

# *Renewal Journal*

*14*

## **Anointing**

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**Cover Photo**

Healing evangelist Benny Hinn preaching to over a  
million people in Nairobi, Kenya, East Africa.

**Renewal Journal Logo**

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

# *Editorial*

## *Anointed for Ministry*

Jesus explained his ministry in terms of being anointed by the Holy Spirit. He took his charter text from Isaiah:

The Spirit of the Lord is upon me  
Because he has anointed me  
To preach the gospel to the poor;  
He has sent me to heal the brokenhearted,  
To proclaim liberty to the captives  
And recovery of sight to the blind,  
To set at liberty those who are oppressed;  
To proclaim the acceptable year of the Lord.  
(Luke 4:18-19; Isaiah 61:1-2)

He empowered his followers to do the same, in his name and authority. Our anointing for ministry stems wholly from who Jesus is – the anointed Christ, the Son of God. By his death and resurrection he conquered sin, and is both Saviour and Lord.

Our ministry is the ministry of Jesus in and through us by the power of the Holy Spirit. Just as the Holy Spirit anointed Jesus, so he anoints us.

A quick look at any concordance affirms the significance of that anointing:

God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with him (Acts 10:38).

He who establishes us with you in Christ and has anointed us is God (2 Cor. 1:21).

You have an anointing from the Holy One and you know all things (1 John 2:20).

The anointing which you have received from him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in him (1 John 2:27).

One stupid application of that teaching, is that we don't need teaching because the Holy Spirit teaches us everything.

First, John is not saying we don't need teaching. He is teaching in his writing! The purpose of his letters includes teaching.

Jesus taught. Often. He spent three years teaching his followers.

Every preacher teaches. If all we needed was the Holy Spirit on our own, we should stop preaching and teaching.

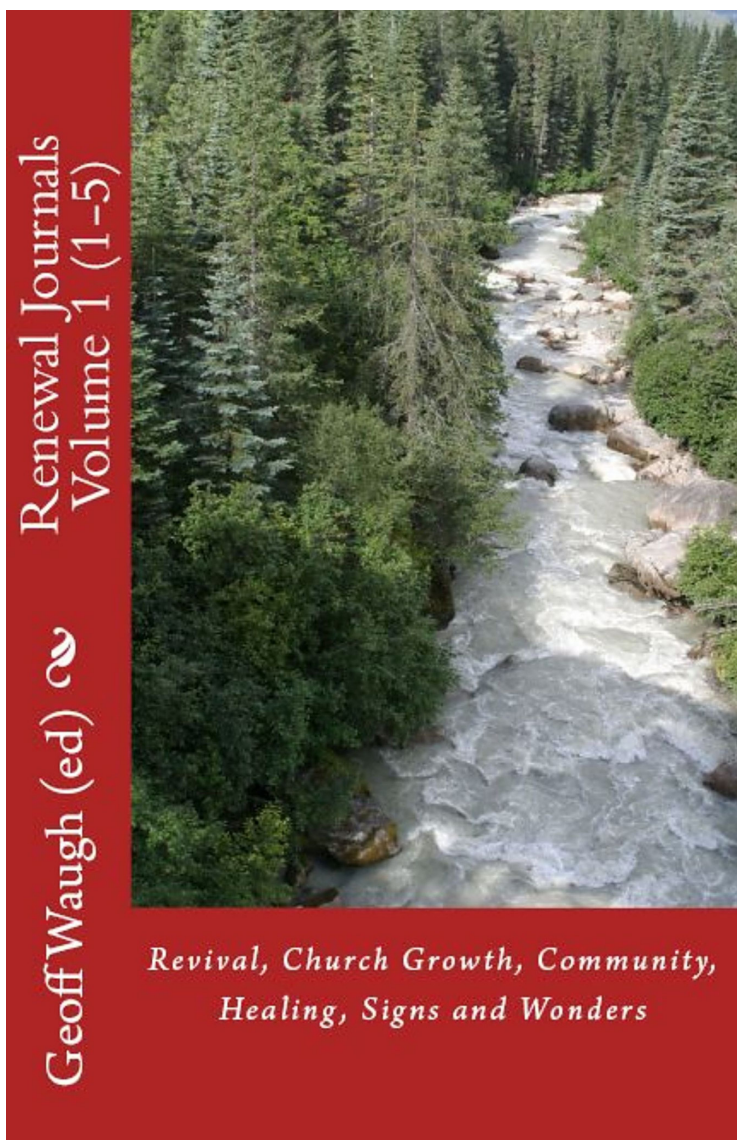
A clue to understanding the anointing is to know God. Knowledge can teach you about God, but you may not know God. You may know God as a distant consultant, available for a crisis. Or you may know God as a daily point of reference. Or you may know God intimately. Or, as is most likely, your knowing God ebbs and flows with the currents of your life.

Often when we feel most overwhelmed or in need, we know God much more deeply, for then we depend on him. We come to him with deep longing and with the cry he is so quick to answer. On the other hand, when we are busy and very competent we often know God dimly, not realizing how easily we depend on our own God-given abilities rather than on God himself, and how easily we quench or grieve the Spirit.

Jesus, on the other hand, lived in the full knowledge of God – not just intellectually, but totally and intimately. He explained his relationship with God, “The Son can do nothing of himself, but what he sees the Father do ... I can of myself do nothing” (John 5:19, 30). Then he said the same of our relationship with him, “Abide in me ... without me you can do nothing” (John 15:4-5).

The anointing of God on your life is linked with how you abide in your Lord, and he in you.

This issue of the Renewal Journal gives examples of a fresh anointing touching many people now with new intimacy and grace for powerful ministry. Benny Hinn uses the life of Elisha to highlight principles for a greater anointing. Barry Chant clears away some myths about Jonathan Edwards whose sharp mind and anointed writing still impacts people. I give an overview of many places and people now experiencing deep encounters with God in the nineties. Global reports provide some accounts of God’s mighty deeds in the world today.



***Renewal Journals, Volume 1 (1-5)***  
**Revival, Church Growth, Community,  
Healing, Signs and Wonders**



# *1 A Greater Anointing*

## **Benny Hinn**



Healing evangelist Benny Hinn leads crusades world wide. This article is reproduced from his pamphlet *Seven Steps to a Greater Anointing*.

Many people pray like Elisha, “Lord, give me a double portion of Your anointing.” Yet they do not realize the preparation that is involved for such a miraculous thing to occur. Here are seven things that happened in the life of Elisha before God allowed him to receive “the double portion” anointing.

**1. Elisha faced the spirit of the enemy.** Elijah and Elisha confronted the same enemy - the spirit of Jezebel. Elijah faced a demonic spirit through this woman that once caused him to flee for his life (1 Kings 19).

Who Is Jezebel? The Lord told the church at Thyatira, “I have a few things against you, because you allow that woman Jezebel, who calls

herself a prophetess, to teach and seduce My servants to commit sexual immorality and eat things sacrificed to idols” (Revelation 2:20).

It is clear from this portion of Scripture that Jezebel is the spirit of filth and fornication which we still fight even today. Only by the anointing can that spirit be overcome.

**2. Elisha relied on God.** Before Elijah was taken up into heaven, Elisha declared his loyalty and devotion to God by repeating these words: “As the Lord lives” (2 Kings 2:2, 4, 6).

You’ll never receive God’s anointing until you learn to totally depend on the Lord. Elisha had a wonderful role model in the prophet Elijah - the one who stood before the 450 prophets of Baal and declared: “Lord God of Abraham, Isaac, and of Israel, let it be known this day that You are God in Israel and, that I am Your servant, and that I have done all these things at Your word” (1 Kings 18:36). That’s when the fire fell and consumed the burnt sacrifice.

**3. Elisha learned how to serve.** Young Elisha was plowing in a field - it was seed time - when he was called to become the servant of Elijah (1 Kings 19:19). He came from a well-to-do family - after all, they had ‘twelve yoke of oxen’ (v. 19). And Elisha was obviously a hard worker since his family could have hired a servant to do the same job.

Plowing and praying go hand in hand. Scripture tells us to “break up your fallow ground, for it is time to seek the Lord” (Hosea 10:12). The moment he committed himself to Elijah, he became his servant, not his slave.

Do you want the anointing? Get involved in a church or a ministry and start serving. When you serve you are sowing your life as seed for an anointing that one day will be yours.

Just before Elijah was taken to heaven in a whirlwind, Elisha vowed that he would not leave the prophet’s side. He declared, “As the Lord lives, and as your soul lives, I will not leave you” (2 Kings 2:4). He was saying, “As long as you remain anointed, I will not depart from you.”

**4. Elisha was a man of faith.** In the final days before Elijah’s

departure, Elisha - over the prophet's objections - stayed with him as he journeyed to four places: Gilgal, Bethel, Jericho, and the Jordan. Each has a special meaning.

Gilgal is the place where faith begins. That's where the manna ceased and the children of Israel had to learn to live by faith and not by sight (Joshua 5). For forty years they had seen a cloud by day, a fire by night, and manna on the ground. Then it was over. And so it is with us. The anointing will not come on our lives until we begin to walk by faith.

**5. Elisha knew what it meant to be tested.** Next, they travelled to Bethel - yet Elisha still would not leave the prophet's side.

Bethel is the place of trials and tests. That's where Jacob fled when he was running away from his brother. He lost his family and his comfort - and was sleeping there with a rock for a pillow. It was at Bethel that Jacob made a vow that if the Lord would allow him to "come again to my father's house in peace, then shall the Lord be my God" (Genesis 28:21). And so also, will we be tested before God will entrust us with His anointing.

**6. Elisha knew how to wage warfare.** The two men of God journeyed to Jericho - the place of warfare. The place where Joshua had fought his greatest battle (Joshua 6).

Elisha became a man of war in the spirit. He understood the power that belongs to every believer, that can unlock chains and open doors. We need to realize that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds" (2 Corinthians 10:4).

When the demons of hell come against you, stay strong. Declare, "I will not let this thing bring me down; I'm staying until the anointing comes."

**7. Elisha had a vision.** Finally, they journeyed to the banks of the river Jordan where the Lord tested Elisha's vision. Was it of man, or of God? The prophet said to the servant, "Ask! What may I do for you, before I am taken away from you." Elisha said, "Please let a double portion of your spirit be upon me (2 Kings 2:9).

Elijah responded, “You have asked a hard thing. Nevertheless, if you see me when I am taken from you, it shall be so for you.” (2 Kings 2:10).

In other words, “If your vision is clear, and your eyes are on things above, you’ll receive it!” Habakkuk 2:2 declares “write the vision and make it plain.”

There are 3 keys to seeing a vision fulfilled.

- 1) It must be plain, meaning a vision cannot be cloudy or full of questions.
- 2) You must run to receive it, meaning your prayer life must intensify. Walking is prayer - running is intensified prayer.
- 3) The vision is for “an appointed time.” Wait for it. Never give up. Your faith is vital for the vision’s fulfilment.

Suddenly, the prophet was raptured - caught up into the heavens! A chariot of fire appeared - yet Elisha could see clearly enough to pick up the mantle that was left behind.

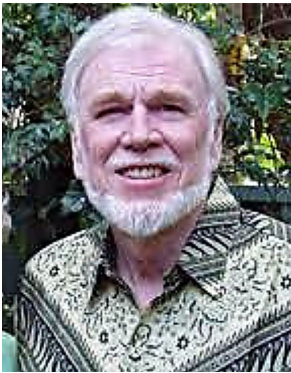
He walked to the same river where he had seen the prophet Elijah use the mantle to separate the waters. He said, “Where is the Lord God of Elijah?” - and the waters of the Jordan were again miraculously parted (2 Kings 2:14).

Please prayerfully read in context the Scriptures I’ve shared. I pray this teaching creates a hunger for a deeper walk with the Lord and that you will receive God’s precious anointing as you apply the Word to your life.

*Reproduced with permission from the Benny Hinn’s Partners in Ministry newsletter, November 1999.*

## *2 Myths about Jonathan Edwards*

### **Barry Chant**



*Dr Barry Chant, founder of Tabor College in Australia, is the author of many books on Pentecostalism and revival.*

Over recent years, the name Jonathan Edwards has cropped up frequently in articles and reports about revival. People who had never heard of him ten years ago, are now familiar with his name. In the process of popularisation, some stories and impressions about Edwards have emerged which stray from the truth. This article considers a few of them.

There is little doubt that Edwards was one of the great evangelical ministers of modern times. His commitment to Christ, his profound insights into Scripture, his balanced analysis of revival phenomena, his understanding of the ways and works of God — all these are as significant today as ever.

#### **His Books**

Edwards was a prolific author. He wrote on many subjects ranging from theology to revival to eschatology. When discussing his views on revival, most people quote mainly from his earlier writings. It is important to realise that he wrote four books on this subject and that

his last work — not his first one — best reflects his position. As with most people, Edwards' views matured over the years, and with the benefit of experience, he was able to interpret with greater wisdom the phenomena he had witnessed.

So it is to his *Treatise Concerning the Religious Affections*, [1] first published in 1746 that we must turn for his 'final word,' as it were. Iain Murray says that Edwards 'never gave closer and more careful thought to anything than he did to this.' [2] To describe Edwards' view of revival without turning to this great piece of writing is to do him an injustice.

### **Sarah Edwards**

On occasions, Edwards' wife Sarah showed signs of what was then called 'enthusiasm'. For example, on Wednesday 27 January, 1742, after a lecture by the young Samuel Buell, she and others remained for a further three hours and during most of this time, she recalled, her 'bodily strength was overcome' and she was so full of joy and thankfulness that she conversed with those who were with her 'in a very earnest manner'.

The next morning, she was still so excited she found it difficult to complete her daily tasks. When Buell was speaking she felt so grieved at the apparent lack of gratitude among God's people she sank to the floor. People eased her into a chair and earnestly she shared with them her sense of God's wonderful grace towards her in redeeming her from hell.

During the next hymn, she was so impressed by heavenly truth that she leaped spontaneously from her chair, feeling as if she were ascending to heaven. After the reading of two more hymns, again, she collapsed and was taken and laid on a bed, where she continued to 'contemplate the glories of the heavenly world'.

During this time, she felt 'wholly indifferent' to the affairs of the world and to earthly glory and ambition. Her heart was filled with love and she felt so exhausted by emotions of joy that she could not rise or sit up for about four hours. That Thursday night she described as 'the sweetest night I ever had in my life'.

In recounting his version of Sarah's story, Edwards claims that two things in particular were evident — 'a peculiar aversion to judging other professing Christians' and a 'very great sense of the importance of moral social duties'. Sarah's strength failed her, he says, because of her great mourning for sin and 'a sight of the fullness and glorious sufficiency of Christ'. Furthermore, her 'sense of the glory of the Holy Spirit' was such as to overwhelm her in both soul and body (I:376f). [3] He concludes —

Now if such things are enthusiasm, and the fruits of a distempered brain, let my brain be evermore possessed of that happy distemper! If this be distraction, I pray God that the world of mankind may be all seized with this benign, meek, beneficent, beatifical, glorious distraction! (I:378)

One can only say 'Amen' to this prayer. Would that more people were so overwhelmed by the wonder of Christ's sacrifice and love.

On the other hand, some popular authors seem to have misread Sarah's experience. Chevreau, for example, claims that she was 'out' for four hours, implying that she was in a comatose state. [4] However, she makes it plain that although during this time she was too exhausted to rise or even to sit up, she spent 'most of the time' talking with friends about the things of God. Clearly, she was in full possession of her faculties.

Others have described her experience as being 'slain in the Spirit'. However, when she felt weak at the knees, it was the conscious result of her own insight into the glories of God, not an involuntary reaction to someone else's ministry or mediation or the laying on of hands. In the past, evangelical writers have attributed too little to Sarah Edwards' testimony; it is important not to go to the other extreme of attributing too much.

### **Bodily Manifestations**

In all his writings, Edwards argued strongly for the need for the affections to be stirred. By the affections, he meant both the emotions and the will. Without the affections being moved, he declared, there could be no true Christianity —

Who will deny that true religion consists in a great measure in vigorous and lively actings of the inclination and will of the soul, or the fervent exercises of the heart?

Nothing is more manifest in fact, than that the things of religion take hold of men's souls no further than they affect them.

I am bold to assert that there never was any considerable change wrought in the mind or conversation of any person . . . that had not his affections moved. [5]

Words could hardly be plainer. Edwards fervently believed that genuine faith touched the whole personality — including the affections. He was careful to point out that such stirring of the affections was always in response to the clear preaching of the gospel of Christ —

How can they sit and hear of the infinite height, and depth, and length, and breadth of the love of God in Christ Jesus, of His giving His infinitely dear Son, to be offered up a sacrifice for the sins of men, and of the unparalleled love of the innocent, and holy, and tender Lamb of God, manifested in His dying agonies, His bloody sweat, His loud and bitter cries, and bleeding heart, and all this for enemies, to redeem them from deserved, eternal burnings, and to bring to unspeakable and everlasting joy and glory — and yet be cold and heavy, insensible and regardless! [6]

How, indeed!

Yet, this does not mean that Edwards gave blanket approval to any and all kinds of manifestations. In fact, he strongly disapproved of extremist behaviour. One of his favourite phrases in *The Religious Affections* is 'stony ground hearers,' by which he means people who demonstrate great emotional fervour, but who quickly fade away through lack of depth. Furthermore, Edwards was not even comfortable with the Quakers who relied on the experience of 'inner light' for guidance and direction. He was uneasy about dependency on feelings.

He makes particular reference to an extremist Huguenot group known as the 'French prophets,' who had migrated to London in the early eighteenth century. According to Knox, when their preacher shouted,



people often fell on their backs while he ‘conducted them’ with his hand movements as if they were some kind of orchestra. It was ‘a mark of reprobation if you did not fall when you were told to’. Some drove knives into themselves; others spoke in tongues; most were unconscious of what they did or said while under inspiration. ‘Violent agitations,’ foaming at the mouth and bodily swelling were common. A speaker might lie as dead for an extended time and then begin to tremble violently until his limbs all shook. In at least one case, one person ‘gobbled like a turkey cock’.

A contemporary writer refers to people shaking their heads, crawling on the floor, quaking and trembling, drumming, trumpeting, thundering, snuffling, blowing as with a horn, panting, sighing, groaning, hissing, laughing, pointing, shaking, threshing, using childish repetition, howling like a dog and generally acting in a disorderly fashion. [7] While these descriptions all come from their critics, there seems to be sufficient evidence to suggest they are not widely inaccurate.

These ‘French prophets,’ caused some embarrassment to John Wesley. Edwards also distanced himself from them. On several occasions, he makes it plain that the experiences of the Great Awakening and these bizarre expressions of ‘enthusiasm’ have nothing in common.

Over recent years and in various places, falling, shaking, ‘drunkenness’, crying, laughter, jerking, animal noises, ‘roaring’, catalepsy, writhing, being thrown across the floor, trances and the like have all been reported during revival meetings. [8] Edwards would have rejected most of this.

Many years later, when a group of Presbyterians in Virginia entreated Edwards to accept a pastorate there, Samuel Davies, the first permanent evangelical pastor in that colony, wrote this about him —

Fiery superficial ministers will never do in these parts: they might do good; but they would do much more harm. We need the deep judgement and calm temper of Mr Edwards among us. [9]

Edwards had the remarkable capacity both to welcome genuine expressions of emotional and volitional response to the gospel and yet to reject spurious extravagances.

For Edwards, it was the cause, not the effect that was important. The gospel brought peace, joy and glory, which are ‘the fruits of the true Spirit’. When the Spirit was poured out, ‘very joyful and glorious times could be expected’. He plainly defended ‘bodily agitations’ — but only in response to an appreciation of the glories of Christ, never in their own right.

### Cessationism

The impression has been given by some writers that Edwards believed in the supernatural gifts and powers of the Holy Spirit listed in 1 Corinthians 12. For example, Chevreau points out plainly that Charles Chauncy, a strong critic of the Awakening, denied the need for spiritual gifts in his day and in doing so, Chevreau implies that Edwards held the opposite view. In fact, he did not. Edwards was also a cessationist. He plainly believed that the signs, wonders and miracles of the New Testament ceased at the end of the apostolic age. [10]

A superficial view of Edwards might yield a different impression. In his earlier writings, for example, he gives a most solemn warning to those who reject revival and in the process uses language which suggests a belief in the supernatural. When ministers stay silent about the work of God, he argues, this is ‘undoubtedly provoking’ to Him. Indeed, ‘let all to whom this work is a cloud and darkness — as the pillar of cloud and fire was to the Egyptians — take heed that it be not their destruction, while it gives light to God’s Israel’.

To wait for a pure work is to wait in vain — like waiting at the river side for all the water to pass. There never was a work of God without stumbling blocks: indeed, they were likely to increase, not decrease. The apparent prudence of waiting before acknowledging the work might be to miss the greatest opportunity of blessing that God ever gave to New England.

Yet Edwards makes it very plain that, for him, consistent, godly lifestyle is the best argument for a true revival. So he expresses his desire to ‘to apply myself to those who are the friends of his work, who have been partakers of it, and are zealous to promote it. Let me earnestly exhort such *to give diligent heed to themselves to avoid all errors and misconduct, and whatever may darken and obscure the work; and to give no occasion to those who stand ready to reproach it*’ (II:273).

The strongest defence, he says, will be 'humility and self-diffidence, and an entire dependence on our Lord Jesus Christ'. Some 'true friends of the work of God's Spirit' have done it discredit by yielding more to impressions and impulses than to the revelation of Scripture. The fruits of the Spirit are far greater than the gifts. A man may have extraordinary gifts 'and yet be abominable to God, and go straight to hell' (II:274). As there are no supernatural gifts in heaven, the church is most like heaven when it emphasises the fruits of the Spirit.

He is quite specific in his stance that the gifts of the Spirit as listed in 1 Corinthians 12 are not to be expected today —

The ordinary sanctifying influences of the Spirit of God, are the end of all extraordinary gifts, as the apostle shows, Eph iv. 11,12,13 . . . God communicates his Spirit only in that more excellent way of which the apostle speaks, viz. charity or divine love . . . The apostle speaks of these gifts of inspiration as childish things, in comparison of the influence of the Spirit in divine love.

When the church is in an adult state, Edwards claims, it has no need of such gifts. So he plainly says —

Therefore, I do not expect a restoration of these miraculous gifts in the approaching glorious times of the church, nor do I desire it . . . I had rather enjoy the sweet influences of the Spirit, showing Christ's spiritual divine beauty, infinite grace, and dying love, drawing forth the holy exercises of faith, divine love, sweet complacence, and humble joy in God, one quarter of an hour, than to have prophetic visions and revelations the whole year (II:275).

Of course, Pentecostal/charismatics dissent from this view. I personally do not agree. Fruit are never to be a substitute for gifts: rather, they complement each other. Nevertheless, if Edwards' position on these matters is to be quoted, his own position must be made clear.

### **Calvinism and Arminianism**

The ancient issue of Calvinism versus Arminianism is rarely mentioned today, although the Pentecostal/charismatic movement is plainly Arminian. Popular charismatic theology has it that basically it is our faith and our dedication that makes the blessing of God possible.

‘Create an atmosphere of faith, by giving opportunity for the Spirit to move,’ writes one denominational leader to his fellow ministers, using traditional Pentecostal terminology. [11]

In recent charismatic writings about Edwards, I have found no reference to the fact that he was a convinced Calvinist. Yet not only did he see Arminianism as a different point of view — he saw it as a positive hindrance to the gospel! He was greatly concerned that sound doctrine be the centre of all Christian activity. Revival was a sovereign work of God so there was no room for any Arminian beliefs —

And now I would beseech those who have hitherto been somewhat inclining to Arminian principles, seriously to weigh the matter with respect to this work and consider, whether, if the Scriptures are the word of God, the work that has been described in the first part of this treatise must not be, as to the substance of it, the work of God, and the flourishing of that religion which is taught by Christ and his apostles . . . Now is a good time for Arminians to change their principles. I would now, as one of the friends of this work, humbly invite them to come and join with us, and be on our side . . . (I:422f)

In this matter, Edwards was at loggerheads with John Wesley, whose Arminianism led him to a very different understanding of the nature of revival. As a Calvinist, Edwards saw revival as a glorious expression of God’s sovereign grace. It was the Lord’s doing and it was marvellous in his eyes.

Much of the revivalist phenomena witnessed in the last few years traces its origins to the ‘Faith movement’, whose teachings represent an extreme form of Arminianism. [12] Edwards would no doubt have been alarmed at these doctrinal roots, as he saw Arminianism as seriously deficient. Both he and Whitefield strongly declared their Calvinist stance and were convinced that a drift to Arminianism would kill, or at least seriously maim, the revival. [13]

Sadly, in some current renewal movements, theological niceties often appear to be of little significance. In our quest for unity, we often seem to be comfortable with the lowest common doctrinal denominators. It is probably also true that most charismatics would feel uncomfortable to be labelled ‘Calvinist’.

Edwards was greatly concerned that ministers were not found wanting. To him, it was intolerable that a minister should stand in the pulpit before God's people, to undertake to lead and instruct them, when there was 'nothing in his heart'. No one, he laments, will sink so low in hell as ungodly ministers (I:423). And, in a practical sense, when 'enthusiasm and wildness comes in like a flood' how could such men withstand it?

It may also be of interest to note that Edwards was a strong postmillennialist. He believed the gospel of our Lord Jesus Christ was so powerful it would spread throughout the earth and usher in an age of godliness — the millennium. There is no suggestion of the pre-tribulation, pre-millennial rapture ideology which is so widespread in the Pentecostal/charismatic movement today. For Edwards, revival, not tribulation, would be the climax of the age.

## Conclusion

As a Pentecostal, I do not agree with all that Edwards taught. I strongly dissent from his cessationist position, for example. But Jonathan Edwards was one of those rare persons who could embrace deep and profound theology and at the same time recognise the genuine work of God in revival. His mind was as tough as steel, his heart as soft as clay. He knew how to understand the profound truths of God with the mind — and at the same time to believe the wonderful blessings of God with the heart. When we consider all that he taught on revival, whether or not we agree with all his conclusions, there is much we can learn.

## ENDNOTES

[1] J. Edwards, *A Treatise on the Religious Affections* Edinburgh: Banner of Truth [1746] 1986

[2] I Murray, *Jonathan Edwards*, Edinburgh: Banner of Truth, 1987, 252ff

[3] For simplicity, I have included most of the references to Edwards' own writings in the body of the text. The first number refers to the relevant volume of *The Works of Jonathan Edwards* Edinburgh: Banner of Truth, 1984. The second number is the page reference.

[4] G. Chevreau, *Catch the Fire*. London: Marshall Pickering, 1994:79.

[5] Edwards 1986:27ff

[6] Edwards, 1986:52.

[7] R. Knox, *Enthusiasm* London: Collins, 1987, 357ff.

[8] P. Dixon, *Signs of Revival*. Eastbourne: Kingsway, 1994:9ff; J. Davies, 'Toronto Blessing Reaches Australia,' ARMA Sydney Newsletter #30 November 1994; W. Jackson, *What in the World is Happening to Us?* Urbana: Vineyard, 1994:1ff; D. Roberts, *The 'Toronto' Blessing* Eastbourne: Kingsway, 1994:15ff; personal observation and knowledge.

[9] Quoted in Murray, 1987:365.

[10] Chevreau, 1994:112.

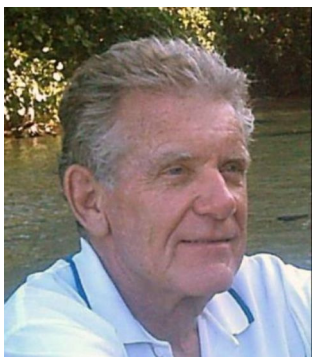
[11] A. Evans, *Ministers Bulletin*, 5. Both Calvinism and Arminianism can go to extremes. One pastor recently told his people, 'If you don't fall down when you are prayed for, fall by faith.' Such an approach would have been abhorrent to Edwards who saw revival as a sovereign act of God. Clearly, he would have rejected such 'enthusiasm'.

[12] Roberts, 1994: 61ff, 83ff; A. Morrison, 'The Genealogy of the "Toronto Blessing"' *Australian Beacon*, May 1995.

[13] Murray, 1987:213.

## ***3 Revivals into 2000***

### **Geoff Waugh**



***Renewal Journal* editor Geoff Waugh surveys revival movements in the 1990s leading into 2000.**

“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 (2<sup>nd</sup> ed. 2009).

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 anointed revival at the end of the century. My book *Flashpoints of Revival* gives further details. 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.

### **1992 - Buenos Aires, Argentina (Claudio Friedzon)**

During the 1980s, Carlos Annacondia, a businessman turned evangelist, won thousands to the Lord in mass crusades accompanied by signs and wonders, healings (including filling of teeth) and deliverances. Churches grew dramatically.

Other pastor/evangelists such as Omar Cabrera and Hector Gimenez won hundreds of thousands to the Lord. All of them have powerful ministries in evangelism with many signs and wonders, healings and miracles. Omar and Marfa Cabrera discovered the power of prayer for deliverance, and now lead a church movement of over 90,000 in 120 cities. Hector Gimenez, formerly a drug addicted criminal, lead a church which grew to 1000 in a year and now has over 120,000.

*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).

**Sunday, 2 May, 1993**  
**Brisbane, Australia (Neil Miers)**

*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" (Waugh 2009, 110-111).

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.

### **November, 1993 Boston, America (Mona Johanian)**

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, pastored by Greg Foster.

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.

**Thursday, 20 January, 1994**  
**Toronto, Canada (John Arnott)**

*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 (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.

**Sunday, 29 May, 1994**  
**Brompton, London (Eleanor Mumford)**

The Anglican Church, Holy Trinity Brompton (HTB) near Kensington 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.

**Sunday, 14 August, 1994**  
**Sunderland, England (Ken Gott)**

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.

***Saturday, 5 November, 1994***  
***Mount Annan, Sydney (Adrian Gray)***

*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.

**Sunday, 6 November, 1994**  
**Randwick, Sydney (Greg Beech)**

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



Many Christians are talking about a significant work of God that is sweeping the church today which has become known as the *Toronto Blessing*. Hundreds of churches around Australia have already been touched, blessed and changed. Christians are testifying to significant life change, wonderful fruit and a new zeal for God. People are laughing, crying, falling down, experiencing strange body movements. Many who have exhibited these phenomena have never had such experiences before nor, by their own testimony, did they expect to. Services are lasting for hours longer than usual. Many pastors are rejoicing as they observe the spiritual fruit.

At Randwick Baptist Church, some of these phenomena have been present in lesser degrees for about nine years. They occurred spontaneously and without prompting or discussion.

Late in 1993 and the first seven or eight months of 1994 had been a considerable time of change for us involving difficult decisions, change of staff, relational tensions, loss of some members, and a rethink of the church's vision. The 'ship' of the church had slowed and was making a careful, yet sure change, in direction.

The outcome of this process was a greater sense of unity in the church, a growing commitment to corporate prayer, and a desire to get on with the work of the Kingdom. In hindsight, we realise that some of the things we went through were necessary for God to be able to come and move freely among us. Change is never easy and refining is often painful at the time. We are filled with gratitude as we reflect upon how God was working during this time.

We recognise and wish to emphasise that the outpouring was not so much a result of anything we did but was a sovereign movement of God. The outpouring seems to have transferred from the Toronto Airport Christian Fellowship, and is being transferred to churches around the world. We have been thrilled to learn of other churches in Sydney also being touched.

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.

At the same time the critics have been quick to respond. Several have

published claims that what they believe is the Toronto Blessing is in fact demonic. Another church has arrived at the conclusion that this is a work of hypnotism. Yet others claim it is just a passing fad for the deluded.

The secular media have been intrigued. Newspaper, radio and T.V. have all visited church services to see for themselves. The response of the secular media has been mainly positive. We need to be aware however that the media often seeks sensationalism rather than an accurate portrayal of what is happening.

What are we to make of this extraordinary outpouring? What place should the phenomena have in our church? How can we test it to ensure that it is a true work of God? How should meetings be administered where such phenomena occur? Furthermore, what is the fruit of all these things? It is important that we follow the biblical injunction to test all things, and seek to establish biblical foundations for what we see happening.

The current refreshing is not some kind of new 'latest and greatest' programme which has been introduced to revitalize church services. The 'refreshing' is not something that pastors introduce to see if new life can be breathed into their church. 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.

**Sunday, 1 January, 1995**  
**Melbourne, Florida (Randy Clark)**

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 continues 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 General Manager of the radio station, Jon Hamilton, wrote a report which shows how this revival can break out of churches into the community. Here are some excerpts from the full version in Flashpoints of Revival:*

I had agreed to interview a pastor from St. Louis, Randy Clark that morning. ... The interview was innocent enough at first. The subject turned to a discussion of the Holy Spirit's manifest presence in a meeting (as opposed to His presence that dwells within our hearts always). Rather suddenly, something began to happen in the control room.

It began with Gregg. He was seated behind me listening, and for no apparent reason, he began to weep. His weeping turned to shuddering sobs that he attempted to muffle in his hands. It was hard to ignore, and Randy paused mid-sentence to comment "You can't see him, but God is really dealing with the fellow behind you right now." I looked over my shoulder just in time to see Gregg losing control. He stood up, only to crash to the floor directly in front of the console, where he lay shaking for several minutes. ... I had always known Gregg to act like a professional, so I knew something was seriously going on. I did my best to recover the interview under the embarrassing circumstances. I thanked the guest and wrapped it up. (And thought of ways to kill Gregg later!)

Before Randy Clark left, we asked him to say a word of prayer. We formed a circle and began to pray for the staff one by one. My eyes were shut, but I heard a thud and opened them to see Bart Mazzarella prostrate on the floor. He had fallen forward on his face. What amazed me most was that Bart was known to be openly sceptical. He simply did not accept such things. Within seconds, another and another staff person went down. Even those that remained standing were clearly shaken.

When they prayed for me, I did not "fall down". What did happen was an electric sensation shot down my right arm, and my right hand began to tremble uncontrollably. My heart pounded as I became aware of a powerful sense of what can only be called God's manifest presence.

I thought the atmosphere would abate after a few minutes and return to normal... but instead, our prayers grew more and more intense. The room became charged in a way that I simply cannot describe. After an hour of this, we realized that it was 10:30, the time we normally share our listener's needs in prayer.

I switched on the mike, and found myself praying that God would touch every listener in a personal way. After prayer, with great hesitation I added "This morning God has really been touching our staff, so we've been spending the morning praying together. If you're in a situation right now where you are facing a desperate need, just drop by our studios this morning and we'll take a minute to pray with you." This was the first time we had ever made such an invitation. ...

Within a few minutes, a few listeners began to arrive. The first person I prayed with was a tall man who shared with me some tremendous needs he was facing. I told him I would agree with him in prayer. As I prayed for his need, a voice in my head was saying "It's a shame that you don't operate in any real spiritual gift or power. Here's a man who really needs to hear from God and you've got nothing worth giving him!" I continued to pray, but I was struggling. I reached up with my right hand to touch his shoulder, when suddenly he shook, and slumped to the floor. (He lay there without moving for over 2 hours.) I was shocked and shaken.

Two others had arrived at this point, and staff members were praying with them. Suddenly they began weeping uncontrollably, and slumped to the floor. This scene was repeated a dozen times in the next few minutes. It didn't matter who did the praying, whenever we asked the Lord, he immediately responded with a visible power, and the same manifestations occurred. ...

Fairly early in all this, we ran out of room. The radio station floor was wall to wall bodies... some weeping, some shaking, some completely still. People reported that it was like heavy lead apron had been placed over them. They were unable to get up. All they could do was worship God.

Fortunately, our offices are inside of the complex at Central Assembly, so when the crowd began to grow, we moved across into the Church,

leaving the radio station literally wall to wall with seekers. ...

At some point I looked up and saw a local Baptist Pastor walk in the door. I must confess that my first thought was, "Oh Boy...I'm in trouble!" While I knew this brother to be a genuine man of God, nevertheless I was concerned about how a fundamental, no-nonsense Baptist might take all these goings-on. (Besides, I didn't have an explanation to offer!) I walked up to greet him. He just silently surveyed the room, and with a tone of voice just above a whisper said, "This... is...God. For years I've prayed for revival... This is God."

Within minutes more local pastors began to arrive. Lutheran, Independent, Assembly of God... The word of what was happening spread like wildfire. As the pastors arrived, they were cautious at first, but within just minutes, they would often begin to flow in the same ministry. The crowd was growing and pastors began to lay hands on the seekers, where once again the power of God would manifest and the seeker would often collapse to the ground.

It did not seem to matter who did the praying. This was a nameless, faceless, spontaneous move of God. There were no stars, no leaders, and frankly, there was no organization. (It's hard to plan for something you have no idea might happen!) ...

Amazingly, unchurched, unsaved people were showing up. I got a fresh glimpse of the power of radio as person after person told us "I'm not really a part of any church..." A few were sceptical at first, and later found themselves kneeling in profound belief.

Sometimes people would rise up, only to frantically announce to us that they had been healed of some physical problem. One woman's arthritic hands found relief. Neck pains, jaw problems, stomach disorders and more were all reported to us as healed.

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

The “falling” aspect of this visitation was the most visible manifestation, but it was not falling that was important. What was important was the fact that people were rising up with more love for God in their hearts than ever before. They were being changed, and their hearts set ablaze. I have lost count of the numbers of people who told me of the change God worked in their life. ...

Christian history is full of accounts of those times when God elected to “visit” His people. When He has, entire nations have sometimes been affected. I believe you’ll agree, our nation is ripe for such a revival. For such a time as this, let us look to God with expectancy (Waugh 2009, 125-132).

**Sunday, 15 January, 1995**  
**Modesto, California (Glenn & Debbie Berteau)**

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.

**Sunday, 22 January, 1995**  
**Brownwood, Texas (Chris Robeson)**

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

On January 22, 1995, at Coggin Avenue Baptist Church in Brownwood, Texas, two students from Howard Payne University, a Christian



institution, stood up and confessed their sins. As a result of this incident, many others started to confess their own sins before the congregation. On January 26, a similar event took place on the campus of Howard Payne. Word quickly spread to other colleges, and Howard Payne students were soon being invited to other college campuses, which experienced similar revivals. From these schools, more students were invited to still other schools, where there were further revivals. ...

One of the first two students from Howard Payne to confess his sins was Chris Robeson. As he testified about his own life and the spiritual condition of his classmates, "People just started streaming down the aisles" in order to pray, confess their sins, and restore seemingly doomed relationships, according to John Avant, pastor of Coggin Avenue Baptist Church. From this time forward, the church began holding three-and-a-half-hour services. Avant said, "This is not something we're trying to manufacture. It's the most wonderful thing we've ever experienced." ...

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).

**Friday, 24 March, 1995**  
**Pasadena, California (Che Ahn)**

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).

**Sunday, 18 June, 1995**  
**Pensacola, Florida (Steve Hill)**

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 in 1997:*

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 ...

If the prophecy delivered by Dr David Yonggi Cho [given in 1991] years before it came to pass is correct, this revival, which he correctly placed as beginning at Pensacola, Florida, will sweep up the East Coast and across the United States to the West Coast, and America will see an outpouring of God that exceeds any we have previously seen. I am convinced that you, and every believer who longs for more of God, has a part to play in this great awakening from God (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.

**Friday, 27 October, 1995**  
**Mexico (David Hogan)**

*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. And this pastor walks up to me. He's a little guy, and he's trembling. He says, "Brother David,

I'm really afraid I've made a mistake."

I hadn't heard of any mistakes. I was wondering what had happened in the last few days. He's got four little churches in his area. He said, "Man, it's not my fault. I apologise. I've done everything right, like you taught me. I pray everyday. I read the Bible. I'm doing it right. What happened is not my fault."

I said, "What happened? Come on, tell me what happened." He was trembling. Tears were running out of his eyes. He said, "Brother David, I got up in our little church. I opened my Bible and I started preaching and the people started falling down. The people started crying. The people started laughing. And it scared me. I ran out of the church."

That's what I was looking for. That's what I was waiting for, when God came in our work, not because somebody came and preached it, not because I said it was okay or not okay, because I was neutral about it. I knew it was all right, but I wanted to see it in our work not because I ushered it in, but because the Holy Spirit ushered it in. And he did.

After I had been through all the sections, introducing this softly, it finally came time to call all the pastors together from the whole work. A couple of hundred of our pastors came. I wish you had been there to see what we saw! It was amazing.

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

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

I don't have words to describe what happened to us when the Holy

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

I was staying about 45 minutes away. 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).

**Sunday, 24 March, 1996**

**Smithton, Missouri (Steve Gray)**

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 37<sup>th</sup> 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."

### **Move to Kansas**

The revival that has 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, is relocating to Kansas City to allow the almost-four-year "outpouring" to continue to spread. Weekly revival meetings have been held at the church in Smithton - population around 500 - since March 1996.

Services last for three or more hours, with intense prayer for visitors. Many have testified of healings and renewal of their love for God. Similar revivals have been sparked in other churches as a result of visits to the Smithton church.

Now Steve Gray and his small staff are moving 90 minutes away to take over the former property of Raytown Baptist Church, in suburban Kansas City. The building has 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.

The last revival services were held in Smithton on Thanksgiving weekend, with a transition period leading to the first service at the new church in January, 2000. Gray said that many of SCC's 300 local

members are considering making the move to another part of the state.

"I don't have any doubt that the glory of God will show because it's the same people, same staff, same everything. When we go to another city or another country it's not like nothing happens. Something always happens," he said. "But maybe the city isn't ready for this kind of commitment. That's what this is; it's a revival in your heart."

Gray said he was approached out of the blue by the leaders at Raytown Baptist, wondering if he could use their former property. Revival services will be held Fridays and Saturdays at the new church. Other services will focus on the local congregation. The new property is fitted for a TV ministry, which may follow the radio program "Prepare the Way," started on a Christian station in the city over the summer.

"We feel that we are hopefully getting ready for the next move of God in the United States, which is a great awakening," said Gray. "We never intended for this to happen, but for whatever reason we feel the lifting and the moving."

Source: <http://members.aol.com/azusa/index.html> from *The Remnant International*; Daily News Update from *Charisma* magazine, 29 October, 1999.

### **Sunday, 28 April, 1996 Hampton, Virginia**

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 27<sup>th</sup>, 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.

**Sunday, 29 September, 1996**  
**Mobile, Alabama (Cecil Turner)**

*Joel Kilpatrick described revival in Mobile, Alabama:*

Cecil Turner was a shy man with a stutter - a pipe-fitter with no Bible college education - when God called him to lead Calvary Assembly of God in Mobile, Alabama, in 1963. Even family members questioned whether or not Turner could pastor the young congregation.

Now, 34 years later, the church literally overflows with people coming to see what's been happening since Sunday, 29 September, 1996, when God's presence came in power during the church's annual "camp meeting."

"I've thought we'd close out a number of times," Turner says. "But the Holy Spirit says we're going on."

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.

Some services are exuberant and intense; others so heavy all they can do is "lay on the ground." Sometimes the Spirit is so strong during praise and worship that they throw open the altars. "We come in each night and never know what's going to happen," Cecil says, pausing for a moment. "I like it."

The church started praying for revival in 1992, says Cecil's son Kevin, who has been on staff for 11 years. "At times we wondered if revival would happen," Kevin says. "But we saw the intensity and the hunger growing."

After five years of prayer and some dry stretches, God came mightily when a travelling evangelist, Wayne Headrick, came to preach. God spoke to Headrick that if they got out of the way, God would make something happen. That "something" keeps on happening.

“It seems like it’s accelerating,” Headrick told the *Mobile Register* in May 1997. “Each service there’s more . . . anointing and more of the power of God.”

Unchurched people are coming in droves to this church that sits at a 3-way stop on the western city limit of Mobile. “They may not understand it,” says music pastor Kevin Turner, Cecil’s son, “but they want more of it.”

Many come from other denominations: Nazarene, Catholic, Methodist, to name a few. “We agreed from the beginning that this wasn’t an Assembly of God revival - it was for the whole church,” Cecil says.

People are saved in every service - and some 150 were saved in the last two months alone, Kevin says. Some say afterwards that they felt a need to come, and several testify that they were drawn in as if to a beacon. One man pulled into the parking lot, not fully understanding why he was there. The congregation prays regularly that people will be drawn by the Lord’s presence.

The Mobile revival is redefining Calvary’s concept of pastoral leadership, steering them away from man-generated structure and teaching them to encounter God together.

“It’s like God said, ‘I’ve been trying to move. Now get out of the way,’” says Kevin. “It’s liberating for both pastors and the people.”

Kevin, who grew up a pastor’s kid, testifies that the move of God now enveloping their church has brought him to a new level of faith. “I’ve always loved the Lord, but this has changed my life,” Kevin says. “I want to be intimate with him.”

Revival has also redefined his ministry. Kevin and his 10-piece music team keep a grueling schedule, sometimes singing for 3 hours straight. Before revival began, Kevin would lose his voice after a week of services, he says. But he asked God to sustain him, and has gone 10 months with few problems.

Revival has also forced him to be more in tune with the Holy Spirit before leading worship. “I make a song list, but often it gets tossed out,” he says. “Some nights it’s like being held over a cliff. I know God

wants to do something, and I'm asking, 'What is it?' I've had to become comfortable with silence. Sometimes he just says to wait."

The revival is not personality-driven. Headrick is often gone for weeks at a time, and the river continues to flow. The pastors say the move of God keeps changing colours as God takes the church to different places in him.

Glenn McCall, pastor of Crawford United Methodist church, frequently takes members of his congregation to Calvary for revival services. "[People] are looking for something, and only God can meet that need in their spirit," he says. "I feel like it's a nationwide thing. I've heard a lot of testimonies from around the country and the world. There's some phenomenal things happening in the church world."

McCall believes the fact that Calvary is drawing from other denominations signifies that America is ready for awakening. "I think people are wanting a revival regardless of what the name is on the [church] doorpost. They're willing to crawl through barriers to get a touch from God," he says.

**Sunday, October 20, 1996  
Houston, Texas (Richard Heard)**

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.

During the previous year the church had a strong emphasis on knowing Christ intimately. That August of 1996 Hector Giminez from Argentina ministered there with great power and many significant healings. Awareness of the presence and glory of the Lord increased during October, especially with the ministry of an evangelist friend of Richard, Tommy Tenny, who was to speak that morning. Richard was preparing to welcome him and had just read about God's promise of revival from 2 Chronicles 7:14 when God's power hit the place even splitting the Plexiglas pulpit.

He spoke about it by telephone in November 1996 with Norman Pope of New Wine Ministries in Pagosa Springs, Colorado, who put the transcript of the discussion on the Awakening E-mail. *The following*



*account is an edited selection of Richard Heard's comments:*

I felt the presence of the Lord come on me so powerfully I grabbed the podium, the pulpit, to keep from falling, and that was a mistake. Instantly I was hurled a number of feet in a different direction, and the people said it was like someone just threw me across the platform. The pulpit fell over that I had been holding for support, and I was out for an hour and a half. ... I could not move. And I saw a manifestation of the glory of God. ... There were thick clouds, dark clouds, edged in golden white and the clouds would - there would be bursts of light that would come through that, that would just go through me absolutely like electricity. ... There was literally a pulsating feeling of - as though I was being fanned by the presence of the glory of God. ... There were angelic manifestations that surrounded the glory and I didn't know how long I was out. They said later that I was there for an hour and a half.

In the meanwhile, all across the building people, they tell me, were falling under the presence of God. That's not something that has happened much in our church, but people were stretched out everywhere, and at the altar. We have three services on Sunday and people would enter the hallways that lead to the foyer and then into the auditorium and they would enter the hallways and begin to weep. There was such a glory of God and they would come into the foyer and not stop - they would just go straight to the altar - people stretched out everywhere. ... There were all kinds of angelic visitations that people had experienced. And we've got professional people in our church - doctors, professors, their bodies were strewn everywhere.

When I felt the glory of God lift, I tried to get up and couldn't. It was as though every electrical mechanism in my body had short-circuited. I couldn't make my hands or my feet respond to what I was trying to tell them to do. It was as though I was paralysed. ... And we had one service that day, and the service literally never ended - it went all the way through the day until 2:00 that morning. It had started at 8:30, and we decided to have church the next night, and I didn't want to be presumptuous, but we went on a nightly basis on that order, just announcing one night at a time, and as we got deeper into the week I could begin to see that God was doing something that was probably going to be more extended.

There have been numerous healings. The evangelist didn't speak at all that Sunday. In fact, the entire week he spoke maybe twenty minutes. There's been a really deep call of God to repentance. People come in and they just fall on their faces. ...

We had a great choir. We're a multi-ethnic congregation. A Brooklyn Tabernacle kind of sound, if you're familiar with that. Great worship and praise. Sunday morning there wasn't a choir member standing on the platform. They were all scattered like logs all over the platform. And we go in - [musicians] begin to play, to lead us into the presence of the Lord, and they play very softly. Because of our background, usually our worship is very strong, very dynamic, a lot of energy. Not any more. It's like you're afraid to even lift your voice. ...

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

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

There's a big difference in renewal and revival. I had the same scepticism of the laughter. I was raised in a classical Pentecostal background. I saw that from time to time, but the latest thing - I just - something inside of me just had a difficult time with it. And there

are people that are laughing like crazy now, and, I mean, all of this stuff I said that I had reservations about and didn't particularly care to see - I mean it's just as though God has said, "This is My Church. It's not yours." And I see the reality of it now. I think it's going to end up turning strongly evangelistic. It has that feeling and a lot of people are coming and being saved each night. There are many being saved, and there's not even really an altar call made that distinguishes between people that are already saved - that just need renewal and those that need conversion [because] it's just so intense right now (Waugh 2009, 144-147).

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.

**Sunday, 19 January, 1997**  
**Baltimore, Maryland (Tommy Tenney)**

*Elizabeth Moll Stalcup interviewed Bart Pierce and Tommy Tenney at Baltimore, as reported in Charisma, July 1998:*

When Baltimore pastor Bart Pierce cried out for more of God in January 1997, he had no idea the Holy Spirit would change his life, and his congregation, forever. Bart Pierce will never forget the day the Holy Spirit fell at his church in the rolling suburbs of Baltimore, Maryland. It wasn't gradual, nor was it subtle. God showed up during the Sunday morning service on January 19, 1997.

Pierce, pastor of Rock Church in Baltimore, and his wife, Coralee, had just returned from a pastors' retreat in St. Augustine, Florida. Pierce says he went to the retreat with "a desperate, deep hunger for more of God."

While there, he heard Tommy Tenney recount an event that occurred in a Houston church a few months earlier. Without warning, during the early morning service on 20 October, 1996, God had sovereignly split a Plexiglas pulpit in two before the amazed congregation. Afterward, an unusual movement of repentance broke out at the Houston church.

Tenney, a third-generation travelling evangelist, told the gathered pastors that the drama of the split pulpit was totally eclipsed by the awesome presence of God that filled the sanctuary immediately after

the supernatural event. “The revival,” Tenney told them, “was characterized by a deep sense of humility, brokenness and repentance.”

While Tenney spoke, many of the pastors, including Pierce, fell on their faces weeping. Pierce spent much of his time at the retreat prostrated and weeping before the Lord. When it ended, he asked Tenney to come back to Baltimore with him for the weekend. On the 18-hour drive home, Pierce, his wife and Tenney had “an encounter of God as we talked about what God was doing and what we believed,” Pierce says. “We would sit in the car and weep,” recalls Tenney. They reached Baltimore on Saturday night, filled with a hunger for more of the Lord.

The next morning Pierce knew something was up as soon as he got to the church building. “Two of my elders were standing inside the door weeping,” he says. “We started worshiping, then people began standing up all over the building crying out loud.” Some came forward to the altar; others would “start for the altar and crumple in the aisle.”

Even those outside the sanctuary were affected. “Back in the hallways, people were going down under the power of God. We never really got to preach,” Pierce says. Tenney and Pierce were supposed to be leading the service, but both were too overcome by the intense presence of God to do anything but cry.

“There was a deep sense of repentance that grew increasingly more intense,” Pierce recounts. At 4 pm there were still bodies lying all over the church floor. Pierce and Tenney tried several times to speak, but each time they were overwhelmed by tears.

“Finally,” says Pierce, “we told our leadership team, ‘We’re going home to change clothes.’ We were a mess from lying on the floor and weeping.” The two men went home and changed. When they got back to the church at 6 pm, people were still there, and more were coming. That first “service” continued until 2 in the morning.

Monday night, people returned, and the same thing happened. It happened again Tuesday night. “Many people simply crawled under the pews to hide and weep and cry,” remembers Pierce. “At times the crying was so loud, it was eerie.”

Pierce noticed new faces in the congregation. “We didn’t have a clue as to how they knew about the service, because we don’t advertise at all,” he says. When he asked, some of the visitors told amazing stories.

One man said he was driving down the road when God told him, “Go to Rock Church.” Another woman said she was sitting at her kitchen table when she got the same message. She didn’t know what a “Rock Church” was, but she found a listing in the phone book. After the service she tearfully confided that she had been planning to leave her husband the next morning. “God had totally turned her heart,” says Pierce. “She and her husband have been totally restored.”

For the first few weeks, Pierce says, “every ministry at the church was turned upside down.” The church has always been known for its mercy ministries — its homeless shelter for men, its home for women in crisis, its food distribution program, which moves 7 million pounds of food a year, and its ministry to revive Baltimore’s inner city.

But when the revival started, everything took a back seat to what God was doing. Pierce would find his staff lying on the floor in the hallways or hear a thump against the wall and find someone lying on the floor in the next room, crying uncontrollably.

People reported supernatural events in their homes, too. One woman’s unsaved husband had a dream in which everyone spoke Chinese. He came downstairs and found his wife lying on the floor speaking Chinese. His son, who was supposed to be getting ready for school, was lying on the floor in the living room, weeping and crying. That day, the man got saved.

One night a boy from a local gang came forward weeping while Tenney was still preaching. “He came to the front, looked up at me and said, ‘You’ve got to help me, because I just can’t take it anymore,’” Tenney recalls. “This type of brokenness is what draws God’s presence,” he says. “God will never turn away from a broken heart and a contrite spirit.”

Pierce agrees. He believes the congregation has “opened the heavens somehow by our crying for him. He has become our pleasure.” Both he and Tenney say they have “turned to seek his face, from seeking his hands,” meaning they are seeking to know God intimately rather than seeking him for his benefits.

“We don’t have any agenda,” says Pierce. “We come in and begin to worship, and his manifest presence comes in. It is overwhelming. Sometimes there is nothing any of us can do. We have turned from trying to control the meeting to letting him be the object of why we

have come.”

Tenney calls it “presence evangelism.” He explains, “We understand ‘program evangelism,’ where you pass out tracts or put on an evangelistic play or host Alpha classes. John Wimber helped us understand ‘power evangelism,’ where people encounter the power of God as you pray for the needs in their lives.

“But what happened in Houston and what is happening in Baltimore we call ‘presence evangelism.’ The presence of God becomes incredibly strong to where people are literally overwhelmed. They are drawn to his presence. They aren’t drawn by the preaching; they aren’t drawn by the music; they are drawn by the presence of God. It is hard to talk about without weeping.”

The church doesn’t keep figures on the numbers of people who have come to faith in Jesus since the revival started because they encourage people to go back to their home churches. Many pastors bring their people to the services in Baltimore because they know that Rock Church won’t steal their flock.

In contrast to the Toronto Blessing services that have drawn people by the thousands from all over the world to the Toronto Airport Christian Fellowship in Canada, most of the people who have come to the Baltimore revival services have been from the local area, including pastors from other churches. “On any given night we have 12 to 20 pastors from the Baltimore area,” Pierce says.

Still, some do come long distances. One night they looked out and saw 47 Koreans who had chartered a plane to come. Another time a group from Iceland was there. They have had visitors from Britain, Germany, the Ukraine and all across America.

Before Easter, the church put on a play about heaven and hell called Eternity. Crowds filled the 3,000-seat sanctuary. Some nights several hundred people had to be turned away because there was no more room. And during one two-day period, more than 700 came forward to give their lives to Christ. The church originally planned to host the play for two weeks, but they continued an extra week because of the tremendous response.

Tenney believes there is “a connection between what the Rock Church has traditionally done” — meaning the church’s strong ministries to hurting people outside the church — and the way the heavens have

opened in Baltimore.

Today, services in Baltimore are quieter and gentler than they were during the first few months of revival. But the worship music is powerful, and the singing draws the congregation to Jesus. Most of the songs were written by people in the church after the revival began.

After an hour or so of worship, Tommy Tenney takes the microphone and begins to preach. He asks the audience to worship Jesus in a way they never have before — to worship Him the way Mary did when she broke the alabaster jar, poured the ointment on Jesus' feet and wiped His feet with her hair.

As Tenney continues to speak, people begin to cry, most quietly, but some more openly. He invites people to come forward. Almost everyone does. "Just for one night in your life, worship Him," Tenney encourages them. "He wants to manifest himself to his people. For once in your life set aside what you want from God, and give him the glory."

Those looking for dramatic supernatural displays won't find them here. But they will feel the intense presence of God. The impact of the revival is seen in the lives that have been changed for eternity. There have been physical healings, healed marriages, burned-out people empowered to follow God, prodigals returned and hundreds of people who have found Jesus for the first time.

"It is not for us to point the way to a lost world. It is for us to lead the way. If the church will begin to walk in humility and repentance, then the world will see his glory."

**June, 1997 –  
Kawana Waters, Queensland (Peter Barr)**

*Australian Evangelist Jeff Beacham describes a weekend at Kawana Waters, Queensland, which has been experiencing revival blessing since June 1997:*

For the last few days I have been ministering at Living Waters Christian Centre, a church that is moving greatly in revival. Revival began here in June 1997 with a visit from Darrell Stott and a team from Seattle, USA. Darrell returned here in September and stayed until

Easter 1998. Since October 1997 they have been having extended meetings, sometimes up to 12 meetings a week.

At one point, they were having 3000 come through for several weeks in a row. However, they do have a wise pastor, Peter Barr, who is committed to revival but understands that good pastoring and discipleship need to be maintained and developed if this church is going to get to where it is destined to be.

They have guest speakers in every second week or so including some prominent international, national and local speakers that have a heart for revival. People from many parts of Australia have been coming, with awesome testimonies of healing, restoration, reconciliations, re-direction of lives and salvations. Many have testified of a fresh encounter with God and a new personal intimacy with Him.

There is certainly no lack of life here. It is not just emotional hype, but a genuine excitement for the things of God and it is a joy to preach to this very responsive audience. The church was full for the first two nights. On Friday night the power of God hit the young people in a big way. I called every one under the age of 25 to the front. Time after time they were all flattened to the floor, all together and without any one touching them.

Saturday night was a youth rally and young people came from all over the district. There was bedlam as the leader was introducing me with most of the kids talking or walking around. But by the time I was giving my challenge to them to rise up and be Champions of the Truth, God's word must have been going straight to their hearts because there was not a sound, and we saw a huge altar call in response.

Many visitors came to the services on Sunday, some from as far away as Toowoomba, a large rural city two and a half hours drive from here. Several of the young people publicly testified today about how their lives had been changed and that this weekend had made them more happy and excited about God than they had ever been before. One man in his fifties sent this testimony: "Not only did I have a good time but my life has been forever changed. I realize that you are only the messenger and do not seek earthly rewards but, it is good to know of and sometimes see the results of the Holy Spirit moving through you."



I believe that this church will accomplish much for the Kingdom of God. They have a vision to be a thousand strong by the year 2000, and to extend their building to be twice the size that it is now. There is a tremendous enthusiasm, and a great anticipation and excitement about the future. They know where they are going and many will want to go with them.

**Thursday, 10 July, 1997**  
**Caloundra, Queensland (Ken Kilah)**

*Pastor Ken Kilah, senior pastor at Caloundra Baptist Church on the Sunshine Coast of Queensland reports on a move of God in the church and at Caloundra Christian College:*

Since February 1995 the Caloundra Baptist Church has experienced several waves of the Spirit as he has sovereignly moved on the congregation. At times people would fall in their seats as the Spirit moved in power. Since that time the church has consistently made altar calls at the end of services with various manifestations occurring.

These manifestations increased during and after a 'Catch the Fire' conference in October 1996. Guy Chevreux was the guest speaker. Many people were touched by the power of God and testified to healings, refreshing, release from fears and a whole lot more.

On Thursday 10 July, 1997, the Holy Spirit unexpectedly came upon students in a Year 7 class at the Caloundra Christian College. The College is a ministry of the Caloundra Baptist Church.

Students began shaking, and falling to the floor. The teacher, well aware of what was occurring took several of the students from class to the prayer room in the church where they were prayed for and cared for by church staff.

This caused a strong reaction from certain parents who protested by collecting a petition asking the school to stop what was happening or they would remove their students from the school. The church and school responded by saying we believed that this was God at work.

A letter sent to the entire parent body explaining this position. This letter reaches the local press which carried front page articles in the

weekend papers. During the next week the TV channels ran news and current affairs reports on the school and the views of opponents. Some of the major newspapers also ran magazine and news reports, and radio stations called for interviews.

Ultimately some parents did respond by withdrawing 30 children from the 371 enrolled. However, new enrolments occurred and schools across the country sent encouraging reports.

The most encouraging result has been to see the lives of children changed. The children were not afraid of what God is doing and continues to do in their lives. They were the ones who praised God for his grace towards them, and so do all at the Caloundra Baptist Church and school.

**Sunday 12 October, 1997**  
**Greenville, Alabama (Ken Owen)**

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

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.

**November, 1997 –  
Pilbara, Western Australia (Craig Siggins)**

*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 that is keeping people out of the pubs-as well as the jails and hospitals. Aboriginal church worker Craig Siggins wrote this account of the spiritual awakening that is changing Aboriginal communities in Western Australia.*

“Kuurti yarrarni kuwarri ngangka mungkangka” (“Holy Spirit, we welcome you in this place tonight”) is the first line of a song being sung at many Aboriginal communities around the Pilbara. It was composed by Len “Nyaparu” Brooks, also known as Kurutakurru, one of the many leaders God has raised up among the Martu Wangka, Nyangumarta and other peoples of the Pilbara.

A spiritual awakening took place in many communities last year, in 1997. Things started at Warralong, where many became Christians and were baptised after being influenced by three Christian Aboriginal leaders. Then just before Christmas, Kurutakurru joined two other leaders at Nullagine, and many from Nullagine and other communities became Christians and came across to the dam at Newman to be baptised.

Many communities started having meetings almost every night and prayer meetings every day. 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.

When Franklin Graham visited Perth in early February, over 200 Martu people travelled the 1150 km for his meetings. It was like one long

church service all the way there and back. Everyone was bursting to sing and witness to the people in Perth. When we got back there were more meetings and baptisms, even from communities that had previously rejected Christianity. Old people, Aboriginal elders, were turning to Christ and being baptised. Four hundred people gathered at the Coongan River near Marble Bar for three days of meetings, with many more being baptised.

Our Easter Convention, 1998, was a wonderful time of celebrating Jesus. Over 1000 people came, including many new Christians from communities that had never come before. The meetings went nearly non-stop over the Easter period. Singing is a prominent feature of the revival. There is a real sense of joy that comes out in song. Many new songs have been written and many old songs translated into Martu Wangka, Nyangurnartu and other languages. Everywhere you go you bear kids singing and tapes playing songs of the revival.

So many people were becoming Christians and giving up the grog that the pub in Nuilagine lost a lot of its business and went into receivership. The story made news around Australia. Nyaparu Landy and I were interviewed on Perth radio! A *Current Affair* went to Nuilagine. Police, hospitals and others have noticed a decrease in alcohol related incidents. The media has begun to take notice.

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. A team from Kiwirrkura, just on the WA side of the border, travelled across the desert and joined up with the Pilbara meetings, arriving early for our Easter Convention held in a wide dry river bed near Newman. More than 1000 people from different communities and Christian traditions came together to celebrate.

Why the revival? It is nothing more or less more than a work of the Holy Spirit. It has similarities to the revival that spread to many Aboriginal communities in the early '80s, which reached the Pilbara but never really took hold. Like that revival, people have had dreams and visions. Recently Mitchell, a leader from Punmu, got up and read from Acts 2 about Joel's prophecy and said it was being fulfilled. Not long ago, people told me they had seen a cross in the sky one morning. And like the '80s revival, it is the Aboriginal people taking the Wangka

Kunyjunyu (Good News) to their own people in their own way and their own language.

The revival has not stopped. The Martu people themselves are reaching out to other Martu people. Neilie Bidu from Yandeyarra came back, fired up from hearing Franklin Graham, to reach out to his own community. He began a small prayer meeting and then invited *Kurutakurru* and other leaders from Warralong and Punmu to help him. So they went to Warralong and many there became Christians. Yandeyarra people in turn have reached out to Banjima people near Tom Price. Other communities have also been reached, including some that were closed to Christianity. Some of these communities had turned away Crusade teams from the 1981 revival. Now they have turned to the Lord.

Aboriginal leaders empowered by the Holy Spirit are leading the revival. These leaders would like to see the revival reaching the wider Kartiya (non-Aboriginal) society. But for these shy desert people to reach out to Kartiya in these days of Mabo, Wik and the struggle for reconciliation will only be by the hand of God.

But there have also been some excesses and difficulties in the revival. Some still struggle with alcoholism and some have gone back to the drink. Many are new Christians with little knowledge of Christianity. Even the leaders are in the main untrained. Some are illiterate. And other groups have come in with different ideas and practices that have caused division even within families and have led to much debate and argument, some of it bitter. One is a legalistic group that stresses the keeping of the 10 commandments, especially the fourth (keeping the Sabbath). Another is a fairly extreme charismatic group.

Then there are issues of a more cultural nature. Some couples who have become Christians are married the wrong way in a tribal (though not biblical) sense, including some leaders. What to do? What to do about some of the tribal laws and ceremonies? Reject them all? Keep some? These are big issues to be worked through.

We are encouraging the leaders to read the Bible for themselves and to come to solid biblical conclusions as they struggle through these issues with the help of the Holy Spirit, but it will take time. Pray for the people and the revival!

Adapted from *Alive* magazine, June 1998 and *Vision* magazine, July 1998.

**Pentecost Sunday, 31 May, 1998**  
**St Helens, Tasmania (Stuart Lumsden)**

Pastor Stuart Lumsden is the pastor of St. Helens Christian Fellowship in the town of St. Helens, 3,000 population, on the east coast of Tasmania. He wrote this article two months after revival began in their church at the end of May, 1998.

Here is a brief report as to what happened on 31 May, Pentecost Sunday, in St. Helens Christian Fellowship. We had Ronnie Fynn, a South African Zulu evangelist, doing a two day ministry, which had been planned during the previous six months. Through prayer and fasting (we were in the latter days of a 40 day corporate fast), the expectancy of what God would do was very high. During the meetings, it was obvious that we had moved to another level in the praise and worship, especially in the areas of clapping and shouting.

We really sensed we had broken through by the end of Sunday's meeting. Ronnie had shared from Isaiah 40:31, pointing out that the word 'wait' means 'expect' God to be God. This word increased the faith level of the people. As we were closing (well, we thought we were closing), Ronnie was sensing the Lord speaking to him and taking him back to the revivals in South Africa of the mid-seventies, in which he was involved. He saw the same signs that God was about to do something significant and so he was waiting to share that with me, and really felt the urgency as I was beginning to close the meeting. In my heart I felt the same, although at that point I was unaware of what Ronnie was experiencing. I called him over, and as soon as he shared it with me, he asked me, "What are we gonna do?" I said "Go for it!"

A word of knowledge came, that as a church we were to go out into the town and get all the sick and infirm who would come. At that moment it was like great boldness fell on the church, as in Acts 1:8 'You shall receive power when the Holy Spirit comes upon you, and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.'

With that, the presence of God was tangible. It was as if heaven had opened up; awesome, but also very gentle. The love of God filled the house. Not long after that, folk started to return with the sick and infirm. Incidentally, all these people that came, were not born again.

The first lady who came had been diagnosed with breast cancer and was experiencing a lot of pain, especially at night. We prayed for her and not much seemed to happen, although by faith we declared the word of healing over her. She had a brother in the church, and their relationship had been strained over the years. The brother went and asked her for forgiveness, and the moment he did, she felt the presence of God all over her, a warm tingly feeling, and now testifies that although the lumps are still there, the pain has gone.

Another lady, a Sister at the local hospital, had a bad car accident a few years ago. She has suffered migraine headaches and energy drain and dizzy spells ever since. We prayed for her and she now testifies to feeling great. Even her countenance has changed; no headaches, dizzy spells or fatigue since Sunday.

Another lady who, together with her husband, are well known and well loved in the local community for their work with children and within the local school, was brought in for healing. She has been in callipers and on crutches since contracting polio at the age of ten years. She is now in her fifties. After she was prayed for, she raised her hands above her shoulders, something which she has not been able to do before without severe pain, she also walked without the aid of her crutches, hands above her head, for several metres around the church. There wasn't a dry eye in the house. The children particularly were moved with the compassion of God and gathered around her, embracing her and loving her. She testified later that she had never felt so loved in her life. I told her how much she loved children and had given herself for them, and how today she had experienced the true love of God for her, that being a significant reality she had not experienced before.

My daughter, Asha, (12 years old), had a vision that the heavens were opened up, and God dropped a mustard seed into our midst. The seed represented an impartation of faith into the body, and I encouraged everyone to partake of it that they would have their own personal burning bush experience. Another child, Rose (12 years old), spoke

prophetically and declared with tears and weeping that 'Revival has begun'. All in all it was an amazing day, and the meeting which started at the usual time of 10 a.m. didn't end until 5.30 p.m.

In the ensuing three weeks, we had meetings every night, with attendance ranging around 180 - 200 people during the first two weeks, with many travelling from all parts of the State. Again, to this date we have witnessed 48 conversions, that is, first time decisions. We've seen numerous miraculous healings, such as curvature of the spine being straightened, ulcers instantly healed; a gentleman with a history of kidney disease testified to being healed, this being evidenced by his constantly yellow eyes becoming white overnight. One man, testified that a constant ringing in his ears, which been there for many years, stopped after prayer for healing. We have witnessed several instant healings from back pain.

Another lady, unsaved, received prayer for severe kidney disorder and a stomach ulcer, and was at the time in severe pain from this disorder. She immediately experienced quite a measure of healing, then accepted Jesus as her Lord and Saviour. She testified, the following day, that the pain had returned, however, she stood on the Word and claimed her healing, and had the best night's sleep she has had in years, and did not need to use her painkillers. She was clearly very much at ease and not in any pain whatsoever. Further testimony concerning this lady is that she is attending church in Hobart and has already been instrumental in bringing another lady to the Lord.

A husband and wife, unsaved, who attended one of the meetings, came forward for prayer as the man was suffering from a severe muscular degenerative disease. Doctors told him that he would be in a wheelchair in a couple of months. He had a fused neck, no feeling in his hands or legs of feet and was in constant pain. As we prayed for him, God flooded him with fire, he felt hot all over, his neck was freed and he received feeling in his hands and feet and legs, and was jumping up and down as the pain was released from him. They returned the next night, came forward again for more prayer, and he again experienced intense heat throughout his body as God touched him. They stood together and received Jesus as their Lord and Saviour.

On another evening, an elderly couple came. The lady, in her seventies,



has had two strokes and could barely walk even with the aid of crutches and her husband's help. As we prayed for her healing, Ronnie told her to follow him. She began to walk, without her crutches, and as she shuffled you could see her freeing up, she was almost scurrying around after Ronnie. We were told later, that at home, she was actually raising her legs higher and lifting her knees above her hips. This couple also, accepted Jesus as their Lord and Saviour.

Only a few nights ago, a lady in well-advanced stages of cancer came forward for healing. As we prayed for her, Ronnie testified to seeing a 'lump' leaving her body, she also testified to a 'warmth' flooding through her. She has since testified to being relieved of much discomfort, sleeping better and has turned her heart back to the Lord.

We have seen in numerous families, the hearts of the fathers being turned to the children; testimonies of deep reconciliation and forgiveness between fathers and sons. We have witnessed deliverance of addictions, rejection, secret sin being exposed with repentance following.

We have been very encouraged by testimonies from pastors and visitors from other churches. Many have experienced personal breakthroughs and have seen God begin to move amazingly among the people in their churches. Praise God!

**August, 1998 -  
Kimberleys (Max Wiltshire)**

*Robert McQuillan reported in The Evangel:*

An enthusiastic Max Wiltshire, Australian Aboriginal Outreach (AAO) coordinator, shared briefly at the Assemblies of God Western Australia state conference some of the exciting things God is doing in the Kimberley region in the north of Western Australia in 1998.

A number of Aboriginal leaders had accompanied him to the conference, including Kenny Boomer who received his ministry credential. Pastor Wiltshire also acknowledged the role Western Australia Women's Ministries had played in supplying a bus for the AAO work.

“Fire is falling in the Kimberleys,” he reported. “Thousands are being powerfully touched by God in salvation, healing and release. And in many other ways too, some of which are unbelievable. Hundreds of people are falling out - not with each other, but ‘falling out’ under the anointing.”

*Affectionately known by Aboriginals as ‘the man in the big hat,’ the AAO coordinator went on to add that so much has happened since their outstanding Christmas meetings. He reported:*

The Kimberleys are ablaze. 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 percent of the community to 90 percent 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.

This move has seen the number of Christians doubled in the area over the last twelve months, which means our conventions are climbing toward a thousand people in the evening meetings. Are the manifestations still occurring as at first in this move of God? Yes, in fact the increase that we are seeing is in direct relationship to the outstanding manifestations of the Spirit.

But - what manifestations are we talking about? The usual? Yes, laughing, shaking, rolling, crying, running and so on continue. However, if these are the normal, what are the outstanding ones? In truth, some would make you cry in awe and wonder. Such as seeing people falling under the power of the Spirit as they give their offering to the Lord. As they have come to the front and put their offering in the containers, they ‘fall out’ there and then as the blessing of giving overcomes them.

After a recent crusade, one Aboriginal lady handed a ministry offering to the speaker on behalf of the church, and fell at his feet, again under the power and blessing of giving. We have also seen folks falling out in the opening prayer as the very name of Jesus is mentioned. They just fall from the seats to the floor, not knowing they are meant to wait until the altar call before they let the Lord touch them. Back up singers are unable to stand, also people bringing items are unable to finish them because the anointing is so great.

Actually, it's a case of the mores! We need more buses to pick up more people to receive more of the blessing! Transporting Aborigines to services is a cultural thing. It shows you care and that the meetings are very important. Provide transport and they'll be there with open hearts.

**Sunday, 25 October, 1998**

**Vancouver, Canada (Charles Ndifon)**

*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 asthma (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.

*Bob Brasset from Victoria, Canada, wrote about the move of the Holy Spirit in British Columbia:*

The outpourings continue. In fact, it seems to be getting stronger. We now meet four nights a week. The response of the pastors in the area is simply an overwhelming gratitude for the goodness of God for deigning to visit us in such an awesome way. There is an amazing, astounding hunger in North America right now. People know that we are on the edge of not only revival but a genuine Awakening: perhaps the greatest since the day of Pentecost. This Awakening, I feel, will be characterized by the very *kabod* glorious presence of God coming and abiding in a room, a church and even a city, or a whole region (as in Charles Finney's revivals).

The worship in our services now continues and flows for 1½ to 2 hours, unabated with spontaneous songs of the Lord from worship team and congregation. Bodies lie on the floor, prostrate in worship. People report seeing angels. Visions, mighty, inspiring ones, are plenteous. Healings happen during the preaching of the word or worship without anyone praying or laying on hands. We are not advertising this. People are just coming. Salvations are happening in each service - even when we don't give specific calls. We now have reported healings of fibromyalgia, diabetes, cancer, chronic pain, ears opening, many necks and backs healed and severe allergies gone.

**Sunday, 14 March, 1999**

**Hobart, Tasmania (Ian Turton)**

*Pastor Ian Turton of River Christian Church in Kingston, Hobart, reported in April, 1999 on their series of miracle meetings:*

We have been hearing about what God has been doing overseas filling people's teeth with gold, silver and platinum, and even braces turning to gold. At River Christian Church in Hobart, Tasmania, Australia we have been believing the Lord for miracles, signs & wonders like we have never seen before for a while now.

He led us into a time of intense warfare for a few months and then began to put on our hearts the real desire to see the miracles happen

and that souls would be added because of what He is doing like in Acts 4 where the disciples asked the Lord to give them boldness to preach the gospel by stretching forth His healing power and that signs & wonders be done in the name of Jesus.

On Sunday night, 14th March, 1999, we asked all present to lay hands on their mouths and we prayed that the Lord would fill the teeth with gold. By Monday night we were amazed as we actually saw fillings change into gold before our eyes. Personally gold fillings appeared in my mouth, my wife also and others are getting blown away by their fillings changing before their eyes. God is awesome. ...

We had a couple of crew from the USS Carl Vincent in port for a few days visit come to some of the meetings. One of them received gold fillings, praise the Lord. What a thing to carry back on board. We prayed that revival would break out onboard that warship. ...

Jeannette (my wife) was ministering in Richmond at a ladies night (when) ... a whole bunch of them including the pastor's wife saw their teeth turn to gold. Some of the ladies when they returned home prayed for their husbands who in turn received gold fillings. The pastor apparently didn't believe what had happened but when the pastor's wife prayed for him he received gold. One lady had just had her teeth refilled at the dentist last week with white porcelain. They were gold also. She was a little put out by it at first!

This is our first - gold dust appeared on people's faces. One unsaved guy had it and got saved. He shared that his wife has been coming along and has been gloriously healed and her life completely changed, as has his mother in law. His other unsaved family members are coming along and in his own words 'they are next'.

Thanks especially for your prayer; it is so very much needed. Alas there are the knockers and sceptics but let me assure you we have seen more lives changed, more healings and more salvations in the last four weeks than in many previous years.

The church continues to experience God's powerful presence, and from mid-1999 Ian Turton began leading and speaking at meetings around Australia and beyond where similar healings and manifestations have continued.

**July, 1999**

**Tacoma, Washington (Bill Wolfson)**

Aggressive fasting is fuelling hunger for God at a Tacoma, Washington, church that has baptized more than 700 new converts during 90 weeks of revival. During the first year of the move of God at Bethel Church, members fasted a total of 165 days. The church sets 40 days at the start of each year and four days at the beginning of each month for fasting.

“This radical fasting is not normative, and we do not recommend it to others,” said pastor Bill Wolfson, who completed a 70-day liquids-only fast. “But it is what God has for us. Fasting causes unbelief to come out of our lives.”

Prostitutes and gang members are among those who have come to Christ at the four-nights-a-week services, which can often last for hours. One man was even reportedly raised from the dead through prayer after CPR failed to revive him. “I can only conclude that he was miraculously revived,” said retired paramedic Cornelius Winesberry Jr., who attended the man.

The revival began at the church - recently renamed Church for All Nations, to mark its renewed commitment to interracial outreach - after Wolfson travelled to an Illinois church to witness the Smithton-like revival happening there.

Source: News Update from *Charisma* magazine, Friday, October 15, 1999.

**July, 1999**

**Caldwell, Texas (Deon Hockey)**

Caldwell, approximately an hour north of Houston, has experienced revival also.

Revival has hit a small Assemblies of God church in Caldwell. The church has been having nightly services, drawing people from all across the area. All sorts of physical healings are reported, including eyes and backs healed. Deon Hockey was the visiting speaker and

because of what is happening there, has cancelled his future engagements and will stay for the time being.

The presence of God is so strong that people are being frozen-like against the walls of the church for an hour or more. Praise and worship has continued for two hours at a time. Someone will run to the altar and get on their face before God, and twenty others will follow. The power of God will cause twenty or so people to fall out on the floor all at once.

People from all around the area are coming to the church. When asked how they found out about it, they'll say they heard of someone being healed which drew them. We are entering into a period of time in the church of signs and wonders. These will be signs that God is still alive. God still heals. God still speaks. God still loves his children. And God still cares.

Church services continued nightly at First Assembly of God.

Source: Awakening List via grn@crown-house.com, 16 July, 1999  
(Guido Kuwas)

**Tuesday, 27 July, 1999**  
**Mornington Island, Queensland**

*The following account, adapted from reports by Brian Pickering and Jesse Padayache, gives details of a powerful move of God that has occurred among Aboriginal communities on Mornington Island, Arakun and Weipa in the Gulf of Carpentaria, North Queensland, as well as on Psalm Island north east of Townsville.*

Mornington Island was a pretty awful place, noted for its drunkenness and violence. Iranale Tadulala, a Fijian Pastor was posted there five years ago. About two years ago, an angel appeared to him and told him that there was to be a revival on Mornington Island and he was to facilitate it. However it would not be easy.

He began a 40 day fast from 1st June until 11th July, 1999. A colleague visited Mornington Island when Iranale was 28 days into his fast and was deeply challenged just being with the man. He was so committed, close to tears all the time.

During the fast one of the scriptures impressed on him was the similarity between the city of Pergamum (Rev 2:12-17) and Mornington Island. So much awful stuff kept on happening there that it had to be something like Satan's throne. And, just like Pergamum, a good Christian man had been martyred there in the early days of the Mission. At the end of his 40 day fast he believed he had to go out to the site of the killing and fast there a further seven days. This was a rather harrowing experience and he was conscious of doing battle with cosmic forces throughout.

At the conclusion of the fast (only days after the national prayer gathering at Uluru in July), they planned meetings at Mornington Island which began on 27th July. At the end of the first meeting 100 stayed behind for prayer and counselling. By the end of the crusade there had been 300 conversions (25% of the population) and they were still going on with 500 reported by September.

Five other pastors helped with this marvellous happening. Two are Fijians from Palm Island and Weipa. The pastor from Aurukun and a white pastor from Townsville are also involved as is an Indian South African from Brisbane. They are working on discipleship, want Bibles, and are already getting phone calls from surrounding areas asking them to go there, but are saying: "When God says it is right!"

One of the team leaders was Pastor Jesse Padayache, the South African Indian. He has ministered in Australia for many years. His wife Cookie was healed miraculously through prayer from a tumour on the brain. They have x-rays showing total healing.

In February and May, Jesse had spoken at revival meetings in **Palm Island** north east of Townsville, among the tribes there, where there has been much drunkenness. Many were converted, delivered and set free from addiction to alcohol, tobacco and fornication. A man, angry with Jesse because his de-facto wife was converted in February and wanted to get married, was later converted. He asked Jesse to marry them during the meetings in May. Now money formerly spent on addictions is spend on food, clothes and shelter and many people are prospering for the first time.

News of the revival meetings on Palm Island reached **Mornington**



**Island.** In Mornington Island, alcohol abuse has been extreme. Drunkenness was everywhere. The place was littered with piles of beer cans. About 10 people attended the services.

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."

On the second night, Wednesday, an angry lady with a beer can came in abusing Jesse and the team for casting out spirits. She yelled, "Me and my beer, we live together. Don't listen to this man." But the people wanted to be delivered because of the changes they saw in their friends. Many were healed and delivered. Two healed people threw away their crutches. A lady with a stroke was healed and freed from her wheelchair. The drunk lady saw the healings and eventually wanted prayer. She gave her life to Jesus and became instantly sober. She said, "Pastor, I don't want this stupid habit" and gave her six pack of beer to the pastor.

Their report tells of 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. A woman came to the meeting with a walking frame, but left the frame and walked home without it when the Lord healed her.

They have a Women's Refuge which is usually chock-a-block on Thursday and Friday nights. It had one customer! Around midnight one night, a man called his family together and spoke of what God had been doing in bringing the whole family to the Lord, saying, "Everyone is welcome in this home, but from now on there never to be any alcohol in this house."

A white policeman came to a meeting, drawn to what Aborigines were experiencing but feeling too ashamed to go forward. Next day, a pastor found him sitting in a corner, spoke to him about his shame, took him

home and led him to the Lord. The pub shut an hour early, with no customers. Next day there was no one at the women's shelter - they didn't need that sort of help any more!

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.

A young man, lying in bed at home heard the loud speakers, and so came to the meetings to give his life to God. On Sunday the church was packed with people standing outside to listen. Many were healed in the morning, and many more on Sunday night.

Large numbers, formerly in de-facto relationships, have now married. The pastor has been busy performing marriages. Within weeks, beer consumption dropped by over 9,000 cans a week.

On the Monday they started classes for believers. More were converted then also. A drunk man came from the pub to the believers class, seeking God. The believers also follow up each other, because they all know who is involved.

When Jesse passed through **Weipa** on his way to Arakun in the gulf of north west Queensland in August, he met an aboriginal lady from a community of 400 people in Mapoon, north of Weipa. Her 34 year old son, looking wild, saliva dripping, and shaking, had been in a psychotic state receiving treatment for six years. He'd been separated from his de-facto wife and children for that time. The pastor saw them at the shopping centre so invited them to his place for healing prayer. The son was frightened of the pastors, staring with wild eyes. They bound spirits and cast them out. When he went back to the hospital he was pronounced totally healed. He now lives with his family and got married.

The mother asked for prayer also. She had asthma, a heart monitor, sugar diabetes, and a huge lump like a rock melon on her stomach. The lump disappeared, and the arthritis, asthma, diabetes and blood pressure were all healed immediately, medically verified. Later she

came back to Weipa for meetings with a bus load of people, all seeking God because of those healings. Most of that bus load were saved, and now a church has been started in Marpoon. The previous church had been destroyed in the 1960s, and the people there had hated the gospel, till now.

Jesse caught the small plane from Weipa to **Arakun**. Many were drunk there. People ignored or hated the church, regarding Christianity as a religion for whites. Only about 6 members went to the church.

One the first night of meetings at Arakun, about 50 came into the hall with another 40 people sitting around outside listening. Noisy dogs came in. An old man, deaf in his left ear and partially deaf in his right ear was totally healed. Three weeks earlier, in a dream he had seen the dark skinned Jesse pray for his healing, and he knew he would be healed at that meeting. Then, nearly all in the hall and some from outside gave their lives to Christ that first night. Many were healed, including a man lame in his right leg.

Word spread fast. Everyone knows what is happening in the community. The next night the church was packed. Crowds stood around outside. By the end of the meetings, 170 aboriginals had given their lives to Christ for the first time. Many were healed including people blind or partially blind and deaf. Great joy filled the community. Many were delivered from alcohol addiction.

One of the council officers in the building next door told the community leaders that Jesse and the pastor needed to go on casting out demons because so many people were being delivered of drunkenness and diseases.

Demons associated with suicide came out of a man who had tried to kill himself four times. Now he is whole. Everyone talked about the changes in the atmosphere of the community. Then he returned to his de-facto wife and was married. His witness brought large numbers to the Lord.

Back again at **Weipa** for meetings, the same things kept happening. A young white lady in her twenties was delivered with loud cries and healed on the second night of the meetings in Weipa, to the surprise of the aboriginals who thought only aboriginals had demons. The news

spread like wildfire, and many more came for salvation, deliverance and healing.

The bus load from **Mapoon** north of Weipa – brought by the lady and her son who had been healed at the pastor's home previously - returned full of saved, healed and delivered people, determined to start their church in their community.

Just as revival on Elcho Island in 1979-1980 sparked revival across Arnhem Land, and teams went out to many aboriginal communities, so this revival is touching many communities in north Queensland. Pray for the mighty had of God to bring powerful revival to the land.

### **Revivals into the 21<sup>st</sup> Century**

The year 2000 dawned with increasing reports of revival movements among the world's 6 billion people (now over 7 billion). The previous forty years saw the world's population double. What will the next 40 years bring? Or even one year, the year 2000?

Amid growing reports of social and physical upheavals, terrorism, the awful threat of nuclear holocaust, and the increase of epidemics of fatal diseases, reports of revivals continue to grow. Independent churches in Africa, house churches in China, and grassroots communities in Latin America all experience amazing revival, amid persecutions. Now revival reports continue to spread in the West also. We too can cry out to God for mercy and revival as we humble ourselves, pray, repent and seek God.

This past century began with many thousands of prayer groups seeking God. Revivals broke out across the globe, the best known being the mighty Welsh revival of 1904-5 which sparked so many other revival movements. A year later prayer groups in Los Angeles saw the disturbing and powerful Azusa Street revival break out. Both these revivals impacted countless lives in quite different ways. Both issued in Spirit-filled evangelism and mission which spread around the globe.

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 500 million Pentecostal and

charismatic movement in the world now usually acknowledges it's roots in that revival.

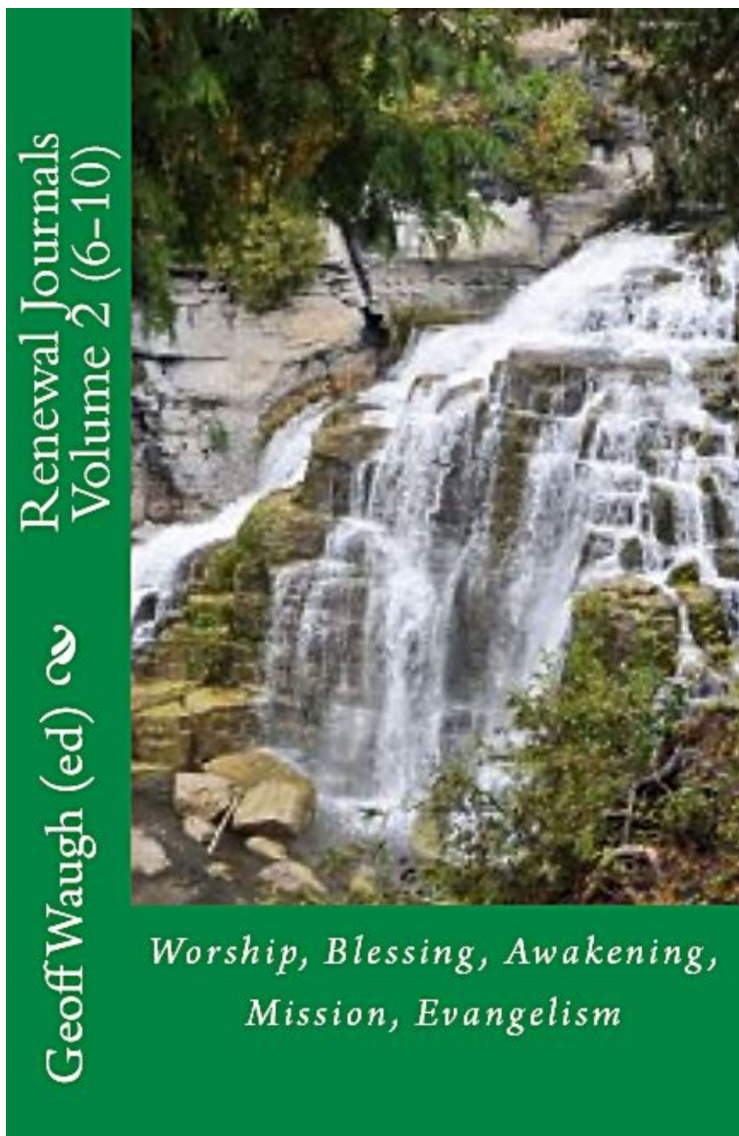
Now a single crusade with Reinhard Bonnke may reach more than 500,000 people in Africa. David Yonggi Cho's church in Seoul, Korea, has over 800,000 and has impacted thousands more and planted other huge churches. Over 100,000 people have encountered God recently in Toronto and more than 100,000 have made commitments to God in Pensacola.

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

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

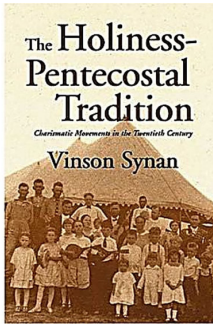
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***Renewal Journals, Volume 2 (6-10)***  
**Worship, Blessing, Awakening,  
Mission, Evangelism**

## *Book Reviews*



***The Holiness-Pentecostal Tradition*** by **Vinson Synan**. Grand Rapids: Eerdmans, 1997. Review by Eerdmans Publishers

Vinson Synan is dean of the School of Divinity at Regent University in Virginia Beach, Virginia. This review from the back cover of the book summarises the scope of this book written by a world recognised Pentecostal historian.

Called “a pioneer contribution” by *Church History* when it was first published in 1971 as *The Holiness-Pentecostal Movement in the United States*, this volume has now been revised and enlarged by Vinson Synan to account for the incredible changes that have occurred in the church world during the last quarter of the twentieth century.

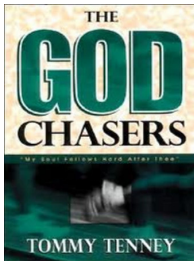
Synan brings together the stories of the many movements usually labelled “holiness,” “Pentecostal,” or “charismatic,” and shows that there is an identifiable “second blessing” tradition in Christianity that began with the Catholic and Anglican mystics, that was crystallized in the teaching of John Wesley, and that was further perpetuated through the holiness and Keswick movements of the nineteenth and twentieth centuries to the appearance of modern Pentecostalism.

Synan then chronicles the story of the spread of Pentecostalism around the world after the heady days of the Azusa Street awakening, with special attention given to the beginnings of the movement in those nations where Pentecostalism has become a major religious force. He also examines the rise of various mainline-church charismatic movements that have their roots in Pentecostalism. Because of the

explosive growth of the Pentecostal movement in the last half of the century, Pentecostals and Charismatics now constitute the second largest family of Christians in the world.

“This could well be the major story of Christianity in the twentieth century,” writes Synan. “Pentecostalism has grown beyond a mere passing ‘movement’ . . . and can now be seen as a major Christian ‘tradition’ alongside the Roman Catholic, Orthodox, and Reformation Protestant traditions.”

*The Holiness-Pentecostal Tradition* will continue to be an important handbook for shaping our understanding of this phenomenon.



***The God Chasers* by Tommy Tenney**

Shippensburg: Destiny Image, 1998

Review By Ruth A. McKeand

Some books will make you happy. Some will encourage you. Some will challenge you. Some will make you think. Some will even make you angry. *The God Chasers* will do all these and more.

Tommy Tenney, whose pen authored *The God Chasers*, has spent 30 years in the ministry. He’s seen and experienced much of God. Like King David, he has always sought to be “a man after God’s own heart.” To Tenney, this seeking after God’s heart is the essence of a God chaser.

The God chaser longs for deep intimacy with God. He or she wants more than just the “stuff” of ordinary religious experience. Tenney, like all true God chasers, has questioned why we find entering into the desired intimacy so difficult. Why, if God is all I truly want, am I so aware of “where He’s been” instead of being conscious of “where He is?” And so, painting picture after picture, Tenney reveals many of the things that get in the way of intimacy with God.

First, Tenney challenges us to ask ourselves if we are truly seeking God. With statements like “it’s simply not enough to know about God. We have churches filled with people who can win Bible trivia contests but who don’t know Him,” he invites us to look at our own walks with God.



Do we realize, as Tenney did, that “there is much more of God available than we have ever known or imagined, but we have become so satisfied with where we are and what we have that we don’t press in for God’s best.”

Secondly, we must honestly look at what we’re eating each day. Tenney’s comments may anger you but he believes that “most of us . . . keep our lives so jammed with junk food for the soul and amusements for the flesh that we don’t know what it is to be really hungry.” He views this daily diet of the typical believer as one of the main obstacles to intimacy with the Almighty for most of us. He sees too many of us being more concerned with our own comfort, and that of our families, and all the things we want (or have) to do, that God gets precious little of our attention. When we do come before Him, our minds are preoccupied with the cares of this life. He points out that “we’re happy with our music the way it is” and we’re content with services designed for pleasing men “instead of yielding to what God likes.” We want the stuff that God can give us, without the commitment and intimacy of union with Him. But Tenney calls us repeatedly back to the desire of the God chaser. The true God chaser wants to see His face, just as did Moses and the Apostle John.

Most of us want revival today. We truly believe we want God to be real to us and in us. But Tenney calls us to pause and think. There’s more to this relationship with God than getting the stuff. The first step to real, personal revival, according to Rev. Tenney, “is to recognize that you are in a state of decline.” Recognizing our true state will birth a “divine discontent” in us, out of which real hunger for God will grow.

Tenney contends that most of us have “become addicted to the anointing, the relayed word of good preaching and teaching,” preferring for someone else to go up the mountain to seek God for us. Like Israel of old, we prefer “distant respect” over “intimate relationship” with the Almighty. We seek revival instead of the Reviver just as we so easily fall into the selfish trap of seeking the gifts instead of the Giver.

Tenney points out that “there is something in us that makes us afraid of the commitment that comes with real intimacy with God.” One reason, he says, is that “intimacy with God requires purity.” In this hour “God is calling people who want serious revival into a place of transparent purity. It’s you who He’s after.” This kind of purity requires death and

that is the greatest barrier of all that the believer faces. We all fear death, but to see God's face, one must die. No one can see God's face and live according to Scripture.

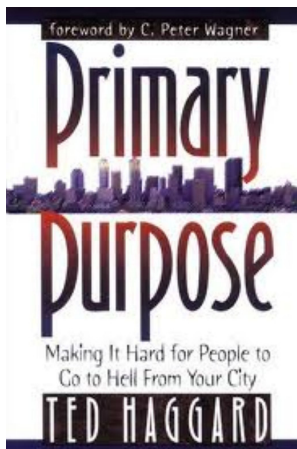
"It is God's mercy that keeps Him away from us," Tenney says. We are sinful flesh and He is absolute holiness and purity. The latter will destroy the former if, and when, it comes into its presence. But be encouraged. There is hope. Through "repentance and brokenness—the New Testament equivalent of death," we can become "dead men walking." And dead men can enter the presence of God without fear. Brother Tenney urges us not to shrink back from the altar upon which God would have us sacrifice our egos. Instead he provokes us to embrace death of self and to see it as the only way we can truly see God's face.

The God chaser is after God Himself. Many know about God. He's everywhere all the time. That's His omnipresence. But, Tenney declares, "There are also times when He concentrates the very essence of His being into what many call 'the manifest presence of God.'" That's the deepest desire of the God chaser, the manifest presence of God! For this, he is very willing to die! But first we must admit our need and our hunger. That's what God is looking for. It's in this state of brokenness, repentance, and hunger that God can come with His presence and His power and begin to really change us. It's admitting our need and our hunger, and then seeing our true state, which brings the brokenness and repentance that opens the door for God "to take us through the complete process . . . without hindering or quenching His Spirit, then when the kabod, the weighty presence of God, comes among us and upon us, then we will be able to carry it without fear because we will be walking in the purity of Jesus and our flesh will be dead, covered by the blood of the Lamb."

Tenney believes the world cannot be changed until God is freely allowed to change each of us. We can truly touch our world as witnesses and evangelists only when we engage in what Tenney calls "presence evangelism." He believes God can, and will, change us as we experience His presence because experiencing "God's glory is life-changing. It is the most habit-forming experience a human being can have, and the only side effect is death to the flesh." This prepares us for God's true purpose, evangelism. But the evangelism that Tenney looks for in the church is "when the residue of God on a person creates a divine radiation zone of the manifest presence of God, so much so that

it affects those around you.” This type of evangelism is not “an emotional encounter with man but a death encounter with the glory and presence of God Himself.”

“It is time for God’s people to get desperately hungry after Him,” says Tenney, “because the fires of revival must first ignite the Church before its flames can spread to the streets.” But he warns, “Supernatural things . . . will happen to you too, but it only comes one way. There is no shortcut to revival or the coming of His presence. God’s glory only comes when repentance and brokenness drive you to your knees, because His presence requires purity.” It’s only when we candidly look into our own hearts that we, like the prodigal son, see there the deep “poverty of heart.” It is this revelation that will propel us back to the Father’s arms. And once there we will see His face, sense His power, and experience His presence. It’s there, in the arms of Love Himself, the God chaser finds true happiness and a joy unspeakable and full of glory! It’s there that the God chaser finds that he’s been caught by the very One he’s been chasing all along! And that’s the purpose of this book by Tommy Tenney . . . to whet our appetites and change each of us into a God chaser so we too can get caught by the One Who’s caught him!



**Primary Purpose by Ted Haggard**

Orlando: Creation House, 1995

Reviewed by Tony Peter

*Primary Purpose* is a practical book on winning souls for the kingdom of God, especially from a pastoral point of view. Founder and senior pastor of the 6000 member New Life Church in Colorado Springs, Colorado, Ted Haggard is a graduate of Oral Roberts University and has co-authored with Jack Hayford a similar book called *Loving your City into the Kingdom*.

Ted Haggard writes with a pastor's heart and a passion for winning souls to Christ in practical, relevant ways. His book includes charts and diagrams as well as practical stories.

The book is focused on three foundations for any attempt to win the lost for Christ and to grow the church. The first is prayer; all kinds of prayer. The second is keeping focused on the task of evangelism; all kinds of evangelism. The third is unity between individuals and the churches.

Haggard begins the book by giving a short testimony of the beginnings of his New Life Church in Colorado Springs. He describes the difficulties and the challenges in starting a new church in an area once known as a difficult place to successfully start and continue a work for the Lord. He describes not only his struggles in starting his church but also in continuing to keep his church on track for the primary purpose of winning the community and city to Christ.

The second part of the book deals with what he calls five principles of keeping your church on the primary purpose. The first principle is that of focusing on the *absolutes of Scripture* and not side tangents such as different doctrinal issues between individuals and churches.

The second principle is to *promote Christ and his Word*, not you or your own ideas. This is the key to reaching the lost. Haggard laments that too many individuals and churches focus on winning other Christians from other churches through transfer growth rather than focusing on winning the lost through conversion growth.

The Third principle is to *pray for the Holy Spirit's activity* in your area. Haggard describes this as increasing the presence and work of the Holy Spirit in the area where you want to win the lost. This changes the climate of the area to open the way to win souls for the Lord.

The fourth principle is to *appreciate and respect one another's interpretations* of Scripture. Different churches interpret Scripture differently and act accordingly. As long as they do not transgress the fundamentals of Scripture they will appeal to different people from all walks of life that become saved and then attend a church that will suit them. Divisions or conflict between churches can stifle the Holy Spirit

and stop evangelism.

The fifth principle is *honouring others* through supportive speech and actions. Haggard explains that this is another way of maintaining unity in the body of Christ between the churches.

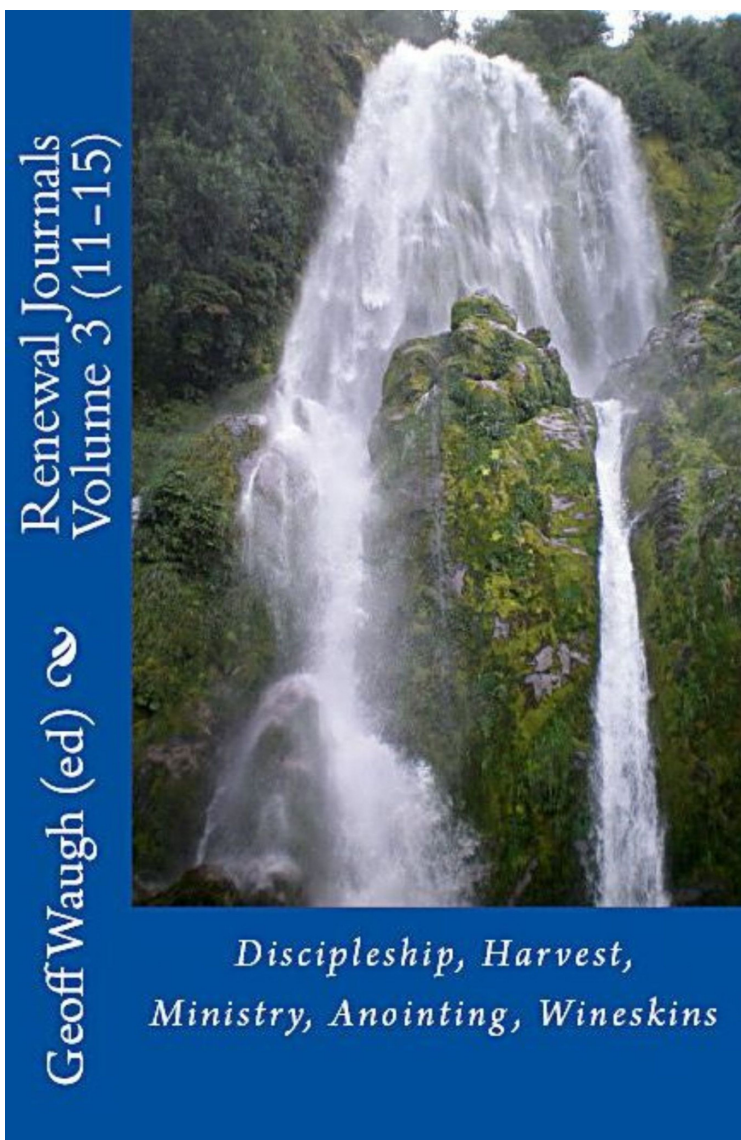
The third and last part of the book focuses on the lifestyle, character and fruit of Christians and churches in relationship to evangelism. Haggard explains that it is the church's function to live as the Bible calls us to live. Then we shall see the fruit of this lifestyle, namely souls won for Christ and churches growing.

Haggard describes the Christian lifestyle as continuous spiritual warfare. Only through a righteous lifestyle can the believer and the church truly advance the Kingdom of God as we are supposed to.

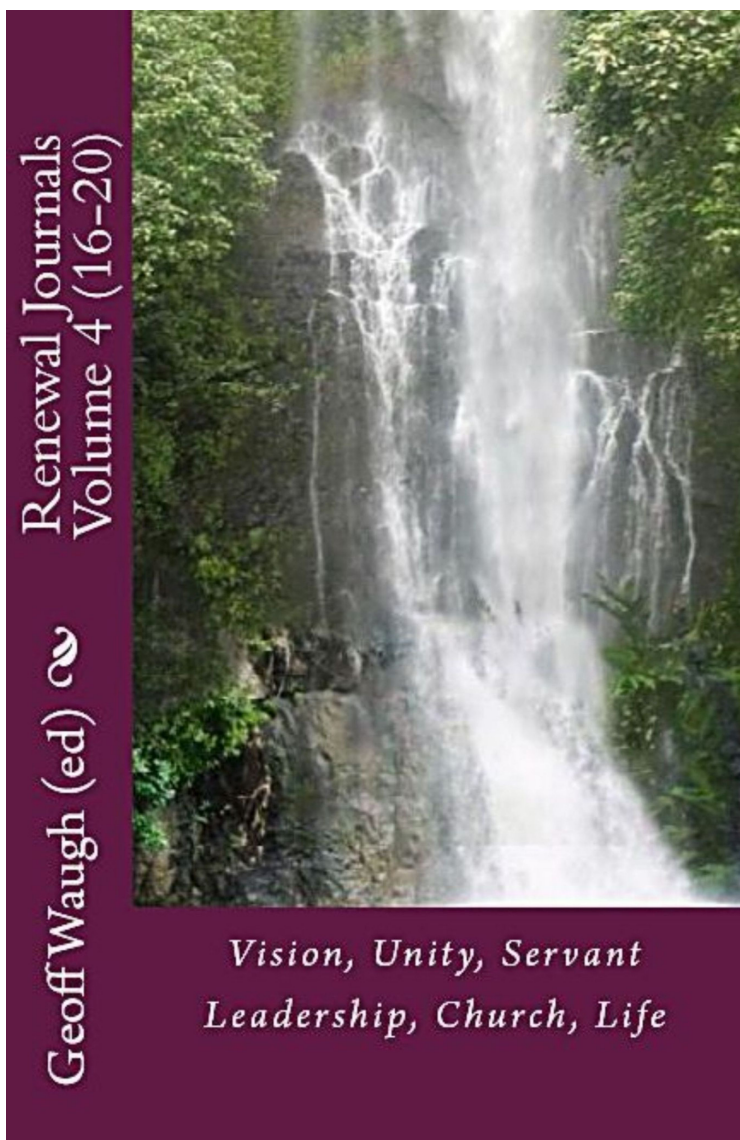
This is a practical, thorough book on evangelism from a pastor's point of view rather than an evangelist's point of view. Ted Haggard writes with a passion not only to see souls saved and churches grow but to see the whole community, city and nation changed. The book is a vital manual for any Christian wanting to start a new work or church in any part of the world.

The stories and principles make it a great book for anyone, especially pastors, wanting to reach people with the gospel. This book focuses on proven strategies for the advancing the Kingdom of God today. Essential strategies include prayer warfare, unity between believers and churches, and focusing on the primary mission of the church, evangelism.

This book is one of the best I have read concerning winning souls, communities and cities to Christ through a pastor's heart for people and not just as a quest for numbers. It shows that whole communities and cities can be won for the Lord and that God wants more of his children to step out in faith with love for the lost.



***Renewal Journals, Volume 3 (11-15)***  
**Discipleship, Harvest, Ministry,  
Anointing, Wineskins**



***Renewal Journals, Volume 4 (16-20)***  
***Vision, Unity, Servant Leadership,  
Church, Life***

## ***Renewal Journals***

### **Contents of first 20 issues**

Renewal Journal articles, available now on  
[www.renewaljournal.com](http://www.renewaljournal.com).

#### **No. 1: Revival**

Praying the Price, by Stuart Robinson  
Prayer and Revival, by J Edwin Orr  
Pentecost in Arnhem Land, by Djiniyini Gondarra  
Power from on High: The Moravian Revival, by John Greenfield  
Revival Fire, by Geoff Waugh

#### **No. 2: Church Growth**

Church Growth through Prayer, by Andrew Evans  
Growing a Church in the Spirit's Power, by Jack Frewen-Lord  
Evangelism brings Renewal, by Cindy Pattishall-Baker  
New Life for an Older Church, by Dean Brookes  
Renewal Leadership in the 1990's by John McElroy  
Reflections on Renewal, by Ralph Wicks  
Local Revivals in Australia, by Stuart Piggin  
Asia's Maturing Church, by David Wang  
Astounding Church Growth, by Geoff Waugh

#### **No. 3: Community**

Lower the Drawbridge, by Charles Ringma  
Called to Community, by Dorothy Mathieson and Tim McCowan  
Covenant Community, by Shayne Bennett  
The Spirit in the Church, by Adrian Commadeur  
House Churches, by Ian Freestone  
Church in the Home, by Spencer Colliver  
The Home Church, by Colin Warren  
China's House Churches, by Barbara Nield  
Renewal in a College Community, by Brian Edgar  
Spirit Wave, by Darren Trinder



**No. 4: Healing**

Missionary Translator and Doctor, by David Lithgow  
My Learning Curve on Healing, by Jim Holbeck  
Spiritual Healing, by John Blacker  
Deliverance and Freedom, by Colin Warren  
Christian Wholeness Counselling, by John Warlow  
A Healing Community, by Spencer Colliver  
Sounds of Revival, by Sue Armstrong  
Revival Fire at Wuddina, by Trevor Faggotter

**No. 5: Signs and Wonders**

Words, Signs and Deeds, by Brian Hathaway  
Uproar in the Church, by Derek Prince  
Season of New Beginnings, by John Wimber  
Preparing for Revival Fire, by Jerry Steingard  
How to Minister Like Jesus, by Bart Doornweerd

**No. 6: Worship**

Worship: Intimacy with God, by John & Carol Wimber  
Beyond Self-Centred Worship, by Geoff Bullock  
Worship: to Soothe or Disturb? by Dorothy Mathieson  
Worship: Touching Body and Soul, by Robert Tann  
Healing through Worship, by Robert Colman  
Charismatic Worship and Ministry, by Stephen Bryar  
Renewal in the Church, by Stan Everitt  
Worship God in Dance, by Lucinda Coleman  
Revival Worship, by Geoff Waugh

**No. 7: Blessing**

What on earth is God doing? by Owen Salter  
Times of Refreshing, by Greg Beech  
Renewal Blessing, by Ron French  
Catch the Fire, by Dennis Plant  
Reflections, by Alan Small  
A Fresh Wave, by Andrew Evans  
Waves of Glory, by David Cartledge  
Balance, by Charles Taylor  
Discernment, by John Court  
Renewal Ministry, by Geoff Waugh

**No. 8: Awakening**

Speaking God's Word, by David Yonggi Cho  
The Power to Heal the Past, by C. Peter Wagner  
Worldwide Awakening, by Richard Riss  
The 'No Name' Revival, by Brian Medway

**No. 9: Mission**

The River of God, by David Hogan  
The New Song, by C. Peter Wagner  
God's Visitation, by Dick Eastman  
Revival in China, by Dennis Balcombe  
Mission in India, by Paul Pilai  
Pensacola Revival, by Michael Brown, and Becky Powers

**No. 10: Evangelism**

Power Evangelism, by John Wimber  
Supernatural Ministry, by John White interviewed by Julia Loren  
God's Awesome Presence, by Richard Heard  
Pensacola Evangelist Steve Hill, by Sharon Wissemann  
Reaching the Core of the Core, by Luis Bush  
Evangelism on the Internet, by Rowland Croucher  
Gospel Essentials, by Charles Taylor  
Pentecostal/Charismatic Pioneers, by Daryl Brenton  
Characteristics of Revivals, by Richard Riss

**No. 11: Discipleship**

Transforming Revivals, by Geoff Waugh  
Standing in the Rain, by Brian Medway  
Amazed by Miracles, by Rodney Howard-Brown  
A Touch of Glory, by Lindell Cooley  
The 'Diana Prophecy', by Robert McQuillan  
Mentoring, by Peter Earle  
Can the Leopard Change his Spots? by Charles Taylor  
The Gathering of the Nations, by Paula Sandford

**No. 12: Harvest**

The Spirit told us what to do, by Cari Lawrence  
Argentine Revival, by Guido Kuwas  
Baltimore Revival, by Elizabeth Moll Stalcup  
Mobile Revival, by Joel Kilpatrick

**No. 13: Ministry**

Pentecostalism's Global Language, by Walter Hollenweger  
Revival in Nepal, by Raju Sundras  
Revival in Mexico City, by Kevin Pate  
Interview with Steven Hill, by Steve Beard  
Beyond Prophesying, by Mike Bickle  
The Rise and Rise of the Apostles, by Phil Marshall  
Evangelical Heroes Speak, by Richard Riss  
Spirit Impacts in Revivals, by Geoff Waugh  
Primacy of Love, by Heidi Baker

**No. 14: Anointing**

A Greater Anointing, by Benny Hinn  
Myths about Jonathan Edwards, by Barry Chant  
Revivals into 2000, by Geoff Waugh

**No. 15: Wineskins**

The New Apostolic Reformation, by C. Peter Wagner  
The New Believers, by Dianna Bagnall (Bulletin/Newsweek journalist)  
Vision and Strategy for Church Growth, by Lawrence Khong  
New Wineskins for Pentecostal Studies, by Sam Hey  
New Wineskins to Develop Ministry, by Geoff Waugh  
The God Chasers, by Tommy Tenny

**No. 16: Vision**

Vision for Church Growth by Daryl & Cecily Brenton  
Almolonga, the Miracle City, by Mell Winger  
Cali Transformation, by George Otis Jr.  
Revival in Bogotá, by Guido Kuwas  
Vision for Church Growth, by Daryl & Cecily Brenton  
Vision for Ministry, by Geoff Waugh

**No. 17: Unity**

Snapshots of Glory, by George Otis Jr.

Lessons from Revivals, by Richard Riss

Divine Healing and Church Growth, by Donald McGavran

Spiritual Warfare, by Cecilia Estillore

**No. 18: Servant Leadership**

The Kingdom Within, by Irene Brown

Church Models: Integration or Assimilation? by Jeannie Mok

Women in Ministry, by Sue Fairley

Women and Religions, by Susan Hyatt

Disciple-Makers, by Mark Setch

Ministry Confronts Secularisation, by Sam Hey

**No. 19: Church**

The Voice of the Church in the 21st Century, by Ray Overend

Redeeming the Arts: visionaries of the future, by Sandra Godde

Counselling Christianly, by Ann Crawford

Redeeming a Positive Biblical View of Sexuality, by John Meteyard and Irene Alexander

The Mystics and Contemporary Psychology, by Irene Alexander

Problems Associated with the Institutionalisation of Ministry, by Warren Holyoak

**No. 20: Life**

Life, death and choice, by Ann Crawford

The God who dies: Exploring themes of life and death, by Irene Alexander

Primordial events in theology and science support a life/death ethic, by Martin Rice

Community Transformation, by Geoff Waugh

**Bound Volumes**

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

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

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

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

## ***Renewal and Revival Books – summary***

Discounted on Blog on [renewljournal.com](http://renewljournal.com)

Details on ‘Geoff Waugh’ at [amazon.com](http://amazon.com)

Free airmail postage worldwide on [bookdepository.com](http://bookdepository.com)

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

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

***Flashpoints of Revival*** (2<sup>nd</sup> ed., 2009)

***Revivals Awaken Generations*** (Korean, 2006)

***Revival Fires: History’s Mighty Revivals*** (2011)

***South Pacific Revivals*** (2<sup>nd</sup> ed., 2010)

***Anointed for Revival: Histories of Revival Pioneers*** (2011)

***Great Revival Stories*** (2011), compiled from 2 books:

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

***Renewal and Revival*** (2011), compiled from 2 books:

***Renewal and Revival***

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

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

***Church on Fire*** (1991, 2009).

***Living in the Spirit*** (2<sup>nd</sup> ed., 2009)

***Your Spiritual Gifts*** (2011)

***Fruit and Gifts of the Spirit*** (1992, 2009)

***The Leader’s Goldmine*** (1990, 2009)

***Kingdom Life in Matthew*** (1992, 2009)

***Kingdom Life in Mark*** (1990, 2009)

***Kingdom Life in Luke*** (1991, 2009)

***Kingdom Life in John*** (2011)

***A Preface to The Acts of the Apostles*** (2011)

***Keeping Faith Alive Today*** (1977, 2010)

***Exploring Israel*** (2011)

***Inspiration*** (2011)

***Discovering Aslan: High King above all Kings in Narnia***  
(2012)

## ***Renewal and Revival Books - details***

### ***Looking to Jesus:***

#### ***Journey into Renewal and Revival***

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

Introduction – Waugh stories

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

Conclusion – begin with you and me

### ***Light on the Mountains:***

#### ***Pioneer Mission in Papua New Guinea***

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

##### **Introduction**

##### **Part 1: Pioneer Mission History**

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

##### **Part 2: Pioneer Mission Teaching**

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

##### **Conclusion**

Enga revival

Min revival

# ***Flashpoints of Revival: History's Mighty Revivals***

*2<sup>nd</sup> edition, enlarged, 213 pages (2009).*

**Foreword:** by C Peter Wagner

## **Preface and Introduction**

### **1. Eighteenth Century**

- 1727 – Herrnhut, Germany (Zinzendorf)
- 1735 – New England, America (Edwards)
- 1739 – London, England (Whitefield, Wesley)
- 1745 – Crossweeksung, America (Brainerd)
- 1781 – Cornwall, England

### **2. Nineteenth Century**

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

### **3. Early Twentieth Century**

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

### **4. Mid-twentieth Century**

- 1947 – North America (Healing Evangelism)
- 1948 – Canada (Sharon Bible School)
- 1949 – Hebrides Islands, Scotland (Campbell)
- 1951 – City Bell, Argentina (Miller)
- 1962 – Santo, Vanuatu (Grant)

- 1965 – Soe, Timor (Tari)
- 1970 – Wilmore, Kentucky (Asbury College)
- 1970 – Solomon Islands (Thompson)
- 1971 – Saskatoon, Canada (McCleod)
- 1973 – Phnom Penh, Cambodia (Burke)

### **5. Late Twentieth Century**

- 1975 – Gaborone, Botswana (Bonnke)
- 1979 – Elcho Island, Australia (Gondarra)
- 1979 – Anaheim, America (Wimber)
- 1979 – South Africa (Howard-Browne)
- 1988 – Papua New Guinea (van Bruggen)
- 1988 – Madruga, Cuba
- 1989 – Henan and Anhui, China

### **6. Final Decade, Twentieth Century**

- 1992 – Argentina (Freidson)
- 1993 – Brisbane, Australia (Miers)
- 1994 – Toronto, Canada (Arnott, Clark)
- 1994 – Brompton, London (Mumford)
- 1994 – Sunderland, England (Gott)
- 1995 – Melbourne, Florida (Clark)
- 1995 – Modesto, California (Berteau)
- 1995 – Brownwood, Texas (College Revivals)
- 1995 – Pensacola, Florida (Hill)
- 1995 – Mexico (Hogan)
- 1996 – Houston, Texas (Heard)

### **Conclusion**

#### **Addendum: Revival in the 21<sup>st</sup> Century**

Revival in the South Pacific: Vanuatu, Solomon Islands  
Transforming Revival: Fiji, Papua New Guinea, Vanuatu

## ***Revivals Awaken Generations***

Korean translation of *Flashpoints of Revival*.

See web version on **[www.renewaljournal.com](http://www.renewaljournal.com)** and Blog.



## ***Revival Fires:***

### ***History's Mighty Revivals***

Expanded academic version of *Flashpoints of Revival*, 392 pages (2011) including footnotes, published by Global Awakening – see Blog on [www.renewaljournal.com](http://www.renewaljournal.com). Chapters 6 and 7 as follows:

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

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

#### **7. Twenty-First Century: Transforming Revival**

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

## ***South Pacific Revivals***

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

**Introduction:** Timor, Australian Aborigines

**1 Solomon Islands**

**2 Papua New Guinea, Bougainville**

**3 Vanuatu**

**4 Fiji**

**Conclusion**

## ***Great Revival Stories***

*Compiled and expanded from two books in one volume:  
**Best Revival Stories** and **Transforming Revivals***

***Introduction***

***Part 1: Best Revival Stories***

*Stirring Renewal Journal articles on revival*

**Preface:** Best Revival Stories

**1 Power from on High**, by John Greenfield

**2 The Spirit told us what to do**, by Carl Lawrence

**3 Pentecost in Arnhem Land**, by Djiniyini Gondarra

**4 Speaking God's Word**, by David Yonggi Cho

**5 Worldwide Awakening**, by Richard Riss

**6 The River of God**, by David Hogan

***Part 2: Transforming Revivals***

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

**Preface:** Transforming Revivals

**7 Solomon Islands**

**8 Papua New Guinea**

**9 Vanuatu**

**10 Fiji**

**11 Snapshots of Glory**, by George Otis Jr

**12 The Transformation of Algodoa de Jandaira**

***Conclusion***

## ***Best Revival Stories from the Renewal Journal***

*Stirring Renewal Journal articles on revival, 167 pages (2011)*

### **Editorial**

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

### **Resources**

## ***Transforming Revivals***

*Community and ecological transformation, 137 pages (2011)*

Adapted from ***South Pacific Revivals*** and ***Flashpoints of Revival***  
*including over 30 photographs.*

### **Preface**

**Introduction:** Australian Aborigines

1 **Solomon Islands**

2 **Papua New Guinea**

3 **Vanuatu**

4 **Fiji**

5 **Snapshots of Glory**, by George Otis Jr

**Conclusion**

**Appendix:** Revival Books

These two books are available in one volume:

***Great Revival Stories: I will pour out my Spirit***

# ***Renewal and Revival***

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

Compiled from these two books in one volume:

***Renewal: I make all things new***, and

***Revival: I will pour out my Spirit***

## ***Introduction***

### ***Part 1: Renewal***

Compiled from *Renewal Journal* articles.

**Foreword:** *I make all things new*

**1 Renewal Ministry**

**2 Revival Worship**

**3 New Wineskins**

**4 Vision for Ministry**

**5 Community Transformation**

**6 Astounding Church Growth**

### ***Part 2: Revival***

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

**Foreword:** *I will pour out my Spirit*

**7. Revivals to 1900**

**8. 20<sup>th</sup> Century Revivals**

**9. 1990s – Decade of Revivals**

**10. 21<sup>st</sup> Century Revivals**

**Resources**

# ***Anointed for Revival:***

## ***Histories of Revival Pioneers***

*Articles edited by Geoff Waugh, 132 pages (2<sup>nd</sup> ed., 2011)*

### **Introduction**

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

**Appendix:** Revival Books

# ***Church on Fire***

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

## **Introduction: Renewal**

### **Aboriginal Renewal**

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

### **Personal Renewal**

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

### **Church Renewal: examples**

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

### **Church Renewal: observations**

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

### **Conclusion: Revival**

# ***Living in the Spirit***

*Personal and group studies, 2<sup>nd</sup> ed., revised and enlarged, 126 pages (2009).*

## **1. Father, Son and Holy Spirit**

God is One

The Father's heart shows God's love

Jesus reveals God's love

The Spirit imparts God's love

## **2. Born of the Spirit**

The Spirit creates

The Spirit re-creates

God acts

We respond

## **3. Filled with the Spirit**

The Spirit in God's people

The Spirit in Jesus

The Spirit in the early church

The Spirit in us

## **4. Fruit of the Spirit**

The fruit of the Spirit in us personally

The fruit of the Spirit in us together

Growth in the Spirit personally

Growth in the Spirit together

## **5. Gifts of the Spirit**

Power for mission

Gifts for mission

Unity for mission

Love for mission

## **6. Ministry in the Spirit**

Body ministry

Mutual ministry

Wholeness ministry

Freedom ministry

**7. Led by the Spirit**

The Spirit leads us

The Spirit leads gently

The Spirit leads personally

The Spirit leads corporately

**8. The Spirit of the Lord**

The Spirit of the Lord in Israel

The Spirit of the Lord in Jesus

The kingdom of God

The king: Jesus Christ is Lord

**Appendix 1:** Voices from history

**Appendix 2:** Spiritual gifts questionnaire

***Your Spiritual Gifts: to serve in love***

*Personal and group studies, 47 pages. (2011)*

Introduction

1 Your spiritual gifts

2 The manifold grace of God

3 Motivational Gifts from God our Father

4 Ministry Gifts from Christ Jesus

5 Manifestation Gifts from the Holy Spirit

6 Make love your aim

7 Spiritual gifts questionnaire



# ***Fruit and Gifts of the Spirit***

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

## **Foreword**

### **Part I: Fruit of the Spirit**

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

### **Part II: Gifts of the Spirit**

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

### **Appendix: Gifts checklist**

# ***The Leader's Goldmine***

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

**Introduction:** How to use this book

## **Ideas for building relationships**

Deep - ideas and attitudes

Deeper - ideals and values

Deepest - ideologies and commitments

## **Ideas for Bible studies and prayers**

Bible passages

Bible study methods

Bible reading and relationship building

Bible readings and prayers

## **Ideas for church activities**

Program emphases:

Devotional, Educational, Creative, Serving, Social, Sporting

Witness and Sharing Weekend

Commitment Indicator

Interests Indicator

Gifts Check List

## **Ideas for all ages together**

Activities involving young children and others

Activities involving older children and others

Family and church family questionnaires

Useful teaching activities

ABC of resource ideas

Simulation activities. Simulation Game: Build my Church

## **Ideas for integrated studies on themes**

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

Great Chapters - Old Testament

Great Chapters - New Testament

Jesus

# ***Kingdom Life in Matthew***

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

## **Introduction**

### **PART I THE LIFE AND MINISTRY OF JESUS**

#### **Preparation: The coming of Jesus the Messiah**

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

#### **Commencement: The figure of Jesus the Messiah**

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

#### **Christ's design for life in God's kingdom**

Narrative:

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

Discourse:

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

#### **The spread of God's kingdom**

Narrative:

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

Discourse:

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



## **PART II THE DEATH AND RESURRECTION OF JESUS**

### **Preparation for the passion of Jesus**

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

### **Resurrection appearances of Jesus**

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

### **Observations about Jesus**

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

### **The coming of the Holy Spirit**

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

### **Conclusion: The Godhead**

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

**Appendix 1:** Studies arranged according to lectionary readings

**Appendix 2:** Studies arranged according to gospel readings

# ***Kingdom Life in Mark***

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

## **Introduction**

### **PART I THE LIFE AND MINISTRY OF JESUS**

#### **Preparation: The coming of Jesus the Messiah**

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

#### **Commencement: The figure of Jesus the Messiah**

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

#### **The mystery of the Son of God**

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

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

**The way of the Son of Man**

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

**Conclusion: The fulfilment of the mystery**

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

## **PART II THE DEATH AND RESURRECTION OF JESUS**

### **Preparation for the Passion of Jesus**

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

### **Resurrection Appearances of Jesus**

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

### **Observations about Jesus**

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

### **The coming of the Holy Spirit**

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

### **Conclusion: The Godhead**

- |                 |             |
|-----------------|-------------|
| 16. The Trinity | John 3:1-17 |
|-----------------|-------------|

**Appendix 1:** Studies arranged according to lectionary readings

**Appendix 2:** Studies arranged according to gospel readings



# ***Kingdom Life in Luke***

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

## **Introduction**

### **PART I THE LIFE AND MINISTRY OF JESUS**

#### **Preparation: The coming of Jesus the Messiah**

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

#### **Commencement: The figure of Jesus the Messiah**

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

#### **Luke's program for Jesus' ministry**

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

#### **The Galilean ministry**

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

**The travel narrative: part one**

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

**The Gospel within the Gospel**

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

**The travel narrative: part two**

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

**The ministry in Jerusalem**

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

**Conclusion: The fulfilment of the ministry**

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

## **PART II THE DEATH AND RESURRECTION OF JESUS**

### **Preparation for the Passion of Jesus**

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

### **Resurrection Appearances of Jesus**

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

### **Observations about Jesus**

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

### **The coming of the Holy Spirit**

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

### **Conclusion: The Godhead**

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

**Appendix 1:** Studies arranged according to lectionary readings

**Appendix 2:** Studies arranged according to gospel readings

# ***Kingdom Life in John***

*Background information and study outlines,  
88 pages (2011)*

## **Introduction: John an eye-witness**

### **Section 1: Details exclusive to John**

- 1 Signs
- 2 Sayings
- 3 People
- 4 Times
- 5 Numbers
- 6 Places
- 7 General details

### **Section 2: Relational Bible Studies**

Compiled from *Kingdom Life in Matthew, Mark & Luke*

Part 1: The Life and Ministry of Jesus

Part 2: The Death and Resurrection of Jesus

### **Appendix: *Renewal Journals* and books**

**Bible study outlines:**

**PART 1: THE LIFE AND MINISTRY OF JESUS**

**Preparation: The Coming of Jesus the Messiah**

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

**Commencement: The figure of Jesus the Messiah**

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

**Observations about Jesus**

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

**PART 2: THE DEATH AND RESURRECTION OF JESUS**

**Preparation for the Passion of Jesus**

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

**Resurrection appearances of Jesus**

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

# ***A Preface to The Acts of the Apostles***

*Background information, 40 pages (2011)*

## **Introduction**

### **1 The Title of *The Acts***

A History of Christian Origins

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

The Acts of the Holy Spirit

### **2 The Aims of *The Acts***

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

### **3 The Author of *The Acts***

Gentile, physician, historian, spiritual

### **4 The Date of *The Acts***

Before Paul's death

### **5 The Sources of *The Acts***

Historical sections

Biographical sections

### **6 The Setting of *The Acts***

The Greeks

The Romans

The Jews

### **7 The Contents of *The Acts***

Historical and Biographical

Preparation for the witness (1:1-26)

The witness in Jerusalem (2:1 – 8:3)

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

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

## **Conclusion**

# ***Body Ministry: The Body of Christ Alive in His Spirit***

*Exploring Body Ministry, 244 pages (2011).*

*Compiled from these two books in one volume:*

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

***Foreword: James Haire***

***Prologue: Change Changed***

## ***Part 1: Body Ministry***

***Preface to Part 1, Body Ministry: Colin Warren***

### ***Section I. Body Ministry: From few to many***

#### ***Chapter 1. Kingdom Authority: From meetings to ministry***

1. Church and Kingdom
2. Signs of the Kingdom

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

1. Empowering
2. Discipling

#### ***Chapter 3. Mutual Ministry: From spectators to participants***

1. Clergy
2. Laity

#### ***Chapter 4. Spiritual Gifts: From limited to unlimited***

1. Unity
2. Diversity

#### ***Chapter 5. Body Evangelism: From programs to growing churches***

1. Program Evangelism
2. Power Evangelism

***Section II. Body Organization: From some to all***

***Chapter 6. Divine Headship: From figurehead to functional head***

1. The Written Word
2. The Living Word

***Chapter 7. Body Membership: From firm to flexible structures***

1. The Organism
2. The Organization

***Chapter 8. Servant Leadership: From management to equipping***

1. Servanthood
2. Equipping for ministry

***Chapter 9. Body Life: From passive to active***

1. Concern for People
2. Concern for Task

***Chapter 10. Expanding Networks: From maintenance to mission***

1. Congregational Structures
2. Mission Structures

***Case Study: China miracle***

***Part 2: Ministry Education***

***Preface to Part 2, Ministry Education: Lewis Born***

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

***Chapter 11. Open Education: From narrow to wide***

1. Open Ministry Education
2. Distance Education



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

1. Advantages
2. Problems and Solutions

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

1. Increasing Change
2. Increasing Choice

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

1. Principles
2. Foundations

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

1. Aims and objectives
2. Implications

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

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

1. Theology in Context
2. Ministry in Context

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

1. Body Ministry
2. Servant Leadership

***Epilogue: The Unchanging Christ***

This books combines two previous books:

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

## ***Keeping Faith Alive Today***

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

### ***Two Sessions on Prayer***

*by Nevin Vawser*

**1 *New Ways to Pray***

**2 *What Did I Discover?***

### ***Two Sessions on Using the Bible***

*by Colville Crowe*

**3 *Try Reading the Bible***

**4 *Share Your Experiences***

### ***Two Sessions on Life in the Spirit***

*by Geoff Waugh*

**5 *Faith Alive in Personal Life***

**6 *Faith Alive in Community***

## ***Exploring Israel***

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

### ***Part 1: Journey***

Included in *Looking to Jesus:*

*Journey into Renewal and Revival (2009)*

### ***Part 2: Journal***

Reproduced from *Our Trip*, handwritten journal, with  
daily notes and photos on each double page

# ***Inspiration***

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

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

# ***Discovering Aslan: High King above all Kings in Narnia***

*Exploring the Story within the Stories*

*100 pages*

## ***Introduction***

### ***1. The Lion, the Witch and the Wardrobe***

*Aslan is on the move*

### ***2. Prince Caspian***

*Each year that you grow you will find me bigger*

### ***3. The Voyage of the Dawn Treader***

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

### ***4. The Silver Chair***

*Aslan's instructions always work: there are no exceptions*

### ***5. The Horse and His Boy***

*High King above all kings in Narnia*

### ***6. The Magician's Nephew***

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

### ***7. The Last Battle***

*Further up and further in*

## ***Conclusion***



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