

# *Renewal Journal*

*16*

**Vision**

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Articles of everlasting value

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### **Cover Photo**

Transformation in Almolonga, Guatemala.  
'Jesus is Lord of Almolonga'.

### **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*

## *Vision for the 21<sup>st</sup> Century*

A new millennium, like each new year, encourages vision. New hope. New possibilities. New vision.

Christian vision remains grounded in God's revelation of himself in Scripture, inspired and illuminated by his Spirit. So the vision is both old and new.

The vision is old because Jesus Christ is the same, "yesterday, today and forever". God's word hasn't changed with changing times. We have the same that God Abraham, Moses, David, Esther, Mary, Peter and Paul served.

They all served God in their time, their era. Now it's our turn, in our time, our era.

Ours is a very different world from their day. We communicate rapidly, globally. We fly globally for mission and holidays. We spend billions of dollars in Kingdom business.

So is there a vision for the 21<sup>st</sup> century?

There must be. Where there is no vision, the people perish. Where there is no prophetic word the people cast off restraint. See Proverbs 29:18.

This issue of the Renewal Journal looks at some visions, directions and

implications for serving God in the 21<sup>st</sup> century.

The essentials remain the same. God is. Jesus saves. The Holy Spirit moves in all the earth. The church grows – with endless cultural and social expressions. Yet still the Lord only recognises one church – his.

All over the world powerful expressions of the church have emerged at the beginning of the 21<sup>st</sup> century. This is not triumphalism. But it is war. Jesus is still building his church and smashing through the gates of hell.

Mell Winger, missionary to Latin America, tells the astounding story of Almolonga, Guatemala, the “Miracle City”. There the Christians have united in prayer and seen the powers of darkness dramatically overcome. The four jails, once packed, are now empty – closed. The curse on the land has been broken and they grow the biggest and best food in the world. Families, once at war, are united in loving service.

George Otis Jr., producer of the vivid, prophetic video *Transformations*, tells how Cali, Columbia, has been transformed through united repentance and prayer. Once the centre of billions of dollars in drug trafficking with a turnover of over 400 million US dollars a month, it is now transformed. What global law enforcement agents could not do, God has done.

Guido Kuwas describes revival in Bogotá, Columbia – another transformations story. A church is impacting the whole city and region by applying Jesus’ principles of discipleship. Christian disciple just 12 people. Very effectively. They gather in huge areas to celebrate together.

Ed Silvoso describes revival in Argentina’s largest prison, and Bob Ekblad shows the dramatic effects of working with the marginalized and despised in the power of the Spirit..

Daryl and Cecily Brenton, missionary translators in Papua New Guinea, comment on the world’s largest data base of church growth factors to draw conclusions about effective mission and evangelism.

I condensed my research on the emerging church into an article surveying the dramatic and powerful global shifts going on in church

life and ministry amid accelerating change today.

Gene Wilkes' book *Jesus on Leadership* challenges our usual ideas of leadership in the church by examining how Jesus led.

We hope you find this issue of the *Renewal Journal* inspiring and informative, and that you can recommend it to your friends and your church!

[See also Mission Index in the Renewal Journal](#)

**Mexico – The River of God (David Hogan)**

**Central America – Missions at the Margins (Bob Ekblad)**

**South America – Snapshots of Glory (George Otis Jr)**

**South America – Revival in the Amazon among “Skull Splitters”**

**South America – Almolonga, the Miracle City (Mell Winger)**

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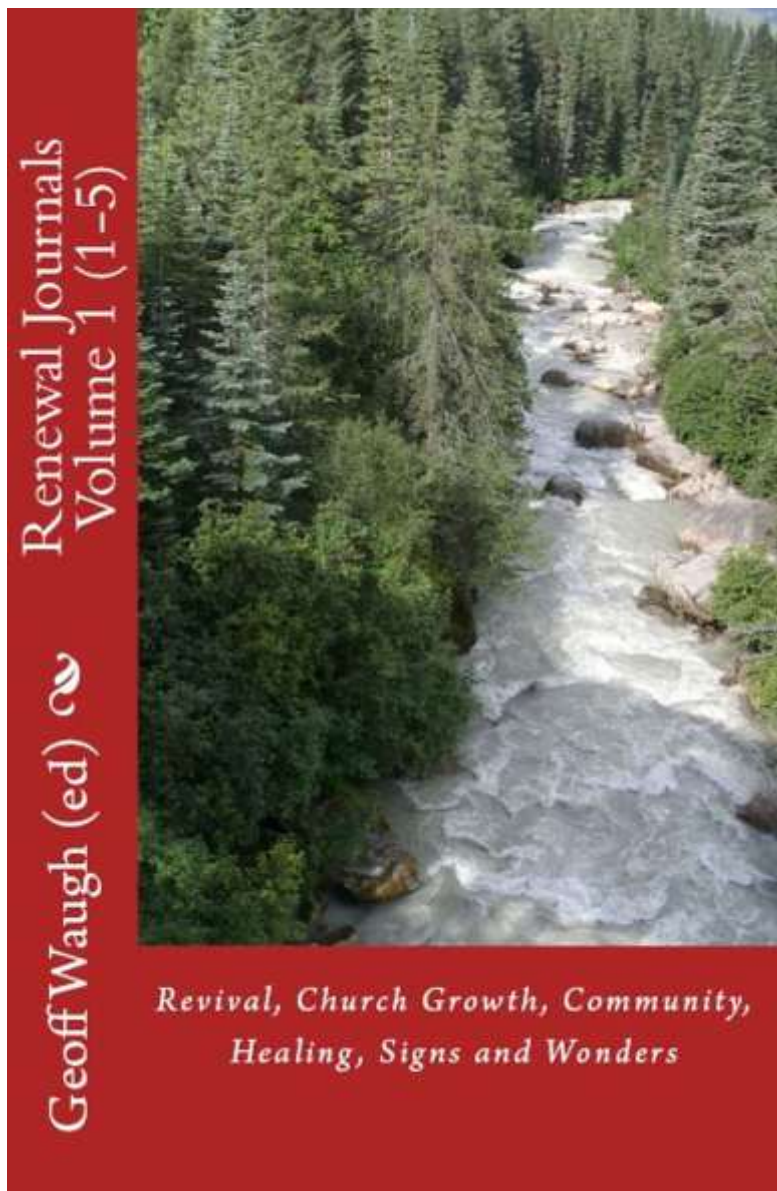
**South America – Brazil: Transformation by Prayer (Inger**

**Logelin)South America – Brazil: Transformation through**

**Prayer (George Otis)**

**South America – Christian Light filling Columbia’s Black Hole**

**South America – Cali Transformation (George Otis Jr)**

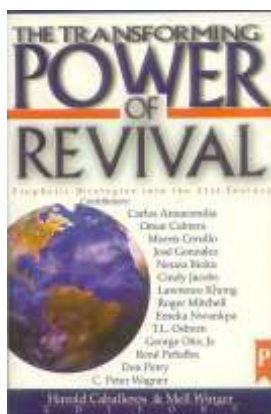


***Renewal Journals, Volume 1 (1-5)***  
**Revival, Church Growth, Community,  
Healing, Signs and Wonders**



# *1 Almolonga, the Miracle City*

## **Mell Winger**



Dr Mell Winger, director of the Bible Institute at El Shaddai Church in Guatemala City, Guatemala, writes about Almolonga, a city in Guatemala transformed by God’s power. This article is reproduced with permission from Chapter 17 of *The Transforming Power of Revival*, edited by Harold Caballeros and Mell Winger

**Before and after:** two simple words frequently used to describe a city in western Guatemala named Almolonga. The locals consistently refer to their city in terms of two eras: before the power of God came in the mid- 1970s, and after, when it is reported that 90% of the 18,000 residents became born-again Christians. The way the people of Almolonga say “before” is reminiscent of how others might say, “in the dark ages.”

**After:** The word signals a new epoch for the city, marked by family harmony, prosperity and peace in the Holy Spirit. The contrast is stark and real to these people who remember how, just 25 years ago, demons, fear, poverty, disease, idolatry, and alcohol dominated their region and their families.

Some call Almolonga the “Miracle City” because of the radical

transformations in many dimensions of this ethnically Quiché society (descendants of the Mayans). Some Christian leaders say Almolonga is the best example they've seen of how intercession, spiritual warfare, and evangelism can transform a community.

Driving into Almolonga, one is immediately struck by the brilliant green hues of the fertile fields spreading throughout this magnificent valley. Even before the onset of the rainy season, when much of the Guatemalan landscape is still dry, Almolonga remains vibrant and lush. Hence, Almolonga is nicknamed "America's Vegetable Garden".

### **A weak church**

But it wasn't always so. About 25 years ago, the Church was small and weak, the fields were undeveloped and the city was characterized by an alcohol-induced lethargy - the fruit of serving an idol named Maxirnon. This perverse idol is associated with the vices of smoking, drinking liquor, and immorality. Maxirnon is a 3-foot idol consisting of a clay mask and a wood and cloth body. He receives the kisses of the faithful who kneel before him. Placing at his feet bottles of liquor purchased with their meagre earnings, they hope against hope that their offering will bring blessing and healing. The priest offers lit cigars to the idol, and taking a mouthful of the liquor offering, spews it over the devotees. The followers leave expecting a blessing, perhaps receiving a demonic display of power, but nonetheless slipping deeper and deeper into an abyss of oppression.

Sadly, his influence is so strong that he is considered the patron saint and protector of many Guatemalan mountain villages. In addition to serving Maxirnon, many of the residents of Almolonga once sought the blessing of other idols as well. Pastor Genero Riscaiché, one of the pastors at Almolonga's largest church, Mission Evangelical Monte Calvario, notes, "Before, this was a very idolatrous town. There were many different types of idols. Many worshipped the silver image of Almolonga's patron saint, San Pedro."

But in 1974-75 the Kingdom of God dramatically started clashing with Maxirnon and the ruling powers of darkness controlling Almolonga. Following the pattern of historic revivals, God first began this community transformation in the heart of one of his consecrated servants. Mariano Riscaiché (no relation to Genero), now the pastor of

El Calvario Church, was a typical young man of Almolonga who sought the protection and blessing of idols before he encountered the living God.

At his conversion, Pastor Mariano heard the Lord say, “I have elected you to serve Me.” He said it was like waking from a dream; his understanding was opened and the promises of the Bible became real. Pastor Mariano’s burning desire was to see people come to Christ and find freedom. Then, one by one, his own family was saved.

### **Power encounters**

A new season of power encounters with Maximon began shortly after Pastor Mariano’s surrender to Christ. Mariano and other pastors in town, such as Guillermo Satey, founding and senior pastor of Mission Evangelical Monte Calvario, saw more than 400 people delivered from demons. When believers asked a demon to identify itself, “Maximon” was sometimes uttered by the oppressed one. This mass deliverance was similar to the book of Acts where people burned their possessions that linked them to a past consumed by witchcraft and idolatry. “Those who practiced magic brought their books together and began burning them.” (Acts 19:19, NASB). The eviction of these demons not only brought freedom to individuals, but the spiritual oppression over the city began to lift as well.

The early days of spiritual warfare were extremely intense. Those being set free were sometimes thrown across the room, and at times coughed up blood. The Church continued steadfast in intercession, spiritual warfare, and evangelism as the name of Jesus was demonstrated to be the dominant force in this battle. Pastor Mariano asserts that the enemy had to be confronted directly and boldly.

One of those set free from demonic control was a powerful priest of Maximon named José Albino Tazei. Many people in Almolonga sought him out to heal their illnesses, foresee their future, and to bless their businesses. But one night, José, near death after a month-long drinking binge, cried out to God to save him. At 11:00 pm, José woke his family to share the glorious news of his new-found freedom in Christ. In repentance, the family burned all of their idols and witchcraft paraphernalia. The following day José went to the mountains to fast and seek the Lord.

Witnessing this well-known slave to witchcraft come to Christ intensified the Church's intercession for God to transform not only individuals like José, but their whole community as well.

Before his conversion José would abandon the family for eight to ten days at a time to drink and conduct witchcraft activities for Maximon. He often left his family without any money for food. As his dedication to Maximon grew, so did his addiction to alcohol.

José's oldest daughter, Francisca, grimaces and lowers her voice as she recounts the memory of herself and the other children kneeling before Maximon, burning candies and bringing their offerings. But quickly she diverts the subject to "after we surrendered to Jesus" and joyfully asserts that God changed everything 24 years ago. She proudly inserts, "We were some of the first converts during the mid 70s."

"Before we received Christ, we didn't have any money, little food, or a decent house, and only clothes discarded by others," she continues. "My father started seeking God and fasting. He began a business and started working diligently. Now, God has given us a house, a small store, and a calm, hard-working, godly father."

Francisca recounts, "The church accepted us and didn't leave us in the middle. They loved us and visited us, and really struggled with us as we became established in Christ." This care for new converts is one of the key ways God has used to maintain and deepen the effects of this revival.

As his grip started loosening, the evil one instigated a persecution against the Church. Some merchants would not even sell food to believers recently set free from the old ways. Enemies of the Gospel would go into church and do witchcraft to disrupt the services. The believers suffered under this backlash for years, but one particular incident stands out in Pastor Mariano's memory. Six men attacked him, tying his hands behind his back. They knocked his front teeth out, then one man shoved a gun in his mouth. Pastor Mariano prayed for God to cover him, and as the Lord's presence descended he heard the "click... click... click" of the gun, unable to fire. Bewildered by this divine intervention, his attackers ran away.

Pastor Genero, a native of Almolonga, describes the early resistance to

the Gospel as follows: “If a person from outside Almolonga came to someone’s home to share the Gospel, people would kick them out of their house with sticks, stones, and even shovels. It was terrible! They didn’t view the Gospel as Good News, but as something offensive. Unbelievers circulated rumours about the Church and accused the Christians of being lazy.” Some of the unbelievers threw stones at houses where the church met for prayer. Pastor Genero notes, “Many of those who threw stones are now leaders in the church. Things have now changed, for even the non-Christians respect the Gospel.”

As one who has pastored a little over one year in Almolonga, Pastor Joel Pérez agrees and says, “Even unbelievers in Almolonga recognize the marvellous work of God. These few unbelievers acknowledge that the advances in their society and agriculture are due to the Gospel. They do not resist the Church now, as we heard about in the early days. More than once, I have been eating in a restaurant and someone has said, “You are a pastor, aren’t you? I’m not a Christian, but let me buy your lunch.”

Since the power of God started transforming the community, crime has taken a definite downturn. Donato Santiago, chief of police, can sometimes be spotted resting in the shade during market days. Armed with a whistle, this tranquil brother has seen it all during his 23 years as a policeman in Almolonga. “We used to average 20 to 30 people in jail each month,” he recounts.” Crowds would gather just to watch the drunks fight. It seemed like I had no rest. I was often awakened in the middle of the night to stop family violence. Before, we had four jails and that was insufficient to adequately house all of our prisoners,” Donato recalls. “Things were so bad we enlisted around a dozen citizens at night to help the officers patrol the streets. But now things are different! The people have changed their attitudes. Crime has risen in many places over the past 20 years, but not here in Almolonga.”

What accounts for this dramatic change in the townspeople? Donato is quick to respond, “The Word of God! Once people were converted they changed their customs and left behind drinking. They gained respect in the community. Day by day the rest followed and joined the church because of the changes they saw in the lives of Christians. People living with a deep respect for God accounts for the changed attitudes. Crime and drinking are now viewed by the people as a waste of time and a

waste of money.”

The last jail closed in 1989! Now remodelled and called “The Hall of Honour,” it’s a place for celebrating weddings, receptions, and community events. In addition to the drop in the crime rate, great societal changes can also be observed by the absence of prostitutes and the number of bars turned into small stores with new names like “Little Jerusalem” and “Jehovah Jireh.” Before, there was a house of prostitution and people often waited in line to get into the packed bars. “There was even a custom in which we threw a party and gave alcohol (in small portions) to the little ones,” says Pastor Genero. In the 1970s, 34 cantinas did a brisk business in Almolonga; today there are only three. After the bars started shutting down, a new one opened but the owner closed the doors when he met the Lord three months later. He now plays in a Christian band called “Combo Israel.”

## **Miracles**

God’s mercy over Almolonga is evidenced in many ways, but one often-repeated display of grace is the incredible number of miracles. Many have come to Christ through signs and wonders. Teresa and her family found new life in Christ after she received a last-chance miracle. In 1984, the incision from her poorly performed Cesarean section became infected. This gangrenous state progressed to the point where she couldn’t eat; drinking was extremely difficult.

Teresa continued to weaken. Different doctors each said that she was in a very dangerous state. Valeriano, her husband, remembers the days of just hopelessly waiting for her to die. She died about 10:00 pm one night. Her husband checked for a pulse and placed a mirror beneath her nostrils to see if she was breathing, but there were no signs of life. For three hours she lay motionless. Grief stricken, at 1:00 AM Valeriano went to look for Pastor Mariano to make funeral preparations. As Pastor Mariano and Valeriano were walking back to the house, Pastor Mariano heard the unmistakable voice of the Lord saying, “Do not prepare for the funeral; pray for her. I will lift her up.’

Pastor Mariano recalls coming into the home seeing distraught people frantically running back and forth. He grabbed Valeriano and they began to pray for God’s miraculous intervention. After 10 minutes, Teresa suddenly began stirring. Her colour returned and she sat up on

the bed! Valeriano was astounded at this display of God's power. Pastor Mariano began to preach the Gospel to all the neighbours and family who had gathered at the home that night. And in the days that followed, many believed.

Teresa's strength was restored day by day. In deep gratitude, she and Valeriano also gave their lives to Christ. Now people come to their home to receive prayer for healing. Remembering her miracle inspires faith when Teresa prays for others; she has witnessed many miracles as a result. Valeriano now preaches the Gospel and testifies of a miracle working Heavenly Father. He joyfully says, "God is the only one who is on our side and only he can do these miracles."

Just as Valeriano and Teresa's family opened their hearts to the Gospel after this powerful miracle, in many cases the revival has spread through family units. Pastor Mariano articulates a truth held dear in Almolonga when he says, "True success is when your whole family comes to the Lord." Therefore believers seriously fast and pray to bring their family into God's family.

### **Families redeemed**

Although the women still weave and wear the beautiful indigenous dresses and carry heavy loads upon their heads (like Quiché women have for hundreds of years), they walk in a new dignity - a result of the redemption of the family. Prior to God's inbreaking, Pastor Genero recalls, "The majority of men drank and the homes were disorderly. Neglect and physical abuse were rampant. It was common for men to hit their wives, sometimes even with sticks."

"The family system before was at the bottom," comments Pastor Francisco Garcia of Iglesia de Dios de la Profecia Universal. Women were largely viewed simply as servants. Pastor Genero comments, "Before, the custom was that only the men would study. We believed that schools were not for women. Since the Gospel came, we teach that both sexes have the same opportunities. Today we see some women who are professionals."

Ramon Cotzoy's wife recalls the earlier days. "My husband would sometimes treat me harshly and try to throw me out of the house. Things have changed. Now he is a humble man of God."

Ramon admits that he neglected and mistreated his family prior to surrendering to Christ. Now he ministers to men in the community and exhorts them to stop drinking and start loving their families. Ramon observes, "Because the unbelievers see the peaceful example of how the Christian men are living with their families, they are treating their wives better now."

"Today there is more communication within families and very little abuse in Almolonga. In the church, we teach a lot on biblical family orientation," says Pastor Genero. "Couples solve their problems through dialogue and communication."

This renewal of family harmony has opened the way for the Spirit of God to span the generations and impact all age groups, including the youth and children. The youth do not view Christianity as simply something for the older people. There is a new thrust of youth-motivated home groups with the focus to bring the remaining unsaved youth in the city to Christ. Pastor Joel observes, "The youth are getting hold of God. In different churches some of the youth groups even go on special fasting retreats."

Chief of Police Santiago says, "The parents are taking better care of their children now." Santiago explains why there aren't teens loitering around town. "The youth work hard to buy farm trucks. This atmosphere of diligent work is the best atmosphere to grow up in."

Seeing the youth and children cheerfully working alongside their parents in the fields and marketplace evokes a smile in visitors to Almolonga. Pastor Mariano's father, one of the oldest men in the city, observes, "Everyone in Almolonga works. Even the 12-15-year olds fill a truck with vegetables to sell. They throw themselves into God and into their work."

### **Community transformation**

This work ethic has produced an economic renewal, an incredible dimension of community transformation throughout Almolonga. There is no evidence of the unemployment, the beggars, the drunkards asleep in alleyways, or the loiterers that so often characterize similar places. In other cities around this region people often appear exhausted with life. Not so in Almolonga.



The people's diligence and tenacity have seen this valley come alive with multiple harvests each year. Celery, leeks, cauliflower, turnips, cabbage, potatoes, carrots, radishes, and watercress thrive under the skillful care of Almolonga's farmers. These vegetables are often incredibly larger than the size of those grown in the surrounding villages. Pastor Joel attributes this agricultural blessing to the Lord of Glory. He mentioned a time when agronomists from the U.S.A. visited Almolonga to test their scientific principles to produce better crops. The result? Pastor Joel says, "The wisdom God gave the farmers of Almolonga produced more than the scientific methods yielded."

A subterranean stream provides a constant source of water for the farms. These lucrative products have elevated the lifestyles of many of the believers. Pastor Mariano's father was one of the former bar owners who now runs a tienda (small store) and raises vegetables. He reports that the greatest changes in commerce came in the 80s because the farmers not only quit spending their money on liquor, but they began to incorporate principles from God's Word, saving and investing their profits. Before the farmers would farm just enough to support their drinking habit; they had no vision beyond that.

Then God started giving the farmers understanding. They began to plan ahead and invest in topsoil and fertilizers. Some farmers have even paid cash for Mercedes trucks, emblazoning them with names like *Regalito de Dios* ("Little Gift from God"). Many farmers have now hired others to work their fields. They are even developing farms in the surrounding communities as they shift from being farmers to businessmen. Mariano's father marvels, "We never dreamed of selling our produce outside of Guatemala, but now we export to other nations."

### **Church unity**

Since this relatively small town has so many growing churches, a question often arises concerning the relationship between the pastors. Pastor Joel describes the fellowship among pastors as "a tight fraternity of ministers." He further notes, "We have an agenda of prayer and fasting. We go outside the city to a hill to pray and earnestly seek the Lord ... When we have little things come up or if the enemy tries to interrupt our unity, we quickly restore it through seeking the Lord for more souls to come into the Kingdom."

Pastor Genero says, “Presently we are strengthening our fellowship. Years ago there was an association of pastors, but it faded out because of individuality. This year we have restored the pastoral association again.” Two Christian radio stations service Almolonga. Pastor Joel reports that these stations enhance unity by allowing air time for all the evangelical pastors to use for a token price.

Reaching 90% of the city with the Gospel doesn’t satisfy the pastors’ evangelistic zeal. Pastor Francisco emphatically asserts, “We are applying God’s guidance for the churches to keep growing. We have the goal to reach the whole town!”

Pastor Mariano believes God is giving the Church insight into the strategies to deepen and extend this community impact into future generations. His heart breaks when he hears about powerful revivals which were not passed along to the next generation. To maintain the results already reached in Almolonga, Pastor Mariano’s strategy encompasses a fivefold focus:

living in the fear of the Lord,  
maintaining intense prayer and fasting,  
building Christian schools,  
caring for new converts,  
and establishing strong families.

Firstly, he urges his flock to, “always live under the direction of the Holy Spirit. Live your life in the fear of the Lord as a good testimony. When we truly live the Christian life, demonic principalities are more easily overthrown.”

Secondly, to maintain the results won through intercession and spiritual warfare, the Church must continue steadfast in prayer and fasting. Long past the breakthroughs in the 70s, many believers in Almolonga continue weekly disciplines of prayer and fasting. At El Calvario Church, people are held accountable to participate in prayer and fasting.

Thirdly, Pastor Mariano is taking steps to build a Christian school, which he believes is critical to sustain the revival. He says that the children not only need an education, but a Christ-centred education taught by Christian teachers. “Education without Christian teachers can set up a counterattack from Satan by introducing traditions outside

of Christianity. Then all that we have reached [in the revival] can crumble.”

A fourth ingredient to maintain revival is an intentional plan to care for the new Christians. Someone from the church personally visits the new believers. They hold special discipleship meetings focusing on basic Bible doctrines. Deliverance and a clear break with their past life are important. “We inspire them toward diligent hard work, debt reduction and to live in the fear of God. New believers are instructed to prepare themselves for baptism. Fasting is one of the first spiritual disciplines taught to the new Christian,” reports Pastor Mariano.

The fifth and final major focus to sustain the revival’s impact is establishing strong families. Christians are instructed to only marry fellow believers. One counter-cultural measure El Calvario introduced in the late 1970s was the concept of letting people decide for themselves whom they would marry. Today, parents are consulted and there is a process of obtaining parental blessing and approval in mate selection, but the decision rests with the couple. Before, the parents would determine whom their children would marry. A courtship period was also unheard of in their culture; now they recommend a 6-month to a year courtship during which the couple gets to know each other. This has increased marital harmony within the Christianity community. Consequently, other churches in the community also follow similar plans.

Testimonies of individuals being changed relationally, spiritually, and financially by God’s power are common in Christianity. But the amazing distinctive of Almolonga is that Christians there tell their testimony not simply as individuals, but collectively, as families and as a people.

Visiting a service at El Calvario Church is a little taste of Heaven. The church building is one of Guatemala’s largest and most beautiful. This debt-free sanctuary (seating 1200+) is the gathering place of exuberant worshippers. Their release of emotions toward the Son of God is noteworthy because culturally these people are generally stoic and very reserved in expressing their emotions. To watch this passion for Jesus, especially among the youth and children, it is hard to imagine that only a generation back, their families were in bondage to alcohol, idols, and demons. Perhaps that legacy of suffering explains the great

abandon with which they worship Jesus: these people know they have something to celebrate!

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A video called *Transformation*, including a report on Almolonga in Guatemala and Cali in Columbia, is available from Toowoomba City Church, PO Box 2216, Toowoomba, Qld. 4350. Ph: 07 4638 2399. E-mail: [tccemail@tcchurch.com.au](mailto:tccemail@tcchurch.com.au)

## ***2 Cali Transformation***

### **George Otis Jr.**



George Otis Jr. has produced the Transformation DVDs, and written about cities and communities being transformed by the power of God. Transformation in Cali and the other cities featured in the well known “Transformations’ DVDs, continue to escalate, says George Otis Jr, director of The Sentinel Group.

CALI, Colombia: According to International Revival News (IRN), churches here are putting aside their differences, and this is resulting in great revival. “Even death threats from Satanists can’t stop the church in Cali,” said missionary and pastor Randy MacMillan.

Following the mysterious deaths of a number of pastors last year, MacMillan, pastor of the city’s 1,500-member Christian Faith Community Church survived several attempts on his life. One man wanted to kill him during a Sunday service, but came up a few days later to confess that he had been paid by an international group of Satanists to shoot MacMillan. “Something kept me from doing it,” he said.

The Columbian police consider the reports accurate but don’t think it worth investigating. MacMillan says the city, previously known as a

violent drug trafficking centre, is currently experiencing a Christian revival. The churches have a common vision, and the effects of the Gospel are visible in government institutions, the drug world and the crime scene. "All churches are affected, and we all know that we are in a spiritual battle," says MacMillan. "There are so many new believers that the church cannot keep pace. Up to 50,000 people attend prayer rallies in the stadium.

It wasn't always like that. For many years, we pastors didn't see eye to eye—sometimes we couldn't even agree on where to meet. In 1993, we decided to put these petty differences behind us and unite. For example, we have elected 12 'spiritual elders' to deal with city concerns."

The Lord has been working in these communities in a marvellous way. The transformation that has been reported is showing no signs of abating at all. I just received a phone report indicating that the move of God in Cali has now begun to spread to other surrounding cities in the nation of Colombia, which, as you probably know, is presently being wrapped with civil unrest and violence at just a terrible level.

The entire soccer team associated with the City of Cali has now been born again. This is the equivalent, for us, to the New York Yankees all giving their hearts to the Lord Jesus Christ or the Seattle Mariners all given faith in one fell swoop. It has really rattled the community down there.

In addition to this, in a recent all night prayer vigil, they have grown so large now that the football stadium there is now way too small for them. In town there is this large a open area (near the centre of the city) that is a park, kind of a mall. This is the only place now where they are able to congregate.

There were over eighty thousand of these folks that gathered together for the last all-night prayer vigil. As you may recall, they have been doing this every ninety days since early 1995. So this had real staying power. The mayor was at this particular gathering and once again, reaffirmed, I guess in a very, very emotional way, that the city of Cali, Colombia belongs to the Lord Jesus Christ.

They had just been given permission in the city of Cali to open the first Christian television station in the nation of Colombia. Cali used to be

the most violent and corrupt city in that nation. I like that turn-around.

I also learned that the city of Medellin, just a little farther north, was the initial headquarters of the cocaine cartel before they moved to Cali, and also served as a major centre for the production, processing and export of heroin. Medellin is an extremely dangerous city - a very large city, too.

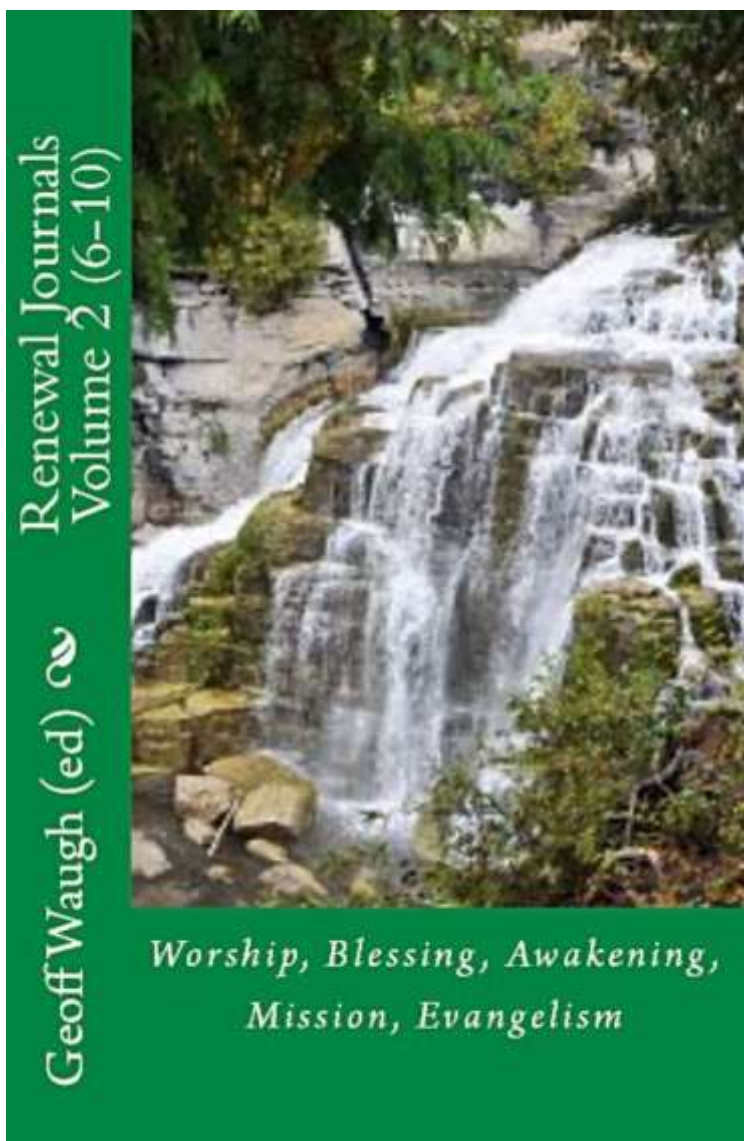
What has happened in Cali has now spread and has gotten all over Medellin, Colombia. They just recently held a march through the city of over eighty thousand people proclaiming Jesus as Lord and worshipping. The city council there now, believe it or not, has banned the observance of Halloween (it's gone that far) because of its pagan origin. This just gives you a little bit of an idea of what is continuing to happen.

We have also, now, personally developed a recent list of communities that have been transformed in the last few years. That number that started with eight when we began our research, now is at more than forty; this is a growing trend. We are seeing God not only continuing his work in the cities that we have featured, but there are now dozens of additional communities around the world that have recently been transformed by the power of the Holy Spirit. That's still only the beginning of what God is doing today.

Just as you and I are getting used to this idea that God can transform an entire city; not just grow a church in a community, but transform an entire city, God is now off to the races doing bigger and better things than that. This is, of course, in God's way. You cannot keep up with him. As soon as you think you've got Him figured, as soon as you think you have measured him, he's moved beyond measure.

So, what we are seeing him do today is now moving into entire regions, provinces, national homelands. In one case, I believe we are about ready to see an entire nation on the verge of being transformed. This is what we have begun to film and will be the theme of the *Transformations Two* video that we hope to release in 2001.

*Source: Joel News, No. 336, 18 September, 2000. See also Renewal Journal #17: Unity: "Snapshots of Glory" by George Otis Jr.*



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



## ***3 Revival in Bogotá***

### **Guido Kuwas**



Guido Kuwas wrote as editor of the website Global Revival News.

#### **Introduction**

A few years ago we heard about the church in Bogotá, Colombia and about Cesar Castellanos who was pastoring that church. There were rumours of incredible growth and revival. Tens of thousands were members in the church.

The senior pastors of Metro church Sunderland (UK), Ken and Lois Gott, met up with the Colombian pastor in Wales, in circumstances that can only be described as Divine. The Gotts flew to Bogotá, invited by Pastor Cesar Castellanos. They were convinced that they had witnessed a church to whom God had given the strategy for church multiplication through cells in the 21<sup>st</sup> century – the wineskin for revival.

The strategy (also referred to as The Vision) did not come cheap. The pastors Cesar and Claudia Castellanos paid a very high price. Several years ago they were attacked and robbed in their house and later nearly shot dead while in their car at a traffic light (with their four young daughters). They had to be taken to the States to recover. So it's worth listening to what they have to say.

Because of the relationship between Pastors Ken and Lois Gott and

Pastors Cesar and Claudia Castellanos, our Sunderland church has committed itself to visit Bogotá regularly in order to marinate in the Vision and to catch the anointing of multiplication, brokenness, holiness and spiritual warfare that is so active in the Bogotá Church, called “Mision Carismatica Internacional” or MCI.

I had the privilege to witness the Vision at its source along with Pastor Ken Gott and other members from our church. What follows is what I saw, heard and experienced during that visit on July 20-30, 2000.

### **Revival Youth Meeting**

After nearly 17 hours travelling we landed in Bogotá and were taken to our hotel. What struck us immediately was the fact that the church had appointed young men (some of them fluent in English) to look after us. Every one of them was a leader of cells. They had obviously learnt to apply Matt 23:11, The greatest among you will be your servant.

We went to the Saturday night youth meeting! Now, what is our European image of a Saturday night youth meeting? A handful of youths playing table tennis in a youth club? In Bogotá they fill a 26,000-seat stadium twice on a Saturday night!

The music consisted of highly charged praise to God with spiritual warfare at its core: loud and aggressive, modern and relevant. The youth leader’s talent and enthusiasm were like “nothing ever seen or heard” before. This young man, Freddie, has over 500 cells (approximately involving 5000 youths). The youth meeting is made attractive for the unsaved. Any youth will be proud to invite their unsaved friend to come along because they can confidently promise a good Saturday night out!

Only later we understood the amount of prayer and fasting that goes into the preparation for such an event. Every item on the program has been thoroughly soaked in prayer and fasting. For instance, dancers were on the stage leading the youths in choreographic warfare dance. Every one of these dancers is required to lead a holy and righteous life before they can stand on the platform. They all have to attend the dance school that teaches them (among many things) doctrine, spiritual warfare, dance, prayer, prophecy and holy living.

The youth congregation flock out of their seats into the aisle and right in front of the stage joining in with the stage dancers. We, as visitors,

stood there amazed at the fervour and the sound of these young people and some of us even tried joining in, but I reckon we need more practice.

One of the songs, “Levántate Señor! (Arise Oh Lord! or Rise Up Oh Lord!)” was followed by a session in which the song leader, along with the rest of the congregation, commanded evil spirits to flee: spirits of division, hate, wickedness and other such spirits. The power and authority among that crowd of youths was unique.

At another Youth Meeting we also witnessed spontaneous Revival Praise when Pastor Cesar stepped to the microphone. Before he could open his mouth, all the 20,000-odd youth erupted into explosive jubilation with “Ole, Ole Jesus!” and “Satan! Christ has defeated you!” and an impressive demonstration of Mexican Waves. It was awesome! This lasted nearly 10 minutes non-stop.

The Word that is preached after the songs is also worth noting. You would expect a heart-rending Gospel message pleading with the youth to come forward for salvation. Nothing is further from the truth! At our first Youth meeting a youth pastor Rojas (every time ‘pastor’ is used, remember: this signifies a leader of 500 or more cells!) preached on principles of prayer; a message we all benefited from. He followed it up with a prayer that we all had to pray: the sinner’s prayer. Without any hype or emotionalism or even rousing background organ music, he asked the youths which one of them had prayed that prayer for the first time. Then he invited them to come forward because he wanted to pray specifically for them.

Without further ado nearly 500 youths came forward. Apparently this happens every Saturday night in both meetings!

I was also amazed at the wisdom that the Lord had given the leaders regarding “keeping the fruit (converts).” They surrounded the group of people who had come forward with a human fence, formed by those who are called Consolidators. These trained youth cell leaders look after the new converts. They start by encouraging those who are at the altar not to go back to their seats. Basically, they block the way! Subsequently the people are led away from the altar to a room where they will hear a short talk on salvation and they will pray the sinner’s prayer again, just to make sure they know what they are doing!

Mixed in the crowds are more consolidators who will take the contact

details of every new convert and give them a free booklet about their newly found life in Christ. Within 24-48 hours the consolidator will contact the new believer and arrange a home visit in the same week. Soon after that the new Christian will be planted into a cell where he/she will be pastored. This is how they keep nearly 90% of all the new converts. Considering that approximately only 3% of those who respond at a typical evangelistic crusade in Europe end up being member of a local church, this is certainly worth noting.

### **Revival Sunday Services**

The next day, Sunday morning, there were 3 services at the Coliseum (they meet also in other places to fit in everybody): 7am, 9am and 11am. We attended the 9am service where Pastor Cesar Castellanos preached. Again, they were expecting hundreds to get saved but the preaching was not evangelistic. It was about The Anointing. And boy, could you feel the Anointing in that place! During the praise where the youth dancers lead the congregation in dance, all the kids came out to the front to join in with the dancers. I am referring to little tots from 3 years and older. It was a beautiful sight to see them join in the praise and spiritual warfare.

When the altar call came, nearly 400 people came forward. The consolidators kick in to action again.

### **The Vision**

Every cell member is expected to be trained as a leader of cells. The training and discipling is includes deliverance from demons, breaking of curses and generational bondage, inner healing and baptism in the Holy Spirit. They are taught how to successfully evangelise, pray and fast, enter into spiritual warfare, how to live a life of brokenness and holiness before God and people. They are disciplined by their cell leader and later when they are producing disciples they are mentored by a Leader of twelve.

This is one of the core values of the Vision: Each leader should pray and ask God for twelve leaders into whom he will pour out his life. Out of this will come twelve excellent leaders who are able to produce a further 12 excellent leaders.

Instead of trying to pastor thousands of people, the Senior Pastor only

has to concentrate on twelve leaders whom the Lord has given him. Using this strategy he can permeate the whole of the church in Revival with leadership qualities. It's all in the Bible (Luke 6:12,13; 2 Tim 2:2) and yet this is the first church in the world that is methodically and successfully applying these biblical leadership principles on such a large scale.

The wisdom of this is that there is no ceiling to the number of people a church can train using this strategy: ideal for an end-time harvest! By the third generation of the twelves you are reaching 20,736 and by the 5<sup>th</sup> generation you are talking about 2,985,984 leaders!

Every member of the church is properly pastored; every one of them is set free from any demonic oppression and healed from any emotional hurts. This produces an army that can multiply itself healthily!

Another core value of the vision (in a nutshell) is that the Bogotá Church actually believes that they will take their nation for Christ. They believe in the multiplication anointing that God gave to Abraham. In Christ we are children of Abraham and have inherited all his blessings (Gal 3:6ff).

Pastors Cesar and Claudia Castellanos have believed God and they are seeing that Word fulfilled before their eyes. They are now inspiring other nations to go after the same anointing of multiplication: Brazil is taking the country by force using this Vision. Central and South America are reshaping the destiny of their countries by following in the footsteps of Bogotá.

## **The Conference**

Meanwhile, back to our visit, we had (prior to the actual conference) the privilege of being taught the vision in some detail in special meetings at the Church's offices. The speakers were from the Youth Network: young men and women in their late twenties, I guess. Each one of them had several hundreds of cells. These sessions were quickly set up for us who had arrived early for the conference. With us were groups from Venezuela, Brazil, Chile and the US. The love, self-denial and Christ-likeness of the speakers were not unique – they were typical of the whole church!

At the official conference, delegates from all over the world gathered to hear and celebrate the Vision. Every speaker, whether male or female

(mostly from Pastors Cesar and Claudia's Twelves) had the same anointing and power as their mentors. We were encouraged to go for our nations and senior pastors were encouraged to find their twelves. We were all told to go and multiply like the stars.

When Pastor Claudia held her ladies meeting a couple of weeks ago 3,000 ladies found Christ as their Saviour. However, she encouraged her ladies to do better next time: they are going for 7,000!

At one of the last meetings, Pastor Claudia released her pastors to go through the congregation of delegates and impart the Lord's anointing. We previously had also received an impartation by Pastor Cesar himself. By faith we have received the multiplication anointing and now we need to apply it in our countries.

### **Applying the Vision**

It was hard to say goodbye to the church in Bogotá. As our plane took off from Bogotá I was wondering: How will I ever forget the Christ-like people there? Pastors Cesar and Claudia were such lovely, approachable Christ-like people. Their leaders were just replicas of them as far as love, commitment and self-denial were concerned. The stewards who looked after us considered it pure joy and honour to serve us. How will we forget the sight of hundreds coming to the Lord in every meeting? How will we ever be content with Christian-orientated self-indulgent meetings? Somehow amidst all our meetings (mostly geared towards a blessing for the Christian), we seem to have forgotten that the Lord Jesus did say "make disciples of all the nations ... and I am with you" (Matthew 28:18-20).

We know now without a shadow of a doubt, that we have witnessed a Church in sustained revival, challenging us to apply the Vision to our "small" churches in Europe. Cells and Twelves are the wineskins for Revival. If the Church could diligently apply this Vision, we would see sustained revival in Europe and abroad – not a 3 year revival which peters out at the end. However, the price is high and it's not for the faint-hearted.

Colombia is currently best known for its drug-related crimes. However, it won't be long before it will be best known for having one of the largest and fastest growing churches not only in the world, but in history. It is a hot spot where one can catch the Vision!

## **2001 Update**

What's going on?

More than 20,000 people (primarily youth) are crammed together in an indoor stadium in Bogotá. Large numbers of coaches drop people off. Long queues try to get in. Street vendors sell fruit and snacks all around the outside of the complex.

No, it's not an international sporting event. It's the church in Bogotá, Colombia, getting ready for a revival service. Actually, it's only a tenth of the church gathering together. If all the 200,000 or more people turned up, they would have a problem: not enough seats! To make things worse, delegates from literally all around the world have turned up to witness the Bogotá phenomenon for themselves. I was one of them.

## **The Phenomenon**

Our group (nearly 80 people) belonged to Pastors Ken & Lois Gott's church in Sunderland, UK. But there were other groups from Kensington Temple in London (Pastors Colin & Amanda Dye) and from Scotland (Pastor Jimmy Dowds). Then there were various large groups from South American countries, US, Canada, Europe, Asia etc. 3,000 or more delegates from these parts of the world landed in Bogotá for a week's conference in January 2001, eager to catch the Bogotá anointing and to take it back to their countries.

What you have to realise is this: The Bogotá anointing is not the kind you can just come and enjoy for yourself, like we all did at Toronto and Pensacola. We all went to those places to get refreshed and to get right with God and perhaps to take it back to our church. What God is pouring out in Bogotá is an anointing for multiplication of souls for the Corporate Church - not for individuals - not for conference junkies!

The revival in Bogotá will demand changes in our churches. The senior pastors and other leaders have the authority and influence to implement changes as God reveals these to them. Metro Church in Sunderland is very privileged to have their pastors (Ken & Lois Gott) fully behind the Bogotá Vision of multiplication. They have been able

to start implementing the required changes in their churches creating a wineskin for the greatest harvest in history.

We saw a stadium holding 20,000 people that was throbbing with spiritual warfare. We saw youngsters praising God and engaging in spiritual battle. We saw spontaneous “Mexican wave” praise offerings going on around the stadium. We heard victory chants around us (“Satan! Jesus has defeated you!” and “Ole (4X) Jesus, Jesus”) led by no man, only the Holy Spirit. We experienced praise and worship in a style that would put any secular concert to shame (dance, smoke machine, lights, professional voices - the full works). And we saw 3 or 400 people getting saved in one single meeting. How do they do it? What is their secret?

For a detailed answer to those questions you will have to read the various books written about the Revival in Colombia (see heading ‘More Information’ further below). However, let us look at the main points of the Revival.

### **The Strategy**

Their senior pastors Cesar and Claudia Castellanos believe that every church member should be trained into a soul winning leader producing leaders after their own kind training them to be leaders who are able to produce more leaders and so on.

They believe that their strongest weapon is what they have labelled as consolidation. They are aware that after most big crusades only a very low percentage of new converts actually stay rooted in Christ. So they developed, though prayer, a method to “consolidate” every new believer as soon as they get saved. They are strategically disciplined and rooted in the love and purity of God, filled with the Holy Spirit and delivered from every kind of demons and generational curses. All this can happen in matter of weeks after their salvation. This way they are retaining nearly 80% of the fruit.

The new believer is assigned to a cell and will be looked after and trained by the cell leader. Through another training module called the School of Leaders the new convert can become a cell leader himself within a year after his conversion. The new leader will keep meeting with his mentor while he leads his new cell, ready to repeat the process



with his new disciples. The whole church meets in cells throughout the week and comes together at weekends for a celebration meeting. The emphasis is not on what happens Sunday morning but what happens in the cells. Everybody is winning souls and building their downline "cells." A pastor is someone who has 500 cells in his downline. We had the privilege to meet several of those. One of the worship leaders has 900 women cells and another one has 2,500 youth cells.

Everyone is taught that one of their main purposes on earth is to win souls and multiply.

### **The Vision**

Pastor Cesar Castellanos received a vision from God in which he understood that (in Christ) the promise to Abraham in Genesis 12:2,3: "I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you" (NIV) was still valid today for every Christian.

He believed God and started imparting faith to those around him so that together they would believe for their individual 'nation'. The vision turned out to be genuine since no other church has ever seen such rapid growth through multiplication of cells. Actually, it makes sense: if we believe that the Lord Jesus is coming soon and that there is coming a great harvest, than this must be the wineskin for world evangelisation. Let's face it: The way we've been doing church is now out-dated!

Another revelation that Pastor Castellanos received was that of the Twelve. Just as the Father had 12 men for Jesus through whom He multiplied himself, so also God has for every one of us twelve persons who are called to be mentored by us. Each one of the twelve has twelve who in turn will each have twelve and so on. You are called to only pour your life into twelve people and teach them to do the same. Think in 12s: 12, 144, 1728, 20 736, 248 832, 2 985 984, 35 831 808. In 7 layers of 12s you can pastor 35 million people. Following this principle you can pastor a multitude as numerous the stars in the sky or the sand on the seashore without getting a nervous breakdown.

The Church has lost her first calling of world evangelisation. And the few congregations who do exceed a couple of thousands are lulled into stopping there with a feeling of “we’ve arrived!” This vision of Bogotá knows no limits! They are dreaming of winning the whole city of Bogotá; the whole country of Colombia ... and then the world.

That’s why 3,000 delegates attended this conference: to take this revelation back to their countries; to challenge their congregations to dream again - of nations won for Christ.

## **The Life Style**

However, apart from spectacular growth, there is another feature that sets this church apart from many others: Christ-likeness. All the cell leaders you meet have the same sweetness of Christ on them. The ushers are powerful cell leaders filled with Christ. The singers are soul winners and violent warriors in the Spirit. The senior pastors are full of holiness, humility and brokenness. The price tag on their achievements in the church: their very lives.

The people are taught holiness as a life style and as a weapon against satan. Because of the consolidation modules of deliverance and inner healing, the new converts are free to pursue holy living with a passion I’ve never seen before. I interviewed a young man in his early twenties who has been saved for 3 years. After one year of discipleship and training in the School of Leaders he has produced in the last 2 years 9 cells and he is mentoring 6 leaders as part of his Twelve. “I fast one day every week,” he told me, “and every day I get up at 5am to pray for my disciples and for new souls. At the end of this year I will have 50 cells and I am believing God for 500 cells in three or four years time.”

During the week and a half we were there he led at least two persons to the Lord. By the way, he was an usher, a sort of guide looking after the UK visitors.

The reason they see so much success is that they actually live the life. Satan comes but has nothing on them (John 14:30). When they engage in spiritual warfare they achieve success because their lives are clean and they have been praying and fasting with diligence. So, don’t just look at the structure but look at the price tag.

We can't achieve their success if we are jealous of the other pastor in our city who is so popular, or if we think we always know it better. We won't get anywhere in this vision if we can't submit to leaders and honour them by serving them. The devil will laugh at us if we pursue this vision but we treat our wives or husbands badly. We can't enter into spiritual warfare for our cities if we have open windows for the enemy. We need to sanctify our lives in order to have the authority to enter into battle for our cities.

### **Will it Work for Me?**

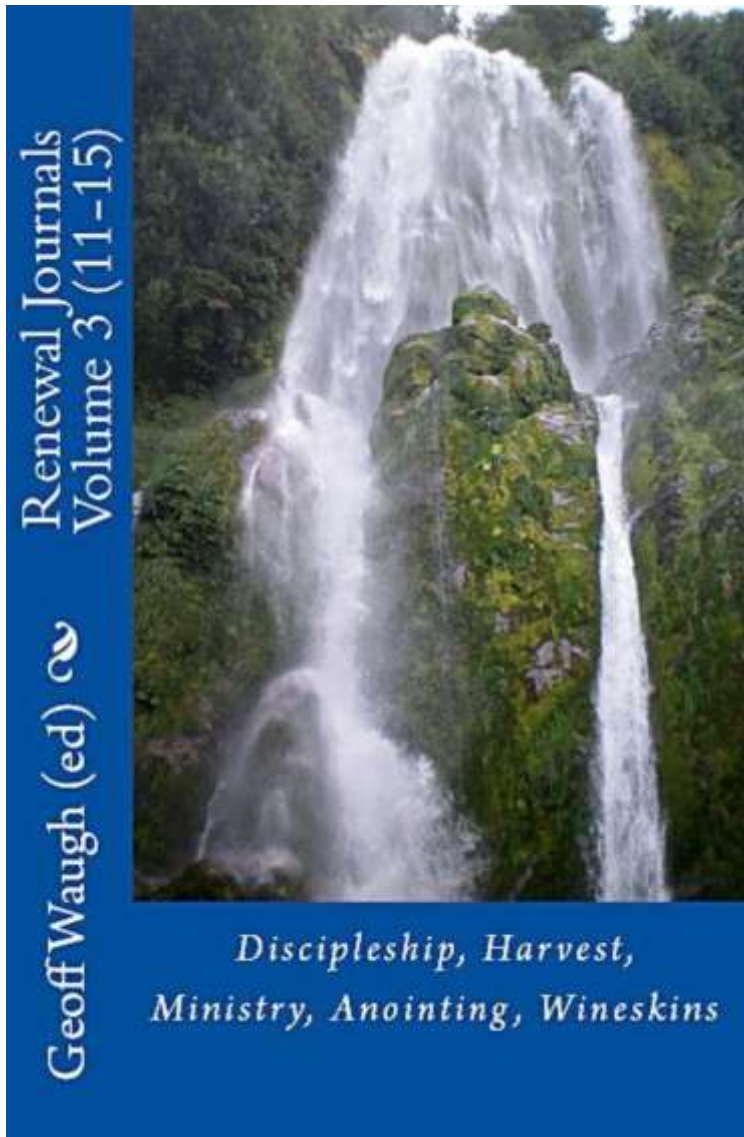
God is getting ready to spread this revelation world-wide because he will harvest the multitudes. First he gave us the hunger and desire for revival during the Renewal years but now he is showing us how to achieve it. We have to ask God for faith to believe that he can use "little ol' me" to win multitudes - not just one or two. Once you connect with God's faith you can start dreaming about your 'nation'. Then you'll be burdened to fast and pray for the souls that God has placed on your heart. And then, well, you'll be a 'fisher of men'.

Some will argue trying to find faults with the vision or with the culture or the people or even the theology. But with all due respect: it is working. They are winning souls at a rate of nearly 2000 a week. This rate is due to be multiplied as more and more are getting saved. They are winning more souls in one church than many Western churches put together!

We should be asking God: "How can I tap into what you are pouring out in our days? Help me to surrender my good ideas for your God ideas. Help me to recognise your Spirit when He is on the move!"

This anointing is working in South America, England, Scotland, Korea – all around the world it's beginning to happen. It is not a Latin American thing. It is for the church world-wide!

This has just been an impression from Bogotá but you can visit the Church (Mision Carismatica Internacional -MCI) website at [www.mci12.com](http://www.mci12.com). Their books and other material are just being released into the English language, but if you can read Spanish you can order the lot! Stay tuned!



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

## ***4 Prison Revival in Argentina***

**Ed Silvos**



Article by Edgardo Silvos printed in *The Evangelical Beacon*.

Argentina's largest prison is located in the town of Olmos, less than 100 kilometers south of Buenos Aires, the capital of the country. It is a maximum security facility that houses nearly 3,000 inmates. One of the greatest and most dramatic miracles in modern history has taken place inside the walls of that prison.

Until a few years ago, the prison was in total chaos. Crime was rampant. Riots, murders, sexual abuse, extortion and male prostitution were commonplace. The prison was so out of control that by default the authorities turned over the daily running of the place to the mafia and drug dealers serving time there. These de facto leaders chose to reside on the fourth of five floors, which came to be known as the "elephant's floor" since all the heavyweights lived there. Can you imagine what this place became when the worst inmates were given the run of it? Even a Church of Satan was established on the premises and animal sacrifices were offered regularly. Olmos - as the prison is commonly known - was so impregnable that pastors from the nearby towns had great difficulty getting inside its perimeter.

There is a tunnel that connects the outside world with the prison. A local pastor reported that as he tried to get inside the prison, halfway through that tunnel he would become ill and had to be carried out. Some inmates reported being tormented by demons which, according to those reports, literally materialized in their cells. Satan was in control indeed. However, it appears that the evil one made a gross miscalculation that eventually did him in. This had to do with grace. As you know, grace requires the pre-existence of sin and the greater the sin, the greater the grace available to the repentant sinner. By those standards, Olmos was more than qualified. This is how it came about:

Miracle begins: In the nearby town of Laplata, a well-known pastor was caught committing a crime and was sentenced to serve time—at Olmos! At first it appeared that Satan had won: his citadel remained impregnable and a church leader had been publicly disgraced. But the pastor repented and cried out to God for a second chance. And God is indeed the God of second chances. God forgave him and filled him with the Holy Spirit. Now this pastor was determined to see God bring good out of terrible evil. Incensed with a passion for the lost and overwhelmed with gratitude to God for his grace, he became what I call “a spiritual kamikaze”. In his attempt to preach the gospel to everyone around, he thrust himself with gusto into the very pit of hell. He witnessed to the mafia dons, gang leaders, drug dealers and even to the Church of Satan priests! Like a kamikaze pilot, he gave up his life in order to cause the most damage possible to the enemy.

Very soon a small group of believers emerged. What Satan must have thought as an impregnable place, now hosted an emerging Christian church. I believe that the anxiety he must have felt about this led to his second miscalculation. A persecution against the Christians was unleashed. If persecution can be brutal in the outside world where existing laws, the possibility of help and refuge, and the availability of the media can somehow mitigate it, imagine the persecution inside a maximum security prison run by the ruthless and fearless. However, God, was in control and the Biblical principle that whatever Satan plans for evil God turns around for good still held.

The persecution gave the Christian inmates legal grounds to request protection in the form of their own cell block --- each cell block houses 42 inmates. The authorities reluctantly agreed and granted the new Christians a cell block of their own on the worst floor. The church was

placed in the midst of his control and command center . . . aware that their lives were at risk, the inmates organized themselves as a church.

The first order of business was a 40 day fast. They also divided themselves into seven teams of six people each. Each team was to stand guard every night from 11PM to 5AM, working in pairs they prayed, read the Bible and moved from bed to bed interceding for each one of their sleeping Christian inmates. After two hours they rotate tasks. This approach became highly effective, not only in protecting their own perimeter but also in infiltrating Satan's perimeter inside the prison.

In answer to those prayers, Miguel Zucarelli, a pastor in town, felt led to apply for a job at the prison. Zucarelli was interviewed by several officials, and all of them said, "We do not want you here, we hate you. If you get the job, we may even hurt you. Get lost!" But Zucarelli persevered and against all odds—except God's—he got the job. As he connected with the emerging prison church, things began to happen. They prayed for and were given one and a half hours a week on the prison radio station, which all inmates hear since the speaker can not be turned down nor can the station be changed. Very soon the weekly Gospel message began to make an impact on the prison population. This, coupled with intense prayer activity in the Christian cell block, produced mass conversions. Today 44 percent of the inmates are born again.

As soon as 42 new converts are admitted to the church, a cell block is made available for them to move in. A resident pastor is appointed from among the inmates and the same routine of prayer, fasting and night vigils is instituted.

Since no money is allowed to circulate inside the prison, the inmates tithe from the care packages they receive from relatives. Last year a town in Central Argentina was devastated by floods and the church in the prison was able to send relief by using the product of their tithes. They fast twice a week and hold church services every day.

There are 19 cell blocks that occupy the entire fourth floor and 80% of the third floor. Nearly 1,300 inmates have received Christ. Recent unconfirmed reports state that the number of guards has been reduced from 300 to 30 as a result of behavior standards of the Christians. Normally 50% of the inmates find themselves back in prison following their release. Of the 604 released Christians, only three have returned

- less than half of one percent!

During an International Institute which Harvest Evangelism holds in Argentina every fall, we (Army of Intercessors) organized a trip to the prison to meet with the inmates. The prison chapel is too small to accommodate the growing number of believers, so they have removed all the furniture. More than 800 inmates stand shoulder to shoulder except when they kneel to pray. Their vibrant singing is incredibly moving. One of the inmate pastors said to our group, 'If you came to see prisoners, you have come to the wrong place. We are free men, free indeed!' Even though their bodies are in prison, they roam the heavenly places in prayer and intercession!



## ***5 Missions at the Margins***

### **Bob Ekblad**



Dr Bob Ekblad is director of Tierra Nueva and The People's Seminary in Burlington, Washington. A minister in the Presbyterian Church (U.S.A.), he holds a ThD in Old Testament and is known internationally for his courses and workshops on reading the Bible.

This article is abbreviated from Chapter 12, "Holistic Transformational Missions at the Margins" by Bob Ekblad, in ***Supernatural Missions***, by Randy Clark (Global Awakening, 2012 ([globalawakening.com](http://globalawakening.com)))

*Mission activity has sometimes swung between the two extremes of purely social work and solely evangelistic preaching. God created us as whole persons, however, and wants spirits, souls, and bodies to be brought into wholeness. Practical projects addressing physical needs are not incompatible with supernatural ministry; rather, they are an outlet for God's love and power to bring transformation to people's hearts and lives.*

### **Facilitating Transformation**

Many people on the margins of society have images of God that are mostly negative in ways that hold them back from any positive

benefit or any spiritual attraction whatsoever. For many “god” has already been defined by core experiences of human father or authority figures who abandoned or rejected them, punished or abused them, was impossible to please and controlling or permissive and negligent. Negative images of God also come through people’s assumptions that calamities, injustice, sickness and other forms of oppression are willed by God or sent as punishments.

When my Honduran peasant colleague Fernando and I first began asking impoverished peasants why their corn and bean harvest were so dismal, I was startled by their near unanimous responses: “It’s God’s will.” We launched our ministry Tierra Nueva by starting a demonstration farm-- cultivating steep, eroded mountainsides using contoured terraces, rock or pasture grass barriers to prevent further erosion and soil building strategies like compost and cover crops. We planted corn, beans, vegetables and fruit trees to the curve of the land. We experimented with fish ponds, fuel efficient mud stoves and other appropriate technologies.

Our first year’s harvest was ten times better than people were accustomed to seeing, drawing the attention of peasants from the surrounding area. We helped those interested in attempting our approach establish an experimental plot on their own land, disciplining them in these organic-intensive farming methods. When they saw for themselves that protecting and rebuilding soil led to dramatically improved harvests, God was “off the hook,” and no longer to blame— and a space was opened for them to hear about a good God who does not will crop failures and poverty.

My wife Gracie and our Guatemalan colleague Catalina taught vegetable gardening, nutritious recipes, hygiene and other preventative health measures and the people found their health improving. As people learned that amoebas and bacteria could be eradicated through boiling their water, once again God was no longer to blame for the premature death of their children through malnutrition and dysentery. Health education brought a needed corrective to traditional explanations that attributed most common health problems to witchcraft or curses from enemy neighbors. While deliverance continued to be important in combating other

kinds of oppression, subsistence farming and health education are also critical for community wellbeing—easing tensions due to false accusations and taking away power from local curanderos (witch doctors). ...

Often my colleagues and I find ourselves sharing spontaneous impressions that people recognize as bringing to light details that only God could know. Recently while praying for a Mexican farm worker in his late thirties a faint picture flashed across my mind of an adult throwing rocks at a young boy who was shepherded animals. I asked him if his father ever lost his temper and threw rocks at him when he was a boy, causing him to run away terrified. He began to cry and grabbed his leg where he had been hit. That day he forgave his father for this offense, which was one of many others that contributed to this man's fear of displeasing employers and others in authority.

The Apostle Paul writes that the one who prophesies “speaks to people for their strengthening, encouragement, and comfort” (1 Cor 14:3 NIV) and makes God real to a person who do not yet believe when “the secrets of his heart are disclosed” (1 Cor 14:25 ESV).

A close look at Jesus' prophetic ministry as depicted in the Gospels overturns alienating traditional images of God. Jesus' revelation to the astounded Samaritan woman that she had had five husbands as he offered her living water in John 4 is one of many examples that subverts contemporary readers assumptions. Jesus' witness regularly challenges common beliefs that God favors the righteous over sinners, law-abiding people over criminals, the rich over the poor, the beautiful over the ugly, the intelligent over the ignorant, offering flashes of a very different sort of God.

People assume that God is like a rigorous admissions officer at an exclusive University or a demanding, scrupulous employer examining resumes— choosing only the most deserving into his ranks. Especially if they are to be ministry workers or any kind of leader. Yet right from the beginning of the Bible, we see that God pursues the most unlikely candidates. ...

In our weekly jail Bible studies, visits to migrant camps and rural villages in Central America and everywhere we regularly lead Bible

studies, we pray for suffering people and witness God's power to heal. Healing often happens before people come to faith. This undermines the dominant image of God that sees sickness and a sanction for bad behavior and healing or any sort of benefit as a reward for good behaviour.

Once I offered to pray for a man suffering from shoulder and lower back pain after the police had violently pulled his arms behind his back nearly dislocating his shoulders to handcuff him. They had thrown him in the back of the police car and the handcuffs had dug into his back. Before praying for him I asked if he felt he needed to forgive the police for their excessive use of force. "No," he said. "I was drunk and resisting arrest. I'm a big dude and was pretty out of control. They were just doing their job."

I prayed that Jesus would undo the damage done by the police and show the man how much He loved him regardless of his violence. I stepped away and asked him if he felt any improvement. He said he felt the pain leave his lower back but said he was sure that if he drew his arms back behind his back the pain would be intolerable. He began to gingerly move his arms behind his back and amazement came over his face. "I'll grant it to you. I'll grant it to you. The pain is completely gone," he said, dropping to his chair and crying with his head in his hands. Like in the Gospel accounts we regularly see God's healing presence overturn people's negative expectations as the one full of grace and truth makes himself known concretely.

Healing is one important dimension of an important Greek verb *sotzo*, which literally means "to save," but is often used in the Gospels as a synonym for "to heal." There are two other Greek verbs used in miracles of healing, *therapueo* "to cure" and *iaomai* "to heal," so Gospel writers seem to be making a special point in using the highly theological *sotzo*, which is used in Paul's writings to refer almost exclusively to Jesus' saving work on the cross for eternal life (see Rom 5:9-10; 8:24; 9:22; 10:9-10,13; 11:14, 26; 1 Cor 1:18, 21; 1 Cor 3:15; 5:5; 7:16; 9:22; 10:33; 15:2; Eph 2:5, 8; 1 Tim 1:15). This meaning of salvation for eternal life is also present in the Gospels (Mat 10:22; 16:25; 24:12-13; 19:16, 25; John 3:17; 5:34; 10:9; 12:47). However there are many occurrences of *sotzo* that are rendered in English translations as "heal" in miracle stories where

people experience physical healing (Matt 9:21, 22; Mk 3:4; 5:23, 28, 34; 6:56; 10:52; Luke 6:9; 8:48, 50; 17:19; 18:42; Acts 4:9; 14:9). In addition, we see many other occurrences of *sotzo* in the Gospels and Acts that refer to being saved or rescued from danger in the lifetime of the beneficiary (Matt 8:25; 14:30; 27:40, 42; 27:49; Mk 8:35, 35; Lk 9:55-56; 23:35, 37, 39; Acts 27:20, 31). This rich verb and the related noun *soteria* “salvation” present a holistic notion of saving/salvation that includes salvation for eternal life, supernatural healing and deliverance, but also physical acts of helping, rescuing and liberation. Mission must take into account this rich diversity of actions that communicate God’s love to our hurting world.

### **Gangs in prison**

I travelled to Guatemala in September 2008, to train pastors working with gang members. We visited one of Central America’s most infamous prisons to visit the gang member inmates of perhaps the most notorious street gang in the Western Hemisphere. A week before leaving for Guatemala City I dreamed of a heavily-tattooed man with a hole in his right side. I met this man in the second prison-- a big intimidating guy with tattoos and a myriad of scars from stab wounds and bullets all over his body—including a big indentation on his right side from a near-death shootout with the police.

This man, a gang leader serving a 135-year sentence, ended up taking me back into the heart of the prison to find a bathroom, and then inviting me into his cell. I shared with him my dream and he was visibly moved, welcoming my offer to pray for him. He told me about his worries about his son and shared his longing for God’s peace and love in his heart. I prayed for him and anointed him with oil.

He led me back into the yard where we succeeded in gathering many inmates for a Bible study on Jesus’ call of Matthew the tax collector. I described how Matthew was a tax-collector—a member of a notorious class of people that nearly everyone hated.

“Who might fit the description of tax-collectors today?” I asked.

Gangs in Guatemala force businesses in their territories to pay “protection taxes” [from themselves] and taxi drivers to pay “circulation

taxes”- and the men smiled and looked at each other, acknowledging that they fit the description.

“So what was Matthew doing when Jesus called him?” I ask.

The men look surprised when they note that he wasn’t following any rules, seeking God or doing anything religious. But he was practicing his despised trade when Jesus showed up on the street and chose him.

“So let’s see if Jesus made Matthew leave his gang to be a Christian,” I suggest, and people look closely at the next verse.

There Jesus is eating at Matthew’s house with other tax-collectors and sinners and the disciples.

“So who followed whom?” I ask, excited to see people’s reaction.

The men could see the Jesus had apparently followed gangster Matthew into his barrio and joined his homies for a meal.

“So what do you think, would you let Jesus join your gang?” I ask, looking directly to the man I’d just prayed for in his cell and the other gang chief.

They were caught off guard by such a question—but there we all were, deep in their turf being welcomed, Bibles, guitar and all-- and nobody was resisting. Big smiles lit up both their faces as we looked at Jesus’ reaction to the Pharisees’ disdain. “Those who are well have no need of a physician, but those who are sick.”

I ask them if they are at all offended to think of themselves as sick—and they don’t seem to be at all. I’ve got their attention. Jesus’ final word to the religious insiders hit these guys like a spray of spiritual bullets from a drive by:

“Go and learn what this means, ‘I desire mercy, not sacrifice.’ For I have come to call not the righteous but sinners.” Jesus’ firm dismissal of the accusing Pharisees “go and learn” and clear preference for sinners as the “called” drew the circle of gang members irresistibly into Jesus’ company.

I was delighted that the men agreed to let us lay hands on every one of their bare, heavily-tatted backs as my colleague sang worship songs

over them, including: “Jesus, friend of sinners, we love you.” I heard from a pastor that the gang leader I had prayed with was amazed at how his “homies” (fellow gang members) were letting us pray for him and whispered: “It’s been a long time since I’ve felt the Presence of the Holy Spirit in my life and seen the homies at peace. I feel really good.”

Two months later on November 22nd, I spent a day in a bleak French prison in Lyon where suicide was rampant. I was there training French prison chaplains and ministering to inmates. That night I took a train back to Paris to learn the horrific news that the Guatemalan gang leader I’d prayed with who had the hole in his side and three others had been taken in the middle of the night by the police and placed into a prison of 900 inmates that were all violently anti-gang. On the morning of November 22, 2008 rioting inmates killed, decapitated and mutilated the bodies of these four men who we’d laid hands on to bless.

While carrying off these men authorities also burned all the 150+ inmates possessions, sheets and makeshift shacks they’d built for conjugal visits in a big bonfire—leaving them beaten up, naked and traumatized. Local gang pastors boldly accompanied the shattered families and inmates in the aftermath of this event. They brought over 25 huge bags of clothes collected from churches, deeply touching the gang inmates who are used to being despised and excluded.

Yet anti-gang sentiment is rising in the country and scapegoating continues in full swing. Recently, authorities invaded the prison again and apprehended the other leader and two others, transporting to another prison. A plot was exposed showing their killings were being arranged for the anniversary of last year’s killing of four. This time high-level advocacy on their behalf before government officials in the USA and Guatemala exposed the plot and led to greater security and visits for these inmates. The gang members inside and outside the prison and their families have been deeply moved by Christian solidarity.

### **Micro-enterprise & Mission**

Gang members, drug-dealers and ex-offenders need opportunities to develop other skills so they can step away from lives of crime and become legally-functioning members of society. Tierra Nueva is working to establish micro-businesses both in Honduras and in the USA to provide skills training, jobs and income to sustain our

ministries. We continue to work to help farmers improve production and storage of basic grains, bring water to marginal neighbourhoods for basic needs and vegetable gardens, increase the quality of coffee and distribution of specialty coffee and establishing a water-purification plant to sell bottled water. We import Honduran coffee to the United States, where we have train and employ gang members and ex-offenders to roast and market specialty coffee through Underground Coffee Project. Tierra Nueva runs an organic farm called Jubilee Farm, producing and selling vegetables and flowers as a site for discipleship and training for farm workers and others on the margins. Micro-businesses are increasingly important to provide alternatives for felons, sites for ministry and income for ministries.

Direct confrontation of false images of God through proclamation and holistic responses to people's felt needs, fresh readings of Biblical texts, pastoral accompaniment, advocacy, prophetic ministry and healing prayer are some of the ways that prepare people to meet Jesus as the one who saves them from their sins and transforms their lives. The kindness of God leads to repentance—understood as a change of heart (Rom 2:4). So we do everything we can to effectively pluck up, break down, destroy and overthrow the false while also facilitating, ushering in and preparing the way for the revelation of the kind God who has the power to save.

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## ***6 Vision for Church Growth***

### **Daryl and Cecily Brenton**



Daryl and Cecily Brenton completed their Bachelor of Ministry degrees at Christian Heritage College School of Ministries, and served as missionary translators in Papua New Guinea with the Summer Institute of Linguistics. This article discusses research findings from a huge data base compiled by Christian Schwartz.

Much has been written about Church Growth since McGavran's seminal book *Understanding Church Growth* was first written in 1980. However, the 'fog' surrounding Church Growth still exists. What are church growth factors that are truly necessary to the growth of local churches, and by extension, to denominations and the Kingdom of God as a whole?

#### **Church Growth Research**

McGavran made much of accountability in church growth. The main reason for energy and resources being wasted on unproductive ventures was what he called 'the fog', an imprecise evaluation of mission effectiveness. Many times decisions are not converted into disciples and sometimes hard to reach groups were preferred to those that are more receptive (McGavran, 1990, p.36).

Christian Schwartz tackled this predicament. His desire for an objective evaluation of church growth principles prompted him to start a worldwide survey of churches from every continent. Designed by a social-scientist/psychologist, this project has generated a database of over 4.2 million responses, allowing for a statistical analysis of one hundred and seventy variables that were thought to affect church growth. It allowed for an objective search for principles that transcend culture and theological biases (Schwartz, 1996, pp. 18-19, 33).

Any effective approach to analysing church growth must distinguish between models derived from specific churches and principles that have been distilled from many examples (Swartz, 1996, pp. 16-17).

Christian spirituality, either individually or collectively, has two seemingly disparate poles. On one hand, church growth is seen as totally dependent upon God's sovereign action. On the other hand, human programs and organisation are seen as essential to facilitate church growth. Emphasis on one of these poles at the expense of the other leads to erroneous paradigms. Concentration on God's sovereign ability tends to a 'spiritualistic' view that undervalues, or indeed, opposes methods and organisation. The danger of the other extreme is that God's role is minimised and church growth is considered as just human endeavour that God automatically approves.

The writings of the Apostles on the life and structure of the church cover both of these aspects (see 1 Peter 2.5; Ephesians 2.21, 4.12; 1 Corinthians 3.9). The action of the Spirit constantly stimulates the organisation of programs, rules and institutions (Swartz, 1996, pp. 84-85). This is analogous to the growth of the skin and bones of a person that are formed during gestation and are completely replaced every month of life. Swartz maintained that the dynamic pole produces the organisational aspects of a church, which in turn encourages spiritual formation in the people. Like a spiral staircase, this dynamic has both a cyclical and a vertical movement (Swartz, 1996, pp. 96-97).

There are some aspects of church life that can be developed and there are some that are in the hands of God alone. This is much like the case of a farmer who ploughs, plants, weeds and irrigates his crops but has to rely on the weather and the life force in the seed to form the desired crop (Swartz, 1996, p98-99). Understanding the dynamic of Christian spirituality allows one to become a junior partner with God in church growth.

## **Essential Ingredients**

One of the most difficult tasks of church growth is to isolate those factors essential to church growth. To be able to tell which of the multitude of social, environmental, historical, demographic, or various other influences are the real influences can be overwhelming. This is evident from the multitude of lists of such factors by church growth authors.

Swartz's survey results give an unprecedented opportunity to analyse what factors are trans-cultural and independent of personal theologies. Covering over one thousand churches in thirty-two countries, this survey was designed by a social scientist to avoid bias in the analysis of the resulting data. Many pastors have been disappointed, having adopted a model of church growth from a successful church without considering the various differences in culture and environment. Swartz approached the issue by analysing the results to distil those abstract principles that are relevant for all churches and then to individualise those principles in a plan for a particular local church (Swartz, 1996, pp. 16-19). Denominations could also benefit from this course of action to develop policies for the growth of their local congregations.

Many authors assume that an increase in attendance at worship services is church growth. However, those churches that were committed to raising the quality of their congregational life were found to experience numerical growth on a more consistent basis. When the quality of Christian spirituality in a congregation improves dramatically, church growth is almost a 'by-product' (Swartz, 1996, p. 42; cf. Peters, 1981, p. 23; Patterson, in Winter, 1981, p.613). It is important to identify those qualities that directly affect the growth of a congregation, both numerical and spiritual.

## **Empowering leadership**

Much church growth literature assumed that a task oriented leadership style was a characteristic of churches that are growing. However, this was not shown to be the case. Growing churches were shown to have pastors who were usually more relationship oriented than task focussed. Rather than losing themselves in friendships however, these pastors were partnership oriented. They typically have a mindset that views non-clergy as people to be served, trained, equipped and supported in participating in the work of the ministry. These leaders have realised that they can empower themselves by: empowering others; discipling; delegating work; and multiplying leadership to do many times more than their own

individual efforts.

The church must train believers in body ministry skills according to the Holy Spirit's giftings. Thus leadership will be in the position of being able to invest time and effort into the making of disciples, bringing overall growth to the church and denomination (Swartz, 1996, pp. 22-23).

### **Gift oriented ministry**

One of the major tenets of the Reformation is still unrealised in German-speaking Europe. The 'priesthood of believers' was one of Luther's most radical doctrines, with the potential to transform the life of the church of his times. However, a bureaucratic paradigm prevailed. Volunteers are mostly sought to fill the positions determined by the pastor.

Allowing Christians to work with their God-given gifts releases them from human striving to an unprecedented degree. This usually results in an increase of cooperation with the Holy Spirit. A correspondence between this gifted ministry and the personal contentedness of such Christians was also seen in the survey results.

As Christians serve in the area of their giftedness they are more likely to function under the power of the Holy Spirit instead of their own strength (Swartz, 1996, pp. 24-25).

### **Passionate spirituality**

A vibrant and contagious expression of faith was found to be more important than a charismatic persuasion or otherwise or whether one practiced spiritual warfare or used traditional liturgies or other such issues. A passionate spirituality is found wherever Christians express their faith with a contagious enthusiasm and practical expression. This is the opposite of a moralistic legalism.

This is a quality that separates the growing from non-growing churches. A growing church will always be able to answer "Yes" when asked: "Are the believers in this church 'on fire', living prayerful, committed lives with joyful and enthusiastic faith?" (Swartz, 1996, pp. 26-27)

### **Functional structures**

This quality basically assumes that any structures that are put in place are designed to see that the other qualities are promoted (Swartz, 1996, pp. 28-29). This will sometimes mean the restructuring of previous structures to fulfil their purpose. Rather than forming a rigid exoskeleton like a crab's shell, functional structures are more like a human skeleton, which is

renewed regularly and increases to accommodate the growth of the body. Functional structures require a balance between the extremes of an overly spiritualised approach and that of a technocratic, 'super pragmatism'.

Life and form both spring forth when God breathes His Holy Spirit into formless clay. A creative act occurs when structure and form knit together in God's hands.

### **Inspiring worship service**

Such innovative strategies as using seeker sensitive services, did not show up as church growth principles. Issues of whether to use traditional terminology and liturgy or a casual and modern approach were not seen to be particularly important. The deciding factor was shown to be whether the service was inspiring to the participants. It is the concrete impact of the Holy Spirit's presence that is 'inspiring' and draws people to the services without the need for pressure tactics (Swartz, 1996, pp. 30-31).

Though seeker services are a method of evangelism and worth consideration, they make no difference to overall church growth. If the presence of the Holy Spirit can be felt/seen permeating the church then the service and worship are most certainly going to be inspired.

### **Holistic small groups**

A holistic group is one that goes beyond just studying the Bible. It must allow Christians to discuss issues of personal concern to provide the natural place for Christians to learn to serve others with their spiritual giftings. Through the multiplication of these small groups, leadership is trained in a 'hands on' situation. Discipleship is more fully developed in this sort of situation than in any large group discussions (Swartz, 1996, p. 32).

Different teaching methods have various effects on those who are listening. Kraft determined that monologues, that is, sermons/lectures, have little impact on the hearer and result in an increase of knowledge but little change in lifestyle. Small group discussion has great potential to produce changes in thinking patterns, due to greater interaction. However, it was life involvement or individual discipleship that had the potential to transform total life patterns (Kraft, 1991, pp. 140-141). It is of great benefit to Christians to note in what situations that Jesus used these teaching methods and why.

Small groups are the pillars of church growth. Their multiplication could be seen to be the 'most important' factor of all eight characteristics. Small

groups can overcome cultural and personality differences often found in many large churches. The needs of the people can be met in the small group situation.

### **Need oriented evangelism**

Closely related to the previous quality is the need for church leaders to identify those Christians who are particularly gifted to be evangelists. Schwartz's research verified Wagner's thesis that only ten percent of all Christians are specifically called to be evangelists. Identifying these people and empowering them to function as God intended them to, frees the other ninety percent from the burden of trying to accomplish what they were not gifted to do and allows those so gifted to maximise their efforts (Swartz, 1996, pp. 34).

A major benefit of this strategy is that it allows those who are not called to be evangelists to use their gifts to support evangelistic efforts, for example, in follow up, discipling converts and maintaining records for future evaluation of these efforts.

To release the gift of evangelism it is essential for leadership in a church to identify and empower those believers possessing this Holy Spirit inspired gift.

### **Loving relationships**

Closely related to the importance of small, holistic groups is the state of unfeigned practical love among the Christians. Analysis of the research data showed that such variables as seeker services, evangelistic crusades or even spiritual warfare should not be deemed as principles of church growth. It is primarily, practical Christian love that generates a drawing power more effective than any program that relies only on verbal communication. Indeed, love is so important that it's lack was found to be the factor most likely to limit the growth of churches with over one thousand members. Wherever churches were lacking in this Christian love, their development was found to be held back (Swartz, 1996, p36-37).

The magnetic power of unfeigned, practical love generates more growth than any evangelistic program ever shall. A church full of laughter and loving, caring relationships will have both quality and growth

### **Integration of the qualities**

In natural church development our point of departure is not outward manifestations of growth, but the qualitative causes. .... Quality produces

quantity (Swartz, 1996, p.42-43).



These qualities are not just individual factors that work independently. For an example of this interconnecting web of influences, just consider how functional structures relate in the area of empowering leadership. One of the goals of this kind of leadership is to develop individuals to fulfil their calling and to multiply a leadership that can delegate. A structure that, for example, institutes departmental heads to develop co-leaders through discipleship allows the pastor to delegate areas of service to others. This offers the opportunity for intimate cooperation and the determination of the giftings of those individuals. In turn, this will promote a passionate expression of faith as these individuals function in their calling and allow them to support the church's need oriented evangelism. Moreover, with training and encouragement they will be able to replicate this system within the existing congregation as well as in establishing new churches.

The way that these qualities interact is like the balance of the four essential minerals in agriculture. It is common knowledge among farmers that the soil in their paddocks needs to have a balance of nitrogen, lime, potash and phosphorus to be viable (Swartz, 1996, pp. 54-55). Deficiencies in one or more of these minerals, or an imbalance between them, can spell the difference between success and failure of the crop and potentially of the farmer's finances as a whole.

The growth of a local congregation is a self-organising phenomenon. When the right principles are put into practice, numerical growth seems to be automatic.

Concentrating on raising the spiritual health of the congregation in the areas of community (that is, in fellowship and organisation) and its practical, enthusiastic expression has some unforeseen benefits. It allows

for the breakdown of a seemingly overwhelming job into small, discrete goals. Strategies to improve each quality can prove to be very simple, even mundane. For example, an effective way to improve the occurrence of loving relationships could be as simple as encouraging members to invite each other home for a meal or for coffee. Very few members would feel competent to raise the love quotient of their home group, but most could easily provide some hospitality. Such achievable tasks generate enthusiasm.

The task of the church is to fulfil the Great Commission. On at least five occasions, Jesus commissioned his disciples to be his representatives (John 20.21; Mark 16.15; Matthew 28.18-19; Luke 24.46-48; Acts 1.8). The primary command in Matthew 28.18-19 is the imperative, 'make disciples'. This is confirmed by the use of participles for the other three instructions. Evangelism that leads to conversion but not service, is sub-Christian. Disciples are followers, pupils or apprentices in the Christian faith. A ministry that truly disciples people will include aggressive evangelism (going), building converts into the community of faith (baptising them into the name) and showing them how to live as Christians (teaching to obey).

Perhaps the greatest weakness in discipleship in most Western churches is the lack of what Eims called the principle of association. Jesus chose his disciples to be with him. Thus, any Christian wishing to disciple someone must be willing to share his/her life with that person (Eims, 1978, p.33).

### **Strategies for Local Churches**

Petersen noted that the church has had, 'thirty years of discipleship programs, and we are not discipled' (Petersen, 1993, p.15). If the commission of the church is to make disciples, then this is a serious charge indeed. It is at the level of the local congregation that discipleship occurs, therefore, it is imperative that local congregations should give attention to providing an environment that will encourage this vital interaction. Schwartz identified holistic small groups as the most practical place for Christians to develop discipleship (Swartz, 1996, p. 32).

The church is a transforming community of believers, followers of Jesus in fellowship with him and each other. Scripture often refers to it as the family of God. In the doctrine of the Trinity, we see that God is a community of interrelating persons. It is only in relation to each other that we can differentiate each person of the Godhead. The Father and the Son are only so in relationship to each other, for Scripture declares that the



Father and Son are co-equal and the Spirit is also known as the Spirit of God and as the Spirit of Christ.

This communal aspect is paramount in understanding what it means for us to be made in the 'image of God'. Community is an integral part of our make-up. It is as both male and female that God created us in his image (Genesis 1:27). This understanding makes sense of Jesus' statement that all his commands were encapsulated in the decree, 'these things I command you, that you love one another' (John 15:17, NKJ). It is in reflecting the relationships of Father, Son and Spirit that this community is maintained.

This love is intimately connected to keeping the commands of Jesus (John 14:15, 21, 23-24; 15.10, 14). This is the link between the command to love and the Great Commission. It is in small, holistic groups that 'teaching them to observe all things that I have commanded you' (Matthew 28:20a) is naturally carried out. Small groups that allow dialogue and one on one discipling are the only truly effective means of changing the total behaviour of people (Kraft, 1991, pp. 140-141). This is exactly what it means to teach them to obey all that Jesus commanded them to do.

With this aim firmly in mind, it is then possible to concentrate on strategy. Schwartz presented a ten-point plan to develop an individualised program for a church that wants to grow. This plan was designed with the results of the survey in view and was designed to be applicable to all types of congregations.

Firstly, it is important to inspire a new devotion to Jesus. Without this driving passion, no amount of teaching church growth principles will push-start a church. There must be spiritual momentum (Swartz, 1996, p106-107).

Secondly, there is a need to identify those problem areas that are limiting the spiritual quality of the church. Here it is important to have a reliable diagnostic tool, as it is often possible for a group with high expectations in a certain area to identify their strengths as the limiting factors due to past disappointments (ibid, pp. 108-109).

With that, the third step is to set qualitative goals. These are steps that result from asking, 'What can we do to increase all eight qualities'? A qualitative goal, within a time frame, becomes a great motivator for improvement. It provides an achievable goal with a specific, measurable outcome (ibid, pp. 110-111).

Fourthly, it is important to realise that there will be resistance to some of

these measures. These should be identified and dealt with in a loving manner (ibid, pp. 112-113).

The fifth step is to determine to use what Swartz termed 'biotic principles' (ibid, pp, 62-82). These principles maximise the effectiveness of programs by using integrated thinking patterns (ibid, pp. 114-115).

Sixthly, it is important to exercise the church's strengths. This concentrates on those strengths that are found in that church's 'spiritual culture'. These strengths are thus improved and can then be directed at strengthening those qualities that are limiting growth (ibid, pp. 116-117).

The use of materials that apply these biotic principles is the seventh step. These are directed at improving the spiritual health of the congregation with its accompanying benefits (ibid, pp. 118-119).

Step eight involves regular monitoring of the qualities and what measures will be needed to maintain spiritual health (ibid, pp. 120-121).

This allows for the ninth step: updating the program to meet changes in strengths and minimum factors.

The tenth step is the result of all healthy growth and maturity – reproduction. A healthy church should be able to start other congregations after a suitable time. Needless to say, that this offspring should have an awareness of those principles that brought it into being and be able to reproduce them in its daughter churches (ibid, pp. 124-125).

Then the vision becomes the reality.

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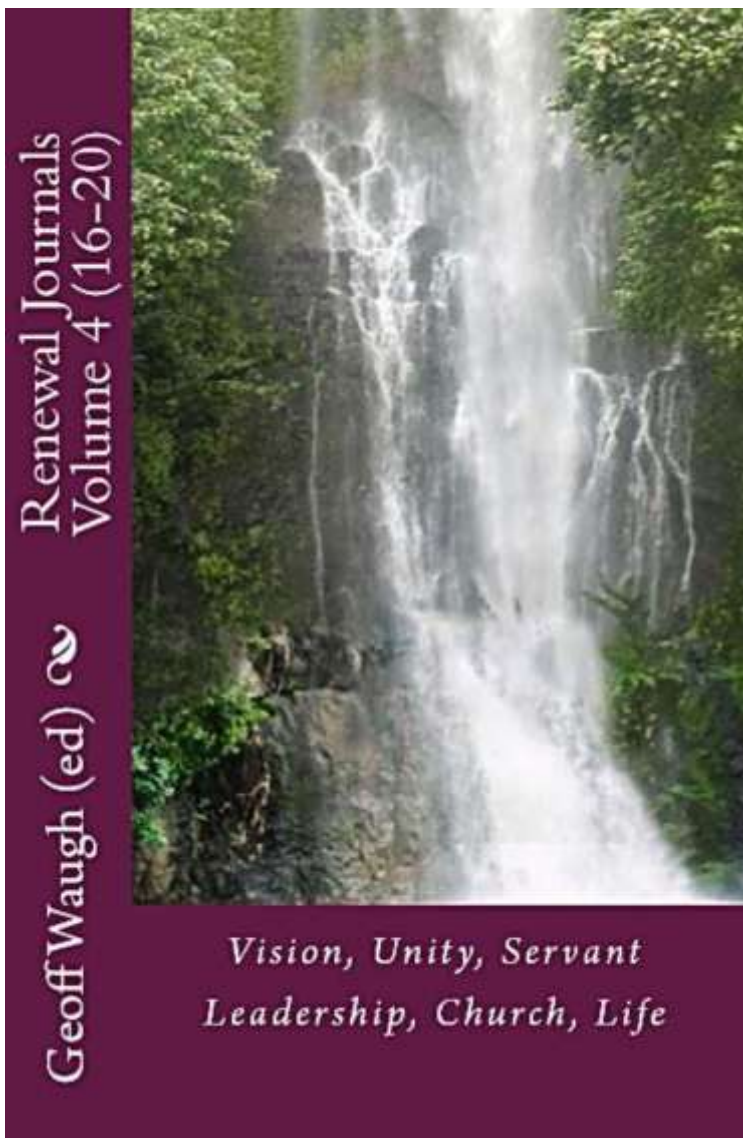
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**Vision, Unity, Servant Leadership**  
**Church, Life**

## 7 *Vision for Ministry*

### Geoff Waugh



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

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

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

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

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

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

## **Change changed**

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

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

### ***1. Accelerating social change***

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

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

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

Put differently ... we are the final generation of an old civilisation and the first generation of a new one ... [living] between the dying Second Wave civilisation and the emergent Third Wave civilisation that is thundering in to take its place. (1)

Think of church life during those three waves.

1. Churches for most of 2000 years of the *First Wave agricultural phase* were the village church with the village priest (taught in a monastery) teaching the Bible to mostly illiterate people, using Latin Bible parchments copied by hand for 1500 years. Worship involved chants without books or music. These churches reflected rural life, with feudal lords and peasants.

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

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

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

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

into use about 10 minutes ago. About three minutes ago, the telegraph, photograph and locomotive arrived. Two minutes ago the telephone, rotary press, motion pictures, automobile, aeroplane, radio and emerged. Less than one minute ago television appeared. Less than half a minute ago the computer and then communication satellites became widely used, and the laser beam seconds ago. (2)

A former General Secretary of the United Nations, U Thant, noted that “it is no longer resources that limit decisions. It is the decision that makes the resources.” (3) He saw this as the fundamental revolutionary change, the most revolutionary social change we have ever known.

Other writers focus on the problems involved in accelerating change.

We live through problems never experienced before. No nation and no aspect of life can escape their pressure. These include: the expansion of population, the burst of technology, the discovery of new forms of energy, the extension of knowledge, the rise of new nations, and the world-wide rivalry of ideologies. (4)

Accelerating change produces uprooting which causes rootlessness in society through:

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

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

## ***2. Accelerating church growth***

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



About 10% of Africa was Christian in 1900. By 2000 it was about 50% Christian in Africa south of the Sahara. In 1900 Korea had few Christians. Now over 40% of South Korea is Christian. By 1950 about 1 million in China were committed Christians. Now estimates range around 100 million.

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

What kind of church is emerging? Over 500 million Christians are pentecostal/charismatic.

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

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

Some fundamental principles now change how we function as a church. These dynamic changes recapture basic biblical principles. They include:

Divine Headship – *from figurehead to functional head.*

Servant Leadership – *from management to equipping*

Church Membership – *from institutional to organic*

Dynamic Networks – *from bureaucracy to relationships*

Body Ministry – *from some to all*

Spiritual Gifts – *from few to many*

Obedient Mission – *from making decisions to making disciples*

Power Evangelism – *from programs to lifestyle*

Kingdom Authority – *from words to deeds*

## **Divine Headship - from figurehead to functional Head.**

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

Now a lively church exists there. The sick are healed. Everyone at the dump had TB originally. Within four years no one had it. Charismatic doctors see people healed through medicine, prayer and miracles. At regular meetings, not just on Sundays, people have more fun dancing in church than in any dance hall. Their worship involves everyone in singing, dancing, and praying for one another. (6)

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

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

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

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

The written and living word express the Lord's headship in his church.

## ***1. The Written Word***

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

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

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

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

## ***2. The Living Word***

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

Speak to Him thou, for He hears, and Spirit with Spirit can meet - Closer is He than breathing, and nearer than hands and feet. (7)

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

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

Unless we grasp this, we will continue to secularise all we do, including ministry. A secularised church functions like any other secular society: voting, electing leaders, keeping minutes, and running a bureaucracy.

That can easily bypass the Holy Spirit.

Jesus Christ, the living Head changes all that!

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

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

Then the Bible comes alive, anointed and empowered by the Spirit who inspired it. Preaching becomes prophetic words from God as we wield the sharp two-edged sword of the Spirit. Teaching lights fires in minds, hearts and wills. Serving gives Christ’s love and healing through his responsive body, the church. Prayer is transformed into intimate communion and sensitive response to the Lord, our Head. Faith grows bold and strong. The church grows with unleashed power when Christ is no longer the figurehead or absentee land-lord but sovereign Lord with kingdom authority.

Carl Lawrence gives an outstanding example of this in his book *The Coming Influence of China*. (8) A full account is reproduced in *Renewal Journal* No. 12: Harvest. Two teenage girls ‘just prayed and obeyed’ as they were led by the Lord. They established 30 churches in two years on Hainan Island in China. The smallest had 220 people, and the largest nearly 5,000 people.

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

### **Servant Leadership - from management to equipping**

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

Bishop Stephen Neill notes:

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

How far is the conception of “leadership” really one which we ought to encourage? It is so hard to use it without being misled by the non-Christian conception of leadership. It has been truly said that our need is not for leaders, but for saints and servants. Unless this fact is held steadily in the foreground, the whole idea of leadership training becomes dangerous. (9)

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

### **1. Servanthood**

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

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

Jesus insists that the world’s concept of leadership must not operate in his church: *“Not so with you.”* Leadership is not about position or hierarchy or authority; it is a question of function and of service. The greatness of a Christian is not in status but in servanthood.

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

Jesus dramatically illustrated this teaching by washing his disciples’

feet. Then he told them to do just what he had done: “If I, your Lord and Master, have washed your feet, so you must also wash one another’s feet” (John 13:14). That lesson was so important that he gave it to them a final act of love just before he died.

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

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

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

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

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

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

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

Terry Fulham (in *Miracle at Darien*) demonstrated that kind of Kingdom leadership in an Episcopal church in America. He accepted ‘leadership’ on the basis that no decision would ever be made by the

elders (or board) until they were in total unity in the Spirit. No vote would ever be needed. They believed Jesus could lead his church. So they required unity. If unity could not be attained, they waited and prayed till it was.

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

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

## ***2. Equipping for Ministry***

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

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

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

Leadership in Christ's body means service, ministry, and being least or last, not greatest or first. The first shall be last, and the last first, Jesus said. Leadership is a spiritual function of serving and empowering, dependent on spiritual giftedness, not just on human ability.

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

Michael Harper summarises their function as:

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

Go to my people  
Speak to my people  
Reach my people  
Care for my people  
Teach my people. (10)

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

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

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

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

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



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

### **Church Membership - from institutional to organic**

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

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

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

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

The charismatic nature of the church as Christ's body will be expressed through the spiritual gifts of its members. So both the charismatic dimension and the institutional dimension co-exist in the church; the former being its essence, the latter its cultural or social expression.

#### ***1. The Organism***

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

The charismatic dimension in both ministry and organisation does not do away with professional abilities and functions but fills them with

the active, powerful presence of Christ by his Spirit and so transforms them from being merely professional to being charismatically gifted as well as professionally competent.

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

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

Charismatic Anglican David Watson gives an example of this from his own experience. As the church he pastored in York grew into fuller expressions of charismatic life it needed restructuring to provide adequate pastoral care through elders who were charismatically gifted as pastors not just elected to fill an institutional role of leadership. They cared for area groups, especially mentoring the group leaders. (11)

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

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

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

Paul's three main passages on the church as the body of Christ give basic lists of spiritual gifts for charismatic ministry. Others could be added. The Ephesians 4:11-12 list refers specifically to charismatic leadership in the church, given by Christ, the risen and ascended conqueror, to equip the members of his body for the work of ministry. Aspects of that equipment are included in the various lists of spiritual gifts. Each passage emphasises the importance of ministering in love and unity.

## ***2. The Organisation***

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

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

They met in many house churches, still as the one church in one place, inter-related. It was extremely flexible, needed everyone's involvement, and could multiply anywhere. The church in China today, and in African villages, and in Latin American communities, uses this same organisation.

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

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

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

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

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

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

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

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

### **Dynamic Networks - from bureaucracy to relational groups**

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

Spirit-filled groups or communities give one simple example, now affecting multiplied millions of people. People relate in home groups, house churches, mission groups, independent churches, and renewal or revival movements everywhere. So your home group may have people who were Catholic, or Anglican, or Methodist, or Baptist, or Hindu, or New Age.

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

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

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

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

Third Wave society opens new networks of information and experience. Our increasing mobility brings us into contact with renewal and revival. Our extended education opens our minds to these new insights. Our television portrays the power of God in healing and our worldview begins to shift. Our friends give us paperbacks to read or cassettes to hear and videos to see, and conviction or hope grows within us. Our visitors or home group leaders tell of their experiences and we seek what they've found. Our friends pray for us and God releases his Spirit more fully in our lives. Yet all of this happens outside the denominational bureaucracy, or it may do so.

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

Those changes catapult us into new expressions of ministry.

## **Body Ministry - from some to all.**

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

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

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

Body ministry, then, is not limited to church meetings, although the meetings need to express body life as well. That ministry is total. It finds expression in all of life.

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

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

## **Spiritual Gifts - from few to many**

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

Charismatic gifts of the Spirit differ from natural talents. We can do much through dedicated human talent, but that is not body ministry

through spiritual gifts. Natural talents do need to be committed to God and used for his glory. They can be channels of spiritual gifts, but may not be.

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

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

Romans Chapter 12 gives a surprising example of this. The well known first two verses challenge us to offer ourselves fully to God and so discover his will for our lives. Paul then explains that knowing God's will involves being realistic about ourselves and our gifts. If we know and use our God-given gifts, we fulfil God's will for our lives.

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

For example two people may have the talent of beautiful singing voices. Both will sing in worship and even on the platform in ministry. One, however, may be anointed with a prophetic gift in song, and the other may not be. That gifting will move hearts and wills in the power of God's Spirit. Christ gives those gifts - we don't create them. Some of these gifts of God's Spirit, received for ministry, will be blessed in ministry in and through natural talent as well, but the key to body ministry is not the talent. It is the spiritual gift.

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

but some are gifted in hospitality. Prayer is for all of us, but some are gifted in intercession.

Spiritual gifts operate in unity with diversity.

### **1. Unity**

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

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

The Corinthians did not need teaching on the reality of spiritual gifts nor on their diversity. They knew that. In fact, they abused that. So Paul had to correct the fault by emphasizing the unity of the body, bound together in love. Gifts are not to be a source of division and strife, but an expression of unity and love. Unless rooted and grounded in love, the gifts are counter-productive.

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

Paul's great theme, "in Christ," expresses the unity essential for body ministry. In Christ we are one body. In Christ we live and serve. Love lies at the heart of body ministry. The body is one, bound in love. The body builds itself up in love (Eph. 4:16). That is why 1 Corinthians 13 is central to Paul's passage on spiritual gifts in the body of Christ. "Make love your aim," he insists, "and earnestly desire the spiritual gifts" (1 Corinthians 14:1).

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



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

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

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

## **2. Diversity**

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

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

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

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

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

Compassionate service and healing administrations will at times be

anointed powerfully by God's presence in signs and wonders to heal. Role, gift and anointing then merge into strongly focused spiritual ministry.

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

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

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

### **Obedient Mission - from making decisions to making disciples**

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

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

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

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

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

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

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

Empowering by the Spirit of God and being led by the Spirit of God are central to obedient mission. We cannot claim obedience to the Great Commission when we do God’s work in our strength or our own ways and wisdom.

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

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

Body ministry, then, will obey the Head of the body, move in his authority, filled with the power of his Spirit. The Great Commission begins with the absolute authority of Christ in his church and all the cosmos; it issues in obedient mission, exercised within that authority, and exercising that authority in powerful ministry.

Powerful body ministry flows from obedient disciples, who, individually and as a body, obey their Lord.

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

Wholistic evangelism and conversion can be summarised as involving:

Priority One: Commitment to Christ.

Priority Two: Commitment to the body of Christ.

Priority Three: Commitment to the work of Christ in the world. (12)

Jesus would not turn aside from his redemptive mission. He lived fully in the kingdom realm. He did only his Father's will, not his own. So everything he did was mission. Within that mission, his evangelism was not meetings or a program. He saved. Those he touched were made whole when there was faith. He said, "Follow me." That was his program. He still calls us to follow him in obedient mission.

### **Power Evangelism - from programs to lifestyle**

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

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

#### **1. Program Evangelism**

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

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

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

Wagner, for example, noted that 'Key 73' in America touched over

100,000 congregations without any noticeable change in patterns of growth across the board. (13)

Win Arn reported on 'Here's Life America' noting that only 3.3% of those who recorded decisions became active members of any church, and 42% of them came by transfer. After polling over 4,000 converts Win Arn discovered that 70% - 80% of them came into the church through relatives and friends, whereas less than 1% came as direct result of city-wide evangelism campaigns. (14)

Lyle Schaller similarly discovered that 60 - 90% of people involved in the church were brought by some friend or relative. (15)

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

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

## **2. Power Evangelism**

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

John Wimber emphasized the importance of power evangelism:

Power Evangelism ... transcends the rational. It happens with the demonstration of God's power in Signs and Wonders, and introduces the numinous of God. This presupposes a presentation accompanied with the manifest presence of God. Power Evangelism is spontaneous and is directed by the Holy Spirit. The result is often explosive church growth. ...

The issue is not what the church is doing. The issue is what the church

is leaving out! Where is the promised power of Acts 1:8? Where are the demonstrations of the manifest presence of God that we see illustrated throughout the book of Acts? Were they only for that day? Do they occur today? If so, can we get in on it? Is it possible for you and me to work the works of Jesus?

Power Evangelism is still God's way of explosively growing His church. (16)

Examples multiply by the millions now. (17)

(a) David Adney reporting on China says:

In one area where there were 4,000 Christians before the revolution, the number has now increased to 90,000 with a thousand meeting places. Christians in the region give three reasons for the rapid increase: The faithful witness of Christians in the midst of suffering, the power of God seen in healing the sick, and the influence of Christian radio broadcast from outside.

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

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

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

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

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

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

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

### **Kingdom Authority - from words to deeds**

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

In Colossians 1, Paul explains that Christ alone is 'the image of the invisible God' and is pre-eminent over everything and everyone (v. 15). This includes being 'the head the body, the church' (v. 18). He is not just another divine being but in him alone 'all the fullness of God was pleased to dwell' (v.19). In his death and resurrection he triumphed not merely over sin and death but over the cosmic powers also (v. 20).

In Ephesians 1, Paul emphasises that Christ is pre-eminent over the cosmic powers. He is 'far above all rule and authority and power and dominion' (v. 21) and 'head over all things for the church, which is his body, the fullness of him who fills all in all' (vs. 22-23). Paul then explains how this applies to the church which is his one body, not many different bodies (4:4). The ascended Head of the church gives spiritual gifts to his church, all of which come from Christ (vs 7-8). These include spiritually gifted leaders to equip us all 'for the work of ministry' and to build up the body of Christ (v. 12).

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

The body of Christ is something more. It is the body of Christ the King.

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

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

Signs, wonders and fantastic church growth characterised the early church as normal Kingdom life burst out in the powerful ministry of the body of Christ. Body ministry demonstrated kingdom authority. As in Jesus' ministry, the early church ministered in signs and wonders (Acts 2:43), prayed for signs and wonders, and expected more signs and wonders (Acts 4:30; 5:12-16).

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

However, accelerating church growth in the power of the Spirit of God points to the greatest demonstration of kingdom life and power the world has even known. Yet, as in the life of Jesus, it can remain hidden from those who, seeing, will not see, and hearing, will not hear (Isa. 6:9-10 Mt. 13:14-15; Mk. 4:12; Lk. 8:10; Jn.12: 40; Acts 28: 26-27). The kingdom is manifest, yet hidden; revealed, yet concealed. Those who ask, receive it; those who seek, find it; to those who knock, the door of the kingdom is opened. And the church has the keys!

The Kingdom of God was the central message of Jesus. That message was in powerful words and deeds. Christ, the Messianic King, incarnate in his human body, proclaimed the kingdom of God as immanent. He called for response in repentance and faith Mk.1:15). His parables described the mysteries of the Kingdom. His miracles displayed its power and authority (Mt. 12:28). You cannot separate, in the evangelistic ministry of Jesus, proclamation and demonstration, preaching and acting, saying and doing.



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

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

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

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

The kingdom of God is much more than an evangelical ‘born again’ experience, or a concern for social justice, or a communal interest in loving relationships, or a charismatic quest for personal victory. It is all these and much more. It is the cosmic clash of kingdoms. It is the church smashing the gates of hell to release the captives. It is the spreading reign of God in Christ upon the earth. It is the eternal purpose of God being fulfilled in restoring and reconciling all things in the universe to himself.

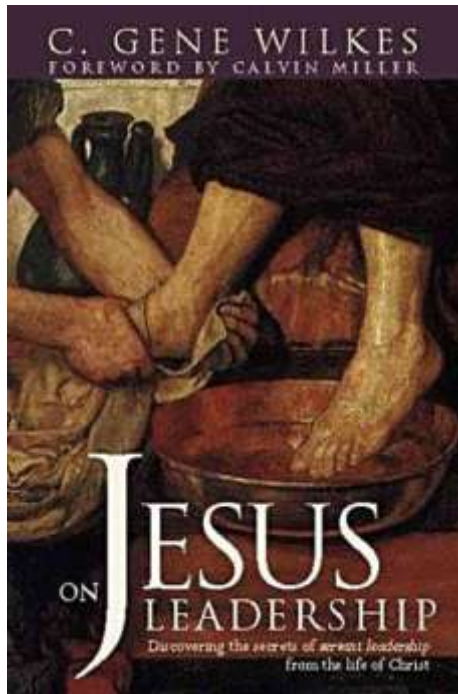
God reigns. Christ is King. His Spirit endues his church with kingdom life and power. Jesus himself declared the kingdom charter, quoting from Isaiah 61:1-2: “The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives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

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

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- <sup>11</sup> Watson, D. 1978. *I Believe in the Church*. London: Hodder & Stoughton, pp. 292- 293.
- <sup>12</sup> Wagner, C. P. 1976. *Your Church Can Grow*. Glendale: Regal, p. 159, from Ray Ortland.
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- <sup>16</sup> Wimber, J. 1983. Unpublished Class Notes, MC510, Healing Ministry and Church Growth, pp. 1-2.
- <sup>17</sup> Examples from Wimber, op. cit. pp. 5, 7, 12.

## *Book Review*



*Jesus on Leadership* by Gene Wilkes (Wheaton: Tyndale, 1998)

Review from the Foreword by Calvin Miller.

Gene Wilkes knows the literature of leadership but that is not why this book is the finest of its kind in the marketplace. There are four major contributors to Gene Wilkes's greatness as a scholar and teacher.

These same four forces permeate this book and make it a must for all of those who want to become informed and capable leaders.

First, Gene Wilkes loves Jesus. Please don't think this a mere saccharine appraisal between friends. This simplicity provides Gene his passion to serve both God and his congregation. Further, this love for Christ carries a subtle and pervasive authenticity that makes Gene Wilkes believable. Whether you read him or hear him lecture, you walk away from the experience knowing that what you've heard is the truth - the life-changing truth from a man who lives the truth and loves getting to the bottom of things. All this I believe derives from his love of Christ.

Second, Gene is a practitioner of servant leadership. When he encourages you to pick up the basin and towel and wash feet, you may be sure it is not empty theory. He teaches others what he has learned in the laboratory of his own experience. Gene is a servant leader, and even as he wrote this book, he directed his very large church through a massive building program. His church leadership ability, which he exhibited during this writing project, does not surface in this volume, but it undergirds and authenticates it.

Third, Gene Wilkes knows better than anyone else the literature of leadership. As you read this book, you will quickly feel his command of his subject. Footnotes will come and go, and behind the thin lines of numbers, ibids, and the like you will feel the force of his understanding. No one knows the field of both secular and Christian leadership like this man. So *Jesus on Leadership* is a mature essay. It has come from the only man I know with this vast comprehension of the subject.

Finally, Gene Wilkes is a born writer. It is not often that good oral communicators are good with the pen. But throughout this book, you will find the paragraphs coming and going so smoothly that you will be hard pressed to remember you are reading a definitive and scholarly work. Books that are this critically important should not be so much fun. Gene Wilkes is to leadership what Barbara Tuchman is to history. You know it's good for you and are surprised to be so delighted at taking the strong medicine that makes the world better.

Here are the chapter headings:

Down from the head table:

Jesus' model of servant leadership

Principle 1: Humble your heart

Humility: the living example

Principle 2: First be a follower

Jesus led so that others could be followers

Principle 3: Find greatness in service

Jesus demonstrating greatness

Principle 4: Take risks

Jesus, the great risk taker

Principle 5: Take up the trowel

Jesus' power – through service

Principle 6: Share responsibility and authority

How did Jesus do it?

Principle 7: Build a team

The team Jesus built

And some great quotes from page 2:

All true work combines [the] two elements of serving and ruling. Ruling is what we do; serving is how we do it. There's true sovereignty in all good work. There's no way to exercise it rightly other than by serving.

Eugene Patterson, *Leap over a Wall*

Above all, leadership is a position of servanthood.

Max Deere, *Leadership Jazz*

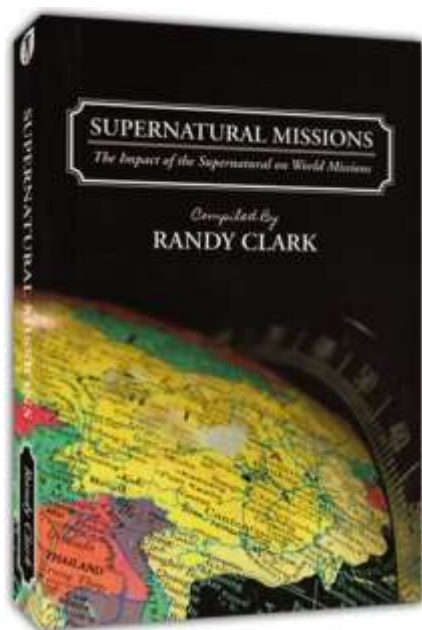
The principle of service is what separates true leaders from glory seekers.

Laurie Beth Jones, *Jesus, CEO*

People are supposed to serve. Life is a mission, not a career.  
Stephen R. Covey, *The Leader of the Future*

Ultimately the choice we make is between service and self-interest.  
Peter Block, *Stewardship, Choosing Service over Self-Interest*

Everyone who exalts himself will be humbled, and he who humbles himself will be exalted.  
JESUS, Luke 14:11



***Supernatural Missions, by Randy Clark (Global Awakening)***  
<http://globalawakeningstore.com/Supernatural-Missions.html>

Randy Clark has again blessed and challenged us with his compiled book ***Supernatural Missions***. It helps to fill a huge gap in mission literature, applying the theory and theology of mission in the Spirit's power to world mission, including short term missions. Randy's accumulated wisdom and experience in doing supernatural mission around the world fills the book with convincing examples. He

demonstrates from many diverse countries how God moves powerfully on people, leaders and nations as we believe, pray and obey.

His book is enriched by similar applied theology from others involved in supernatural mission. This includes Leif Hetland on reaching unreached people groups supernaturally, Bill Jackson's survey of the biblical background to powerful mission, Peter Prosser's overview of church history as mission history, Clifton Clarke's examination of Spirit-filled and empowered mission, Roland and Heidi Baker on prophetic and loving anointing for awesome mission, Jonathan Bernis on the messianic mission of the Jews, 'DJ' a missionary in the Arab world on effective mission to Muslims, Bob Ekblad on holistic transformational mission, anthropologist Lesley-Anne Leighton's call for incarnational practice in words and deeds, and Howard Foltz on current developments in mission. You will be informed and inspired. We have added this book to our mission text books in our degree program.

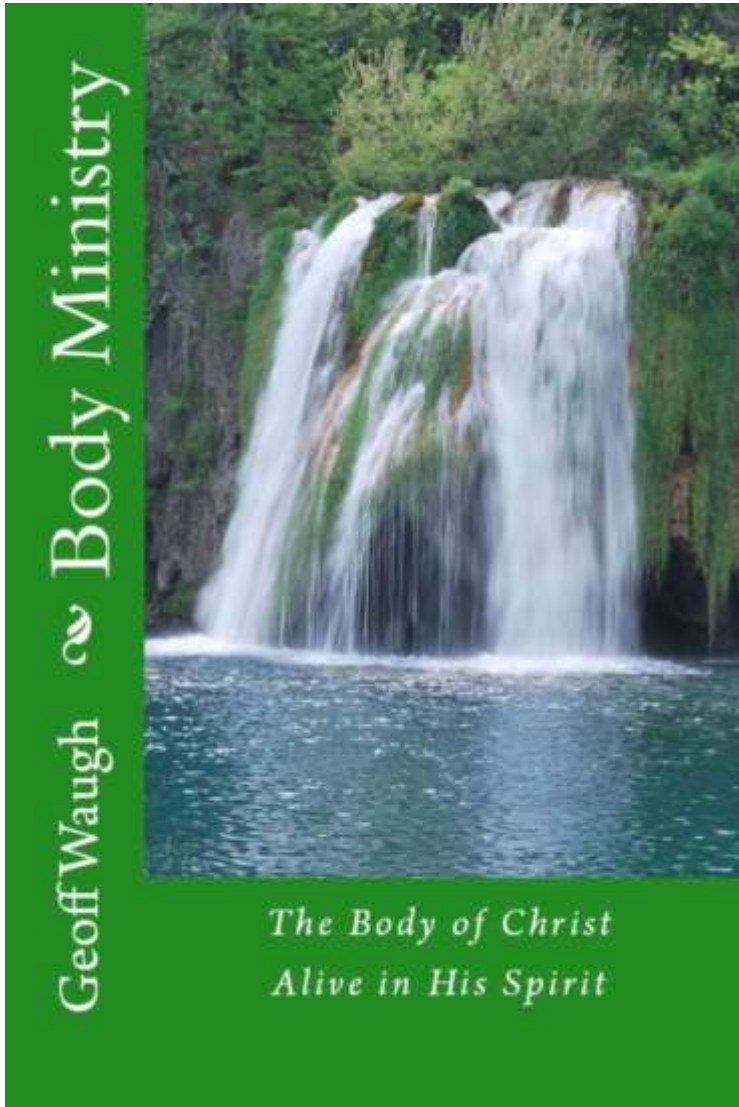
***Body Ministry, by Geoff Waugh***

From the Foreword by Rev Prof Dr James Haire:

Dr Waugh's analysis, evaluation and application of the theology of the living Body of Christ inevitably is no less than truly revolutionary, as is his analysis, evaluation and application of the theology of the living Spirit's work.

Dr Waugh has had a long and distinguished mission career, especially in education, in addressing the central Christian issues outlined above.

It has been my honour and my privilege to have served alongside him for eight years (1987–1994) in Trinity Theological College, in the Brisbane College of Theology, and in the School of Theology of Griffith University, in Brisbane, Queensland, Australia. He has been a dear and valued friend, and especially one who day-by-day in his life has lived out what he taught. Moreover, he has had vast experience in his long teaching ministry, not only in Australia, but throughout the South Pacific, Asia, and in Africa. His work is thus very important reading indeed for us all.



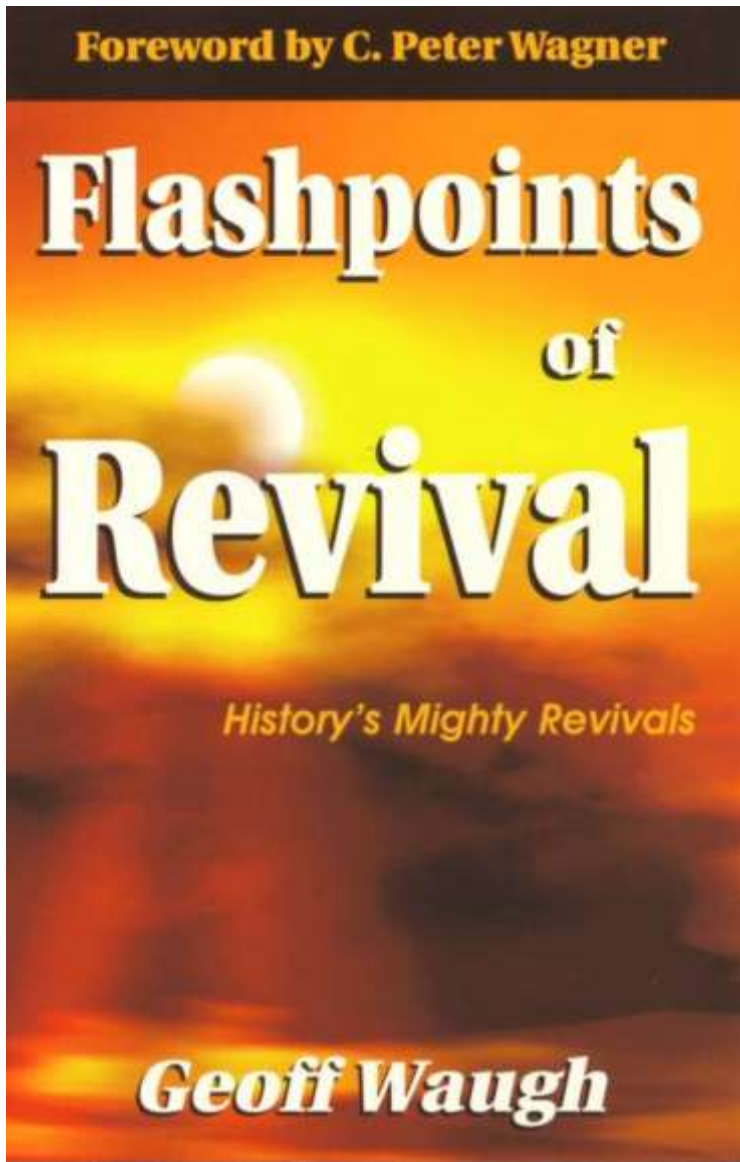
***Body Ministry***

***The Body of Christ Alive in His Spirit***

**Compiled from two books:**

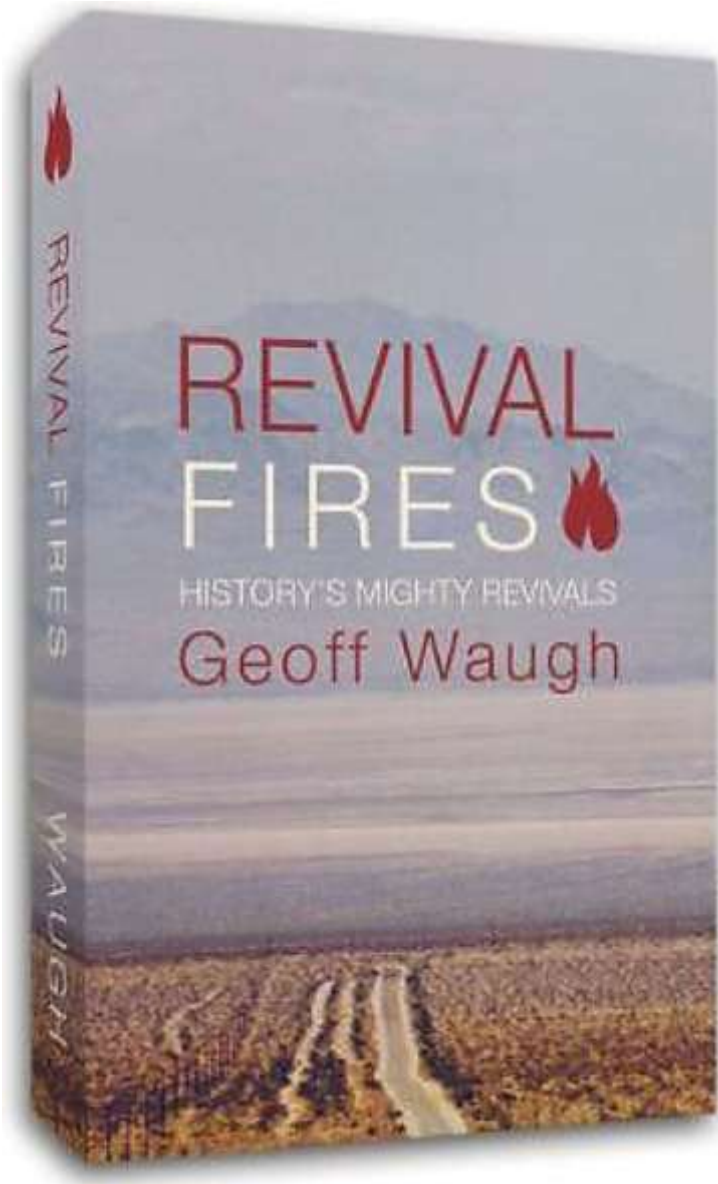
***The Body of Christ, Part 1: Body Ministry, and  
The Body of Christ, Part 2: Ministry Education***





**[Flashpoints of Revival](#)**

*This book surveys over 50 powerful revivals with many eye-witness accounts. The second edition, 2009, includes accounts of transforming revivals in the 21<sup>st</sup> century.*



**[Revival Fires](#)**

Expanded, updated version of *Flashpoints of Revival*  
with footnotes

See [www.renewaljournal.com](http://www.renewaljournal.com)

## **Endorsements of *Flashpoints of Revival***

**Dr C. Peter Wagner - America:** I know of no other book like this one that provides rapid-fire, easy-to-read, factual literary snapshots of virtually every well-known revival. As I read this book I felt like I had grasped the overall picture of revival for the first time.

**Rev. Tony Cupit** - Director of Evangelism, Baptist World Alliance: *Flashpoints of Revival* is a good overview of the major revivals that have taken place in history, especially more recent history, and it will be a compendium for historians and others interested in the subject for a long time to come. I doubt if there is a resource quite like it for logical progression and comprehensive treatment.

**Rev. Professor James Haire - Head, School of Theology, Griffith University:** This work of the Rev. Dr. Geoff Waugh is of great significance. What is particularly important is the way in which we are enabled, through Dr. Waugh's work, to see how God has acted in all kinds of ways, through unexpected people, in unexpected situations, to bring about revival. Churches and Christians around the world will benefit greatly from this timely contribution.

**Rev. Dr Stuart Robison – Crossway Baptist, Melbourne:** Geoff Waugh has broken new ground by pulling together evidence of divine impacts on people in revival. This is a book that will inspire you and help you to persist until the earth is ‘filled with the knowledge of the glory of the Lord.’

**Dr Naomi Dowdy - Singapore:** *Flashpoints of Revival* has brought many hours of interesting reading. It is very informative and up to date.

**Rev John Mavor - President, Uniting Church:** In churches that need God's power for great tasks, it is important that God's action in other places be studied. Geoff Waugh has made a crucial contribution to that task.

**Dr Lewis Born – Uniting Church, Queensland:** Geoff Waugh's work has global relevance. He is a competent teacher; an excellent communicator; an informed, disciplined renewalist; and an experienced educator.

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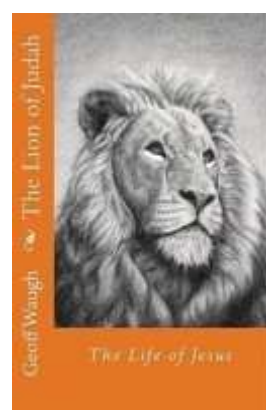
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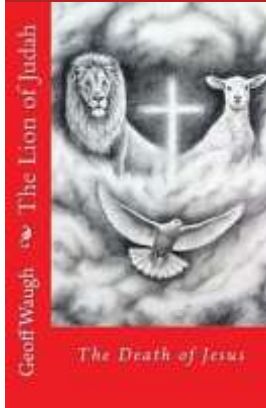
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*The Reign of Jesus*



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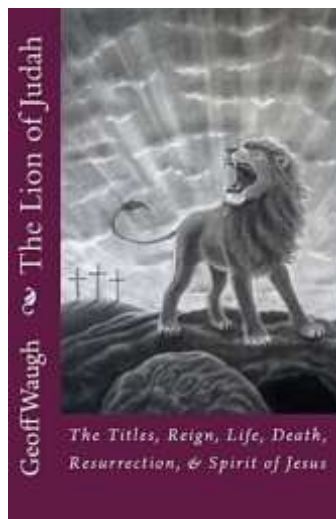
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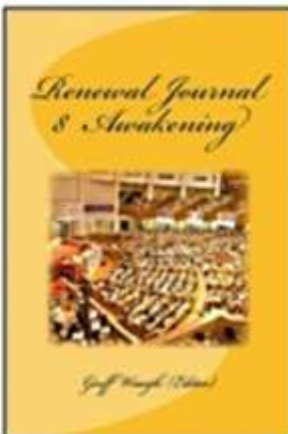
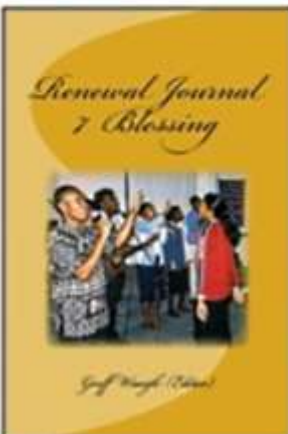
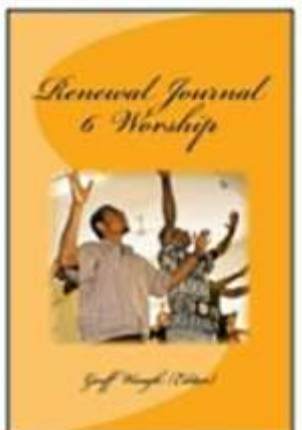
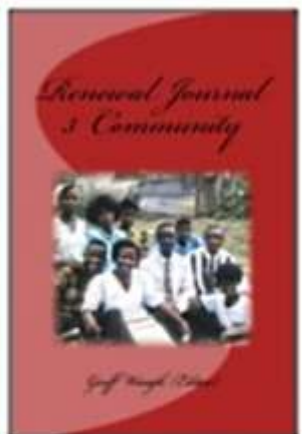
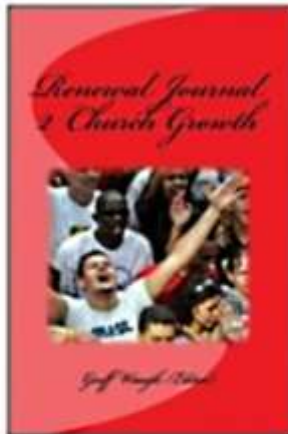
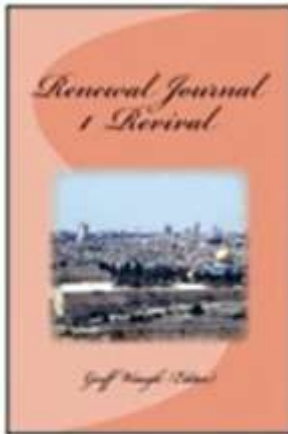
*The Resurrection of Jesus*



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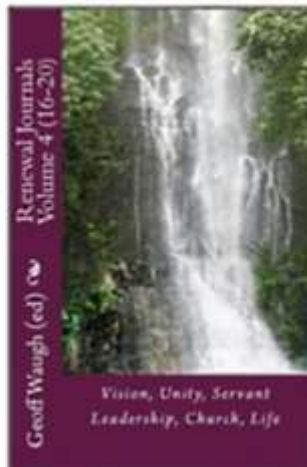
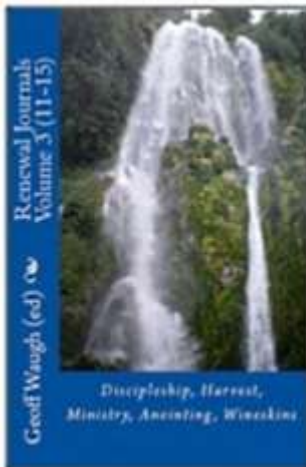
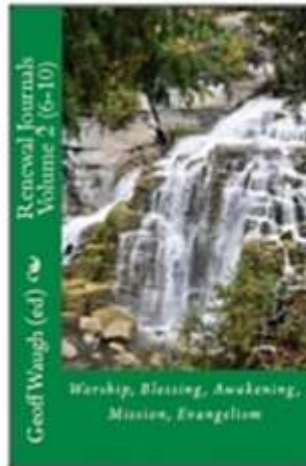
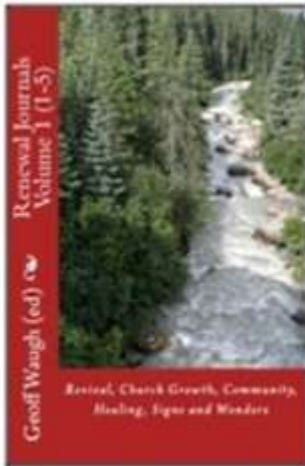
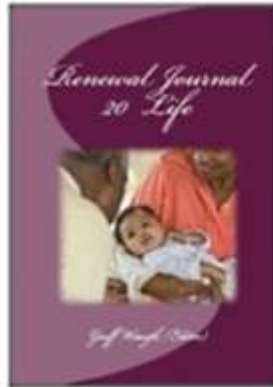


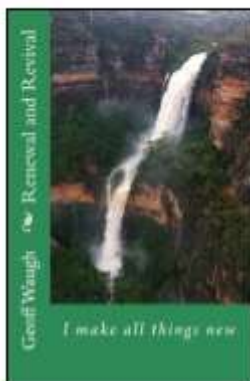
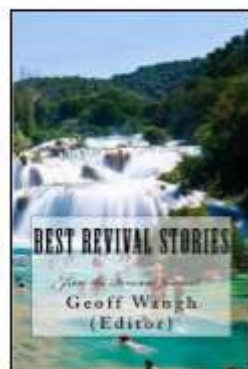
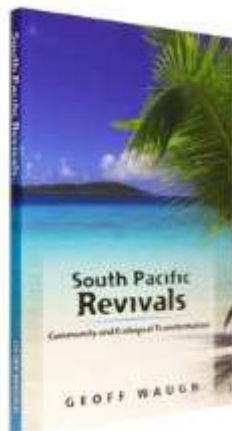
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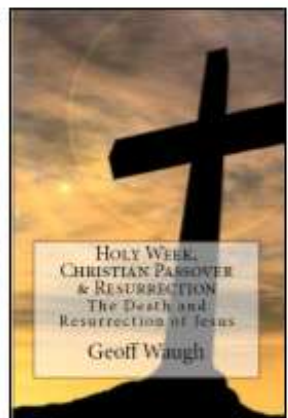
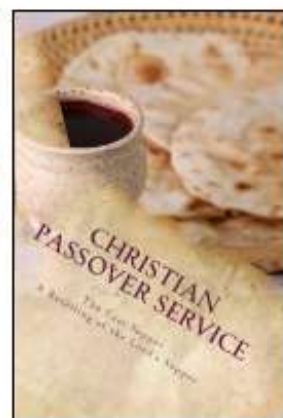
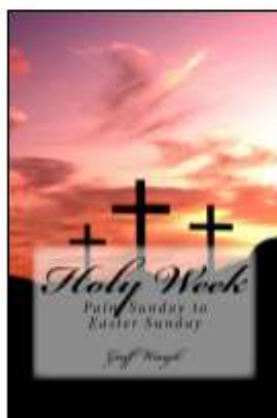
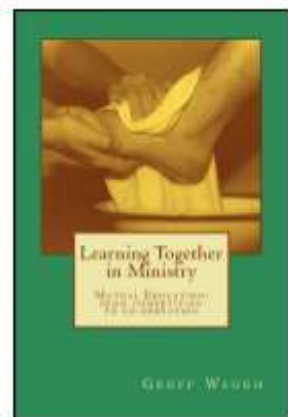
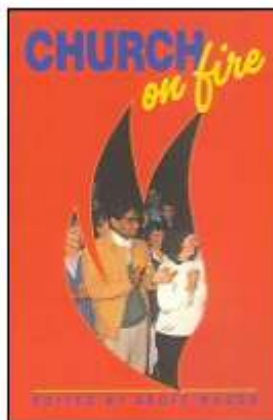
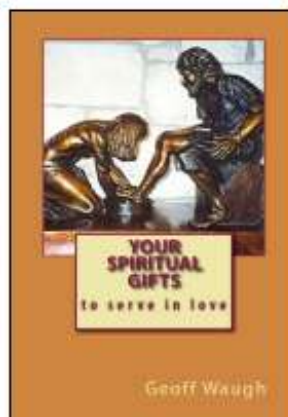
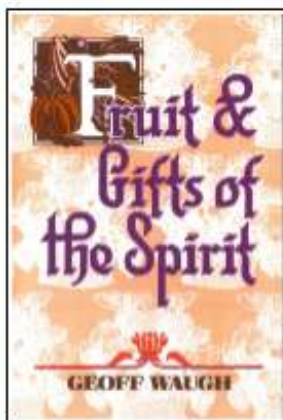
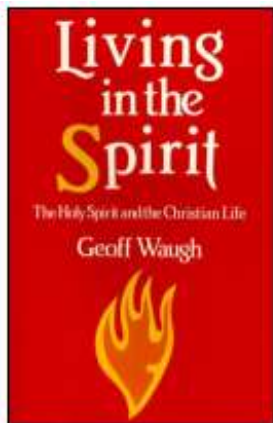


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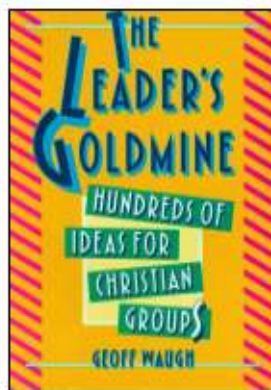
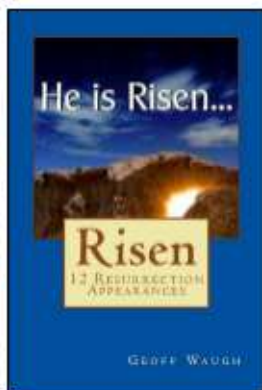
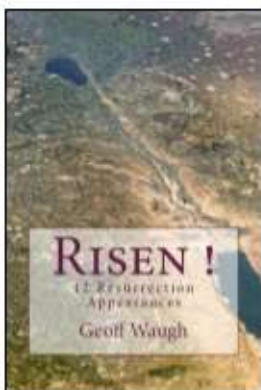
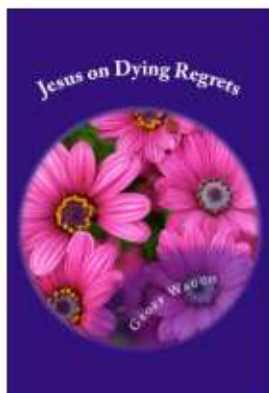
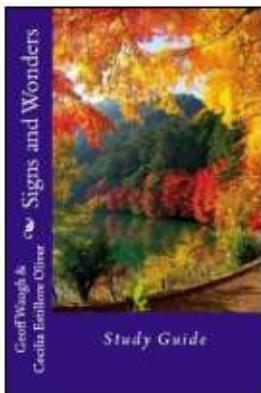
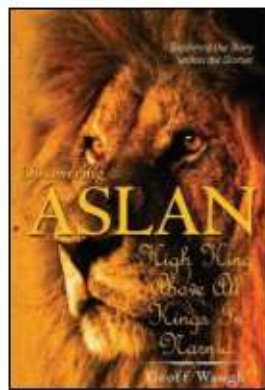




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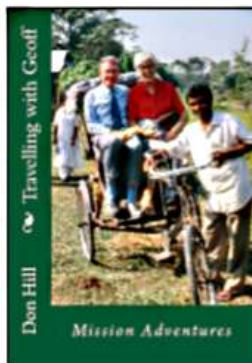
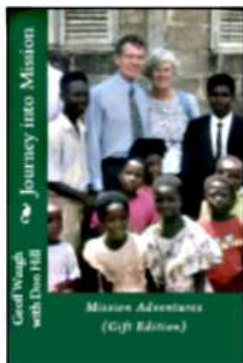
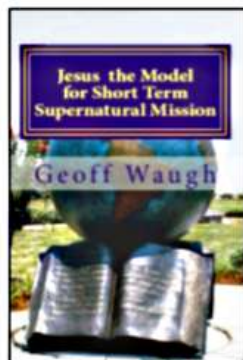
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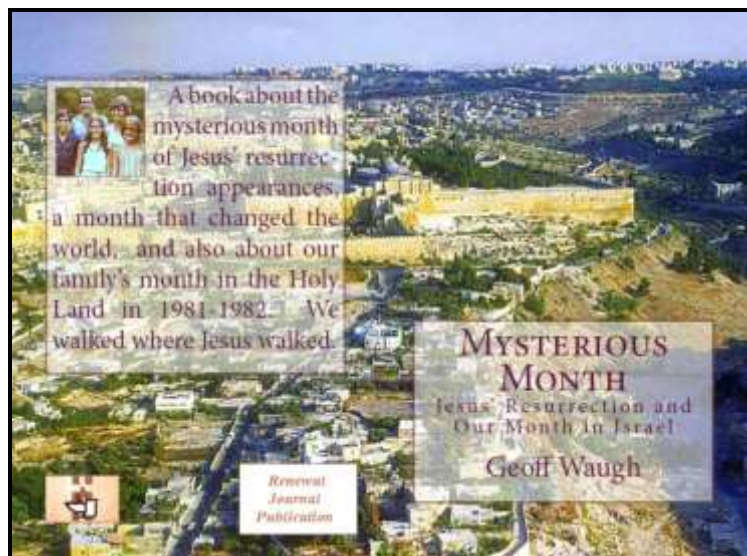


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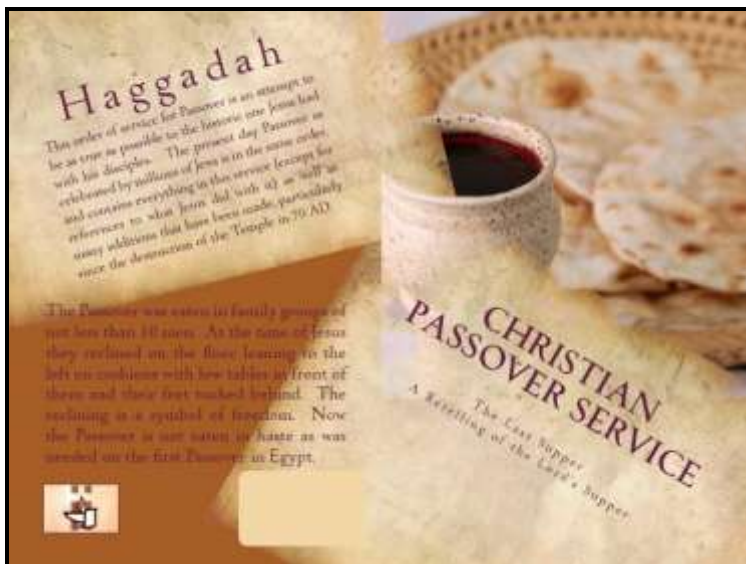


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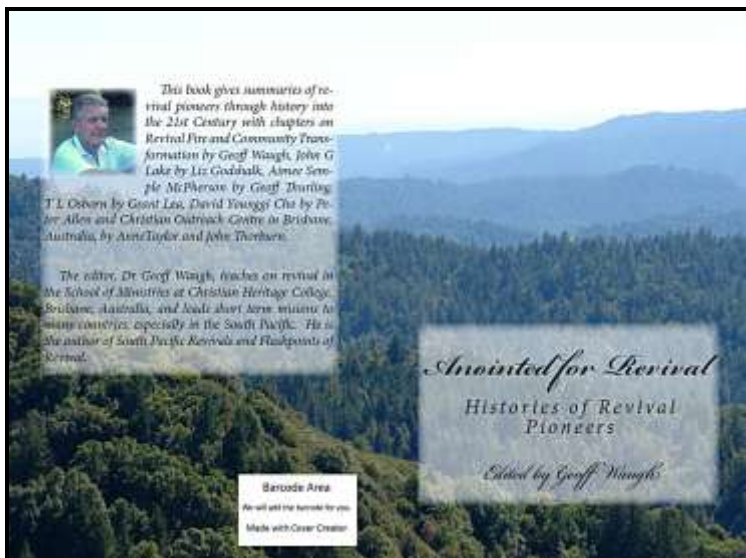




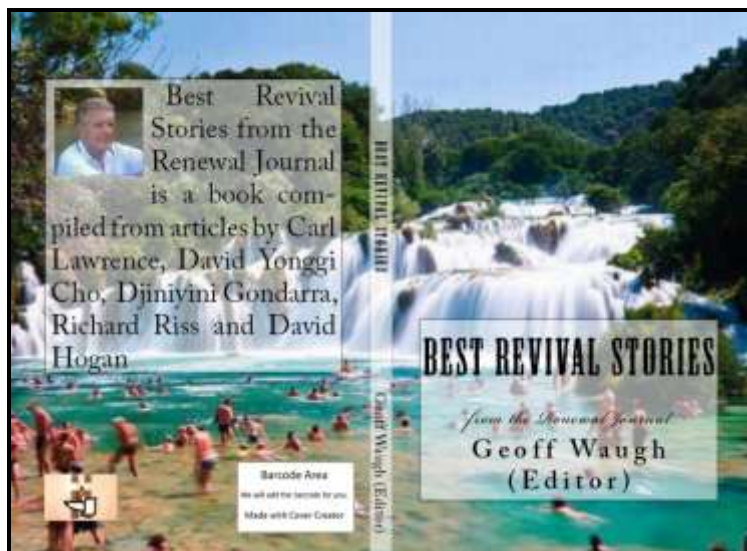
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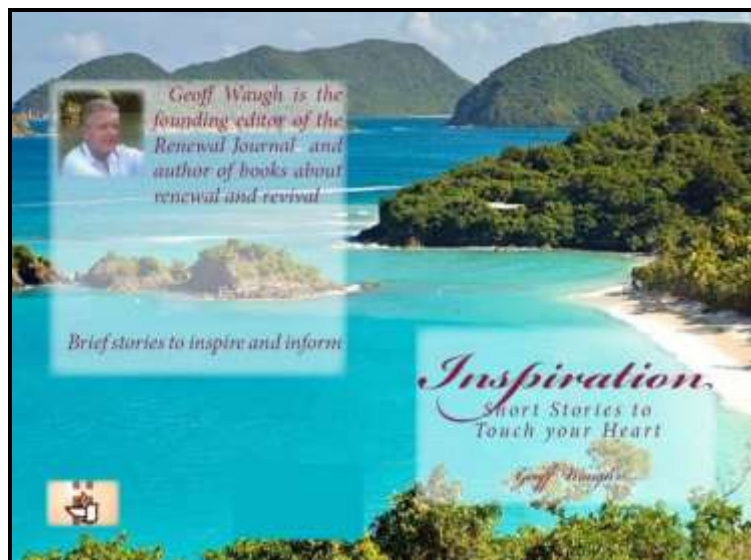
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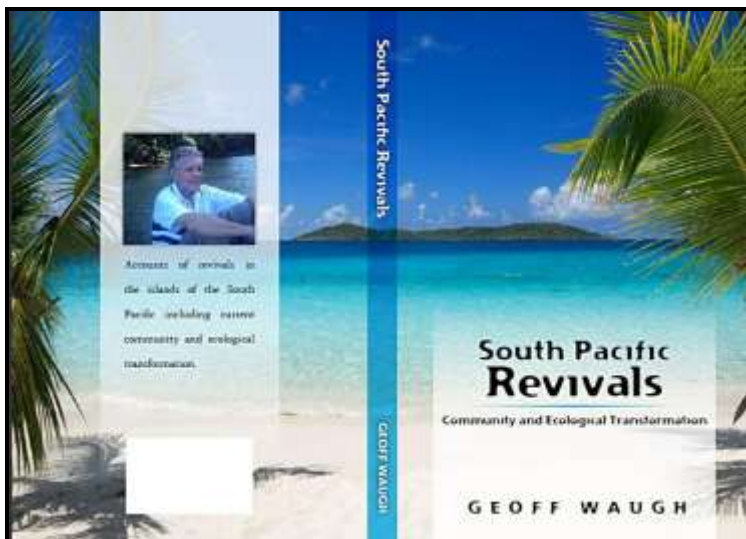
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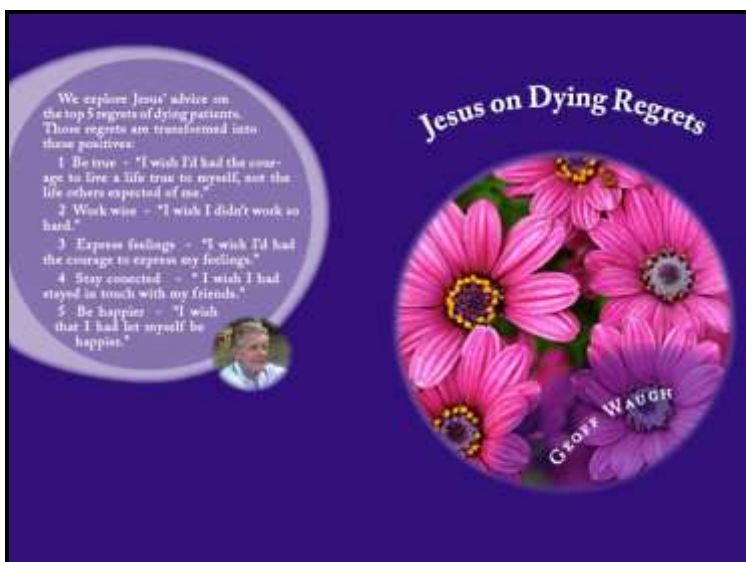
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