

Renewal Journal

6

Worship

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Cover Photo

South Pacific Islanders, now lawyers and leaders, led worship in renewal meetings in Australia and prayed for people in church meetings, home groups and shopping malls.

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

Worship in spirit and in truth

The phone rang as I sat to type this page. A man from Norfolk Island who attended a 'Catch the Fire' renewal service held at Tingalpa Uniting Church in Brisbane phoned me to say how he was delighted with the meeting. He said "The worship at that meeting rode the wind like eagles" (Isaiah 40:31).

I had the privilege of speaking there, and found (as seems common now) that stories today of God's current acts continually illustrate comments from Acts 3:19-21 where Peter urged repentance so that *times of refreshing may come from the presence of the Lord*. They still do.

The church was full at that meeting, so after extended times of worship and teaching we stacked the chairs at the sides, leaving room for our prayer team from the Renewal Fellowship to pray for all who desired it. Many did. I prayed for ministers and their wives. The Lord seemed to touch many deeply, as he is doing all over the world. The host minister said later that he could not rise from the floor. While there the Lord spoke clearly into his heart, telling him he was loved just as he was, not for what he did, for he is a child of God.

We continued to worship late into the night with songs of love and compassion, including some spontaneous love songs. The pianist played harmonies as I read from Daniel 7 and Revelation 7 about the majesty and glory of the Lord. That prophetic music not only magnified the reading and exalted the Lord, but ministered powerfully into people's lives.

The man from Norfolk Island attends the Uniting Church there, where this kind of worship and ministry had also been happening. They had

not seen that since the days the island was founded by the Pitcairn people. The church on Norfolk Island began in such revival. People were regularly overwhelmed by the Spirit then as they cried out to God in their need.

Increasing numbers of people now report on these fresh touches of God and the deep refreshing from the Spirit of the Lord.

Is it revival? Most say, not yet. But it may be the beginnings of revival. Church leaders in Argentina now see revival with thousands upon thousands being saved and filled with the Spirit. They say that many churches had these times of renewal and refreshing for five years with increasing intensity until revival broke upon them.

Charles Haddon Spurgeon, the Baptist prince of preachers who lived through revival in London in the late 1850s, called it a time of 'glorious disorder'. Revival is unpredictable. Often disturbing. Like Isaiah in the temple (Isaiah 6) we find ourselves overwhelmed, convicted, aware we are unclean, undone, and needing to be made right with God. Just a small touch of the glory of God is unnerving, and obviously beyond anything we can comprehend or control.

However, we can respond. With repentance. With humility. With unity. With prayer. With love for God and one another. With worship.

New dimensions of worship

Many of us are living through further dimensions of worship now. Some of us began experiencing corporate worship in a structured one hour church service. Sometimes the Spirit seemed to move upon us and the singing would take off, the preaching was inspired, and people responded at the altar call for prayer and counselling. That still happens.

Then we began experiencing more of the Lord's grace (charisma) and power. We longed for fuller, freer worship. People began composing new songs of worship, praise and response, including Scripture in song. Those songs quickly spread worldwide. As with hymns of earlier revivals, the best remain in widespread use. Others fade away. Only a few of Charles Wesley's 6,000 hymns still remain, but they are great!

Now in further touches of the Spirit we find some of the new songs and old hymns helpful, but limiting. Increasingly we worship with spontaneity. Harmonies and melodies and spontaneous songs blend with the best of the new songs and old hymns in creative expressions of worship.

During 1995 I was able to worship in many places including the Philippines, Ghana, Toronto, Anaheim, and in meetings in Australia from Perth to Brisbane. Often powerful spontaneity found expression in extended worship. Many times we worship in harmonies and Spirit songs for extended periods.

All the revivals I've read about experienced this. We will see much more yet.

This issue of the *Renewal Journal* explores many dimensions of worship. John & Carol Wimber describe intimacy with God. Geoff Bullock reminds us of our mission. Dorothy Mathieson gives prophetic challenge. Robert Tann and Robert Colman explore healing in worship. Lucinda Coleman surveys the history of dance in worship. Stephen Bryar and Stan Everitt comment on the significance of renewal. I reflect on worship in revival.

Our Lord and God seeks those who will worship him in spirit and in truth.

Worship God (Revelation 22:9). That command in the last chapter of the Bible points the way ahead for us now, and forever.

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Renewaljournal.com – 1st edition

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Amazon – type 'Geoff Waugh' for journals and books

Revival articles by Geoff Waugh

See also renewaljournal.com and
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Revival Fire (Issue 1: Revival)

Astounding Church Growth (Issue 2: Church Growth)

Revival Worship (Issue 6: Worship)

Renewal Ministry (Issue 7: Blessing)

Spirit Impacts in Revival (Issue 13: Ministry)

Revivals into 2000 (Issue 14: Anointing)

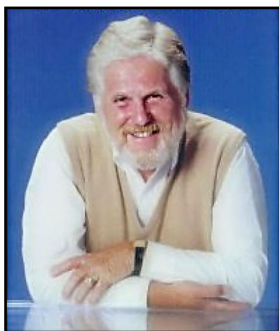
New Wineskins to Develop Ministry (Issue 15: Wineskins)

Vision for Ministry (Issue 16: Vision)

Community Transformation (Issue 20: Life)

1 Worship: Intimacy with God

John and Carol Wimber



Pastor John Wimber and his wife Carol were founding leaders of the Vineyard Christian Fellowships around the world, including Vineyard Christian Fellowships in Australia.

***We learned that what happens
when we are alone with the Lord
determines how intimate and deep
the worship will be when we come together***

Worship, the act of freely giving love to God, forms and informs every activity of the Christian's life.

Many people who visit Vineyard Christian Fellowships remark on the depth and richness of our worship. This has not come about by chance: we have a well-thought-out philosophy that guides why and how we worship God. In this article I will communicate that philosophy.

To understand how we worship God, it is helpful to learn about our fellowship's history, which goes back to 1977. At that time my wife, Carol, was leading a small group of people in a home meeting that

evolved into the Anaheim Vineyard. I'll let her describe what happened during that time.

'We began worship with nothing but a sense of calling from the Lord to a deeper relationship with him. Before we started meeting in a small home church setting in 1977, the Holy Spirit had been working in my heart, creating a tremendous hunger for God. One day as I was praying, the word *worship* appeared in my mind like a newspaper headline. I had never thought much about that word before. As an evangelical Christian I had always assumed the entire Sunday morning gathering was "worship" – and, in a sense, I was correct. But in a different sense there were particular elements of the service that were especially devoted to worship and not to teaching, announcements, musical presentations, and all the other activities that are part of a typical Sunday morning gathering. I had to admit that I wasn't sure which part of the service was supposed to be worship.

'After we started to meet in our home gathering, I noticed times during the meeting – usually when we sang – in which I experienced God deeply. We sang many songs, but mostly songs about worship or testimonies from one Christian to another. But occasionally we sang a song personally and intimately to Jesus, with lyrics like "Jesus I love you". Those types of songs both stirred and fed the hunger for God within me.

'About this time I began asking our music leader why some songs seemed to spark something in us and others didn't. As we talked about worship, we realised that often we would sing about worship yet we never actually worshipped – except when we accidentally stumbled onto intimate songs like "I love you Lord", and "I lift my voice". Thus we began to see a difference between songs about Jesus and songs to Jesus.

'Now, during this time when we were stumbling around corporately in worship, many of us were also worshipping at home alone. During these solitary times we were not necessarily singing, but we were bowing down, kneeling, lifting hands, and praying spontaneously in the Spirit – sometimes with spoken prayers, sometimes with non-verbalised prayers, and even prayers without words at all. We noticed that as our individual worship life deepened, when we came together there was a greater hunger toward God. So we learned that what

happens when we are alone with the Lord determines how intimate and deep the worship will be when we come together.

‘About that time we realised our worship blessed God, that it was for God alone and not just a vehicle of preparation for the pastor’s sermon. This was an exciting revelation. After leaning about the central place of worship in our meetings, there were many instances in which all we did was worship God for an hour or two.

‘At this time we also discovered that singing was not the only way to worship God. Because the word worship means literally to bow down, it is important that our bodies are involved in what our spirits are saying. In Scripture this is accomplished through bowing heads, lifting hands, kneeling, and even lying prostrate before God.

‘A result of our worshipping and blessing God is being blessed by him. We don’t worship God in order to get blessed, but we are blessed as we worship him. He visits his people with manifestations of the Holy Spirit.

‘Thus worship has a two-fold aspect: communication with God through the basic means of singing and praying, and communication from God through teaching and preaching the word, prophecy, exhortation, etc. We lift him up and exalt him, and as a result are drawn into his presence where he speaks to us.’

Definition of worship

Probably the most significant lesson that Carol and the early Vineyard Fellowship learned was that worship is the act of freely giving love to God. Indeed, in Psalm 18:1 we read, *‘I love you, O Lord, my strength.’* Worship is also an expression of awe, submission, and respect toward God (see Ps. 95:1-2; 96:1-3).

Our heart’s desire should be to worship God; we have been designed by God for this purpose. If we don’t worship God, we’ll worship something or someone else.

But how should we worship God? There are various ways described in the Old and New Testaments:

I Confession: the acknowledgment of sin and guilt to a holy and righteous God.

I Thanksgiving: giving thanks to god for what he has done, specially for his works of creation and salvation.

I Adoration: praising God simply for who he is – Lord of the universe.

As Carol pointed out, worship involves not only our thought and intellect, but also our body. Seen through the Bible are such forms of prayer and praise as singing, playing musical instruments, dancing, kneeling, bowing down, lifting hands, and so on.

Phases in the heart

Not only is it helpful to understand why and how we worship God, it is also helpful to understand what happens when we worship God. In the Vineyard we see five basic phases of worship, phases through which leaders attempt to lead the congregation. Understanding these phases is helpful in our experience of God. Keep in mind that as we pass through these phases we are headed toward one goal: intimacy with God. I define intimacy as belonging to or revealing one's deepest nature to another (in this case to God), and it is marked by close association, presence, and contact. I will describe these phases as they apply to corporate worship, but they may just as easily be applied to our private practice of worship.

1. The first phase is the ***call to worship***, which is a message directed toward the people. It is an invitation to worship. This might be accomplished through a song like, 'Come let us Worship and Bow Down'. Or it may be jubilant, such as through the song, 'Don't you Know it's Time to Praise the Lord?'

The underlying thought of the call to worship is 'Let's do it; let's worship now.' Song selection for the call to worship is quite important, for this sets the tone for the gathering and directs people to God. Is it the first night of a conference when many people may be unfamiliar with the songs and with others in attendance? Or is it the last night, after momentum has been building all week? If this is a Sunday morning worship time, has the church been doing the works of God all week? Or has the church been in the doldrums? If the church has been doing well, Sunday worship rides on the crest of a wave. All these

thoughts are reflected in the call to worship. The ideal is that each member of the congregation be conscious of these concerns, and pray that the appropriate tone be set in the call to worship.

2. The second phase is the **engagement**, which is the electrifying dynamic of connection to God and to each other. Expressions of love, adoration, praise, jubilation, intercession, petition – all the dynamics of prayer are interlocked with worship – come forth from one’s heart. In the engagement phase we praise God for who he is through music as well as prayer. An individual may have moments like these in his or her private worship at home, but when the church comes together the manifest presence of God is magnified and multiplied.

Expressing God’s love

As we move further in the engagement phase, we move more and more into loving and intimate language. Being in God’s presence excites our heart and minds and we want to praise him for the deeds he has done, for how he has moved in history, for his character and attributes. Jubilation is that heart swell within us in which we want to exalt him. The heart of worship is to be united with our Creator and with the church universal and historic. Remember, worship is going on all the time in heaven, and when we worship we are joining that which is already happening, what has been called the communion of saints. Thus there is a powerful corporate dynamic.

Often this intimacy causes us to meditate, even as we are singing, on our relationship with the Lord. Sometimes we recall vows we have made before our God. God might call to our mind disharmony or failure in our life, thus confession of sin is involved. Tears may flow as we see our disharmony but his harmony; our limitations but his unlimited possibilities. This phase in which we have been awakened to his presence is called **expression**.

Physical and emotional expression in worship can result in dance and body movement. This is an appropriate response to God if the church is on that crest. It is inappropriate if it is whipped up or if the focal point is on the dance rather than on true jubilation in the Lord.

Expression then moves to a zenith, a climatic point, not unlike physical lovemaking (doesn’t Solomon use the same analogy in the Song of

Songs?). We have expressed what is in our hearts and minds and bodies, and now it is time to wait for God to respond. Stop talking and wait for him to speak, to move. I call this, the fourth phase, **visitation**: The almighty God visits his people.

This visitation is a by product of worship. We don't worship in order to gain his presence. He is worthy to be worshipped whether or not he visits us. But God 'dwells in the praises of his people'. So we should always come to worship prepared for an audience with the King. And we should expect the Spirit of God to work among us. He moves in different ways- sometimes for salvation, sometimes for deliverances, sometimes for sanctification or healings. God also visits us through he prophetic gifts.

Generosity

The fifth phase of worship is the **giving of substance**. The church knows so little about giving, yet the Bible exhorts us to give to God. It is pathetic to see people preparing for ministry who don't know how to give. That is like an athlete entering a race, yet he doesn't know how to run. If we haven't learned to give money, we haven't learned anything. Ministry is a life of giving. We give our whole life; God should have ownership of everything. Remember, whatever we give God control of he can multiply and bless, not so we can amass goods, but so we can be more involved in his enterprise.

Whatever I need to give, God inevitably first calls me to give it when I don't have any of it – whether it is money, love, hospitality, or information. Whatever God wants to give *through* us he first has to do *to* us. We are the first partakers of the fruit. But we are not to eat the seed, we are to sow it, to give it away. The underlying premise is that whatever we are is multiplied, for good or for bad. Whatever we have on our tree is what we are going to get in our orchard.

As we experience these phases of worship we experience intimacy with God, the highest and most fulfilling calling men and women may know.

2 *Beyond Self-centred Worship*

Geoff Bullock



Geoff Bullock served as music pastor at Hills Christian Life Centre in Sydney and has produced widely acclaimed worship CDs and DVDs.

***True worship is much more than
singing songs we like to sing***

Have you ever wondered how Paul and Silas could sing praises in a Philippian gaol after being stripped, flogged and clamped in the stocks? Or how Jesus could sing a hymn on the eve of his arrest, knowing everything that was about to happen to him? Or how Paul could describe worship with the spine-tingling phrase ‘living sacrifice’?

It was because their worship was not based on what they liked. It was based on who they loved.

There is an explosion of worship in the church today. The buzz word is ‘contemporary’ and the aim is to ‘enter into God’s presence’ and enjoy a sense of closeness with him. The music, the setting, the lyrics must all help create a fulfilling worship ‘experience’.

But I am absolutely convinced that it’s not the *worship* that God wants us to enjoy. It’s him.

Christians have often felt that worship has to suit their tastes. Many times churches have been built based on people's preferences in worship style. *We* want to choose how we will worship.

We've made worship self-centred instead of God-centred. We lobby for what we want: 'I don't like the songs', 'I don't like the volume'. It's as if we're worshipping worship instead of worshipping God.

Imagine conducting your relationship with your spouse on the basis of only relating to them in certain circumstances. In marriage you can't love demanding an answer; you have to love selflessly. You don't say, 'As long as I get everything I want out of this relationship I'll commit myself.' But that's the attitude we often have to worship. We say: 'You musicians, singers and pastors do your tricks, then we'll be happy.'

Worship is not a musical experience. Musicians, singers and worship leaders can no more create a worship experience than an evangelist can create a salvation experience. Both worship and salvation are decisions – decisions that only individuals can make.

When we allow someone else to take responsibility for our decisions we place human interests in front of God's. If my worship depends on others creating an atmosphere, I am allowing them to make my decision to worship for me.

Worship is not a result of how good the music is or whether my favourite songs are sung. It is not a consequence of whether I stand or sit, lift my hands or kneel. My worship must be an expression of my relationship with God – in song, in shouts and whispers, sitting, walking, or driving the car. Worship is my response to God.

If worship is a decision, then the greatest worship happens when someone who doesn't like a church's music or liturgical style prays, 'Not my will but yours be done, God – I'll worship you in spite of it.'

Your gifts aren't the issue

There's another way in which we worship worship instead of worshipping God. Let me come at it by a round-about route.

Consider two ways of understanding why the church exists. The first is that it exists to equip the saints for the work of ministry. So part of our teaching and worship must be aimed at equipping the saints.

But there is a danger in this first perspective. It could lead us to think that people are in a church so that the church can release their individual gifts and ministries. This is back-to-front. People are actually in a church with their gifts to release the ministry of the church.

It's far more important to know where you are called than what you are called to do.

Let me give a practical example. My hands write songs by accident; they just happen to be attached to the rest of my body and I'm a songwriter. In the same way, I'm a songwriter at Hills Christian Life Centre more because I'm 'attached' to a worshipping, song-writing church than because Hills Christian Life Centre has a songwriter who writes songs. The call is on the church, and my talent as a songwriter helps the church fulfil its call.

This is the second way to understand the church's existence: It exists to fulfil God's call on its life. To live out God's vision. And the people in a church don't so much need to own that vision as to be owned by it.

Once that happens, the various facets of its life are given shape according to what God has called the church to be and do.

This has a profound effect on worship. It takes the focus away from what we want and replaces it with what is needed to fulfil the vision. It really doesn't matter whether we like the worship style or not; it's whether the style is consistent with the call and vision. Unless we think this way, we're in danger of creating our own entertainment – and hence of worshipping worship again.

Worship and the will of God

In other words, for our worship to be a response to God, an expression of our love and devotion, it must be a reflection of his will in and through our lives. For me to express my love for my wife Janine, I must do more than say 'I love you'. I must mow the lawn, pick up my socks, wash the car, share her dreams and visions and goals – I must be

a partner to her, working to be a team that expresses mutual love to each other selflessly.

In this I discover that the best intimacy is the intimacy that forces you to get up in the morning after making love with your wife the night before and go and mow the lawns, fix the kitchen door, paint the shed – to do those things that are produced out of love.

It's the same in our relationship with God. I can't sing, 'I love you, Lord', 'I'll worship you', 'Be exalted' without being a partner in his will and vision.

What is God's vision, his expectations? Is it that we hold nice, comfortable worship services with three praise songs, two worship songs, one prophecy, one offering, one message, two altar calls and a closing hymn? Is his expectation our comfort, our enjoyment, our tradition?

No. God's vision is that the world will know his Son. The Lord's expectation of us is crystal clear in Matthew 28:19-20: "Therefore go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

God has called us into his contemporary world to make disciples. Our worship central in our decision to meet this commission.

Of course we must sing and dance and praise the Lord. But if while we sing and dance and praise we either ignore God's commission or create a culture that alienates those whom God has called us to reach, are we really worshipping God at all? Or are we, yet again, worshipping the worship instead of him?

Communication is more than words

The church I'm part of is a middle-income, yuppie, contemporary church of baby boomers and their children. That's who we are, and that's whom God has called us to reach. So that's what we look and sound like. Other churches have different calls – perhaps to the elderly. In that case people will have to get used to singing hymns.

If every church became 'modern contemporary' in music and we all played Crowded House and Dire Straits, what would happen to churches in Vaucluse in Sydney or St Kilda in Melbourne, which need a totally different touch?

To put it in marketing terms, once we understand our mission (to make disciples), we need to find our market place (the people that God want us to reach). That will then give us our methodology.

We have to find and use the language of our market place. At Youth Alive rallies, for example, where 10-12,000 people cram into the Sydney Entertainment Centre, we know that 'Amazing Grace' or 'Shine Jesus Shine' aren't going to work with some 15-year-old home boy with his cap on backwards who's into the basketball culture. So we sing songs like 'Jump into the Jam with the Great I Am' – songs that reflect our passion for Jesus and our love and vitality for life in their language.

In this way we reclaim their music to glorify God and open a window to Christian experience in language they can understand.

When I say 'language' I don't just mean terminology, words. People can go to a Madonna concert in Japan and not understand a word she says but still feel part of what she's doing because they understand the whole language – the visual communication, the sound, the music.

We need to speak people's language – not just in our music but in our newsletters and graphics and decor and preaching and dress.

When the church forgets this and loses sight of its mission and market place, it locks itself into its own culture. Anyone who comes in from outside has to undergo a cultural revolution, before they can get to our answer. In the end the only people we reach are ourselves. That's scandalous. We're called to be light in darkness, not light in light.

I'm not saying that all worship must be directed toward attracting non-believers – far from it. Worship is an individual's adoration of God. Our worship attention must be on intimacy with God led by the Spirit. So we must not make it so relevant that we lose the intimacy.

You won't reach your marketplace until you equip the saints, and you won't equip the saints by just speaking the language of the marketplace. You have to teach them *to* speak the language of the

marketplace. There's a transition. So there must be a balance between equipping the saints and reaching the marketplace.

Sometimes, however, the saints get lost in enjoying the 'showers of blessings' that come through their relationship with God. When we go to church to stand under the shower of blessings, our worship involves that experience.

But life is more than standing under the shower. Life is also getting dressed and going to work. Our worship should translate into the outcome of our lives.

For the believer, an effect of worship is like a remedial massage at half-time to get us back on the field. It's healing for injuries so we can keep playing. It's the coach at half-time saying to a tired team, 'You can win' – and sending them out to turn the game around.

Worship, then, is refocussing. It's re-equipping. It's realigning yourself with the passion of God and realising that you have to say, 'Not my will but yours be done'.

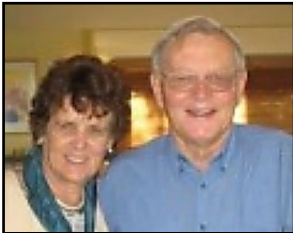
Worship doesn't end with 'I exalt you'. It goes on to say, 'I must go out and take the experience to others.' I believe that God is changing the face of Christian worship today because he is trying to align us again with him and his vision.

We can't worship God truly and remain unchanged. When we worship, we push into God's heart. Older married couples can sometimes sit in a room together for an hour and a half and not speak to each other and yet communicate, because they've grown together and they understand each other's heart. It's like that with God. As we worship him we come to understand his heart, and we start to share his passion. Then his vision comes our vision.

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3 Worship: to Soothe or Disturb?

Dorothy Mathieson



Dr Dorothy Mathieson's ministry has included being a Baptist pastor and the Australian Coordinator of Servants to Asia's Urban Poor. With her husband George she counsels people in need of help and healing.

***Worship energizes us
to be partners in kingdom truth,
love, righteousness and justice***

The worship was so polished. Meticulous musical precision. There was the lighter beginning, then the 'moving into a time of real worship'. Hands were raised, some were singing in tongues. The harmony was impeccable. The enthusiasm infectious. A couple gave 'words of prophecy' we are loved, we are emerging into freedom and joy like butterflies out of the cocoon of restriction and fear. Applause. 'God is pleased with our worship,' the pastor assured. More applause.

A suburban congregation, it could have been anywhere in Australia. Mostly middle class, well dressed, car in the car park. Good people relieved to be in a 'live' church after labouring through stodgy ones.

'We come for the worship,' said one couple. 'You can endure a poor sermon if you have good worship.'

The short request in the bulletin from a local welfare agency for homes for rebellious teenagers drew no response. Another, asking for volunteers to care for people with AIDS, didn't even reach the bulletin.

The message was clear: worship was for soothing, comforting. Some refreshment for the weary. For the anxious, an assurance that things would be OK. We are right after all, secure from upheaval. God is biased in our favour.

It is nothing new for congregations to use worship to soothe. People did this in the days of Amos the prophet, eight centuries before Jesus came. In some ways modern worship songs have not changed since the songs of those days. The prophet recorded three popular hymns (4:13; 5:89; 9:56).

In these ancient hymns they too celebrated a God who:

- * powerfully moulds the mountains as easily as a potter;
- * creates the wind;
- * reveals his very thoughts to us (4:13);
- * faithfully upholds the proper order in creation: planets, day and night, tides (5:8);
- * authoritatively invades all of his creation: heavens, earth, seas (9:56).

This is the wonderful Lord we also worship today: all the powerful, sovereign, majestic one. 'The Lord (Yahweh) is his name' is the declaration after all three of Amos' hymns. With the ancients, we join in applause.

But there are some aspects of the hymns of Amos' day which are rarely part of current worship in renewal churches. In these ancient hymns, God also:

- * terrifyingly turns dawn into darkness;
- * deliberately overpowers ('treads') all human attempts at arrogant independence ('high places' or 'strongholds' in Amos refer to prestigious fortress-like homes of the wealthy, the systems of self-indulgent and idolatrous worship at shrines at Bethel and Gilgal, the exploitative social, economic and political systems 4:13);

- * reverses the natural order of creation so that it becomes a destructive power;
- * shatters all seemingly impregnable and unjust systems (strongholds again) of the powerful (5:89);
- * uses his glorious creative power to judge the earth so that it convulses like river tides;
- * lets no one escape his consuming authority and power (9:56).

Mighty warrior

These things are difficult to sing about! This God is the mighty warrior, the purifying Lord, the indomitable creator. Few modern songs or hymns celebrate these aspects of our God. They would hardly fit into upbeat tempo or rousing worship. Worshipers would be hesitant to applaud certain judgement for ignoring the practice of justice.

Why then are the hymns of our day so soothing, so undisturbing. In this 'Age of Anxiety', as sociologist Hugh McKay (1993) labels contemporary times in Australia, we long for reassurance that things are alright, that our future will only get better.

But we will be secure, won't we? God is on our side. We have his promises. Our churches are streamlined. Our clergy have improving credentials and are friends of the wealthy and powerful. We go abroad to plant our kind of churches and export our kind of Christianity. We have so much to offer. We have hundreds of fully computerized plans to complete the Great Commission by the year 2000. Our nation is forging its independent destiny. Trading blocks are in place, hopefully to favour our market. The people of God are the righteous ones. Multiple prophecies have assured that our ministries will be extensive and commanding.

This is exactly what the Israelites of Amos' day thought. They assumed their political security perpetual, with neighbouring nations squabbling among themselves. Trading was increasingly to their advantage. Spiritually smug, they boasted increasing attendances at the shrines, with religious leaders having the ear of even the king. But they had domesticated God.

They had turned a loving relationship into a weapon of manipulation. Enjoying unexamined lives, enthusiastic worshippers were also supporters of a social, economic and political system which exploited the poor. They amassed wealth, storing it up in their strongholds for a brighter future, but they did not share with the needy.

Most of their resources were spent on themselves. Their righteousness had become a privatized ethic rather than a renewing spiritual energy directed towards creating an alternative community of love and dignity for all.

Amos longed for ‘rivers of justice’ (5:24). He saw only trickles of self-effort, channelled into maintaining the Israelites’ status quo. Triumphalistic prophecy fascinated them. Weren’t they the people of God, with his covenant and his promises?

It sounds so hauntingly modern. Are the contemporary people of God, even those of us committed to renewal, so very different? ‘The contemporary church,’ says Walter Brueggemann (1978:11), ‘is so enculturated to the ethos of consumerism that it has little power to believe or act.’ Further he claims, ‘if we gather around a static God who only guards the interests of the “haves”, oppression cannot be far behind’ (1978:18).

There can be no real worship, says Amos, without a commitment to justice for the poor. True worship must be expressed at the bleeding points of the world. Fixing our eyes on Jesus, rather than shutting out the world, leads us into discovering his heart for the despised, the exploited, the outcast. Even with the right words in their hymns the ancients missed it. They were not doing the justice they were singing about.

Worship disturbs

Many critics say these three hymns in Amos are out of place in his prophecy, perhaps later glosses interrupting the flow of his thought. At the heart of these challenges are not only the complications of textual analysis but also the misnomer of the purpose of worship. Worship is meant to disturb by renewing the fullness of our faith heritage, critiquing our present manipulations, and energizing to embrace radical hope for the future.

Scholars are not alone in missing the point of worship in Amos and beyond Amos. In the so called discovery of worship in modern renewal, these vital

elements have been largely over looked. Who wants to be disturbed? In the weariness of modern life, who wants to be energized to create something new?

Like Moses before him, Amos ‘dismantles the religion of static triumphalism’ (Brueggemann 1978:16). The freedom of the majestic God cannot be manipulated even by enthusiastic worship. Worship is not the flamboyant parading of self concerns, or of musical or oratorical abilities. ‘You go to church to sin,’ says Amos (4:4).

The songs of Amos are disturbingly in place. Prophecy cannot be separated from doxology. Worship is an act of freedom and justice. It is meant to disturb as well as energize. This is why Amos deliberately used popular hymns as part of his prophecy.

Let’s look at these hymns in their context.

(1) ‘This is the God you must prepare to meet,’ says Amos (4:12), using the usual peistly call to worship before the first hymn (4:13-14). They had ignored his acts of judgement which were supposed to restore them to loving relationships. The setting of this first hymn is of holy war. In worship, they come face to face with the God of such power and majesty that he is easily able to also judge even his own people. Worship truly, or prepare for combat with the Lord Almighty, says Amos. Enthusiastic worship offers no immunity.

(2) What is true worship? The second hymn of Amos (5:8-9) says it is responding to the God who acts in righteousness, even with his estranged people. ‘We are zealous in our religion,’ the people objected. ‘But your own religious system allows you to turn justice into bitterness, to throw righteousness on the ground like refuse,’ was Amos’ reply (5:7). ‘If God’s covenant relationship meant anything to you, it would be reflected in your lives of loving concern for others. That’s worship. How can you sing this song and tamper (‘turn’) with God’s plan of justice and righteousness for creation?’

‘Look what I turn’, says Yahweh. ‘Darkness to dawn. I create. You destroy. But I also can destroy, particularly the exploitative systems of the powerful. Turn to me in true worship,’ says the Lord. ‘Then you won’t trample on the poor, justify your indulgences as your needs (5:11), or

remain quiet against injustice. Seek me, not your own systems. Your life depends on it,' says God (5"14).

(3) Later in Amos' prophecy comes the third hymn (9:56) after the disturbing threat that the awful stare of God, the warrior, is focussed on his people, for evil, not good (9:4). How could Amos call the people to sing after this? Again, as in the other two hymns, their worship is inappropriate.

Worship can never fit with unexamined lives of privatized morality, bearing no responsibilities for the evils of their society. The message of this hymn becomes hauntingly clearer. Their God is now their warrior. He will judge his own people. When he touches the land, the awesome convulsions bring great misery (9:5). Nothing in earth or heaven can stand before him or hide from him. His control is complete. 'When you sing this hymn,' says Amos, 'you are singing about your own judgement, not only about the judgement of others.'

True worship disturbs. Modern songs mainly reassure and coddle complacencies.

Avoidance of the real issue of injustice is still ingrained in the church. The poor are suffering. On the basis of God's covenant, his relationship of love, they can rightfully expect his people, the righteous, to hear and respond to their cries (Proverbs 29:7). When God's people do this, they can truly worship.

Worship energizes us to be partners in kingdom truth, love, righteousness and justice. Worship renews loving relationship with our God who must be true to his character, unimpeded by our constrictions. Worship leads us to act for justice for the poor. Together we then celebrate the one in whom all rivers of justice are birthed.

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4 Worship: Touching Body and Soul

Robert Tann



The Rev Robert Tann wrote as a Uniting Church Minister in Ulverstone, Tasmania, and has been a leader in renewal in the church in Australia.

***within worship
we are seeing healings***

The healing ministry of Jesus was always God-centred. Every life he touched he touched as an expression of worship, that is to say it honoured God. The Apostle John rarely referred to ‘miracles’, instead he used the term ‘sign’ as he recorded the ministry of Jesus. Whether it was a miracle over nature, or a life touched by healing, the purpose was the same, to glorify God. In the light of this, I believe we cannot underestimate the place of worship in the healing ministry.

The great twentieth century preacher, A. W. Tozer, is quoted as saying ‘worship acceptable To God is the missing crown jewel in evangelical Christianity’. I believe he is right. Worship is more than ritual. Worship is more than traditional liturgical patterns. Worship is experienced and it is as we experience God that our lives are touched – body and soul.

In our churches today there is growing evidence of the rediscovery of worship in its true sense – the experience of God through self giving. In my own parish at Ulverstone, Tasmania, the older folk are

recovering the sense of revival that early Methodism had for them with all its 'fire in the belly' and praise from the heart. The younger folk are discovering for the first time some of the wonderful old hymns of the faith and realising the connection between Charles Wesley, Isaac Watts, Fanny Crosby and the likes of Jack Hayford, Graham Kendrick and Chris Bowater.

Music is freeing the soul. Emotions are being touched, and 'hearts strangely warmed', as John Wesley put it 250 years ago. At the same time lives are being touched in physical healings. Without doubt there is a connection, for within worship we are seeing healings occur.

When we gather to adore, worship, praise and thank our God, it is not just some liturgical exercise, not is it simply an academic process. At least it should not be. It is an experience of the presence of the living God. We come into God's presence, the presence of the creator of heaven and earth, and offer ourselves to him. I strongly believe that to enter into such worship will be life changing.

Imagine the magnitude of creation. The universe stretched out for countless light years in the vastness of space. Balance that with the tiny flower on a patch of moss, nestled at the base of a towering Mountain Ash, itself nestled at the foot of a craggy peak soaring a thousand meters above. Look at the human body, warts and all! What a work of wonder! The hand that put all this together is the One we worship. Not a carved effigy. Not hero worship of a dead Galilean carpenter. Not philosophical debate, but the Creator's presence! I fail to see how lives cannot be changed as we worship him. My experience is that those life changing episodes can, and often do, include healing – physical, emotional, spiritual.

A number of Jesus' miracles occurred in formal synagogue worship, such as the account of the man with a withered hand (Mt. 12:10-13) and the demon possessed man (Mark 1:23-27). In these examples, the healing was also used as a demonstration of Jesus' power and authority. While most of Jesus' miraculous ministry was done outside formal worship, I see much of it being worshipful. Worship is, after all, an attitude, not just an action.

When Jesus encountered ten leprous men who cried out for help respectfully at a distance because of their condition, Jesus sent them to

the priests (Luke 17:11-19). As they left the cleansing occurred. One returned, praising God and falling down to worship Jesus, offering thanks. That is worship – worship in the dust of the roadside. The leper has shown four key worship attitudes. He had *praised*, and had *given thanks*. He also *worshipped/adores* Jesus, and had *paid homage*, throwing himself at Jesus' feet. He was regarded with the words, 'Rise and go, your faith has made you well.'

I see five key elements in worship that play a part in the healing ministry. These are demonstration, encouragement, excitement, evangelism and emotion.

Demonstration

Our God is not a theory. Our God is not an empty idol. Our God is alive. when we worship, God responds. We see the reality of what we say we believe. God's grace is demonstrated. God's power is seen.

During July 1991 my wife and I had the privilege of attending *Brighton '91* in England, a world gathering of leaders in evangelism and renewal.

Well known author and renewal leader Canon Michael Green made a challenging observation. My record of his words is this, 'The western church stands condemned for the preaching of an incomplete Gospel. For too long the fact that signs and wonders accompanied the preaching of the word from the time Jesus walked this earth and throughout the early church, has been ignored. We must be open to the demonstration of God's power in our worship.'

Such activity is emerging at a phenomenal rate in many areas of the world at this time. Miracles on street corners in Romania, Hungary, and other Eastern Bloc countries. In Argentina miracles occur at most services of worship, reports Dr Omar Cabrera. On one special day dozens were healed of a myriad of disorders as the offering plate passed by. As the people gave to God, God gave to them! Hundreds of such stories emerge and, praise God, we in Australia are beginning to see it as we shake off spiritual lethargy.

Encouragement

People are encouraged in their faith when they see God at work in their midst, *and it's catching!* I have been part of many major rally type

events, and there seems to go with them a heightened expectancy within the people. Faith adds to faith, strength adds to strength, as the people pray and wait on God. That is not to say that God needs a crowd to act. He doesn't. But when people gather, the encouragement they give each other has been, in my experience, significant in healing.

I remember standing with a lady at a conference in Canberra. She asked for prayer for a lump in the hollow of her neck. Two or three of us prayed. Nothing happened, or so it seemed, except a couple of us had a similar vision, that of a sponge drying up and turning to dust. We confidently told the woman, 'God will destroy the lump!'

When we turned to sit down she said, 'Oh, one more thing. I have cataracts. Will you pray for my eyes, for I'm going blind.'

My heart went 'Ooh!' Did I have faith for eyesight? Did my colleagues gathered around her have faith? We looked at each other, and at her, then at the Lord. I was encouraged by the atmosphere of the event, and by their prayers. We prayed, hands over her eyes. We stood back and she cried, '*Praise God!* I can read the signs at the back of the auditorium.' There was some 'fuzziness', but we prayed again and she went away rejoicing.

Faith linked with faith. The encouragement of being with others when we pray. But it doesn't stop there, for each of us who prayed were encouraged to pray again when he need arose, or when it will arise again. I will never forget that day, for it remains an encouragement.

Excitement

The feeling that followed that healing stays with me. Yet, that kind of feeling flows to others also. In my parish recently, a member came seeking prayer. 'Joan' was suffering deep arthritic pain in her hands, elbows and her shoulders. She had come to church that night almost unable to hold her handbag, and unable to lift her arms very far above waist height.

'Joan' is a shy person, and asked for prayer for the first time ever, so I believe. God touched her. The pain left, and she was able to raise her arms high in the air, and still can. Her excitement was contagious! She testified in church the following week, and is not backward in acknowledging Jesus as her healer.

The testimony she gave added to the excitement of those who were there when we prayed. It encouraged others to spread the word to friends both in the parish and beyond. It led directly to a small group going to pray for a non Christian who was suffering from a painful spinal condition. As we offered prayer, there was an immediate release from pain in that person too. More excitement! There was immediate praise and thanksgiving to God. Worship flows from healing.

Evangelism

Time after time the pages of Scripture leap out at us with the evidence of growth in the church as a result of the demonstration, the encouragement, and the excitement of healing. It leads to conversion. It leads to salvation. It leads to more people becoming aware of the truth of God's love as expressed through Jesus. Thus, evangelism is aided by healing.

I see evangelism as an act of worship. The offering of lives as living sacrifices to our God is a most wonderful thing, and the lives made whole by God's grace are even more wonderful.

At the *Brighton '91* conference, we heard stories of miracles on street corners as the word was preached. This led to thousands of people coming to hear and see the word within the following days as football stadiums, halls and meeting rooms overflowed with people seeking God after years of communist rule. The word of God was preached in word and action. God was worshipped. Lives were changed. Healing of body and soul occurred in the presence of the living God.

In our western mind set, worship services rarely take on such proportions. We seem locked into traditional patterns. Anything outside the 'norm' is judged improper or untidy or uncomfortable, and so we fail to see what the world around us is seeing. But more than that, our churches are emptying as a church of words, words, and more words, fails to lead a searching people any nearer To God.

I believe that our churches would see dramatic increases in numbers of people and signs of the Spirit of God if we would open our hearts and really worship. This would also return the church's healing ministry

to its biblical pattern of being a 'normal' part of the life and witness of the church.

Emotion

A criticism of some Pentecostal expression and ministry is that it is too emotional, or it is emotionalism rather than a true and whole expression of emotion. I interpret emotionalism as being 'manufactured' hype that has been generated by particular preaching styles or music presentations. That is very different from allowing our emotions to be involved in our worship.

Can you imagine Moses meeting with God and not being emotionally affected? Can you imagine the woman who had bled for years not feeling emotion when she touched Jesus' garment and was healed? Emotion is part of our human nature and it is right that, when we come into the presence of the Lord, our whole being is involved. Emotion, as I see it, has a lot to do with the healing process, for so much of our human frailty and weakness, so much illness and infirmity, is centred in our emotions. If we can be freed from that which binds us emotionally, we can be free indeed.

Repentance involves emotional release; guilt floods away as we are forgiven. Anger is an emotional disease; peace comes and we feel the blessed release wash over us. Hate is an emotion; but with God's help we learn to forgive and to love, and inner turmoil ceases. All of this is made easier, the process is enhanced, when we are at worship.

The Apostle Paul, both in Romans 12:1-8 and 2 Corinthians 3:7-18, writes of the transforming presence of God as we offer ourselves as a 'living sacrifice' (Romans), and the freedom experienced as we step into God's presence 'with unveiled faces' (Corinthians). We open ourselves to the experience. As Graham Kendrick puts it, 'to worship is to be changed'. I believe part of the healing process, whether rapid or more lengthy, is enhanced in the emotion-charged encounter with God. We encounter God as we worship.

Corporate worship

Does this worship need to be corporate, or can it be a private devotion? No, it does not need to be corporate worship, and yes, it can

be more private. But the Body of Christ coming together brings great benefits. Here, as the church gathers, praise rises to our God. We find a sense of oneness with each other and with Jesus our risen Lord, and the power of the Spirit flows more freely. Even in the midst of our corporate worship, one can commune at the private level with God, yet still be aided by the surrounding atmosphere of praise and adoration.

Corporate worship makes a public statement of faith. This honours God. The people publicly declare their love, and God rejoices in the love offered to him. The worship act builds up the Body, and in corporate worship the gifts of the Spirit will be more likely to be evident. As Paul so clearly wrote to the Corinthian church (1 Corinthians 12-14), the gifts are to edify the whole body, each bringing their gifts to join with others. Thus the gift of healing may need discernment, knowledge, or wisdom to direct it. Corporate worship allows this to happen. In addition, the healing ministry, both its benefit and its witness, is shared widely and thus again the Body is enhanced.

Scripture is clear that Jesus' ministry was a testimony to God. From the beginning of his ministry 'news about him spread throughout the whole countryside' (Luke 4:14).

Jesus' ministry was, with a few minor examples, a public ministry. This is a key we must learn from. God is glorified when his grace is seen and acknowledged. Public, corporate worship is such an acknowledgment.

Anointing and Eucharist

Within the worship environment, two rites hold a special place in regard to the healing ministry. These are *anointing* and the *Eucharist* (*thanksgiving – communion*). Whilst neither need be a part of the healing ministry in worship, both can be.

The writer of James directs us, '*Is anyone of you sick? He should call the elders of the church to pray over him and anoint him with oil in the name of the Lord. And the prayer offered in faith will make the sick person well; the Lord will raise him up. If he has sinned, he will be forgiven*' (James 5:14-15, NIV). Obviously this allows for the elders to go to the sick, but it also allows for the rite of anointing to be administered by appropriate people within worship.

Recently in our own parish, such an event occurred. 'David' spoke to me during the serving of communion. He was an elder assisting. Indicating a personal need, persistent and distressing asthma, he asked for prayer 'whenever I felt it appropriate in the service'. We completed communion and then I had 'David' take a seat in view of the people. I explained the teaching of James, and then asked two other elders to join me. We anointed 'David's' brow and prayed for his healing. He spent the next two weeks helping in a house construction project with all the dust and dirt associated with that and was totally free of any asthma trouble, to which he later testified. This was, as detailed above, a demonstration of God's love which encouraged the whole congregation. It was exciting to hear the testimony and see the raised level of anticipation in the people.

I am becoming more aware of the power of the Eucharist in healing, especially in the areas of emotional spiritual healing. The Table of the Lord is a meeting place of grace. The symbols of his broken body and shed blood take on new meaning when you approach them in pain. As the old hymn goes, 'There is power ... wonder working power in the blood of the Lamb'.

The greatest need in many people today is freedom from guilt – the need for forgiveness. The nature of God is to love, to accept, to forgive. The Table of the Lord states that more clearly than a thousand words. Here before us are simple elements that speak of a most profound truth – a powerful truth. They speak of healing.

When is it most appropriate to pray for healing during the communion service? That depends on the situation. Some people feel unable to take such a holy step feeling dirty or unclean from their past. If this is the case, pray for the healing before they receive the elements. Thus the Table for them becomes a seal on the healing grace. For others, the very act of coming to the Table will convict them of the need for prayer, and so healing prayer following the taking of the elements in quite in order. It gives a final blessing.

Another alternative is during the serving. If, as is usually the case, a minister is being assisted by lay helpers, the prayer can be offered after receiving the bread and before taking the cup. In early church history and following the pattern of the Passover meal, there was often a break between bread and wine. The cup came later in the meal. The cup

used by Jesus was the Passover 'Cup of Blessing', and so to receive the bread as a symbol of the forgiving grace of God, then to receive prayer for healing and finally to take the Cup of Blessing is often very appropriate. Local needs will, of course, dictate the use and place of such prayer.

The relationship between Eucharist and emotional and spiritual healing is clear. Recently a young woman came to our church for the first time. The invitation for communion was given and, as is our practice, the people came forward to receive the elements. She came with the first group, but quickly dissolved into tears, and moved to one side. I directed an elder to assist her. After a few moments outside, she was able to join the last group around the Table.

I met with her later for more prayer, and then accompanied her to her nearby home where we prayed. She had experienced an occult or supernatural phenomenon the night before. It had frightened her. When she first came forward, something seemed to try and wrench her away from the Table. The prayers, both during and after communion as well as at her home brought peace, and there has been no recurrence of this episode. The young lady said that she just knew she had to come for communion after the event. It was needed for cleansing power.

To some church people, the anointing with oil or prayer for healing during the Eucharist may seem strange or an intrusion on the usual way things are done. With appropriate teaching, they can be quickly put at ease.

The famous Smith Wigglesworth has a thought provoking comment on anointing and its place in worship. He says, 'I believe that we can all see that the church cannot play with this business. If any turn away from these clear instructions (James 5:15), they are in a place of tremendous danger. Those who refuse to obey do so at their unspeakable loss.'

Dynamic of the Holy Spirit

Within worship the dynamic of the Holy Spirit is most prevalent. Our own insignificance and feeble faith are supported, picked up, and strengthened by those around us.

Just as an individual stick can be bent or broken when taken on its own and snapped over a knee, so the more sticks held together the harder it is to break even the weakest in the bundle. The more Christians who gather, the stronger the faith level seems to be. The more people praying, the stronger the prayers seem to be. The more spiritual gifts that surround us, the more confident the weak seem to become.

The worship environment assists greatly in taking us out of the influence and distraction of the world and bringing us into the holy and therapeutic realm of the Spirit.

The hymns of praise, the songs of adoration and worship, the prayers and the Word of God read and preached, focus our thoughts on him whom we call Lord. We leave the world behind. We enter the Holy Place, and await the touch of God upon our broken, damaged and imperfect lives, and the transformation begins.

The more we grow in our understanding of the power, the beauty, the richness of true spiritual worship, the more we will understand the healing ministry. The power of God to heal is undoubted.

Even in my limited experience I have seen too much evidence to believe otherwise. That the presence of God is touching the lives of very significant numbers of church people across the nation in new and rich ways is also undeniable.

The renewal movement has added a new dimension to worship, and while much can be said about the various expressions of worship available across the spectrum of churches in Australia, I believe that those places of worship, irrespective of denominational label, which allow the Spirit the freedom to move in music, song, prayer and giftings are also the churches where healing ministries are growing as part of worship.

The link is there. Worship and healing – the Spirit of the risen Christ touching body and soul, to the glory of God.

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5 Healing through Worship

Robert Colman



Rev Robert Colman wrote as the worship director at Blackburn Baptist Church, Melbourne, and is a well known singer and worship leader.

***our primary task in life
is to worship God***

Several decades ago, A. W. Tozer said, *“Worship is the missing jewel in the Christian Church”*.

In some ways things have changed since Tozer wrote those words. Over the past 25 years the Holy Spirit has been renewing his church in a remarkable way and bringing Christians everywhere a new understanding of the meaning and importance of worship.

We have a way to go though, if we are to follow the words of Jesus to ‘worship the Father in spirit and in truth’.

Our primary task in life is to worship God.

Deep within everyone there is an urge to worship. It was placed there by God. If we do not worship the Most High God, then we will worship ourselves, or an extension of ourselves, for we **MUST** worship.

Our greatest challenge is that we intellectualise God. We allow him access to the mind, but steadfastly resist any approach by God to our emotions or our bodies.

Why do we find it difficult to express ourselves with our emotions and bodies in worship?

When sin came into the world through Adam and Eve, so did embarrassment, self-consciousness, wrong kinds of self-awareness, lust, and so on.

When Jesus died on the cross, he died for the shame which put us in bondage to self-consciousness. Only through him can we experience total freedom in our emotions and bodies.

William Temple, the great Anglican theologian, said, *‘Worship is the submission of all our nature to God. It is the quickening of conscience by his holiness; the nourishment of mind with his truth; the purifying of imagination by his beauty; the opening of the heart to his love; the surrender of will to his purpose’*, and I would add *‘and the surrender of our bodies to his total freedom’*.

We are the ones who prevent God working in his wholeness in us.

True worship can only take place when we agree to God sitting not only on his throne in the centre of the universe but on the throne that stands in the centre of our heart.

The work of Christ in redemption has one great end – it is to save humanity and restore us to the joy of knowing true worship.

Adam and Eve enjoyed that when they walked with God in the cool of the Garden before the Fall.

Our major problem when it comes to worship is our sinful self-centeredness. Sin consists in maintaining self in the centre of our lives, the place that God actually reserves for himself.

When God no longer occupies the centre of our being, then we become the centre – we become god! And that other god is called ‘I’.

Invaded by God

Unless the central core of our being is invaded by God and maintained by him, then there can be no proper object on which to focus our worship.

Many of us are caught up in an inner fight with ourselves because we never understood that to become the person God wants us to be, we must stop fighting ourselves, and surrender to God. Then he can come in, take up his rightful place in the centre of our lives, and rule and reign as Lord.

Unless we surrender totally to God then the inevitable result will be inner conflict and disharmony. Our human ego functions best when it functions in harmony with God, for, left to itself it becomes a dangerous and damaging force.

What does God require? The answer is quite simple, and yet so deeply profound – **self-surrender**. This is the joyful exchange of an egocentric, sinful self for a God-centred self made whole. It is in fact a swap -our life for his and his life for us.

Romans 12:1 says, *‘Therefore, I urge you ... in view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God – this is your spiritual act of worship.*

We need to exercise our will in deciding to accept the freedom Jesus offers. He never makes us feel silly or proud. Satan’s insidious voice speaks to our fallen nature, the part that feels silly and proud. We need to resist him and claim our victory in Christ.

Then, when we learn to express ourselves to God, with body, emotions, mind, will and spirit, we will enjoy a continuing, freeing experience.

We don’t stifle our emotions; then they don’t get bottled up inside. And we begin to gain more confidence.

Our self-image benefits and we become more aware of others. Jesus takes us out of our self-awareness, and we reach out to others, to communicate with them and be more sensitive to them.

Remember that our healing starts with our personal time with the Lord. It's there that we can be free with God alone and after spending time alone with him, we can become more free with our brothers and sisters in Christ. Both are essential to know complete healing. Worship then becomes our whole life, involving *all* our being.

Paul summarises this well in 1 Thessalonians 5:23, *'May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ.*

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6 Charismatic Worship and Ministry

Stephen Bryar



Captain Stephen Bryar wrote in 1995 when serving with the Family Support Services in the Salvation Army in Melbourne.

***You do desire to see signs and wonders
wrought in the name of Jesus.***

This baptism then, is your first great need.

- William Booth

My childhood years were influenced by an orderly and conservative Anglican tradition. Signs and wonders were not for today and any who spoke in tongues were considered extremists belonging to a strange cult. You could imagine the furore when the assistant rector spoke in tongues!

I was converted in 1966 and commenced attending the Salvation Army in 1972. At that time I gave little or no thought to the charismatic question, except that I noticed in my occupation as a funeral director that services conducted in Pentecostal churches were joyful.

Ecumenical

My first serious encounter with the charismatic issue occurred during our first appointment in 1980. The Salvation Army was invited to share in an interdenominational campaign, with the key evangelist and

speaker an Anglican priest. He was the rector of a rapidly growing church, contrary to the declining trends of other Anglican churches.

A team accompanied him and, as an ecumenical community, we welcomed them at a special tea. I spoke with several team members. One spoke to me concerning my own conversion and then asked me the question, .Have you been baptised in the Holy Spirit?.

I had no idea what she was talking about and felt most indignant. My enthusiasm for the campaign dwindled because of the charismatic tone of this group.

As the week went on, I noticed a freshness and vitality about their Christian faith that I had rarely witnessed. They had something I didn't have and I reacted with anger. I sought to find fault with them, an attitude which they responded to with love and humility.

I believed that divisions were caused by charismatic people. It was bad enough that the Anglican church had been infiltrated. Imagine my horror when I learned that there were charismatic Christians even in the Salvation Army!

In 1987 we reluctantly accepted an invitation for our corps cadets (youth Bible group) to lead a worship meeting at a neighbouring corps which had a strong charismatic flavour. Much to my surprise, the meeting was a delight to lead. The same freshness and vitality that I had witnessed in 1980 was present in that meeting. There was a real body ministry present in that corps.

I returned later to our own corps and sat in on a meeting. The contrast between the two congregations was clearly evident and for the first time I was confronted with the question I had so long wanted to avoid. These people whom I considered so strange had something that was lacking in my own Christian life and ministry and in the lives of Christians in general.

The years following were difficult for our family. By the end of 1990 I was broken both spiritually and emotionally. Yet again I was requested to lead a meeting of worship in another corps that had a charismatic emphasis. I had never felt so hypocritical in my life. Here I was leading worship of a group of people who had a love and passion for God that was absent in my own life.

Enthusiastic

Their faith was fresh and enthusiastic. That day was 7 July 1991 and later that evening I knelt down in our sitting room and asked God to make me clean. He answered my prayer! The purity and cleanliness of the Holy Spirit flooded through my innermost being to every joint in my body. I wanted to get up and skip and dance. I loved God and I loved everything around me.

That night I was baptised in the Holy Spirit. Almost overnight I found myself on the other side of the charismatic fence and the question took on a new dimension.

The division is sad and I am not so naive as to suggest that charismatic Christians have not contributed. However to blame charismatic people almost exclusively is, as I have discovered, inaccurate and untrue.

Many non-charismatic Christians have claimed to be made to feel inferior, confused and hurt and I don't doubt this to be the case.

The other side of the coin has been feeling shut out; accused of having an experience of the devil; being told I am a .weirdo. - and I have even had invitations to lead worship mysteriously withdrawn.

The charismatic question is more than simply the unwanted intrusion of charismatic Christians into the life and style of a non-charismatic church. If we look at it in that light we tread on very dangerous ground as we are effectively limiting the movement of the Holy Spirit.

Every denomination has charismatic Christians who speak in tongues. So if we are serious in wanting God's kingdom to be advanced, rather than divided, we need to understand the charismatic question rather than simply condemn it.

Filled

The baptism of the Holy Spirit is one that raises many issues, such as full salvation, sanctification, and being filled with the Holy Spirit. The title we give it is not important; the experience *is* important.

All four Gospels record the promise that Jesus will baptise with the Holy Spirit (Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33). Jesus himself promises that we will be baptised in the Holy Spirit (Acts 1:5), a promise not limited to the believers at Pentecost (Acts 8:17; 9:17; 10:44 and 11:16; 19:6).

Baptism in the Holy Spirit is the activation and release of the Holy Spirit in the life of the believer (Acts 1:8). The disciples received the Holy Spirit on the evening of the resurrection day (John 20:22). Likewise we too receive the Holy Spirit at the time of conversion (Romans 8:9; Galatians 3:2; 1 John 3:24). However, the Holy Spirit's release in our lives, although possible and in fact desirable at the time of our conversion, is quite a separate experience.

Scripture indicates that the release of the Holy Spirit in the life of the believer may be at the time of conversion (Acts 10:44) and also on later occasions (John 20:22; Acts 2:1-4; 8:12-17; 9:3-19; 19:1-6).

The founder of the Salvation Army, William Booth testified to this fact in a letter to Dunedin Hall corps reproduced in a Christian Mission Paper in 1869:

I desire to give a few brief practical hints, and, first and foremost, I commend one qualification which seems to involve all others. That is the Pentecostal baptism of the Holy Ghost. I would have you settle it in your souls for ever, this one great immutable principle in the economy of grace, the spiritual work can only be done by those who possess spiritual power.

I would not have you think that I imagine for a moment that you have not the Spirit. By your fruits I know you have. No men could do the works that are being done in your midst except God was with them. But how much more might be done had you all received this Pentecostal baptism in all its fullness!

Experience in the last 300 years, with various revivals, testifies to baptism in the Holy Spirit being a distinct and separate experience and together with signs and wonders has been a common part of revival.

It is interesting to look at the growth, in the last 90 years, of the Pentecostal/charismatic churches which give particular emphasis to baptism in the Holy Spirit.

In the early part of the 20th century 34.4 per cent of the world population were practising Christians. Of this number 3,700,00 were Pentecostal which was less than one per cent of practising Christians.

In 1995, 33.7 per cent (over 1291 million) of the world population were practising Christians. However, significantly, of this number over 460 million (approximately one third) were Pentecostal/charismatics. Between 1980 and 1995 the worldwide number of Pentecostal/charismatic Christians rose from 158 million to more than 460 million (Statistics from David Barrett in *World Christian Encyclopaedia* and annual reports in *International Bulletin of Missionary Research*).

In his book about religious beliefs in Australia entitled *Many Faiths One Nation*, Ian Gillman observes that in Australia the Pentecostal movement grew by 200 per cent between 1972 and 1984. He further noted that the growth in Pentecostal/charismatic churches between 1976 and 1981 was 87.9 per cent, which is 75 per cent higher than the nearest traditional denomination.

These trends, I imagine, would be similar in other countries. As we ponder on these figures of fruitfulness for the Kingdom of God, the words of Jesus (Acts 1:5) promising the baptism in the Holy Spirit for all believers, need to be understood and appropriated.

Observable

Perhaps the most critical point is the assertion by many Pentecostals that the initial sign for being baptised in the Holy Spirit is to speak in tongues. From a biblical perspective, I believe there is overwhelming and compelling evidence that in the early church, the initial signs of baptism in the Holy Spirit was to speak in tongues (Mark 16:17; Acts 2:4; 10:46; 19:6).

Two other accounts do not directly indicate that they spoke in tongues - Acts 8:17; 9:17. In the first account something observable happened, even though not the signs and wonders which occurred earlier in Acts 8:6,7.

According to many reputable Bible scholars this observable sign was speaking in tongues. In the account of Acts 9:17 when Paul was filled with the Holy Spirit, although it does not say specifically that he spoke

in tongues there and then, we do know that he did speak in tongues (1 Corinthians 14:18).

With this Biblical perspective, what about today? Is it possible to be baptised in the Holy Spirit and not speak in tongues? My own opinion is an overwhelming Yes!

Many Christians, spiritual giants with powerful ministries, have never spoken in tongues. I personally did not receive the gift of tongues until some months after the experience of baptism with the Holy Spirit.

Michael Harper shares this view and gives three reasons why people baptised in the Spirit may not speak in tongues:

Firstly, not knowing: I did not know how to speak in tongues. In fact I believed the Holy Spirit spoke through me. I often had the urge to praise God with strange syllables but stopped myself because it wasn't what I believed was speaking in tongues. When I finally discovered that I had to speak, the unknown language flowed.

Secondly, fear: unfortunately tongues has been misused in the past as was the case with the Corinthian church. This has caused genuine fear in some people.

Thirdly, prejudice: some are blatantly against speaking in tongues. They hear negative things about it and so are brought up, as I was, to reject it.

I would add a further reason and that is there are many who are not personally opposed, and are happy for others to have the gift, but don't wish to appropriate it for themselves.

Universal

Another very contentious issue is whether tongues is universal for all Spirit-filled Christians? I believe that tongues, although not appropriated by all Spirit-filled Christians, is an available gift. I base this on a number of reasons.

Firstly, it is a glorious gift that deepens prayer life and relationship with the Lord. I have also witnessed many answers to prayers in

tongues. I find it difficult to believe that God would give such spiritual benefits to some and not to all.

Secondly, speaking in tongues and praying in the Spirit are clearly identified as the same in 1 Corinthians 14:2, 13-18. There are a number of references in Scripture to .praying in the Spirit. and each appears to point to a universal use of tongues, for example, Romans 8:26; Ephesians 6:18; Jude 20.

In the book of Acts where believers prayed in tongues after being filled with the Spirit, it does not say some prayed in tongues. It is more probable that all prayed in tongues.

Thirdly, the main biblical objection to the universal use of tongues, it is claimed, is found in 1 Corinthians 12:10 – .to another, speaking in different kinds of tongues.. On initial reading this would appear to be the case. The argument hinges on the different Greek words use for *another*.

In this passage the word .another. appears eight times, but it translates two quite different Greek words. The Greek words are *allos* - meaning .another of the same kind. and *heteros* - meaning .another of a different kind.. So the passage reads: .to another (*allos*) the message of knowledge by means of the same Spirit, to another (*heteros*) faith by the same Spirit, to another (*allos*) gifts of healing by that one Spirit, to another (*allos*) miraculous power, to another (*allos*) prophecy, to another (*allos*) distinguishing between spirits, to another (*heteros*) speaking in different kinds of tongues, to still another (*allos*) the interpretation of tongues..

For all gifts, except faith and tongues, Paul uses the Greek *allos*. For faith and tongues he uses *heteros*. No one would suggest that only some have faith because the gift of faith is different. Similarly, we cannot claim that because *heteros* is used, the gift of tongues is only available to some.

Likewise, there are two kinds of tongues. C. Peter Wagner describes these differences as private tongues and public tongues. Private tongues is a personal prayer language, whereas public tongues, which 1 Corinthians 12 speaks about, is one which can be used publicly with accompanying interpretation.

Finally, the aspect charismatic people must beware of is spiritual pride. We have been saved, and are what we are, purely by the grace of God and none of us, charismatic or non-charismatic, has anything to boast about (Ephesians 2:8,9).

Timely

A timely warning was given by Charles Widdowson:

Don't go overboard with the power and the gifts at the expense of the person and the fruit. I want to underline that in the early days of the charismatic movement in the late sixties and early seventies, all you heard about was the Holy Spirit and the gifts of the Spirit. We heard very, very, little, comparatively, about Jesus and love. Now that has been balanced, I believe. We've got to keep our eyes on Jesus. We have the fullness of the Holy Spirit, and the fruit of the Spirit is love and nothing of the power is to be exercised apart from the fruit of the Spirit which is love.

I endorse these remarks. Any gift possessed and exercised without love amounts to nothing, as Paul says in 1 Corinthians 13.

Something of William Booth's own attitude to gift of the Spirit can be gauged from the following letter, published in *The East London Evangelist*, 1 April 1869:

Letter from William Booth

TO THE BRETHREN AND SISTERS LABOURING FOR JESUS

in connection with the

Dunedin Hall Christian Mission, Edinburgh

BELOVED FRIENDS - Though I have not been privileged to see you in the flesh, yet I have heard with great thankfulness from time to time of your work of faith and labour of love: and I rejoice greatly in the abundant blessing granted to your labours, and bless God for every brand plucked from the everlasting through your instrumentality. I earnestly pray that you may be made a hundredfold more useful in the future than you have been in the past. The work in which you are

engaged is the most important that can engage the attention or call forth the energies of any being...

Success in soul-winning, like all other work, both human and divine, depends on certain conditions... If you want to succeed you must be careful to comply with these conditions...

I desire to give a few brief practical hints...And, first and foremost, I commend one qualification which seems to involve all others. That is, the Pentecostal baptism of the Holy Ghost. I would have you settle it in your souls for ever this one great immutable principle in the economy of grace, that spiritual work can only be done by those who possess spiritual power. No matter what else you may lack, or what may be against you, with the Holy Ghost you will succeed; but without the Holy Spirit, no matter what else you may possess, you will utterly and eternally fail.

Many make mistakes here. Aroused by the inward urgings of the Holy Spirit, they endeavour to comply with the call which comes from the word and the necessities of their fellow men; but being destitute of this power, they fail, and instead of going to the Strong for strength, they give up in despair. Again aroused, again they resolve and venture forth, but having no more power than before, they are as impotent as ever. And fail they must, until baptised with power from on high.

This I am convinced, is the one great need of the Church. We want no new truths, agencies, means, or appliances. We only want more of the fire of the Holy Ghost. ...

O what zeal, what self-denial, what meekness, what boldness, what holiness, what love, would there not be? And with all this, what power for your great work? The whole city would feel it. God's people in every direction would catch the fire, and sinners would fall on every side. Difficulties would vanish, devils be conquered, infidels believe, and the glory of God be displayed...

You do desire to see signs and wonders wrought in the name of Jesus. To see a great awakening among the careless crowds around you....

This baptism then, is your first great need. If you think with me, will you not tarry for it? Offer yourselves to God for the fullness. Lay aside every weight...

Hold on! Though your feelings are barren, your way dark, and your difficulties be multiplied, steadily hang on the word of God.

Expect the baptism every hour; wait if he tarry. This kind goeth not forth but by prayer and fasting; and the Lord whom you seek shall suddenly come to his temple.

I have more to say to you, but must wait another opportunity. Yours in the fellowship of the Gospel.

WILLIAM BOOTH

These are strong words. Every Christian today needs this baptism in the Holy Spirit. We must, if we are serious about the kingdom of God, teach this to our people and pray for revival power to return to our church communities.

6 *Renewal in the Church*

Stan Everitt



Colonel Stan Everitt wrote as the Divisional Commander of the Salvation Army, South Queensland Division.

Photo: William Booth, founder of the Salvation Army

***God's Holy Spirit is being
poured out upon his people***

"In the last days I will pour out my Spirit upon all people."

I am not sure if these are the last days, but I know God's Holy Spirit is being poured out upon his people, bringing new life to the individual and eventually to his church.

Looking back on thirty years in ministry, there is no doubt in my mind that we have entered a time of spiritual renewal which, I believe, is but the beginning of a mighty worldwide renewal. As I see it, the priorities of many Christian are moving on to Bible study, prayer, and concern for the unconverted. This is happening amongst my own people as they become aware of the fact that the promise given so long ago is for each of them as individual people.

The testimony of a new Christian strengthened my belief that the Spirit of God is at work when I heard her say, .Knowing nothing about the

Holy Spirit, I was nevertheless made aware of a new overwhelming sense of God's presence, bringing a peace that I have never known before..

While the organised church becomes more and more caught up in discussion on doctrinal matters and liturgical processes, individual church members are responding to the challenge of the Holy Spirit to strengthen their own faith, and in doing so, being able to communicate better with needy people in the community who are hungering for the Word of God.

As a believer, there is no doubt in my mind that the true worldwide church of God (whatever tag sections of it may wear because of traditional and doctrinal stances) will never be abolished. The true church in many developing countries founded upon the risen Lord is growing by thousands every day and is yet to have its more glorious era, as the name of Jesus is uplifted.

Although there are signs of corporate renewal, most churches in the so-called western countries, particularly in Australia, have become so much like the organised religion of Jesus. day that our effectiveness in the community is minimal.

One gets the feeling that a monumental percentage of the clergy's time is spent on administration and, in the light of eternity, things that are so insignificant. This is at the cost of deepening one's spiritual life and the pastoral ministry to our people and the needs of the community.

All is not lost, I believe, but it seems that in so many places the individual Christian, often without any help from the pastor or priest, is setting the pace in areas which should be the concern of the organised church, and areas in which Jesus would be ministering if he were here in person.

In conclusion, I make a plea that we, as church leaders, might humble ourselves in God's presence, and pray that the promise made so long ago might become a reality in our lives, making us more dependent upon the Holy Spirit than upon the organisation and ritual of the structured church of the 90's.

8 Worship God in Dance

Lucinda Coleman



Lucinda Coleman is a dance educator and choreographer, currently working as a dance-maker for the independent artists' collective, 'Remnant Dance', based in Perth, Australia. This article, adapted from her post-graduate research on 'Dance in the Church', briefly traces the history of dance in worship from the Judeo-Christian tradition to the Reformation. Renewal in the church in recent decades has rediscovered dance, including liturgical, choreographed and spontaneous dance. As with all other forms of worship, it finds its excellence in giving glory to God.

Praise his name in the dance -

Praise him with timbrel and dance

To worship God in dance is biblical. The Bible commends it (Psalm 149:3; 150:4). Scripture gives many references to the use of dance as a form of joyous celebration and of reverent worship.

In the Hebrew tradition, dance functioned as a medium of prayer and praise, as an expression of joy and reverence, and as a mediator between God and humanity (Taylor 1976:81). This understanding of dance permeated the faith of the early Christian church. During the Middle Ages despite increasing proscriptions against the use of dance, it continued to be utilised as a medium of prayer and praise. However, by the time of the Reformation the church, both Catholic and Protestant, had eliminated dance from worship.

The Hebrew Tradition

Dance was an integral part of the celebrations of the ancient Israelites. It was used both in worship in ordinary life and on occasions of triumphant victory and festivity.

The sacred dance mediated between God and humanity, thus bringing the Israelites into a closer relationship with their God, Jehovah.

In many Old Testament biblical allusions to, and descriptions of, dance there is no disapproval, only affirmation of this medium of worship. The people are exhorted to praise God with ‘dancing, making melody to him with timbrel and lyre’ (Psalm 149:3), and to ‘praise him with timbrel and dance’ (Psalm 150:4). Dancing is so common that in passages alluding to rejoicing without specific mention of dancing, it can be assumed dance is implied (Gagne 1984:24).

The most frequently used root for the word ‘dance’ in the Old Testament is *hul* which refers to the whirl of the dance and implies highly active movement. Of the 44 words in the Hebrew language for dancing, only in one is there a possible reference to secular movement as distinct from religious dancing (Clarke and Crisp 1981:35).

The types of dance used in Israelite society included the circular or ring dance, as well as the processional dance. These were often used to celebrate specific events as when David and the people of Israel danced before the Ark of the Lord, which represented the presence of God (2 Samuel 6:14).

A third type of dance included hopping and whirling movements which were exuberant with joy. At the defeat of Pharaoh’s armies following the crossing of the Red Sea, ‘Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after

her with timbrels and with dances' (Exodus 15:20). When David slew Goliath, the women sang 'to one another in dance' (1 Samuel 29:5).

Each of these forms of dance found an expression in daily life and at festival times. At the Feast of Tabernacles, for instance, 'pious men danced with torches in their hands and sang songs of joy and praise, while the Levites played all sorts of instruments. The dance drew crowds of spectators ... It did not end until the morning at a given sign' (Gagne 1984:30). The revered tradition of community celebration found its expression through movement.

However, dance is not mentioned formally in the Mosaic code, nor was the movement free of certain prohibitions. A distinction came to be made between the early, holy dances of a sacred nature, and those which resembled pagan ceremonies. This distinction, made by the Israelites, was to be made even more sharply by the Christians in the following centuries.

The Early Christian Church (A.D. 100-500)

In the first five centuries of the Christian church 'dance was still acceptable because it was planted deep in the soil of the Judeo-Christian tradition' (Gagne 1984:43). Christians were accustomed to celebrating, in dance, at worship and festivals because of the Hebrew tradition of dance.

Christianity was also subjected to the prevailing social and political influences of the Roman Empire. Changing circumstances in the 4th century thus led to changes in the importance and meaning of dance as well as in the dance material used in Christian liturgy. In the course of the history of theatre and dance, Christianity shaped and proscribed new developments. Although seemingly restrictive in these early centuries, 'the church actually created a context for new flowerings of social, theatrical and religious dance' (Fallon and Wolbers 1982:9).

The New Testament gives few direct references to dance. 'But even this points to a possible parallel of the Jewish tradition of presuming the presence of dance without the need to mention it explicitly' (Gagne 1984:35). Evidence of the use of dance as an accepted expression of joy is reflected in Jesus' comment, 'We piped to you but you did not dance' (Matthew 11:17). Similarly, in Jesus' parable of the prodigal son

there was dancing and rejoicing on the son's return to his home (Luke 15:25).

Paul reminds Christians that their bodies are temples of the Holy Spirit and that they should glorify God with their bodies (1 Corinthians 6:19-20). He further indicates physical movement is an approved part of prayer-like expression when he exhorts Timothy to pray lifting up holy hands (1 Timothy 2:8). The biblical stance for most prayers included raising arms and hands above the head (1 Timothy 2:8). In prayers of confession, kneeling or prostration was common, and in thanksgiving prayers or intercession standing with arms raised was common (Adams 1975:4).

Additionally, recent studies suggest there are more references to dance in the New Testament than originally thought (Daniels 1981:11). In the Aramaic language which Jews spoke, the word for 'rejoice' and 'dance' are the same. Hence, in including 'dance' with 'rejoice' there are references to dancing and leaping for joy (Luke 6:23) as well as 'dancing in the Spirit' (Luke 10:21).

In the two earliest Christian liturgies recorded in detail, dance is used in the order of service. Both Justin Martyr in A.D. 150 and Hippolytus in A.D. 200 describe joyful circle dances (Daniels 1981:13). In the early church, dance was perceived as one of the 'heavenly joys and part of the adoration of the divinity by the angels and by the saved' (Gagne 1984:36).

This attitude to dance contrasts sharply with Roman society in which Christianity first appeared. As Shawn comments, 'Here in Imperial Rome we find the dance first completely theatricalised – then commercialised; and as the religious life of Rome became orgiastic, so the religious dances became occasions for unbridled licentiousness and sensuality' (Kraus and Chapman 1981:42).

In reaction to what the Christians perceived as moral decadence, the church sought to purify the dance by expunging all traces of paganism from the intention and expression of the movement. Dance, however, continued within the church itself, provided the form and intent were holy and not profane. The purpose of liturgical movement was to bring glory and honour to God, and take the focus off the self.

By the third century there is detailed evidence of dance integrated into the ritual and worship of the church in the writings of Hippolytus (A.D. 215) and Gregory the Wonder-Worker (A.D. 213-270). At the same time, there is an increasing emphasis on spiritual thanksgiving in Christian worship. Christian intellectuals sought to overcome the passion of the flesh by reason of mind, the greatest evidence of this being demonstrated through martyrdom.

During the fourth century, significant changes in and outside the church influenced attitudes towards the type of dance used in Christian worship. The major cause of change stemmed from the reign of Constantine (AD 306-337). Constantine converted to Christianity in A.D. 312 and was instrumental in accepting and supporting the church. The Roman Empire officially adopted Christianity in A.D. 378, thus ushering in a new relationship between church and state.

Many references to dance as part of worship in the fourth and fifth centuries are tempered by warnings about forms of dance which were considered sinful, dissolute and which smacked of Roman degeneracy. As membership in the Christian Church became popular, licentiousness began to characterise the sacred festivals.

In the writings of the Church Fathers of these early centuries, there is evident concern with the changing focus of Christian dances. Epiphanius (AD 315-403) sought to emphasise the spiritual element in the dance. In a sermon on Palm Sunday A.D. 367, he describes the festival's celebration in the following way:

Rejoice in the highest, Daughter of Zion! Rejoice, be glad and leap boisterously thou all-embracing Church. For behold, once again the King approaches ... once again perform the choral dances ... leap wildly, ye Heavens; sing Hymns, ye Angels; ye who dwell in Zion, dance ring dances (Kraus and Chapman 1981:49).

This text describes both the literal dance and the spiritual emphasis of the ceremony, while favouring the latter as the focus of the celebration.

This was the tendency of other church leaders, who 'attempted to turn their eyes away from the actual physical movement intrinsic to dance and regard dance from a singularly spiritualized perspective, as symbolic of spiritual motions of the soul' (Gagne 1984:47).

In the late fourth century, Ambrose (AD 340-397), Bishop of Milan, tried to clarify the values and dangers of sacred dance by emphasising the spiritual. 'The Lord bids us dance, not merely with the circling movements of the body, but with the pious faith in him' (Adams 1990:18). He saw dance as spiritual applause and did not rule it out of the church. Similarly, Gregory of Nyssa (AD 335-394) described Jesus as the one and only choreographer and leader of dancers on earth and in the church.

However, other leaders in the church began to voice their opposition to the use of dance. John Chrysostom (AD 345-407), in speaking of Herodias' daughter, commented that 'where dancing is, there is the evil one' (Gagne 1984:50). Augustine (AD 354-430), Bishop of Hippo, warned against 'frivolous or unseemly' dances (Adams 1990:20) and insisted on prayer, not dance. Caesarius of Arles (AD 470-542) condemned dance at the vigils of saints, calling them a 'most sordid and disgraceful act' (Gagne 1984:51).

This conflict reflects the difficulties the Church Fathers were experiencing as the church grew in popularity. The increasing number of converts made attempts to retain the dances of their own pagan cults, so that by the beginning of the sixth century, dance came under severe condemnation in the church.

The fall of Rome in A.D. 476 left Europe without a centralised power. The Church stepped in as the arbitrator of morality, law, education and social structure. The conflicts between the tradition of ecclesiastical dancing and the moral reprobation of the church itself, led to conflict over the use and value of dance, which continued throughout the Middle Ages.

The Early Middle Ages (AD 500-1100)

The first four centuries following the fall of Rome were characterised by warfare, invasions of Christian lands by Barbarians, or vice versa, and intense missionary activities. The church was becoming more authoritarian in its activities and the concept of the church as a judicial institution began to outweigh the concept of church as community.

As the conscious use of authority widened and deepened within the church and state systems, there were an increasing number of edicts

and considerable legislation which reformed church liturgy. The use of dance was restricted, and continually monitored as the emphasis on the mysterious ritual of the worship service superseded the emphasis on spontaneous celebration and praise to God (Fallon and Wolbers 1982:42).

Gradually a distinction between the clergy and laity was developing as a consequence of the church authorities' regulations on the Mass. Latin was no longer the language of the people, therefore knowledge of the Mass was restricted to the educated and clergy. Choirs took over all sung parts of the Mass, thus leaving the laity to engage in private devotions during the service. Liturgically, participation in the Mass was more restricted for the lay person and spectatorship became the hallmark of this period (Taylor 1976:83).

Inevitably as the liturgy became the reserve of the clergy, two different sacred dance traditions emerged.

The first tradition centred around dance performed by the clergy as part of the Mass. This movement became ritualised and symbolic of the theology of the church (Adams 1990:30). The Mass itself was a disciplined and prescribed sacred movement with definite postures proscribed by church authorities for the moving of ritual articles such as candles, books, and censers (Taylor 1976:10). On special occasions such as Saints' days, Christmas and Easter, the clergy performed sacred dances for the congregation who were spectators of these ritual acts. The usual forms for dance were the processional or round dances.

The second dance tradition that developed, with the approval and guidance of the church, was known as popular sacred dances. These developed in connection with church ceremonies and festivals. It was customary to celebrate these with a processional dance although round or ring dances were popular. They were performed in the church, churchyard, or surrounding countryside during religious festivals, saints' days, weddings or funerals.

It was difficult for the church to regulate these popular dances because the very nature of the dance and its occasion often entailed spontaneous movement. The rhythmic stomping and hopping steps sometimes caused uncontrollable ecstasy. When accompanied by feasting and drinking, these excesses were frowned on by the church.

The dances were usually performed to hymns or carols. 'To carol' means 'to dance' (Adams 1975:6). 'Carol' is derived from the Latin *corolla* for 'ring', and 'caroller' is derived from the Latin *choraula* meaning 'flute-player for chorus-dancing' (Oxford Dictionary). Most carols were divided into the stanza, meaning to 'stand' or 'halt', and the chorus, which means 'dance'. Thus, during the chorus, the people danced and unless a solo dancer performed for the stanza, there was little movement as the stanza was sung.

The most common step performed during the chorus was the *tripudium*, which means 'three step'. This was danced by taking three steps forward and one backwards; then it was repeated. The timing was usually 4/4 or 2/4 and the step was popular for processional dances. Often five or ten people would link arms and then join with others to process through the streets, and around the church, symbolising the unity and equality of the church community.

As the centuries passed during the Middle Ages, however, the 'rising hierarchy eschewed dancing with the people – for dancing symbolises and effected a sense of equality' (Adams 1975:5). Generally the bishops abstained from dancing, although some joined the people dancing, a practice which threatened the developing hierarchy and so it 'hastened church legislation against all dancing' (Adams 1975:5).

Later Middle Ages (A.D. 1100-1400)

As the church consolidated its authority in the medieval period, the censorship of dance continued. Dance was still an accepted liturgical form and various references attest to the rise of dance in the ring and processional form (Adams 1970:22). However, gradually the sacred dance form began to shift and instead of devotional dance, the movement became more theatrical and dramatic.

As public interest in the Mass waned, the Christian authorities made a definite effort to arouse the congregations by including more choral songs, picturesque processions and even ceremonial dances performed in the choir area. John Belet, a 12th century rector at the University of Paris mentioned four kinds of choral dances, with tripudium, which were customarily used at church festivals (Adams 1990:22).

The worship dance did persist as the exclusive realm of the clergy. Bonaventure (c. 1260) wrote that in the joys of paradise there will be endless circling, 'rhythmic revolutions with the spheres' (Adams 1990:21). Even as late as the 16th century a manuscript describes an Easter carol or ring dance which took place on Easter eve at the church in Sens. In this dance, the Archbishop is assisted by the clergy who first moved round two by two, followed in the same manner by prominent citizens, all singing songs of the resurrection. The carol moved from the cloister into the church, around the choir and into the nave, all the while singing *Salvation Mundi* (Taylor 1976:22).

However, evidence of worship-centred dances such as these declined in favour of dramatic dance to be used in the church as an allegorical explanation of the Mass. Short plays were introduced into the liturgy to improve its appeal to the laity. By 1100, playlets made their way into eucharistic liturgy and became the precursor to mystery plays.

Aside from the dramatic dances, the attitude of the church authorities to the sacred dance, as well as the popular dances, was restrictive. In struggling to unify and control Christian dance, the church hierarchy issued a number of edicts against the use of dance.

The most widely known of all religious dances in the 14th and 15th centuries was the Dance of Death or *danse macabre*. The obsession with this dance reveals the medieval people's preoccupation with death. Although initially a spontaneous movement, eventually a set pattern evolved in a processional format. The church sought to prohibit such dances stating, 'Whoever buries the dead should do so with fear and trembling and decency. No one shall be permitted to sing devil songs and perform games and dances which are inspired by the devil and have been invented by the heathen' (Kraus and Chapman 1981:59).

However there was an upsurge in the popularity of the Dance of Death with its grotesque parodies of funerals and frenzied dance outbursts during the period of the Black Plague (1347-1373). The plague was a combination of the bubonic plague and pneumonia and it raged throughout Europe killing half the population of Europe by 1450 (Brooke 1971:14).

Simultaneously, there were outbreaks of dance epidemics known as *Danseomania* – dance mania. John Martin comments that people were so affected by a succession of calamities that they sought an outlet for emotional stress through the dancing. Other sources have maintained these epidemics were traceable to a poisoning caused by the consumption of diseased grain in rural communities. ‘Whole communities of people ... were stricken with a kind of madness that sent them dancing and gyrating through the streets and from village to village for days at a time until they died in agonised exhaustion’ (Kraus and Chapman 1981:55).

The dance epidemics reached an intensity that rendered ecclesiastical councils helpless in opposition to them. Despite the church’s command to cease the dance manias, the people either wouldn’t or couldn’t. Consequently, the dancers were often accused of being possessed by the devil.

In the light of these dance manias, the sacred dance liturgies of the church receded into oblivion. Several edicts sought to restrict dance and control its excesses, both outside the church, and within. Yet the numerous proscriptions against church dance only served to push it outside to the streets. While sacred dance by the clergy was beginning to cease, the popular church dances persisted. For a time, the church remained unsuccessful in suppressing these popular dances.

With the rise of papal control of all aspects of Christian life, along with excesses of the Dance of Death and dance manias, the liturgical dance forms began to suffer. What remained of the Christian dance forms were shadows of the former worship-centred celebrations of the earlier centuries. As the focus in church dance shifted to the liturgy, the movement within the church became proscriptive and functional. As the focus in popular dance shifted to the movement of the body, rather than on the divine, it too lost the essence of the original meaning of Christian dance.

The Renaissance (1400-1700)

The Renaissance heralded the beginning of substantial changes for Christian dance. Historically, it was a period of great upheaval. In 1455 books began being printed and this encouraged an emphasis on intellect, so that the mind was perceived of greater importance than

the body in religious growth. The Protestant Reformation (1517-1529) and the Roman Catholic Counter Reformation as evidenced by the Council of Trent (1545-1563) wrought enormous changes to the perceived use and value of dance in the Christian context (Adams 1990:23).

What flourished in the dance realm were processional celebrations, theatrical moral ballets and some interpretations of hymns and psalms in worship. Theatre and spectacles were on the rise, and with the emergence of the dancing master, the church's liturgical dance faded in significance.

Prior to the Renaissance, religious dance had become severely ritualised within the church, and only in popular sacred dances did it retain the element of spontaneity. Yet within the ensuing changes brought by circumstances of the Renaissance, the church and civil authorities sought to sedate, proscribe and ritualise these dances also.

Ultimately, however, it was the Reformation, which tended, in its extreme forms to do away with Christian dance. All dances and processions, except funeral processions were abolished (Adams 1990:25).

The Reformation (1517-1529)

The leaders of the Protestant Reformation were highly critical of traditional church customs. They sought to suppress the use of icons, the worship of saints, and pilgrimages and processions. They preached the renunciation of the world and intensified the struggle between soul and body by placing greater emphasis on the mind. The connection between the body, dance and eroticism was openly acknowledged, and Christians were taught not to glorify the body.

These ideas spread rapidly as the church utilised the printing press, spreading tracts which were highly critical of dance. The following excerpt is from a booklet printed at Utrecht:

The heathen are the inventors of dance. Those who cultivate it are generally idolaters, epicureans, good for nothings, despicable or dishonourable comedians or actors, as well as souteurs, gigolos, and other dissolute, worthless, wanton persons. Its defenders and followers are Lucian, Caligula, Herod, and similar epicureans and

athiests. With it belong gluttony, drunkenness, plays, feast days, and heathen saints' days (Fallon & Wolbers 1982:15).

Yet the early leaders of the Protestant Reformation were not antidance. Martin Luther (c. 1525) wrote a carol for children entitled *From Heaven High* in which two stanzas support the role of song and dance in worship.

Additionally, the English Church leader, William Tyndale, in a prologue to the New Testament wrote of the roles of joyous song and dance, and was happy to use the words, *daunce* and *leepe* when he considered the joyous good news of Christianity (Adams 1990:26). It was as the teachings of the leaders were interpreted by the people that bans on sacred dance increased dramatically.

Similarly, in the Catholic Church during the meetings of the Council of Trent, the intention was less on the abolition of sacred dance, than on seeking unity in liturgical and theological matters. The Council's decrees, however, stifled creativity and growth within the church drama scene. In 1566, statues of the synod of Lyons for example, threatened priests and other persons with excommunication if they led dances in churches or cemeteries.

In general, the church insisted on liturgical unity without the use of dance in worship. As increasing pressure to cease all religious dance mounted, there seemed no avenue for a possible creative revival in dance.

Consequently, religious dance disappeared, or survived in only a few isolated places. Some religious denominations cultivated specific liturgical movements which harked back to the early church dance. Other Christian dance movements were changed into folk expressions, to be seen at weddings or funerals, or else remained buried in the structured movement of the Catholic Mass.

The events of the period eventually led to the eradication of liturgical dance, processions, and most visual arts, leaving only the arts of painting, preaching and music unscathed.

In the post Reformation period both the Protestant and Catholic Church 'firmly attempted to close the door on creative expression of dance in the liturgy' (Gagne 1984:59). The Catholics' increasing

proscriptions against dance, coupled with an increasing sense of mistrust of dance on the part of Protestants, forced dance back into the secular realm. 'Dance was given back totally to society, with few exceptions remaining of church-related Christian dance' (Gagne 1984: 59).

Conclusion

Dance within the Christian context, having sprung from the Jewish tradition, was embraced by the early church as an integral part of celebrations and of worship. During the Middle Ages various influences affected the development of Christian dance and despite increasing proscriptions concerning its value and use, it survived as a sacred dance form. However, with the commencement of the Reformation, the dance was forced out of its place in the liturgical celebrations of the Christian church, and with few exceptions flourished instead in the secular realm.

Gradually, with the renewal of the church in the twentieth century, including liturgical renewal, dance has begun to find increasing acceptance in the worship life of the church once again. It has a rich and biblical tradition. Dance offers an enormous range of forms and expressions in worship from the carefully choreographed dramatic presentation to the spontaneous worship and celebration of individuals and congregations of all ages.

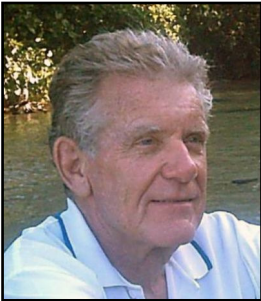
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9 *Revival Worship*

Geoff Waugh



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*Sometimes stillness reigns in holy awe and
silence.*

*Sometimes worship swells in a crescendo of
exultation.*

*Sometimes tears blend with wondering joy and
repentance.*

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

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

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

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

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

How can we enter this dimension of worship more fully?

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

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

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

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

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

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

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

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

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

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

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

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

Immediately we think of obstacles. There are many.

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

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

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

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

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

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

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

Revival Worship in the Great Awakening

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

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

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

Here are examples from the first Great Awakening.

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

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

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

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

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

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

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

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

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

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

American Colonies. Jonathan Edwards described the characteristics of the Great Awakening in the American colonies as, first, an extraordinary sense of the awful majesty, greatness and holiness of God, and second, a great longing for humility before God and adoration of God. He published books still being studied today to help us understand revival.

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

Revival Worship this century

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

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

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

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

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

Azusa Street Revival. William Seymour began The Apostolic Faith Mission located at 312 Azusa Street in Los Angeles on Easter Saturday, 14 April 1906 with about 100 attending. Blacks and whites, poor and rich met together in this radical company which grew out of a cottage prayer meeting.

At Azusa, services were long, and on the whole they were spontaneous. In its early days music was a cappella, although one or two instruments were included at times. There were songs, testimonies

given by visitors or read from those who wrote in, prayer, altar calls for salvation or sanctification or for baptism in the Holy Spirit. And there was preaching. Sermons were generally not prepared in advance but were typically spontaneous.

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

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

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

God was beginning to move, the heavens were opening, we were there on our faces before God. Three o'clock in the morning came, and GOD SWEPT IN. About a dozen men and women lay prostrate on the floor, speechless. Something had happened; we knew that the forces of darkness were going to be driven back, and men were going to be delivered. We left the cottage at 3 a.m. to discover men and women seeking God. I walked along a country road, and found three men on their faces, crying to God for mercy. There was a light in every home, no one seemed to think of sleep (Whittaker 1984:159).

When Duncan and his friends arrived at the church that morning it was already crowded. People had gathered from all over the island, some

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

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

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

The seventies. We saw touches of renewal and revival in the early seventies when the charismatic renewal had spread into many churches including Catholic prayer groups and communities. A wave of independent charismatic fellowships emerged then also. Revival spread in Canada. The 'Jesus people' in America captured media attention. Repentance and touches of revival spread through many colleges, especially Asbury College, and students went out in powerful mission.

The nineties. Now new thrusts of the Spirit disturb us again. For over two years many people worldwide have seen increasingly powerful moves of the Spirit. These include massive crowds with Reinhard Bonnke and others in Africa, huge crusades with healing and miracles in Latin America, miraculous visitations across China, refreshing associated with many ministries which the secular media has lumped together and called the 'Toronto Blessing'. Reports tell of over 7,000

churches in Great Britain touched by this outpouring of the Spirit. Once again, colleges and schools have experienced sweeping times of public repentance, restitution and reconciliation through 1995, especially in America. Some of it began at Howard Payne University in Brownwood in Texas and spread nationally, including all night prayer and testimony meetings such as at Wheaton College. Students and staff have witnessed publicly in churches, camps and conferences.

Blessing and Refreshing. During the last two years reports continue to grow of God's blessing and the refreshing of thousands of churches in North America, England, Europe, and around the world. Some ministers are seeing more conversions than in all their previous ministry.

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

Australians continue to tell of fresh moves of the Spirit now.

Jeff Beacham (1995:32) reported on a touch of revival worship at the annual conference of the Assemblies of God in Australia attended by crowds of many thousands this year:

I don't think I've ever experienced meetings so powerful as the ones that we enjoyed at our national conference. ... The manifest presence of the Spirit of God in the meetings was so strong that many people could hardly stand.

In one of the morning meetings Rodney Howard-Browne exhorted the church to soar to greater heights of inspiration and to pursue the purposes of God in these end times. So strong was this exhortation that it lead into a 45 minute period of glorious praise and worship such as I'd never been in before.

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

The gatherings were full of joy. There were positive testimonies of salvation and blessing; people often danced for joy; the fellowship was

sweet. One thing that particularly impressed us was the frequent use of prophecy, tongues and interpretation. To be honest, one rarely hears these gifts being used these days in local churches. It was refreshing to see them given the attention they deserve.

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

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

Sue Armstrong describes the touch of God at Nowra, N.S.W., in August 1995:

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

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

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

Increasingly churches are willing to come together in repentance and unity to pray, worship and minister. Often this is accompanied by powerful moves of God’s Spirit. Some ‘hot spots’ where these outpourings of the Spirit are most intense include the Airport Vineyard at Toronto in Canada, Pasadena in California, Melbourne in Florida, and

Sunderland in England. All these places have churches co-operating together to worship and minister in unity.

All this drives us back to God's Word to see what he has to say – just as the charismatic renewal drove us to rediscover similar events in the Acts and teaching in the epistles on the body of Christ and spiritual gifts as in Romans 12, Ephesians 4 and 1 Corinthians 12-14.

Now we are rediscovering the passages about the awe inspiring majesty of God, the overwhelming authority of Jesus the risen Lord, and the invincible impact of God's Spirit in the earth. This drives us to our knees, or we fall prostrate before our God. Unity in the Spirit is longer a nice theological discussion point, but a humbling, sacrificial reality increasingly required and blessed by God.

We need to take God's word on revival very seriously in this day of his visitation. *'If my people who are called by my name will humble themselves, and pray, and seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land'* (2 Chronicles 7:14).

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Reviews

Blacker, John. 1995. *Healing in the Now*. Melbourne: Australian Renewal Ministries.

John Blacker has authored this book bringing together his observations and experience from 25 years of ministering in renewal and healing across the body of Christ in Australia. John has served the church as a Methodist and Uniting Church minister and with his wife Val and son Paul has been active in the work of the Australian Renewal Ministries.

The privately published book gives a solid biblical and practical basis for the healing ministry in the church, and is the kind of manual many church groups find useful for training their people in prayer and counselling ministries.

In addition to John's valuable insights, the Appendix offers useful articles by others. Paul Blacker writes on 'Healing Pain and Grief'. Dan Armstrong writes on 'Healing and Evangelism'. Owen Salter's positive reflections on 'The Toronto Blessing' style of ministries is reproduced from *On Being*. The articles on worship and healing by Robert Tann and Robert Colman, reproduced in this issue of the *Renewal Journal* are from that Appendix.

This is a significant Australian book on the practical application of the healing ministry in the life of the church. It is available from Australian Renewal ministries, 1 Maxwell Court, Blackburn South, Victoria 3130. Ph. (03) 9877 0103; Fax: (03) 9877 0106 (G.W.)

Kaldor, Peter, et.al. eds. 1994. *Winds of Change: the experience of church in a changing Australia*. Sydney: Lancer.

Reporting on the National Church Life Survey of Protestant churches in Australia, this book provides a wealth of valuable insights on the significant trends changing the church in our lifetime.

They survey was completed by over 300,000 church attenders in around 8,000 congregations in August 1991.

Some of its quotable quotes:

‘Around 20% of all attenders at church have spoken in tongues, including 30% of 20 to 30 year olds. Nearly half of those speaking in tongues attend nonPentecostal churches. ...

‘One in every eight attenders has switched denominations in the past five years. Around 23% of all switching has been from nonPentecostal to Pentecostal denominations, with 9% switching in the opposite direction. ...

‘Australia is a nation of small congregations. More than half have fewer than 50 people. At the same time, most growth is occurring in larger congregations. These are particularly attractive to the post World War II generations’ (pp. viiix).

Chapter 6 ‘A Wind Shift Rocking the Churches: The charismatic movement in Australia’ has special interest for those involved in renewal. Some quotes from that chapter:

‘The charismatic movement knows no bounds. It has had an impact in all denominations, all socioeconomic and ethnic groups, and all age groups especially the young.

‘The charismatic movement has been the impetus for some of the most significant and profound changes in church life in recent times. It has gained increasing importance in a range of churches across Australia.

‘One of its key characteristics is that it is in flux: small meetings grow to mega churches, others flourish for a period and then disappear. Change is rapid, even unpredictable; the movement shows no respect for institutional boundaries. Denominations of all shapes and sizes,

and waving a wide variety of theological banners, are having to respond in some way. ... 'Non-Pentecostal tongues speakers are not just concentrated in a few charismatic congregations but spread widely. ...

'There is a relationship between attitudes to speaking in tongues and involvement in congregational life. Those who speak in tongues are more involved, tend to feel a greater sense of belonging or have roles in the congregation. They are also much more likely to feel they are growing in their faith. ... 'Likewise those who speak in tongues are more likely to be involved in evangelistic activities, feel they exert a Christian influence, be happy to talk about their faith or invite others to church. In contrast, they are less likely to be involved in community groups. ...

'It is important to recognise the scale of its impact beyond the Pentecostal churches. Even allowing for Pentecostal groups not involved in the survey, non-Pentecostal tongues speakers account for a third of all attenders. Nearly all denominations contain a significant pro-charismatic sector' (pp. 7489).

The book, of course, ranges much wider than these issues. It is highly recommended for leaders in churches to become aware of the sweeping changes we are now living through and contributing to. [G.W.]

Kaldor, Peter, et. al. eds. 1995. *Views from the Pews*. Adelaide: Openbook.

Some general comments covered in this further book by the National Church Life Survey team:

Most church attenders are satisfied with the leadership in their churches, but about a quarter of them think their leaders are out of touch with people in the pew. Pentecostals generally see their minister as the one who provides the vision for the church, but this is not so in some denominational churches.

Pentecostals generally reject liturgical frameworks in worship, such as vestments, prayer books and set liturgies, and a majority of worshippers in mainline churches do not find them helpful.

Generally tongues speakers in all churches have a more literal interpretation of the Bible and hold to more traditional moral values and beliefs. Charismatics in denominational churches and Pentecostals rate highest in having an experience of God which involves healing, believing in evil spirits, and in Bible reading. Answers to prayer seem to be evenly distributed across all groups!

Again, this is a useful book for church leaders to increase awareness of the attitudes and trends in the congregations of all Protestant churches. [G.W.]

Norling, Alan. 1994. *Jesus the Baptiser with the Holy Spirit*. Sydney: Alken Press.

‘At last a book on the Holy Spirit that is Christ centred!’ comments Brian Willersdorf. ‘Allan Norling has made a most valuable contribution to the subject of “Being baptised in, of, by or with the Holy Spirit” ... Allan talks of a “new approach” to the subject, but all he is doing is cutting through the accumulation of church cultures and attitudes to present a well written approach to what the Bible has to say about being filled with the Holy Spirit.’

Described by one writer as a multi-wave approach to the subject, this book describes being baptised in or with the Spirit as on going encounters of Jesus with and in the believer.

Allan Norton, summarising his approach, says “The “baptism with the Holy Spirit” is shown to be a repeated experience in the life of a Christian believer. Jesus will be seen to be more personally, actively and intimately involved with us in every detailed piece of authentic ministry. We will become aware of Jesus working with us, baptising us afresh with the Holy Spirit, each time He uses us in ministry.’

The book provides an evangelical approach to the mystery and majesty of Jesus’ impact in our lives through his Spirit. Available from the author, PO Box 219, Beecroft, NSW 2119, Australia (G.W.).

Renewal Journals

Renewal Journal articles, available now on
www.renewaljournal.com and **Blog**

- 1: Revival**
- 2: Church Growth**
- 3: Community**
- 4: Healing**
- 5: Signs and Wonders**
- 6: Worship**
- 7: Blessing**
- 8: Awakening**
- 9: Mission**
- 10: Evangelism**
- 11: Discipleship**
- 12: Harvest**
- 13: Ministry**
- 14: Anointing**
- 15: Wineskins**
- 16: Vision**
- 17: Unity**
- 18: Servant Leadership**
- 19: Church**
- 20: Life**

Bound Volumes

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

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

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

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

Renewal Journals

Contents of first 20 issues

Renewal Journal articles, available now on
www.renewaljournal.com.

No. 1: Revival

Praying the Price, by Stuart Robinson

Prayer and Revival, by J Edwin Orr

Pentecost in Arnhem Land, by Djiniyini Gondarra

Power from on High: The Moravian Revival, by John Greenfield

Revival Fire, by Geoff Waugh

No. 2: Church Growth

Church Growth through Prayer, by Andrew Evans

Growing a Church in the Spirit's Power, by Jack Frewen-Lord

Evangelism brings Renewal, by Cindy Pattishall-Baker

New Life for an Older Church, by Dean Brookes

Renewal Leadership, by John McElroy

Reflections on Renewal, by Ralph Wicks

Local Revivals in Australia, by Stuart Piggin

Asia's Maturing Church, by David Wang

Astounding Church Growth, by Geoff Waugh

No. 3: Community

Lower the Drawbridge, by Charles Ringma

Called to Community, by Dorothy Mathieson and Tim McCowan

Covenant Community, by Shayne Bennett

The Spirit in the Church, by Adrian Commadeur

House Churches, by Ian Freestone

Church in the Home, by Spencer Colliver

The Home Church, by Colin Warren

China's House Churches, by Barbara Nield

Renewal in a College Community, by Brian Edgar

Spirit Wave, by Darren Trinder

No. 4: Healing

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

No. 5: Signs and Wonders

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

No. 6: Worship

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

No. 7: Blessing

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

No. 8: Awakening

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

No. 9: Mission

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

No. 10: Evangelism

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

No. 11: Discipleship

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

No. 12: Harvest

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

No. 13: Ministry

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

No. 14: Anointing

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

No. 15: Wineskins

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

No. 16: Vision

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

No. 17: Unity

Snapshots of Glory, by George Otis Jr.

Lessons from Revivals, by Richard Riss

Divine Healing and Church Growth, by Donald McGavran

Spiritual Warfare, by Cecilia Estillore

No. 18: Servant Leadership

The Kingdom Within, by Irene Brown

Church Models: Integration or Assimilation? by Jeannie Mok

Women in Ministry, by Sue Fairley

Women and Religions, by Susan Hyatt

Disciple-Makers, by Mark Setch

Ministry Confronts Secularisation, by Sam Hey

No. 19: Church

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

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

Counselling Christianly, by Ann Crawford

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

The Mystics and Contemporary Psychology, by Irene Alexander

Problems Associated with the Institutionalisation of Ministry, by Warren Holyoak

No. 20: Life

Life, death and choice, by Ann Crawford

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

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

Community Transformation, by Geoff Waugh

Bound Volumes

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

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

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

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

Renewal and Revival Books – summary

Details at ‘Geoff Waugh’ on www.amazon.com

Free shipping at ‘Geoff Waugh’ on www.bookdepository.com

Discounted on Blog at www.renewljournal.com

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

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

Flashpoints of Revival (2nd ed., 2009)

Revivals Awaken Generations (Korean, 2006)

Revival Fires: History’s Mighty Revivals (2011)

South Pacific Revivals (2nd ed., 2010)

Anointed for Revival: Histories of Revival Pioneers (2011)

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

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

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

Renewal and Revival

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

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

Church on Fire (1991, 2009).

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

Your Spiritual Gifts (2011)

Fruit and Gifts of the Spirit (1992, 2009)

The Leader’s Goldmine (1990, 2009)

Kingdom Life in Matthew (1992, 2009)

Kingdom Life in Mark (1990, 2009)

Kingdom Life in Luke (1991, 2009)

Kingdom Life in John (2011)

A Preface to The Acts of the Apostles (2011)

Keeping Faith Alive Today (1977, 2010)

Exploring Israel (2011)

Inspiration (2011)

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

Renewal and Revival Books - details

Looking to Jesus:

Journey into Renewal and Revival

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

Introduction – Waugh stories

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

Conclusion – begin with you and me

Light on the Mountains:

Pioneer Mission in Papua New Guinea

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

Introduction

Part 1: Pioneer Mission History

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

Part 2: Pioneer Mission Teaching

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

Conclusion

Enga revival

Min revival

Flashpoints of Revival: History's Mighty Revivals

2nd edition, enlarged, 213 pages (2009).

Foreword: by C Peter Wagner

Preface and Introduction

1. Eighteenth Century

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

2. Nineteenth Century

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

3. Early Twentieth Century

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

4. Mid-twentieth Century

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

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

5. Late Twentieth Century

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

6. Final Decade, Twentieth Century

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

Conclusion

Addendum: Revival in the 21st Century

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

Revivals Awaken Generations

Korean translation of *Flashpoints of Revival*.

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

Revival Fires: History's Mighty Revivals

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

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

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

7. Twenty-First Century: Transforming Revival

Snapshots of Glory: *Mizoram, Almolonga, Nigeria, Hemet, Cali*

Global Phenomona: *Kenya, Brazil, Argentina*

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

South Pacific Revivals

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

Introduction: Timor, Australian Aborigines

1 Solomon Islands

2 Papua New Guinea, Bougainville

3 Vanuatu

4 Fiji

Conclusion

Appendix 1: Revival Examples

Appendix 2: Books

Great Revival Stories

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

Introduction

Part 1: Best Revival Stories

Stirring Renewal Journal articles on revival

Preface: Best Revival Stories

1 Power from on High, by John Greenfield

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

3 Pentecost in Arnhem Land, by Djiniyini Gondarra

4 Speaking God's Word, by David Yonggi Cho

5 Worldwide Awakening, by Richard Riss

6 The River of God, by David Hogan

Part 2: Transforming Revivals

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

Preface: Transforming Revivals

1 Solomon Islands

2 Papua New Guinea

3 Vanuatu

4 Fiji

5 Snapshots of Glory, by George Otis Jr

Conclusion

Best Revival Stories from the Renewal Journal

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

Editorial

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

Resources

Transforming Revivals

Community and ecological transformation, 137 pages (2011)

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

Preface

Introduction: Australian Aborigines

1 **Solomon Islands**

2 **Papua New Guinea**

3 **Vanuatu**

4 **Fiji**

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

Conclusion

Appendix: Revival Books

These two books are available in one volume:

Great Revival Stories: I will pour out my Spirit

Renewal and Revival

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

Compiled from these two books in one volume:

Renewal: I make all things new, and

Revival: I will pour out my Spirit

Introduction

Part 1: Renewal

Compiled from *Renewal Journal* articles.

Foreword: *I make all things new*

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

Part 2: Revival

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

Foreword: *I will pour out my Spirit*

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

Resources

Revival: I will pour out my Spirit

Summary of historical and current revivals, 143 pages (2011)

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

Foreword

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

Resources

Renewal: I make all things new

Renewal Journal articles on renewal and revival, 139 pages (2011)

Compiled from *Renewal Journal* articles.

Foreword

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

Resources

These two books are available in one volume:

Renewal and Revival

Anointed for Revival: Histories of Revival Pioneers

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

Introduction

1 Revival Fire, by Geoff Waugh

2 Community Transformation, by Geoff Waugh

3 John G. Lake, by Liz Godshalk

4 Aimee Semple McPherson, by Geoff Thurling

5 T. L. Osborne, by Grant Lea

6 David Yonggi Cho, by Peter Allen

7 The Birth of Christian Outreach Centre, by Anne Taylor

8 The Beginnings of Christian Outreach Centre, by John Thorburn

Appendix: Revival Books

Church on Fire

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

Introduction: Renewal

Aboriginal Renewal

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

Personal Renewal

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

Church Renewal: examples

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

Church Renewal: observations

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

Conclusion: Revival

Living in the Spirit

Personal and group studies, 2nd ed., revised and enlarged, 126 pages (2009).

1. Father, Son and Holy Spirit

God is One

The Father's heart shows God's love

Jesus reveals God's love

The Spirit imparts God's love

2. Born of the Spirit

The Spirit creates

The Spirit re-creates

God acts

We respond

3. Filled with the Spirit

The Spirit in God's people

The Spirit in Jesus

The Spirit in the early church

The Spirit in us

4. Fruit of the Spirit

The fruit of the Spirit in us personally

The fruit of the Spirit in us together

Growth in the Spirit personally

Growth in the Spirit together

5. Gifts of the Spirit

Power for mission

Gifts for mission

Unity for mission

Love for mission

6. Ministry in the Spirit

Body ministry

Mutual ministry

Wholeness ministry

Freedom ministry

7. Led by the Spirit

The Spirit leads us

The Spirit leads gently

The Spirit leads personally

The Spirit leads corporately

8. The Spirit of the Lord

The Spirit of the Lord in Israel

The Spirit of the Lord in Jesus

The kingdom of God

The king: Jesus Christ is Lord

Appendix 1: Voices from history

Appendix 2: Spiritual gifts questionnaire

Your Spiritual Gifts: to serve in love

Personal and group studies, 47 pages. (2011)

Introduction

1 Your spiritual gifts

2 The manifold grace of God

3 Motivational Gifts from God our Father

4 Ministry Gifts from Christ Jesus

5 Manifestation Gifts from the Holy Spirit

6 Make love your aim

7 Spiritual gifts questionnaire

Fruit and Gifts of the Spirit

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

Foreword

Part I: Fruit of the Spirit

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

Part II: Gifts of the Spirit

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

Appendix: Gifts checklist

The Leader's Goldmine

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

Introduction: How to use this book

Ideas for building relationships

Deep - ideas and attitudes

Deeper - ideals and values

Deepest - ideologies and commitments

Ideas for Bible studies and prayers

Bible passages

Bible study methods

Bible reading and relationship building

Bible readings and prayers

Ideas for church activities

Program emphases:

Devotional, Educational, Creative, Serving, Social, Sporting

Witness and Sharing Weekend

Commitment Indicator

Interests Indicator

Gifts Check List

Ideas for all ages together

Activities involving young children and others

Activities involving older children and others

Family and church family questionnaires

Useful teaching activities

ABC of resource ideas

Simulation activities. Simulation Game: Build my Church

Ideas for integrated studies on themes

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

Great Chapters - Old Testament

Great Chapters - New Testament

Jesus

Kingdom Life in Matthew

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

Introduction

PART I THE LIFE AND MINISTRY OF JESUS

Preparation: The coming of Jesus the Messiah

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

Commencement: The figure of Jesus the Messiah

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

Christ's design for life in God's kingdom

Narrative:

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

Discourse:

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

The spread of God's kingdom

Narrative:

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

Discourse:

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

The mystery of God's kingdom

Narrative:

20. The revelation to the simple Matthew 11:25-30

Discourse:

21. The parable sermon (1) Matthew 13:1-23

22. The parable sermon (2) Matthew 13:24-43

23. The parable sermon (3) Matthew 13:44-52

God's Kingdom on earth and the Church

Narrative:

24. The feeding of the five thousand Matthew 14:13-21

25. Jesus walks on the water Matthew 14:22-33

26. The Canaanite woman Matthew 15:21-28

27. Peter's confession Matthew 16:13-20

28. Discipleship Matthew 16:21-28

Discourse:

29. The community sermon (1) Matthew 18:15-20

30. The community sermon (2) Matthew 18:21-35

Authority and invitation: the ministry ends

Narrative:

31. The parable of the labourers Matthew 20:1-16

32. The parable of the two sons Matthew 21:28-32

33. The parable of the tenants Matthew 21:33-43

34. The parable of the marriage feast Matthew 22:1-14

35. Paying tribute to Caesar Matthew 22:15-22

36. The greatest commandment Matthew 22:34-46

37. Hypocrisy and ambition Matthew 23:1-12

Discourse:

38. The final sermon (1) Matthew 25:1-13

39. The final sermon (2) Matthew 25:14-30

Conclusion: God's kingdom fulfilled

40. Christ the King Matthew 25:31-46

PART II THE DEATH AND RESURRECTION OF JESUS

Preparation for the passion of Jesus

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

Resurrection appearances of Jesus

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

Observations about Jesus

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

The coming of the Holy Spirit

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

Conclusion: The Godhead

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

Appendix 1: Studies arranged according to lectionary readings

Appendix 2: Studies arranged according to gospel readings

Kingdom Life in Mark

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

Introduction

PART I THE LIFE AND MINISTRY OF JESUS

Preparation: The coming of Jesus the Messiah

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

Commencement: The figure of Jesus the Messiah

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

The mystery of the Son of God

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

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

The way of the Son of Man

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

Conclusion: The fulfilment of the mystery

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

PART II THE DEATH AND RESURRECTION OF JESUS

Preparation for the Passion of Jesus

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

Resurrection Appearances of Jesus

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

Observations about Jesus

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

The coming of the Holy Spirit

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

Conclusion: The Godhead

16. The Trinity John 3:1-17

Appendix 1: Studies arranged according to lectionary readings

Appendix 2: Studies arranged according to gospel readings

Kingdom Life in Luke

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

Introduction

PART I THE LIFE AND MINISTRY OF JESUS

Preparation: The coming of Jesus the Messiah

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

Commencement: The figure of Jesus the Messiah

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

Luke's program for Jesus' ministry

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

The Galilean ministry

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

The travel narrative: part one

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

The Gospel within the Gospel

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

The travel narrative: part two

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

The ministry in Jerusalem

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

Conclusion: The fulfilment of the ministry

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

PART II THE DEATH AND RESURRECTION OF JESUS

Preparation for the Passion of Jesus

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

Resurrection Appearances of Jesus

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

Observations about Jesus

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

The coming of the Holy Spirit

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

Conclusion: The Godhead

16. The Trinity John 16:12-15

Appendix 1: Studies arranged according to lectionary readings

Appendix 2: Studies arranged according to gospel readings

Kingdom Life in John

Background information, 40 pages (2011)

Introduction

1 Comments and incidents exclusive to John

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

2 Comments indicating an eye-witness account

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

3 Comments about the Promised *Paraclete*

- 1 History of *Paraclete*
- 2 Meaning of *Paraclete*

Conclusion

A Preface to The Acts of the Apostles

Background information, 40 pages (2011)

Introduction

1 The Title of *The Acts*

A History of Christian Origins

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

The Acts of the Holy Spirit

2 The Aims of *The Acts*

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

3 The Author of *The Acts*

Gentile, physician, historian, spiritual

4 The Date of *The Acts*

Before Paul's death

5 The Sources of *The Acts*

Historical sections

Biographical sections

6 The Setting of *The Acts*

The Greeks

The Romans

The Jews

7 The Contents of *The Acts*

Historical and Biographical

Preparation for the witness (1:1-26)

The witness in Jerusalem (2:1 – 8:3)

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

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

Conclusion

The Body of Christ:

Part 1 – Body Ministry

Exploring ministry in the Body of Christ, 121 pages (2010).

Prologue: Change Changed
Accelerating Church Growth
Accelerating Social Change

Section 1. Body Ministry: *from few to many*

Chapter 1. *From meetings to ministry*

Kingdom Authority

1. Church and Kingdom
2. Signs of the Kingdom

Chapter 2. *From making decisions to making disciples*

Obedient Mission

1. Empowering
2. Discipling

Chapter 3. *From spectators to participants*

Mutual Ministry

1. Clergy
2. Laity

Chapter 4. *From limited to unlimited*

Spiritual Gifts

1. Unity
2. Diversity

Chapter 5. *From programs to growing churches*

Body Evangelism

1. Program Evangelism
2. Power Evangelism

Section II. Body Organisation: *from some to all*

Chapter 6. *From figurehead to functional head*

Divine Headship

1. The Written Word
2. The Living Word

Chapter 7. *From firm to flexible structures*

Body Membership

1. The Organism
2. The Organization

Chapter 8. *From management to equipping*

Servant Leadership

1. Servanthood
2. Equipping for Ministry

Chapter 9. *From passive to active*

Body Life

1. Concern for People
2. Concern for Task

Chapter 10. *From maintenance to mission*

Expanding Networks

1. Congregational Structures
2. Mission Structures

Conclusion

The Body of Christ:

Part 2 – Ministry Education

Education for ministry in the Body of Christ, 171 pages (2010).

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

Chanter 1. *From narrow to wide* **Open Education**

1. Theological Education by Extension
2. Open Ministry Education

Chapter 2. *From centralized to decentralized* **Unlimited Education**

1. Advantages
2. Problems and Solutions

Chapter 3. *From classrooms to life* **Continuing Education**

1. Increasing Change
2. Increasing Choice

Chapter 4. *From pedagogy to self-directed learning* **Adult Education**

1. Principles
2. Practices

Chapter 5. *From competition to co-operation* **Mutual Education**

1. Aims and objectives
2. Implications

Chapter 6. From closed to open

Theological Education

Bases for Change in Theological Education

Chapter 7. From general to specific

Contextual Education

1. Theology in Context
2. Ministry in Context

Chapter 8. From pre-service to in-service

Ministry Education

1. Body Ministry
2. Servant Leadership

Epilogue: The Unchanging Christ

Appendix: Books by Geoff Waugh

*Also available in one volume, **Body Ministry: The Body of Christ, Part 1: Body Ministry**, and **The Body of Christ, Part 2: Ministry Education***

Keeping Faith Alive Today

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

Two Sessions on Prayer

by Nevin Vawser

1 *New Ways to Pray*

2 *What Did I Discover?*

Two Sessions on Using the Bible

by Colville Crowe

3 *Try Reading the Bible*

4 *Share Your Experiences*

Two Sessions on Life in the Spirit

by Geoff Waugh

5 *Faith Alive in Personal Life*

6 *Faith Alive in Community*

Exploring Israel

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

Part 1: Journey

Included in *Looking to Jesus:*

Journey into Renewal and Revival (2009)

Part 2: Journal

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

Inspiration

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

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

Discovering Aslan: High King above all Kings in Narnia

Exploring the Story within the Stories

100 pages (2011)

Introduction

1. The Lion, the Witch and the Wardrobe

Aslan is on the move

2. Prince Caspian

Each year that you grow you will find me bigger

3. The Voyage of the Dawn Treader

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

4. The Silver Chair

Aslan's instructions always work: there are no exceptions

5. The Horse and His Boy

High King above all kings in Narnia

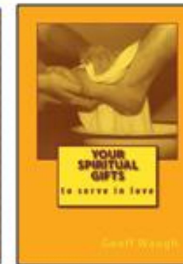
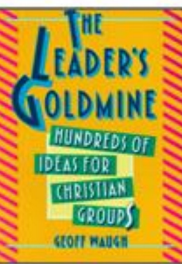
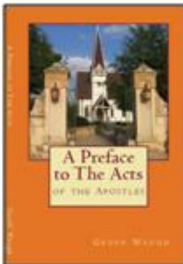
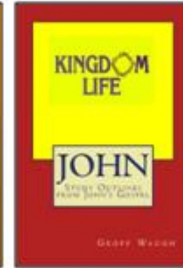
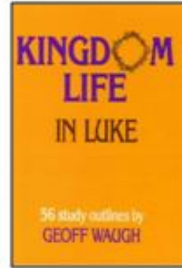
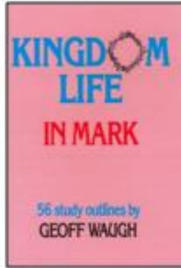
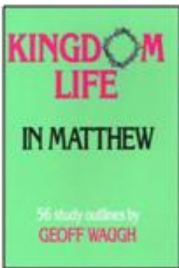
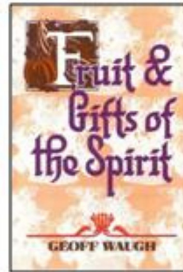
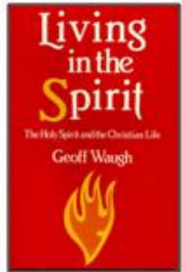
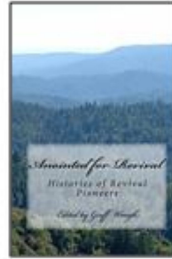
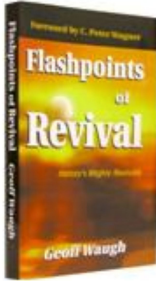
6. The Magician's Nephew

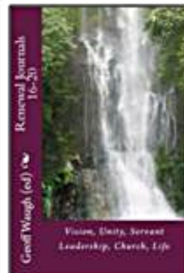
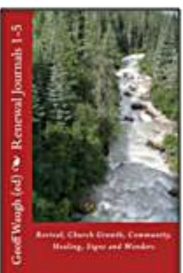
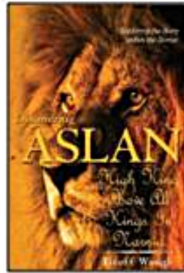
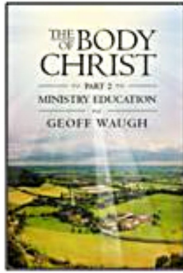
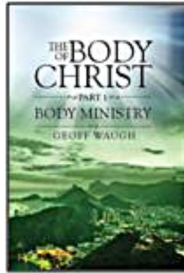
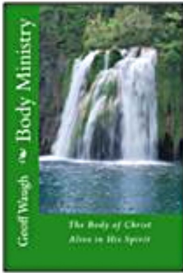
I give you yourselves ... and I give you myself

7. The Last Battle

Further up and further in

Conclusion





Notes

