came back. I really didn't sense any change within me. But I came back just believing God that He was going to be doing something different in our congregation (Riss 1996, 31).

That has now happened in various forms in thousands of churches touched by this current awakening.

Toronto, Canada, 1994

John Arnott, senior pastor at the Toronto Airport Christian Fellowship told how the "Toronto Blessing" - which they call the Father's blessing - began:

In October 1992, Carol and I started giving our entire mornings to the Lord, spending time worshipping, reading, praying and being with him. For a year and a half we did this, and we fell in love with Jesus all over again. ...

We heard about the revival in Argentina, so we travelled there in November 1993 hoping God's anointing would rub off on us somehow. We were powerfully touched in meetings led by Claudio Freidzon, a leader in the Assemblies of God in Argentina. ... We came back from Argentina with a great expectation that God would do something new in our church.

We had a taste of what the Lord had planned for us during our New Year's Eve service as we brought in 1994. People were prayed for and powerfully touched by God. They were lying all over the floor by the time the meeting ended. We thought, "This is wonderful, Lord. Every now and then you move in power." But we did not think in terms of sustaining this blessing.

We invited Randy Clark, a casual friend and pastor of the Vineyard Christian Fellowship in St. Louis, Missouri, to speak because we heard

that people were being touched powerfully by God when he ministered. We hoped that this anointing would follow him to our church. Yet Randy and I were in fear and trembling, hoping God would show up in power, but uncertain about what would happen. We were not exactly full of faith - but God was faithful anyway.

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.

We had been praying for God to move, and our assumption was that we would see more people saved and healed, along with the excitement that these would generate. It never occurred to us that God would throw a massive party where people would laugh, roll, cry and become so empowered that emotional hurts from childhood were just lifted off them. The phenomena may be strange, but the fruit this is producing is extremely good (Arnott 1995, 58-59; Waugh 2009, 111-112).

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.

London, 1994

The Anglican Church, Holy Trinity Brompton (HTB) near Kengsington in London has been 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.

Eleanor Mumford, assistant pastor of the South-West London Vineyard and wife of John Mumford (the pastor and the overseer of the Vineyard Churches in Britain), told a group of friends about her recent visit to the Toronto Airport Vineyard in Canada. When she prayed for them the Holy Spirit profoundly affected them.

Nicky Gumbel, Curate of Holy Trinity Brompton, was there. He rushed back from this meeting with his wife, Pippa, to the HTB church office in

South Kensington where he was late for a staff meeting. The meeting was ready to adjourn. He apologised, told what had happened, and was then asked to pray the concluding prayer. He prayed for the Holy Spirit to fill everyone in the room.

The church newspaper, *HTB in Focus*, 12 June 1994, reported the result: “The effect was instantaneous. People fell to the ground again and again. There were remarkable scenes as the Holy Spirit touched all those present in ways few had ever experienced or seen. Staff members walking past the room were also affected. Two hours later some of those present went to tell others in different offices and prayed with them where they found them. They too were powerfully affected by the Holy Spirit - many falling to the ground. Prayer was still continuing after 5 pm” (Riss 1995).

The church leaders invited Eleanor Mumford to preach at Holy Trinity Brompton the next 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.

Sunderland, England, 1994

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.”

On August 14th, the first Sunday morning back from Toronto, the effect on the church was staggering. Virtually the whole congregation responded to Ken's appeal to receive the same touch from God that he and Lois had received. They decided to meet again in the evening, although normal meetings had been postponed for the summer recess. The same experience occurred. They gathered again the next evening and the next . . . in fact for two weeks without a night off. Quickly, numbers grew from around a hundred-and-fifty to six hundred. Word reached the region and, without advertising, people began the pilgrimage to Sunderland from a radius of around 70 miles.

By September a pattern of nightly meetings (bar Mondays) was established and each night the same overwhelming sense of God was present. That pattern has continued ever since, with monthly leaders' meeting on a Wednesday or Thursday afternoon (with usually around 300 in attendance) and a daily 'place' of prayer being added. The effect on many churches and on thousands of individuals has been profound (Waugh 2009, 122).

The church began two meetings a day with daily afternoon prayer meetings from January 1995. Many former criminals were saved, and crime dropped in the community.

Sydney, Australia, 1994

Christian Life Centre Mount Annan is an Assembly of God church located on 37 acres of park-like land near Campbelltown in the south west of Sydney. They have been experiencing a sustained outpouring of the Holy Spirit since 5 November 1994. This edited report is by Pastor Brian Shick, a member of the staff at Christian Life Centre Mount Annan, Sydney.

Adrian Gray, the senior Pastor of Christian Life Centre Mount Annan was born again in the mid 1960's during a period of revival in Campbelltown. This initial experience of the power and work of the Holy Spirit left a distinct impression on his spirit. He believed for and worked towards full-scale revival as a major focus in his relationship with the Lord and in his ministry.

An outstanding prophetic sign occurred a short while before this outpouring took place when a helicopter flying over the church called the fire department reporting our building on fire. Thirteen fire trucks screamed up the church driveway looking for the fire to extinguish, but there was no

visible fire. When we realised that it was a spiritual fire that had been seen, great awe came upon the church. This happened at the conclusion of ten days of prayer and fasting for revival.

The arrival of the move of the Holy Spirit on the first weekend of November, 1994, could only be described as sovereign. Randwick Baptist Church, which is in more central Sydney, experienced the same outpouring at exactly the same time. Numbers of churches around the nation experienced a similar occurrence about the same time.

For many months the church had been praying for a visitation of God without perhaps really realising what that meant. An evangelistic crusade with an “end-times emphasis” had been planned for that weekend. The evangelist, recently returned from Toronto, Canada, preached his evangelistic message and called people forward who wanted a fresh touch from God. Immediately over 300 people responded and as the evangelist and pastors prayed the presence of God came. The Father’s heart of love was revealed to the people and as hands were gently laid on them they fell to the floor under the anointing of the Holy Spirit. They lay there for a long time and when they got up there were dozens of amazing testimonies of healing and restoration and life changing transformations. The next day, Sunday, the Holy Spirit came again, and then again on Monday and Tuesday and in every meeting held since that time. The anointing was so strong that many people in those first months would fall to the floor as soon as they came through the door.

Two weeks later on arriving back from Toronto, Adrian and Kathy and the leadership team, convinced that this was of God and the fulfilment of the many prophecies, made a decision to commit the church to revival. 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 in any of the services. While most pastors would say that this is the case in their churches, many have actually limited the style of meeting that is characteristic of this current move, to one or two services a week and the other meetings are “normal”.

Because of the numbers of people just visiting, it is hard to actually determine how many people in each service actually belong to the church. There have been approximately 200,000 people pass through the church doors since the outpouring began. The official membership has grown from 300 prior to renewal to 700 at present. With all the services added together,

1,200 people are ministered to per week with many more during conferences.

Greg Beech, the minister of Randwick Baptist Church in Sydney, reported:

We believe what we are witnessing is a sovereign work of the Holy Spirit. It was with considerable amazement that we stood back and watched God pour out His Spirit in November 1994 at Randwick Baptist Church. We found it difficult to come to terms with the sheer power and intensity of God's work.

We have pastored this movement, prayed for discernment, discussed, theologized, debated with our critics, searched the Scriptures, and carefully watched and examined the fruit. We are convinced this is a true work of God. However, we acknowledge that any work of God which involves a human element, will encounter sinful tendencies, perhaps demonic attack, and therefore must be carefully dealt with. The conclusions and positions we have reached, both in theology and practice, may well be rejected by other churches. We do not believe that ours is the only orthodox position.

Florida, 1995

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. Randy Clark reported:

In 1994 I spent about 150 [days] in renewal meetings. During that time I never was in a meeting which I felt had the potential to become another Toronto type experience. That was until I went to Melbourne, Florida [on] January 1, 1995. Another revival has broken out. Many sovereign things have occurred which indicate this place too will be [the site of] unusual renewal meetings. I shall share some of these.

First, what made me expect something special at these meetings? I never schedule over four days for meetings, but I scheduled fifteen days for this meeting. Why? I believed there were things going on which

indicated a major move of the Spirit was imminent. The Black and White ministerial associations merged a few months prior to my going. The charismatic pastors had been meeting together for prayer for six years, and pastors from evangelical and charismatic and Pentecostal churches had been meeting and praying together for over two years. There was a unity built which would be able to withstand the pressures of diverse traditions working together in one renewal/revival meeting.

The meetings are held at the Tabernacle, the largest church in the area. It holds 950 comfortably. This was Jamie Buckingham's church, now pastored by Michael Thompson. The church sanctuary is filled by 6:15 with meetings beginning at 7:00. About 1,200 are crowded into the sanctuary, another 150 fills a small overflow room, and another 200-300 sit outside watching on a large screen (Waugh 2009, 124-125).

The revival in Melbourne continued with an astounding mixture of white, black, Asiatic, Hispanic, and American Indian people being touched by God, filled with the Spirit and witnessing to others.

The Christian radio station WSCF, FM 92 at Vero Beach, Florida, an hour's drive south of Melbourne, interviewed Randy Clark on Friday 6 January. The whole staff experienced a strong touch from God. Radio listeners began arriving at the studio for prayer, and they moved into the church sanctuary which also filled. People being prayed for fell to the floor, and many were healed.

California, 1995

Glenn and Debbie Berteau, pastors of Calvary Temple Worship Centre in Modesto, California, from January 1994, strongly sensed the Lord would give them revival there.

Early in 1994, they challenged their congregation with that vision. After the 'vision Sunday', individuals committed themselves to fast on specific days as the congregation became involved in a forty day period of prayer and fasting. In early January 1995, they had a three day fast. The church building remained open for prayer, and people prayed over names on cards left on the altar. Those able to do so met together daily for prayer at noon. Many pastors in the area began meeting each week to pray for the city.

On 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 seven weeks with 28 performances.

Jann Mathies, pastoral secretary of Calvary Temple reported in April:

As of this writing, approximately 81,000 have attended the performance with 90% each night seeing it for the first time. At time of printing, 33,000 decision packets have been handed out, and of that, (confirmed) 20,000 returned with signed decision cards. Over 250 churches have been represented with hundreds of people added to the churches in our city and surrounding communities in less than one month. People come as early as 3:30 pm for a 7 pm performance. There are over 1,000 people waiting to get in at 5 pm, and by 5:30 pm the building is full. Thousands of people have been turned away; some from over 100 miles away. ... Husbands and wives are reconciling through salvation; teenagers are bringing their unsaved parents; over 6,000 young people have been saved, including gang members who are laying down gang affiliation and turning in gang paraphernalia. . . . The revival is crossing every age, religion and socio-economic status. . . . We have many volunteers coming in every day, and through the evening hours to contact 500 to 600 new believers by phone; special classes have also been established so that new believers may be established in the faith (Waugh 2009, 133).

The play became a focus for revival in the area. Some churches closed their evening service so their people could take their unsaved friends there. One result is that many churches in the area began receiving new converts and finding their people catching the fire of revival in their praying and evangelising.

One church added a third Sunday morning service to accommodate the people. Another church asked their members to give up their seats to visitors. Bible book stores sold more Bibles than usual. A local psychologist reported on deep healings in the lives of many people who attended the drama.

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.

College Revivals, 1995

Richard Riss gathered these accounts of revival touching colleges across America beginning with Howard Payne University in Brownwood, Texas.

At Howard Payne, revival broke out during a January 26 ‘celebration’ service, as students praised God in song and shared their testimonies. Students then started to schedule all-night prayer meetings in dormitories. ...

Then, on February 13-15, during five meetings at Howard Payne, Henry Blackaby, a Southern Baptist revival leader ministered at a series of five worship services, attended by guests from up to 200 miles away. On Tuesday, February 14, more than six hundred attended, and students leaders went up to the platform to confess publicly their secret sins. About two hundred stayed afterward to continue praying. One of the students, Andrea Cullins, said, “Once we saw the Spirit move, we didn’t want to leave.” ...

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).

Pasadena, California, 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.

John Arnott conducted powerful meetings there on Friday-Sunday 24-26 March, hosted by Harvest Rock Church, a Vineyard Fellowship. Then the combined churches in the area continued with nightly meetings from Monday 27 March. Later that settled to meetings from Wednesday to Sunday each week. Then Wednesdays were reserved for cell groups and meetings continued from Thursday to Sunday nights.

Che Ahn, senior pastor of Harvest Rock Church wrote in their monthly magazine *Wine Press* in August 1995:

I am absolutely amazed at what God has done during the past five months. After John Arnott exploded onto the scene with three glorious and unforgettable renewal meetings, he encouraged the pastors of our church to begin nightly protracted meetings. My mind immediately rejected the idea. I thought to myself, "The meetings were great because you were here, but how can we sustain nightly meetings without someone like John Arnott to draw the crowd?"

The answer to my question was an obvious one. Someone greater than John Arnott would show up each night at the meetings - Jesus. And each night since we began March 27, 1995, God has shown up to heal, to save, and to touch thousands of lives. There is no accurate way to measure the impact that the renewal meetings are having in our city. I do believe that we are making church history, and we are in the midst of another move of the Holy Spirit that is sweeping the world. From March 27 to July 27, we have had 99 nightly renewal meetings. We have averaged about 300 people per night, some nights with more than 1200 people and others with a small crowd of 120.

More than 25,000 people have walked through the doors of Mott Auditorium, many of them happy, repeat customers. We have seen more than 300 people come forward to rededicate their lives or give their hearts to Jesus Christ. These statistics don't come close to representing other evangelistic fruit of those who have attended the meetings. For example, two church members, Justine Bateman and Jeff Eastridge, had an outreach at Arroyo High School and more than 60 young people gave their hearts to the Lord!

We have seen marvellous healings from the hand of the Lord, many of them spontaneous without anyone specifically praying for the healing. I wish I had the time and space to share all the wonderful fruit I have seen

at the renewal meetings. Seeing the need to share what God is doing, I felt that we are producing this church newsletter to share these testimonies of lives that have been impacted by God during this current outpouring of the Holy Spirit (Waugh 2009, 133-134).

Pensacola, Florida, 1995

Over 26,000 conversions were registered in the first year of the ‘Pensacola Revival’. Over 100,000 conversions were been registered in the first two years. It still continues.

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.

That morning service, normally finishing at noon, lasted till 4 pm. The evening service continued for another five and a half hours. So the church asked Steve Hill to stay. He cancelled appointments, continued with nightly meetings, and relocated to live there, where he continues to minister in revival.

John Kilpatrick, pastor of the Brownsville Assembly of God Church, reported on their revival two years later::

The souls who come to Christ, repenting and confessing their sin, the marriages that are restored, the many people who are freed from bondage that has long held them captive - these are the marks of revival and the trophies of God’s glory. No, I am not speaking of a revival that lasted one glorious weekend, one week, one month, or even one year!

At this writing, the ‘Brownsville Revival’ has continued unbroken, except for brief holiday breaks, since Father’s Day, June 18, 1995! How? Only God knows. Why? First, because it is God’s good pleasure, and second, perhaps because the soil of our hearts was prepared in prayer long before revival descended on us so suddenly.

On that very normal and ordinary Sunday morning in June of 1995, I was scheduled to minister to my congregation, but I felt weary. I was still trying to adjust to the recent loss of my mother, and my years-long

desire for revival in the church seemed that morning to be so far off. So I asked my friend, Evangelist Steve Hill, to fill the pulpit in my place. Although he was scheduled to speak only in the evening service, Steve agreed to preach the Father's Day message. We didn't know it then, but God was at work in every detail of the meeting.

The worship was ordinary (our worship leader, Lindell Cooley, was still ministering on a missions trip to the Ukraine in Russia), and even Brother Hill's message didn't seem to ignite any sparks that morning - until the noon hour struck.

Then he gave an altar call and suddenly God visited our congregation in a way we had never experienced before.

A thousand people came forward for prayer after his message. That was almost half of our congregation! We didn't know it then, but our lives were about to change in a way we could never have imagined.

We knew better than to hinder such a mighty move of God, so services just continued day after day. We had to adjust with incredible speed.

During the first month of the revival, hundreds of people walked the isles to repent of their sins. By the sixth month, thousands had responded to nightly altar calls. By the time we reached the twelfth month, 30,000 had come to the altar to repent of their sins and make Jesus Lord of their lives.

At this writing, 21 months and over 470 revival services later, more than 100,000 people have committed their lives to God in these meetings - only a portion of the 1.6 million visitors who have come from every corner of the earth (Kilpatrick 1997, ix-xiv; Waugh 2009, 137-138).

Pastors, leaders and Christians have been returning to their churches ignited with a new passion for the Lord and for the lost. The awesome presence of God experienced at Pensacola continues to impact thousands from around the world.

Mexico, 1995

David Hogan, founder of Freedom Ministries, a mission to remote hill tribes in Mexico told in a sermon about the outpouring of the Spirit there. This is part of his account:

I visited an outlying village. It took four hours in a 4 wheel drive and then two hours on foot, uphill - very remote. There's no radio, no T.V., no outside influences. I'm sitting up there in this little hut on a piece of wood against the bamboo wall on the dirt floor. Chickens are walking around in there. ...

On the first day, Wednesday, 25 October 1995, there were about 200 pastors there, and the whole church that was hosting us. That made about 450 people. The first day was awesome. God hit us powerfully. There were healings. I was happy. The people were encouraged.

The second day, Thursday, was even better. It was stronger. I thought we were peaking out on the second day. I got there at eight o'clock in the morning and left a ten o'clock at night, and there was ministry all day. We were fixing problems, and God was working through the ministry. It was wonderful. But I tell you, I was not ready for the third day.

I don't have words to describe what happened to us when the Holy Spirit fell on us on Friday, 27 October, 1995. We were coming in from different areas. The Indians were all there. I didn't know they had been in an all night prayer meeting. I didn't know that the Holy Spirit had fallen on them and they couldn't get up. I didn't know that they had been pinned down by the Holy Spirit all night long, all over the place, stuck to the ground. Some of them had fallen on ant beds, but not one ant bit them.

I was staying about 45 minutes away. I got in my 4 wheel drive and as I drove there I began listening on the two-way radio. Some of our missionaries were already there, and were talking on the two-way radio saying, "What's happening here. I can't walk."

As I listened to them on the radio I felt power come on me. And the closer I came, the more heat I felt settling on me. I could feel heat, and I had my air conditioner going! When I got to the little church, I opened

the door of the truck and instantly became hot. Sweat poured off me. I was about 300 yards from the church. The closer I got, the more intense was the heat. I could hardly walk through it, it was so thick. I'm talking about the presence of God. That was 7.30 in the morning!

I walked around the corner of the building. People were all over the place. Some were knocked out. Some were on the ground. Some were moaning and wailing. It was very unusual. By the time I got to the front of the church where the elders were I could hardly walk. I was holding on to things to get there. I could hardly breathe. The heat of the presence of God was amazing.

The people had been singing for two hours before I got there. At 8.15 on the morning of October 27th, 1995, I walked up there and lay my Bible down on that little wobbly Indian table. Hundreds were looking at me. Some were knocked out, lying on the ground. I could hardly talk.

I called the nine elders to the front and told them the Holy Ghost was there and we needed to make a covenant together, even to martyrdom. We made a covenant there that the entire country of Mexico would be saved. They asked me to join them in that pact. When we lifted our hands in agreement all nine fell at once. I was hurled backward and fell under the table. When I got up the people in front fell over. In less than a minute every pastor there was knocked out.

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

We always have a section for the sick and afflicted. They bring them in from miles around, some on stretchers. There were 25-30 of them there.

Every sick person at the meeting was healed: the blind, the cancerous, lupus, tumours, epilepsy, demon possession. Nobody touched them but Jesus. There was instant reconciliation between people who had been against each other. They were lying on top of each other, sobbing and repenting.

I was afraid when I saw all of that going on. I looked up to heaven and said, “God what are you - ?” and that was the end of it. He didn’t want to hear any questions. Bang! I was about three or four metres from the table. When I woke up some hours later, I was under the table. When I finally woke up my legs wouldn’t work. I scooted myself around looking at what was going on. It was pandemonium! When some people tried to get up, they would go flying. It was awesome.

“And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb” (Revelation 22:1). I saw that river. I actually saw the river, it’s pure water of life from God’s throne. If I could see it again I would know it, I saw it, I experienced it, I tasted it.

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

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

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

Between 150 and 500 people per month are being saved because of it, just through what the North American missionaries are doing (Waugh 2009, 139-144).

Smithton, Missouri, 1996

Like thousands of pastors across America, Steve Gray was discouraged and disappointed. He was even considering leaving the ministry. For twelve years he had pastored the Smithton Community Church in the sleepy little town of Smithton, Missouri, nestled among the wheat. Steve Gray was discouraged and disappointed. He was even considering leaving the ministry. Steve Gray was ready to quit.

Knowing he had to get away from the church for some “R and R,” he chose revival over relaxation. In March 1996, he drove from Missouri to Florida to visit the Brownsville Outpouring at Pensacola that was then in its 37th week. Gray attended the services each night and spent the days in his motel room, praying and seeking God’s face.

During the Tuesday night prayer meeting, while hundreds gathered around the “Pastor’s Banner” to pray for the nation’s shepherds, Gray was praying especially for one pastor, himself. He knew if he continued in the ministry, he had to be restored. After about three days, he felt some recovery and his focus began to change. God was restoring his hope and he found this to be the first signal of his personal revival.

Before this change in focus, Gray didn’t even know what to ask from God. Gray says he came to Brownsville not to “get something” but to “see something,” as Moses went to “see” the burning bush. After several more days, Gray was “seeing” again. One night, in what Gray described as a “perfect atmosphere,” God spoke to him and said, “I want you to have a revival.” The very thought was too much to accept. Smithton, Missouri, is not Pensacola, Florida, and Gray could not imagine himself in the role of revivalist. Then God spoke again, “I didn’t say I want you to be a revival, I said I want you to have a revival.”

On Sunday morning, 17 March 1996, Pastor Kilpatrick shared part of his personal testimony of how revival came to Brownsville. Gray reached the place of faith and could believe “there is a place for me in revival.” He observed Kilpatrick as he was “watching, guiding, and pastoring a truly sovereign move of God that was changing the world.” Kilpatrick’s words and example showed Gray that “revival needs to be pastored and can be pastored.”

After Sunday worship, Gray called his wife, Kathy, and said, “I have just been in the best Sunday morning service I have ever been in. Tell our church.” Near the end of his second week in Brownsville, Gray headed for home, repentant and on the road to revival and restoration.

While God was working on Gray, he was also working on the members of Smithton Community Church. For two and one-half years the church had held a Tuesday night prayer meeting, but as God prepared the church for revival, the prayers became more intense. Associate Elder Randy Lohman says there was “lots of brokenness” in the months immediately preceding the outpouring.

As the pastor sought God in Florida, the congregation sought him at home. On Sunday night, March 17, Kathy Gray relayed the pastor’s message about the great Sunday morning service in Brownsville. David Cordes, one of the elders, was deeply convicted. Weeping, he asked the congregation, “Why should our pastor have to travel a thousand miles to be in the best service he has ever been in?” He fell on the floor in repentance. Soon he was followed by several other men in the church, repenting for their lack of support and crying out to God to do the same thing at Smithton that he was doing for the pastor in Florida. God continued his work on Wednesday night as a five year old girl prophesied and said, “It’s coming! It’s coming!” The Lord had seen their brokenness.

When the pastor arrived on Sunday night, the glory fell. To be exact, at 6:12 p.m. on 24 March 1996 God the Holy Ghost arrived in his awesome power at Smithton Community Church. They will never be the same. Immediately they added services to their church schedule. Now, the outpouring has continued for two years with five services every week. Visitors have come from all fifty states and many foreign countries, often in numbers that vastly exceed the population of the town.

Thousands of lives have been changed. Sick bodies have been healed. Visiting pastors have taken the fire back to their congregation. Steve, Kathy, and teams from the church are taking the revival all around the world. As for the future of the revival, Lohman said, “God started it and we are going to let him do what he is doing.”

The revival brought some 200,000 people from around the world to the small town in the middle of nowhere. Smithton Community Church (SCC)

in the tiny town of Smithton, relocated to Kansas City to allow the almost-four-year “outpouring” to continue to spread.

Hampton, Virginia, 1966

Bethel Temple Assembly of God has been experiencing a move of the Holy Spirit since April 1996. Church membership is 2,200. Revival meetings are held Wednesday, Thursday & Friday.

During 1-6 April the drama *Heaven’s Gates, Hell’s Flames* drew large crowds with nearly 3,000 responding to the altar call for salvation. Later, 75 were baptized in an outdoor baptismal service.

During the week, 22-27 April, several pastors journeyed to Brownsville Assembly of God in Pensacola, to a revival conference.

On Saturday 27th, at a Women’s Ministry Outreach, revival broke out in the parking lot and at a meeting. People rested in the Spirit, and miracles occurred with the prophetic gifting of pastor Don Rogers. He opened the sanctuary for a prayer meeting which extended to midnight.

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.

Hampton, Virginia is the oldest English speaking settlement in America. Bethel Temple Church is racially diverse: 40% African-American, 50% white, 10% Hispanic and Asian.

In 1996 the Senior Associate Pastor, Don Rogers, had an open vision of the Holy Spirit coming to Hampton. He saw the Spirit of the Lord coming like a storm and it blew into their church. In his vision when this happened it blew out a glass window in the church.

Fourteen months later, on 1 June, 1997, the Sunday service at Bethel Temple was starting. Senior Pastor Ron Johnson was praying and asking God to come “like a pent-up flood”. Suddenly Pastor Johnson looked at his hands and oil was dripping from his hands. The pastor began to tell the congregation of

what was happening to his hands. The head usher told the pastor the front window of the church just blew out.

The pastor began telling the congregation of what happened. People ran to the altar. Many publicly repented of sins. God's manifest presence filled the building. Marriages are being restored, sexually broken people healed, myriad conversions to Christ, and many being filled with the Holy Spirit.

The vision was beginning to be fulfilled. Part of the interpretation of the glass breaking signified the Spirit of the Lord blowing into Bethel church and blowing out. The mission of Bethel church is to proclaim God's glory to the nation. The breaking of the glass window is a prophetic symbol of God's power to release the church to carry the gospel to the nations. Also that week, several "signs and wonders" happened. An unexplained earthquake tremor and circular rainbow 360 degrees appeared over the city.

Unity of churches in the Hampton area is growing. Twenty churches gathered for Easter Services this year in the town's coliseum. According to Pastor Don Rodgers it's unprecedented to get twenty churches to lay down the most important service of the year. Eleven thousand people attended.

Mobile, Alabama, 1996

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.

Houston, Texas, 1996

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 plexi-glass 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.

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.

Baltimore, Maryland, 1997

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.

Greenville, Alabama, 1997

Ken Owen, Senior Pastor of First Assembly of God Greenville, South Carolina, reported:

In April 1995 a first wave of revival began to crest over the congregation at First Assembly of God, Greenville, South Carolina. Nightly meetings were held for a month with Ed Nelson. Since then a number of waves have rolled in, building into what is now a tsunami of revival.

In August, 1997, the tide began to significantly deepen. I called Ed - a director of a mission work to unreached peoples - to return immediately. On October 11, 1997, Ed returned to us from Asia. The Sunday morning service flowed like a mighty river -- hundreds came forward to repent of sins. The meeting carried on through the day till 4:00 pm. With an hour break, it began again at 5:00 pm with a large prayer meeting and evening service. Since then there has been no let up, only an increase.

More than two thousand people have repented of sins, converts being baptized weekly. Many miracles and healings are accompanying the revival. People from a variety of church backgrounds and denominations are driving to the meetings from several cities and states as momentum continues to strengthen. There has been almost no promotion of the revival, but word-of-mouth has brought thousands of people to the meetings.

Australia, 1997

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.

Canada, 1998

David Culley reported from Glad Tidings Assembly in Vancouver, Canada.

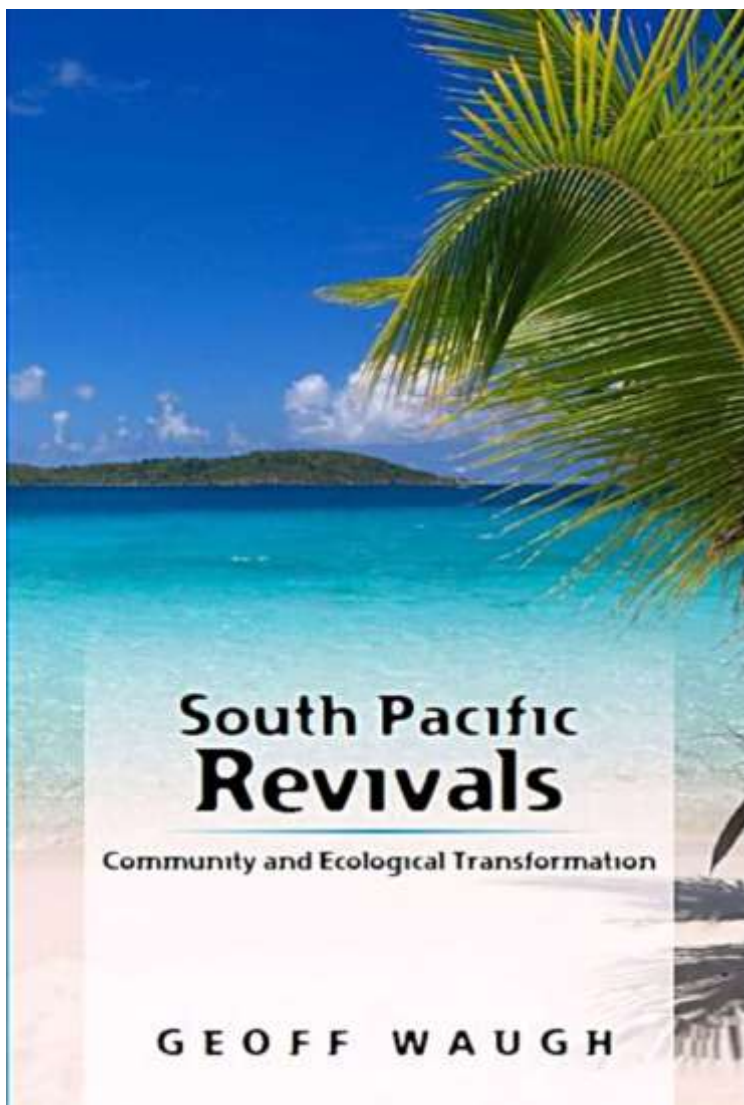
"And it shall come to pass in the last days that I will pour out my Spirit on *all flesh ...*" We are seeing it! For the past months Glad Tidings in Vancouver, British Columbia, Canada has been experiencing the same renewal that is happening all over the world. Yesterday, we crossed over into full blown *revival*. The morning service started much like any other. The worship was anointed as usual, and we had a visiting revival minister as we often had before. The thing that was different was the sea of turbans and saris in the building. Vancouver is a multi-national city with a large Sikh population, and over 200 had come to our morning meeting.

Our guest minister, Charles Ndifon from Nigeria and New York, had been in Victoria, British Columbia, for some meetings a few weeks ago, and a young Sikh woman, who had been invited by her Christian husband was healed of blindness and deafness. She went back and brought her favourite uncle, Charnjit, who was dying of cancer, and he left the meeting healed and saved.

Since then Charnjit has been witnessing to all his relatives, and when Charles Ndifon came to our church in Vancouver, this man invited his whole extended family. Yesterday, after watching many people be healed of athsma (as an example of how simple it is for God to heal anything), and a 90 year old woman receive a new ear-drum, about 200 Sikhs came forward to give their hearts to God. And it's real. They had already heard the Gospel from Charnjit, and to make sure, the altar call was translated into Punjabi. After the service, the people were so excited to have found Jesus, and to be so accepted by these white people. At the evening service another 104 Punjab Sikh people responded to the altar call.

We saw many miracles. A 14 year old boy born blind saw his mother for the first time, deaf ears were opened, cancers were healed. But the greatest miracle of all was that God now seems to be bringing in the Sikh population that we have been so unable to reach for all this time.

Source: Renewal Journal 14: Anointing, "Revivals into 2000"



South Pacific Revivals

2nd expanded edition

10 21st Century Revivals

Transforming Revival in the South Pacific

These revivals originated in Pacific cultures, not from missionaries, but from Pacific islanders. They acknowledge the involvement of spirits in life's events, including the power of the Holy Spirit to overcome other powers. They live and think communally, not individually as we tend to do.

Transforming revival continues to spread exponentially. The Sentinel Group (www.glowtorch.org) DVDs report on community transformation around the world, especially in *Transformations I and II*, and reports from Fiji in *Let the Seas Resound*. This brief update describes recent revivals in the South Pacific islands, representative of revivals multiplying in the twenty-first century.

Solomon Islands

The Lord poured out his Spirit in fresh and surprising ways in New Georgia in the Western District of the Solomon Islands in 2003, and touched many churches in the capital Honiara with strong moves of the Holy Spirit. God's Spirit moved powerfully especially on youth and children. This included many conversions, many filled with the Spirit, many having visions and revelations.

In spite of, and perhaps because of, the ethnic tension (civil war) for two years with rebels armed with guns causing widespread problems and the economy failing with wages of many police, teachers and administrators

unpaid, the Holy Spirit moved strongly in the Solomon Islands.

An anointed pastor from PNG spoke at an Easter Camp in 2003 attended by many youth leaders from the Western Solomons. Those leaders returned on fire. The weekend following Easter, from the end of April, 2003, youth and children in the huge, scenic Marovo Lagoon area were filled with the Spirit, with many lives transformed. Revival began with the Spirit moving on youth and children in village churches. They had extended worship in revival songs, many visions and revelations and lives being changed with strong love for the Lord. Children and youth began meeting daily from 5 pm for hours of praise, worship and testimonies. A police officer reported reduced crimes and that former rebels attending daily worship and prayer meetings.

Revival continues to spread throughout the region. Revival movements brought moral change and built stronger communities in villages in the Solomon Islands, including these lasting developments:

1. Higher moral standards. People involved in the revival have quit crime and drunkenness, and now promote good behaviour and co-operation.
2. Christians who once kept their Christianity inside churches and meetings now talk more freely about their lifestyle in the community and among friends.
3. Revival groups, especially youth, enjoy working together in unity and community, including a stronger emphasis on helping others in the community.
4. Families are strengthened in the revival. Parents spend more time with their youth and children to encourage and help them, often leading them in Bible readings and family prayers now.
5. Many new gifts and ministries are being used by more people than before, including revelations and healing. Even children receive revelations or words of knowledge about hidden magic artefacts or ginger plants related to spirit power, and remove them.
6. Churches are growing. Many church buildings in the Marovo Lagoon have been pulled down to be replaced by much bigger buildings to fit in the crowds. Offerings and community support have increased.

7. Unity. Increasingly Christians unite in reconciliation for revival meetings, prayer and service to the community.

At Seghe and in the Marovo Lagoon the revival spread since Easter, 2003. Some adults became involved, also repenting and seeking more of the Holy Spirit. Many outpourings and gifts of the Spirit have emerged, including the following:

Transformed lives - Many youths that the police used to check on because of alcohol and drug abuse became sober and on fire for God attending daily worship and prayer meetings. A man who rarely went to church led the youth singing group at Seghe. Adults publicly reconciled after years of old rifts or strife.

Long worship - This included prophetic words or actions and visions. About 200 youth and children led worship at both Sunday services with 1,000 attending in Patutiva village where the revival began. They sang revival songs and choruses accompanied by their youth band.

Visions - Children saw visions of Jesus (smiling at worship, weeping at hard hearts), angels, hell (with relatives sitting close to a lake of fire, so the children warned them). Some saw Jesus with a foot in heaven and a foot on earth, like Mt 28:18 - "All authority in heaven and on earth has been given to me." One boy preached (prophesied) for 1½ hours, Spirit-led.

Revelations - especially 'words of knowledge' about hidden things, including magic artefacts and good luck charms. Children show parents where they hid these things! If other adults did that there would be anger and feuds, but they accept it from their children. One boy told police that a man accused of stealing a chain saw (and sacked) was innocent as he claimed, and gave them the name of the culprit, by word of knowledge. The accused man returned to work.

Spiritual Gifts – teaching sessions discussed traditional and revival worship, deliverance, discernment of spirits, gifts of the Spirit, understanding and interpreting visions, tongues, healing, Spirit-led worship and preaching, and leadership in revival. Many young people became leaders moving strongly in many spiritual gifts.

These effects continued to spread throughout the Solomon Islands.

Revival in the Guadalcanal Mountains started at the Bubunuhu Christian Community High School on July 10, 2006, on their first night back from holidays. They took teams of students to the villages to sing, testify, and pray for people, especially youth. Many gifts of the Spirit were new to them - prophecies, revelations (e.g., about where magic stuff is hidden) healings, and tongues. Teams from the high school were invited to visit villages, lead worship, testify and pray for people. Revival spread. Some of the teams (who were all students) have gifts of praying and intercession, worship, healing, preaching, and teaching.

Revival movements in the islands accelerate now. God is doing far more than most people are asking or even thinking about in these islands (Eph 3:20-21). In all these places people made strong commitments to the Lord, and healings were quick and deep.

Both in Vanuatu and in the Solomon Islands the people said that they could all understand the speaker's English, even those who did not speak English, so they did not need an interpreter.

Vanuatu (formerly New Hebrides)

Law School students at their Christian Fellowship (CF) in University of the South Pacific developed a powerfully discipling community through their CF, which led to effective evangelism, mission to many nations, and involvement in revival movements. Peer discipling with committed leaders encouraged personal growth and enabled powerful ministry.

The Lord moved in a surprising way at the Christian Fellowship (CF) in the School of Law in Port Vila, Vanuatu on Saturday night, April 6, the weekend after Easter 2002.

The university's CF held an outreach meeting on the lawn and steps of the grassy university square near the main lecture buildings, school administration and library. God moved strongly there that night.

Romulo Nayacalevu, then President of the Law School CF reported:

The speaker was the Upper Room Church pastor, Jotham Napat who is also the director of Meteorology here in Vanuatu. The night was filled with the awesome power of the Lord and we had the Upper Room church ministry who provided music with their instruments. With our

typical Pacific Island setting of bush and nature all around us, we had dances, drama, and testified in an open environment, letting the wind carry the message of salvation to the bushes and the darkened areas. That worked because most of those that came to the altar call were people hiding or listening in these areas. The Lord was on the road of destiny with many people that night.

Unusual lightning hovered around in the sky that night, and as soon as the prayer teams had finished praying with those who rushed forward at the altar call, the tropical rain pelted down on that open field area.

God poured out his Spirit on many lives that night, including Jerry Waqainabete and Simon Kofe. Both of them played rugby in the popular university teams and enjoyed drinking and the night club scene. Both changed dramatically. Many of their friends said it would not last. It did.

Later, Jerry became prayer convenor at the CF and Simon its president. Most of the CF leaders attended the lively, Spirit-led Upper Room church in Port Vila, where pastors Joseph and Sala Roberts, Jotham Napat and others encouraged and nurtured them.

The University of the South Pacific, based in Suva Fiji, has its School of Law in Vanuatu (because of the unique combination of French, English and local laws in Vanuatu, previously called New Hebrides). Students come from the many nations of the South Pacific Islands to study law at Vanuatu, many being children of chiefs and government leaders.

The very active CF at the School of Law regularly organised outreaches in the town and at the university. About one third of the 120 students in the four year law course attended the weekly CF meeting on Friday nights. A core group prayed together regularly, including daily prayer at 6 a.m., and organised evangelism events. Many were filled with the Spirit and began to experience spiritual gifts in their lives in new ways.

A team of eleven from their CF visited Australia for a month in November-December 2002 involved in outreach and revival meetings in many denominations and as well as in visiting home prayer groups. They drove 6,000 kilometres in a 12-seater van, including a trip from Brisbane to Sydney and back to visit Hillsong.

The team prayed for hundreds of people in various churches and home

groups. They led worship at the daily 6 am prayer group at Kenmore Baptist Church, with Calvin Ziru on guitar. That followed their own 5 am daily prayer meeting in the house provided miraculously for them.

Philip and Dhamika George from Sri Lanka bought that rental house with no money and made it freely available. They had recently befriended a backpacker stranger who advised them to buy a rental property because Brisbane house prices then began to increase rapidly in value. They had no spare money but their new friend loaned them a deposit of \$10,000, interest free, to get a bank loan and buy the house. They sold the house two years later for \$80,000 profit, returned the deposit loan, and used the profits for Kingdom purposes especially in mission.

The law students from the CF grew strong in faith. Jerry, one of the students from Fiji, returned home for Christmas vacation after the visit to Australia, and prayed for over 70 sick people in his village, seeing many miraculous healings. His transformed life challenged the village because he had been converted at CF after a wild time as a youth in the village. The following December vacation, 2004, Jerry led revival in his village. He prayed early every morning in the Methodist Church. Eventually some children and then some of the youth joined him early each morning. By 2005 he had 50 young people involved, evangelising, praying for the sick, casting out spirits, and encouraging revival. By 2009 Jerry was a lawyer and pastor of a church in Suva and had planted a new church in his village as well.

Simon, returned to his island of Tuvalu, also transformed at university through CF. He witnessed to his relatives and friends all through the vacation in December-January, bringing many of them to the Lord. He led a team of youth involved in Youth Alive meetings, and prayed with the leaders each morning from 4 a.m. Simon became President of the Christian Fellowship at the Law School from October 2003 for a year.

Teams from the CF flew to Pentecost Island in Vanuatu for a weekend of outreach meetings on South Pentecost. The national Vanuatu Churches of Christ Bible College, at Banmatmat, stands near the site of the first Christian martyrdom there.

Tomas Tumtum had been an indentured worker on cane farms in Queensland, Australia. He was converted there and returned around 1901

to his village on South Pentecost with a new young disciple from a neighbouring island. They arrived when the village was tabu (taboo) because a baby had died a few days earlier, so no one was allowed near the village. Ancient tradition dictated that anyone breaking tabu must be killed, so they were going to kill Tomas, but his disciple Lulkon asked Tomas to tell them to kill him instead so that Tomas could evangelise his own people. Just before he was clubbed to death at a sacred mele palm tree, he read John 3:16, then closed his eyes and prayed for them. Tomas became the pioneer of the church in South Pentecost, establishing Churches of Christ there.

Leah Waqa, a nurse, was on duty at the hospital in the capital, Port Vila, when the parents of a girl rushed in with her after she had been hit badly in a car accident. She showed no signs of life - the monitor registered zero – no pulse. Leah felt unusual boldness, so commanded the girl to live, and prayed for her for an hour - mostly in tongues - and after an hour the monitor started beeping and the girl recovered.

A ministry visiting of local leaders and two Australians, trekked for a week into mountain villages. They literally obeyed Luke 10 – most going with no extra shirt, no sandals, and no money. The trek began with a 5 hour walk across the island to a village on the eastern side. There the Spirit moved strongly and services went late with strong repentance and many healings.

Then the team trekked for 7 hours to Ponra, a remote village further north on the east coast. Revival meetings erupted there! The Spirit just took over. Visions. Revelations. Reconciliations. Healings. People drunk in the Spirit. Many resting on the dirt floor.

Angels singing filled the air about 3am. It sounded as though the village church was packed, filled with harmonies in high descant. The team stayed extra days there. Everyone received prayer, and many people surrendered to the Lord both morning and night. Everyone repented, as the Spirit moved on everyone.

Some people in the host village heard which sent out the team, heard angels singing there also. At first they too thought it was the church full of people but the harmonies were more wonderful than we can sing.

Many islands see strong moves of God's Spirit. Revival is touching Tanna

Island, famous for its volcano. Teams plant churches there in ‘custom’ (heathen) villages, invited by the chiefs because the chiefs have seen their people healed and transformed.

During missions there in 2006, many young boys asked to be ‘ordained’ as evangelists in the power of the Spirit. They returned to their villages and many of those young boys established churches as they spoke, told Bible stories, and sang original songs inspired by the Spirit.

Transforming Revival

An unusual pattern of discipleship has emerged in whole villages in the South Pacific during the 21st Century. Applying the principles of 2 Chronicles 7:14, complete village communities have experienced not only revival but ecological and social transformation. Mentors and leaders from among their own people have led them into radical repentance, reconciliation, and communal commitment to Jesus as Lord in all of life.

The following stories of community transformation from Vanuatu, Fiji, Papua New Guinea, are reproduced from pages 58-70 of *A Manual for Healing the Land* by Vuniani Nakanyaca and Walo Ani, 3rd edition, 2009, published by Toowoomba City Church, Australia, reproduced by permission.

Reports by Harry Tura from Vanuatu are added.

Pastors Walo Ani and Harry Tura report on transforming revival in Vanuatu.

Hog Harbour, Espirito Santo

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

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

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

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

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

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

Pastor Harry Tura, the pastor of Bombua Apostolic Church in Luganville the main town on Espiritu Santo Island, also reported on transformation in Vanuatu.

I wish to indicate to you what God is doing now in Vanuatu these days as answers to your prayers, and ask that you continue to pray for us.

Litzlitz Village, Malekula Island

I went to Litzlitz village community on the island of Malekula on Sunday 4 June, 2006, and the Transformation activities started on the same day. The study activities and the process of healing the land closed on the following Sunday 11 June. The presence of the Lord was so real and manifested and many miracles were seen such a people healed, dried brooks turned to running streams of water, fish and other sea creatures

came back to the sea shores in great number and even the garden crops came alive again and produced great harvests.

Miracles happened three days after the HTL Process:

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

Vilakalak Village, West Ambae Island

On Tuesday June 20, 2006, I flew to Ambae Island to join the important celebration of the Apostolic Church Inauguration Day, June 22. After the celebration I held a one-week Transformation studies and activities of healing the land at Vilakalak village community. It began on Sunday June 25 and closed on Saturday July 1, 2006. A lot of things had been transformed such as people's lives had been changed as they accepted Christ and were filled with the Holy Spirit for effective ministries of the Gospel of Christ. The Shekinah glory came down to the very spot where we did the process of healing the land during the night of July 1. That great light (Shekinah glory) came down. People described it as a living person with tremendous and powerful light shining over the whole of the village community, confirming the Lord's presence at that specific village community area. On the following day people started to testify that a lot of fish and shell fish were beginning to occupy the reefs and they felt a different touch of a changed atmosphere in the village community.

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

We started the Transformation studies and activities at my church beginning on Monday July 17 and closed on Sunday July 23, 2006. After the Transformation studies and activities had completed, we did the final process of healing the land on Sunday July 23. As usual the Shekinah glory of the Lord's presence appeared the following night of Monday, July 24. The people were amazed at the scene. That confirmed that God is at work at that specific area. A lot of changes are taking place at our church base and its environment - the land, the sea, and the atmosphere above us. People experience the same blessings as the others had been through.

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

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

Lovanualikoutu, West Ambae

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

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

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

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

During the reconciliation when the Chief began to speak, a light shower fell from the sky. There were no clouds but only a sky full of millions of stars. Surely God was in this Process!

The prayer team continues to see visions and witness miracles of more reconciliation and repentance. Harvests from sea and land have begun to be more abundant than ever before witnessed.

Fiji

The twenty-first century has already seen many village communities transformed. Rev Ratu Vunaiani Nakauyaca describes community transformation in Fiji. The most powerful events in this ongoing revival are the direct results of repentance, reconciliation and unity,

One of the first instances of this occurred in 2002, when Chief Mataitoga of Sabeto village (between Nadi and Lautoka) had a dream from the Lord. The village had a lot of social problems as well as enmity and divisions. As a result of the dream, he called his people together to pray and fast to seek God for answers and healing. Over a period of two weeks, many of the clans spent time with the Chief to sort out their differences. They had meetings every night and God brought about reconciliation and unity in the church and village, many relationships being healed.

There had only been one church in the area until the Pentecostal revival of the 1960s which spread across the cities and towns and into the rural areas during that period. Because of the rejection of the Pentecostal experience by some people, many villages had two churches, one Methodist and one Pentecostal. This caused division between friends and family, with many people not communicating and carrying bitterness and resentment for decades.

When Ratu Mataitoga directed his people to come together as one, there was a move of the Holy Spirit with real repentance and forgiveness, and unity in the village was restored. The long term results of this action were only revealed with the passing of time. Productivity of the soil increased and long absent fish varieties returned to the reef. Mangroves that had died and disappeared have begun to grow again. The mangroves are very important for the ecology, providing shelter and breeding grounds for all kinds of fish, crabs, etc. all of which were part of the staple diet of these villages.

Healing the Land

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

various events.

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

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

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

Nuku Village

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

The inhabitants of Nuku had been suffering feuds, infertility, mental illness and social problems for decades. The water of the stream that flowed through the village had been polluted since a day 42 years previously, the water and banks being filled with slime. At that time, children were swimming in the stream when the water suddenly turned white and they all ran for their lives. Fish died and grass died.

Vuniani, as a child, was swimming in the river when this happened, so he knew the background story. It was believed that the polluted water caused blindness, infertility, madness and even death.

Vuniani and the team went up to Nuku to activate the Process. The key

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

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

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

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

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

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

Nabitu Village, East of Nausori, Viti Levu

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

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

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

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

Vunibau (Serua Island) in the mouth of Navua River

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

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

All the people rushed down to the beach to see this phenomenon, including the HTL team that was still there at the time. To their amazement, right on the spot where the elements had been poured onto the sand, there was blood coming out of the sand and flowing into the sea. A backslidden Catholic man gave his life to the Lord on the spot. Photos were taken. Vuniani was called from Suva (about an hour away) and he also witnessed the blood coming out of the sand. This actually

happened twice.

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

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

After this sign of the blood, Pastor Vuniani recalled the scripture in Acts 2:19 where the Lord had spoken through the prophet Joel that “*I will grant wonders (signs) in the sky above, and signs on the earth below, blood, and fire and vapour (pillars) of smoke*” (NASB). He wondered what would come next after the sign of the blood and felt that the next sign would be fire.

Nataliera, Nailevu North

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

After forgiveness and reconciliation, the members of these four churches would meet every Wednesday for prayer and fasting. On the first Sunday of every month, the four congregations would combine for one large gathering. An Eco Lodge, previously closed, is now prospering after the HTL Process.

For many years the fishing on the reef had become lean. Large fish were very scarce and for many years the catch had only ever comprised “bait fish” – the very small ones. Much of the coral reef was dead and what was left seemed to be dying. After reconciliation, on two separate

occasions fire was seen to fall from the sky onto the reef. After this, large fish returned in abundance. The coral is now regenerating and new growth can be seen in abundance.

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

Draubuta, Navosa highlands, north of Sigatoka

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

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

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

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

The marijuana crop was large, and estimated to be worth about \$11 million. There were 9 growers involved. The team leaders told the farmers that it was their choice, that they should obey God and trust Him for their livelihood, without any promises from anyone to do anything for them. If they could not, then they should not participate in the Healing Process.

By the time the Process had finished, the people had destroyed the crop as part of the reconciliation Process.

After the HTL ministry, a total of 13,864 plants were uprooted and burnt by the growers themselves. There were 6,000 seedlings as well.

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

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

Papua New Guinea

Rev Walo Ani and his wife Namana describe community transformation through Healing the Land in Papua New Guinea.

Karawa Village

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

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

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

That night there was a time of public confession and renouncement of things that were a hindrance in the lives of the people around a huge bonfire. It was a solemn night; the presence of the Lord was so powerful that people were coming forward and burning their witchcraft and charms publicly. No one could hold back, even the deacons and church elders, village elders, women and young people were all coming forward. Young people started confessing their sins and renouncing and

burning drugs, cigarettes and things that were hindering their lives from following Christ.

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

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

Update, February 2007

Walo did three nights of HTL follow up in Karawa village and reported that the meetings in the village were packed. He spoke on the bow and arrow concept – reliable bows enable reliable arrows to hit the mark (reliable parents are like the bows). The people were asked to bring their bows and arrows. They brought their bows but interestingly no one had any arrows. That was really a challenge and eye opener to everyone. The HTL prayer team have taken on board the bow and arrow concept and they are going to do house to house visitation to explain this concept. Three widowers and several widows were rededicated to the Lord. They were anointed with oil and prayed that untimely death will not occur in the village any more.

Walo reported that there were a lot of testimonies arising 7 months after the HTL Process. Two water wells which had a salty taste were anointed with oil and now have good fresh water in them. One of the rivers that was anointed and prayed for now has fresh water instead of salty water half way up the river.

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

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

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

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

A hunger for prayer has risen among the young people. Straight after HTL Process young people from one of the clans started a prayer group which is still going on. Two other clans started prayer groups after a lot of struggle to get going over the years. The HTL team was the main support behind “Kids Games” which were held December 2006 in the neighbouring village of Keapara.

The studies were on Joseph and when they came to the section on forgiveness the Lord moved in a powerful way and revival started among the children. They stood and asked for forgiveness from their parents. There was crying and reconciliation between children and parents. The Lord is arresting the hearts of the young, the old and the children and there is no holding back.

One Year Thanksgiving, October 2007

Karawa is still experiencing the blessings of God with abundance of crabs, fish and garden produce. The economic life of the village is

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

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

Makirupu Village

Makirupu is about 2 hours drive east of Port Moresby, with a population of about 600. The United Church was the established church there and CRC and AOG have also planted churches there in recent years which caused a lot of offences between families.

In March 2007, we had eight days for the HTL Process, two teaching sessions in the mornings and one at night. From 2-5.30pm for four days the prayer team did house to house visitation of all of the 126 homes in the village. The HTL team of seven and the prayer team all fasted and prayed for those eight days. The teaching was done in the language people understood very well. The Lord moved in a mighty way convicting people of land disputes, immorality and fornication, fear of witchcraft and sorcery (fear was at its peak when the HTL Process began), lies, gambling, stealing, marriage problems, witchcraft, sorcery and charms and many other issues. Miracles of healing started from day one; people who were deaf began to hear, their ears were healed.

From research I had done we discovered that the mission land was defiled by three previous pastors who had ministered in the village and who had committed adultery and fornication in the last 30 years, the last one about 18 months ago. This involved the last pastor and a young girl in the church behind the pulpit areas in the church building. That pastor was suspended from ministry. There was a court case between the family of the young girl, (who defended her saying she was innocent) and the deacons of the church. There was actual physical fighting as well. This case involved the whole village; almost all the young people left the church. Because of this, the life and attendance of the services were affected. The life of the church was slowly dying away. This issue was never resolved properly; it was like a dark shadow hanging over the whole village. Our first focus of prayer would be the cleansing of the mission land.

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

The presence of the Lord was very heavy in the church. I asked if there was anyone to repent on behalf of the young people and the young girl who had committed fornication and adultery with the last pastor came forward, trembling and crying, confessing, repenting and asking for forgiveness from God and the whole village. The people were amazed at what God was doing. Only He could do that. The girl who had denied outright what she had done 18 months ago was arrested by God's presence and could not hide any more. A Sunday School representative came forward and repented and asked for forgiveness. A former deacon could not hold back. He came forward and confessed that he had been the messenger boy for the pastor and the girl and he said sorry to the Lord for denying Him.

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

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

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

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

After lunch everyone came back to the village and started a bonfire. Church deacons and leaders were the first ones to come forward with confessions of adultery, immorality and witchcraft. Families with land disputes came out and reconciled with people they had taken to court.

Young people came out with charms and magic and burnt them in the fire. A mother came out with her ten year old daughter and confessed she had handed down her sorcery and magic to her and said she was sorry, asking for forgiveness from God. Both were prayed for.

Husbands and wives reconciled, artefacts of magic and idolatry were burnt. God was doing His cleaning up in the lives of the people.

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

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

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

There has been a case of instant healing of a patient with a stroke after the AOG pastor and his wife shared with her family about Roots and Foundations and how curses come into lives. The whole family confessed, repented and reconciled with each other. The pastor's wife had some of the oil that was mixed in the village the week before and began anointing the lady while they prayed. To their surprise, she was healed instantly. She began to speak and eat on her own. The pastor said he had never experienced anything like this before. The presence of the Lord was so great they all started worshipping Him and time was not an issue any more. Praise God for this miracle!

During the Process, the pastors of the AOG, the United Church and an Elder of the CRC church, standing on behalf of the pastor, all repented of all the offences and misunderstandings between them in the past. So now the three churches have decided to have a combined service once a month in the middle of the village. The young people from all three churches are already having combined prayer meetings and they are in the process of building a big shelter in the middle of the village for the combined church services.

Update 6 months after the HTL Process

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

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

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

Kalo Village

Kalo is the village where about 126 years ago in 1881, four Cook Island missionaries and their families were killed. The killings were led by the chief of one of the clans. Walo had three meetings with the clan leaders and the history was told and confirmed. Since the killings this particular clan has been under a curse and the whole village is also affected by it. The leaders and the people of this clan know that they are under a curse and they are desperate to be freed from it. There have been unexplained deaths, not many of their children go beyond high school; those that go to work in towns don't last long and they lose their jobs.

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

reconciliation event with the relatives of the Cook Island missionaries present in the near future.

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

Healing the Land Process

Essential requirements for Healing the Land, used by HTL teams, include these practical steps, as explained in *A Manual for Healing the Land*.

1. The Protocol.

Discuss protocol, select a “man of peace” to lead, form a council of elders, a community leader invites Jesus into the community, assess the needs of the community, and recognise and work with the men or women of peace.

2. Teaching on Healing the Land

Six days of teaching concerning commitment to the land, dealing with sin the church, and dealing with hidden agendas in the community. This involves teaching about the land belonging to God, fallen stewardship, defilements of the land (idolatry, immorality, broken promises, and bloodshed), bow and arrow concept (Psalm 127), roots and foundations of curses, salt of the earth, forgiveness and healing, healing and transformation from Jesus, inheritance and consecration, obedience to the word of the Lord for the community, men and women of peace, and unity in the Body of Christ.

3. Activities of the HTL Process

Have Protocol discussion, form a council of elders, sinners prayer and invitation of Jesus, research and assess and profile the community, teach the Word of God, lead into corporate repentance, allow repentance and forgiveness and reconciliation to flow, develop a prayer team for the village, cover the village in prayer and fasting, organise teams for home visitation, prepare the anointing oil, final day activities (may involve oil, water, and salt), anoint and reinstate community chiefs and village leaders, public

worship after anointing the land, and public repentance, reconciliation and burning of witchcraft items.

4. Celebration

Celebration may be in dancing, feasting, singing and in taking the Lord's Supper together as the climax of the week.

5. Allow God to Continue the Process of HTL

Prayer teams stay active, a mid-week united prayer service sustains transformation, share testimonies, share with others usually in teams.

6. Follow-up Ideas

These include recognising those who made new commitments to God (as in baptisms or prayer for them), and on-going review each three months, with a thanksgiving event a year later to celebrate the goodness of God on the land and the community.

7. Warnings!

Four strong powers always at work are lies, fear, shame and secrecy. Possible attacks include people speaking discouraging things against transformation – usually from outside, opposition by the devil, criticism by other Christian leaders, complacency, unbelief, and lack of prayer to sustain the transformation.

People interested in the *Healing the Land* manual may contact Toowoomba City Church for further information. See www.tcchurch.com.au or email tcemail@tcchurch.com.au .

The reports of transforming revival confirm that God's purposes for us include far more than personal, family, or church renewal and revival. They also include community transformation, including social and ecological renewal and revival.

These accounts of transforming revival continue to multiply in the twenty-first century, calling us all to deeper repentance, reconciliation, renewal and revival.

Transforming revival is no longer an ideal or a dream. It is happening now across the world.

This may be the main development of revivals in the 21st century – the transformation of whole communities including ecological transformation with the healing of the land, literally.

We have been familiar with 2 Chronicles 7: 14 for a long time, but perhaps we have not realised the enormous scope of its promise. As we truly humble ourselves and pray and seek God and turn from our wicked ways, God promises to hear, to forgive, and to heal the land.

Individuals can do this, and begin to see God’s healing personally and in their circumstances and property. Many people now testify to God’s miraculous provision.

Families can dedicate themselves and their land to God and see his blessing and provision as he promised. This includes personal healing as well as healing of their land, their property and possessions dedicated to God. Churches and communities are discovering how powerful their repentance and dedication to God can be as he does hear, does forgive and does heal their land.

Even nations may know this blessing as large numbers of God’s people repent personally and on behalf of their people, and earnestly seek God for their nation. He intervenes, as he said he would. We have seen droughts broken dramatically as God’s people repent and seek him. This chapter testifies to God’s faithfulness in healing people, communities and the land.

This is God’s intention for us all. We can seek him, honour him, worship him, and obey him. He is quick to bless.

Bless the LORD, O my soul;
And all that is within me, *bless* His holy name!
Bless the LORD, O my soul,
And forget not all His benefits:
Who forgives all your iniquities,
Who heals all your diseases,
Who redeems your life from destruction,
Who crowns you with loving kindness and tender mercies,
Who satisfies your mouth with good *things*,
So that your youth is renewed like the eagle’s.
(Psalm 103:105)

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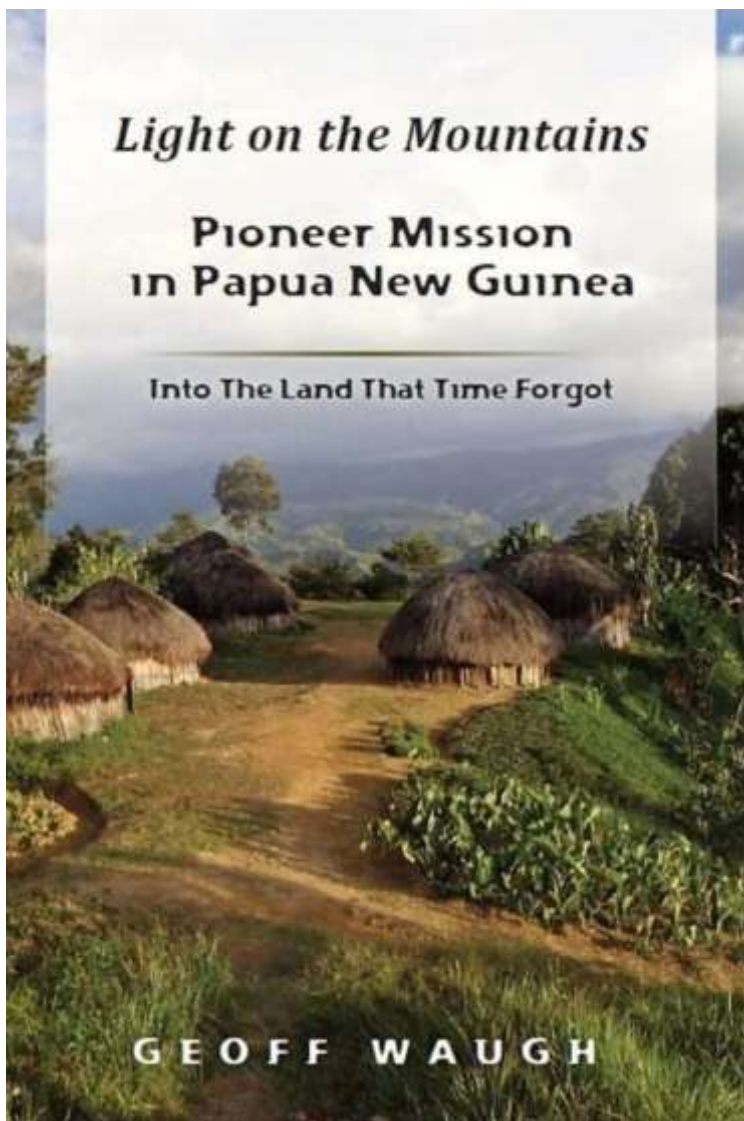
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Light on the Mountains
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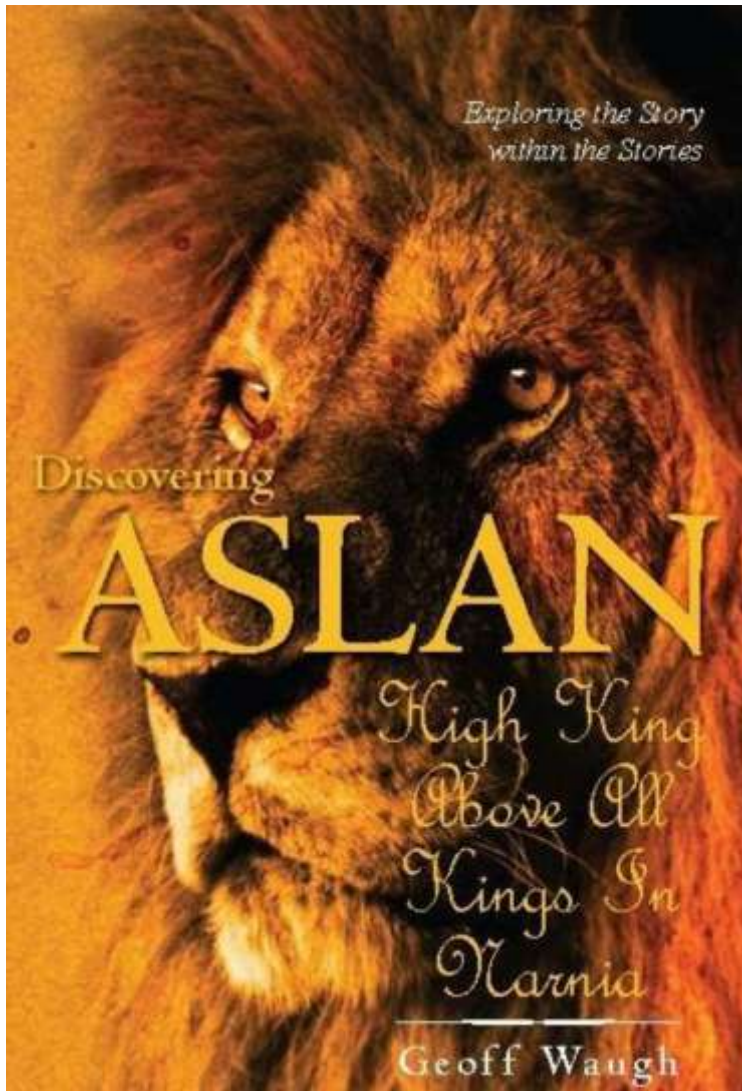
Conclusion

Renewal and Revival continue to transform individuals, churches, communities and even nations. As in the New Testament and in the life of the early church, it often arouses opposition and persecution.

This may opposition may come from within the church as well as from outside the church. Renewal in the church and revival in the community confront our comfort, worldliness and lust for power.

However, as so powerfully demonstrated in China and Africa, as well as in many other communities, the Lord continues to pour out his Spirit on everyone, and all who call on the name of the Lord will be saved.

We too can participate in this astounding story of renewal and revival. As we humble ourselves, and pray, and seek God's face, and turn from our wicked ways, God hears from heaven, forgives our sin, and heals the land (2 Chronicles 7:14).



Aslan

***High King above all kings in Narnia
Exploring the Story within the Stories***

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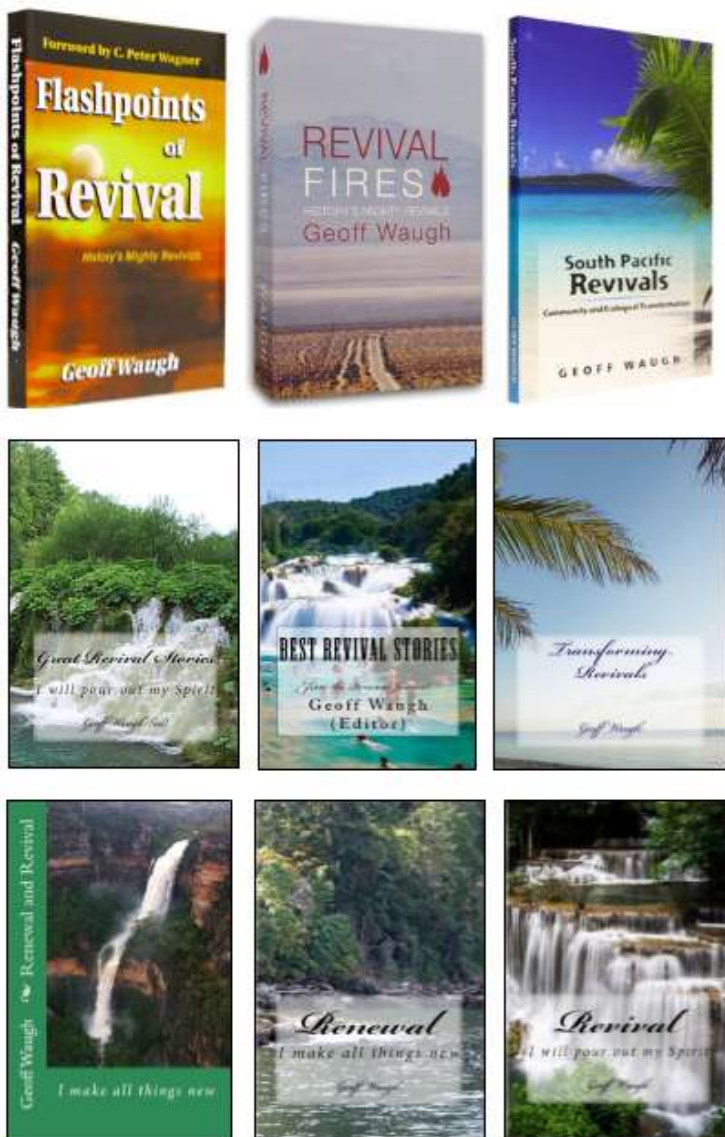
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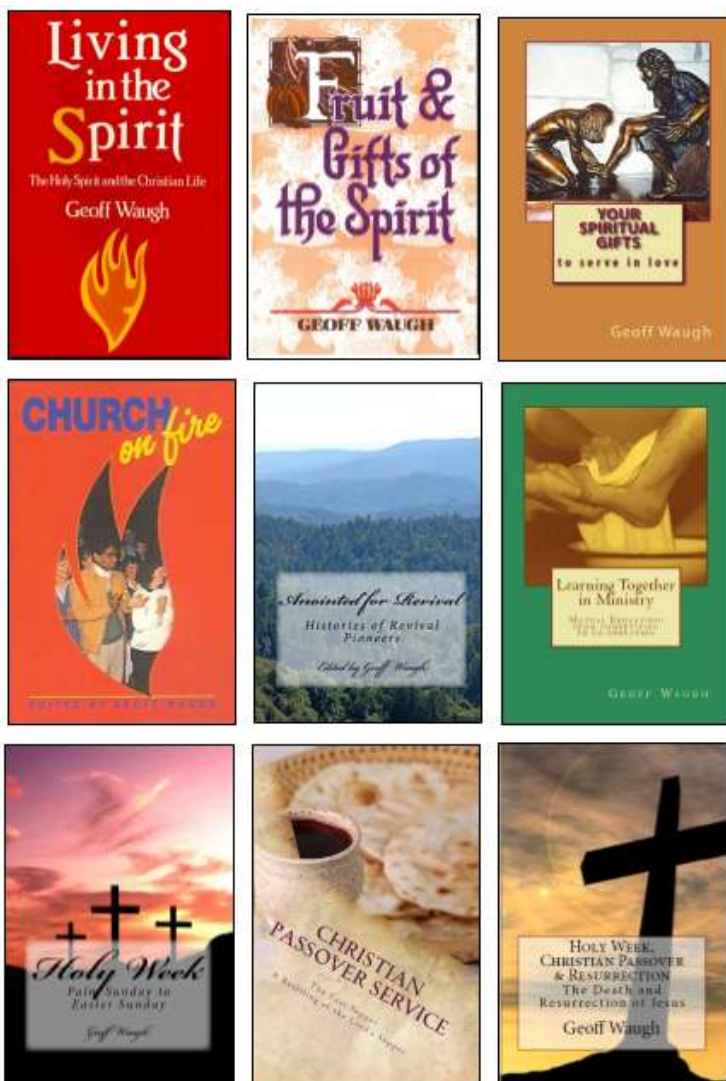
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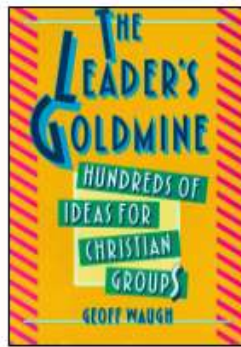
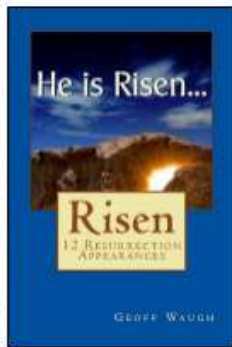
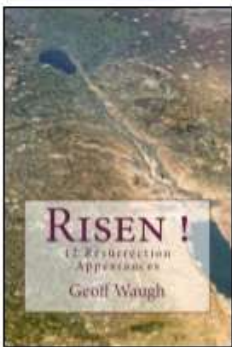
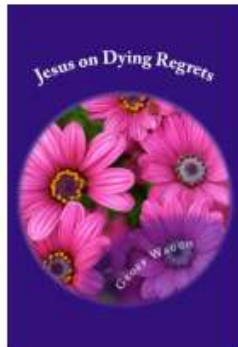
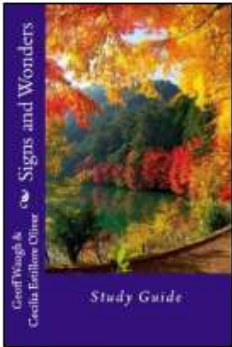
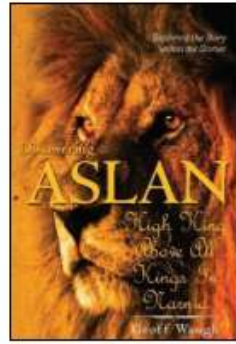
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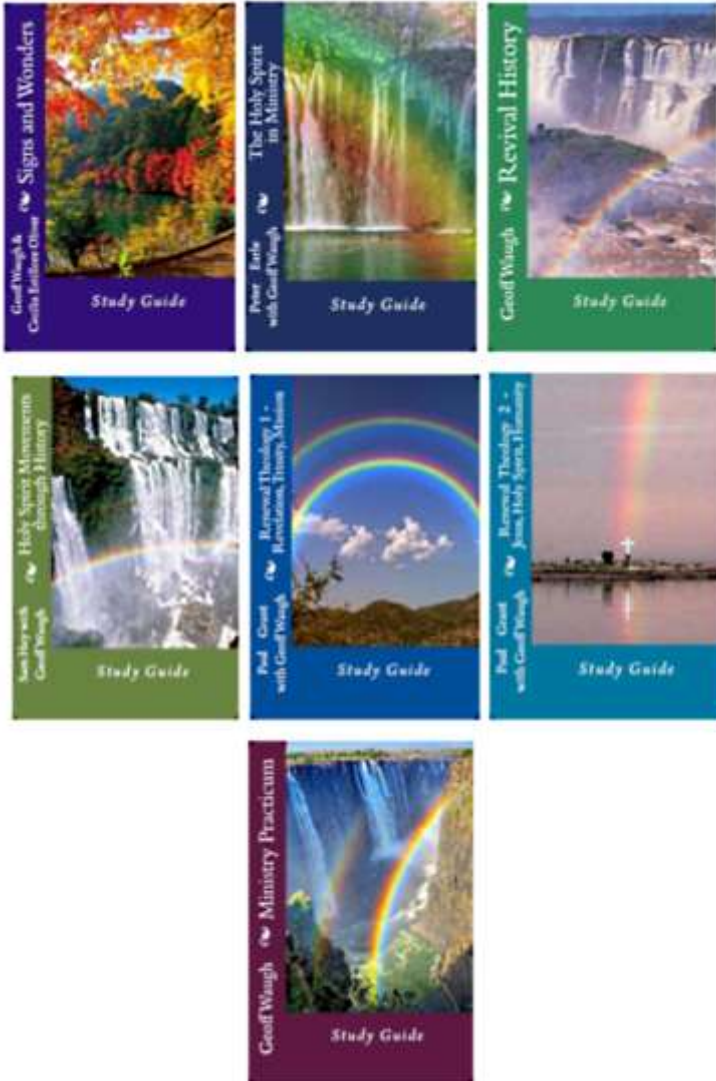
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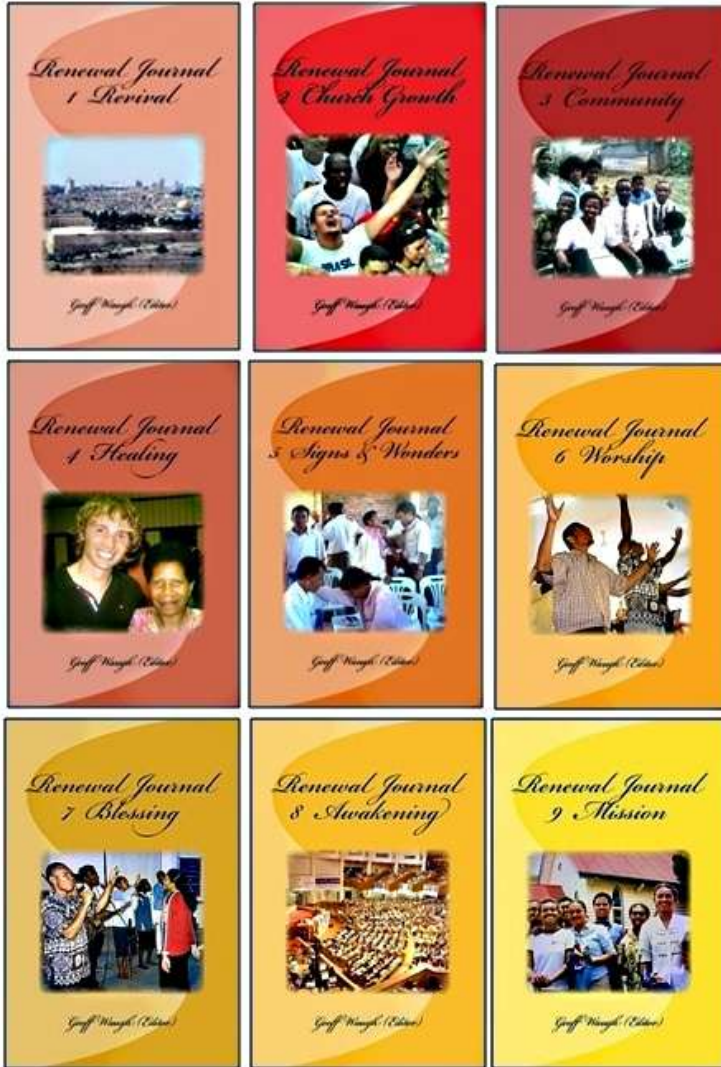
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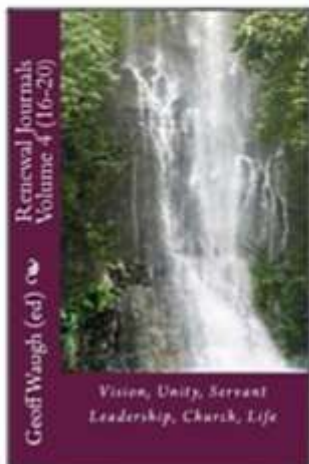
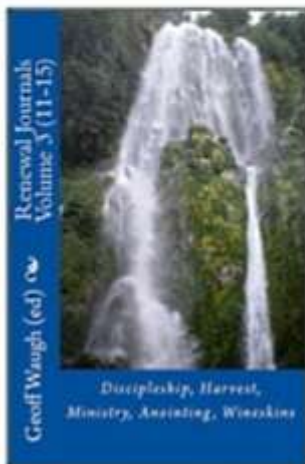
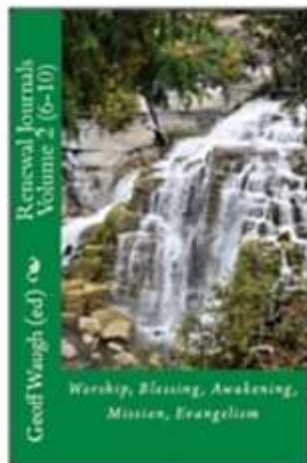
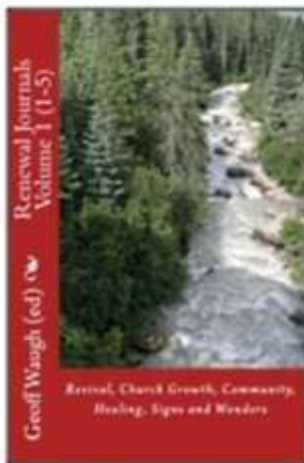
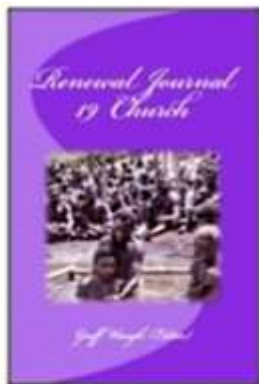
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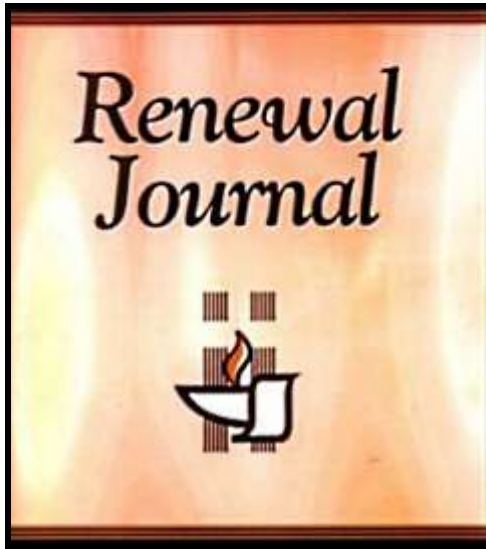


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