

Renewal Journals

Volume 2 (6-10)

Worship
Blessing
Awakening
Mission
Evangelism

Geoff Waugh (Editor)

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1st edition 1995

2nd edition 2012

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Articles with everlasting value

ISBN-13: 978-1466366220

ISBN-10: 1466366222

Printed by CreateSpace, Charleston, SC, USA, 2011

Free airmail postage worldwide at www.bookdepository.com

Renewal Journal Publications

www.renewaljournal.com

Citipointe Ministry College,

School of Ministries,

Christian Heritage College

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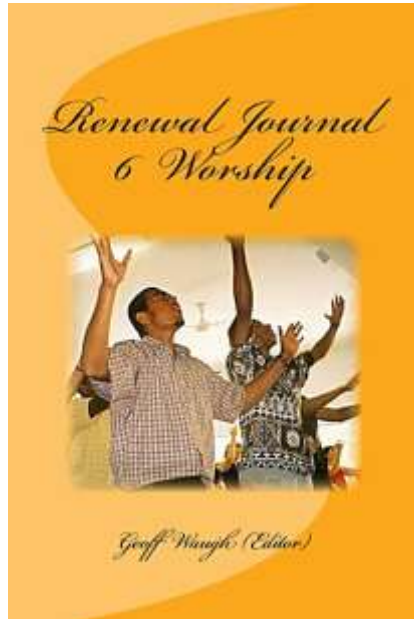
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On the last and greatest day of the festival, Jesus stood and said in a loud voice, "Let anyone who is thirsty come to me and drink. Whoever believes in me, as Scripture has said, rivers of living water will flow from within them. By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified (John 7:37-39).

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.

Renewal Journal **6 Worship**



Renewal Journal 6: Worship

Cover photo: South Pacific mission team leads and shares in worship in Australia.

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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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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:

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

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

l 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 wakened 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 his 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.

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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 becomes 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 overlooked. 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 priestly 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 censors (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 Beleth, a 12th century rector at the University of Paris mentioned four kinds of choral dances, with tripudiam, 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 antdance. 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. Self-love and self-will and all disobedience disappeared, as everyone sought to let the Holy Spirit have full control.

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

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

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 300-350 worshippers inside the forty-by-sixty foot whitewashed wood-frame structure, with others mingling outside... At times it may have been double that... The significance of Azusa was centrifugal as those who were touched by it took their experiences elsewhere and touched the lives of others. Coupled with the theological threads of personal salvation, holiness, divine healing, baptism in the Spirit with power for ministry, and an anticipation of the imminent return of Jesus Christ, ample motivation was provided to assure the revival a 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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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 Journal
7 Blessing



Geoff Waugh (Editor)

Renewal Journal
7 Blessing

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Cover photo: 7 Blessing

South Pacific mission team blesses people in Australia leading worship and praying with and for people.

Editorial

“Blessings abound where e’re He reigns”

This *Renewal Journal* continues to discuss controversial issues, such as the ‘blessing’ transforming thousands of churches and multiplied thousands of people.

People often have strong and opposite opinions about whether it is indeed a ‘blessing’ or not.

What can we make of it all?

Caution

Important cautions need to be made. To endorse and swallow everything that is happening as good would overlook the usual excesses, theological imbalances, and human sin. We are never free of that. It is present in all we do.

So we need to recognise our own bias to sin and to blindness. We all need the light of God’s grace and mercy.

Often those who most strongly assert their own theological purity may tragically disobey the most important commandments of all – to love God and love others. Theological purists, of all traditions, tend to judge others in direct contraction to Jesus command (Matthew 7:1 – judge not).

Wisdom

Having said that, we do need to exercise wisdom and discernment.

Some groups are excessively emotional and gullible. Other groups are excessively intellectual and proud. Others toss around like the waves of the ocean, riding the latest fad. None of us are free of a blind spot or two. So we need to walk humbly with our God, open to correction and willing to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ (2 Peter 3:18).

God gives grace to the humble and wisdom to the meek, but he resists the proud. The discernment we need is available, but hidden from the worldly wise and haughty. That is a key to understanding this current 'blessing'.

Thousands of God's people testify to the humbling grace of God transforming their lives, even with and often through strange manifestations. Hard hearts are softened, and people weep – then joy comes in the morning. Burdened souls find release in joy unspeakable, full of glory and wonder, including laughter. Broken lives find a peace that passes understanding even in the midst of uncertainty; worry dissolves into exultant faith.

Empowering

A common thread in the blessing of the mid-nineties into the 21st century is the empowering grace of God multiplied to those who hunger and thirst after what is right.

More than most of us have ever seen, we now see, hear about and read of significant changes in people and in churches where the current blessing has burst into bloom.

Pastors confess their sins of control, pride, theological rigidity, jealousy and fear of people's opinions. Many are reconciled and work publicly together for God's glory, not for the glory of their own denomination or theological stance. Churches which once competed, blamed others for 'sheep stealing' and criticised each other, have confessed their sins of division and hatred, found reconciliation and an astonishing love for one another. Many of them now co-operate to minister this blessing together.

Blessing in the nineties catapulted so many of us into new dimensions of renewal and revival in the 21st century. This century opened with

renewal and revival transforming individuals, churches and whole communities.

The Renewal Journals document some of those recent changes.

Fruit

The current 'blessing' has been around long enough for us to assess its fruit in thousands of churches and lives. Ask around. You may be amazed at the people who will tell you of God's grace bursting into their lives in these days, of new zeal for the Lord, of worn out leaders refreshed and renewed, of timid Christians finding surprising boldness and joy.

The high and mighty are being brought low, and the lowly made strong. Such is the Kingdom of God. Surely it is logical that if the glory and power of God touches us even a little, we will be undone, shake, tremble, weep or laugh for sheer joy.

The *Renewal Journal*, Number 5, on 'Signs and Wonders' included comment on the current blessing from overseas by Derek Prince, John Wimber, Jerry Steingard and others. It included some early Australian observations on this blessing. This issue, Number 7, gives Australian testimony and comment from leaders involved in it.

Owen Salter describes developments in Australia and overseas. Greg Beech, and Ron French add historical reflection to their testimonies. Dennis Plant, Alan Small, Andrew Evans and David Cartledge give their perspectives on the impact they have seen in the church. Charles Taylor and John Court offer wise counsel, and I comment on our discoveries in current renewal ministry.

The Toronto Airport Christian Fellowship (formerly Toronto Airport Vineyard Christian Fellowship), which during the first two years of the current blessing impacted about 100,000 people a year, still continues to minister in its significant expression of this current blessing. The Vineyard Churches also continue to minister that blessing in their unique way which has brought blessing to thousands around the world. Others minister this blessing in their own ways also, such as the Anglicans at Holy Trinity Brompton in London, the combined churches in Sunderland in England, Melbourne in Florida, Pasadena in California, Brownsville in Pensacola and various Pentecostal expressions of this

impact such as ministries of people like Rodney Howard-Browne, Benny Hinn, Argentine healing evangelists, and many others.

And you? And me?

If, as multiplied thousands testify, God is blessing his people in profound ways right now, may we not miss the day of our visitation. Blessed are those who hunger and thirst after righteousness. They shall be filled (Matthew 5:6).

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Internet resources:

Renewaljournal.com – 1st edition

<http://renewaljournal.wordpress.com> – 2nd edition and eStore

Amazon – see ‘Geoff Waugh’ for journals and books

1 What on Earth is God Doing?

Owen Salter



Owen Salter wrote as editor of 'On Being' magazine in 1996 while an elder at Hawthorn West Baptist Church community in Melbourne.

***More of Jesus; more of his love; more love for him -
all brought with a fresh intensity by his Spirit -
the experience of growing thousands of Christians***

In the first week of May 1993, the Holy Spirit erupted at the Christian Outreach Centre in Brisbane. Some people rocked with laughter, others fell to the floor, others reeled around as if intoxicated. Within days similar phenomena broke out in COC congregations across Australia.

'I've seen the Holy Spirit move like this here and there over the years, but this was different, said Nance Miers, wife of COC International President Neil Miers. 'In the past it seemed to have affected a few individuals, but this time it was a corporate thing.'

Miers himself commented, 'It started in New Zealand and then broke out in New Guinea, and now it's here. If I know the Holy Ghost, it will break out across the world – wherever people are truly seeking revival.'

If the evidence of the last 18 months is anything to go by, Miers does indeed know the Holy Ghost. Excited reports are painting a picture of a global wave of extraordinary phenomena, accompanied by a powerful upsurge of repentance, hunger for God, deep intercession, maturity, boldness, reconciliation in relationships, healing and release from demonic oppression.

In Australia, the 'Toronto Blessing', as it has become internationally known, seems to be spreading faster than you can hear about it. From Randwick Baptist in Sydney to Shiloh Faith Centre in Perth, people are falling down, laughing uproariously and reporting a great growth of love for Jesus.

'From what we have seen and experienced we have no doubt that at the heart of what is happening there is a genuine movement of the Spirit of God', says John Davies, rector of St Mark's Anglican Church in Northbridge, Sydney, and NSW chairman of Anglican Renewal ministries of Australia. 'Although some of the outward manifestations are unusual, and sometimes bizarre, the fruit that is being produced bears all the marks of true godliness.'

'Toronto Blessing' is the name coined by the British media to describe the spiritual renewal as it swept through British churches during 1994.

It arose when Christian leaders began visiting the Airport Vineyard church in Toronto, Canada – part of the Vineyard network of churches founded by John Wimber – where these things were happening on an astonishing scale.

But the 'Toronto Blessing' did not, in fact, begin in Toronto. Most accounts trace it back to the ministry of a South African evangelist named Rodney Howard-Browne. Resident in the US since 1987, Howard-Browne's meetings are characterised by what he calls 'holy joy' and other unusual phenomena.

When Randy Clark, a Missouri Vineyard pastor who had been profoundly touched by God at a Howard-Browne meeting, went to Toronto in January 1994 to conduct four nights of meetings, so

extraordinary was the outbreak of the Spirit that the meetings were extended again and again for forty days. Since then the church has been meeting six nights a week until the early hours of the morning as thousands of people from around the world pilgrimage to Toronto to 'catch the blessing'.

Travelling to Toronto – or to some other place where the same phenomena have appeared – is perhaps the main way in which the 'Blessing' is spreading. While hundreds of churches are being affected, some seem to be playing a role as 'dispersal centres'. London's Holy Trinity Brompton is one. Another is Christ Church Anglican in Dingley, one of Melbourne's southern suburbs, which started holding meetings on Monday and Tuesday nights from October 1994 after its senior and associate ministers both visited Toronto.

Sometimes the 'Blessing' breaks out when people who have been touched by God visit a church and pass it on. This was the experience of the Hope Valley Uniting Church in South Australia when a ten-strong ministry team from the North Phoenix Vineyard visited in August 1994.

There have also been instances where Toronto-style phenomena have simply started. For example, in September 1993 in Veszprem, Hungary, more than 3,000 people experienced 'holy laughter' at a regional conference of Faith Church.

Features of the Renewal

It is more than a year since the 'Blessing' started in Toronto, and it is now possible to get a picture of its distinctive qualities.

Unusual physical phenomena. The most common is falling over, usually when prayed for (increasingly referred to as 'resting in the Spirit'). Laughter, from quiet chuckles to paroxysmal guffaws, is also widespread. Trembling and shaking, 'drunkenness' and bouncing up and down like a pogo-stick are among the manifestations. Waves of warmth flow through bodies; people feel wind that isn't there; they weep in repentance or bellow in triumph. Some phenomena are stranger than others, including dog barks and rooster crows.

Those involved generally understand these phenomena to be people's emotional and physical responses to what the Holy Spirit is doing

within them. Laughter, for example, is a manifestation in a body that can no longer contain the joy a person is experiencing.

A concern for biblically authentic fruit. Noticeable in scores of reports is the determination of advocates that this movement be judged by its results. Phil Martin, pastor of Waverley Community Church (AOG) in Melbourne, who visited Toronto, commented. 'Phenomena are always second to fruit. We're more interested in what God is doing *in* you than what he is doing *on* you'.

And what is God doing in people? Airport Vineyard pastor John Arnott put it this way: 'When I ask them, "What has it done for you?" they always answer, 'I'm so in love with Jesus''.

A sense of greater closeness to God is common. Frequently people can't wait to begin praising him and are reluctant to stop. A sense of being humbled is often described, as is conviction of sin, greater desire to read the bible, more power in prayer, lukewarm commitments turning to zeal, healing of long-standing emotional hurts, restored relationships, increased concern for those who don't know God. . . .

Overall, joy seems to be paramount. West Australian Bible teacher David Boan says, 'God is doing many kinds of healing and change, but often people come up from prayer reporting an experience of God's joy. He's teaching people in their spirits and experience that they're loved by the Father and secure in him.'

Unity. The cross-denominational character of this renewal is also distinctive. God is showering it on Pentecostals, Anglicans, Baptists, Catholics, charismatics and everyone else besides. Observers estimate that at least 7,000 churches in Britain alone, from across the spectrum, were involved in 1995. Many church leaders have testified to the fact that God has broken their pride and denominational elitism.

The lack of focus on individuals. If aspects of Rodney Howard-Browne's theology and practice have come in for some sharp critical attention from evangelical theologians – and they have – his personal self-effacement doesn't square with the normal stereotype of the Pentecostal revivalist. In late 1994 he dropped his name from the name of his organisation, having earlier told *Charisma* magazine that he didn't want his face associated with the new outpouring and that

anyone who wanted to could 'press in and touch the hem of [God's] garment.'

One mark of this renewal is that it is largely growing independent of major personalities. Low-key and diverse, it has by its very nature been a movement of thousands of excited people taking their experience to others.

An acknowledgment of dangers. The frank acknowledgment that alongside the genuine experiences there are always likely to be the spurious defuses some of the charges that it's all just fleshly emotionalism or demonic counterfeit. 'We try to be careful about the physical phenomena,' explains Marc Dupont of the Airport Christian Fellowship. 'The roots can be the Holy Spirit, the flesh or the devil. Things are always mixed, you know.'

The emerging consensus is that Christian leaders have a responsibility to give proper and mature biblical shape to what is happening so that people can test their experiences according to truth. To this end, a growing number of churches, including the Vineyard, Holy Trinity Brompton and the UK's Pioneer network of charismatic churches, are putting out resources to help people be discerning.

What does the 'Blessing' mean?

Notwithstanding criticisms, there is a swelling tide of opinion that the 'Toronto Blessing' is definitely God's work. It has received affirmation from evangelical leaders like Michael Harper. So that leaves us with the question: What is God doing?

The traditional distinction between ***renewal, revival and awakening*** has been pressed into service as Christians have tried to get a handle on these events. In this understanding, *renewal* is an action of God in stirring up the 'first love' of Christians; it becomes *revival* when it flows over to non-Christians on a substantial scale; and it moves to *awakening* when its effects are so significant that the surrounding society is widely impacted.

Few are saying this is revival. The Vineyard churches have labelled it instead a 'refreshing' – a time when God is drawing his saints near to himself to experience the joy of their salvation. Their description has rung true with thousands around the world.

But is that all there is to it? Few seem happy to think of God giving people a rollicking good time without having some wider purpose. There is a widespread belief that the 'refreshing' is the forerunner of something bigger.

'There is no doubt that we are seeing the early stages of a transnational move of God, linked to the whole unfolding process of world revival', writes Patrick Dixon in his new book, *Signs of Revival*. 'This is no "flash in the pan"; no unexpected visitation.'

According to John Davies, these events fit with a number of prophetic words, some going back to 1984, that 1993/4 would see a great outpouring of blessing. Now some of the prophets are saying that this is the first of a three-stage work of God, the second part of which will be a time of exposure of sin in the church and of repentance, and the third a time of evangelistic harvest. In this scenario, the current refreshing is understood as God preparing his people for discipline by making sure they are secure in his love.

And being secure in his love is what it seems to be about. Mary Pytches, wife of retired Anglican bishop David Pytches, tells how she initially went to Toronto dry and thirsty. She felt she needed more anointing from God, so she stood in a service calling out to him. Then people started singing the song 'Holy and Anointed One'.

'Suddenly I thought, "How stupid I am! Why don't I just ask for more of Jesus? That is the answer. If you have more of Jesus you have more of everything. You have more anointing, more gifting, more fruit, more righteousness and holiness – the lot." And so I changed my prayer and I kept praying, "Lord, I want more of Jesus" – and that's what I got.'

More of Jesus; more of his love; more love for him – all brought with a fresh intensity by his Spirit. That seems to be the experience of growing thousands of Christians. As one child commented when the experience first fell on the Christian Outreach Centre churches in 1993, 'God is making me bigger inside so I can love him more.'

And if that's the case there's really only one thing to say: "More of you, Lord – more of you."

Reprinted with permission from On Being, April 1995, pp. 32-38.

2 Times of Refreshing

Greg Beech



The Rev Greg Beech wrote as the minister of Randwick Baptist Church in Sydney. He is CEO of Homes of Hope International.

***a significant work of God
is sweeping the church today***

Many Christians are talking about a significant work of God that is sweeping the church today which has become known as the *Toronto Blessing*.

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

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

At the same time the critics have been quick to respond. Several have published claims that what they believe is the Toronto Blessing is in fact demonic. Another church has arrived at the conclusion that this is

a work of hypnotism. Yet others claim it is just a passing fad for the deluded.

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

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

The current refreshing is not some kind of new 'latest and greatest' programme which has been introduced to revitalize church services. The 'refreshing' is not something that pastors introduce to see if new life can be breathed into their church. We believe what we are witnessing is a sovereign work of the Holy Spirit. It was with considerable amazement that we stood back and watched God pour out His Spirit in November 1994 at R.B.C. We found it difficult to come to terms with the sheer power and intensity of God's work.

For over a year we have pastored this movement, prayed for discernment, discussed, theologized, debated with our critics, searched the Scriptures, and carefully watched and examined the fruit. We are convinced this is a true work of God. However, we acknowledge that any work of God which involves a human element, will encounter sinful tendencies, perhaps demonic attack, and therefore must be carefully dealt with.

There are a number of 'streams' of refreshment and renewal that God is using around the world. For example, God is using the Toronto Airport Vineyard to refresh his church. We have been greatly blessed by them although we ask that people assess R.B.C. based on what we teach and practice, not on what another church does. Each stream of the

movement needs to be assessed on its own merits. The conclusions and positions we have reached, both in theology and practice, may well be rejected by other churches. We do not believe that ours is the only orthodox position.

The aim of this article is to explain and define what we see God doing in our own experience and to provide a framework to assess other movements worldwide.

Some of the material has been drawn from, expanded and redrafted from an earlier work by Bill Jackson ('What in the World is Happening to us?' A biblical perspective by Bill Jackson).

The outpouring at R.B.C.

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

Throughout the year there was much soul searching and grappling with tough questions. Old foundations were reaffirmed while new foundations were carefully put in place. In what was often a painful process the church sought to come to grips with developing its relational life. An adjoining property was sold, a fresh vision statement adopted and contracts were signed for the completion of building extensions. It involved considerable flux. Churches need to go through times when they carefully evaluate what they are doing.

The outcome of this process was a greater sense of unity in the church, a growing commitment to corporate prayer, and a desire to get on with the work of the Kingdom.

In hindsight, we realise that some of the things we went through were necessary for God to be able to come and move freely among us. Change is never easy and refining is often painful at the time. We are filled with gratitude as we reflect upon how God was working during this time.

By November an examination of our leadership structure had begun

and many questions still needed to be answered. Considerable discussion took place on what we would do with our evening service. How could we best reach our community? Yet we were experiencing considerable faith that God was establishing his plans and purposes in our midst. The Leadership were confident that we were tracking in the right direction.

Factors leading up to the outpouring at R.B.C. include :

- * A gradual renewal of the church's prayer life with new prayer meetings and a number of people joining the 'prayer watch'.

- * A four month teaching series on the Holy Spirit was undertaken on Sunday evenings.

- * A stronger sense of 'grace' in the church.

- * A sense of expectation. We had been feeling spiritually dry for sometime. We believed in the work of the Spirit but were not seeing much power. A sense of a new day dawning.

- * A couple in the church visited Toronto and were dramatically touched by the Holy Spirit. Upon arriving home on 1st November they prayed for some of us. We were powerfully ministered to. They also brought back from Toronto some resources, in particular three videos. Watching one of these I was touched with joy by the Holy Spirit.

- * Sunday, 6th November, was a remarkable day for a number of reasons. In the early morning prayer meeting there was a sense of expectation. At the worship service an American Pastor, Roy Kendall and his family, (who pastor a church in Jerusalem) led a wonderful time of praise. Roy spoke on the subject of praise including a word about spiritual dryness, and thirst for God. He gave me a dry Jericho Lily which while totally dry (and it can stay that way for decades), when touched by a shower of rain releases its seed that germinates in desert conditions in as little as an hour. For some reason he felt this was an important symbol for R.B.C. A number of people received ministry after that service but it wasn't until the evening service that we saw power being poured out. Chris Acland preached on Isaiah 55, Steve

and Cathy testified on their experience in Toronto, and afterwards we saw some of the signs that have since increased in intensity and breadth.

* We recognise and wish to emphasise that the outpouring was not so much a result of anything we did but was a sovereign movement of God.

The outpouring seems to have transferred from the Toronto Airport Vineyard, and is being transferred to churches around the world. We have been thrilled to learn of other churches in Sydney also being touched.

* While we had prayed for the outpouring of the Spirit, it still caught us by surprise! The sheer intensity and broad sweep of the Spirit's work has been staggering.

* Once the outpouring had begun we were reminded of several prophetic words given to us. Brent Rue had prophesied in October 1990 that a large wave of the Holy Spirit would crash over us. This wave would be following by waves of converts.

* Glen Sheppard prophesied on 6th October, 1985 at R.B.C. He believed God spoke to him: 'You are sitting in the midst of a people who can shake a nation.' Glenn prayed: 'I thank you Lord that these young folk are standing on the brink of moving into something that is beyond anything they can conceive of. I see the breath of holy revival for a nation.' Glenn saw a fountainhead in the church that would flow out and touch the nations.

* Karen Richardson from the Vineyard-Birmingham, Alabama, wrote to us in February 1993:

"IT'S HARVEST TIME! I see big combines, many big combines out in the field, gathering in. The Lord says, 'It is harvest time. Go out and gather that which has been prepared. The crop is ready. The fruit is ripe and ready for picking.' I see a huge barrel of water, fresh, clean, pure water being poured over that field, the Holy Spirit, cleansing, purifying and perfecting. In the past you've laboured, and you've thought, 'We have laboured in vain.' The Lord says, 'No, your labour was not in vain. And soon, yes very soon, you shall see the reward

being manifested. It shall come forth. For truly I, your Lord, am the Lord of the harvest. And this harvest will be different for you, different from the past. For this harvest is in season. And there shall be joy – great joy in the Lord. And songs to the Lord will break forth in this church in a new way. My Spirit is moving upon this people, this place. And you are going to be surprised, pleasantly surprised at the new giftings, the new talents, that I am bringing to this place. A fresh anointing. A sweet anointing. You'll even see some dear faces returning back to you. They will be there to help with the new harvest!@

Now to Him who is able to do immeasurably more than all we ask or imagine, according to His power that is at work within us, to Him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen (Ephesians 3:20-21).

Testimonies by others

Leaders around the world now report on fresh touched from God.

Ellie Mumford (South West London Vineyard)

I have a greater love for Jesus than I have ever known; a greater excitement about the Kingdom than I had ever thought possible; a greater sense that these are glorious, glorious days to be alive. I'm thrilled about the Scriptures I haven't had this appetite for ministry for years. Jesus is restoring his joy, and his laughter is medicine to the soul.

John Mosier (Pastor of Christ the King Church in Brighton, UK)

We know that there is always flesh and spirit in these things and for some suggestible people there will be an experience but little change. We are hearing many testimonies however of a sense of an encounter with God, an increase in prayer and Bible reading, a boldness in witnessing. We've seen our Sunday evening congregation double (*Alpha*, May, 1995).

Phil Rees (South Street Baptist Church, Greenwich, UK)

The Lord takes over – you can hardly believe it. There have been tears

of repentance and a release of tension. There's a growth of holiness and dwelling close to God. The last seven weeks have been the best in my Christian life.

Dave Holden (Pastor of Sidcup Community Church)

When we pray for them they laugh or weep. In the following days they talk of a sense of God's presence, their marriages being different, ethical changes in their lives. We have discovered a new lease of life. Our prayer meetings have quadrupled.

Peter Grearley (Covenant Ministries, UK)

People have been falling over, laughing uncontrollably, rolling around drunk, and crying deeply. We have been unable to end some meetings because the people don't want to stop praising God or leave his presence. As we worshipped last Sunday, Agnes Morris was instantly healed of a twenty-year back problem. She had been unable to bend properly and is now a living testimony to God's healing power.

Glimpses of revival

It is important to remember what God has done in the past. We don't want to live in the past, or be so consumed by the past that we are no use in the present. We do, however, want to draw inspiration from what God has done time and time again in different ways, in the past. The current outpouring is not revival although some of the manifestations and testimonies are typical of what occurs in revivals.

Jonathan Edwards – 1737

'As I rode out into the woods for my health, in 1737, having alighted from my horse in a retired place, as my manner has for commonly has been, to walk for divine contemplation and prayer, I had a view that was for me extraordinary, of the glory of the Son of God, as Mediator between God and man, and His wonderful, great, full, pure and sweet grace and love, and meek and gentle condescension. This grace that appeared so calm and sweet, appeared also great above the heavens. The Person of Christ appeared ineffably excellent with an excellency great enough to swallow up all thoughts and conceptions, which

continued as near as I can judge, about one hour; such as to keep me a greater part of the time in a flood tears and weeping aloud. I felt an ardency of soul to be, what I know not otherwise how to express, emptied and annihilated; to lie in the dust and to be full of Christ alone; to love Him with a holy and pure love; to trust in Him; to live upon Him; to serve Him and to be perfectly sanctified and made pure, with a Divine and Heavenly purity.'

'I can see him in my mind's eye in his pulpit, reading his sermon short-sightedly as he peered at the manuscript by candle light. He must have been charged with passion. But his reedy, high-pitched voice would hardly qualify him as a dynamic preacher. It was the power of God, not erudition or eloquence, that gripped church members that night. The building rang with echoing cries of terrified listeners, men and women clutching the pillars of the building with all their strength, terrified that the floors would split and their feet go slipping and sliding into hell.'

John Wesley – 1st January, 1739

'Mr. Hall, Hinching, Ingham, Whitefield, Hutching and my brother Charles were present at our love feast in Fetter Lane with about 60 of our brethren. About 3 in the morning as we were continuing instant in prayer, the power of God came mightily upon us, in so much that many cried out for exulting joy and felt to the ground. As soon as we were recovered a little from the awe and amazement of the presence his Majesty, we broke out with one voice, 'We praise Thee O God, we acknowledge Thee to be the Lord.'

George Whitefield, 5th November, 1740

'Mr. Gilbert Tennant preached first and I then began to pray and to give an exhortation. In about sixminutes one person cried out, 'He's come! He's come!' and could scarcely sustain the manifestation of Jesus to his soul. But having heard the crying of others for the like favour I was obliged to stop and I prayed over them as I saw the agonies and the distress increase. At length we sang a hymn and then retired to the house, where the man that received Christ continued praising and speaking of Him until near midnight. My own soul was so full that I retired and wept before the Lord, and had a deep sense of my own

vileness; and the sovereignty and greatness of God's everlasting love. Most of the people spent the remainder of the night in prayer and praising God. It was a night much to be remembered.'

Daniel Rowland – Wales, March 1743

The preaching of Daniel Rowland in Wales in 1743 is described by Howel Harris; 'They fall almost as dead by the power of the Word and continue weeping for joy, having found the Messiah; some mourning under a sense of their vileness, and some in the pangs of new birth!.....The power at the conclusion of his sermon was such that multitudes continued weeping and crying out for the Saviour and could not possibly forebear.'

Christmas Evans – Wales, early 19th Century

In every place he preached, multitudes would weep as he proclaimed the power of the cross of Jesus, and would be converted to Christ. Under Evan's preaching the cross of the Lord Jesus took on incredible power and importance, which is its rightful place.

Ulster, Ireland – 1859

One of the chief characteristics of this revival was the 'slaying' of people. People would fall to the ground on the streets or in the fields and would lie there motionless for hours. When they recovered, they sensed that God had visited them, and they would worship him and praise him with great fervour and excitement. Crowds were attracted to observe this incredible phenomenon. Many people were won to Christ as they believed that this was the work of God. God doesn't always work in the ways we expect, and very often works contrary to accepted scientific practice!

Charleston – 1858

In 1858, John Girardeau was leading his normal evening church service in Charleston, North Carolina, when, 'He received the sensation as if a bolt of electricity had struck his head and diffused itself through his whole body. For a little while he stood speechless under the strange physical feeling. Then he said, 'The Holy Spirit has come; we will begin

preaching tomorrow evening.’ He closed the service with a hymn, dismissed the congregation, and came down from the pulpit; but no one left the house. The whole congregation had quietly resumed their seats. The Holy Spirit did not only come to him, he had also taken possession of the hearts of the people. Immediately he began exhorting them to accept the Gospel. They began to sob softly, like the falling of rain, then, with deeper emotion, to weep bitterly, or to rejoice loudly, accordingly to their circumstances. It was midnight before he could dismiss his congregation. The meeting went on night and day for eight weeks.

Charles Finney – mid 19th Century

Finney described his overwhelming experience of God as ‘waves of liquid love’. In one service in Northampton Massachusetts, such was the anointing on Finney’s message that the whole congregation of about 500 people rose up and cried out ‘Oh God we are not worthy to stand in your presence. Save us or destroy us’ Many Christians feared to enter a church with unconfessed sin in their hearts unless, in front of the congregation their sin would be revealed.

D. L. Moody – late 19th Century

‘I began to cry as never before for a greater blessing from God. The hunger increased. I really thought that I did not want to live any longer. I kept on crying all the time that God would fill me with His Spirit. Well, one day in the city of New York – Oh! what a day, I cannot describe it, I seldom refer to it. It is almost too sacred an experience to name. Paul had experience of which he never spoke for 14 years. I can only say God revealed himself to me and I had such an experience of his love that I had to ask him to stay his hand.’

Evan Roberts – Leader of the Welsh Revival, 1904-5

In 1904 Roberts wrote, ‘After many had prayed, I felt some living energy or force entering my bosom, restraining my breath, my legs trembling terribly; this living energy increased and increased as one after another prayed. Feeling strongly and deeply warmed, I burst forth in prayer.

David Davies – Wales, 1904

David Davies, a minister in the town of Swansea, South Wales was a very poor speaker. When revival hit Swansea, David Davies became a transformed preacher. Gone was the hesitancy and stuttering, instead he spoke with the most amazing authority and power. Following his messages, hundreds of men and women were converted to Christ. Davies exercised an incredible ministry in the power and demonstration of the Spirit. When the revival simmered down the following year, the strange thing was that David Davies reverted to his previous hesitant style of preaching.

The Welsh Revival – 1904-5

When the fire of God fell on the people one of the first evidences that God was at work was a new desire for people to pray. Prayer meetings lasted from ten in the morning until midnight. There was preaching, singing, testimony, prayer and reading the Bible aloud. Coal miners, thousands of feet below the earth, would gather together during their food breaks, not to eat, but to pray and read the Scriptures aloud. Some would even gather at the pinhead an hour before work in order to sing and pray. Often the revived Christians had fallen in love afresh with their Saviour. They delighted to talk with him, to spend time with the Lord, to listen to His voice and to speak of His glory.

Edinburgh – 1905

In 1905, the pastor of the Charlotte Chapel in Edinburgh visited Wales and told the story of God's great work in Wales to his own congregation. An incredible movement of the Spirit erupted. 'It was at a late prayer meeting, held in the evening at 9.30, that the fire of God fell. There was nothing, humanly speaking, to account for what happened. Suddenly, upon one and another came an overwhelming sense of the reality and awfulness of his presence and of eternal things.

Life, death, and eternity suddenly seemed laid bare. Prayer and weeping began, and gained in intensity every moment. As on the day of the laying the foundation of the second temple, 'The people could not discern the noise of the shouts of joy from the noise of the weeping of the people' (Ezra 3:13). One was overwhelmed before the sudden

bursting of the bounds. Could it be real? We looked up and asked for clear direction, and all we knew of God was, 'Do nothing'. Friends who were gathered sang on their knees. Each seemed to sing, each seemed to pray, oblivious of one another. Then the prayer broke out again, waves and waves of prayer; and the mid-night hour was reached. The hours had passed like minutes. It is useless being a spectator looking on, or praying for it, in order to catch its spirit and breath. It is necessary to be in it, praying in it, part of it, caught by the same power, swept by the same wind. One who was present says; 'I cannot tell you what Christ was to me last night. My heart was full to overflowing. If ever my Lord was near to me, it was last night.'

Malawi – 1910

We find a similar description of a church meeting in Malawi in 1910. 'An elder began to pray confessing before all the sin of having cherished the spirit of revenge for an evil done him. Then another began to pray, and another and another, till two or three were praying together in a quiet voice, weeping and confessing, each one unconscious of the other. Suddenly there came a sound of 'a rushing wind'. It was the thrilling sound of 2500 people praying audibly, no one apparently conscious of the other. I could think of no better image to describe the noise than the rushing of wind through the trees. We were listening to the same sound as filled that upper room at Pentecost. Not noisy or discordant, it filled us with a great awe.'

Scotland – 1949

The famous Duncan Campbell described a meeting on the Isle of Lewis, Scotland during 1949. 'The lad rose to his feet and in his prayer made reference to the fourth chapter of Revelation, which he had been reading that morning; 'O God, I seem to be gazing through the open door. I see the Lamb in the midst of the Throne, with the keys of death and of hell at his girdle.' He began to sob, then lifting his eyes toward heaven, cried: 'Oh God, there is power there, let it loose!' With the force of a hurricane the Spirit of God swept into the building and the flood gates of heaven opened. The church resembled a battle field. On one side many were prostrated over the seats weeping and sighing; on the

other side some were affected by throwing their arms in the air in a rigid posture. God had come.'

Phenomena accompanying revival

While the current outpouring is not revival, we are seeing things that often accompany revival. Consider what God has done in the past.

1. Dislike of enthusiasm is to quench the Spirit. Those familiar with the history of the church, and in particular the history of revivals, will know this charge of enthusiasm is one always brought against people most active in a period of revival@ (Martin Lloyd Jones).

2. Lady Huntington wrote to Whitefield regarding the cases of crying out and falling down at the meetings, and advised him not to remove them, as had been done, for it seemed to bring a damper on the meeting. She wrote, >You are making a mistake. Don't be wiser than God. Let them cry out; it will do a great deal more good than your preaching@ (Wallis 1956:75).

This is not to say that we do not insist on the regular exposition of Scripture but make the point that the evidences of God's power among us are also instructive.

3. Wesley's Journal, July 1739, commenting on developments in Whitefield's meetings: Afor no sooner had he begun ... to invite all sinners to believe in Christ, than four persons sunk down close to him, almost in the same moment. One of them lay without either sense or motion. A second trembled exceedingly. The third had strong convulsions all over his body, but made no noise, unless by groans. The fourth, equally convulsed, called upon God, with strong cries and tears. From this time, I trust, we shall all allow God to carry on His own work in the way that pleaseth Him@ (Wallis 1956:75).

4. Barton Stone in 1801 on the Kentucky revival: AThere on the edge of the prairie ... multitudes came together ... The scene was new and passing strange. It baffled description. Many, very many, fell down as men slain in battle, and continued for hours together in an apparently breathless and motionless state, sometimes for a few moments receiving and exhibiting symptoms of life by a deep groan or piercing

shriek, or a prayer for mercy fervently uttered@ (Pratney 1994:103).

5. Sober professors who had been communicants for many years now were lying prostrate on the ground crying out in such language as this: >Oh how I would have despised any person a few days ago who would have acted as I am doing now’@ (James McGready).

6. “At one time I saw at least *five hundred* swept down in a moment as if a battery of a thousand guns had opened upon them, and then immediately followed shrieks and shouts that rent the very heavens@ - James Finley, a convert who became a Methodist minister, on the Cane Ridge Revival, Kentucky in 1800 (Pratney 1994:104).

7. As though hit by a bolt of lightning, the entire company was knocked from their chairs to the floor. Seven began to speak in diverse kinds of tongues and to magnify God. The shouts were so fervent and so loud that a crowd gathered outside wondering ‘what meaneth this?’ Soon it was noised over the city that God was pouring out His Spirit” – Carl Brumback, on the 1905 Azusa Street revival (Riss 1988:53).

8. There is a dimension of openness to the Holy Spirit which allows Him the sovereign right to intervene and override the rational guidance system, to go beyond the written revelation (by prophecy) if He chooses, which must be preserved or else we will fail to do justice both to Scripture and to our common experience (Lovelace p 269).

May God keep us open to the surprising impact of the Holy Spirit in our time in history.

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3 Renewal Blessings

Ron French



The Rev Ron French, a Uniting Church minister (photo with Janie and Tim), wrote when editor of Living Water, the Journal of the Uniting Church Queensland Synod Committee for Renewal Ministries.

***There's a world of difference between
a commitment to the Lord
and a relationship with the Lord.***

It was a warm night in March, 1995, as around 2,000 people crowded into the worship centre and overflowing areas of Northside Christian Family in Brisbane. The organisers had been expecting 400-500 but 800 had registered for the day event and many more had gathered for the Wednesday night meeting once it was known it was open for general attendance.

The reason? To find out what this 'Toronto blessing' was all about. To find out if God indeed was blessing people with an outpouring of his Spirit, and, if that was so, to get some for themselves, for the people who had gathered were hungry.

Pastor John Lewis introduced us to Baptist pastor Guy (pronounced Gee) Chevrau, and some of what Gee shared with us over the next three days is summarised here.

What cannot be fully expressed is what happened after the message.

I've seen people slain in the Spirit before as the man out the front shouts for the power of God to come down and with hand on forehead down they go. But this was different. There was no hand on forehead, nor was there shouts from those in charge. Instead a gentle voice invited to you to close your eyes and fix your vision on Jesus, and, in many cases, legs out from underneath you and gentle down you went.

This was also followed by laughing or sobbing or twitching or moving or jerking or some or all of the above. Some explanation of the phenomena follows in this article.

Guy shared with us that it ought not surprise us that God should want to initiate a blessing upon his people at particular times and in particular places. He said in the UK you can now travel 30 miles in any direction and find an outpouring of God in this way. His comment:

This new move of God is taking us out to where we cannot return.

God is calling us to a radical theological humility.

There's a world of difference between a commitment to the Lord and a relationship with the Lord.

God desires not just the former but also the latter.

Is this from God?

Guy cautioned us on judging the phenomena. He called on us to wait six months and then look at the kind of fruit we have.

Do we have a renewed desire for worship?

Have the dividing walls come down?

Are we feeding the poor?

Are we praying for the sick?

Is there a renewed love for God's word?

Is it a privilege to pray?

Has fear and insecurity been lifted off?

Where did this come from?

Randy Clark is the founding pastor of the Vineyard Fellowship in St. Louis. After years of seeing little fruit and power in his ministry he became desperately hungry for God. Hearing of unusual manifestations of God's presence through the ministry of South African evangelist, Rodney Howard-Brown, Randy attended one of Rodney's meetings at Tulsa, OK. Randy was powerfully touched and, in going home, began to see a similar outbreak of the Spirit among his people.

In January 1994 John Arnott, pastor of the Toronto Airport Vineyard invited Randy to come to Toronto to speak and minister. Two days of meetings in Toronto turned into what, to date, have been 90 days of almost continuous in numerous locations in Ontario and in the United States.

The meetings have been dubbed renewal rather than a revival by psychiatrist and author John White and by John Wimber, international leader of the Association of Vineyard Churches.

Randy and those who have been associated with him say that this move of God is more associated with refreshing the church and calling home the prodigals than salvation for the lost. People are coming to Christ but not in the numbers one typically sees in times of revival.

The Toronto Airport Vineyard now has meetings of refreshment every night of the week except Monday and people from all over the world have attended and gone home blessed.

The ministers and leaders of Northside Christian Family and Garden City Christian Church have been across and the 'Catch the Fire' meetings at Everton Park occurred in response to these people meeting with this new wave of God's presence.

Now various Uniting Churches are experiencing this blessing.

The small group which meets at Rosewood Uniting Church on a Sunday night began experiencing some of these manifestations of the Spirit after the April John Wimber conference last year.

This particularly related to the shaking and laughing but in late January /early February this year the falling and resting in the Spirit was added to the agenda. We didn't understand what was happening at first, except we realised God was doing something. Attending the meetings at Everton Park clarified a number of issues for us. Since then the manifestations have only increased.

Those who have been hungry and desperate for an outpouring of God in their lives and in ministry have come forward for a blessing and have rested in the Spirit as he has gently blessed them. The other manifestations have occurred as well.

To explain this further, the following comments are adapted from Guy Chevrau's teaching.

What does the Bible and the church say?

There are basic doctrinal approaches in the Bible. These include:

- a. Christian theology (what Christians are to believe),
- b. Christian ethics (how Christians ought to behave),
- c. Christian experience or practice (what Christians do).

When dealing with supernatural phenomena, we are dealing with the area of Christian practice. While there is primary text dealing with prophetic revelation, there are no primary texts that clearly state that Christians are to fall down, shake or look drunk during seasons of divine visitation.

There are, however, a number of secondary (remember, secondary does not mean invalid or unimportant) texts that illustrate that these were some of the responses people had during the moments of divine visitation.

There are also numerous examples of similar phenomena in church history, especially in seasons of revival. The purpose in putting this

information together is to develop a biblical apologetic for what we see happening among us. Much of what we are seeing is strange to the natural mind. The following are some of the phenomena that we have seen in our meetings: falling, shaking, drunkenness, crying, laughter, and prophetic revelation.

Are these manifestations biblical?

First it needs to be said that it is perfectly normal and even necessary to inquire into the biblical nature of Christian experience. It is also OK to admit that much of this looks 'weird' as long as we don't prematurely judge it. When Paul first went to the Greek city of Berea, the book of Acts says that the Bereans were more noble than the other Jews Paul had encountered in Greece because they 'searched the Scriptures daily to see if what Paul was saying was true.' (17 v 11)

When we ask. 'Is it biblical?' we are probably asking for what is commonly called proof text. A proof text is a portion of Scripture that, when taken in context, validates a particular position we are taking. In order to ascertain whether these phenomena are biblical, we need to lay down some ground rules for solid interpretation.

Falling

The most common phenomena we have seen in our meetings is people falling down. Often they remain conscious but engaged with the Lord. They feel weak and find it difficult to do anything but rest with God. We have seen that as they lay with the Lord they have had significant changes in their lives.

Genesis 15:12 - This literally reads 'A deep sleep fell on Abram'. This is the same word that is used when God put Adam to sleep when he made Eve (Genesis 2:21).

1 Samuel 19 - This text shows that for something close to a 24 hour period Saul lay in a prone position with God speaking through him.

Ezekiel 3: 23; Daniel 8:17; 10:9 - being overwhelmed

Matthew 17: 6,7; John 18: 6 - As Judas and the soldiers came to arrest Jesus, they had an interesting encounter. 'When Jesus said. 'I am he,' they turned back and fell to the ground.' Here we see an immediate

falling back in response to the presence of Jesus. They were apparently able to get up shortly thereafter because they went on to arrest Jesus.

Acts 9:3 - When Paul was apprehended on the road to Damascus by a light from heaven, he says, 'I fell to the ground and heard a voice.' Again we see that falling was a normal response to a divine visitation.

Revelation 1:17 - Here we see an experience similar to Adam's and Abram's where the person not only falls but is also unconscious for an extended period of time.

Jonathan Edwards, the main instrument and theologian of the Great Awakening in America (1725 - 1760), says in his Account of the Revival of Religion in Northampton 1740 - 1742:

Many have had their religious affections raised far beyond what they had ever been before, and there were some instances of persons laying in a sort of trance. Remaining perhaps for a whole twenty-four hours motionless, and with their senses locked up, but in the mean time under strong imaginations, as though they went to heaven and had there a vision of glorious and delightful objects.

It was a very frequent thing to see outcries, faintings, convulsions and such like, both with distress, and also admiration and joy.

It was no the manner here to hold meetings all night, nor was it common to continue them till very late in the night; but it was pretty often so, that there were some so affected, and their bodies so overcome, that they could not go home, but were obligated to stay all night where they were.

Charles Finney (1792-1875) was one of the most powerful revivalists since the reformation:

At a country place named Sodom, in the state of New York, Finney gave one address in which he described the condition of Sodom before God destroyed it. 'I had not spoken in this strain more than a quarter of an hour.' says he 'when an awful solemnity seemed to settle upon them, the congregation began to fall from their seats in every direction, and cried for mercy. If I had had a sword in each hand, I could not have cut them down as fast as they fell. Nearly the whole congregation were either on their knees or prostrate. I should think in less than two

minutes from the shock that fell upon them. Everyone prayed who was able to speak at all.' Similar scenes were witnessed in many other places.

A remarkable power seemed to accompany the preaching of George Fox where ever he went, whether in Britain or America, Germany, Holland or the West Indies. He usually went about the country on foot, dressed in his famous suit of leather clothes, said to have been made by himself, and often sleeping out of doors or in some haystack. He was ridiculed and persecuted, beaten and stoned, arrested and imprisoned, more frequently perhaps than any other man, and yet the Lord seemed to greatly bless and own his labours.

Describing his meetings at Ticknell, England, he says "The priest scoffed at us and called us "Quakers". But the Lord's power was so over them, and the word of life was declared in such authority and dread to them, that the priest began trembling himself, and one of the people said "Look how the priest trembles and shakes, he is turned Quaker also".'

Conclusion: There is a biblical precedent for shaking in God's presence. In the verses where the cause of shaking is mentioned, it has to do with holy fear. The shaking we are experiencing seems to be related more to prophetic ministry and impartation of spiritual gifts of which parallels can be seen in Fox's ministry.

Drunkenness

Jeremiah 23:9 – as drunk

Acts 2:13 ff - 'Some, however, made fun of them and said, 'They have had too much wine.'

Compare Acts 10:44-46 where apparently the same kinds of phenomena occurred with the Gentiles. That the 120 newly filled believers were acting in a 'drunken' manner is what is known as an argument from silence. The text never says that they were but it is obviously inferred. They would not be accused of being drunk because they were speaking in different languages. They would have been accused of such because they were acting like drunks. ie.laughing, falling, slurred speech by some, boldness through lack of restraint, etc.. The analogy of the gift of the Spirit being 'new wine' would lend itself to the connection.

Eph 5:8ff: In a passage dealing with the Ephesians putting off their old carousing lifestyle, Paul exhorts them 'Do not get drunk on wine which leads to debauchery, instead be filled (Greek present tense 'keep on being filled') with the Holy Spirit'. Paul is contrasting carnal drunkenness with spiritual filling. Given the tense of the Greek verb, he appears to also be making an analogy as well as a contrast. Being filled with God's Spirit is similar to being drunk on wine. The difference is that the former is holy while the other is sinful.

Shaking

Shaking is also common in our meetings and is one of the hardest phenomena to understand. The kinds of shaking vary greatly. Sometimes the shaking is accompanied by all sorts of bodily contortions, sometimes mild, sometimes almost violent. What, if any, biblical precedent is there?

Daniel 10:7; Psalm 99:1; 114:7; Jeremiah 5: 22 - trembling

Jeremiah 23:9 – This is a significant verse because Jeremiah is relating that what happened to him on at least one occasion involved a trembling/shaking of his bones. His wording seems to imply that he shook from the inside out. It would take a powerful force to cause his bones to quiver inside his body. The analogy to being overcome could also be a reference to being entranced by the coming of the prophetic word. This text is an answer to God's plea in Jeremiah 5: 22.

Hab. 3:16; Acts 4:31; James 2:19:

George Fox (1624 – 1691) founder of the Quakers:

After a life changing experience with the Holy Spirit. Fox had some remarkable experiences.

After passing through the experience described above, Fox was mightily used of God, and great conviction of sin fell upon the people to whom he preached. 'The Lord's power began to shake them' says he,, 'and great meetings we began to have, and a mighty power and work of God there was amongst people, to the astonishment of both people and priests.' Later, he says, 'After this I went to Mansfield, where there was a great meeting of professors and people; here I was moved to pray, and the Lord's power was so great, that the house seemed to be shaken.'

Crying

Neh 8:9; 2 Chron 34:27; Lk 19: 41; Heb. 5:7.

Acts 2:37 - This text doesn't say they wept but it's hard to imagine 'being cut to the heart' as not evoking that emotional response.

John Wesley (1703-1791):

On April 17, 1739,, there was another remarkable case of conviction of sin, in Bristol, Wesley had just expounded Acts 4 on the power of the Holy Spirit, 'We then called upon God to confirm his Word' says he. 'Immediately one that stood by (to our no small surprised) cried out aloud, with the utmost vehemence, even as the agonies of death. But we continued in prayer till 'a new song was put in her mouth, a thanksgiving unto our God' Soon after, two other persons (well known in this place, as labouring to live in all good conscience towards all men) were seized with strong pain, and constrained to roar the disquietness of their heart. These also found peace 'Many other wonderful cases of conviction of sin attended Wesley's preaching. It was a frequent occurrence for people to cry aloud or fall down as if dead in the meetings, so great was their anguish of heart caused, no doubt, by the holy Spirit convicting them of sin.'

Laughter

Job 8:21; Psalm 126:2; Ecc 3:4.

John 17:13; If there is any prayer in the Bible that will be answered, it is the high priestly prayer in John 17. Certainly the full measure of joy with the Trinity includes laughter

Johnathan Edwards wrote:

It was very wonderful to see how person's affections were sometimes moved when God did as it were suddenly open their eyes, and let into their minds a sense of greatness of his grace, the fullness of Christ and his readiness to save. Their joyful surprises has caused their hearts as it were to leap, so that they have been ready to break forth into laughter, tears often as the same time issuing like a flood, and intermingling a loud weeping. Sometimes they have not been able to forebear crying out with a loud voice, expressing their great

admiration. The manner of God's work on the soul, sometimes especially, is very mysterious.

Conclusion: Again, laughter lifts within the general flow of Scripture. Christians can be so filled with the joy of the Lord that they are given over to fits of laughter.

Prophetic revelation

One of the things we are seeing is that people are having visions, dreams and prophetic words while under the power of the Spirit. All throughout the Bible, prophetic revelation occurs during periods of divine visitation.

There is no way we can cover this subject in this context so a few key passages will have to suffice.

Num12:29; This is a very significant passage. It shows that prophecy can be a response to the Spirits coming. The phrase, 'when the spirit rested on them' (v25) is also reminiscent of the Spirit alighting on Jesus like a dove at this baptism.

Num 11:6; 1 Sam 10:10; Acts 2:17-18; 1 Cor14.

George Fox: And a report went abroad of me, that I was a young man that had a discerning spirit; whereupon many came to me from far and near, professors, priest, and people; and the Lord's power brake forth; and I had great openings and prophecies, and spake unto them of the things of God and they heard with attention and silence, and went away and spread the fame thereof.'

What are the phenomena for?

Signs of the Lord's presence.

In Exodus 33 v 14 in response to Moses, it says, 'The Lord replied. 'My Presence will go with you.' The promise of God's Presence is the distinguishing mark of God's people. Moses says to God 'What else will distinguish me and your people from all the other people on the face of the earth.' (v16)

The abiding presence of the Holy Spirit is in each Christian and since Acts 2 has been continually active in the Church. Jesus speaking of the Spirit, says to the disciples, He is with you and will be in you.' (John 14 v 17) There are times, however, when God allows us to see his presence to build our faith and show us where he is working. 2 Kings 6:17.

Is God shaking us to wake us up?

Eph 5:14 This command precedes the exhortation to be filled continually with the Holy Spirit. We are to wake up and seek to be continually filled with the wine of God's Spirit.

If we haven't heeded God's previous wake up calls, perhaps He is now shaking us to arouse us and get our attention.

To humble us

When Randy Clark asked God why he was bringing all the phenomena to Toronto, God replied that he was looking for people who were willing to look publicly foolish for the honour of his name.

Paul Cain said *'God offends the mind to reveal the heart.'*

The bottom line issue is one of control. God wants to know who among his people will be willing to play the fool for his glory.

To anoint us

The filling of the Holy Spirit is a repeatable experience and one we are commanded to continually experience. (Eph 5:18)

God will sovereignly move on us to impart supernatural ability to do certain things. 2 Tim 1:6.

Charles Finney:

The Holy Ghost descended on me in a manner that seemed to go through me, body and soul. I could feel the impression, like a wave of electricity, going through and through me. Indeed it seemed to come in waves and waves of liquid love, for I could not express it in any other way. It seemed like the very breath of God. I can recollect distinctly that it seemed to fan me, like immense wings.

No words can express the wonderful love that was shed abroad in my heart. I wept aloud with joy and love; and I do not know but I should say, I literally bellowed out the unutterable gushings of my heart. The waves came over me, and over me, one after the other, until I recoiled I cried out '*I shall die if these waves continue to pass over me.*' I said '*Lord I cannot bear any more*' yet I had no fear of death.

Finney continued for some time under this remarkable manifestation of the Holy Spirit's power. Wave after wave of spiritual power rolled over him and through him thrilling every fibre of his being.

Increased fruit

Galatians 5:22: 'But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.' Simply put, if the long term fruit is Gal. 5:22, it's of God. The character of Jesus is the destiny of the Church (Romans 8:29).

Concerning the fruit of this, we can ask:

1. Are the people being prayed for asking for God? They will get God.
2. Are the people praying asking for God and exalting Jesus? The Holy Spirit will come in answer to their prayers.
3. Are those praying asking for the gift of discernment? It is given.
4. Are the leaders humble and exalting Jesus? Is the atmosphere peaceful, even though perhaps noisy? If yes, then these are signs of the Holy Spirit's presence.
5. Is the fruit good? Then it's God.

What about the emotion?

Our presupposition: If it were God, there would be very little or no emotion in it. Again, the Bible says something else

There is a full range of emotions seen in the scriptures.

- a. David danced, wept, fought
- b. Jesus wept, was joyful, angry

- c. Peter wept, rejoiced, felt convicted
- d. God has emotion, as we do. We have been created in his image.

Historically, emotions have been seen in the movements of God.

Jonathan Edwards saw no distinction between the head and the heart. 'Nothing of religious significance ever took place in the human heart if it wasn't deeply effected by such Godly emotions.'

John White says 'The lack of emotion is just as sick as being controlled by emotion.'

Emotion comes from seeing reality (truth) clearly. When the Spirit of truth comes, we see things as they really are which opens up our emotional being.

What is happening?

We ask the question, 'What in the world is happening to us?' It is clear from what we are seeing and hearing from all over the United States, Canada, England and other places that we are in a sovereign move of the Holy Spirit. Peter told early onlookers to the Spirit's activity to repent that times of refreshment would come from the Lord's presence (Acts 3 v 19) What should be our response to such a season of diving visitation? The clearest passage in the New Testament on the subject of a local church's response to the coming of the Holy Spirit is 1 Cor 12-14.

1. Paul's purpose in writing 1 Corinthians was to answer a set of questions delivered to him in the form of a letter from the church (see 7 v 1; 16 vv 17). He had also received some information from 'Chloe's people' (1 v 11). When Paul proceeds to answer their questions about spiritual gifts, he does so in a sermon where he is dealing with questions related to when they gather together for church (11:27).

2. In Chapter 12, Paul encourages the activity of spiritual gifts when they gather together also, he also said that the church was Christ's body which was to be built up as spiritual gifts are exercised.

3. His admonition in chapter 13 is that they exercise disagreement in love. Herein lies the most important point of all as we press into the season that is upon us: without love it profits us nothing.

In chapter 3 Paul had already established that whoever co-labours to build on Paul's apostolic foundation will have his/her works weighted on the day of the Lord. One works will be labelled 'gold, silver and precious stones.' Others will be labelled 'wood, hay and stubble.' It is the quality of each person's work that will make the difference. How do we know that our work is the kind of quality that will pass the fire test on that day? I believe the answer is in the motive. In Chapter 13 Paul says that the motive must be love.

In Matthew 7:15-23, in a passage dealing with false prophets who would be known for their fruit, Jesus said 'Many will say to me on that day, "Lord, Lord did we not prophesy in your name, and in your name drive out demons and perform many miracles?" Then I will tell them plainly. "I never knew you. Away from me you evil doers."' This passage allows for a category of person in the church that amazingly are able to move in spiritual gifts but at judgement day will be counted among those that do not know Jesus. The difference is that they are not doing the will of the Father. Their motive is not one of love for God or people, but is self serving. Jesus is clear; self serving activity, no matter how powerful, doesn't count.

4. Paul finishes his response to the Corinthian question of spiritual gifts in Chapter 14 where he says that the sign of a loving exercise of gifts is the building up of Christ's body. If the exercising of gifts does not, in the end, build up the church, it has been counter productive. Whether because of ill motive or because the leaders have not been facilitating the operation of the gifts in the meeting 'decently and in order' (14 v 40) the fact of the matter is that the gifts have not been allowed to work to build up the church for the common good.

5. The final word then, about the season that is upon us, belongs to the apostle Paul. He calls us to embrace the Holy Spirit's ministry in our midst. He exhorts us to exercise the gifts with a loving heart posture in such a manner that the church is edified. The leaders need to see that this is done in an orderly way. What counts in the end is not whether someone fell or shook or even was healed. No, what counts ultimately is whether they are loved and built up. What happens as a result of the Spirit's sovereign intervention is us to God. This is his work, not ours. Our job is to love and pray for the kingdom to come, watching as we do, for what the Father is doing so we can bless it.

Conclusions

So what has Father been doing during this season that has been upon us? As we conclude, we need to ask whether we are seeing any long term fruit. This is the ultimate test in determining if it is God. In Acts 3:19 Peter called his onlookers to repentance so their sins could be wiped out. The result in their lives was that times of refreshing would come to them from the presence of the Lord.

Refreshing

One of those seasons of refreshment is upon us now. John Arnott, the pastor of the Airport Vineyard in Toronto, reports that the overriding theme has been joy. This is thoroughly consonant with the New Testament which sees joy as a sign of the presence of the Spirit in the believer's life (there are over 60 references to joy in the NT). God's people are simply having fun in him. In the early days of the apostles, as they were searching for a word that would communicate to the Gentiles the ecstasy of having their sins forgiven and being in right relationship with God through the atoning blood of Christ Jesus, they choose the word *euangelion* which we now translate 'gospel' or 'good news'. It was a completely secular word that was used in reference to the emperor's birthday. It was a holiday, a day of good news. The apostles travelled throughout the ancient world preaching the day of God's party had come.

Joy

We are learning to party in God again because the Spirit of the Lord has come among us to teach us grace, mediate forgiveness and reveal the Father's love in Christ. The second characteristic of this renewal, then, is a return to our first love, Jesus. Reports are coming from every corner about people falling in love with Jesus in a whole new way, about a new love for the Bible, about being taken up into heaven in the form of visions and dreams. In the arms of Jesus is fullness of joy.

Healing

The third characteristic of the renewal is healing. Reports too numerous to count tell of physical healings, deliverance from demonic influences and deep emotional wounds being touched. It seems that as people spend 'floor time' with God, he meets them where they are, the

point of need. He is removing barriers that have kept us from moving forward with God.

Empowering

Much of the shaking has to do with empowerment for service. Spiritual gifts are being imparted through the laying on of hands. We have impartations for intercession, evangelism, healing, prophecy and pastoral care.

Recommitments

There has been a significant return of prodigals to the church. God is healing old wounds and drawing lost ones back into fellowship with himself and with the church.

Salvation

Numerous people have been saved but not enough to characterise this as a genuine revival. Revivals are characterized by masses coming to Christ. Those that have been on the vanguard of the move of the Spirit believe that its purpose is to refresh the church and to prepare it for the mighty and genuine revival that is on the horizon.

May God give us wisdom, faith and obedience in this time of his visitation.

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4 Catch the Fire

Dennis Plant



The Rev Denis Plant wrote as the rector at St Luke's Anglican Church, Sydenham, in Sydney and was principal of Vision International College.

***a deeper awareness and experience of God's love
infusing the heart with joy, wonder, love and praise,
and a greater desire to witness***

A group of five members of our church, St Luke's Sydenham, attended the *Catch the Fire Down Under* Conference in Sydney in June 1995. John Arnott from Toronto, Canada, led it.

For me it all started on the first night. We were in an overflow hall watching by video when the Holy Spirit fell on me as John preached on Divine Love. I wept in wonder and joy for the rest of his teaching. Afterwards we moved into a time of 'soaking prayer' when we were encouraged to focus on Jesus and worship him as people prayed for us. Some two hours later I was experiencing enormous waves of power coursing through my body, like bolts of electricity. Accompanied by tears and joyful laughter as I soaked in what seemed like a bath of God's love.

Afterwards I was carried out of the meeting overwhelmed by God's love, still trembling with his power on me that lasted most of the night.

John Arnott's theme was that he wanted us to be marinated in the Holy Spirit over the seven meetings. There was opportunity to soak in the Spirit for two to three hours each time. I took every opportunity including another time when John prayed for me after I had attempted to give testimony when experiencing the power of the Holy Spirit. That was a very funny experience.

The fruit

You might ask 'What was the fruit of all this?'

Firstly, all of us experienced a new and deeper relationship with God which has changed the way we worship, the way we live and the way we minister.

When we shared our testimonies with the congregation on our return, people were touched by God even as they listened, and many more were blessed through prayer ministry. In our evening service the preacher was prayed for before preaching and ended up on the floor for the next two hours, while we moved to plan B – witnessing and praying.

The manifestations vary: shaking, falling, laughing, crying, or just quietly resting in the Spirit. But the inner experience is a deeper awareness and experience of God's love infusing the heart with joy, wonder, love and praise, and a greater desire to witness.

As people focus on seeking more of God they later find they have received inner healing of life's hurts, physical healings (from sciatica, back pain, intestinal problems), deliverance from demonic bondages, and freedom from depression.

Some people who have been ministered to for years are now quite changed with healing, new life, and joy.

A new boldness to witness has entered some and we are seeing adults experience the process of becoming disciples of Christ as they turn to him. Two people who were unbelievers were dramatically touched by the power of the Spirit in our services. Two children also asked how they could invite Jesus into their lives. Many children have received ministry and have rested in the Spirit with the same blessing, and in some cases have had changed attitudes.

A steady stream of visitors from other churches are coming. Many arrive feeling very dry and are going home with a new and deeper experience of God's love, often returning next week with their friends. It certainly is a wonderful time of refreshing by God.

Now what?

Where do we go from here?

Throughout the world thousands of people have made new commitments or re-commitments to Christ when churches experience the 'Father's Blessing' as John Arnott calls it. I believe we are in a time when God is refreshing his church, recharging our spiritual batteries, and renewing our first love (Revelation 2:4). His love in us will spill over and we will see the prodigals returning in large numbers.

For now, what we need to do is to drink of the Spirit often and deeply, more and more, until we fall passionately in love with Jesus and love those that he loves. Then the world will see and know that Jesus is alive and the harvest will follow.

Reproduced from the August 1995 issue of 'Spirit Life', the bi-monthly newsletter of Anglican Renewal Ministries Australia in Victoria and Tasmania.

Websites

Vineyard: vineyard.org

Toronto: tacf.org

Brompton: htb.org.uk

Pensacola: brownsvilleag.org

Transformation: glowtorch.org

*The Renewal Journal gathers reports
of renewal and revival transformation*

*Renewaljournal.com and
renewaljournal.wordpress.com*

5 Reflections

Alan Small



The Rev Alan Small (with Robyn) wrote as the senior minister at Rangeville Uniting Church in Toowoomba, Queensland

***Distinctives between the charismatic movement
and the current 'Blessing'***

For those of us involved in what became to be known as the Charismatic Movement, it's particular emphasis seemed to be a move of the Holy Spirit to bring renewal to mainline churches. The infilling of the Holy Spirit, and the gifts which resulted were nothing new to those

in Pentecostal churches, but they were a bit askance to see God pour this same blessing out upon people they had always considered spiritually dead. We in those mainline churches were then amazed to see the same outpouring on the Holy Spirit taking place among people some of us did not even consider saved, the Roman Catholics.

Radical change of thinking

It was a radical change of thinking, and left many of us incredulous, floundering to rethink our theology, in the light of what we could see happening. The gifts of the Holy Spirit, a renewed love for God, and a desire to serve Him with a passion and total commitment were just some of the fruit which began to emerge.

But, in my memory, perhaps the most outstanding distinctive of the Charismatic Movement, which began in the 1970s was the love they had for each other. Denominational barriers melted away, and people who had experienced the touch of the Holy Spirit in their lives, began to enjoy coming together to praise and worship God.

There was a great emphasis on praise, and a change in the way that praise was expressed. It became more vocal, loud, earthy, and joyous. The traditional hymns, accompanied by the organ were replaced with simple songs of love, sung to guitar music. The words of Scripture became a prime source for these songs, many of them sung **TO** God, rather than simply about Him. There was also the freedom given to use the gift of tongues, and to sing in the Spirit, during the times of worship.

Naturally, not all within the mainline churches felt comfortable with this. So charismatic groups often met together outside of their regular church times. For some this was enough, and they happily returned to their own denomination on a Sunday while still meeting in interdenominational groups through the week. For others this was not possible, and it was a time of church splits, and new denominations being formed.

During this time there seemed to be an influx of teaching tapes available. The cassette recorder had just appeared on the scene, and this made it possible for those of us in outlying areas to hear the words of some of the great preachers then coming on the scene. David Pawson, David Watson, Bob Mumford, Ern Baxter and Derek Prince

were just some of those who fed the hunger we all felt for learning about God.

Also, the availability of paperback books, opened up a new area of learning, and biographical books began to flood the market. Christian book shops opened up in many places, or for those already in existence, the 'heretic section' began to be filled with books on the stories of what God was doing all over the world in peoples' lives. These books were very inspirational and some have since become Christian classics. "The Cross and the Switchblade", "The Hiding Place", and "Prison to Praise" were among these.

With the passage of time, some of the groups which had met for charismatic worship grew large enough to become self supporting. The need then to worship with others from different denominations was no longer there. They had reached a point where they did not need to come aside to meet with Roman Catholics, Anglicans, Uniting or whatever. They were now strong enough to set up their own renewal services within their own denomination, alongside the traditional service. My personal opinion is that something wonderful – the emphasis on reconciliation and unity despite our different viewpoints, was lost.

The renewal movement however, kept going under such influences as the Wimber decade. Renewal spread rapidly through the evangelical church. This present blessing, unfortunately labelled 'Toronto Blessing', erupted just as suddenly as the charismatic movement, and has caused the same consternation, and Bible searching for a theological base.

Soaking

From my perception, its distinctive emphasis seems to be more on receiving from God, in the form of an awareness of His love – rather than on doing for God. More of a 'Mary' response to God, rather than the 'Martha' one in which so many of us have been caught.

Within this blessing there is a desire to just spend time, *soaking* in the presence of God, and within that soaking, allowing Him to do any repair work on us that is necessary. In other words, *'His agenda, not mine'*.

For me this is quite new, as in the past we have always come to God with our list of requests. Now, we are more aware of allowing Him to show us exactly what is in need of His touch. This has produced some amazing examples of inner healing and restoration. Testimonies abound of people being set free from lifetime struggles, as they “soak in His anointing”. The bottom line seems to be an awareness for each individual of just how precious they are to God.

There is also an evangelical element to this blessing. We have seen unsaved people come to a service where this blessing is flowing. They have been touched by the anointing. They have experienced God’s love and grace as they ‘soaked’ in His presence. Then they have been open to receive teaching on repentance and the need to make a personal commitment to Jesus.

The physical manifestations of this present blessing at first appear very odd, to say the least. Personally, this caused consternation and alarm, and caused me to again search the Scriptures, and to reread of the revival times in church history to see if there were any similarities. There were.

But, just as the beginning of the charismatic movement had shaken our comfortableness and preconceived ideas and set patterns of acceptable Christian behaviour, so this move has caused many of us to seek God. We were caught between not wanting to get carried away with deception and yet not wanting to miss out on anything God was doing.

For me a very strong proof of the pudding has been the change I have witnessed in my own life, and in the lives of those involved. Renewed love for God, commitment to him and an effectiveness in Christian living have manifested.

I have spent many years in Christian counselling and God has blessed that ministry, but it has been time consuming and slow. Now I am seeing similar results, but at a much faster rate, and to many people at the same time, as they simply ‘soak in his anointing’ (with varying degrees of outward physical manifestation).

Even though we are seeing some being saved I believe this is not revival. It is a time of refreshing. It is preparation for something more which is to come. In some ways this is a gentle rebuke to the Christians

in the western world who have become so analytical in their Christianity. Our whole world view is so wrapped up in thoughts, concepts and ideas. It is as if God is now saying: 'It is time for you to *experience* my love'. To many, this is threatening – concepts seem safer.

This could be a dangerous and foolhardy thing God is doing as there is great potential for misuse and abuse. But I seem to remember thinking the same thing 25 years ago when God began to pour out His Spirit on Roman Catholics.

Distinctly different

However I am disturbed by the critical articles which link this move to the ministry of Rodney Howard-Browne, Benny Hinn and others and call the lot the Toronto Blessing. (The Airport Christian Fellowship at Toronto do not like the name and are not seeking the notoriety it brings). *What is coming out of Toronto is distinctly different from the 'super star' oriented ministry we are seeing from other parts of the world.*

The blessing which began in, and has flowed from the Vineyard Airport Church in Toronto, is a church based movement, involving teams of people drawn from many churches in the city of Toronto. The hundreds of people who make up these prayer teams are all involved in personal one-to-one prayer for those who are seeking. There is no emphasis on one particular person as the one who has all the answers, power, or anointing.

One obvious difference between this present move of God and the Charismatic move is the physical manifestations. They can appear very odd! It is often difficult to assess the manifestation by just watching what is going on. Our assumptions of what is decent and in order are often proved to be premature. Later discussion with the one involved in the manifestation will often reveal that they were experiencing a unique and specific touch from God.

In others the manifestation was of demonic origin, or from their own desire to be a part of what was going on. Wisdom is called for. Also we need to not jump in and judge too quickly. It is important to watch for the fruit.

I have also noticed there seems to be a progression in the physical manifestations. Some people seem to go through stages of pain,

weeping, shaking, roaring, to joy, peace, laughter. It seems that healing is taking place at a deep level and it is of benefit not to give up too soon by rejecting what is taking place.

In answering this request to write my thoughts I am not seeking for a debate. While many people may disagree with my perceptions, as is their right, we must be careful we do not become like the philosophers on Mars Hill, endlessly discussing concepts and ideas rather than experiencing what God is doing.

Let us encourage one another to remain open to whatever He has for us, both to receive and to do.

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6 A Fresh Wave

Andrew Evans



Dr Andrew Evans wrote as the General Superintendent of the Assemblies of God in Australia and Senior Pastor of the Assemblies of God Church in Paradise, Adelaide.

***A fresh wave of the Holy Spirit
is transforming the lives of
people and churches***

Right across our nation, many of our churches are enjoying a fresh touch which is renewing their love for Jesus and his Word and inspiring the congregation to glorify and magnify him and reach out to others. This is a sign that what is happening *is* a move of God.

The New Wave

Over the last 12 months or so, thousands of churches have reported a fresh wave of the Holy Spirit which is transforming the lives of their people and churches. This, in particular, seems to be occurring in England where, we are told, there are around 5,000 churches of all Protestant denominations being mightily touched.

What has marked this new wave has been the unusual manifestations, such as falling, shaking, 'drunkenness' in the Spirit, weeping and

laughter. Perhaps the latter has caused the most concern among traditional Pentecostals.

Many are saying, and rightly so, 'Are these manifestations biblical?' Without presenting an exhaustive study, I suggest the following Scriptures for you to meditate on.

Falling

- * Saul fell when meeting the risen Christ (Acts 9:4).
- * John fell at his feet as though dead (Revelation 1:17). Ezekiel had a similar experience (Ezekiel 1:28), and so did Daniel (Daniel 8:17-18, 10:9).
- * A whole company were once overcome by Jesus and fell back (John 18:6).
- * The disciples evidently needed Jesus to 'touch them' after they fell down on the Mount of Transfiguration (Matthew 17:6-7).

Shaking and 'Drunkenness'

- * When the Holy Spirit came on a praying company, the whole building began to move (Acts 4:31 cf 2:2; 16:26).
- * The Old Testament speaks of trembling in God's presence (Dan. 10:7; Ps. 99;1 Jer. 5:22).
- * The prophets experienced such shaking (Hab. 3:16; Jer 23:9).
- * Jeremiah, in the presence of the Lord and overwhelmed by his holy words, expresses that he is like a drunken man, overcome by wine (Jer. 23:9).
- * Paul exhorts ex-drunkards to drink instead of the Holy Spirit (Eph. 5:18).
- * When the Holy Spirit fell in an incredible way on the Day of Pentecost, observers initially thought 120 disciples were drunk. Peter pointed out that it was a work of the Spirit and the church was born with 3,000 souls saved (Acts 2:13-18, 40-41).

Weeping

- * In the Old Testament, the people wept at God's Word (Neh. 8:9)
- * In the New Testament, listeners to Peter at Pentecost were 'cut to the heart' (Acts 2:37) – an emotional response.
- * Weeping is a needful, natural and a normal response to the movement of the Spirit.

Laughing

- * In the Old Testament, the freed captives' mouths were filled with laughter (Ps.1 26:1, see also Ecc. 3:4).
- * Jesus promised the disciples he would make their joy full (Jn. 17:13).
- * The word 'rejoice' used by Jesus in Luke 10:20-21 of both the disciples and himself literally means 'to leap for joy'. You can't do that soberly!

History

As you read the history of revival, you will discover that all of the above manifestations have occurred in the past. I would like to highlight a few excerpts from a revival in Tennessee in 1886 where God moved mightily and the record of that revival was placed in the archives in Washington by an act of Congress: "The laughing exercise was frequent, confined solely to the religious. It was a loud hearty laughter, but it excited solemnity in saints and sinners."

Dr Martin Lloyd Jones, a famous British preacher, in his book on revival, confirmed from his study of revival movements that this kind of manifestation occurred, although he himself would take a rather conservative view in his approach to the moving of the Holy Spirit:

'...always in a revival, there is what somebody once called a divine disorder. Some are groaning and agonising under conviction, others praising God for the great salvation. And all this leads to crowded and prolonged meetings. Time seems to be forgotten. People seem to have entered into eternity. A meeting may start at 6.30 in the evening, and it may not end until daybreak the next morning with nobody aware of the passing of the hours.'

Rodney Howard-Browne

One of the prominent personalities in this revival move is the 33 year old South African, Rodney Howard-Browne. There has been much misinformation circularised about this young man, so I submit the following from my own research, having talked to Assemblies of God leaders in the United States, including AOG pastors on his Advisory Board and other prominent charismatic and Pentecostal leaders.

Rodney Howard-Browne was brought up in a traditional Pentecostal home. He was saved at the age of five and baptised in the Holy Spirit at the age of eight. His uncle was for some years the moderator of a movement in South Africa which originated from the ministry of John G. Lake and was an offshoot from the Apostolic Faith Mission, the largest Pentecostal movement in that country, with 600,000 members and adherents.

At the age of 18, at a non-Pentecostal camp, he cried out to God in desperation that he would use him. He had an unusual visitation where he felt the power of God and, for the next four days, was immersed in that fire, alternatively crying and laughing as he enjoyed a touch from God.

He then began ministry as both an evangelist and a pioneer pastor, in South Africa, but never saw any particularly powerful results, but laboured faithfully to follow through the call that Christ had placed on his life. For two years, he was associated with Ray McCauley in his great church of 15,000 in Johannesburg. Part of Rodney's role was to teach in the Bible school.

In 1987, he felt a call to the United States and was sponsored, through immigration, to that country by an AOG pastor in Florida, called Bob Rogers. I spoke to Bob regarding Rodney and he told me of his early endeavours in USA as an evangelist.

For a couple of years, there was not a great deal of fruit for his labour, but approximately five years ago, while holding a crusade in a church of 200, he experienced an unusual move of the Spirit where people fell off their seats, some began crying and others were laughing. He was rather taken aback by this, but felt that it was of the Holy Spirit, and thus allowed it to continue.

The fruit of that move was that the church grew, lives were changed and people experienced a fresh touch which gave them a new love for the Lord Jesus. From that time on, his meetings have grown and his name has become known around the world as being synonymous with this new wave and, perhaps, reached its peak when he ministered in an AOG church, pastored by Karl Strader, where last year he held a nine week revival resulting in 6,000 people being baptised in water.

On another occasion, he ministered to 4,000 students in the Oral Roberts University, where the majority of them were slain in the Spirit. Many went outside and then, after prayer, literally hundreds were laying on the grass prostrate under the power of God.

I felt led to invite Rodney to Adelaide, after a great deal of prayer and research into his ministry, and we had a very successful crusade with him. Over 8,500 people, many from interstate, attended the meetings. We were forced to move out of our church and into the Adelaide Entertainment Centre.

There were over 500 decisions and reconsecration. Pastors from all over Australia were touched with the fire of God and our own church has been wonderfully revolutionised.

How to Handle the New Wave

Some of these manifestations have been in other churches of other fellowships and have resulted in decline, rather than growth. Some good people have left other churches feeling that there has been too much wildfire, without any order or control.

Due to our desire to channel this move and not lose by it, I questioned a number of people who were doing that successfully. Here are some responses.

1. Mike Rose

Mike is an AOG pastor in the largest city in Alaska, who had Rodney Howard-Browne minister in his church four years ago. At that time, they had a congregation of 200, but over the last 4 years, they have seen it grow to 600 in a community of 35,000.

The format that Mike uses is one which gives a balanced approach to church life, allowing for worship and the Word, ministry to the unsaved as well as impartation of the Holy Spirit.

To do this, he has followed a fairly traditional Sunday morning worship service with worship, communion and preaching of the Word, as well as all the other activities which occur in our morning services, such as dedications and so on.

If there are two or three people who are perhaps crying or laughing uncontrollably, the ushers will gently lead them into the prayer room where they can continue to enjoy the presence of Jesus without affecting those around them.

However, he is also open to the possible occasions when the Holy Spirit will just sweep over the service and the majority of the people will be either laughing, crying or worshipping at one time.

His Sunday evening service generally lasts for three to four hours, compared to the morning one of around two hours. At the conclusion of the evening evangelistic endeavour, people are invited to open up their hearts and hunger for a fresh touch of the Spirit. It was during these times that the powerful manifestations will take place and, having observed what has been happening in our Adelaide meetings over the last few weeks, these times have a great similarity to the old time Pentecostal camp meeting or tarrying services where people received a fresh touch of God.

Mike encourages his people to hunger and has taught them along that line. He helped them to understand and develop a new sensitivity to the ways of the Holy Spirit. His observations were:

- * You cannot sustain a move of the Spirit without hunger.
- * Corrections need to be made from time to time.
- * Don't just get fascinated by the move of God, but rather keep your eyes on Jesus.
- * Mission giving and outreach evangelism should be a prominent part of this move and the churches which don't reach out soon dry up.

He encourages us not to hype it up and that there needs to be a continual emphasis on holiness and that only qualified people should lay hands on those who have come for prayer.

Mike is also an adviser on Rodney Howard-Browne's Revival Ministries committee, along with three or four other AOG pastors in the USA. He informed me that he had sat in over 110 of Rodney's meetings and been impressed by the lack of pressure and hype, but by the powerful anointing of the Spirit which accompanies this young man.

2. John Lewis and Others

Our brother, John, who has been experiencing this move for some months now, has followed a similar format as Mike, and I have similar testimonies from Geoff Holdway (Brisbane), Brian Houston (Sydney) and Steve Penny (Melbourne).

The result has been that their churches have experienced the blessing without experiencing fallout from extremes. May the Lord help us to be wise master builders.

Helpful Advice

The following are a few tips from leaders around the world which may help you:

1. Do not seek to develop a ministry of manifestations out of what is a move of the Holy Spirit.
2. Create an atmosphere of faith, by giving opportunity for the Spirit to move. Rule out any manifestations of the flesh.
3. Be careful to maintain the focus on God himself and don't transfer people's faith to a man, place or a method.
4. Continue in both the Word and the Spirit and don't be caught in the trap of alternating between the two.
5. The best setting for people to receive from God is for them to come before him in the way the Scripture entreats us: 'Enter in his gates with thanksgiving and into his courts with praise.' Testimonies can also prove an encouragement to others to respond to the Lord.
6. Remind people that Jesus invites us to come and drink, promising not only to quench our thirst, but also to release rivers of living water to flow out from us to others.

7. When people fall over, be open to keep praying for them. Encourage them to stay down and continue to receive from God. It is not unusual for people to stay down for several hours.
8. Have capable people available to catch those falling over. This removes the fear of falling and also avoids unnecessary collisions.
9. There is no need to cause people to fall to the floor by forcing them. The Holy Spirit is perfectly able to overwhelm people without your effort.
10. Allow God time to work with people. If some are not ready to respond, simply encourage them to remain open and in prayer to God. Return again to them when you have prayed for others.
11. Instruct the people while God is moving. Explain any unusual manifestations and try to settle unnecessary fears by giving understanding about what God is doing.
12. Deal with any carnal behaviour and do not allow it to hijack what God is doing. Take advantage of the opportunity that this can present to instruct people more fully on how to respond to God.
13. *Be open yourself, as it should be a time of refreshing for you too.*

Don't Miss This Hour of Visitation!

One of the saddest verses in the Bible records Jesus weeping over Jerusalem and saying, 'You did not know the hour of your visitation.' This failure to discern the seasons of God, resulted in the sombre declaration of Jesus' words, where he said, 'Your house will be left desolate.'

My cry to God is, 'Help me not to miss what you are doing. Give me wisdom to lead my church into the blessing. Help me, Lord, not to force it or make it happen and may I not just seek some formula, but out of a relationship with Jesus, guide my assembly into the fulness of the Spirit.'

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7 Waves of Glory

David Cartledge



Dr David Cartledge wrote as President of the Southern Cross Bible College and an Assemblies of God National Executive member.

people have been wonderfully changed

and drawn into a deeper consecration to the Lord

In November 1994 I was dramatically confronted by the power of God during ministry to a line of people who had come for prayer at Southside Assembly in Brisbane. About two thirds of the way along the line I reached my hand out over a lady on the floor to pray for her. She had been powerfully prostrated before anyone had prayed for her or touched her. As I reached out over her I was suddenly immobilised, unable to move or speak.

Incredible personal experience

I was not aware of any passage of time and thought that this was just momentary before crumpling to the floor. While on the floor I was still unable to move in any way. I could not open my eyelids or speak or move my hands at all. The pastor and congregation were concerned and mystified, and called a nurse to take my pulse and check if I was still alive!

After a while I became afraid, wondering what was happening to me. 'What has gone wrong. What is happening to me, Lord?' I cried out in my mind since there was no voice to speak with. He answered me straightaway, 'I just want you to see what I can do if I can get you out of the way.'

This overwhelming and uncomfortable experience was to get my attention and become the beginning of a process which has turned my heart towards the Lord in simplicity and sincerity more than ever before in my life.

The pastor later told me that when I reached out to pray for the lady on the floor I was instantly frozen like a statue for about fifteen minutes. Then I was violently thrown backwards through the air landing feet away from where I had been standing, and was paralysed for more than another hour. It was after 11 pm when that manifestation of the power of God lifted enough for me to sit up. There was an awesome sense of the presence of God in the room and we worshipped until midnight.

'Burning Bush' Confrontations

Through the rest of the weekend the power of God broke out in astonishing ways. There were manifestations of God's glory and power which I had not been familiar with. The majority of those coming for prayer were powerfully prostrated. No one had hands laid on them and most times these people fell to the floor without anyone catching them.

Many were crying and some were overcome with holy laughter. The senior pastor was so under the power of God that he could only be described as drunk in the Spirit.

The next weekend I was due to minister at Westside Assembly in Adelaide and once again the power of God broke out in the meetings in ways that astonished us all. The senior pastor was so powerfully touched by the Spirit that he was unable to drive home. Many were weeping, laughing and falling to the floor before they were prayed for. The reports since that time are of people who have been wonderfully changed, and have been drawn into a deeper consecration to the Lord.

These two amazing weekends had an even greater effect on Marie and me. We felt that we had been confronted by a 'burning bush' and, like Moses, needed to turn aside to see this great sight.

Pressing In

During December we travelled to Toronto and spent a week at the Airport Vineyard Church where multitudes have been wonderfully touched by the Spirit since January 1994. In one year more than 100,000 people have attended these meetings which have been conducted every night since then except Mondays.

It was challenging and impacting to see about 1,500 people each night pressing in for a visitation of God. The intense spiritual hunger amazed me. Hundreds stood outside the auditorium for up to two hours before the service started, to get a seat. Every night the temperature was below freezing and some nights it went as low as minus 21 degrees!

Although there were many things occurring in these meetings which were unusual and hard to explain we were mightily touched by the Spirit of the Lord, and our desire for a closer relationship with him was intensified during this week.

Early in January we travelled to Florida to attend the Rodney Howard-Browne camp meeting held in the 10,000 seat Carpenter's Home Church in Lakeland, pastored by Karl Strader. The camp meeting had taken up all the hotel facilities within the Lakeland area. Even though we had booked more than six weeks before, the closest motel we could get was 24 miles away. There were registrants from 49 US states and 32 foreign countries. No amount of words will do justice in reporting what we were to experience!

Manifested glory of God

We arrived at 5 p.m., two hours early for the Monday evening service and found it hard to get a seat. There were about 2,000 present as soon as the doors opened at 6 p.m. and by the time the service commenced at 7 p.m. the ground floor was filled with around 7,000 people. The worship was wonderful and there was an immediate and tangible sense of the presence of the Lord.

In his first message, Rodney declared that in the last days the supernatural will become normal and natural, *that it is not normal for Christians to be miserable, joyless and depressed.* At this point great waves of glory began to sweep over the congregation. There was a long period of people standing during the sermon and shouting to God. The atmosphere was electric with the presence of the Lord.

Rodney said that many have mocked and characterised these meetings as the 'laughing revival' and have missed the boat. Every genuine revival has had a stone of offence – *God provides a reason for people who want to find fault with what he is doing so they can save their conscience in resisting him.* While many are laughing, just as many are quiet or weeping. The real object is the manifested glory of God.

Awesome power and presence of God

There had been no altar ministry yet and we were still in the middle of receiving the preaching. There was an incredible sense of God's awesome power and presence. I have seen just about every possible manifestation before but had never been in a meeting remotely like this.

Rodney said that the majority of Pentecostals and charismatics had been baptised with the Spirit and had spoken in tongues, but now that is all they can do. And they do this by habit, and mechanically *without impact on their lives.* They know nothing about 'yielding' to the Spirit.

While he was speaking both the lady camera operator on the platform and one of the musicians went out under the power. He was not anywhere near either of them. They were just overcome through the preaching and fell to the floor.

In every evening service he gave a very strong, tenacious, specific and long altar call for salvation and restoration of backsliders. He was very bold and authoritative and *every time there was a huge response.*

No substitute

The manifestation of the Spirit in the meetings were quite incredible. There were many laughing in the Spirit with supernatural joy, but probably as many were weeping or struck with a holy quietness in the middle of the noise.

There were large numbers falling under the power of God, most of whom were not prayed for or touched by anyone. Often people would fall out of their seats during the preaching or other ministry and be prostrate on the floor for the rest of the service and sometimes for hours afterwards.

One of the most common manifestations we observed was to be so overcome by the Spirit that it both felt and looked like drunkenness. Often it was hard to stand or walk. On one occasion it was impossible for me to drive the car, and Marie had to be supported to the car at another time. We both experienced holy laughter and strong bouts of holy weeping, *but in it all the dominant feature was a renewed love for the Lord and his Word as well as a stronger desire for prayer and to be continually in his presence more than ever before in our lives.*

There is no substitute for this glory and anointing. We have been robbed so long by 'safe' and 'sterile' Pentecost which can only deliver words of human wisdom, but does not know anything about the demonstration of the Holy Spirit.

During these incredible meetings we felt that we were being drawn out to where we can never return. We decided to cross the line for the new wine and to drink so deeply of the Spirit that he would have full control of our lives.

There were many times during this week when Rodney could not continue to preach and was immobile and speechless behind the podium for a long time. I was impressed with his commitment to allow the Holy Spirit complete freedom in the services and to wait on him until he was sure of the direction the meeting was to take when anything out of the ordinary began to occur.

Glorious vision for Australia

One evening he invited all the international visitors to come for prayer and some of the Australian group stood together to pray for our country. As soon as he touched us we all fell to the floor. Not once during this week was there the slightest suggestion of anyone pushing people over in any of these meetings. Marie was totally overcome with the joy of the Lord, however I was totally silent and felt closed in with God. After a while I was aware that I was seeing something clearly.

It was as though I was up in the sky looking down and saw land wreathed in thick fog. As I peered into the fog I recognised that it was the coastline of Australia. There were some places where the fog was not so dense but it was still persistent and many years old. I could see through it over Brisbane, parts of Queensland and Adelaide.

The thickest fog was over Sydney which was almost black in density. Canberra and Tasmania and some parts of the inland regions and centre of the country were also very dense. Melbourne seemed to have equally dense fog over it but it was a different colour, like the thick smoke from bushfires and it was swirling around. I am still not sure what this means.

As I watched in the vision a small swirling wind like a cone (an upside down tornado) began in the sky high over Sydney and kept increasing in intensity and size as it descended closer to the earth. Soon the base of the cone was covering all of the greater region and the fog was sucked up by this swirling tornado and the entire Sydney region was cleared of fog.

Then all of the fog from every part of Australia began to be sucked up into this vortex of power and was destroyed. Strangely, the fog from some of the areas further away from Sydney seemed to be drawn into the vortex before that, covering areas closer to Sydney. As soon as all of the fog was gone, intensely bright sunshine began to shine on the entire country.

The sunshine was so bright that in the vision it was painful to my eyes and I was squinting to be able to endure this intense light. As the light struck the country, Australia began to radiate like a glorious jewel and flashes of coloured rays began shooting out from the country all over

the rest of the world which for the most part seemed to be in darkness. Wherever those beams of reflected and radiating glory touched other nations great swathes of permanent light were cut through the darkness.

This vision has not left me since and I believe that I was seeing the fulfilment of the prophetic promises that Australia is to be the 'Great Southland of the Holy Spirit.'

I do not think anyone has comprehended the glory that God intends for this entire nation. I cannot any longer settle for a little program which merely addresses the peripheral problems of our land. It is not just more churches we need but the manifested glory of God. More religion or more of the same may only deepen the fog.

Jesus must be exalted

During that week Rodney challenged those people who just come to his meetings to 'laugh and roll on the floor' but do not allow the Holy Spirit to change them.

He said the entire purpose of this move of God is change. He called these people 'drug addicts' looking for their next fix of spiritual cocaine. Unless they accept change and never be the same again they miss the whole point.

He specifically targeted smoking, drinking, cursing and immorality. He said that there are some ministers who think they have a free pass and do not have to live to the same standards as they preach. They freely indulge in the 17 works of the flesh instead of the 9-fold fruit of the Spirit.

He also took issue just as strongly with many of the religious routines that the church has substituted for the genuine work of the Spirit of God, and with pharisaic preachers who resist the work of the Holy Spirit of God in their own lives and in the churches they control.

The ministry was strongly exalting Christ, especially in the emphasis of the worship and ministry as well as the incredible results of a renewed relationship with Jesus and a deeper desire for holy living which was evidenced in everyone I spoke to during that week of divine visitation.

The yielding to the Holy Spirit certainly produced what Jesus in John 16:13-14 (NKJV) said it would: 'When he, the Spirit of truth is come, he will take of what is mine and declare it to you.'

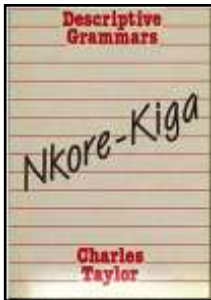
I have never seen or experienced any ministry which caused such a desire for Christ-likeness or confronted bondage and brought about deep and genuine repentance in so many people.

Let the waves of glory roll on!

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8 Balance

Charles Taylor



Dr Charles Taylor was a well known linguist, Bible teacher, author, and Christian magazine contributor. His Ph.D. research analysed the Bantu Nkore-Klga language in Uganda.

***I was privileged to receive a blessing
through the work of God in
the East African revival***

It is almost impossible to record faithfully the details of a true work of God. This is because the people involved in the work itself are so taken up with the move that they have neither the time nor the inclination to consider recording the events.

Those outside the move are often antagonistic and have no desire to probe further into the matter. Or they may just be biased and will tend to distort what they see. In all this there is also a great deal of human fear.

Looking for Lasting Results

Because of these things, the best source of truth is almost certainly the word of someone who was at the centre of the movement, recalling it sometime after it began.

For example, we can generally rely on the report by Jonathan Edwards of the revival that took place in his church and the surrounding areas in the 18th century as recorded by him about six years later, when, as it were, *the dust had settled and the lasting results could be seen*.

I was privileged to receive a blessing through the work of God in the East African revival, which began in 1936. I didn't arrive until 1952, but by that time the results were obvious.

When my family and I arrived, people, including missionaries, were still divided. There were those 'inside' and those 'outside.' We felt happy to be on the inside, and were remarkably blessed. I lost the fear of man, which had been a problem for me up to then.

The East African revival was not Pentecostal or charismatic, but it was what one might term a revival of repentance among Christians and also towards unsaved people they had wronged.

There was a clear cut difference between 'revived' and other Christians.

Worldly business people would employ 'saved' East Africans in their homes and businesses, because they could completely trust them and rely on them to work hard.

The best test of a movement of this kind is the same sort of test the Bible gives us for the genuineness of a prophet's word. Does the fruit correspond with the promise?

In Jonathan Edwards' case he stated that changed lives were the best confirmation that it had been a work of God, plus the fact that the work was continuing.

In East Africa the work was still ongoing twenty and more years later.

Blessings are for God's Glory

I would like to evaluate *some* of what has been happening in the light of Scripture, bearing in mind also what God has done in past revivals, particularly drawing on the reports of Jonathan Edwards who, as an intellectual, could hardly be biased towards the emotional events he witnessed in New England!

The word 'blessing' is currently being used extensively, especially in connection with the move in Toronto. I was struck by the fact that the first reference in Scripture of this word is to God's assurance to Abram that he will be a blessing to others.

This reminded me that blessings are not to be sought for their own sake, or for our own satisfaction, *but really for the glory of God.*

The word 'bless' itself comes earlier, in Genesis 1, where it shows God's attitude to his newly created humans and animals (v 22,28). He provided them with all necessary and pleasant objects and made life attractive for them. Blessings are not just scattered around in an indiscriminate way. In most cases they are conditional on obedience. John 7:37-39 is regularly quoted these days and clearly says that in order to receive Holy Spirit blessings of rivers of living water, we *have* to come to Jesus.

I'm not sure who it was that first gave this revival the label 'laughing revival', but I see it as unfortunate in that it stresses what is really a side-issue. Perhaps it was the media, in which case it means that those who were blessed didn't see the laughter as of great significance in itself.

The Bible contains only 40 references to laughing and laughter, whereas there are 169 references to weeping. The most positive reference I could find concerning laughter was in Psalm 126:2, where it is the accompaniment to release from captivity. The kind of laughter I have witnessed in connection with the present move has been a sort of 'laughing with glee,' undoubtedly triggering some kind of release.

In our local churches most leaders are wisely saying that the important thing is the inner spiritual blessing, so that's a healthy sign.

Distinguishing Marks of Revivals

As we look at the history of revivals we find that in most of them there have been strange phenomena, just as the first Pentecost was accompanied by great joy and by tongue-speaking, then a quite unfamiliar phenomenon for the inhabitants of Jerusalem. The moves in England and America in the 1730s both involved occasional outbursts of laughter, as recorded in Wesley's *Journal* and in Edward's accounts. Both leaders allowed it but tried to keep it under control.

Because Jonathan Edwards went to some trouble to evaluate the New England part of the revival, it is helpful to note some of his considered remarks about revivals. What follows is a summary of Edwards' *The Distinguishing Marks of a Work of the Holy Spirit of God*. Firstly, nine aspects he said we should not be disturbed about.

- * Unusual events
- * Physical phenomena
- * An increase in speaking of God.
- * An increase in 'ecstasy and imagination.'
- * The fact that some just imitate others.
- * The fact that some are unwise and 'unorthodox.'
- * Some interference by Satan.
- * Some small amount of bad doctrine and practice.
- * A trembling fear of hell.

Some of these objections were made by unbelievers. And here is a summary of what he regarded as positive signs:

- * The Lord Jesus is magnified.
- * There is strong conviction of sin.
- * An increase in regard for Scripture

- * An increase in truth and honesty.
- * Love, unselfishness and humility increase.

Finally, the marks of the 1735 revival itself were:

- * It was widespread.
- * All ages and types were affected.
- * People were convicted of the reality of the truth of God.
- * People's behaviour changed completely.
- * People subject to phenomena were sincere and did not lose their reason.
- * There was an increase in desire for others' salvation.

It was also recorded that the phenomena decreased as people became more established in the faith.

The Present Move

Can we apply any of this to the present move? First, we should not be unduly disturbed by phenomena, imitations and irregularities. We should look for the positive signs. As regards comparisons with 1735, and also with the East African revival, one thing that always seems to me to be a mark of God's activity is that when a move comes, it is found to have started independently in places far removed from each other. In older times, communication was not so good as now, so nowadays this criterion is harder to apply.

In at least two local churches to the north of Sydney, many children in their attached Christian schools were affected independently of the events in the churches. It's too early to look at behaviour changes or a renewed evangelistic thrust. However, in at least one case I know of, the laughter has accompanied a real character change for the better.

Should we then accept everything that comes? I suggest we follow the biblical advice: 'Test all things; hold fast what is good.' (1 Thess. 5:21 NKJV).

* Let us ensure that appeals to the Holy Spirit do not eclipse the worship of our Lord Jesus Christ. The Spirit typically prefers to stay in the background.

* Let's not confuse feelings with the genuine touch of the Spirit. Should the mind be switched off?

* Experiences can even be consciously 'faked'. It may happen now, and such things, if perceived, should be dealt with.

* Should we promote the term 'drunkenness?' The world may use it, but remember, a drunk is out of control. Peter denied the allegation!

Adjustments

I note with pleasure that lack of balance is being adjusted by wise leadership. Two generations ago Christians were over-intellectual and needed emotional outlets. Today, both in churches and in the world, cold rationalism is unpopular. Our present danger is to look to experience alone to solve problems. We still need a renewal of the mind (Rom. 12:2).

May the Lord be allowed to exercise *his* control over his people!

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9 *Discernment*

John Court



Dr John Court was Professor of Psychology in the Graduate School of Psychology at Fuller Theological Seminary, Pasadena, and Director of Counselling at Tabor College in Adelaide.

Discerning between the emotional, the psychotic and the spiritual

*Where we see real and lasting change,
with maturity of spirituality
and a desire to know God more,
then I believe God is at work*

Discerning what is of God, and what arises for other reasons is no easy task. We may all see the same things but our interpretations will differ.

Objectively, all we have to go on is the observation of behaviour. But we also draw on experience, background, context and spiritual discernment to refine these observations. Behind all that we may carry some deeply-held convictions, both theological and psychological, which tell us what to expect as normal.

History and Scripture combine to tell us certain things are to be expected when the Spirit of God is at work, and this information can help us to some degree to discern the authentic from the counterfeit. Yet we then have to qualify that, since if something unexpected occurs,

fitting no known pattern, we have to choose between saying 'This must be counterfeit' or 'The Spirit blows where he will and we must not presume to limit God'. With guidelines like that, practically anything can be identified as the Spirit's work, or demonic counterfeit, or neither.

So far, I have not been very helpful. In part I think this arises because our dilemma may arise from asking the wrong questions, or the right questions in the wrong way.

Come with me and observe a scene. I see a large number of men and women, some sitting, some standing, some silent, others singing, others again talking apparently to themselves, and on coming closer we can make no sense of what they say. Some sway, others rock to and fro. Some put their hands in the air and leave them there for some time. Others lie on the ground and roll around. I try to engage them in conversation but they seem to be in a private world of their own, quite unresponsive to conversation.

What is it?

What are we to make of these unusual kinds of behaviour? Is this sick, is it demonic, is it theatrical pretence, is it ecstatic? Is God being honoured, and if so how can we know?

My picture is in fact a collage from experiences over the years. This description could well fit my time working in the chronic backwards of a psychiatric hospital before the new anti-psychotic drugs arrived – the snake-pit days, still within living memory for some. The picture might be of a Balinese festival, with extended ceremonies, prayers and fire-walking. In this case we can also add a good deal of colour and music and flowers. The fire-walkers are impressive, whether due to trance or the help of some drugs, I cannot tell.

The picture might also be that of a camp meeting with Rodney Howard-Browne, or the Toronto Blessing, but there, in addition to colour and music I would see many people falling on the ground and laughing uncontrollably. With these additions, we might also have been spectators in a large presentation of stage hypnosis by a skilled performer – a theatrical event in which these as well as other bizarre and unusual behaviours could be observed, strictly for entertainment.

My point in bringing these four together is that if we merely observe what is happening in a detached way, without a context, we shall witness a remarkable degree of similarity, but this will not answer the underlying questions of *meaning*. Seeking to sort experiences into the emotional *or* the psychotic *or* the spiritual by no means exhausts the categories of relevance.

Emotion may be the product of something physiological, like a natural biochemistry imbalance, or a drug trip. It may be more the product of inter-personal influences, such as openness to suggestion, persuasion and imitation. Spiritual can, of course, also be sub-divided to ask whether we are responding to a movement of the spirit or some demonic influence.

Even when we have identified all the categories, a sound answer will still elude us because interactions between all the categories can and do occur. To ask about 'either/or' when it is both – and is to set ourselves up for confusion. This has been a recurring problem for Pentecostals since the days of the Azusa Street revival to the Toronto Blessing, as many commentators have noted. 1.

In particular, Harvey Cox makes some interesting comments about the confluence of thinking from faith and science when he remarks,

A rush of research has appeared in scientific journals on the significance of the so-called placebo effect, as the recognition dawns that the improvement patients frequently experience after they have had 'nothing but a sugar pill may stem from the trust they place in the doctor. New research points to the possibility that certain ritual acts might actually trigger human endocrine and immune systems, and evidence has revealed the vital importance of a patient's perception of being loved and cared for in his or her recovery. A few medical researchers have begun to ask whether what they call 'altered states of consciousness or trances (which the Pentecostals called being 'slain in the Lord) can help release the body's inner healing mechanisms (1995:109).

You might want to argue that we can only discern the true nature of the events by abandoning the objective stance and being involved as participators. That argument is attractive at a Christian Convention, but I prefer not to adopt the strategy for understanding the alternatives

– like becoming psychotic to understand psychosis. Nor should we risk demonic involvement in order to discern. An objective position based on Biblical wisdom should suffice. I prefer, therefore, to confront such questions by asking some strategic questions.

1. Does it matter if the behaviour looks remarkably similar in these quite different settings?

I sense that some are bothered by the parallels, but for me the answer is ‘no’. I observe the Balinese at prayer and worship and know that they are not worshipping Jesus Christ, but that does not invalidate prayer and worship as human activities. I can observe someone raise a hand in the air – it may be to worship, but it may be for many other reasons too. Stage hypnotists love to demonstrate the phenomena of hand levitation- they are simply using naturally occurring phenomena.

In the past I might have raised the question whether the behaviour was voluntary or involuntary, favouring actions undertaken by choice and expressing concern over what might be beyond personal control. I now know that the distinctions between voluntary and involuntary are meaningless, as we have learned that it is possible to gain control over apparently involuntary behaviour. 2.

I might also have asked whether the behaviour was undertaken consciously or unconsciously, but here too the convenient separation we grew up with (due largely to Freud’s influence) has broken down³, so that today we speak of various states of consciousness – alert, asleep, drowsy, preoccupied, dissociated, anaesthetised, hypervigilant, etc. We can track the changes through monitoring brain function and find that some tasks are undertaken better by one part of the brain than another. The psychotic’s behaviour is modified by drugs which affect specific pathways and linkages, sometimes with striking results.

Listening to me now, you need your left brain to be active, to follow the logic of an argument strung together in sentences in linear fashion. However as we sing and worship together, we engage our right brains more fully, enlarging our experience to be open to beauty, spontaneity and creativity. Logic and reasoning become less important at such times, and we become more open to suggestion and group influence. Here we engage in rational thought, there we access our emotional world more readily.

2. *Is one of these states more spiritual than another?*

All those four settings I mentioned involve states of awareness that are different from our usual experience. Whether it be the escape from reality of the psychotic, the temporary collusion of the hypnotist and subject to dissociate, the frenzy of the religious festival, or the ecstatic response to word and music at a camp meeting, we can all recognise that an alteration occurs. Disinhibition, openness to suggestion, altered physiological states and a profound sense of things being 'different' are typical. The possibility of powerful change in response to an acceptable suggestion is such that many later report amazing benefits. In the Pentecostal context these benefits are attributed to the work of the Holy Spirit.

I repeat the question – is one state more spiritual than another? Is the highly right-brain focussed experience of tongues and slaying in the Spirit more scriptural than the left-brained activity of reading scripture or listening to a sermon? Are the left brained advocates of propositional truth more spiritual than those who expect signs and wonders?

I hope the answer to that set of questions is 'no'. When we try to box in that which is spiritual, and separate it from the intellectual, or the physical, or the emotional parts of ourselves, we cultivate the kind of dualism that has confused us for centuries. Just as our conventional categories of body, mind and spirit do not reflect the Hebrew view of mankind found in scripture, so too if we try to label one experience more spiritual than another, we risk similar problems. Evangelicals look down on charismatic phenomena because they are emotional and non-rational, while prizing purity of teaching and doctrine. Pentecostals meantime rejoice in a different kind of knowing which is experientially based, and sufficiently convincing of the presence of God that sound doctrine can afford to follow on behind.

3. *If the behaviour is so similar, what questions should we be asking?*

The really important questions relate not to the behaviour we observe, but the meaning of this behaviour, and its purpose. In the psychiatric hospital, bizarre behaviour occurs as deeply troubled people, who feel powerless, seek to escape from reality and the demands placed on them. They enter a private altered world where they make their own

rules, regardless of the wider world. Some cults do the same, collectively of course. It is not useful to ask whether this escape is chosen voluntarily, as I have already indicated that this is a problematic category. We can understand the escape behaviour a little better if we follow the view of illness that argues that the psychosis is not the problem, but it is the solution to the problem.

The stage hypnotist encourages people to explore experiences in a new way, thereby creating a form of entertainment which rewards the hypnotist not only financially, but also with a great sense of personal power. Stage hypnosis is something I stand firmly against, not because it is intrinsically evil, but because it is open to abuse of trusting people, and it carries hazards which are not justified for the sake of entertainment. The hypnotic state, or trance, is one powerful example of an altered state of consciousness, and one which is readily entered in a group setting without any formal induction being needed.

Patrick Dickson in *Signs of Revival* writes as a medical practitioner and one who has had a positive experience of the Toronto Blessing in England. He raises as cautions the possibilities of auto-suggestion, hysteria, group pressure of the crowd, and the disinhibition that suggestible people show in such settings⁴. I am fully persuaded that these concerns are well-founded, but they are no reason to reject the reality of spiritual blessing that also occurs. The dangers of group hypnosis have been expressed with regard to Billy Graham crusades also, even though the overt behavioural expression is less obvious⁵. What matters is not that this happens, but that we recognise and understand this so that false claims are avoided. This cannot be achieved if we simply deny that powerful suggestion is at work, and certainly not if we follow the view that hypnosis is intrinsically demonic⁶.

Nor do we need to fear these altered states. Not only can good clinical work be done using them, but scripture is clear that God speaks when people are in trance states. Peter's vision which occurred in a trance state at Joppa⁷ is a fine example of an experience that proved to be a major cross-roads for the early church. Some of the Jews might well have supposed that such a radical message of taking the gospel to the Gentiles could only be demonic in origin, as the traditional barriers and categories were shattered⁸.

Apart from the two uses of the word (*trance*) in Acts 10 relating to Peter's experience, the other usage is in Paul's experience (Acts 22:17) when he reports 'as I was praying in the temple, I fell into a trance and saw Jesus.....' The terminology is from the physician Luke in each case, and might suggest a technical sense of the term. Smith's *Dictionary of the Bible* suggests that

As other elements and forms of the prophetic work were revived in 'the Apostles and Prophets' of the N.T., so also was this.....Though different in form, it belongs to the same class of phenomena as the gift of tongues, and is connected with 'visions and revelations of the Lord'. In some cases, it is the chosen channel for such revelations. To the 'trance' of Peter in the city....we owe the indelible truth stamped upon the heart of Christendom, that God is 'no respecter of persons', that we may not call any man 'common or unclean'.⁹

Money, Sex and Power

Just ten years ago, I was called to travel from Adelaide to Houston, Texas, to testify to the U.S. Attorney-General's Commission on pornography. As I left the hearings and walked back to my hotel, I paused at a secular bookshop, struck by the title in the centre of the window, *Money, Sex and Power*, by Richard Foster. They were actually the three temptations we had been addressing at the commission, as we discussed the pornography industry.

They are the three great temptations we always need to check out when we see something new and growing. In 1994, Harvey Cox delivered a lecture at Fuller Seminary based on his book *Fire From Heaven*¹⁰, his history of Pentecostalism from Azusa St to the present. These are among the cautions he raises as he sympathetically documents the phenomenal growth of Pentecostalism in recent years – he also mentions the oft-repeated charge that there is a demonic element at work.

While expressing cautions, he analyses the powerful positive reasons why there has been such a tremendous positive response around the world. He identifies some of the unmet needs of the urban society, such as loneliness, powerlessness, loss of meaning, a loss of transcendental spirituality, showing how these themes are addressed in pentecostal

theology. These appear to be equally powerful in Australia in understanding the response of many to the Toronto Blessing meetings.

So let us get behind the questions like 'Is this demonic or of God?' 'Is this real or counterfeit?', 'Is this spiritual or hypnotic?' As I have thought these issues through, the more have I realised that the questions are presented in the language of traditional pentecostal theology, which is not my tradition, so my own bias emerges as I advocate caution over such dualism.

The divine, the natural, the demonic

I am much more comfortable with a world view that embraces not only the divine and the demonic, but also allows space for the natural – our humanness, created by God, but distorted by sin. I confess my sympathy for the comments of Andrew Walker, who, in writing about Demonology and the Charismatic Movement, says throughout the Middle Ages, a sound psychology of the spiritual life developed that distinguished between God's acts, the devil's ploys, and the normal processes of the natural world.

A Christian world view that is divided into the tripartite arenas of the divine, the natural, and the demonic is unlikely to fall prey to a paranoia that dissects the world into 'us' and 'them'. Charismatic theologies and methodologies that do tend to divide the cosmos into God's kingdom of light and Satan's kingdom of darkness are in constant danger of first adopting a paranoid world view, and then becoming entrapped and socialized into the paranoid universe.¹¹

Discernment will not create artificial separations, but it can offer wisdom in knowing the balance of forces at work. Even the question of separating the godly from the demonic is not clear-cut since we should expect to find a mixture, like wheat and tares. The fruit will help us discern in due course, but it is risky to pre-judge the balance.

The fact is that God made us complex beings, innately spiritual so that we may relate to Him. If these unfamiliar experiences bring people into a more intimate relationship with God, then we should welcome them. At the same time there will be people attracted to the phenomena, seeking not God but the experience. Others will be attracted by the temptations of money, sex and power. To the extent these overshadow

the Godly purpose of the experience, they will compromise the gospel, yet without extinguishing it.

The most common question I hear is 'Are we dealing with something spiritual, or something psychological, and how can we know the difference?'

The question is impossible to answer because it comes from false assumptions. The dualism in the question, spiritual *or* psychological, comes from Greek thought, in contrast to the unified view of mankind expressed in Hebrew thought.

Plato had made a clear-cut distinction between mind and matter. Although Aristotle had recognised they were interdependent, he still insisted mind and matter were unlike. Even Descartes, who marks the beginning of modern psychology, held to a dualism...12

Wholeness and integration

Hebrew thought emphasises that wholeness or healing can only occur when the spiritual and the emotional come together as a total entity – the self.

Religious experiences are spiritual. They are also emotional, or should be. A response to the gospel is profoundly emotional in its significance. Worship, laughter, joy all bring changes which affect the emotions well as the endocrine system such that illnesses may be reduced or even cured. There is now a respectable literature on the effects of laughter in assisting cancer sufferers¹³.

We cannot automatically attribute the benefits of sustained laughter to the work of the Holy Spirit. Such phenomena are also seen in other religious contexts as well as totally secular ones. Nor should we dismiss benefits because they seem unusual, or because we find them hard to understand.

I believe in a God who cares as much about my emotional health and physical well-being as he does about my spiritual condition. And I believe that all these are inextricably entwined as one entity, the person, so that benefits to one affect all the rest, just as harm to one area also impacts the rest. I have found it helpful personally to follow these questions of interaction through with David Benner, who in his

book *Psychotherapy and the Spiritual Quest*¹⁴ develops a strong argument for embracing the Hebraic understanding of human nature, favouring the term psycho-spirituality as a challenge to our dualist categories.

The either-or question is the wrong one, so the question about how to discern which is which becomes moot. Graham Twelftree, writing on the demonic, remarks helpfully on the difficulty when he says

An increasing number of psychologists and therapists employ a multiple-causation approach, recognising that mental illness and the demonic are not mutually exclusive but that either, both or neither may be the cause of illness. However, there are those represented by John White, who consider that science is helpless in diagnosing the presence of the demonic: 'I can conceive of no demonic state which cannot be explained by a non-demonic hypothesis'. Therefore, because of the subtle, incoherent and devious nature of the demonic, the pastor or healer requires a God-given facility to discern the possible demonic dimensions of an illness.¹⁵

Although this paper was invited to have a primary focus on the current manifestations of the Toronto Blessing, it is clear that the question of discernment goes much wider than this. Quite apart from efforts to discern what is of God in major movements, there is also the personal question that presents when individuals show unusual signs of activity which may have similar ambiguity. Here too a broad range of opinions exists, from those who deny the demonic, to those who perceive this to be a very common phenomenon, all too often missed by secular and even Christian counsellors.

A ministry of discernment

Here too I would offer similar cautions to those above. While I have personally no doubt about the presence of the demonic in the experience of some who come for help, I could not be certain of this or more than a handful of cases in thirty years of practice. On those occasions, a time of prayer has been helpful but I have valued being able to call on those with specific gifts who have used their deliverance ministry to bring release.

On the other hand, I have met dozens who had been reported by their pastors as being possessed or demonized, whose condition had not improved with spiritual ministry, but who were benefitted by conventional psychological treatments. This suggests that a broader knowledge of alternative explanations would be helpful among those who exercise a ministry of discernment.

The most important area these days in which great care should be exercised lest people are actually made worse is in the area of what used to be called multiple personality disorder (now dissociative identity disorder)¹⁶. It is a common pattern for such persons to reject unacceptable parts of themselves as a key part of the disorder, even calling such parts evil or demonic, as their mode of trying to understand what is happening to them. This is particularly the case where Christians are struggling to understand the splitting which has occurred in their experience. Some are also able to recognise parts which are distinct or non-self, and not just unacceptable parts of the self. It is essential to distinguish between these two aspects, since the former parts need to be acknowledged and re-integrated into the whole person if healing is to be achieved, while the latter parts may be understood as evil influences needing deliverance.

Concerning discernment, the important questions are 'What is the outcome?' 'What is the fruit?' 'Is God glorified?' 'Are his works manifest?' 'Is there personal spiritual growth?' 'Is the body of Christ blessed?' This is not just a 'means justifies the end' argument. We need great sensitivity and respect for one another when altered states of consciousness occur. There is vulnerability and trust at stake, so manipulation of any kind in order to promote signs and wonders cannot be ethically justified. We all know that short term 'cures' can remit later and engender bitterness and disillusionment against God.

In some contexts, powerful effects lead people *away* from God – to seek power, or money, or self-aggrandisement or occultic involvement or, as with the psychotic, an escape from reality. Where we see real and lasting change, with maturity of spirituality and a desire to know God more, then I believe God is at work, even though we recognise that human failings complicate that truth.

Notes

1.e.g. The most obvious either-or polemical tract is Henry Sheppard's *A New Wave of the Spirit? Revival or Satanic Substitute?* Paradise, SA 1995.. For a solid historical commentary see Chap 2 of Harvey Cox *Fire from Heaven*. Addison Wesley, 1995. Specifically addressing the Toronto Blessing and RHB, see 'Is it Revival?' *Mainstream*, Summer 1994; Nigel Copsey, 'Touched by the Spirit', *Baptist Times*, Sept 15, 1994; Harry Westcott's Vision Newsletter No. 64; *Toronto Blessing-true or false?* PWM Trust, 1994; Geoff Strelan, 'Toronto Blessing: The Facts', *New Day*, Feb. 1995.

2. In the clinical area, the use of biofeedback, which grew out of psychological research in the sixties, especially through the work of Neal Miller, has been developed as a way of gaining control over functions such as heart rate, pulse and body temperature with tremendous health benefits. Pain management, muscle re-education and migraine treatment are among the striking benefits. This approach relies on technology. Other religions have taught such control, using meditation and relaxation techniques, for centuries, especially in Asia.

3. Not only is there greater complexity of thought in relation to conscious/unconscious experiences. In addition, the very negative understanding of the unconscious as the residual location for our evil impulses and secret sinful desires is giving way to recognition that the unconscious can also be the repository of creativity, appreciation of beauty and the capacity for much good that has remained hidden. This more Christian understanding challenges the negative view of the Freudians. See especially, Wanda Poltawska, 'Objectifying Psychotherapy', *Catholic Medical Quarterly*, May 1992, 18-23: and George Matheson's entry 'Hypnosis and Spiritual Experience' in Baker's *Encyclopedia of Psychology* (ed. D. Benner) 1985.

4. Quoted in S. A. *Baptist News*, April, 1995, p.1.

5. A good historical linkage between trance phenomena and religious experience, and with reference to experiences in crusades, see George Matheson, 'Hypnotic Aspect of Religious Experience', *Journal of Psychology and Theology*, 1979, 7, (1), 13-21.

6. This argument was advanced by Nader Mikhael, *Slaying in the Spirit – The Telling Wonder* (self published, 1992). He makes a convincing case for showing that the phenomena of slaying in the Spirit are very similar to those found in hypnotic states, but then goes on to a guilt-by-association argument that hypnosis is intrinsically demonic, and therefore rejects what happens when people are slain in the Spirit. This association with the demonic is illogical and unwarranted. There really is no reason to fear the professional and ethical use of hypnosis for therapeutic purposes. Most of the objections to it arise from false stereotypes, second-hand misinformation and selective quotes from Christian authors. For an alternative view, see Court, J. H., 'Hypnosis revisited', *Interchange*, 1984, 34, 55-60; Court, J. H., 'Hypnosis and Inner Healing', *Journal of Christian Healing*, 1987, 9(2), 29-35, and Court J. H. (in preparation) *Hypnosis, Healing and the Christian*.

7. Acts 10:10

8. Acts 10:28; Gal.3:28

9. Smith, William (1863) *A Dictionary of the Bible*. London. pp. 1566-68.

10. Cox, Harvey (1995) *Fire from Heaven*. Addison-Wesley.

11. Walker, A. (1994) 'Demonology and the Charismatic Movement', In T. Smail, A. Walker and N. Wright (eds.) *The Love of Power and the Power of Love*. Minneapolis: Bethany House. p. 56.

12. Whitlock, Glenn (1983) 'The structure of personality in Hebrew psychology', in H. N. Malony (ed) *Wholeness and Holiness*. Grand Rapids: Baker Book House. p. 47.

13. The emerging specialisation of psychoneuroimmunology is proving very effective in bringing healing, and conceptually challenging the traditional dualism. Norman Cousins was a pioneer in showing that laughter can be therapeutic.

14. Benner, David. (1989) *Psychotherapy and the Spiritual Quest*. Grand Rapids: Baker Book House.

15. Graham Twelftree, writing an entry 'The Demonic', in David J. Atkinson and David H. Field (eds.) *New Dictionary of Christian Ethics*

and Pastoral Theology. Leicester: InterVarsity Press. 1995. pp. 296-297.

16. Dissociative Identity Disorder is the term now used in the Diagnostic and Statistical Manual of the American Psychiatric Association, 1994 (known as DSM-IV).

(c) John H. Court, 1995.

10 Renewal Ministry

Geoff Waugh



Dr Geoff Waugh is the founding editor of the Renewal Journal.

Blessings abound where e'er he reigns;

The prisoners leap to lose their chains

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

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

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

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

such as Christian Life Centre, Christian Outreach Centre, Bardon Catholic Charismatic meetings, Emmanuel Covenant Community, and some denominational charismatic congregations.

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

A fresh wave

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

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

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

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

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

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

To pray or not to pray

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

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

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

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

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

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

The root and the fruit

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

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

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

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

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

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

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

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

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

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

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

Praying for People

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(a) 'Come Holy Spirit.'

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

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

(d) For anointing for service.

(e) For release of gifts and callings.

(f) To bring light and expel darkness.

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

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

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

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

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

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

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

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

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

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

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

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

20. Encourage people being prayed for to:

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

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

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

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

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

Reviews

Many books help us understand the current blessing. They include these.

Signs of Revival by Patrick Dixon (Kingsway, 1994),

Prepare for Revival by Rob Warner (Hodder and Stoughton, 1995),

Catch the Fire and ***Pray with Fire*** by Guy Chevreau (Marshall Pickering 1994, 1995)

These place the current blessing in the context of revival phenomena especially in the last 300 years.

A Breath of Fresh Air by Mike Fearon (Eagle 1994),

The Toronto Blessing by Dave Roberts (Kingsway, 1994),

The Impact of Toronto edited by Wallace Boulton (Monarch, 1995),
and

Keep the Fire by John Arnott (Harper/Collins, 1995)

These all describe the Toronto version of this blessing in detail and discuss its impact and significance.

Something Extraordinary is Happening by Andy and Jane FitzGibbon (Monarch, 1995) and

The Sunderland Refreshing by Ken and Lois Gott (Hodder and Stoughton, 1995)

Both of these detail the impact of this blessing in Sunderland in the north of England.

Videos/DVDs

Rumours of Revival is probably the best video/DVD describing 'The Toronto Blessing'. Leaders in England and America comment from various perspectives, including some negative ones. However the overall consensus is that God is moving in powerful ways in the earth through this blessing.

Let the Fire Burn offers an Australian Pentecostal perspective by Jeff Beecham (AOG) with testimony and description of the impact of this blessing in churches today.

*Renewal Journal
& Awakening*



Geoff Waugh (Editor)

Renewal Journal
8 Awakening

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Cover photo: 8 Awakening

Yoido Full Gospel Church (Assemblies of God), founded by David Yonggi Cho, the world's largest congregation, has a membership of 1,000,000 (from 2007).

Editorial

Global Awakening

We live in a day of God's visitation. It has become worldwide awakening. Amid much persecution and difficulty, the church grows in astounding ways especially in China, Korea, Africa, Latin America and North India. Now western countries report renewal and revival in many places.

Jesus wept because so many in his time missed the day of their visitation (Luke 19:41-44). May we not miss our day of visitation. As with all previous awakenings (including the early church and major revivals) it is disturbing, controversial and unpredictable.

This issue of the *Renewal Journal* gives examples of the current awakening. David Yonggi Cho of Korea tells about moving in spiritual authority by speaking the word God gives. C Peter Wagner describes powerful spiritual weapons now being used by the church, especially in corporate repentance. Richard Riss provides a comprehensive survey of the present awakening in its varied expressions. Brian Medway of Canberra discusses the "no name" revival now spreading through the earth, which also fits the Australian zeal for equality.

Outpouring of God's glory

The outpourings of God's Spirit continue, not only with increasing and astounding signs and wonders in the [third world] but increasingly in the West. Even the news media have taken notice. Unprecedented unity among leaders in renewal and revival has emerged in many places, including Australia. Ministers pray together. Prayer groups seeking revival multiply. Churches co-operate to win, nurture and equip people. Repentance, humility and forgiveness increase. Renewal

and refreshing seem to be spilling over into touches of revival.

“Renewal has changed us forever,” noted Philip Le Dune, associate pastor of Sunderland Christian Centre in the north east of England. “When God pinned a local gangster to the floor of the church one evening, only God knew that he and his wife were soon to be employed by the church as youth workers. Jim & Marie now hold daily ‘meetings’ with the people from the local community who are increasingly coming to see SCC as ‘theirs’” (SCC Email Bulletin, 20 August 1996).

All the centres of renewal heading into revival include persistent and widespread prayer, co-operation between churches, humility, repentance, and the overwhelming impact of the Spirit of God including controversial signs and wonders. Mixed in with it all is human frailty and strong opposition, as in the early church.

“When church would be over,” reported Cathy Wood at Pensacola, “you know how they play music as you exit - well that didn't work now... We would try to walk out but we'd get a few pews away and stop again. The worship wouldn't stop so we could go home. Many times Lindel would have to wave his hands at us and say *go home!* It would be 10:00 or 11:00 and church started at 6:00. Wow ... I love remembering! Then on Fathers Day [18 June 1995], Steve Hill a missionary to Argentina with the Assemblies of God came to give testimony of how God refreshed his life in London at a meeting and after that service ... all heaven came down and has remained.... As thousands continue to come we know the Lord is not finished.... Over 1/2 million in combined attendance. Wherever the Lord is, we know the devil is looking in, so we pray for discernment whenever the flesh arrives; but at the same time ... many of the things we have done in the Spirit now such as shaking, falling, jerking, were things we didn't really believe in either. Now that God has touched us ... we don't know what's next and we don't want to be God police and stop someone who is manifesting a true touch of God. ... Many thousands have been saved - over 30 thousand counting the backsliders” (Email from Cathy Wood, 31 July 1996).

We too can humble ourselves and pray and seek God's face and repent.

1 Speaking God's Word

David Yonggi Cho



Dr David Yonggi Cho is the senior pastor of Yoido Full Gospel Church in Seoul, Korea. This article is reproduced from his message "Speaking God's Word for Church Growth" published in the Church Growth Manual, No. 7.

***Even though you may have
no ability in yourself, say
"I can do all things in Jesus."***

One day the Holy Spirit impressed upon my heart, "God sent his word, and he healed the people. Why don't you give the word boldly to the people?"

This must have been the idea of the Holy Spirit. "Speak the healing. God sends his word through your mouth. God asked Ezekiel to speak

to the air: You life, go into that body. So, why don't you speak?"

At first I was scared, but then I was determined to speak. After I saw those impressions, then I began to boldly speak that such and such a person was healed, and such and such a disease is disappearing.

Miracle after miracle began to occur. The person who was healed came to me saying, "When you spoke that word, it shook me hard. Suddenly I felt the healing power flow, and I was healed."

Through my own experience, I found the wonderful secret that through our mouth confession God's creative power is working. In the book of Genesis, God spoke and the light appeared; God spoke and the firmament appeared; God spoke and the earth appeared. Jesus spoke and the people were forgiven. Jesus spoke and the sick people were healed. Jesus spoke and the devil left them. Jesus spoke and the turbulent sea became calm.

When you read the Bible, sick people was not healed just through prayer in the New Testament. They were healed by 'speaking'. Peter said to Aeneas, "Rise up" (Acts 9:34). To Paul Jesus said, "Stand on your feet."

They always spoke healing to the people. From that time until now, I would always just speak the word, and God created tremendous miracles.

Eastern Russia

In 1992 I went to the eastern part of Russia. It was very dangerous there. Russia was in a great turbulence, especially in eastern Russia. It is so far away from Moscow that the discipline was very loose. It was very difficult there. I went to a stadium filled with about 35,000 people. The Russian Orthodox Church was out there to attack me. The Communists were scaring me. On the second day I was ready to leave my hotel and was being carefully watched by the KGB. However, I could not leave my hotel because they were trying to assassinate me. They constantly intimidated me so I was incarcerated in the hotel. I was sitting in the hotel the whole day, and in the evening I would go out.

That evening when I took up my Bible and was ready to leave the hotel; I heard a voice. It was a very clear voice. It was almost audible. It was ringing in my soul: "You are leaving as a living man, but you will return as a dead man tonight. You will be assassinated. You came as a living person to our city, but you will return home in a casket. So don't go to the meeting or you will return home in a casket."

Every day people in Russia were being killed by shooting. So, I was preaching behind bullet-proof glass that the Russian government had given to me. If I would be killed, it would become a diplomatic problem, so the Russian government commanded me to stand behind bullet-proof glass. They could shoot me from the back. So while I was preaching, I was very conscious of the people behind me. It was a terrible feeling.

When I heard that voice in my hotel room, I had to decide if that was from the Holy Spirit or from the Devil. If you don't clearly discern this right away, then you will be in trouble. At that time I began to see the predicament of Paul. When Paul was returning to Jerusalem, the government and prophets said that Paul would be arrested and bound and put in jail. These things would be waiting for him, so he was admonished not to go up there. But Paul was determined to go to Jerusalem, knowing that he would be arrested.

Before my experience in Russia, I always thought that Paul made a great mistake. He should have listened to the voice of those people. Still Paul went because he discerned the right voice of the Holy Spirit.

Almost instantly, I said to myself. "I should not go to the service tonight. I do not want to die. I want to see my wife and children."

I prayed, "God, what shall I do?"

I began to hear another voice, a still, small voice in my heart with great assurance. Then I heard two distinctive voices. That was some experience. The first voice was coming strong and loud in my soul, "You are a dead person. Tonight you will be shot at. They will carry your dead body to the hotel. Don't go."

Then the Spirit said to my heart when I prayed, "Go to the meeting tonight. You will have great miracles in the service tonight."

So I said, "You Devil, in the name of Jesus Christ, get out of me. To live is Christ. To die is gain. So if tonight I go to heaven, it is okay. I am ready to accept that."

I went out of the hotel trembling. I was really afraid. The people were packed in the stadium and as I sat on the platform, I was constantly looking behind me.

Just before I stood up to preach, an ambulance was coming to the stadium. Usually an ambulance would not be permitted to get close to the stadium. As the ambulance came closer, I could hear the siren and thought, "Oh, they must have heard that I was going to be shot at and they have come to take me away." I froze in my chair.

The back door of the ambulance was opened, and they carried a man out. He looked like a rich man and one who was in high authority. They put him into a wheelchair and pushed him out among the crowd. The Communist young people came and began to argue. They said, "Why do you come to this kind of meeting? He is preaching false doctrine. There is no living God. You cannot be healed. You are bringing shame on us. We are Communists. We do not believe in God. He is telling a lie. Go back into the ambulance."

At that moment, many Christian people came and said, "No, Christ is living."

These two groups of people were surrounding this man in the wheelchair and arguing back and forth. I got inspired and said, "Oh God, if you don't heal this man in the wheelchair now, I will be in great trouble. I will be shot at for sure then."

35,000 saved

I stood up and preached under the unction of the Holy Spirit. When I asked for those who wanted to be saved, all 35,000 people stood to their feet.

I said, "Everyone sit down. You misunderstood me." So I said, "All those who want to be saved for the first time, please stand up."

The 35,000 people stood up again. I asked my interpreter, "Did you say

my words correctly?"

He said, "Yes."

I asked, "Then why do they all stand up?"

He looked at me and said, "Pastor, these people have never heard the Gospel before in their lives. For 70 years we have never heard the Gospel of Jesus Christ. They are all newcomers. You are from the Western country. You don't know our situation. They all heard the Gospel for the first time this evening, and they all want to be saved. So, just accept them. Don't question them."

So I had them stand up and led them to Jesus Christ. Then I began to pray the healing prayer. Usually, I have great success in divine healing in Russia because the people are so humble and so easily believe. However, that night I was concerned about the Communists' gang. Though I preached strongly, and prayed the healing prayer strongly, I was afraid to announce the healings that took place.

Healing Miracles

God had clearly put in my mind that a miracle was going to take place, but I was afraid. So I just said, "This man with a deaf ear was healed. This man with arthritis was healed. This man who has stomach trouble is healed."

Actually, I could not say that the man in the wheelchair was healed, but my interpreter said, "Yes, everyone knows this person. He is a great man. He was in an accident and has a broken backbone. He has been in a wheelchair for seven years. They tried every way, but he could not be healed."

I have been trained medically, so when I heard that I thought, "That is impossible." It is impossible for that man with a broken backbone and broken nerve chord to be healed.

The people began to stand up and testify of their healings. This strengthened my faith, so I said, "My brother, who is sitting in that

wheelchair, you are healed.” That was not an easy job at all. That man started to rise up. He sat down again but struggled to rise up a second time. He sat down and a third time struggled to get up. Very wobbly he started to walk a few steps, then he began to run, then rushed onto the platform.

He hugged me with a typical Russian bear hug. I was being choked. He hugged and cried saying, “I am healed. I was sitting in that wheelchair for seven years and now I am healed.”

Then I began to hear a roaring sound as the Christian young people chased the Communist young people. The Communists were running from the stadium, and the Christians were running following after them.

This man who was healed was so excited that he jumped off the high platform. I was scared then. Then he went to where his wheelchair was and hoisted it into the air and began to walk. The entire stadium was in an uproar at this time.

The Communists had completely failed that night. What a success for the Christians! Before I left my hotel, the Devil scared me. And, if I had not heard the Holy Spirit speaking to my heart, I would not have come to the stadium. Since I prayed and heard the Holy Spirit. I could come.

A positive announcement is very, very important. If you speak negatively, you will stop the current of the Holy Spirit. But when you speak positively, you release the power of the Holy Spirit.

So, when people begin to talk negatively among your cell leaders – ““I have no power. I have no strength. I have no confidence.” - they can do nothing. They are already defeated. So I tell them not to say negative words. Always say, “In Jesus Christ I can teach. I can win. I can preach. I can do all things in Jesus.”

Even though you may have no ability in yourself, say “I can do all things in Jesus.”

Your attitude is very important. If you don't teach your cell leaders to have the right kind of attitude, after two or three tries in their cell

meetings they will give up. The number of casualties is too heavy.

Give your cell leaders strong teaching on having visions, and living in the vision. Then make their attitude to be positive, let them see Jesus. Don't let them look at the wilderness. Don't let them look at themselves. Make them look to Jesus. Then make them confess an affirmative confession. This is very important for church growth.

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The cover photo for this book is part of the sanctuary of Yoido Full Gospel Church (Assemblies of God), founded by David Yonggi Cho, the world's largest congregation with a membership of 1,000,000 from 2007.

Some books by David Yonggi Cho

Successful Living (1977)

The Fourth Dimension (1979)

Prayer, Key to Revival (1987)

Praying with Jesus (1988)

Successful Home Cell Groups (1988)

The Holy Spirit, my Senior Partner (1996)

More than Numbers (1997)

How to Pray (1997)

Prayer that Brings Revival (1998)

Unleashing the Power of Faith (2006)

2 The Power to Heal the Past

C Peter Wagner



Dr C. Peter Wagner, formerly Professor of Church Growth at Fuller Theological Seminary, author of numerous books, is President of Global Harvest Ministries and Co-ordinator of the United Prayer Track for the AD2000 and Beyond Movement.

***The Kingdom of God has been steadily advancing
and the rate of advance has never been greater than it is now***

The 1990s were extraordinary times. The Kingdom of God has been steadily advancing and the rate of advance has never been greater than it is now. The steady movement of the light of the Gospel of Christ has pushed the forces of darkness into their final comer, the part of the world called the 10/40 Window [people living 10-40 degrees north from west Africa to east Asia]. The future has never been brighter for the people of God, but at the same time the task has never been more formidable. As Scripture says, the devil has great wrath because he knows he has a short time (see Rev. 12:12).

New Spiritual Weapons

God never fails to provide the resources His people need for any challenge He gives them. The unusual times in which we live are no exception. God has provided the Body of Christ with some new spiritual weapons which will help us penetrate the darkest realms of the Enemy with the message of salvation through the blood of Jesus Christ. Among these new weapons of warfare, three stand out above the others in my estimation:

- * Strategic-level spiritual warfare
- * Spiritual mapping
- * Identificational repentance

When I say these are ‘new’ weapons, I do not mean that they have just now come into being. Their roots go back to the Bible. Certain individuals and certain Christian traditions have used them in the past to one degree or another. The newness comes in the fact that only in the 1990s has the broad spectrum of the Body of Christ begun to understand the nature of these weapons of spiritual warfare and how to use them in advancing the Kingdom of God.

At this time I am going to deal with the third of these spiritual weapons: identificational repentance. This gives us the awesome power to heal the past.

Identificational Repentance

For me at least this is very new. I have been a Christian for 45 years, and I never once recall hearing a sermon from the pulpit on identificational repentance. I have four graduate degrees in religion from respectable academic institutions, and I was never taught a class on the subject. You do not find the issue raised in the writings of Martin Luther or John Calvin or John Wesley.

Fortunately, we now have a textbook on the subject, namely John Dawson's remarkable book, *Healing America's Wounds* (Regal Books). In my opinion, this is one of the books of the decade for Christian leaders of all denominations. Only because we now have access to this book has the United Prayer Track or the AD2000 Movement been bold

enough to declare 1996 as the year to "Heal the Land," featuring massive initiatives for repentance and reconciliation on every continent of the world. This is so important to me that I require my students at Fuller Theological Seminary to read *Healing America's Wounds* and I invite John Dawson himself to come in and help me teach my classes.

Some may wonder what international significance a book like *Healing America's Wounds* might have. Only this. We Americans are not ignorant of the fact that our nation has gained high international visibility for many things, some good, but some very bad. Now by God's grace many American Christian leaders want our nation also to be known for our deep remorse over the national sins and atrocities we have committed. We want to be among the first to corporately humble ourselves before God and before the people we have offended, to confess our sins, and to seek remission of those sins in order to heal our deep national wounds. With no desire to be arrogant, we hope that if we provide a good example which pleases God, some other nations may see fit to follow our lead.

What exactly is involved in identificational repentance?

Personal Repentance

In order to understand it, let's go from the known to the unknown. Most of us have been well trained to understand personal repentance. We know that sin can and does invade our personal lives. When it does, it has devastating effects not only on us, but on others around us. And we know what to do about it when it happens. This has been taught in every one of our seminaries and Bible schools. We do find it in the works of Luther and Calvin and Wesley. It is no secret that personal sins can and should be remitted.

A basic theological principle for this is found in Hebrews 9:22: "Without the shedding of blood there is no remission for sins."

In Old Testament times the blood was that of bulls and goats and other animals which were sacrificed. Then Jesus Christ shed His blood on the cross to pay the price for sin once and for all. So today when we deal with a sin in our personal life we know that we must:

- * Identify the sin specifically.
- * Sincerely confess the sin and ask God to forgive it.
- * Know that God is faithful and just to forgive our sins whenever we do confess them because of the blood which Jesus shed on our behalf.
- * Once forgiven, walk in obedience from that point onward, and do whatever is necessary to repair the damage that our sin has done to others.

It is important to recognise that having a sin forgiven does not automatically and by itself heal the wounds that the sin might have caused.

Corporate Sin

We must recognise that nations can and do sin corporately. God loves nations, and I join those who believe that God has a redemptive plan for each nation, or for that matter for each city or people group or neighbourhood or any visible network of human beings. But corporate national sin damages the relationship of the nation to God and prevents that nation from being all that God wants it to be.

Is this a hopeless situation? No. The Word of God has clearly outlined the remedy:

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 will I hear from heaven and will forgive their sin and heal their land. (2 Chronicles 7:14).

God desires to bring corporate healing. He wants to heal the land. The way that He does this is parallel to the way He deals with individuals. If we desire to see the healing come to our national wounds, we must take the following steps:

1. Identify the national sin. This is no place for vagueness. We must be specific, not evasive. For example, the principal sin of my nation, the United States, is clearly racism and our corporate sins which have established the spiritual strongholds are clear. The broadest and most pervasive sin that our nation ever committed was bringing Africans to our shores as slaves - human merchandise to be bought, sold and used

for any conceivable purpose to satisfy the desires of their white masters. But beyond this, the deepest root of national iniquity, and also, as I see it, one of the primary causes of our subsequent lust for slaves, was the horrendous way we white Americans treated our hosts, the American Indians. What does the breaking of over 350 solemn treaties say about U.S. national integrity?

2. Confess the sin corporately and ask God for forgiveness. We must not assume that one act of repentance and confession will suffice in all cases, although in some it may. Because the ministry of identificational repentance is so new to many of us, we do not as yet have a clear idea as to specific rules and guidelines on this matter. Meanwhile let's follow John Dawson's advice: we keep doing it until it's over; or Cindy Jacob's criterion: we forgive until there is no more pain.

3. Apply Christ's blood. Since there is no remission of sin without the shedding of blood, there will be no remission of national sin outside of the atonement of Christ. For this reason it is very important to recognise that only Christians can do the necessary confession and repentance because only they have the spiritual authority to apply the blood of Jesus. Granted, Christian leaders who have been endowed with a higher level of spiritual authority than others can often be the most effective participants in such spiritual initiatives. But political, judicial and legislative authorities who are not redeemed by Jesus Christ and who are not filled with the Holy Spirit cannot be designated as point people for significant acts of repentance, although they may often be present when the act occurs and participate in whatever gestures of forgiveness may be appropriate.

4. Walk in obedience and repair the damage. Obviously this final step will frequently be the most difficult to implement, particularly in cases where the national iniquity has passed through many generations. Presumably, however, legislative acts and judicial decisions will much more readily accomplish their intended purposes once the strongholds of iniquity have been removed and the power of the Enemy has been weakened.

The Iniquity of the Fathers

Why should we be concerned about what our ancestors might have

done? This is an important question raised by many who hear of identificational repentance for the first time. The answer derives from the spiritual principle that iniquity passes from generation to generation. One of many biblical texts on the matter comes from the Ten Commandments that Moses received on Sinai: "I, the Lord, your God, am a jealous God, visiting the iniquity of the fathers on the children to the third and fourth generations..." (Exodus 20:5).

Technically speaking, sin can be understood as the initial act while iniquity is the effect that the sin has exercised on subsequent generations.

I interpret the reference to the third or fourth generation as a figure of speech meaning that it can go on and on. Time alone does not heal national iniquities. In fact if the sin is not remitted, the iniquity more frequently than not can become worse in each succeeding generation. But the cycle can be stopped by corporate repentance. Quite obviously, the only ones who can confess the sin and put it under the blood of Jesus are those who are alive today. Even though they did not commit the sin themselves, they can choose to identify with it, thus the term "identificational repentance."

We have two clear biblical examples of how this is done, Daniel and Nehemiah: Daniel said, "I was... confessing my sin and the sin of my people" (Daniel 9:20). Nehemiah said, "Both my father's house and I have sinned" (Nehemiah 1:6).

Notice that each of these two confessions has two parts: the sin and the iniquity. Both Daniel and Nehemiah confessed sins that they did not commit, and both recognised that the iniquity had been passed to their own generation. Because of this they admitted that they were not personally exempt from the residue of that sin in their own daily lives. For many of us the second part is more difficult than the first because we have too often tended to fall into patterns of denial.

When we remit the corporate sins of a nation by the blood of Jesus Christ through identificational repentance, we effectively remove a foothold that Satan has used to attempt to hold populations in spiritual darkness and in social misery. It happens because we are recognizing that the weapons of our warfare are not carnal, as Paul says, but "mighty in God for pulling down strongholds" (2 Corinthians 10:4).

When we do that, the glory of Christ can shine through and the Kingdom of God can come in power.

“Heal the Land”

The year 1996 was designated as the time when Christians around the world agree to take aggressive action toward healing the wounds of their lands. Many initiatives begun in 1996 will continue in subsequent years. For example, a “Reconciliation Walk” in which thousands of Christians will walk the known routes of the Crusades was planned. Scheduled from November 1995 to June 1999, the top agenda item was repentance for sins of Christians against Muslims and Jews. Other planned initiatives include:

American whites repenting on the sites of Indian massacres.

American whites repenting for the slave trade.

Christians from Japan repenting for the bombing of Pearl Harbor.

Europeans repenting of the sins of World War II.

Christians from the North and from the South repenting over sins of the American Civil War.

Similar events are being planned on every continent of the world.

As the Body of Christ agrees to pull down strongholds of corporate sin, the way will be opened for revival of churches and a harvest of souls greater than anything previously imagined. Identificational repentance gives us the power to heal the past.

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Some books by C Peter Wagner

Leading your Church to Growth (1984)

The Third Wave of the Holy Spirit (1988)

Your Church can be Healthy (1990)

Spiritual Power and Church Growth (1990)

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Churches the Pray (1997)

Breaking Strongholds in Your City (1997)

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Your Spiritual Gifts can help your Church Grow (2005)

Praying with Power (2008)

Warfare Prayer (2009)

Discover your Spiritual Gifts (2010)

3 Worldwide Awakening

Richard Riss



*Historian Richard Riss (left with wife Kathryn) wrote many books including **A Survey of 20th-Century Revival Movements in North America**. His doctoral research at Drew University includes study of the current awakening. This edited selection is from his Internet publication **The Worldwide Awakening of 1992-1995**, Eleventh Edition, October 15, 1995.*

Many people have encountered God anew or afresh

Introduction

During the early 1990s, a revival, or reawakening of Christian faith, became evident in many parts of the world.

Receiving its initial impetus from the ministries of many people, including Claudio Freidzon of Buenos Aires, Argentina, Rodney M. Howard-Browne, a South African evangelist ministering in the United States, Mahesh Chavda of Charlotte, North Carolina and Cindy Jacobs of Colorado Springs, Colorado, this outpouring of God's Spirit touched a large number of people in many places.

An unusual visitation among the Vineyard Churches which originated in Mississauga, Ontario, outside of Toronto, on January 20, 1994 also brought this new anointing to many people in mainline denominational and non-denominational churches throughout the world.

At all of the meetings associated with this fresh outpouring, there have been many emotional and physical healings. Many people have encountered God anew or afresh, and have been brought to a place of repentance and brokenness. People have often fallen down under the anointing of the Holy Spirit, become 'drunk' in the Spirit, and become filled with the joy of the Lord, laughing almost uncontrollably, or weeping or shaking. Large numbers of children have been affected, many of whom have reported seeing visions of heavenly things.

Phenomena of this kind characterized a revival that began in 1992 in Buenos Aires, Argentina under Claudio Freidzon. According to a publication of the Assemblies of God, *Mountain Movers* (October 1993, p. 6), at Freidzon's meetings, "as people entered into adoration and worship, some became 'drunk' on the Spirit and could not stand up. Others laughed in the Spirit or fell under the power of God. Each service lasted six or seven hours. Outside, hundreds waited in lines that stretched around the block to get into the church."

Some of the components of the revival were evident for several years in many places. A. L. Gill, a prominent missionary from California, saw the 'holy laughter' in his meetings throughout the world beginning in 1983, culminating with the summer of 1993, when he led a praise and worship seminar at Doug Girard's Vision Christian Centre on Chestnut Street in Lawrenceville, Georgia, near Atlanta. This seminar exploded into healing after a woman was dramatically healed of cancer of the tongue. The meetings were extended over a period of many days, and became known as the Chestnut Street Revival.

Tony and Marj Abram, missionaries from Arkansas, also saw drunkenness in the Spirit and the 'holy laughter' in many places for several years. They first observed it in 1986 at an Assemblies of God church pastored by John Lipton, currently of Dover, in England.

A church in Riverside, New Jersey, just outside of Philadelphia, East Coast For Jesus Ministries, pastored by Louis Halcomb, was at the centre of a worldwide sovereign move of the Spirit beginning in the late 1980s. Particularly after Operation Desert Storm in early 1991, Halcomb began seeing God move in unusual ways wherever he ministered. Local newspapers in Paris, France, Geneva, Switzerland, the Philippines, reported on the revivals in these places in the wake of his ministry. Halcomb saw many people slain in the Spirit, laughing in the Spirit, drunken in the Spirit, and experiencing deliverances.

In one case, when Aleen Backsly was at Halcomb's church, people were slain in the Spirit everywhere. She would hug people in the foyer, and they would fall down. At the same time, outside, people who were getting out of their cars were falling down under the power of the Spirit as their feet hit the pavement, and it caused problems for those who were trying to park cars in the church parking lot.

East Coast For Jesus Ministries became influential to a number of other churches, including Calvary Worship Centre in Port St. Lucy, Florida, pastored by Thomas E. Smith and Bob Roach. Calvary Worship Centre experienced a sovereign move of the Holy Spirit beginning in the late 1980s which reached new heights during its building dedication in July of 1994, which was preceded by a week of prayer and fasting. In this case, the revival wasn't the result of any special visitors, but there was a spontaneous outbreak of revival and its associated phenomena, including holy laughter, drunkenness in the Spirit, and other manifestations. As a result of this new outbreak of revival, they began twelve services a week. Their new building seated 550 people, but they found it necessary to have two services on Sunday mornings in order to accommodate everyone.

According to Bob Roach, prior to the awakening associated with Rodney Howard-Browne's ministry and that of the Toronto Airport Vineyard, when LaVerne and Edith Tripp visited Calvary Worship Centre, LaVerne was slain in the Spirit as soon as he arrived, and had to

be carried into the sanctuary to preach. At the time he said, "Your church is the best kept secret in America."

Bob Roach said that "there has been a move across the United States in smaller churches that nobody really knows anything about that has preceded the more visible signs of awakenings. In one case, Stan Johnson, formerly a professional ball player with the New York Yankees, visited and taught on the anointing for a 6 or 7 hour service. People came in stretchers and were raised up, and this was recorded on video. Many prophets come in and out of that church, including Ed Corley, whose ministry is very similar to that of Derek Prince, and Mike Connors, who was at one time A. A. Allen's associate, and who is also a friend of Wade Taylor's at Pinecrest. We want to make sure that it's God working in our midst, and we're seeing so many lives change and marriages put back together, and pastors going back to their churches restored and refreshed. In 1991 or 1992, Dr. Ron Shaw brought in Reinhard Bonnke (Shaw's brother-in-law), and there was a tremendous impartation given to the pastors who were there, including Rodney Howard-Browne, who was visiting from Karl Strader's Church (the first time he was there). Rodney did the offering at that time, and was one of many, many pastors and leaders who received a real impartation from Bonnke."

Argentina

Karin Detert of Berlin, Germany, visited Argentina for three weeks, then later returned for another three months. While visiting King's Church in Thanet, U.K., in October of 1994, she reported [according to Peter Verral, new-wine internet list, October 19, 1994] that a new surge of spiritual power in Argentina had begun in 1992, bringing "a renewed hunger for God, a new emphasis on personal holiness, a new desire for prayer, and also demonstrations of the Spirit's power. . . . In my home church in Berlin we have had many visits from some of the leading men of God who are leading this Argentine revival; ministers like Omar Cabrera, Carlos Annacondia, Hector Gimenez and Claudio Freidzon. During these last three months, I have had the privilege of working in the church of Claudio Freidzon and I have been able to see and able to learn."

The prelude to these events was in the early 1980s, at which time God

raised up Carlos Annacondia, a businessman turned evangelist. "Crowds gathered together to hear him preach because his ministry was accompanied by signs and wonders, healings (for instance, filling of teeth) and deliverances. In mass crusades thousands of people accepted Christ as Saviour. Virtually every church grew" (ibid).

Then, according to Karin Detert,

In 1992, a second wave of revival began with Claudio Freidzon, founder of a Buenos Aires church that in four years has grown to 3000 people. Pastor Claudio, who was very busy in all areas of his church felt a need to really come to know the Holy Spirit. Whilst he was seeking an encounter with God, the Holy Spirit touched him one day in a powerful way and his ministry changed dramatically. An unusual presence of the Holy Spirit started accompanying him in his meetings.

During the services, as people entered into adoration and worship, some became drunk in the Spirit and could not stand up. Some had to be taken home by others because they could not drive or walk on their own. Others laughed in the Spirit or fell under the power of God. The services were very long (4-5 hours), many miraculous healings were reported. Other pastors came to see and to receive the same anointing. Claudio prayed for them and they received a fresh and new anointing and took it back to their churches.

A hallmark of this revival is an emphasis on worship and praise. God's presence descends as we immerse ourselves in adoring Him. Some people weep throughout an entire service; others rejoice with laughter. Many are led to deep repentance, pastors and congregation.

An emphasis on personal holiness has caused many to change their lifestyles. Less time spent watching television, for example. Critics have accused some of faking religious experiences. But the emphasis on holiness, the desire of the people to praise and worship, and increase in concern for reaching others with the Gospel are genuine. And although the revival started in Claudio's church, it has spread to hundreds of pastors and churches in Argentina.

God has also opened doors for a world-wide ministry and, wherever he goes he ministers in this same anointing, which then remains in those places; and so this revival could be brought to many other places around the world, like for instance, also to my own church in Berlin, where God started moving in a tremendous way since September, 1993, when Claudio came to minister in our church.

This new wave of the Holy Spirit started about two and a half years ago in Claudio's church and is still going on. I had the privilege of being part of their wonderful services where people were always caught up in a tremendous worship, sometimes weeping in the services, sometimes laughing. The presence of God was always very powerful. The people in the church are very healthy and spiritually strong in the Word. There is a bold emphasis on the need for balance between the Word and the Spirit. . . .

In my church in Berlin many people gave way to frustration because they had not, at first, experienced an outward experience (laughter, crying, falling under the Spirit). The work of the Spirit is much deeper. These manifestations should be the effect and not the cause, for God's work at this time is much deeper and has to do with matters of the heart. His Spirit is coming . . . in order to put the Church back on course, restoring a willingness and a desire to repent. He is putting his finger on sin and giving us the desire to let it go. But this all comes with an immense sense and realization of the awesome love that God has for us. Another aspect of this anointing is growing compassion and love for the lost. God is preparing us to reap the Harvest.

The January 1994 issue of *Charisma* carried an article on Claudio Freidzon, which reported:

One recent evening in Argentina, 65,000 people filled the seats, aisles and most of the playing field at Velez Sarsfield stadium in Buenos Aires. For hours they sang, clapped and worshipped God. Thousands then streamed to the platform where a handsome evangelist named Claudio Freidzon waved his arms over those gathered near the stage. "Receive the anointing!" Freidzon shouted. In an instant, as if on cue, hundreds of people fell backward. Some laughed, others cried, some lay motionless on the

ground. These people fainted, says Freidzon, because they were “overcome by the presence of God.” . . .

What happened at Velez Sarsfield that night has been repeated on numerous occasions since the 38-year-old Freidzon launched his crusade ministry in 1992. An Assemblies of God pastor and former theology professor, Freidzon says he is consumed with seeing churches in his country filled with the presence and power of the Holy Spirit. . . . as many as 1,000 people have been converted in one evening in Freidzon's meetings. . . .

Spiritual hunger has been evident in the South American country for a decade, ever since evangelist Carlos Annacondia encouraged local churches to unite in prayer for revival. But some observers say Freidzon has brought a new dynamic to the spiritual awakening that has jolted Argentina in recent years.

“The anointing on Annacondia is for tearing down demonic strongholds that keep the lost from coming to Christ,” says one evangelical pastor from California who has visited Argentina many times. “Claudio Freidzon's anointing is for building up the church as it strives to minister to so many new converts.”

Freidzon's own ministry was influenced significantly by Annacondia. In 1979, when Freidzon planted his first church in the Argentine capital, he found it difficult to win anyone to Christ. . . . The success of the Annacondia crusades and a personal meeting with Annacondia encouraged Freidzon to persevere through seven years of ‘spiritual desert’. Then in 1986, Freidzon says, the Lord directed him to begin preaching in a nearby park frequented by drug peddlers. That was a turning point for his ministry. Freidzon's King of Kings Church grew to 2,000 members in four years.

But Freidzon still believed something was missing in his ministry. He says he discovered the lost ingredient when he read Benny Hinn's *Good Morning Holy Spirit*. That book - and a subsequent meeting with Hinn in 1992 - convinced him to pursue deeper intimacy with the Holy Spirit. . . .

“Pastors in Argentina were seeking methods for church growth”, he says. But after he decided to spend as much time as possible listening to the Holy Spirit in prayer, Freidzon began telling pastors that methods were not the answer.

His advice: “There is no method. We must seek the presence of God.” It was after he met Hinn that Freidzon's church mushroomed to 4,000 members and his crusades began attracting huge crowds. . .

“My message is simple. I'm emphasizing the presence of the Holy Spirit.”

Rodney Howard-Browne

In July of 1979, at eighteen years of age, Rodney M. Howard-Browne of Port Elizabeth, South Africa, reached a crossroads in his life. Over a period of several months, an increasing spiritual hunger had been developing within him, and while at an interdenominational prayer meeting with about eighteen young people at this time, he cried out to the Lord, “God, either you come down here tonight and touch me, or I'm going to die and come up there and touch you.” He began shouting, frightening nearly everyone who was present. He shouted for twenty minutes, “God, I want your fire.”

Describing this incident at his camp meeting fifteen years later (July 18, 1994), he said it was as though all of a sudden somebody had taken gasoline and put a lighted match to it. The fire of God fell upon Him instantaneously, and he was immersed in the liquid fire of the Holy Spirit. He became completely inebriated in the Holy Ghost. He was beside himself. Overflowing, he laughed uncontrollably. He went from laughter to weeping to tongues, back to laughter and weeping again. Four days later, the glory of God was still upon him, and by this time he was saying, “God, lift it. I can't bear it any more. . . Lord, I'm too young to die, don't kill me now.” For a two-week period, he felt the presence of God. He said that, although these things became the basis of his later ministry, this was not really evident until about ten years later.

In 1980, while still in his native country, he was travelling in ministry with a group of denominational people. He would preach, and they would sing, but he was warned not to talk about the Holy Ghost, but to

talk about Jesus. One day, when they were in the vestry of a Methodist church, a woman who was in terrible pain asked for prayer. Rodney said that he continued as follows:

I got up from my seat. . . . I was going to put my hand on her head. . . . And I lifted my hand and got it about here. Just like it looked like you'd pull a six-gun out of a holster and point it at somebody. And when my hand got about HERE, it felt like my fingertips came off, and out of my hand flowed a full volume of the anointing and the power of God, and it flowed right out of my hand and it went right in to her forehead and she crumbled in the floor. . . . There was nobody in the room more amazed than me. And I looked down at the woman and I looked at my hand, . . . and I'll tell you what - my hand - the fire of God - the anointing of God - the virtue - the *dunamis* was still coming out of my hand. It felt like my hand was a fire hose. And now you start getting nervous - you think, "I'd better look out where I point this thing. This thing's loaded now."

And so the rest of the team came in, and I didn't know what to do with it other than what we'd just done, so I said, "Lift your hands." Bam, Bam, Bam, Bam, Bam, they're all out in the back of the vestry. . . . Now I'm in trouble. If the priest comes back, I'm finished. . . . So I went around and just managed to . . . get them just right and sober them up and say "get up and pull yourself together, we've got to go in to the meeting," and we managed to get them all up except one girl. We had her propped between two men and got them out into the auditorium. . . .

I get into the service, and that night I had to speak and I said to the Lord, I said, "Lord, you know I'm not allowed to talk about Holy Ghost. You know I'm not allowed to talk about tongues. You know I'm not allowed to talk about 'fall' and 'power' and these words. . . . Lord, how can we have what happened in the back room . . . happen out here?" And the Lord said to me . . . "Call all those that want a blessing." . . . Everyone raised their hands. So I said, "All right, get up, come up, and line up." . . . And so I was going to go down and lay my hands on the first person's head. And the Lord said to me, "Just be very careful, and so don't put your hands on them because some people [will] think you'll push them over if you do." . . . I take my finger, . . . put it on the forehead of the first person and I said, "In the

name of Jesus.” . . . It looked like an angel stood there with a baseball bat and smacked them up the side of their head. And the person hit the floor. And I went down the line. Bam, Bam, Bam, Bam. The whole row was out under the power of God . . . Some of the people were pinned to the floor. . . . for an hour and a half. Some of them, the moment they hit the ground they were speaking with other tongues, and we had said nothing about it. . . . And that anointing stayed again for a period of two weeks.

Let me tell you right now – for an eighteen-year old to experience that kind of anointing – it’s dangerous. And then suddenly, . . . it was gone. I prayed for people, they would fall down, but it was not the same. And I thought I’d lost the anointing. So now I’m starting to pray - to get before God and find out: “What have I done to lose the anointing, and what formula must I use to get it back?” . . . He said, “You can't do anything to get that anointing back. . . . That anointing is not you. . . . That anointing is all me. It has nothing to do with you.” He said, “I just gave you a taste of what will come later on in your ministry, if you are faithful.” He said, “If I gave it to you now, you'd destroy yourself. . . . I can't give it to you now. . . . There's no formula for it. If there was a formula for it, you'd do it and you'd get it, and you'd think it was you. . . . From now on, whenever that anointing comes, you'll know it's not you and you'll know it's all me and you'll have to give me all the glory and all the praise and all the honour.”

In December of 1987, Rodney M. Howard-Browne arrived in the United States to engage in evangelistic work, but it was not until April of 1989 in Clifton Park, near Albany in upstate New York, that he began experiencing continuous revival during his meetings. In a 1994 interview on TBN with Paul Crouch, Rodney Howard-Browne said of the outset of the revival that, while he was preaching, “The power of God fell in the place without warning suddenly. People began to fall out of their seats. . . . rolling on the floor. The very air was moving. People began to laugh uncontrollably while there wasn't anything funny. . . . The less I preached, the more people were saved.”

From this point onward, these phenomena accompanied his ministry regularly. A description of some of his meetings at Emmanuel Christian Church of Spring Hill, Florida, pastored by Bill Wilson,

appeared in the February 14, 1993 issue of the *St. Petersburg Times* ("Signs and Wonders" by Dan DeWitt): "The revival was not only the largest in Hernando County history, say the believers, but the most inspiring. As many as eight hundred people gathered by night time services. . . . Some worshipped ten hours a day. Almost all claim to have been reborn, to have been gripped by the joy of God, or to have been healed of a long-standing emotional or physical ill[ness]." At a meeting at Tabernacle Assembly of God in Orchard Park, New York in May of 1994, Bill Wilson reported that the revival at his church had continued unabated since it had begun. He estimated that 1500 people had become Christians during the previous sixteen months in Spring Hill, Florida as a result of the revival.

Rodney Howard-Browne's influence soon reached worldwide proportions. Ken and Nancy Curtis of Clearwater, Florida, have recorded a videotape, "The Laugh Heard Round the World," documenting the spread of this revival throughout the Philippines, Singapore, Russia and Africa after they received their own initial impartation at a series of Rodney's meetings in the United States.

Kenneth Copeland

Rodney Howard-Browne ministered at a Kenneth Copeland meeting, probably at some point during 1992 or 1993. After Kenneth Copeland called him up to the front, Rodney began to prophesy:

This is the day, this is the hour, saith the Lord, that I am moving in this earth. This is the day that I'll cause you to step over into the realm of the supernatural. For many have preached, and it's been prophesied of old and said there was a move coming. But Oh, it's even now and even at the door. For the drops of rain are beginning to fall to the glory of God. Yes, yes, many of you that have sat on the threshold and have said, "Oh, God, when should it be?" Oh, you know that this is the day and this is the hour that you'll step over into that place into my glory. For this is the day of the glory of the Lord coming in great power. . . . For I'm going to break the mould, saith the Lord, on many of your lives and many of your ministries. And even that which was known, the way that you operated in days gone by - oh, many shall rub their eyes and shall look and say, "Is this the same person that we used to know?"

Oh, for there's a fire on the inside of them. For this is the day of the fire and the glory of God coming unto His Church. Rise up this day in great boldness. Rise up this day and be filled afresh with the new wine of the Holy Ghost. Rise up this day. . . .

Kenneth Copeland then addressed Rodney, with gestures, while speaking in tongues. Still facing Kenneth Copeland, Rodney answered him in tongues with apparent meaning. Kenneth Copeland then laughed in response. In return, Rodney then laughed.

While ministering to someone Rodney Howard-Browne said: "For there's a new dimension coming to your ministry and yes, you've known this, yes, you've hungered for it, and you've said, 'Oh, God'. But the Lord would say to you this night, 'Yes, even in this nation.' For you have concentrated on the third world. But this nation shall see through thy ministry a great outpouring of the Spirit, for this is the day, saith the Lord. And you shall run [tongues]. And some have thought, 'What's he going to do next?' They're not going to know. Oh, they're even going to be *more* confused [tongues]."

Kenneth Copeland spoke in tongues, and Rodney then said, "For as you've preached my word, even the miracles, the signs and the wonders that you've seen - that happened - are taking place in other nations - shall begin to take place, and the great dimension of the supernatural - that great dimension of the Spirit that you've hungered and cried for - yes, even this night, is your portion."

Later, Kenneth Copeland laid his hands upon Rodney Howard-Browne, who fell to the floor. Kenneth Copeland then knelt down, laid his hands upon Rodney and prophesied over him:

The greater realm that you've been seeing all evening long is the *stage* set before you that I've called you to walk in, and this is only the beginning. It is only the start of the outpouring that has already begun of the former and the latter rain. Keep yourself prepared. Keep yourself in that cleft of the rock and the good presence of the Holy Spirit will come in ways that you know not of at this time [tongues]. The spirit that has been sent of the devil to hinder and to hurt and to hold you back has been broken and he will not hinder you any more.

Karl Strader

In February of 1993, Karl Strader, pastor of Carpenter's Home Church in Lakeland, Florida, and his wife, Joyce, were in Hawaii for a Worship '93 conference, where Norvel Hayes prophesied that a tremendous great wind of the Spirit was about to come to them. Joyce Strader wrote in *Ministries Today* (July/August 1993, p. 38), "We arrived home Saturday night. That Sunday morning Carpenter's Home Church began a planned one-week series of meetings with South African evangelist Rodney Howard-Browne. But God had a surprise for us. The meetings went on for four weeks - with thousands flocking to the church to see and taste the new move of God. . . . But God never intended for it to last only a week. Full-blown revival has come to Central Florida and Carpenter's Home Church."

During the first few months of 1993, Rodney Howard-Browne spent a total of thirteen weeks at that church, and Christian leaders from many parts of the United States, including Richard Roberts, chancellor of Oral Roberts University, came to the meetings to observe and participate, and minister in the new anointing. *Charisma* (Aug 1994, p. 24), stated that people flew in for these meetings from Africa, Great Britain, and Argentina to see what was happening.

Bud Williams

Among the people deeply touched by Rodney's meetings at Karl Strader's church in early 1993 was an Episcopal priest, Bud Williams (Hugh E. Williams III), who had pioneered Christ the King Episcopal church in Lakeland, Florida as an outreach from another parish beginning in 1984. His church was not far from the Carpenter's Home Church, and his keyboardist played Sunday evenings at that Church. While Rodney was there, Bud's keyboardist called him up during an evening service and said, "Turn on your radio, you've got to hear this!" He did so, and he heard people laughing. There was a lot of dead air time, which was very unusual, since this particular station would normally return to its regularly scheduled programming at the slightest indication of slack time.

Bud's wife, Fran, soon went to one of the meetings, but when he asked her about it, she said the Rodney made fun of "those who wear their

collars backwards, and who wear those robes and call themselves father but look like mother.” This was not particularly endearing to him as an Episcopal priest, but he was still curious as to why Rodney was having meetings almost every day of the week for several weeks running, so he decided to check into it further. He attended two 10:00 am meetings, and left at about 12:00 or 12:30, while the meetings were still in progress.

He had heard various small groups of people laughing, but other than that, he did not feel that there was anything particularly unusual about the meetings. But then, on a Sunday evening, Andrea, a young woman from Bud's church, came to his office at 7:15 and invited him to the revival. So he went, and there were 7,000 present. Hoping that he would not be recognized, he wore street clothes and sat in the back. Rodney Howard-Browne began walking around a bit, and would stop and stare at people for long periods of time. Then he would tell them to go out into the aisle, and he would say “filled,” and they would fall down under the power of the Spirit.

Before long, Rodney began wandering toward him. Bud later said that at this point, he was undergoing a struggle, and his head was arguing with his heart. His head was saying to Rodney, “Surely you're not coming any further - stay away from here,” but in his heart he was saying, “I wish he'd pray for me.” Then Rodney went over to the back and stared at him for a long time. Soon, he pointed to Bud and Andrea, and to two people in back of them, and said to the ushers, “Those four, bring them out here.” He said, “filled,” and they fell to the floor. Bud began laughing uncontrollably for twenty minutes, and eventually managed to crawl on his hands and knees back to his seat. Although he wasn't sure at the time what had happened, he later realized that God had opened up his shell.

The Lord soon changed the direction of his ministry from parish priest to evangelist, despite the fact that “there's not exactly a high demand for evangelists in the Episcopal church.” Yet, within days he was he was asked to speak at churches he had never known by people whom he hadn't met, and almost immediately, he was spreading the revival throughout the world. According to *Charisma* (August, 1994, p. 23), within a year he had spoken before 100,000 people at 120 meetings in twenty different cities.

Oral Roberts

As a result of his meetings in Lakeland, Florida at the Carpenter's Home Church, Rodney Howard-Browne was invited to Rhema Bible Training Center in Tulsa, Oklahoma, and to Oral Roberts University, also in Tulsa, where Oral Roberts spoke to Rodney Howard-Browne as follows:

When my son Richard went down to Lakeland where you had preached . . . when he got in the building [Carpenter's Home Church], the Spirit of the Lord fell on him and he couldn't preach. He fell down under the power of God and he laughed and he laughed and we put it on our Sunday morning . . . television program two Sundays in a row. And there's been more talk over those two half hours than we've had in months and months. People have been laughing all over America through those two programs that Richard made while he was there . . . and my wife and I sat there and we watched and we laughed and we cried.

I guess I'm the most moved tonight because God is in the now. . . . And the stream is always flowing. It ebbs and it tides. And every so often He says, "It's time for another level of my move." And He lays His hand on someone that nobody thought about. None of us were ever known by people. Nobody would have selected us. But the King of kings and Lord of lords knows something we don't know. . . . And my brother, the Lord brought me here tonight. I've never met you in the flesh. I was in South Africa twice in Wembley Stadium, when 30,000 came a night and your family was there but you weren't born at that time. I believe you said your brother was saved in that meeting but I just want you to know that I know who you are. [He lays a hand on his shoulder and begins to speak in tongues.] Raised up from a new kind of seed. With a new kind of revelation that those in the Spirit will know what it is. Those who are not in the Spirit and will never get in it will not know, so we cannot blame them. Yet a fresh wave. It's not something you're doing.

Oral Roberts then fell under the power of the Holy Spirit.

Richard Roberts, Oral's son, then said, "Brother Rodney, this has been

the hardest summer of my life. . . . It was several weeks before I was to go [to Lakeland]. And brother Strader had said, 'Richard when you come, everyone who has preached in my church since brother Rodney was here has been filled with a fresh baptism of joy.' [I said,] 'Well, let it happen to me.' Because, having taken on forty million dollars of debt [Richard Roberts begins to laugh. Everybody laughs.] . . .

That fresh baptism hit me at Lakeland. I was not prepared. But it has stayed on me. I was flying home, reading a book on an airplane and just began to laugh uncontrollably. The flight attendant thought there was something wrong. The people around me thought there was something wrong. [Laughter.] And I've been in business meetings and someone would come and say, 'Here's something and we don't have the money to pay for it,' and I would just fall and laugh. [Laughter.] . . . God by His Spirit spoke to me and said, "The same way that you're laughing here you're going to laugh while I pay off the forty million dollar debt."

Oral Roberts University then cancelled classes for two days in favour of Rodney Howard-Browne's meetings. At the close of the first meeting, 4,000 students and faculty lined up throughout the hallways and out onto the school's lawn. "Most of them ended up on the ground after Howard-Browne touched them," *Charisma* reported.

Charles and Frances Hunter

At one point during the meetings at the Carpenters Home Church, Karl Strader had telephoned Charles and Frances Hunter, the well-known Christian authors based at John Osteen's church in Houston, Texas, to tell them what was happening. They then contacted Marilyn Hickey to ask her about it. In their book on the revival, *Holy Laughter* (Kingwood, Texas: Hunter Books, 1994), p. 36, Frances Hunter wrote, "I had never heard Marilyn so excited! She shared more experiences of what had happened during Rodney Howard-Browne's meetings, not only in Florida but in Denver, as well. Not only did this happen to her, but it affected her daughter, Sarah, too! As a matter of fact they spent the night before Sarah's wedding at Rodney's meeting, laughing!"

Charles and Frances Hunter came into contact with the revival when they went to Rodney Howard-Browne's winter camp meeting in Lakeland, Florida, in December of 1993, where they "saw

demonstrations of power with Rodney just pointing at people who would then fall under the power of God” (p. 38). The Hunters then went to Wayne Jackson's church, Great Faith Ministries in Detroit, Michigan, where some of the same manifestations started to break forth as a result of their ministry (pp. 40-50).

In spring of 1994, the Hunters brought the revival to London, England (pp. 51-57). The London meetings were held a pentecostal church pastored by Colin Dye, Kensington Temple, one of the largest churches in Great Britain, where more than 116 nations were represented. There was a group of twenty from Ireland who were anxious to bring the anointing to Ireland (p. 54). “Scottish people were there, and they took this back to their nation. Representatives from other countries were also there, and they laughingly but seriously took this back to Switzerland and Germany” (p. 55). “By Easter Sunday it was impossible to get all the people into the church. . . . It was snowing outside and we were told they had bolted the doors to keep the people out who were trying to break down the doors to get into this great move of God” (ibid).

Soon afterward, the Hunters went to the Hague and Rotterdam in Holland (pp. 57-59), where thirty visitors from Belgium then brought the revival from Rotterdam back to their own country (p. 59).

Ray Sell

Ray Sell, who died suddenly of a blood disease in December of 1994, was one of the revival's most powerful evangelists. During May and June of 1994, incredible things happened in western New York State as a result of his ministry. According to some reports, in May, while Ray Sell was ministering at Elim Bible Institute in Lima, NY, the visible shekinah glory of the Lord became manifest.

Ray had been touched by the revival after visiting Rodney Howard-Browne's meetings at Emmanuel Christian Church in Spring Hill, Florida in February of 1993. Although he was pastor of another church, he spent some time as a ‘catcher’ for Rodney while he was in Florida. He resigned his church and continued to attend Emmanuel before beginning his itinerant ministry as an evangelist the following year.

Early openings in 1994 led him to Michigan. Gerald Tricket of the Elim Missionary Assemblies attended Ray's meetings there, and felt freshly anointed. Gerald therefore invited him to his church north of Detroit, and a cloudburst of blessings followed there as well. Excited about what was happening, Gerald called another associate, Ron Burgio, in Buffalo, and insisted he come to the meetings. In Buffalo there was another glorious encounter in the Lord, and the pastor of Elim Gospel Church in Lima was urged to attend, and he was revolutionized. ...

Carlton and Elizabeth Spencer arrived at Elim for Ray Sell's meetings there in the beginning of May. Carlton Spencer wrote [to Richard & Kathryn Riss, December 10, 1994] "Never have we had so many come and stay so late - from 7:30 pm to 2:00 am was not uncommon. God was there and lives were revolutionized! Elim Fellowship's Annual Pastor's Conference convened immediately after the Sell meetings. Ray stayed on, ministering twice, I believe. But the pastors who had already had a fresh encounter with the Lord followed up laying hands on many - and the overflow continued. This made many openings for Ray in New York, PA and Ontario, as far as Ottawa, and blessing followed."

One of the people to attend Ray Sell's meetings at Love Joy Gospel Church in Buffalo, New York, Ted Pawlicki, wrote on May 17, "The meetings are continuing and are quite extraordinary. People come up for prayer and often fall down, sometimes laughing. I have been to a number of these meetings and I feel that the Lord is really in them. A lot of lives are being changed."

The following day, he wrote, "Ray Sell . . . does distribute Rodney's books. However, the practices of falling down, laughing, etc., have continued in the Church after this fellow has left. . . . The whole thing is very new to me. The first meeting of this kind was only a month ago. . . . When I first saw this stuff, I was enormously sceptical. Nonetheless, I cannot deny the fact that I have sampled the first fruits of these events and found them quite sweet and wholesome. I can see evidence of the Holy Spirit working (both in my own life and in the lives of those around me) through these meetings and manifestations."

Mona And Paul Johnian

In the June 1994 issue of *Charisma* (pp. 54-58), there was an article by Steven Smith about the spread of the revival to the Christian Teaching and Worship Centre (CTWC) in Woburn, a suburb of Boston. The 450-member church is pastored by Mona Johnian and her husband Paul. Her book, *Fresh Anointing* (South Plainfield, NJ: Bridge Publishing, 1994), provides 132 pages of descriptions of the new revival from her perspective.

According to *Charisma*, the revival broke out in their church after they attended revival meetings led by Rodney Howard-Browne in Jekyll Island Georgia, in November of 1993. At first, Mona was not impressed by the various phenomena she observed there, but she was surprised that her own pastor, Bill Ligon of Brunswick, Georgia, fell to the floor when Rodney Howard-Browne laid his hands upon him. "Bill is the epitome of dignity, a man totally under control," she said. The first chapter of her book describes a meeting at her church in which revival broke out while Bill Ligon was there as a guest minister. From the Johnians' church, the revival spread to other churches, including Bath Baptist Church of Bath, Maine, pastored by Greg Foster.

In a video entitled *Revival*, produced in his church in August of 1994, Paul Johnian said, "We cannot refute the testimony of the Church. . . . What is taking place here is not an accident. It's not birthed by man. It's by the Spirit of God. . . . The last week in October of 1993, Mona and I went down to Georgia. We belong to a Fellowship of Charismatic and Christian Ministries International, and we went down there for the annual conference. And hands were laid on us. And we were anointed. And I'm just going to be completely honest with you. What I witnessed there in the beginning I did not even understand. I concluded that what was taking place was not of God . . . because there was too much confusion. . . . I saw something that I could not comprehend with my finite understanding. And it was only when I searched the Scriptures and asked God to show me and to reveal truth to me that I saw that what was taking place in the Body of Christ was a sovereign move of the Almighty. And I, for one, wanted to humble myself and be a part of the sovereign move of the Almighty. And I came back. I really didn't sense any change within me. But I came back just believing God that He was going to be doing something different in our congregation."

Jerry Gaffney

Jerry Gaffney, an itinerant evangelist from the peninsula area of northern Washington, began witnessing unusual signs of revival in the various churches in his area beginning at his home church, Westgate Chapel in Edmonds, part of the Fellowship of Christian Assemblies, on October 23, 1993. This church came into continuous revival on February 11, 1994, when all but four in the congregation fell to the floor under the power of God. Prior to this, he had spent over a year and a half praying between forty or fifty hours every week.

In late February, Jerry and his pastor went to New York City and Washington D.C. to visit various people in ministry, including Jim Simbla, David Wilkerson, and Rodney Howard-Browne. He said that when he was at the Rodney Howard-Browne meetings at a Church of God in Washington D.C. on February 28, 1994, that the Lord seems to have put this mantle upon him for the spreading of revival in an unusual way.

In March, after he returned to his home church in the state of Washington, in a series of three services held on one day, 118 people came to Christ and a lady with a broken back was healed.

The following Sunday, Jerry spoke at a Four-Square church, where thirty people ran forward for prayer and twenty fell under the power of God. Among those who ended up running forward for prayer was a young man who had been brought there against his will by his parents. At the time, he was still high on heroin. Meetings were held there twice daily, six days a week, for another 26 weeks, beginning April 10, 1994. There were many testimonies of healings and of people experiencing the work of God in their lives.

Soon afterward, meetings were held at the Lighthouse Assembly of God in Port Angeles for three weeks, than at Sequim, Forks, Bremerton, Blaine, Silverdale, Ocean Shores, and Central Park. The meetings at Sequim had to move from the Four-Square church to the Assemblies of God church after the first week due to the crowds. The meetings at Sequim lasted four weeks.

Then, at a Friday meeting in Forks, one-third of the entire town showed up, and someone was healed of a dislocated shoulder. After

two weeks at Forks, he went to Bremerton, where people would show up at 5:00 for services starting at 7:00. People could not wait for the altar call. During the meeting they would say, "Do I have to wait to get saved?" They wanted to respond to the altar call hours before it was going to be given. In one case, a lady came running down with a teenaged child, wanting to get saved.

Jerry spent five weeks in Blaine, Washington after leaving Bremerton, then went to Silverdale for another five weeks, where five people ran down to the front of the church in order to be saved. After a two-week holiday, Jerry went to Ocean Shores for four weeks, and Central Park for the first four weeks of the new year. Then, for the next six weeks he was in Sequim, where there were eight weddings in one meeting.

One of his most unusual practices is that he performs wedding ceremonies on the spot for people who repent of fornication, in order to prevent them from falling back into sin. He said that at an Easter service, they sang two songs, baptized twenty people (many of whom were on drugs, and who began falling out under the power when they were being baptized), held a wedding for several people, had a sermon, sang songs, took up an offering, then had a reception for the wedding.

When he held meetings in Marysville, California, one of the people present said that next to the day that he received his salvation, it was the holiest day in his life because there was such an intensity of the presence of God. One of the most conservative people in the church was shaking under the power of God.

Present at these meetings were Roy and Anne Collins, who were at Branham meetings and Kathryn Kuhlman meetings years ago. They cried and cried, and said, "It's starting all over again."

In his meetings, between fifty and sixty percent of those who come to Christ have typically continued in the faith. John Wilcox, who attended one of Jerry Gaffney's meetings at Lighthouse Assembly of God in Port Angeles, remarked that "The power of God to save and heal was evident, and many were slain in the Spirit. Jerry is a humble man, and this move of God through him is very evidently a sovereign one - there is obviously no fakery or self-glorification [involved]."

The Vineyard Churches

In 1988, John White wrote *When The Spirit Comes With Power*, dealing with revival and its relationship to strange behavioural manifestations, including falling to the ground, trembling, and crying out. The subject matter of this book became very timely for the revival, and it was in a sense, prophetic, since it contained a wealth of references to John Wimber and the Vineyard movement.

According to John Wimber (“Vineyard Reflections”, May/June 1994, p. 1), in September of 1976, Bob Fulton, Carol Wimber, Carl Tuttle and a few other people, began to assemble at Carl Tuttle’s sister’s home for prayer, worship, and seeking the Lord. He wrote that by the time he became involved several months later, “the Spirit of God was already moving powerfully.” During the spring of 1977, this developed into the Vineyard Christian Fellowship of Anaheim, which within seventeen years had become a mother church to over 550 Vineyard churches worldwide. During those years, VCF Anaheim had what John Wimber describes as “an ongoing interaction with the Holy Spirit in which we’d have ebbs and flows” (ibid, p. 2).

After a bout with cancer in 1993, Wimber said that by October of that year, the Lord had spoken to him seventeen times that this would be a “season of new beginnings” for the Vineyard churches. He brought this message of new beginning to a Vineyard Board meeting in November of 1993 at Palm Springs. At the same meeting, John Arnott, a regional overseer of Vineyard Churches in Ontario, Canada, learned from Happy Leman, Midwest Regional Overseer, how the Holy Spirit had recently powerfully renewed and refreshed Randy Clark (VCF St. Louis) in a meeting conducted by evangelist Rodney Howard-Browne in Tulsa, Oklahoma (ibid, p. 3). Randy began to witness similar outpourings in his home church and elsewhere, and John Arnott invited him to Toronto [or, more specifically, to Mississauga, just outside of Toronto] to minister in his church. These meetings began on January 20, 1994, and “four days of meetings turned into . . . months of almost nightly meetings in numerous locations in Ontario. It has since poured out through those who have visited there into similar renewal meetings all over the United States, Canada, the United Kingdom, and even Europe” (ibid).

According to *Charisma* (June 1994, p. 53), within weeks of the meetings

that began on January 20, people were coming from New York City, Dallas, Fort Wayne, and New Orleans, and returning to their own churches to hold protracted meetings in their own areas.

The March 15, 1994 issue of *Christian Week*, a newspaper published bi-weekly in Winnipeg, Manitoba, featured the revival on its front page in an article entitled "Holy Laughter Lifting Spirits," by Doug Koop, who wrote, "Since the outbreak of joy began in mid-January, the Airport Vineyard has been holding services six nights a week, some in rented facilities to accommodate crowds of up to a thousand people. In mid-February they reported a nightly average attendance of 800. . . . The phenomenon has spread throughout southern Ontario and more meetings were being held in cities including Cambridge (a reported average nightly attendance of 600), Stratford (300), Barrie (250) and Hamilton (250)."

Randy Clark said that he couldn't explain his sudden involvement as a leader in a new outpouring of God's Spirit, stating that he had been "relatively unsuccessful in 23 years of ministry." However, "a major change took place in his life last summer when he attended services led by South Africa-born Pentecostal evangelist Rodney Howard-Browne," According to the article, many church leaders were beginning to experience "supernatural joy" as a result of attending weekly meetings in Toronto for Baptist, Presbyterian, Reformed, Pentecostal, Anglican, and United Church pastors. "Clark has also accepted several invitations to speak to pastors and lay leaders in denominational settings - notably with both Convention and Fellowship Baptist groups."

In June of 1994, Daina Doucet of Toronto reported in *Charisma* (pp. 52-53) that the movement had spread to Presbyterians, Nazarenes, Pentecostals, Mennonite Brethren, Anglicans, and leaders of the United Church of Canada, all of whom were attending nightly meetings at the Airport Vineyard Christian Fellowship. Guy Chevreau, a pastor affiliated with the Baptist Convention of Ontario and Quebec, was quoted to the effect that the revival is "crossing denominations, and denominational barriers are coming down. . . . What we're talking about here is God's manifest presence, such that He is seen, felt and experienced and folks' lives are getting changed."

John Arnott has described it as a "nameless, faceless revival. . . . It's

basically people no one has ever heard of suddenly ministering powerfully in the Lord” (ibid).

Randy Clark

At the “Catch The Fire” Conference in Toronto on October 13, 1994, Randy Clark said that by 1986, a period of dryness, smugness, and self-sufficiency had begun in Vineyard Churches. Although there was a certain ritual, or liturgy, there was really no expectation that God would come into the midst of all of it. It was a time of discouragement and disillusionment. At his church, there had been only three healings of terminal illnesses over a period of eight years. He began taking courses from various institutes of church growth. In his head he knew that God could show up, but he didn't really expect that it would happen. He “felt empty, powerless and so little anointed. . . . Emotionally, spiritually and physically I knew I was burning out.” By August of 1993, he was close to a breakdown. He would shake whenever there was criticism of his church, or of what he was doing.

While he was still undergoing this desert experience, Randy became discouraged and looked at the success of another pastor who was a friend of his, Steve Sjogren. He began to realize that he would have to do things differently. He went to his church leaders and said that he wanted to go back and start over, and make a sharp turn in how things were being done.

It was at this point that Randy received an unexpected phone call at midnight from a friend of his, Jeff McClusky, who had the gift of discernment. He asked him, “How are you doing?” and “How is your church doing?” To put up a good front, Randy said that things were fine, but Jeff began talking about some of his own problems. He had been on the verge of suicide. He had once known the glory of God, and it was gone. Then, he received a phone call from a friend named Donny who asked him, “Jeff, what happened to you at about 3:00 am?” He had been led to pray for him just as he was about ready to commit suicide. Soon afterward, Jeff's aunt, Mary Ellen Hutchins called, and said that she was getting tired of being awakened at 3:00 am to pray for him.

After Jeff recounted some of these things, Randy admitted that things really were not going well, and that he was pretty low. Then Jeff told

Randy that he had just returned from a conference led by Rodney Howard-Browne. "You've got to go hear this guy." He talked to him for hours about how he had been spiritually revived at these meetings, and about how people were being refreshed and re-filled.

But to Randy's disappointment, the next set of meetings to be held by Rodney Howard-Browne would be among the Word of Faith people, at Kenneth Hagin Jr's Rhema Bible Church in Tulsa, Oklahoma. This was the one group that Randy opposed - the name-it-claim-it people. He asked the Lord if he could wait a week before going to Rodney's meetings, but he said, "the Lord spoke to me immediately, and said, 'You have a denominational spirit. How badly do you want to be touched afresh?'"

In August of 1993, Randy and his associate pastor, Bill Mares, went to the meetings at Rhema. There, at one of the meetings, Randy heard a woman laughing. "She's in the flesh," he thought. But then, as if to answer his thoughts, Rodney said, "There are others of you, who, if you get upset, that's *your* flesh!" Then, there was a blind three-year-old who fell down under the power of God. This convinced Randy that this was not the work of man, since it was clear that she was not imitating everyone else.

Bill was filled with the Spirit, and fell down under the power of God. Rodney was saying, "My job is to make you thirsty for God."

At the third meeting that they attended, Randy fell under the power when Rodney prayed for him. In 1984 in the Baptist church and then in 1989 at the Vineyard, he had been filled, but with shaking. But this time, there was no shaking, and this caused Randy to doubt that the experience was real. He thought, "I'm weak minded. I'm just falling under suggestion." But when he tried to get up, he found that he was unable to do so. It was as though he was pinned to the floor. He had been in a line of people who had been filled, and "two bodies down from me, there was somebody oinking." This caused Randy to start laughing, and he couldn't stop. After he finally got up, he got more and more drunk in the Spirit. It was a one mile walk to his car, and he walked the whole way laughing.

At a later meeting that week, Rodney announced that on the following

day he would pray individually for all 4500 people. On that day, Randy got in line. There was a very long wait, but finally Rodney came by, saying “filled, filled, filled,” and Randy went down for twenty minutes. But then, Rodney was saying, “You don't get drunk on a sip.” So Randy went to another part of the building, took his glasses off to disguise himself, and he went down again. Then he put his glasses back on, and went to another part of the building, bowing his head to avoid recognition. He went down a third time. But there was no shaking, and no feeling of electricity. He was afraid to get in line again, yet he felt a need to learn. Also, he was hungry, because he had been fasting for two weeks. He had said to God that he would not eat anything until He had received a touch from Him.

Rodney's brother, Basil, saw Randy watching, and asked him, “Do you want to get in line?” Randy answered, “I've already been up three times.” Basil said, “That's all right, you look hungry,” so Randy went yet again to be filled. When he later stood up, he realised that, suddenly, he was emotionally healthy for the first time. Because of this, he realised that God was working, even though he wasn't experiencing any shaking.

Bill then said to him, “I can't wait until we get home and this happens in *our* church!” Randy answered, “They're not ready.” Bill said, “I can't wait that long.” Randy pulled rank and said, “I'm the senior pastor.” But then God pulled rank and said to Randy, “I'm God.”

So, the first Sunday back at the church, Bill and Randy testified as to what happened. Now, in their church, they had never had a manifestation of falling out under the power of God. But a woman fell, and laughed all the way through 45 minutes of worship. At the end of the service, they asked if anybody would like to be prayed for, and many people rushed forward. At the front there was a line of people that stretched wall to wall. Every single person fell down as Randy touched them.

There was one university student who was sceptical. He went up to take communion, and was unable to move. He was frozen, as though his feet were set in concrete. Randy was coming toward him to pray for him, but Daryl said, “I don't want you to pray for me. I don't think this is real.” Randy asked, “Then why are you up here?” He said, “I can't move.” Randy said, “You don't think this is real, yet you can't

move?" Randy prayed for him, and he was falling further and further backward. "Randy, I can't stand up." "Then why don't you lay down?" "Can I?" "Yes!" He lay down, and got stuck and couldn't get up, and was healed of the emotional wounds that had resulted from sexual molestation. From that time onward, phenomena of this type began happening every Sunday at Randy's church.

Then, after a meeting at a Regional Meeting where all except one person fell under the power of the Spirit, John Arnott called Randy and asked him to come to minister at the Toronto Airport Vineyard. He wanted Randy to preach four times, and Randy said that he was only prepared to preach twice, but that his assistant minister [Gary Shelton, Randy's worship leader] could preach at the other two meetings. "Do you think God will come?" "I hope so," Randy answered. This was the case even though a woman in Randy's church [Anni Shelton, Gary's wife] had had a vision [two weeks previously] of a map of Canada, and of the power of God going forth from there over a radius of 360 degrees.

Randy's tentative feeling was due to the fact that his natural father had been unreliable. "You never knew whether or not he would show up due to [his] work." Without realizing that he was doing this, Randy had begun to project this behaviour onto God. At the meetings that Randy was going to hold in Toronto, John Arnott wanted to introduce the prophetic, and Randy's reaction was "Oh God, no!" Randy did not like what was going on at places like Mike Bickle's church, and didn't know how to straighten out anything of this kind.

But then, on January 19, a Baptist friend of Randy's, Richard Holcomb of Ingram, Texas, called him on the telephone with a clear word of the Lord: "Test me now. Test me now. Do not be afraid. I *will* back you up. Do not become anxious because when you become anxious you cannot receive me." Randy had trusted this fellow because he always seemed to know exactly when Randy was in financial need, and on two occasions, sent him exactly the amount he needed at the time that he needed it. Without this phone call, Randy would probably never have had a central role in the Toronto Revival.

In the past, Randy had been afraid at times to step out to minister, not knowing whether God would be with him. But from this time forward,

Randy Clark has had confidence that God would work through him whenever he would minister.

Argentina as a Prelude to the “Toronto Blessing”

Commenting on a trip that he had made to Argentina in November of 1993, John Arnott said [in a conversation with Richard Riss at “Catch the Fire” in October of 1994] that he was “impressed by the unity of the church held together by the glue of revival.” He said that some of those associated with the revival included Claudio Freidzon, Hector Giminez, Carlos Annacondia, and Omar Cabrera.

“Carlos is a wealthy businessman (hardware manufacturer) who gave up everything to be a good steward for the Lord. He had a crusade in Buenos Aires that filled up the stadium. The goals are to take the city (Buenos Aires) for God and to take the nation for God. The sheep-stealing dynamic is absent there - there are too many converts - they don't know what to do with all of them.”

The Arnotts were also impressed by the manifestation of the power and presence of the Lord in Argentina. “In La Plata, near Buenos Aires, there is a maximum security prison for 4000 inmates. This prison was out of control, and basically run by gangs within the prison. But permission was given to hold meetings there. They had pastors who were given responsibility over the converts. This was under the auspices of Carlos Annacondia.

“Over a period of five years, a Christian floor developed in the prison, of eight hundred people. This floor had round the clock prayer meetings, and 180 people were always praying at any given time, waiting before the Lord, and asking God to have mercy. Over the course of 5 years, 600 men completed their sentences, and only one was later re-arrested. Other prisoners always want to go to the Christian floor of the prison because it is safe and clean. They have corking on the bars to make things more comfortable. So others get saved as a result of going to the Christian floor. When they think they are ready, the prisoners apply to be transferred to another prison, and then start some of the same things in other prisons.”

The Arnotts said that when they arrived, five years after this started,

they were met with a wave of people singing in Spanish, "I'm free", right in the prison. "We came to bless them and they prayed for us and we were all out on the floor in the prison," John said. Carol added, "And they made *us* gifts, hand-made crafts." She was really touched by this. "And Cindy Jacobs of Colorado Springs has these people praying for her," John said.

The third annual Harvest Evangelism International Institute was held in Buenos Aires, Argentina on November 4-13, 1993. In addition to John and Carol Arnott, about 100 others from North America attended, including C. Peter Wagner and Cindy Jacobs.

According to Gerald Steingard, who was also present, all of these people were completely 'drunken' in the Spirit at certain times during the conference [conversation with Richard Riss, October 8, 1995].

Most of the evenings of this conference involved attending Hector Giminez's church, where, according to John Arnott, Claudio Friedzon was ministering [John Arnott to Richard Riss, October 15, 1995].

In a brochure advertising this event, Ed Silvoso wrote, "What is so unique about Argentina that warrants a trip to South America? For one thing, God is at work there in an amazing and incomparable way. Have you ever read a book about revival and felt the intense desire to be there? Well, in our time, Argentina is such a place. Come and experience the hand of God as you visit churches that hold services every day of the week."

In the same brochure, C. Peter Wagner wrote,

Like a burning, dry tinder, the Spirit of God has ignited an extraordinary spiritual bonfire in Argentina over the last ten years. From the southern tip of Tierra del Fuego (Land of Fire) to breathtaking Iguazu Falls in the northeast, the flames of revival have blazed through Argentina and beyond, making the country one of the flashpoints of church growth in the world today. . . .

Argentine evangelist Carlos Annacondia began his crusade ministry in 1982, the year of Argentina's defeat in the Malvinas, just as the Spirit of God began to spark spiritual renewal. Since then, over a

million and a half people have made public commitments to Christ during the course of Annacondia's ministry.

Hector Gimenez was a drug addicted criminal when God called him into the Kingdom. He began ministering to troubled youth; and within a year, was leading a congregation of 1,000. Since 1986 his church in downtown Buenos Aires has exploded in size to over 120,000 members, making it the third largest church in the world.

The world's fourth largest church is also Argentina. Omar Cabrera and his wife Marfa began their ministry during the tough years of the 1970s. Long before most Argentine pastors, they began experiencing God's blessing as they learned the power of prayer to liberate people from sin, sickness, and the forces of evil. Now their church, centred in Santa Fe, ministers to 90,000 members in 120 cities.

The revival that began in the early 1980s has touched virtually every evangelical denomination. . . .

The stirring of revival have drawn Argentine Christians into unprecedented forms of unity.

ACIERA, the national association of evangelical Christian churches, and the monthly evangelical tabloid *El Puente* (The Bridge) has helped believers focus on common goals.

John Arnott

On June 29, 1994, in Rockville Centre, L.I., John Arnott spoke on many of the different origins of the outpouring that came to be known as the "Toronto Blessing". He and his wife, Carol, had spent much of 1993 and the beginning of January 1994 seeking the Lord for a fresh anointing. They spent all of their mornings with Him.

They had been powerfully impacted many years previously by Kathryn Kuhlman, and then more recently, by John Wimber, who really taught us that the anointing was available for everyone and in the context of team ministry things could be much improved [John Arnott to Richard Riss, Sept. 19, 1994]. The Arnotts were friends of Benny Hinn, who also had an impact upon them. But these things tended to be

mountain-top experiences, and they wanted something from God that would last.

Before the current outpouring, their church, the Airport Vineyard, had been in a hospital mode, where there was healing and deliverance, but in the final analysis, it seemed that all of the needs were magnified, and the Lord was minimized. Then, they experienced a turnaround about a year before the outpouring, when they went to Mapleleaf Gardens in Toronto, where Benny Hinn was ministering. In those meetings, about twenty people in wheelchairs were healed. Backstage, Benny Hinn ministered to them, and Carol became really drunk in the Spirit and filled. Later, they went to further Benny Hinn meetings and to Rodney Howard-Browne meetings in Fort Worth. However, he said this was not really what he was looking for - he wanted healing and salvation more than people laughing and falling to the floor.

But then, in late 1993, they went to Argentina to some meetings conducted by Claudio Freidzon. "Do you want it?" Claudio asked. "Oh, yes," they said. "Take it!" he answered, and at that time it seemed that there was just a click of faith. As a result of this, the Arnotts decided to start a monthly healing meeting at their own church in Toronto. The first was scheduled for January 30, 1994.

Then, in Palm Springs, Randy Clark had really blessed them at a Regional Meeting, so John Arnott invited him to Toronto for a series of four meetings beginning January 20. But "the Lord fell on us powerfully there," and the meetings continued indefinitely. "It was wonderful. Too good to be true." On Sunday, the last scheduled day of meetings, they told Randy not to go home. They offered to send some people to his pulpit at home and to fly his family to Toronto, and he accepted. "Everybody catches it if they soak in it, but we're still working under Randy's anointing," John said.

After that time, they went to many places, including Hungary for two and a half weeks. He said that it has proven to be highly contagious and transferable, and has spread to Switzerland, Germany, France, Sweden, Norway, England, and Scotland, as well as most major cities in the United States and Canada. Many pastors visited Toronto. These were people who were very close to saying "forget it" and they've been refreshed and have brought this back to their own home

churches.

The Arnotts had once been at a meeting in which the speaker, Paul Cain, said he had a word for “a John and Carol from Canada.” In this situation, there was a tremendous presence of God, and John Arnott said that he thought, “Oh, God, you've *found* me.” But through this word he realized that his mind had been offended by the things of the Spirit. They had been making general rules at their church which were hindering the Spirit of God from moving. These rules were their attempt to keep things tidy and presentable. He said to the Lord, “If ever You come again [in power at our church], I will not put my hand to it.”

Speaking of the Airport Vineyard in Toronto, John Arnott said, “When some of these things first came to our church, it sort of shut down our office. For the first three days, our receptionist could not talk. Then, after that, she could only speak in tongues. But she got so filled, the joy of the Lord just transformed her and her husband John, our sound man, and their kids. He just got so drunk, drunk, drunk. . . . We've been having a party now for 160 days [as of June 29]. In the story of the prodigal son, the very best party of all is right there in the father's house. The angels party whenever one sinner repents, and there are thousands coming to Jesus every day throughout the world. The real joy comes in anticipation of the wedding of the bride and the bridegroom.”

Worldwide Effects of the Vineyard Revival

On July 6, 1994, the *Globe and Mail*, a Toronto newspaper, carried an article on the revival in Toronto by Julie Smyth, entitled “Pilgrims Worshipping on a Different Plane,” which points out that the Airport Vineyard is in an unimpressive location, at a “nondescript, flat industrial plaza”, yet “every day, 100 to 200 Christians from a variety of denominations fly to Toronto from as far away as Japan and Australia on a pilgrimage to the church near the end of one of the airport runways.” It states that people are packing into this 400-seat church night after night, “breaking into uncontrollable laughter, shaking, crying, falling to the ground and roaring like lions.” According to this article, when the revival first spread to the Airport Vineyard, the ministry staff had to rent a banquet hall to accommodate the crowds,

approaching one thousand people per night. Since then, they have been coming from Japan, Australia, South Africa, and many parts of Europe, especially England and Scotland.

The *National & International Religion Report* (July 11, 1994) reported that “An extraordinary phenomenon has rippled across Argentina, Canada, Britain, the United States, South Africa, and India. Consistent reports describe a state similar to drunkenness, including shaking with laughter, crying, slipping into a trance, and falling to the floor. Repentance, warm feelings of love and peace, the ‘return of prodigals,’ and a number of salvations also have been reported. . . . The excitement started Jan. 20 for a small church in Mississauga, Canada, near Toronto. . . . Also instrumental in bringing renewal and ministering at the Toronto church was Arnott’s friend, Vineyard pastor Randy Clark. . . . ‘We don’t know why God has picked our dumb little church,’ Jeremy Sinnott, one of the Airport Vineyard’s pastors, told *The Sunday Telegraph* of London. . . . As reports of miraculous manifestations spread, pilgrims from the city’s suburbs, the United States, Europe, Australia, Singapore, and Hong King swarmed to Toronto to receive what now is dubbed the ‘Toronto Blessing’ and spread it to their home churches. . . . Congregations in Chicago, San Francisco, Houston, Dallas, Boston, Buffalo, Orlando, and Lakeland, Fla., have experienced renewal. They have come under the ministries of evangelists Howard-Browne, Hinn, Cindy Jacobs of the Colorado Springs-based prayer ministry Generals of Intercession, and other lesser-known leaders.”

By August of 1994, the worldwide reach of the revival was already recognized in *Time* (August 15, 1994, p. 38), *Christian Week* (August 23, 1994, pp. 1,4), and *The Toronto Star* (August 25, 1994, p. A17).

Impact upon the United Kingdom

On December 13, 1994, *Christian Week* (p. 14) reported that, as of that date, the biggest impact of the Toronto Blessing had been taking place in the United Kingdom. In this article (“Airport Vineyard Still Flying High”), Doug Koop reported that *The Church of England Newspaper* conservatively estimates that more than 2,000 congregations “have experienced the so-called ‘Toronto Blessing.’ (Some partisan observers have pegged the number as high as 4,000 churches.)” The majority of

these churches were Anglican, although many other denominations were represented as well.

Holy Trinity Brompton

One of the first and most highly publicised 'hotspots' for the awakening in England was an Anglican Church, Holy Trinity Brompton (HTB), in London.

At about 11:30 a.m. on May 24, 1994, Eleanor Mumford, assistant pastor of the South-West London Vineyard and wife of John Mumford (pastor of South-West London Vineyard and overseer of the Vineyard Churches in Britain) met with a group of friends, many of whom were leaders of other churches, to describe her recent visit to the Toronto Airport Vineyard. As she explained her remarkable experiences of the power of God and prayed for them to be filled with the Holy Spirit, everyone was profoundly affected.

Nicky Gumbel, Curate of Holy Trinity Brompton, suddenly realised that he was very late for a staff meeting at his own church, and rushed back from this meeting with his wife, Pippa, to HTB church office in South Kensington. The meeting was getting ready to adjourn, so he apologized and spoke briefly about what had happened. He was then asked to pray the concluding prayer. He asked the Holy Spirit to fill everyone in the room. According to the church newspaper, "HTB in Focus," 12 June 1994:

The effect was instantaneous. People fell to the ground again and again. There were remarkable scenes as the Holy Spirit touched all those present in ways few had ever experienced or seen. Staff members walking past the room were also affected. Two hours later some of those present went to tell others in different offices and prayed with them where they found them. They too were powerfully affected by the Holy Spirit - many falling to the ground. Prayer was still continuing after 5 pm.

At 4:00 that day, HTB's Vicar, Sandy Millar, received an urgent phone call while attending a meeting of the Evangelical Alliance, chaired by General Secretary Clive Galver. Glenda, a member of the HTB church staff was calling to report that all of the members of the church team

were on the floor of the office, unable to get up, after having received prayer. When Sandy asked how she had managed to get to the phone, she said that she had crawled. At an HTP service on the evening of May 29, Sandy Millar recounted the incident as follows:

I've never had such a message in my life. I was at a very serious meeting in the Evangelical Alliance, and we were talking about very serious things. And the telephone went, and Clive Calver, who's the chairman of the Evangelical Alliance, went and answered it and then he looked over at me, and he said. "It's for you," he said, "and it's urgent." So I said, "Oh, thank you very much." And I went over and I took the call, and this was Glenda. Now Glenda works here most of the time - by which I mean she wasn't working that afternoon, and she said, "Oh hello," she said, "I'm sorry to interrupt the meeting," she said, "but I thought you ought to know that the entire staff is slain in the Spirit and lying on the floor." And these other seven solemn men and women were watching me because they wanted to know what this urgent news was, and they hoped it wasn't too serious. I wasn't quite ready to tell them, because I wasn't quite sure what it meant. So I just said to Glenda, "Oh, you have to be careful nowadays." I said to Glenda, "Is that a good thing?" And she said, "Yes, it's a very good thing, indeed." So I said, "Well what are you doing on the telephone then?" So she said "Well, I'll tell you," she said. . . . "I have crawled to the telephone on my hands and knees." So I managed to look solemn for another minute and I said, "Thank you very much. I will get back as soon as I can."

Sandy rushed back to find people rather startled at what had happened. The church leaders invited Eleanor Mumford to preach at Holy Trinity Brompton that Sunday, May 29, at both the morning and evening services. After both talks, she asked the Holy Spirit to come. Wallace Boulton in *The Impact of Toronto* (Crowborough: Monarch, 1994), p. 21, wrote of the morning service:

There was a time of silence. Then slowly, members of the congregation began to cry quietly, and some to laugh. As the Holy Spirit came, Eleanor asked people to come forward if they wanted prayer. Many did so. As Eleanor's team and members of the church ministry team started to pray, people began to fall in the power of the Spirit. Soon the whole church was affected. There were scenes

that few had ever seen before. The children arrived from their own groups and many of them were deeply touched and began praying for each other.

People lingered for a long time after each service. Audiotapes of Eleanor Mumford's evening talk soon gained wide circulation in over one thousand churches of all kinds throughout England and served to pave the way for a massive reawakening among Anglicans and others.

Here are most of her comments:

I really can't get over that you should have asked me to come at all. But to ask me twice, in the same day, is grace upon grace, and I'm terribly grateful. We had a wonderful morning this morning, quite wonderful. And I've come back with some more friends this evening to join you again. And I was saying to Sandy just now, coming in, it just moves me greatly because I know we're family. We're all of us family, and God calls us to different corners and to do different things but the truth is, this is like heaven. It's just the family. And it's been a joy and I'm grateful to you for welcoming us and to be putting up with us.

Sandy mentioned to you that I've just got back from a little holiday. And in fact, my husband generously suggested, and I enthusiastically agreed, and then with much grace, the Lord gave me a word through somebody quite independently of us within the church that I should take a little trip to Toronto, which I did, for three days. ...

A Baptist pastor [Guy Chevreau], was involved in this remarkable move of the Spirit of God which seems to be taking place in eastern Canada. He's written this: "At meetings hosted by the Airport Vineyard, Toronto, there has come a notable renewal and revival of hope and faith and of expectation. Over the past eighteen weeks, now about 130 days consecutively, the Spirit of God has been pouring out freedom, joy, and power in the most remarkable ways. Six nights a week," - because they take a day off for Monday, six nights a week - "between 350 and 800 people at a time gather for worship, testimony and ministry. Rededications are numerous. Conversions are recently being witnessed and ministry to over

2,000 pastors, clergy, and their spouses has been welcomed by a diverse cross-section of denominational leaders.”

And to date, they think that about a quarter of a million people have gone to either the Airport Vineyard or one or two of the surrounding Vineyards, or one or two Baptist churches which are much involved with this thing, as I will tell you later. This is supra-church. This is supra-denomination. This is not anybody's church. This is Jesus' kingdom.

“And with all of this there has come a renewing of commitment, and enlarging and clarification of spiritual vision, and a rekindled passion for Jesus and for the work of His kingdom. Some of the physical manifestations accompanying the renewal are unsettling for many people, leaving them feeling that they have no grid for evaluation and no map to guide them,” which is a sort of safe way of saying there are very bizarre things going on. ...

So you may say, other than the generosity of my husband and my mad enthusiasm, what did I go for? ... I went because I had heard that there was a tremendous party going on. And all through my life I've been one to get to a party. If I knew there was something happening, I wanted to be in the middle of it. It's always been that way with me. And I went in a state of personal bankruptcy. I knew that I was bankrupt, and I knew that I was needing the Lord badly, and I had an incredible longing in my spirit for the things that I had heard of. And some of the stories I was hearing were stirring me, and just making me cry in the listening, and I thought “I need to get there.”

And so I went conscious of my need but high on expectancy. And so high that deep down, I was just sort of frightened of disappointment. I thought, “God, I'm not sure that I'm not setting myself up to be let down, and a tiny bit disappointed, because my expectation is so high of what you're going to do.” And one evening I rang John back in London and he very sweetly in his typical way, he said to me, well now my darling, on a scale of one to ten, what do you think so far. And I said, “Hmmm. Seventy-four?” And that's the truth. It really was. And far, far exceeded my expectations, so gracious and generous was the Lord. ... And so when I went forward

on the first night, because they said on the first night, "Anyone who's not been here before we'd like you to come first for us to pray for you." And I went up unapologetically and the lovely pastor said to me, "What would you like? What are you here for?" And I said, "I want everything that you've got. I've only got two days, and I've come from London," sort of defiantly. And behind this I was saying, "I've payed the fare and I'm determined to get my money's worth. So what will you do?" And from that moment on they were a little bit like - they - the whole climate of this thing is surrounded with generosity. God has poured His spirit out on a people in an improbable little church, and they are now spending their time from morning to night giving away as fast as they can what God is giving to them. And as new people hit town, and as pastors hover across the horizon, they sort of savour as if it were fresh meat and they just long to come to you and lay their hands on you and give you all that God has given them, which I take to be a mark of the Lord. I just take it to be the generously of Jesus to His people.

And there was one very dear Chinese pastor who had come from Vancouver and he came fasting. He was obviously a very ascetic and Godly man and he was a very skinny man and he had spent much of his life I suspect fasting and he came fasting and famished and as he arrived, the Lord said to him, "Gideon, you can forget about the fast because this is a time of celebration." And so it was. It was celebration from beginning to end. I need to tell you that the church itself where I visited, it happened to be a Vineyard, but I think that was really quite incidental. It's placed on the very end of the airport runway at Toronto and is the most comically improbable building you will ever see. It's part of a little office block, and if you were blinking you would have missed it. And there was just a little bit of a paper notice in the window that said, "Airport Vineyard." And the band was splendid, but you know, just an ordinary church band. . . . And yet as I walked in, the atmosphere was electric with expectancy, and the pastors and the people whose church it was were just shining with the beauty of their Lord because they had spent the last 120 days in the presence of Jesus. ...

These are ordinary people ministering in the name of an extraordinary God. And their pastor, John Arnott has said, "God is just using nameless and faceless people to minister His power in these days." And that's what I love. There is no personality

attached. There's no big name involved. There's no one church that's got a corner in the market. This is something that Jesus is doing. And the people and the church are simply preoccupied with the person and the power of the Lord Jesus. No personalities. Just Him. And I love that, because I'm tired of all that stuff. I'm tired of the heroes and the personalities. I just want Jesus. I just want Him and His Church straight. And that's what I think I received. I saw the power of God poured out, just as it was in the books of Acts, and as I said this morning, I didn't see tongues of flame, but I suspect it was because I wasn't looking. And I have heard recently in this country of a meeting which took place where the Spirit of God was poured out and the building shook. The building shook, and three separate witnesses quite independently, came home and said the building actually shook. So we're in the days of the New Testament. This is kingdom stuff, and it's glorious. But it's not new.

And so I scurried back to Scripture and I scurried back to Church history and I have discovered glorious things in the writings of Jonathan Edwards, who was the initiator of the Great Awakening in America during the mid-eighteenth century, and he wrote this, which is remarkably similar to what I saw in Toronto just last week, two weeks ago. "The apostolic times seem to have returned upon us. Such a display has there been of the power and the grace of the Spirit." Jonathan Edwards speaks of extraordinary affections - of fear, sorrow, desire, love, joy, of tears, of trembling, of groans, loud cries, and agonies of the body, and the failing of bodily strength. He also says we are all ready to own that no man can see God and live. If we, then, see even a small part of the love and the glory of Christ, a very foretaste of heaven, is it any wonder that our bodily strength is diminished? ...

I have discovered a new heroine in the last few days, who is the wife, or was the wife, of Jonathan Edwards. And she was a very godly and wonderful woman. And she fell under the power of the Spirit of God to such a degree in the 1740s, that for seventeen days, she was insensible. She was drunk for seventeen days. She could do nothing. (Now the Baptist pastor in Toronto had had to do all the school runs and all the school picnics for two days, because his wife was out for the count for forty-eight hours. And he was driving, and he was packing the lunches, and he was doing their

homework - he was doing everything and he said, "God, when are you going to lift off my wife, so that this home can get back into order?") But poor Jonathan Edwards had seventeen days in which his wife was insensible. And on one occasion she decided it was time to arise from the bed and to try and minister to the household, and they had a guest. So she got dressed in her best . . . and she went downstairs and lurching a little while, and as she passed the study where the door was open and Jonathan Edwards was talking to his friend about the Lord, as she heard the name of Jesus, her bodily strength left her, and she hit the floor. So they carried her back to bed, and there she stayed. And as it's said in the history books, no one recorded who made the lunch. So this thing is taking people over in the most remarkable way. And at the end of this time, Jonathan Edwards' wife said, "I was aware of a delightful sense of the immediate presence of the Lord, and I became conscious of His nearness to me, and of my dearness to Him." And I think it's this one phrase that has impressed itself upon my Spirit in the last week, and what I think is the key to this whole thing, is that the Lord in His mercy is pouring out His Spirit in order to persuade us, His people, of "His nearness to me, and of my dearness to Him." ...

I heard a story just this afternoon of a woman who had left a meeting rather as I had done, but she was reeling, and unwisely, she decided to drive home. This was all over the place, and she was stopped by the police. Honest to God, this is true. She was stopped by the police, and she got out of the car, and the policeman said, "Madam, I have reason to believe that you're completely drunk." And she said, "Yes, you're right." So he said, "Well, I need to breathalyse you," so he got his little bag, and as she started to blow into it, she just fell to the ground laughing. At which point, the policeman fell, too, and the power of God fell on him, and he and she were rolling on the freeway laughing under the power of God. And he said, "Lady, I don't know what you've got, but I need it," and he came to church the next week and he found Jesus. He got saved. And this is happening. People are going out and telling each other about Jesus with a recklessness that they've never known before. I don't know about you, but when people say 'evangelism' the hairs in the back of my neck go up and I get guilt and I feel awful and I feel destroyed and defeated. Evangelism is a breeze, people. It's such fun like this.

So there was a woman who had left one of the meetings and she had been laughing on the floor for two hours, and she got really hungry. So she went to the Taco Bell . . . and she sat down . . . and she looked across, and she saw a whole family eating burritos. And she said to them, . . . "Do you want to be saved?" And they all said, "Yes!" All of them! And they were all saved and led to Christ on the spot.

And another man left a meeting and he went into a restaurant, and a man was watching him, and for about ten minutes, he watched him. And he had this . . . young man who came up to him and said, "Excuse me, but are you a Christian?" And this chap had just left the meeting - he said, "You bet." And he said, "Well, my wife has just left me. I've just lost my home. I've just lost my job, and I'm about to take my life. . . . What can help me?" And he led him to Christ. And . . . this is good news, people. This is news for the people out there. People are getting saved right and left. And they are now discovering even in the Toronto area that there are several hundreds of people that are getting saved. People right and left are coming to know Jesus, because Jesus is the joy of our lives. It's a wonderful, wonderful thing. . . .

There's a woman of whom I know. I know her story well, and it's a verifiable story, and she has been extremely ill with colitis. A most horrendous form of colitis for a very, very long time. She was, as a child, dreadfully abused. And she's married and infertile. No babies. And she's a secretary to a friend of ours. And last September, the Lord mercifully healed her of her colitis, and about three weeks ago she fell under the power of God to such a degree, and an hour or two later she got off the carpet and she said, "I no longer have abuse in my history. I have no memory. I have nothing. It's as if there was never anything." And she's now expecting her first baby. So God is healing the sick. And He's mending our wounds and He's doing things for us that it's taken us years of care and counselling to try and achieve. . . .

People are being restored by the mercy and the sweetness of God. And, quite honestly, whether one stands or falls, whether one laughs or cries, whether one shakes or stands still, whether you go down could matter not, it just doesn't matter a bit. It doesn't matter how you go down. What matters is how you come up. It doesn't

matter what goes on in the outside. What counts is what Jesus is doing in our bodies and in our souls, in our hearts and in our spirits.

We have a woman in my prayer group who is a hair dresser. And she's married to a Muslim, and her life is not easy. And she said that in the course of the last week, she's been reading her Bible like never before. But she said, "I'm not reading it." She said, "I hear the voice of Jesus reading it to me. As if I were a child, Jesus reads me His book." Wonderful things. ...

I think if we come receptive and childlike, there is infinite blessing for the people of God at this time. I've discovered in myself a love for Jesus more than ever. I've discovered in myself an excitement about the kingdom I wouldn't have believed possible. I've discovered that I'm living in glorious days. There's no other time; there's no other place where I would have chosen to be born and to live than here and now. ...

Although Holy Trinity Brompton was not the first church in the UK to be touched, the church newsletter, which detailed the events of Sunday, May 29 triggered "an avalanche of publicity" in *The Sunday Telegraph*, *Daily Mail*, *The Independent* and *The Times*. Christian word-of-mouth and the newspaper coverage would draw hundreds of ministers to the church in the following weeks; soon hundreds of churches were engulfed by the most intense spiritual fervour they had ever known. In the midst of these "days of heaven" an HTB staff member spoke of the "Toronto Blessing" and very soon the label became attached to what many believed was a special "time of refreshing from the hand of the Lord" (Dave Roberts, *The "Toronto" Blessing* [Eastbourne: Kingsway Publications, 1994], p. 12).

On May 31, Sandy Millar and HTB's Pastoral Director, Jeremy Jennings, flew to Toronto. That evening, they saw remarkable scenes at the Toronto Airport Vineyard, while the phenomena continued the following day at another staff meeting at HTB. Sandy and Jeremy returned on June 3, and Jeremy left to join a residential Alpha weekend, which was being run by the church for new believers and inquirers. Patrick Dixon, in *Signs Of Revival*, (Eastbourne: Kingsway Publications, 1994), p. 14, described what happened the following Sunday morning, June 5:

Nicky Gumbel shared what had been happening to him, and others also described their experiences. Once again, many manifestations appeared among the congregation - so many in fact that the normal communion service could not continue.

That night the church was completely full, with around 1,200 people. As people prayed, the main church area gradually become covered with people lying on the floor, requiring hundreds of chairs to be stacked away. More than 100 people were still praying in the church at 10 pm. Someone remarked: The word 'revival' is on everyone's lips.

According to Wallace Boulton (pp. 22-23), Sandy Millar wrote to his congregation as follows:

We have begun to see an astonishing outpouring of the Spirit of God upon our own church and congregation. It seems to be a spontaneous work of the Holy Spirit and there are certainly some very surprising manifestations of the Spirit excitingly reminiscent of accounts of early revivals and movements of God's Spirit.

Some of the manifestations include: prolonged laughter, totally unselfconscious for the most part, and an inexpressible and glorious joy (I Pet 1.8). For some it is prolonged weeping and crying and a sense of conviction and desire for forgiveness, purity and peace with God. For others it seems to be the silent reception of the Spirit of God sometimes leading to falling down and sometimes standing up, sometimes kneeling, sometimes sitting.

There are great varieties of the manifestations of the Spirit. They are breaking out both during services and outside them in homes and offices. At times they are easy to explain and handle and at other times they are much harder and more complicated.

We have been hearing for several days of the movement of God's Spirit in the Vineyard Church in Toronto, Canada, and a number of people have come to us from there telling us about what was going on and of what they thought it all meant. For that reason Jeremy Jennings and I decided to go briefly to Toronto to see what we could learn and what conclusions, if any, at this stage it was possible to

draw. The manifestations are quite extraordinary and would undoubtedly be alarming if we had not read about them previously in history.

The manifestations themselves of course are not as significant as the working of the Spirit of God in the individual and the church. The manifestations are the signs and therefore of course it is to the fruit that we look rather than the signs. ...

On June 19, Fred Langan and Paul Goodman provided the following account in the *London Sunday Telegraph*:

British Airways flight number 092 took off from Toronto airport on Thursday evening just as the Holy Spirit was landing on a small building a hundred yards from the end of the runway.

People from all over the world are flocking to this unlikely church, the Toronto airport branch of the Vineyard Christian Fellowship, six nights a week. And every night there are astounding scenes of people shaking with laughter, slipping into a trance, falling to the floor, and crying.

“Last week Bishop David Pytches from England was down here on the floor roaring like a lion,” says John Arnott, the church's pastor, as he explains how evangelical Christians have swarmed to Toronto like pilgrims to Lourdes.

They come mostly from the city's suburbs, but as many as a quarter of them travel from the United States and from Europe - in particular England. In the world of charismatic evangelism, this is the place to be.

Already, the phenomena seen at the airport church are rippling out to churches all over the world. In London, astonished worshippers at Holy Trinity, Brompton - a cathedral of charismatic churchmanship renowned for its largely young upwardly mobile congregation - have been undergoing similar experiences.

And now, there is rising speculation among charismatic evangelicals that what may be happening is more than a renewal, more even

than a revival. The world, it is said, may in fact be on the verge of a full-fledged awakening - something on the scale of the great Wesleyan movement that swept England during the early 18th century.

At the end of September, 1994, Mike Fearon wrote of Holy Trinity Brompton in his book, *A Breath of Fresh Air* (Guildford, Surrey: Eagle, 1994), p. 4, "At the time of writing, four months after the "Toronto Blessing" made its unexpected but very welcome appearance, services there are so full that the choir stalls and chancel area behind the speaker have to be used as overflow areas, with scores of people standing in the gallery and around every doorway. Nearly 2,000 people pack into the building every Sunday."

Sunderland Christian Centre

Ken and Lois Gott founded Sunderland Christian Centre (SCC) in 1987 in the north-east part of England. Although they moved into a new building in 1992, by the summer of 1994 they felt very dry spiritually. Then, in August of that year, Ken Gott visited Holy Trinity Brompton in London with four other Pentecostal leaders, and he was deeply humbled by the sense of God among Anglicans.

Andy and Jane Fitz-Gibbon wrote in *Renewal* (issue 227, April 1995, p. 11), that "stereotypes were shattered as Ken and the other Pentecostals received a new baptism in the Spirit at the hands of Bishop David Pytches. The change was so profound in Ken that the members at SCC took up an offering and sent Ken, Lois and their youth leader for a week to Toronto. Like most of us who have made the same pilgrimage, they were profoundly touched, 'soaking' in God for a week, never to be the same again."

Upon their return from the Toronto Airport Vineyard, the Gotts decided not to tell the church about the phenomena they had seen. Ken said, "We wanted to have a visitation, not an imitation." Andy and Jane Fitz-Gibbon (*ibid*, p. 12) wrote:

On their return, the Holy Spirit landed on SCC! In a similar fashion to the beginnings at Airport Vineyard, the church met nightly, thinking it would last for a few nights.

After two weeks of nightly meetings without a break it seems the renewal “kicked into another gear.” Without advertisement, word began to extend across the region. People started to come to SCC from a spread of 70 miles. Numbers attending in the third week grew to 600 a night. . . . there have been occasions when the ministry team are still praying into the early hours of the morning. .

Catholics lie on the carpet next to the Plymouth Brethren. Anglican priests have fallen, shaken, and jerked along with the Baptists. . . .

Each night testimonies are given to God's changing peoples' hearts and lives. One woman testified a month and a half after her first visit that “God has done for me in six weeks what counsellors had tried to do for 10 years,” so deep was the change in her life.

Teenagers have been given new boldness in testifying of their faith to their friends. Children as young as seven or eight are seeing amazing visions and publicly giving testimony to the fact that they know God is with them.

There have been a number of dramatic physical healings and a great increase in the release of prophetic ministry. . . .

Each night there is a ministry team composed of members of different churches throughout the region. Leading and preaching are done by a team of pastors and others who have been touched by the refreshing. The renewal meetings have become a “melting pot” of God's people in the north-east. . . . among those who have come have been pastors and their spouses needing a fresh touch from God. Most have been spiritually dry, some even to the point of resigning from the ministry before they came to Sunderland. Many of these have testified to a renewed vision, a new sense of direction and a new empowering and anointing. Having been met powerfully, they have returned home and God has transformed their churches.

Needless to say, the effect on the church itself has been profound. Membership doubled in 1994, to just over 400. There have been many commitments to Christ during the renewal meetings. . . . One man, who had a criminal past, was brought to the meetings by his girlfriend. Half way through the meeting he ran out, unable to cope

with what was happening. A few days later he was back, gave his life to Christ and received the Holy Spirit in a powerful and dramatic way. . . .

In January [1995] the renewal at Sunderland moved to two meetings a day with a daily prayer meeting in the afternoon.

By April of 1995, *Charisma* (vol. 20, no. 9) was reporting of Sunderland Christian Centre that its pastor, Ken Gott was leading six meetings a week at that church. "The nightly meetings have remained constant since last summer, when Sunderland's leaders visited the Airport Vineyard Christian Fellowship in Toronto. . . . Visitors from Australia, the Netherlands and the United States have been to Gott's 400-member church, and the region's independent TV company has filmed services" (p. 58).

Charisma quoted Gott to the effect that "We're just aware that the place is saturated with God's presence. . . . Visitors regularly claim they have [even] felt God's presence in the parking lot outside."

On June 19, 1995, in two posts to the new-wine list on the internet, Jon W. Cressey reported that Sunderland Christian Centre had been experiencing continuous meetings for 43 weeks, and that car theft and crime, according to *Alpha* magazine, had allegedly dropped by 45% in the city area over the previous year.

In August of 1995, Andy and Jane Fitz-Gibbon reported in *Renewal* (issue 231, pp. 14-18) that John and Carol Arnott had made their second visit to Sunderland in April of that year:

The conference took place in the Northumbria Centre on the Stephenson industrial estate. Members of Sunderland Christian Centre worked hard to organize the large-scale event. . . .

Over 1,300 people had registered for the full three days, with several hundred others enrolled as day visitors and with many more attending the evening meetings, which were open celebrations. Many had travelled hundreds of miles to attend. We know of people who had come from Holland, Norway, France, West Africa, new Zealand, Australia and Thailand as well as from all over the British Isles. . . .

Every night probably over a thousand people fell under the power of the Spirit and lay row after row, side by side as they soaked in God's presence.

We asked if John [Arnott] had any idea why Sunderland became like a smaller version of Toronto. He commented, "We can only speculate. I know God uses people. Ken and Lois Gott got powerfully touched. They had a desire to do it. They went back home. God exploded on them and they had the faith to keep it going. God is looking for people that are willing to pay the price, risk it all and go for it." We hope God 'finds' many such people.

Vietnam and Cambodia

Tom Ford of Dallas, Texas, reported that on October 10, 1994, he had just returned from a two week trip to Vietnam and Cambodia. He wrote:

Ten of us from our church in Dallas went there to bring in medical supplies and bibles and to build up the churches there. Our team met with several leaders of house churches in Vietnam. Some of the leaders oversee hundreds of individual house churches and several thousand people. Most of them had spent time in jail for preaching the gospel. Any unapproved meeting of more than 15 is illegal and the churches have to meet secretly. Their faith and commitment to the Lord is amazing. We met with them to encourage them and to pray for them to receive the outpouring of the Holy Spirit that had been seen in the US and around the world. We divided into groups of 2 or 3 to go to various meeting places around the city. We were driven on the back of motorcycles to a lot of them. At every place where we prayed the Holy Spirit touched them and many fell out, laughed, cried, shouted, or danced under the influence of the anointing. It was really amazing. Most of the people we talked to had not seen or heard about the outpouring that is happening now. One time, I went with one of the girls on our team to meet with a group of about 20 people. I told about the what had been happening in Toronto, about our pastors going there to see it, and bringing it back to our church in Dallas. The two of us started praying for them and saw the same thing happen there. Wow! I hadn't been stretched that far before. It was great.

In Cambodia, we were hosted by Sophal Ung, the pastor of a church sponsored by Global Network. The Lord is doing great things through his ministry there. The government has given them freedom to do whatever they want. They are feeding the poor, planting churches all over the country, and helping train people with marketable skills. It's a very poor country with little industry. They've seen lots of miracles too, blind eyes opened, deaf healed, demons cast out, and the dead raised. There was a man that died of a heart attack and was dead 9 hours. They took up boards from the floor of his house to have a coffin made. The Buddhist priest was going to come pick up the body the next day. His wife had been saved about 2 weeks and wouldn't give up. She and several Christians prayed for hours until midnight. The others gave up and went home, but she kept on. At 4:30 am the husband sat up said give me something to eat. He went out the next day and the people of the village thought he was a ghost. People came from miles around to see the man that was raised up. The man and his wife now have a church in their house. I have the testimony on videotape also.

At the CATCH THE FIRE Conference in Toronto in October of 1994, there were some people from Cambodia, Monee Mon and Chen Mau, co-workers with Sophal and Deborah Ung, who told about a resurrection from the dead and a Buddhist temple that had been struck by a fireball from heaven, which caused it to move fifty metres. The resurrection had occurred in January of 1994. Someone's husband had been sick for two or three years, and died in January. The neighbours came, and at 8:00 pm the Buddhist monk came and pronounced him dead. He left at midnight. Then, at 3 am, after the wife had been praying, he was alive. He, himself, was surprised, and began checking his body. He asked for rice soup. At 6 am he walked around throughout the village and the people thought that he was a ghost, because they saw him lying dead the previous evening. He would knock on peoples' doors, and when they saw him, they were too frightened to let him come in. As a result of this, thousands of people came to the Lord, and eight churches were planted.

They said that on Sunday morning, August 31, Sophal was sharing about what was happening in Toronto. People fell to the floor before he ever had a chance to finish. In the evening, the same thing

happened again. Then it began to rain, and there was a Buddhist temple on the mountain. The people were preparing to bring all of the idols to the Buddhist temple. Suddenly, people saw a ball of fire coming from the side, which caused the temple to move fifty metres, and the temple was destroyed. Five Buddhist monks testified about this. One monk said that he was clinging to his bed for the entire fifty meters, but he was not hurt. He felt happy, and he was rejoicing. The whole building was destroyed, but nobody was hurt. God destroyed the idols, but the people were left unharmed. This incident reportedly caused the people to take the message of the Christian Gospel very seriously.

In October of 1994, James Ryle told Richard and Kathryn Riss that Monee Mon and Chen Mau had videotaped an interview with Sophal and Deborah, and in the interview, there was a description of the experiences of the man who was raised from the dead. He said that he was taken to a river, and people were crossing the river. Each person crossed in a coffin. He was asked, "Where is your coffin?" He said he didn't have a coffin. He was told that if he didn't have a coffin, he couldn't cross. He began retracing his steps, and he came to a crossroads. He was given a choice of either light or darkness. He chose the light. The next thing he knew, he was in bed, checking himself to see if he was really alive. His wife was there praying, and had been praying for some time.

Melbourne, Florida Revival

On New Year's day of 1995, Randy Clark was guest speaker at the Tabernacle Church in Melbourne, Florida, for a series of meetings sponsored by five local churches. An unusual revival broke out immediately, accompanied with holy laughter, falling under the power of the Spirit, and many dramatic physical healings. From the first day, thousands of people flocked to meetings held six days a week. The services were hosted on a rotating basis by pastors and musicians from fifteen different congregations in the local area, including Presbyterian (PCA), Southern Baptist, Episcopal, Methodist, and Assemblies of God churches (*National & International Religion Report*, vol. 9, no. 8 [April 3, 1995], p. 2).

In a January 20 post to the new-wine list, an internet mailing list devoted to the revival, Randy Clark wrote:

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

First, what made me expect something special at these meetings? I never schedule over four days for meetings, but I scheduled fifteen days for this meeting. Why? I believed there were things going on which indicated a major move of the Spirit was imminent. The Black and White ministerial associations merged a few months prior to my going. The charismatic pastors had been meeting together for prayer for six years, and pastors from evangelical and charismatic and pentecostal churches had been meeting and praying together for over two years. There was a unity built which would be able to withstand the pressures of diverse traditions working together in one renewal/revival meeting.

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

This past Sunday a man who was hurt six years ago was healed. He had severe spinal injury in the neck which had resulted in four surgeries, and fusing the four bottom vertebrae in the neck. This made it physically impossible for him to look up at the ceiling or down at the floor. Neither could he move his neck to the left or right. He also had had seizures for the six years since the accident. He had been treated by the best neurosurgeons at Johns Hopkins. He had been told his damage was irreversible. He was taking pain medication for pain management. This pain had become worse and he was facing a fifth surgery. He had been a pastor in the area before this accident. He is very well known in the area. Sunday night I was praying for him when he was healed.

That Sunday morning I woke up having a dream about seeing a spine. In the dream I could see vertebrae and disks. That morning I had a word of knowledge about pain in the left armpit. When I began praying for him I asked him if he had pain in the left armpit. He said that he had a lot of pain in that area. He also had tremors in his hands, as well as feeling pain and sometimes numbness in the fingers. When I began to pray for him I noticed first the trembling stopped in the hands. Then he told me the pain in his left arm stopped. I had been praying for over ten minutes before there was any noticeable effect upon his body. Then I began praying for his neck more specifically. First the pain in his head stopped. Then the grinding sound in his neck ended when he tried to move his head. Then he was able to move his head looking up at the ceiling, down at the floor, and left to right as much as I could. He was healed. I was so surprised by this healing that along with his adult son and wife, I began to weep kneeling beside him.

It has been three days since his healing. I have kept in touch with him through others in the area. He still has no pain, and he is able to move his head in what should be physically impossible with four fused vertebrae. ☞To God be the glory great things he has done!☞ Let no one look at me as if by my power or godliness this man was healed. He was healed by faith in the name of Jesus. cf. Peter's explanation to the crowd after the man was healed at the gate beautiful.

By March of 1995, the Melbourne revival was receiving coverage in *Charisma* (vol. 20, no. 8, p. 56), which stated that “on a recent Tuesday evening service at the Tabernacle Church in Melbourne, Fla., more than 1,000 people tried to find seats. Many of them settled for a spot in an adjacent overflow room, where they viewed the sermon via a video monitor. Meanwhile, another 60 people stood outside the sanctuary and watch the service on a giant screen that flapped in the balmy evening breeze. The crowds came from all over Florida's Space Coast to hear Randy Clark.”

On June 12, the *National & International Religion Report* (vol. 9, No. 13, p. 3), reported that the revival services in Melbourne were “still going strong.” Fred Grewe reported at that time that “everybody is exhausted, but God is manifesting His presence every night - so we are

reluctant to stop" (ibid). Pastors from many different denominations were continuing to join in worship, share testimonies, and pray for renewal at one another's churches. Between fifty and eighty pastors in the area were attending a weekly prayer meeting associated with the revival at First Baptist Church in nearby Satellite Beach.

In August of 1995, *Charisma* magazine reported, "Falling under the power of the Holy Spirit is not unusual to most charismatic Christians. But doing so alongside Presbyterians, United Methodists and Southern Baptists is. Yet it's a daily experience for many Christians in Melbourne, Fla., where an unexpected revival movement is unifying charismatics and noncharismatics, and their clergy. . . . More than 65,000 people now have attended the meetings. . . . Hundreds of people have publicly professed faith in Jesus Christ." (p. 18).

The October 1995 issue of *Renewal* (issue 223), a British Publication, carried an article on the Melbourne, Florida revival by Thomas Locke, an author of Christian fiction who was touched by the revival in June. He wrote, "I was in Florida doing research for a new story, when the city's main paper ran a front-page story of remarkable goings-on at a local church. . . . The reporter was clearly not a believer, and yet this article described someone who had been deeply affected. . . . the meetings were continuing six nights a week, drawing a capacity crowd every evening." He found an "astonishing mixture" of white, black, Asiatic, Hispanic, and American Indian people, which "cut right across the borders of wealth, class, race, and religious background. . . . The sense of matter-of-fact calmness which had returned by heart upon arrival continued unabated throughout the five-hour service. . . . There were numerous declarations of miraculous healings. Well over a hundred people had by the end of the night been laid out flat by the moment's power. There was loud laughter, there was speaking in tongues, there was spontaneous singing" (pp. 18-20).

In a testimony posted to the internet (the world wide web pages of Melbourne Renewal Services and Youth Revolution International) dated February 25, Lisa Frodge wrote that, initially, she and her husband Rex were very skeptical, but that after becoming involved in the revival in Melbourne, "many, many prayers that have been prayed for years, have come true over a period of a few weeks. Some are small things, like finally being able to pray at our large family dinners, unity

within the family, less tension in the home. However, God is changing our hearts and has drastically changed our lives.”

Colleen Orfe wrote, “Randy Clark first ministered at the Tabernacle in Melbourne on Sunday, January 1, 1995. That morning he gave an altar call for hypocrites and I went forward. . . . I was slain in the spirit and lay on the carpet, unable to get up for maybe an hour. A couple of times, I sat up, only to fall back down under the anointing. As I lay there, I experienced a sensation of perfect peace and felt my body relaxing so much it felt like I was melting into the floor. . . . Eventually, I was able to get up, but remained very ‘drunk’ in the spirit, almost unable to walk or talk. I felt like I was in a fog. When I drove home and prepared for bed, I discovered God had healed my back. I had had pain in my lower back for over a year, causing me to have difficulty turning over in bed finding a comfortable position, and even getting in and out of a chair. In the past, the spasms had been so intense at times that I had gone to a doctor and received muscle relaxers because I couldn’t stand up straight or walk. Most recently, it had just been general discomfort of the nature described. This night, I felt totally relaxed and pain-free and enjoyed the best night’s sleep in months. It has remained healed ever since.”

Marie Purdy reported that she had strained her lower back and upper cervical neck area while helping her daughter with a landscape nursery. In October of 1994, she had x-rays which indicated a stenosis. A friend brought her to meetings at “The Tab” in Melbourne. She wrote, “I am used to a conservative Protestant service. I was not about to undergo any ‘carpet time’ being a skeptic and being scientifically trained although I do have faith in Jesus Christ. . . . As I watched and witnessed the people receiving prayer, I couldn’t comprehend the uncontrollable actions and emotions that they were responding to as a result. . . . As time went by, John Arnott said anyone with back, neck or spinal problems should come forth. . . . As John started administering prayer to me, I felt a warmth begin from my feet graduating up to my waist. He asked me to bend, twist and turn asking Jesus to give me more power to heal me. . . . I had no pain! What had happened? My legs started buckling and I hadn’t any control of my body as I felt myself falling back. . . . I lay on the carpet confused, questioning, nervous, overwhelmed. . . . For the first time in one year, I took the opportunity to stand up without one struggle and pain free.”

On January 6, Randy Clark and Fred Grewe of the Tabernacle Church went to Vero Beach, Florida, an hour's drive south of Melbourne, to speak for Christian radio station WSCF, FM 92. During the interview, the disc jockey fell under the power of the Spirit, and was rendered incapable of continuing the interview.

Soon afterward, the general manager was also affected in the same way, so music was aired since "there was nobody to operate the station" (*National & International Religion Report*, vol. 9, No. 8 [April 3, 1995], p. 2).

In his January 20 post to the new-wine, Randy Clark wrote, "Two weeks ago Friday I had a radio interview. During [the] interview a DJ fell out [under the power of the Spirit] in front of the station manager who was interviewing me. He shook violently. Other station employees fell out under the power. After we left the station kept on sharing [on the air] what was occurring live for hours. People were healed listening to the broadcast. Others came under conviction, drove to the station and gave their lives to God. Others were rededicated while listening. One man had to go home from work unable to continue driving his truck because the Spirit was so strong upon him."

The General Manager of the radio station, Jon Hamilton, wrote a letter to his constituency as follows:

January, 1995

Dear Friend of Christian FM 92:

I had already put the finishing touches on my first letter of 1995. I really liked it. It was full of optimism and inspirational resolutions for the New Year.

It will never make it to the printer.

Instead, I am compelled to offer to you a testimony and witness as to a most remarkable day. I pray that it may serve to encourage those who seek God, and terrify those who oppose Him.

January 6, 1995 began in a rather ordinary way. It was Friday, it had

been a busy week, but I was looking forward to a slow day. As I was leaving the house, I actually told my wife, "There's not much on my calendar, I may try to take the afternoon hours off and came home early."

I had agreed to interview a pastor from St. Louis, Randy Clark that morning. Randy was the guest speaker at The Tabernacle Church's renewal services nightly, and since 'The Tab' is a good friend of FM 92 (and many other area churches were participating in the meetings), we had decided to clear a slot on the morning show for a brief interview.

My guest was one of the leaders of the so-called 'Toronto Revival'. I had read about the Toronto meetings, but frankly, I've heard a lot of revival rumours over the years and have learned not to pay much attention. Normally, I don't do the interviews myself, but I was feeling cautious and let the 'morning guys' know I'd be there during the show.

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

It began with Gregg. He was seated behind me listening, and for no apparent reason, he began to weep. His weeping turned to shuddering sobs that he attempted to muffle in his hands. It was hard to ignore, and Randy paused mid-sentence to comment "You can't see him, but God is really dealing with the fellow behind you right now." I looked over my shoulder just in time to see Gregg losing control. He stood up, only to crash to the floor directly in front of the console, where he lay shaking for several minutes.

I don't know if you have ever tried to conduct a radio interview in such circumstances, but let me assure you I never have. I was mortified. We have always attempted to avoid any extremes at FM 92, so it was difficult to explain to our listeners what was happening. I had always known Gregg to act like a professional, so I knew something was seriously going on. I did my best to recover the interview under the embarrassing circumstances. I thanked the guest and wrapped it up. (And thought of ways to kill Gregg later!)

After when we have a guest minister in the station, we ask him to pray for the staff. Before Randy Clark left, we asked him to say a word of prayer.

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

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

Remember, our staff is not primarily Charismatic. We are Episcopalian, Nazarene, Evangelical, Pentecostal and a couple of "not quite sure". While I personally am associated with an Assembly of God church, I'm quite the skeptic when it comes to "weird stuff". I don't watch many evangelists on TV, because too often I am turned off by what I see. This was completely new to us.

Randy was scheduled elsewhere, so after just a few minutes of prayer, he thanked me graciously and left quickly. Our staff remained in the control room, staring at each other wide eyed, and hovering over Bart, who still appeared unconscious on the floor. (He was completely immobile for over half an hour).

There was a sweet atmosphere of worship in the room, so I told someone to put one of the integrity Worship CD's on air while we continued to pray together.

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

I switched on the mike, and found myself praying that God would touch

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

This is where everything went haywire.

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

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

I didn't know whether to be terrified or thrilled, but clearly, something completely unusual was going on. A young man cautiously entered the room, and began to tell us that he was "just happening" to be scanning the radio dial when he heard "something about prayer". He reported that he was immediately overcome with conviction. Years before, he had contemplated going into the ministry, and had even attended a couple of years at a Christian College, but he had since strayed from God. As a chill of conviction swept him, he felt God suddenly tell him it was now or never. He drove to the station. We prayed with him to receive Christ as Lord, and afterward, he too slumped to the floor.

One by one they came. We continued to play praise-oriented music, and every hour (sometimes on the half-hour) we'd invite people to come.

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

Fortunately, our offices are inside of the complex at Central Assembly, so when the crowd began to grow, we moved across into the Church, leaving the radio station literally wall to wall with seekers.

Some teachers at Indian Christian School had heard what was happening, and asked us to pray for certain children they were bringing in the room. As we prayed for the kids, many began to shake and fall to the floor. Some would begin to utter praises to God. Others lay completely immobile for periods of over an hour. (If you've ever tried to make a seven year old lay still, you know it's a miracle!) A few simply experienced nothing at all.

By now I was convinced that we were experiencing a bona fide move of God. I had read about such manifestation experiences being common in the revival meetings of great men like Jonathan Edwards and John Wesley. I had also read of the great camp meeting revivals in the early 1800's, where thousands upon thousands experienced being "slain", but I never imagined I would really live to see it.

The crowd continued to grow, and lines began to form. The power of God continued to fall on those coming. It was almost like being in a dream. I would look up and see our staff members ... eyes red, faces puffy, and hands trembling, but with a fire in their eyes and the power of God upon them. I couldn't believe it was the same people I knew and worked with. In a matter of hours, something we never even dreamed of (much less aspired to) was happening.

The floor in front of the sanctuary was soon covered with men and women, boys and girls. The aisles began to fill and we were pushing aside chairs for more floor space. Usually, one of our staff would 'catch' the person as they fell, but on quite a few occasions we were caught by surprise and people fell hard on the floor. Frankly, we had no idea what we were doing. (I'm not sure I want to learn!)

At some point I looked up and saw a local Baptist Pastor walk in the

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

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

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

Eventually, word of what was occurring reached Fred Grewe, the Melbourne pastor who had brought Randy Clark to the station earlier that morning. He and Randy, along with several other Melbourne pastors, jumped into the car and headed down to Vero Beach. At this point, we started broadcasting live from the Church. As the group from Melbourne arrived, more and more people also began to show up asking for prayer. It seemed like there were always more than we could get to.

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

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

We have received at least a dozen verified, credible, reliable comments

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

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

It's hard to imagine the impact this has had on our staff. It seems like God has almost given me a new staff, composed entirely of men and women to tremendous zeal for God. What is occurring in our local churches is even more amazing. My phone is ringing with the calls of excited pastors. At least a dozen area churches from completely different ends of the theological spectrum are already experiencing this powerful move in their church. The leaders of many, many other local fellowships have been visiting these churches to "check it out", and they too are being touched to "take it back" with them. It's almost like a tidal wave has hit this area of Florida.

If you are sceptical, I understand and forgive you. (I might have thrown a letter like this one away just days ago.) I share this only to try and offer a faithful rendition of what has really happened.

I only ask that you remain open to whatever God wants to accomplish through you. Christian history is full of accounts of those times when God elected to 'visit' His people. When He has, entire nations have sometimes been affected. I believe you'll agree, our nation is ripe for such a revival. For such a time as this, let us look to God with expectancy.

*With warm regards, I am,
Sincerely Yours,
Jon Hamilton
General Manager*

Mott Auditorium, Pasadena, California

Similar in intensity to Toronto and Melbourne is what happened at Mott Auditorium on the campus of the U.S. Centre for World Mission. Beginning in January of 1995, John Arnott of the Toronto Airport Vineyard and Wes Campbell of New Life Vineyard Fellowship in Kelowna, B.C. began taking various trips of two or three days each as guest speakers at Mott Auditorium. By March 24, nightly meetings had begun, lasting far into the night five nights per week. On April 16, Isabel Gouveia of Oakland saw a vision. On May 28, she testified of this as follows (archives of the new-wine list, July 29):

The anointing just came over me, and what I saw this large auditorium placed in the middle of a neighbourhood, a quiet neighbourhood in Pasadena. There were children playing all over in a nearby park. The Lord brought me in here. I came in the auditorium up to the stage, the altar here and what I saw was lots of seats going back and I saw three large doors. What I saw come in was just multitudes of people, coming into the auditorium with their arms open wide. It filled the auditorium up completely. People were standing in the aisles. Then I heard the Lord say that He was going to pour His Holy Spirit down upon all the people here in this place and that here ... that here they will come and they will seek my face. Here they will bow down before me. They will repent, and they will receive the outpouring, and they will seek my face and they will confess, and they will bow down before me as empty vessels ... and I will fill you up, and then what I saw was this gush of roaring living waters being poured out of everyone's belly, and it just filled up this place. It filled it up completely. It was a flood. The Lord said that it was a cleansing flood, that He was going to cleanse everybody here. Then what I saw was the waters went up the isles and out of the auditorium and into the streets of Pasadena into the surrounding neighbourhoods. Then they connected and there were big rivers, there were mighty rivers, and they connected into the main arteries that flow into Los Angeles. Then in Los Angeles he said he will do a healing there and the people there ... and the people there, they will ... He said, His people then will be called by His name and that they will seek His face, they will humble themselves and they will pray, and He said then and only then. He said, I will forgive their sins and I will heal their land.

He said that He will heal racism because there is only one race, and that is the race of Jesus Christ. He said that He will heal the generations, that He will turn the hearts of the fathers to the children and the hearts of the children to their fathers. He said to come, come and be close to me. Receive from me, receive from me.

On May 28 (at about the same time as a visit by Claudio Freidzono of Argentina, John and Carol Arnott, and Bill Twyman of the Vineyard Christian Fellowship in Anaheim) two children began seeing visions of angels. Transcripts of the testimonies of these children, Joy Ahn (12), and Christine Cadiogan (10) of Pasadena, were made public on July 29 through the new-wine list on the internet, with the permission of Che Ahn, pastor of the Vineyard Christian Fellowship of Greater Pasadena.

Very early in the morning on Sunday, May 28, Joy and her friend, Christine, were visiting the Ahn family in their home, but they began disturbing Che Ahn's sleep and Christine kept shouting "Mott, Mott, Mott, Mott." Sue, Che's wife (Joy's mother) took the two children to the nearby Mott auditorium, where the glory of God descended and the children saw open visions of heavenly things. An independent observer, John Lee, a ministerial student returning to the Church to pick up his car, said that he saw the glory of God in the form of a mist hovering all over the place, and later observed enormous angels everywhere throughout the auditorium.

College Revivals

On January 22, 1995, at Coggin Avenue Baptist Church in Brownwood, Texas, two students from Howard Payne University, a Christian institution, stood up and confessed their sins. As a result of this incident, many others started to confess their own sins before the congregation. On January 26, a similar event took place on the campus of Howard Payne. Word quickly spread to other colleges, and Howard Payne students were soon being invited to other college campuses, which experienced similar revivals. From these schools, more students were invited to still other schools, where there were further revivals (*Chronicle of Higher Education*, May 19, 1995, pp. A39-A40).

One of the first two students from Howard Payne to confess his sins was Chris Robeson. As he testified about his own life and the spiritual

condition of his classmates, “People just started streaming down the aisles” in order to prayer, confess their sins, and restore seemingly doomed relationships, according to John Avant, pastor of Coggin Avenue Baptist Church. From this time forward, the church began holding three-and-a-half-hour services. Avant said, “This is not something we're trying to manufacture. It's the most wonderful thing we've ever experienced” (*National & International Religion Report*, vol. 9, no. 7 [20 March 1995], p. 1).

The events at Coggin Avenue Baptist Church were preceded by about seven weeks of increased, widespread prayer. According to Avant, “God is shaking us - something no person could do. God began by doing some things in isolated ways. He transformed the life of a prominent man in the community who was considering suicide, and couples who were within days of divorce were walking the church aisle to seek God's forgiveness at the altar. . . .” (press release from Southwestern Baptist Theological Seminary, 1 March 1995). Avant said that after the events on January 22, the motto among several local high school students had become, “God's going to rock the world, and it's starting in Brownwood,” and that “Southern Baptists, Nazarenes, Pentecostals, Independent Baptists, and Presbyterians are getting together just to kneel and pray for revival” (ibid).

At Howard Payne, revival broke out during a January 26 ‘celebration’ service, as students praised God in song and shared their testimonies. Students then started to schedule all-night prayer meetings in dormitories. (*Christian Week*, 11 April 1995, p. 1 and Ken Camp, “‘Activity of God’ Produces Renewal in Texas City's Church”, *Campus*, 1 March 1995).

Then, on February 13-15, during five meetings at Howard Payne, Henry Blackaby, a Southern Baptist revival leader ministered at a series of five worship services, attended by guests from up to 200 miles away. On Tuesday, February 14, more than six hundred attended, and students leaders went up to the platform to confess publicly their secret sins. About two hundred stayed afterward to continue praying. One of the students, Andrea Cullins, said, “Once we saw the Spirit move, we didn't want to leave” (ibid). Blackaby's “Experiencing God” discipleship curriculum had been used recently in many of the Brownwood area churches that became affected by the revival.

After Howard Payne, some of the first schools to be affected were Southwestern Baptist Theological Seminary in Fort Worth, Texas, Beeson School of Divinity in Birmingham, Alabama, Olivet Nazarene University in Kankakee, Ill., The Criswell College in Dallas, Moorehead State University in Moorehead, Ky., Murray State University in Murray, Ky., Wheaton College in Wheaton, Ill., Louisiana Tech University in Ruston, La., Gordon College in Wenham, Mass., and Trinity Evangelical Divinity School in Deerfield, Illinois. In each case, students went forward during long services to repent of pride, lust, bondage to materialism, bitterness, and racism.

On February 23 at Olivet Nazarene, Chaplain Bill Bray played an eight-minute video clip of the 1970 Asbury College revival at a chapel service. Students and faculty then began seven hours of sharing, praying, singing and exhortation to one another. As it continued, word spread off campus and members of the community came in order to experience the move of God, according to Bray. Other colleges affected by the video of the 1970 revival included Moorehead State and Murray State. (*National & International Religion Report*, vol. 9, no. 8 [3 April 1995], p. 1).

Three Howard Payne students spoke at an evangelism class taught by Roy Fish at Southwestern Baptist Theological Seminary, Fort Worth, on February 28 to report on “the activity of God” in Brownwood. Fish reported that what happened that day “had all of the marks of a revival.” Other students from Howard Payne later spoke at Houston Baptist University and Samford University in Birmingham, Alabama.

On March 1, John Avant spoke to an overflow crowd at Southwestern Baptist's Truett Auditorium about the events at Brownwood, resulting in seven hours of confession and prayer by students, faculty, and administrators. Students said that there was “an outpouring of healing, purging and cleansing among students, faculty, staff and administrators” (“Confession-Filled Chapel Service on March 1 Marks Spiritual Awakening at Southwestern,” Press Release, Southwestern Baptist Theological Seminary, 1 March 1995).

Avant said that he witnessed deep, gut-level and spontaneous confessions of sins. “I saw a lot of brokenness and some genuine healing,” he said. “I was amazed by the camaraderie among the

students. Someone would share and immediately five or six people would stand around them and pray. One of the most moving experiences was when a white man admitted racism and two or three black guys almost carried him off the stage hugging him” (Bob Murdaugh, “Southwestern Revival Spreads into Surrounding Community,” 7 March 1995).

Southwestern student Bobby Miller was surprised at the wide range of sins confessed by his fellow seminarians. “It’s scary because most of them are prominent leaders of churches. Their confessions made me realize how much more I’ve got to have my act together” (ibid). Avant said that Southwestern professors such as Roy Fish and Malcolm McDow first gave him a love for revival while he was a student on campus. The meetings at Southwestern continued for several weeks with “extended chapel services lasting all day long, with students and faculty confessing their sins publicly and praying for forgiveness and cleansing from the Lord. There is a strong Presence of the Holy Spirit in the meetings, which are not being led by any one person” (Bill Benninghoff to Richard Riss, 24 March 1995).

According to Bob Murdaugh, various ministers of churches in Fort Worth reported that their congregations were experiencing or close to experiencing great movements of God similar to the one which took place during the March 1 chapel service at Southwestern. For example, “One supernatural event was an hour-long youth meeting at Southwayside Baptist Church on the evening of March 1 that turned into a three-hour time of confession, according to youth worker and Southwestern student Bobby Miller” (ibid). This took place after some Southwestern students gave testimonies of how God touched them in the seminary chapel.

Avant and Robeson later spoke at Beeson Baptist Theological Seminary on March 7 at a three-hour service during which dozens of people went forward to pray, confess pride and lust, and seek reconciliation in personal relationships. Beeson’s dean, Timothy George, said that this was something that they had been “praying and yearning for.” Southwestern’s president, Ken Hemphill, described the events as “a genuine moving of God and the beginning of authentic spiritual revival” (ibid).

At Wheaton College, some students from Howard Payne University, James Hahn and Brandi Maguire, gave their testimonies at a weekly meeting of the World Christian Fellowship at Pierce Chapel on March 19 that lasted from 7:30 pm to 6 am the following day, when the custodial staff asked the remaining 400 people (of a total of 900) to leave so that the building could be cleaned. During that meeting, after each student spoke, friends gathered around to embrace and pray for him or her. Five large garbage bags were filled with bottles of alcohol, tobacco, drugs, pornography, and secular music. Subsequent meetings were moved to College Church at Wheaton to facilitate the larger crowds (1,350 to 1,500 according to chaplain Kellough, but closer to 1800 according to John Knapp, a professor of English at Suny-Oswego and an alumnus of Wheaton who attended the Thursday meeting).

Steve Snediker, wrote on March 25, "This thing has been almost entirely student led - there were lines and lines of people engaged in confession and restitution. Loads of pornography, alcohol, cigarettes, ungodly CDs and tapes were being brought to the meetings as part of the confession. And people were coming forward to receive salvation in Christ. . . . It has been affecting more than just the students on campus. Young people from area churches have been attending. Because the meetings had officially been ended, at least one group of young people continued to meet at their own church last night (Friday) for prayer."

Richard Leonard wrote, "The revival began on Sunday evening after some special speakers (from another college, we believe) had addressed the student body. One young man was so moved that he went forward to confess his sins. (He is something of a campus leader.) He left the chapel to pray with some other students, and when he returned, people were lined up all the way to the back of the auditorium waiting to confess their sins. This went on far into the night until early Thursday morning when the last person got to the microphone. Thursday night the administration scheduled a praise service to thank God for moving on the campus. . . . There has been racial and gender reconciliation and all across the campus there is a great spirit of quiet joy. . . . The report is that about four hundred students have made a commitment to missions or other Christian service because of their gratitude for what the Lord has done for them" (Richard and Janice Leonard to Richard M. Riss, 24 March 1995).

On March 23, Joel A. Dylhoff wrote to Teresa Seputis, "We have been having meetings all this week starting in the evening and running until the next morning. The one tonight ran from 9:30 until 2:30 in the morning." Another student wrote, "What would happen was that after a period of singing, people would line up to confess publicly, and as soon as they were done, they would be mobbed by fifteen to twenty people who would gather around them and pray for them. There was a lot of crying as people unloaded sins that they had carried with them for a long time. . . . God is definitely at work and the number of people who attend continues to grow each night as the word spreads by mouth. We have had people from the community there, faculty, and students from Northwestern, DePaul, North Park, Loyola, and several others."

David MacAdam of New Life Community Church in Concord, Mass., wrote (25 March 1995), "I pastor a cell church in Concord, MA. While we were meeting in a home Tuesday night (March 21), a woman in our group receive a phone call from her son, a senior at Wheaton. He reported that he has never experienced anything like what was going on there. His classmates, who could have cared less what they watched on television or how they reacted in terms of behaviour, were crying out to God, shedding tears. People were lining up to confess their sins in the chapel. There is a sense of the awesome and holy presence of God. . . . The passion for God born of this move of the Spirit is obvious." Joel A. Dylhoff wrote to Jennifer Baier on 24 March, "Tonight we emphasized thanksgiving and praise since everyone finished confessing late Wednesday night. The place was absolutely packed! We had an open mike again tonight for people to get up and talk about what they had discovered during the past week. Two people were saved and when they said this, the place went crazy! We also had a call tonight for people to go into the missions field and between 200 and 400 went forward (my judgement is not good, so I couldn't tell you the exact number)! Then we sang some praise and worship songs and the place absolutely *exploded*! People were shouting and jumping around because they couldn't contain themselves. Afterward people were running around hugging and laughing with each other. I was completely floored! The Holy Spirit was flexing his muscles and Satan fled in a big way!"

A detailed account of the revival at Wheaton College has been written

by Lyle W. Dorsett, in the fourth chapter of *Accounts of a Campus Revival: Wheaton College 1995*, edited by Timothy Beougher and Lyle Dorsett (Wheaton, Ill.: Harold Shaw Publishers, 1995), pp. 75-92.

At The Criswell College, 150 students prayed and repented for four hours after hearing testimony from some Howard Payne students. Then, Doug Minton, pastor of First Baptist Church of Corinth, Texas, reported that his church experienced revival for weeks after a visit from Howard Payne students. At an evangelism conference for the Illinois Baptist State Convention, more than 500 people stayed for four hours to pray and repent after John Avant described these events. During the next week, There were more than six similar incidents reported by those who had been at this conference.

By April 17, the *National & International Religion Report* (17 April 1995), vol. 9, no. 9, p. 1, reported that thousands more students, as well as some faculty and administration members, had “participated in public confession, restitution, and reconciliation” in colleges throughout the U.S., including Asbury College in Wilmore, Kentucky, Illinois Baptist College in Galesburg, Ill., Eastern Nazarene College in Quincy, Mass., Taylor University in Upland, Ind., Northwestern College in St. Paul, Minn., Crown College in St. Bonifacius, Minn., and Cornerstone College (formerly Grand Rapids Baptist College) in Grand Rapids, Mich. Meetings that had been scheduled in advance, such as the National Student Leadership Conference at Taylor University, and Beacon '95, a New England student conference, both of which were held April 7-9, 1995, served as catalysts to spread the revival still further.

Mike Shelton, a student at Gordon Conwell Theological Seminary, wrote on April 10, “Some students from Wheaton came to Gordon College this past Friday to speak about what's been going on there as part of Beacon '95, an annual conference of New England college students hosted by Gordon. After a period of praise and worship followed by an excellent message on Matthew 7 by John Fisher, the Wheaton students were invited to share. Several student leaders came forward to confess their own pride in praying for revival on campus for other students and recounted how they had been humbled to see the need for revival in their own lives. After they finished, a steady stream of Gordon students and, later, visiting students came forward to

confess sins or share what God had been touching their hearts. I and everyone with me were deeply touched and met privately with one another afterward to confess some deep sins to one another and rededicate our lives to the Lord. Classes have been cancelled this Tuesday at Gordon so that the entire campus can meet together.... I'm seeing a widespread hunger for God and willingness to take up the cross that I've never seen before."

The revival at Taylor University was prompted by some students from Wheaton and Asbury who went to Taylor to share testimonies about revivals on those campuses. According to one Taylor student, "word spread like wildfire throughout the campus," and an evening service was held at 8:00 pm on April 9, about five hours after the previous meeting had ended. "I went there, expecting little, and wanting nothing. I stayed until 1:00 am; it went until 4:00 am. I have never felt so filled with the Holy Spirit, nor have I [before] been able to see my fellow students through the eyes of God [as I have now].... I absorbed this love and radiance of God for 5 hours, and it felt like 15 minutes. God initiated the giving up of addictions, attitudes, and practices. It was real, it was not forced. Never will I forget this weekend, and how God has broken me, and the people around me." (Colleen Kendrick to Richard Riss, 10 April 1995).

By May 1, revival had come to Iowa State University, Colorado Christian University in Lakewood, Co., Southern Baptist Theological Seminary in Louisville, Ky., Indiana Wesleyan in Marion, Indiana, Gordon-Conwell Theological Seminary in South Hamilton, Mass., Judson College in Elgin, Ill., George Fox College in Newberg, Oregon, Multnomah Bible College in Portland, Oregon, and Colorado Christian University in Lakewood, Co. (*National & International Religion Report* [1 May 1995], vol. 9, no. 10, pp. 2-3).

At Iowa State on April 10, about three hundred members of several Christian organizations on campus waited for several hours in order to go to the microphone to confess sin, repent and pray after hearing from four Wheaton students about what had happened on their campus. The meeting lasted from 8:30 pm until 5 am the following morning. On April 13, at Southern Baptist, John Avant spoke at a chapel service, and when the 1,000 students were dismissed, hundreds of them, along with some faculty and administration members, went forward to repent of sins, including bitterness (ibid).

A detailed account of the spread of the college revivals to Northwestern College in St. Paul, Minn., Asbury College in Wilmore, Ky., Trinity International University in Deerfield, Ill., Gordon College in Wenham, Mass., Eastern Nazarene College in Quincy, Mass., Cornerstone College in Grand Rapids, Mich., Taylor University in Upland, In., Judson College in Elgin, Illinois, Hope College in Holland, Mich., Iowa State University, George Fox College in Newberg, Ore., Multnomah School of the Bible in Portland, Ore., Trinity Christian High School in Elmhurst, Ill., Moody Bible Institute in Chicago, Ill., Messiah College in Grantham, Pa., Columbia University in New York, N.Y., the University of Wisconsin - Stevens Point, Yale University in New Haven, Ct., Trinity Christian College in Palos Heights, Ill., a Baptist church in the Chicago area, and Greenville College in Greenville, Ill., has been written by Matt Yarrington in the seventh chapter of *Accounts Of A Campus Revival: Wheaton College 1995*, edited by Timothy Beougher and Lyle Dorsett (Wheaton, Ill.: Harold Shaw Publishers, 1995), pp. 139-170.

Modesto, California Revival

In January 1994, when Glenn and Debbie Berteau became pastors of Calvary Temple Worship Centre in Modesto, California, they had a strong sense from the Lord that revival would take place there. In one of their sermons, "Why not Modesto?", they asked why Modesto couldn't be known as a city that had been visited by revival. In early 1994, they presented the congregation with the vision that God had given them. After this 'vision Sunday,' the congregation went into a forty day fast. Individuals signed up for specific days on which to fast and pray. The entire procedure was repeated again a year later. In early January, a three day fast was declared, and the church building was kept open throughout the day. Those who could do so met together for prayer daily at noon. Members of the congregation came and prayed over names on cards that were placed on the altar. The cards were then left on the altar for the next team of intercessors. Pastors of many congregations in the Modesto area began meeting together weekly to pray for the city.

On January 15, 1995, the church began holding performances of a play, "Heaven's Gates and Hell's Flames," directed by a husband and wife team from Reality Outreach of Niagara Falls, New York, a group

founded by Rudy and Karen Krulik which makes use of local church members to produce dramas. The play was originally scheduled for three days, but due to popular demand, a total of twenty-eight performances were held for a period of seven weeks, ending March 16. In an Article entitled "Prayer and Fasting Precedes Revival in Modesto, CA," Jann Mathies, pastoral secretary of Calvary Temple reported in the April, 1995 edition of the *Island Christian Herald* (pp. 1, 17), that most nights, over nine hundred people responded to the altar call, in an auditorium that seats 2200 people.

According to Jann Mathies, "As of this writing, approximately 81,000 have attended the performance with 90% each night seeing it for the first time. At time of printing, 33,000 decision packets have been handed out, and of that, (confirmed) 20,000 returned with signed decision cards. Over 250 churches have been represented with hundreds of people added to the churches in our city and surrounding communities in less than one month. People come as early as 3:30 pm for a 7:00 pm performance. There are over 1,000 people waiting to get in at 5:00 pm, and by 5:30 pm the building is full. Thousands of people have been turned away; some from over 100 miles away. . . . Husbands and wives are reconciling through salvation; teenagers are bringing their unsaved parents; over 6,000 young people have been saved, including gang members who are laying down gang affiliation and turning in gang paraphernalia. . . . The revival is crossing every age, religion and socio-economic status. . . . We have many volunteers coming in every day, and through the evening hours to contact 500 to 600 new believers by phone; special classes have also been established so that new believers may be established in the faith."

At each performance, a show of hands was given each night indicating first-time attenders, who numbered between 85 and 90 percent of the audience. In an unpublished letter to Madge Bowes of the *Island Christian Herald* dated April 17, 1995, Jann Mathies wrote that "when the doors were opened at 5:00 pm the people waiting would literally run for seats. By 5:30 pm the building was filled to more than capacity, with people standing along the walls and sitting on the floor in the altar area. . . . Hundreds responded to the altar [call] each night: 700, 800, 900, 1,000 plus each night; entire families, gang members, homosexuals, children, aged, businessmen, teens, all ages, races and socio-economic groups were coming forward to receive the Lord."

Revival was beginning to sweep through Modesto and the outlying areas. Some churches moved their Sunday evening service to Calvary Temple encouraging their congregation to attend the drama and bring unsaved friends and family members. Churches from many miles surrounding Modesto have been affected by the drama. Local Pastors and Priests of various denominations said there is a new passion and love for God in those who already had a relationship with the Lord, they have received many new converts and their churches are filling up. One local church had to add a third Sunday morning service and another had to ask their members to give up their seats so visitors could have a place to sit. . . . Local Bible book stores said they were selling more Bibles than usual. A local psychologist said much healing had happened in the lives of some of his clients who had attended the drama - far more than what the usual counselling sessions had been able to do.

Karen Krulik, wife of Rudy Krulik, founder of Reality Outreach Ministries, had had a vision in prayer several years previously with respect to the drama, in which she saw long lines of people waiting to see it, and a church that was hosting the drama for a long period of time, giving unselfishly. During the time of the production, Rudy Krulik told the cast and crew of Calvary Temple that he believed that they had found the place that had been seen in the vision.

Pensacola, Florida

On Father's Day, June 18, 1995, evangelist Steve Hill spoke at Brownsville Assembly of God, just outside of Pensacola, Florida. Although he was planning to be there for only one day, the power of God fell, and the pastor, John Kilpatrick, fell out under the power of God for a period of about 48 hours. The first meeting, which had been scheduled to conclude at noon, lasted until 4:00 pm. During a 5½ hour service that evening, the church asked Hill to extend his visit, and he began cancelling his appointments, including a planned trip to Russia. Crowds of 2,500 came five nights a week, from Methodist, Baptist, Episcopal, Nazarene, Catholic, and Church of Christ denominations. According to the *National & International Religion Report* (vol. 9, no. 19, September 4, 1995, p. 2). "Buses brought visitors from around the Southeast and other areas of the United States. Some came from overseas."

On July 3, Scott D. Weberg of the new-wine list wrote of his visit at the end of June:

The church 'comfortably' seats 2100, and they said that there were between 2400 and 2600 people every night. We all felt the power of God *increase* every night that we were there. We stayed each night til about 2:00 in the morning, and at that hour there was still about 1000 people standing, sitting, laying around the altar! Even on the week nights! And the evangelist and prayer ministry teams kept praying for people right on into the morning hours.

They asked all first-time visitors to raise their hands each night - and there were probably several hundred first timers every night. They estimate that over 10,000 people have attended during the first 2 weeks, and that over 3,000 have been saved, either in the meetings, or as a result of people going out from the meetings and leading someone to the Lord.

People have called the church from 7 different states to inquire about the move of God - they had to put in a new phone system! They only had 2 or 3 lines, and now they have 8 lines, and they are all lit up all day long!

It was very powerful on the last night we were there. As I approached the altar, stepping over bodies, and wading through the mass of people that were always crowded up front, the presence of God became so strong that my legs got weak as I got closer to the front, without anyone even praying over me. I turned around to my friend and asked her if she could feel the presence of God get incredibly stronger as we approached the altar, or was it just me? She said, "Yes!"

... There were *so many* different denominations represented there - even ministers of other denominations were visiting. One Baptist pastor cancelled his Wednesday night church service, and told his congregation to go with him to see what God was doing in Brownsville Assembly! A different Baptist church called up and offered to send nursery workers over to help, since they heard that the meetings were going every night until very late! There was more of a sense of Church unity than I would have expected. This

Wednesday morning the evangelist and the pastor are putting on a free breakfast meeting just for pastors and their wives - for the purpose of answering any of their questions and informing them of exactly what is going on.

On July 31, he wrote, "now there are about 4000 people attending nightly services (except Saturdays). The awesome part of the report was that [a total of] about 800 people *got saved* during the last 2 meetings of last week! . . . The meetings are usually going until 3:00 in the morning, and people are coming in buses!"

In an e-mail message to Richard Riss (July 29, 1995), Beth McDuffie wrote, "I go to Brownsville Assembly of God in Pensacola, FL. We have been having a move of God in our church for about 6 weeks now. People from 22 or more states have visited during this time, and we have had over 80,000 people come through the church doors during this time. Every night 150 or more people are getting saved or rededicating their lives to Jesus. It is amazing what is going on! At the end of the service there is a prayer time for people to receive a blessing from the Lord."

On August 19, Beth McDuffie wrote:

God is still moving mightily in Brownsville. Just Thursday night we had a neat thing happen. Lindall, our music director, was still singing, but the praise team had stopped. The church was still filled with people being prayed for, and seeking God. As he sang another strong male voice joined him. He could not see who it was, but was so deep in the Spirit, he kept on singing. In a second another strong male voice joined him. Almost instantly the people were on their faces, praising the Lord because the power of God had so filled that place!! Many times angels have been seen in the Sanctuary, but this is the first time that we have heard them sing. They said that it was the most beautiful music they had ever heard. It was wonderful.

Friday night we did not even get to the preaching. A young woman stood up to give her testimony. God had turned her life around 180 degrees, and had given her the gift of intercession. (As she spoke, she shook so much she could barely hold the microphone.) When she began to tell how, during the altar calls, she could feel the hurt

that God felt, the Spirit of God fell. The altars filled up, and people were weeping all over the church. It was like no other service we have had yet! (You never know what to expect ... there is never a dull moment!)

We have also begun to see some healings. One woman, who has diabetes, had a terrible sore on her foot. The doctors told her that if it did not get better soon they would have to take her foot. She came down one night for prayer, did a little bit of 'carpet time' and went home. The next day when she went to change the bandage the sore was all gone except for a very small spot in the middle. I am just waiting for her to come back and say that she is healed from the diabetes! I know there is nothing too hard for God.

James H. Doughty reported that on the evening of Wednesday, August 23, a mother and daughter went to the Pensacola Outpouring after the daughter had heard about the meetings at her school. The power of God fell on the daughter and she fell to the floor. The mother had never seen this happen before, and went to a phone to call for an ambulance. After they brought the daughter into the ambulance, the workers began checking her blood pressure.

She returned to consciousness and said that there was nothing wrong with her. She said that she wanted to go back into the church because she wanted more of God. She told her mother and the ambulance worker that God had touched her in a mighty way and that she wanted to go back out under the power of God.

Doughty also reported that a pastor from Nappa, Idaho went to the meetings and received prayer. His daughter had been attending Brownsville Assemblies of God. He did not get slain in the Spirit or feel any great move of God in his life, but he knew that God was moving and he wanted a drink of this New Wine. He told his daughter that he had been really dry and he needed a fresh touch from God. Before he left the meetings, God really touched him. After he went back to his church in Nappa, Idaho, he spoke on the Pensacola Outpouring. At the end of his sermon, he had an altar call, and the altar was full of people who wanted prayer. Almost the entire church fell under the power of God. Jesus is moving across the land. They are now having meetings 5 nights a week. The church has standing room only.

By early September, 116,000 people, including 35,000 first-time visitors, had attended the church since mid-June. According to the assistant pastor, Richard Crisco, an average of more than 100 people became Christians each night. Many of these people came directly from local bars to attend services, which usually lasted until about 2:00 am. "Prostitutes and drunkards stand next to men in three-piece suits at the services," one woman said (*National & International Religion Report*, vol. 9, no. 19, September 4, 1995, p. 2). Crisco reported that he has received telephone calls almost daily from visitors reporting that the Spirit of God is moving powerfully during meetings at their own churches after they have visited Brownsville.

Thailand

Jim Paul of the Toronto Airport Vineyard reported from Thailand on June 26, 1995, as follows:

Meetings in Bangkok, Thailand increased each night to 1,700 by Saturday night, the third night. The average attendance was 1,000 per night with morning session approximately 250-300 at the Fourth Presbyterian Church. An explosion took place Monday morning as I taught on the prophetic. Weeping, praying, visions and prophecies rang through the building. A specific vision of the harvest that Jesus would himself bring in was seen, also that Thailand would become a centre of revival for the region.

Regarding the Sunday night meeting, there was a great release of power. Don felt it was a highlight of his service as a pastor, especially surprised by a friend interpreter, Prayoon Lim, a spiritual leader in the land. There was an explosion of God, with 25 coming forward for salvation. Because the closed circuit TV was not set up I directed a second service with 300 people in the overflow. The testimonies were outstanding with people becoming drunk in the Spirit in the process.

Monday night, Sopal and Deborah, from Phnom Penh, Cambodia, gave testimony of how they entered the anointing and how their lives were changed. They also shared how the fire . . . fell from heaven over their city. He was shot to the floor during the testimony and then Deborah shared and she prayed for fire on

Thailand, and the people entered into deep intercession. She too was thrown to the ground. The wailing in the congregation went on for ten minutes in the crowd of 1,000.

The committee has extended the meetings both morning and night for three more days (Tuesday, Wednesday, Thursday), with Carol Low and Jimmy Dowds, from the Vine Church, Dunfemline, Scotland, staying on. Meetings are also planned for three days in the north and three days in the south. Hunger for God is seen throughout the nation.

Mainland China

On September 19, 1995, Rolland E. Baker reported to Richard Riss that, in China, "The Toronto-type manifestations began occurring last year, and Dennis [Balcombe] made a videotape . . . Dennis Balcombe is pastor in Hong Kong whose church is responsible for bringing literally hundreds of thousands of Bibles into China, and Dennis himself has spent much time in the provinces of Henan and Anhui where revival is so strong. It is quickly spreading to other provinces as well. Last year *Christianity Today* did a cover story on his ministry and the human rights abuses against Christians that he has exposed to Congress and England's Parliament. I . . . have . . . his personal email messages to me telling of many meetings where thousands began to laugh and fall under the Spirit."

On February 23, 1995, Dennis Balcombe reported to Rolland Baker as follows:

I just want to thank you for sending the file on the history of the revival. It is really very interesting. The Lord is doing the same thing all throughout China and even in Hong Kong. We were in Anhui two weeks ago where the Lord brought a tremendous spirit of joy and laughter. Sharon, who was interpreting for the American minister, just got lost in the Spirit with many of the Chinese preachers.

Also we had a tremendous release of the prophetic ministry as these brethren ministered to hundreds in China and almost everyone in our Church in a prophetic ministry.

Dennis Balcombe's videotape, released in May of 1995, is entitled "A New Spirit In China: The 'Toronto Blessing' in China and Mass Conversions." It contains live footage of Chinese Christians experiencing revival, and in a segment dated January 1, 1995 from the northern Onway province, people are can be seen experiencing, holy laughter and 'drunkenness' in the Spirit, falling to the floor, shaking, and vocalizing in unusual ways.

Russia

In an internet message from Siberia dated September 28, 1995, Michael Enos received word from the Resurrection Lutheran Worship Dance team from Charlotte, North Carolina as follows:

The worship and dance team consisted of seven women and five men. The trip was organized and led by Dwight Marable who has given us much advice over the past four months. Dwight has invited us to Kazakastan to preach to 750 leaders. . . .

The Spirit of the Sovereign Lord came in power. Russians were dropping everywhere, many can running up after one particular worship series and said they saw many angels. One young boy came running up and said a carriage pulled up with all the angels around and the Lord stepped out and led a host of people and angels up a path. . . .

The Pastors were deeply touched and the wife had to be carried home drunk one night. They laughed for days. They were laughing, singing, dancing or crying for the past two weeks. God met them powerfully, Many got saved and many more asked questions.

Prophetic Predictions of the Revival of 1993-1995

In the January, 1995 issue of *Charisma*, p. 14, Cindy Jacobs wrote an article, "1995: A Critical Year," in which she said that "many of the moves of God we are seeing in the 1990s were prophesied in the 1980s. I remember two gatherings of prayer leaders held in 1986 - one in Tulsa, Oklahoma, the other in Pasadena, California - in which almost identical prophecies were given about a sweeping revival that would

begin in Canada. As I write, sparks of revival are already leaping into the United States from Toronto!"

Wes Campbell, pastor of New Life Vineyard in Kelowna, B.C., Canada, also reported on some of the prophetic predictions of the awakening of 1993-1995 in his book, *Welcoming a Visitation of God* (Lake Mary, FL: Creation House Publishers, 1995). In the second chapter of his book, he provided detailed descriptions of prophetic revelations concerning the visitation of 1993-1995 which were given to Mike Bickle, Larry Randolph, Paul Cain, Marc DuPont, Randy Clark (through others), and David Yonggi Cho.

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The full text of this article may be found on the Internet at
http://www.grmi.org/renewal/Richard_Riss/history.html

4 The 'No Name' Revival

Brian Medway



Rev Brian Medway is the senior pastor of Grace Christian Fellowship in Canberra and co-organiser of national and regional renewal conferences.

God is looking to touch Australia through saints, not just superstars

Just about every Christian who has looked hard at the Bible, and looked fleetingly at the community in which we live, has ended up looking for revival.

Our social disequilibrium makes revival mandatory as a Christian solution. The hope of political, economic and social solutions grow harder to believe with each month. The post war belief in prosperity has produced grandchildren who are ardent agnostics. Even the icons of education have become tarnished and don't command the adoration they once enjoyed. Outbreaks of violence and unrestrained substance abuse cause ideological tremors to be felt among the most committed humanists.

A new breeze is blowing

At the same time there is undoubtedly a new breeze blowing in the church. The feeling is that we are about to see the kingdom of God coming with new power and impact.

Jesus warns of presumption when it comes to claiming to know the origin or the ultimate destiny of such a wind, but that doesn't stop us from hoisting our spiritual sails. The particular breeze referred to does not have so much to do with whether one's theology is evangelical, charismatic or pentecostal. It is similarly indiscriminating when it comes to one's particular preference in spiritual ethos.

This breeze carries the savour of a new level of humility and with it the opportunity for a new experience of unity. This unity has been birthed much more in prayer than it has in dialogue and its fruit can be clearly seen when compared to what we have known in previous years. It is allowing us to embrace what we may not prefer and accept what is different without thinking that it is less worthy. It is a unique new fragrance.

There is yet another fragrance upon this breeze. That fragrance has to do with a narrowing agenda. Many hoped that adherence to a particular theological stance would do the job. Others have clung to a particular tradition, thinking that it would eventually be recognized by unchurched Australians. Both cases produced growing disappointment. Hardly anyone is doing great things in reaching unreached Aussies.

Worse still, the Great Commission rarely visits the agenda of the average leaders meeting simply because we are too embarrassed to put it there.

More and more believers long to simply leave the petty squabbles and get out there where the real people are. And there is a new hope that it is starting to happen.

The first “no-name” revival

Jesus is described once as expressing a level of joy greater than any other occasion during his ministry. In Luke 10:21 it says that Jesus burst into a prayer of praise to the Father because of the joy of the Spirit within him.

He was rejoicing because the seventy two disciples who had been sent out to do the work of the kingdom had done a good job. They could be labelled the “no name” disciples. Jesus rejoiced that even though the “experts” had missed it, the ordinary people were doing it. He concludes that this was the Father’s good pleasure; his intention.

In the western world we have not felt all that comfortable with “no name” phenomena. We have a penchant for creating heroes. We create hero status for them and then look to them to do it for us. We want to know their names.

It is different in the kingdom of God. In that kingdom there are literally millions of heroes and only God will ever know their names. Not that it is wrong to honour great men and women of God. It's just that we tend to live through them instead of allowing their faith to encourage us to visit the one and only Fountainhead more urgently.

Regional Networking is happening

Today's church in Australia needs a “no name” revival. We have tended to grab at the latest and greatest in imported methods and practices. But it is time for us to seek the Lord without leaving our shores. It is time to gather together and find the strategy of God for our own cities and regions.

Australia is a collection of regions. That's how we live. It will be no surprise to suggest that the strategy for reaching the nation will be neither national nor denominational. The key lies in the congregations that meet within twenty minutes of where you are and what they can do together. The networking that has blossomed in the past few years at this level is the result of this new breeze of the Spirit.

The great thing about regional networking is that it brings together the

best of what we have and equally values “names” and “no-names”. When prayer is the initial foundation stone, who is the expert? When a heart for unity is the ground floor of the new building, who knows it all?

We have some fine examples of how to build large congregations, but little experience when it comes to building *the* church. If we are looking to reach the whole of our region with the gospel, we need everyone to be involved. We need a “no-name” revival.

Which name is responsible for the revival in Africa, Korea or South America? There may be a few names we know, but they are not the key to the revival. The men and women who have seen these revivals increase with the years are too many to number. The reason why the enemy can't stop it is because there isn't just one name to knock out of the game.

Gainable and Sustainable

The bottom line is that God wants to pour out his Spirit, and plans to use us. And this nation needs it. Reading about it doesn't seem to make it happen. Going to lectures on revival and even getting all the tapes will probably not open the floodgates either.

The Calvinist personality in me delights to see that revival almost always comes as a surprise. It comes through people that no one suspected and it comes at times when people thought it might never happen. It's nice to know that none of us have found the button, nor invented the formula.

The Armenian part of me looks at the churches in revival and the churches not in revival. Seeing the complacency and decay in the latter makes me want to put a bomb under most of the prayer meetings, and turn up the faith and excitement knob way past the red line just to see God's people getting to a decent and respectable stage of desperation.

I have developed my own little (only slightly cynical) set of criteria for judging how we are doing with respect to revival. It runs something like this:

- a. church services:
 - in revival people show up early and leave late
 - not-in-revival people show up late and leave at a set time

- b. where people sit:
 - in revival people fill up from the front
 - not-in-revival people fill up from the back

- c. prayer meetings:
 - in revival the prayer meetings are full and overflowing
 - not-in-revival the same faithful 6 show up whatever your theology

- d. church agendas:
 - in revival they are forced to deal with the 'problems' created by God
 - not-in-revival they choose to deal with problems created by people

- e. focus of attention:
 - in revival churches unite to fight the devil
 - not-in-revival churches divide and fight each other

- f. flow of influence:
 - in revival the church influences what happens in the community
 - not-in-revival the community influences what happens in the church

- g. personal priority:
 - in revival a sense of awe leads people to a willing repentance
 - not-in-revival, pride leads to rationalisation and defensiveness

- h. emphasis:
 - in revival the emphasis is on what God is doing
 - not-in-revival the emphasis is on what people are doing

- i. ministry priority:
 - in revival the priority is toward reaching people for Christ
 - not-in-revival, the priority is toward reaching the church for itself

- j. ministry methods:
 - in revival the message overshadows the method
 - not-in-revival, the methods modify the message

k. trends:

in revival the first things are re-established as the greatest
not-in-revival, the latest thing is the greatest

l. music:

in revival the songs are simple and belong to the people
not-in-revival, the songs are complex and belong to the specialists

By these descriptions we can take both encouragement and warning. The God who's heart is expressed in and through revival has given us enough examples this century to know what will and won't do the job. We have been encouraged as God has shown us both the majesty and mystery of a sovereign outpouring. We must not allow these down payments to remain as novelties.

We must submit to the majesty and embrace the mystery, lest we become nothing more than a congregation of dreamers.

Elements to gain and sustain revival

There is a doorway of hope. More and more are convinced that this hope lies in prayer, unity and a lifestyle approach to evangelism. We can do it if we pray, if we stick together, and if we start with where we live and work.

In essence, the latest teaching, method or strategy will probably neither gain nor sustain revival. What will get us to the place of God's outpouring will be those things that express God's heart. Here are three examples. How they fit together and what particular form they take is of less importance.

The first is worship/intercession,
the second is unity/oneness,
and the third is proclamation/lifestyle.

What is needed is a revival model that will be available to everyone. I believe it lies in a commitment to worship and fervent intercession, to local unity, and to lifestyle influence. Everyone *can* worship and pray. Everyone *can* work toward the unity Jesus prayed for. Everyone *does*

have contact with people outside of Christ where they live, work and play. We just need to bring those three things together.

Each of them can only be adequately described as a journey, and we will only find out how far we can go, and what form it will take, by travelling there. The only way to get there is by doing it, and then doing more of it.

Worship and Intercession. I don't know anyone who has metered the dimensions of worship and intercession and we are just beginning to understand their strategic value. All we know is that there is more. We have tended to lock up our relationship with God in all kinds of cultural and traditional moulds. The Biblical essence has much more to do with an urgency that comes from true humility. This side of heaven we may only ever be on "L" plates.

Unity and Oneness. The same is true of the unity Jesus prayed for. What we have is an abomination encouraged by the powers of darkness, rather than a manifestation of what belonged to Jesus and his Father. To some, the image of unity is distorted with all kinds of fears of compromise and confusion. What they foreshadow is human, institutional and makes assumptions about tradition and doctrinal systems that are unbiblical. What Jesus prayed for has to do with the heart. It will only be gained by doing it, rather than speculating about it. I for one want to find out how far this thing goes, and what it's like when we get there. Nothing less than a deposit of heaven, I hope.

Proclamation and Lifestyle. The same is true in terms of proclaiming the gospel. If you multiplied the grace that was extended to you by every person in the world, you'd be getting some idea. We haven't mounted an effort worthy of God's heart. The best we seem to produce in this nation are a few churches that speak of annual conversion growth in the region of a few hundred at most. Can you think for just a moment where that leaves us in comparison to the task?

In each of these areas of Christian privilege we can only find out what it's like by going there. We can't go there without a radical reformation of our relationship with the Father. We can't get there on our own, nor can we do it as a single denomination. We won't do it without a major

shift in our ecclesiastical preoccupations and not until we become seriously committed to reaching every person in our generation.

It is a journey we must take together. It is a phenomenon that we will only be able to define as we become different; and then only as our journey displays more of Jesus.

What this means is that our emphasis must become regional, it must be lifestyle and it must become our abiding passion. It must be the overflow of our worship and the subject of our constant cry before the throne.

God is doing this. It is a sovereign work that is happening all over the world. We won't have the chance to control it, or fashion it to suit our previous traditions. It is truly a new thing. It is a case of change becoming a permanent resident.

What is most surprising is that it is not the same in every place. It is not a pentecostal revival nor a charismatic renewal. It is the building of the ministry of the kingdom of God and the rising up of the church of Jesus Christ in a particular locality. This is the work of God that will get us to the revival, and it is the same work that will enable the revival to be sustained. It is new wine skins for new wine.

As always we must decide to be a part of what God is doing, or miss the bus.

Praise the Lord!

This article is compiled and edited from material first published in New Day and On Being magazines in 1996.

Reviews

Harvey Cox, *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-first Century*. Addison-Wesley, 1995.

Famous for his book, *The Secular City* (SCM 1965), in which he wrote about the 'postreligious' age, theologian Harvey Cox has concluded that 'Today it is secularity, not spirituality, that may be headed for extinction.' He invites a generation of Christian leaders schooled in 'postreligious' thinking to rethink in the light of Pentecostalism.

A new era has dawned. Cox is global in his scope, insightful in his diagnosis, generous in his evaluation. He writes about Pentecostalism as a sympathetic onlooker, noting its enormous and increasing impact on Christianity, and on the reshaping of religion including the church.

The book will be read widely by non-Pentecostal leaders and theologians. Here is a leading contemporary theologian, whose writing has impacted theological education for three decades, now exploring the significance of this global phenomena.

Part I gives an overview of Pentecostalism. Part II has chapters on primal speech, signs and wonders, 'the future present', women, and music. Part III surveys the enormous impact of Pentecostalism around the world and concludes with an evaluation called 'the Liberating Spirit'.

Old stereotypes crumble in Cox's investigation. Pentecostal congregations include 'medical secretaries, computer programmers, insurance salesmen, graduate students in microbiology, and actors and police officers, as well as people who were out of work and down on their luck.' Here dynamic faith, missionary zeal, and sacrificial involvement in social issues cross boundaries of class, race, gender, age and theological systems.

Cox describes the decline of scientific modernity and traditional religion in the context of emerging fundamentalism and experientialism with the dangers and promise these entail. He hopes Pentecostalism will challenge the deepening ruptures that divide us and 'open people to new outpourings of the divine spirit and a fresh recognition of the motley oneness of the human family'.

Written in descriptive narrative theology, *Fire from Heaven* may become a theological classic supplementing the pioneering work of 'the recognised dean of Pentecostal studies' Walter Hollenweger who published *The Pentecostals* in 1972. (GW)

*Renewal Journal
9 Mission*



Geoff Waugh (Editor)

Renewal Journal
9 Mission

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Cover photo: 9 Mission

Mission team from the South Pacific in Australia, now lawyers and church and community leaders.

Editorial

Go and make disciples of all the nations

Unprecedented evangelism and mission continue to accelerate around the world. No one can keep up with the amazing accounts of this global harvest. Similarly, the accounts of outpourings of the Holy Spirit with miracles, signs and wonders increase. Often these cause huge numbers to respond in conversions to Christ.

Jesus said this would be so. All the gospels and the book of Acts tell of the risen Lord's commission for our mission. Each command concerning our mission in the world includes the promise of God's presence and power essential to fulfilling our mission.

Matthew 28:18-20. All authority in heaven and on earth has been given to Jesus, so we are to go and make disciples of all peoples (*ethna* - ethnic groups, people groups). This includes baptising them and teaching them to obey *everything* Jesus commanded. He is with us to the end of the age.

Mark 16:15-18. This controversial command includes going into all the world and preaching the gospel to everyone. Signs accompanying that involve casting out demons in Jesus' name, speaking in new tongues, protection from evil, and placing hands on the sick so they recover.

Luke 24:46-49. Repentance and forgiveness of sins will be preached in Jesus' name to all people, and Jesus said he himself would send the Holy Spirit promised by the Father, so the disciples had to wait for that. And Luke tells how it happened in his second book - The Acts.

John 20:21-23. As the Father sent Jesus, so Jesus sends us. He breathed on his disciples and said, 'Receive the Holy Spirit.' They did. So must we.

Acts 1:8. Jesus last promise and command was that his followers would receive power when the Holy Spirit came on them, and they would be his witnesses to the ends of the earth. This issue of the *Renewal Journal* tells a little of that continuing story.

David Hogan describes the outpouring of the Holy Spirit among Mexican mountain tribes. John Piper grounds the goal and task of missions in worship. God is great, and greatly to be praised. The supreme purpose in all mission is God's glory in everything. Ultimately all the earth shall worship him.

Peter Wagner gives a brief global sweep of the massive prayer movement in the earth today and describes some of its impact. Dick Eastman provides further examples of the current astounding harvest in mission. Dennis Balcombe reports on the growth of the church in China with the miracles accompanying ministry there. Paul Pilai, a converted Hindu, tells of signs and wonders accompanying mission among Hindu people in India.

Robert McQuillan surveys revival developments in Argentina as well as at Sunderland in England and Pensacola in America, and Michael Brown summarises developments at Pensacola where over 60,000 have now indicated commitments to Christ since June 1995.

The backdrop and context for much of these revivals include increasing violence, families torn apart, death and moral decay worldwide. Sin abounds. However, grace abounds even more. The light still shines in the darkness and the darkness cannot put it out.

Historically, great revivals and moves of God's Spirit have often broken through into dark times. That still happens.

We can pray and believe for powerful moves of God's Spirit in our land, that thousands may yet come to faith with lives and families transformed. The nineties into the 21st century proved to be fascinating decades in the history of the church, and we expect that the years ahead will see even more profound changes as the kingdom of God breaks in upon us ever more fully.

1 The River of God

David Hogan



Pastor David Hogan is the founding leader of Freedom Ministries, a pioneering mission among remote Mexican mountain tribes. This article is edited from a message he gave at Christian Outreach Centre in Brisbane, Australia.

***Between 150 and 500 people a month
are being saved***

A new move of the Holy Spirit has started. It's been all over the place. It's got a whole lot of different names, depending on what part of the world you're from. Some people call it 'The River', some people call it 'The Refreshing', some people call it the 'Fire of Heaven', others just call it plain 'Revival of God'. I don't particularly care what we call it as long as we're in it!

Our work is now so large that I have to take care of it, which means I have to protect it in the way of not allowing any false doctrine to get into it. Westerners are real 'faddish' people and tend to jump into the

latest thing for a little while, until it subsides and then people go back into their normal way of life. Well I don't agree with that.

I agree with Jesus and going and staying in the flow and allowing it to change you and be completely radical in the Holy Spirit. You have to do things by faith. Everything has to be done by faith or it's sin.

I am responsible to the Holy Spirit for what happens to the people he's given me. And I'm not going to jump in just because America jumps in, or just because Australia jumps in, or New Zealand, or England or anybody else. I'm going to jump in when the Holy Spirit jumps in our work. Now that's not to say I'm fighting it, I never was fighting, please understand. I was not against the Refreshing, the River, the flow, the wind, the fire. I never was against all that. Every time I'd come out, or go around the world somewhere, I'd mix with everybody but I was being cautious.

So I went after God. I told the Lord: "This is what we're going to do God, and if I'm wrong you can do whatever you want to. I am not going to preach this Refreshing, this Revival, in our work. I will not teach one message on it. I won't allow anyone that comes from around the world to speak about it in our work till I see you divinely touch us as you have in the past."

You may say, "You shouldn't be that strict. You shouldn't be that serious."

Yes I should! If you knew how hard it is for me to dig those Indians out of those hills, to get them born again, to get churches started, to get it established, then you'd understand why I'm so serious about how I undertake what I do in my ministry.

And it really happened, it really, really happened.

Miracles

We've had over 400 people raised from the dead in our work. God can raise anybody from the dead. It's awesome to watch.

We had a lady the other day, just before I came over here, a 70 year old grandma, who was dead for about 14-16 hours. The Holy Spirit touched her and raised her up, but it was after the whole family was brought in.

They washed her for burial. They set her up on the altar in the house, and the whole town came through and acknowledged her death and gave respects to the people. Then God raised her from the dead! Hallelujah!

It's wonderful. God can raise people from the dead, whoever he wants to. And it doesn't make me any different whether you believe it or not. It matters that I believe. It matters that our work believes. It matters that Jesus is King.

We see the dead raised, the blinded eyes opened, the lame walking, and all sorts of tumours fall off people and every kind of miracle - tuberculosis is healed. Yes we get that, we do get that and let me tell you something, that's the very reason I was so cautious about going into this revival with the rest of the world; because I don't want our work tainted at all.

Our work has got high integrity. It's new. It's fresh. It's just 20 years old and I want the thing to carry over into the next millennium with glory and honour and victory! And we will, in Jesus' name, if Jesus doesn't come back.

So, I blocked it. I wouldn't allow people to talk about this new revival that's taking place in the world.

People say, "You can't tell people what to preach."

I wasn't telling them what to preach, I was telling them what not to preach. They could preach on anything but this thing that was going on. We are stuck up in the mountains. It's off the trail. It's not a beaten path. It's hard to get to. It's not an easy thing to accomplish, and so people never would come to see us.

But now we're a thousand strong and we've got every kind of miracle known, so now everyone wants to come! That's fine, you can come, but there are certain things you're not going to talk about.

The work must be protected. It's a worthy thing that God's doing. But God can do it because God wants to. God can quicken the dead if he wants to. I watched him do it, I've personally been in on 19 dead raisings and I know. I have watched people. We had a couple of girls that were dead for 3 days that were lying, covered in lime and the Holy

Spirit brought them back from the dead. It's wonderful. A couple of teenage girls. They loved it when they got up, spitting that lime out of their mouths.

Remember Romans 4:20: Abraham 'staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God.'

God's visitation

So, about the new wine. I was blocking people, not God. I wanted something that would last.

I visited an outlying village. It took 4 hours in a 4 wheel drive and then 2 hours on foot, uphill. It's very remote. There's no radio, no T.V., and no outside influences. I was sitting up there in this little hut on a piece of wood against the bamboo wall on the dirt floor. Chickens were walking around in there.

The pastor walked up to me. He's a little guy, and he was trembling.

He said, "Brother David, I'm really afraid I've made a mistake."

I hadn't heard of any mistakes. I was wondering what had happened in the last few days. He's got four little churches in his area.

He said, "It's not my fault. I apologise. I've done everything right, like you taught me. I pray everyday. I read the Bible. I'm doing it right. What happened is not my fault."

I said, "What happened? Come on, tell me what happened."

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

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

I got together with my pastors and we made a covenant to do a month's fast in September 1995. This was as well as the 3 days on and 3 days off fast that we had been doing that year anyway, so we were ready for whatever God wanted to do. That year every day at least 365 people were fasting.

God hit me on the third day of that month of fasting, but I continued the fast and on the seventh day he hit me again greater than I've ever been hit in my life up to that point. But we continued fasting for the whole month.

The River of God

Psalm 47:4-5 says, 'There is a river whose streams shall make glad the city of God. God is in the midst of her...'

I found the river. It's real. The Shekinah presence of God has come into our work. There is a river of God wider and deeper than we know.

The minute you think you are accomplishing something is the minute you should repent. Find ways to keep yourself humble. Look for ways to not be a 'big shot' and to stay in the river. We are the habitation of God, Zion, God's people. He wants us flowing in the river.

It doesn't matter what's around us – bullets, knives, disease, the state of the economy. It matters that our eyes are fixed on Jesus. When the Holy Spirit fell on us there was war around us. Bullets were being fired. People were dying.

I don't have words to describe what happened to us when the Holy Spirit fell on us on Friday 27 October 1995. If you had been there, you wouldn't have words to describe it either.

It's an awesome thing I've been able to witness.

The river of God is here, and it's full. There's plenty for all.

We were in an awesome time. I didn't know how deep we were in the river of God. I'd been fasting for a month, and I didn't know what was happening. So I decided to get my pastors together in each section. We had groups of about 30-75 pastors in each section. I went into the

most conservative area of our mission first, because I wanted to see what would happen.

At the first meeting, with about 75 of my pastors I got up, I opened my Bible, and I shared one or two verses. Suddenly I felt, that's enough. They're used to me preaching two hours sometimes, but it hadn't been ten minutes.

I said, "Stand up." And they stood up.

I said, "Receive the River of Life."

You should have seen it! It looked like someone was hitting them with bats in the stomach and the head. But nobody was touching them. People were lying over benches, forward, backward, all over the place. I was trying to help, but I couldn't help. People were just flying everywhere. And these were ministers.

So I went through all the sections like that. I got into one section, and they were glad to see me. They hadn't seen me in a few months. I stood up. I opened my Bible. I read one verse about the fire of God, and the people started shaking.

I thought, "Oh God, this is way out."

So I said, "Stand up." They tried to stand up. Some of them couldn't stand up. I just said the word "Fire." And the whole place fell.

It was getting more and more scary to me. But people were getting healed without anybody touching them.

A man in that meeting had been deaf for 27 years. I didn't know the man. He fell over and hit his head on a bench, and fell underneath the bench. He got up from there after a few minutes and he took off running out of the room. His ears had unstopped and he was running from the noise!

Amazing conference

After I had been through all the sections, introducing this softly, it finally came time to call all the pastors together from the whole work.

A couple of hundred of our pastors came. I wish you had been there to see what we saw! It was amazing.

On the first day there were about 200 pastors there, and the whole church that was hosting us. That made about 450 people.

The first day was awesome. God hit us powerfully. There were healings. I was happy. The people were encouraged.

The second day was even better. It was stronger. I thought we were peaking out on the second day. I got there at 8 o'clock in the morning and left at 10 o'clock at night, and there was ministry all day. We were fixing problems, and God was working through the ministry. It was wonderful.

But I tell you, I was not ready for the third day.

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

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

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

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

I walked around the corner of the building. People were all over the place. Some were knocked out. Some were on the ground. Some were moaning and wailing. It was very unusual, and I could hardly walk. By

the time I got to the front of the church where the elders were I could hardly walk. I was holding on to things to get there. I could hardly breathe.

The heat of the presence of God was amazing.

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

I called the nine elders to the front and told them the Holy Spirit was there and we needed to make a covenant together, even to martyrdom. We made a covenant there that the entire country of Mexico would be saved. They asked me to join them in that pact.

When we lifted our hands in agreement all nine fell at once. I was hurled backward and fell under the table. When I got up the people in front fell over. In less than a minute every pastor there was knocked out.

We were ringed with unbelievers, coming to see what was going on. The anointing presence of God came and knocked them all out, dozens of them. Every unbeliever outside, and everyone on the fence was knocked out and fell to the ground. There were dozens of them.

From the church at the top of the hill we could see people in the village below running out screaming from their huts and falling out under the Holy Spirit. It was amazing.

We always have a section for the sick and afflicted. They bring them in from miles around, some on stretchers. There were 25-30 of them there. Every sick person at the meeting was healed: the blind, the cancerous, lupus, tumours, epilepsy, demon possession. Nobody touched them but Jesus.

There was instant reconciliation between people who had been against each other. They were laying on top of each other, sobbing and repenting.

I was afraid when I saw all of that going on. I looked up to heaven and said, "God what are you ... ?" and that was the end of it. He didn't want to hear any questions. Bang!

I was about three or four metres from the table. When I woke up some hours later, I was under the table.

When I finally woke up my legs wouldn't work. I scooted myself around looking at what was going on. It was pandemonium! When some people tried to get up, they would go flying. It was awesome.

We had five open-eyed visions.

One small pastor was hanging onto a pole to hold himself up. He was there, but he wasn't there. He said to me, 'Brother David, look at him. Look at him, Brother David! Who is it? Look how big he is! Oh, he's got his white robe on. He's got a golden girdle.' It was Jesus.

He said, "Brother David, how did we get into this big palace?"

I looked around. I was still on the dirt floor. I still had a grass roof over me, but he was in a marble palace, pure white.

I crawled over to look at him. He was seeing things we could not see. Another of the elders, a prophet from America, who had been working with me for thirteen years, crawled over and we were watching this pastor who was in a trance. It was amazing.

The three of us were inside something like a force field of energy. Anybody who tried to come into it was knocked out. It was scary.

The pastor said, 'He's got a list, Brother David.' And he started reading out aloud from the list.

I was looking around, and as he was reading from the list people went flying through the air, getting healed and delivered. It was phenomenal, what God was doing. And he's done it in every service in our work that I've been in since then. It's been over a year. It's amazing. Wonderful. Rev 22:1 says, "And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb."

I saw that river. I actually saw the river, its pure water of life from God's throne. If I could see it again I would know it. I saw it. I experienced it. I tasted it.

God came because we waited, and listened. We didn't jump in at the first sprinkle. We will keep it through prayer and fasting.

Between 150 and 500 people per month are being saved because of it, just through what the North American missionaries are doing.

Do you really want it?



2 *Worship and Missions*

John Piper



This edited article is a compilation of excerpts from the first chapter of Dr John Piper's book Let the Nations Be Glad, reprinted by permission of Baker Books.

The supremacy of God in missions through worship

Missions is not the ultimate goal of the church. Worship is. Missions exists because worship doesn't. Worship is ultimate, not missions, because God is ultimate, not mankind. When this age is over, and the countless millions of the redeemed fall on their faces before the throne of God, missions will be no more. It is a temporary necessity. But worship abides forever.

Worship, therefore, is the fuel and goal of missions. It's the goal of missions because in missions we simply aim to bring the nations into the white hot enjoyment of God's glory. The goal of missions is the gladness of the peoples in the greatness of God. 'The Lord reigns; let the earth rejoice; let the many coastlands be glad!' (Psalm 97:1). 'Let the peoples praise thee, O God; let all the peoples praise thee! Let the nations be glad and sing for joy!' (Psalm 67:3-4).

But worship is also the fuel of missions. Passion for God in worship precedes the offer of God in preaching. You can't commend what you don't cherish. Missionaries will never call out, 'Let the nations be glad!', who cannot say from the heart, 'I rejoice in the Lord...I will be glad and exult in thee, I will sing praise to thy name, O Most High' (Psalm 104:34; 9:2). Missions begins and ends in worship.

If the pursuit of God's glory is not ordered above the pursuit of human good in the affections of the heart and the priorities of the church, people will not be well served and God will not be duly honored. I am not pleading for a diminishing of missions but for a magnifying of God. When the flame of worship burns with the heat of God's true worth, the light of missions will shine to the most remote peoples on earth. And I long for that day to come!

Where passion for God is weak, zeal for missions will be weak. Churches that are not centered on the exaltation of the majesty and beauty of God will scarcely kindle a fervent desire to 'declare his glory among the nations' (Psalm 96:3). Even outsiders feel the disparity between the boldness of our claims upon the nations and the blandness of our engagement with God.

Albert Einstein's indictment

For example, Charles Misner, a scientific specialist in general relativity theory, expressed Albert Einstein's skepticism over the church with words that should waken us to the shallowness of our experience with God in worship.

The design of the universe...is very magnificent and shouldn't be taken for granted. In fact, I believe that is why Einstein had so little use for organized religion, although he strikes me as a basically very religious man. He must have looked at what the preacher said about God and felt that they were blaspheming. He had seen much more majesty than they had every imagined, and they were just not talking about the real thing. My guess is that he simply felt that religions he'd run across did not have proper respect...for the author of the universe.

The charge of blasphemy is loaded. The point is to pack a wallop

behind the charge that in our worship services God simply doesn't come through for who he is. He is unwittingly belittled. For those who are stunned by the indescribable magnitude of what God has made, not to mention the infinite greatness of the One who made it, the steady diet on Sunday morning of practical 'how to's' and psychological soothing and relational therapy and tactical planning seem dramatically out of touch with Reality - the God of overwhelming greatness.

It is possible to be distracted from God in trying to serve God. Martha-like, we neglect the one thing needful, and soon begin to present God as busy and fretful. A.W. Tozer warned us about this: "We commonly represent God as a busy, eager, somewhat frustrated Father hurrying about seeking help to carry out His benevolent plan to bring peace and salvation to the world. ... Too many missionary appeals are based upon this fancied frustration of Almighty God."

Scientists know that light travels at the speed of 5.87 trillion miles in a year. They also know that the galaxy of which our solar system is a part is about 100,000 light-years in diameter - about five hundred eighty seven thousand trillion miles. It is one of about a million such galaxies in the optical range of our most powerful telescopes. In our galaxy there are about 100 billion stars. The sun is one of them, a modest star burning at about 6,000 degrees Centigrade on the surface, and travelling in an orbit at 155 miles per second, which means it will take about 200 million years to complete a revolution around the galaxy.

Scientists know these things and are awed by them. And they say, "If there is a personal God, as the Christians say, who spoke this universe into being, then there is a certain respect and reverence and wonder and dread that would have to come through when we talk about him and when we worship him."

We who believe the Bible know this even better than the scientists because we have heard something even more amazing:

"To whom then will you compare me, that I should be like him?" says the Holy One. Lift up your eyes on high and see who created these (stars)? He who brings out their host by number, calling them all by name by the greatness of his might, and because he is strong in power

not one is missing' (Isaiah 40:25-26).

Every one of the billions of stars in the universe is there by God's specific appointment. He knows their number. And, most astonishing of all, he knows them by name. They do his bidding as his personal agents. When we feel the weight of this grandeur in the heavens, we have only touched the hem of his garment. 'Lo, these are but the outskirts of his ways! And how small a whisper do we hear of him' (Job 26-14). That is why we cry 'Be exalted, O God, Above the heavens!' (Psalm 57:5). God is the absolute reality that everyone in the universe must come to terms with. Everything depends utterly on his will. All other realities compare to him like a raindrop compares to the ocean, or like an anthill compares to Mt. Everest. To ignore him or belittle him is unintelligible and suicidal folly. How shall one ever be the emissary of this great God who has not trembled before him with joyful wonder?

The second greatest activity in the world

The most crucial issue in missions is the centrality of God in the life of the church. Where people are not stunned by the greatness of God, how can they be sent with the ringing message, "Great is the Lord and greatly to be praised; he is to be feared above all gods!" (Psalm 96:4)? Missions is not first and ultimate: God is. And these are not just words. This truth is the lifeblood of missionary inspiration and endurance. William Carey, the father of modern missions, who set sail for India from England in 1793, expressed the connection:

When I left England, my hope of India's conversion was very strong; but amongst so many obstacles, it would die, unless upheld by God. Well, I have God, and His Word is true. Though the superstitions of the heathen were a thousand times stronger than they are, and the example of the Europeans a thousand times worse; though I were deserted by all and persecuted by all, yet my faith, fixed on the sure Word, would rise above all obstructions and overcome every trial. God's cause will triumph.

Carey and thousands like him have been moved by the vision of a great and triumphant God. That vision must come first. Savouring it in worship precedes spreading it in missions. All of history is moving

toward one great goal, the white-hot worship of God and his Son among all the peoples of the earth. Missions is not that goal. It is the means. And for that reason it is the second greatest human activity in the world.

God's Passion for God Is the Foundation for Ours

One of the things God uses to make this truth take hold of a person and a church is the stunning realization that it is also true for God himself. Missions is not God's ultimate goal, worship is. And when this sinks into a person's heart everything changes. The world is often turned on its head. And everything looks different - including the missionary enterprise.

The ultimate foundation for our passion to see God glorified is his own passion to be glorified. God is central and supreme in his own affections. There are no rivals for the supremacy of God's glory in his own heart. God is not an idolater. He does not disobey the first and great commandment. With all his heart and soul and strength and mind he delights in the glory of his manifold perfections. The most passionate heart for God in all the universe is God's heart.

This truth, more than any other I know, seals the conviction that worship is the fuel and goal of missions. The deepest reason why our passion for God should fuel missions is that God's passion for God fuels missions. Missions is the overflow of our delight in God because missions is the overflow of God's delight in being God. And the deepest reason why worship is the goal in missions is that worship is God's goal. We are confirmed in this goal by the Biblical record of God's relentless pursuit of praise among the nations. 'Praise the Lord, all nations! Extol him, all peoples!' (Psalm 117:1). If it is God's goal it must be our goal.

The chief end of God is to glorify God and enjoy himself for ever

All my years of preaching and teaching on the supremacy of God in the heart of God have proved that this truth hits most people like a truck laden with unknown fruit. If they survive the impact, they discover that it is the most luscious fruit on the planet. I have unpacked this

truth with lengthy arguments in other places. So here I will just give a brief overview of the Biblical basis.

What I am claiming is that the answer to the first question of the Westminster Catechism is the same when asked concerning God as it is when asked concerning mankind. Question: 'What is the chief end of man?' Answer: 'The chief end of man is to glorify God and enjoy him for ever.' Question: 'What is the chief end of God?' Answer: 'The chief end of God is to glorify God and enjoy himself for ever.'

Another way to say it is simply, God is righteous. The opposite of righteousness is to value and enjoy what is not truly valuable or rewarding. This is why people are called unrighteous in Romans 1:18. They suppress the truth of God's value and exchange God for created things. So they belittle God and discredit his worth.

Righteousness is the opposite. It means recognizing true value for what it is and esteeming it and enjoying it in proportion to its true worth. The unrighteous in 2 Thessalonians 2:10 perish because they refuse to love the truth. The righteous, then, are those who welcome a love for the truth.

Righteousness is recognizing and welcoming and loving and upholding what is truly valuable. God is righteous. This means that he recognizes, welcomes, loves and upholds with infinite jealousy and energy what is infinitely valuable, namely, the worth of God. God's righteousness passion and delight is to display and uphold his infinitely valuable glory. This is not a vague theological conjecture. It flows inevitably from dozens of Biblical texts that show God in the relentless pursuit of praise and honor from creation to consummation.

Probably no text in the Bible reveals the passion of God for his own glory more clearly and bluntly than Isaiah 48:9-11 where God says, 'For my name's sake I defer my anger, for the sake of my praise I restrain it for you, that I may not cut you off. Behold, I have refined you, but not like silver; I have tried you in the furnace of affliction. For my own sake, for my own sake, I do it, for how should my name be profaned? My glory I will not give to another.'

I have found that for many people these words come like six hammer blows to a people-centred way of looking at the world:

For my name's sake!
For the sake of my praise!
For my own sake!
For my own sake!
How should my name be profaned?
My glory I will not give to another!

What this text hammers home to us is the centrality of God in his own affections. The most passionate heart for the glorification of God is God's heart. God's ultimate goal is to uphold and display the glory of his name.

For the sake of his name among all the nations

Paul makes crystal clear in Romans 1:5 that his mission and calling are for the name of Christ among all the nations: 'We have received grace and apostleship to bring about the obedience of faith for the sake of his name among all nations.'

The apostle John described the motive of early Christian missionaries in the same way. He wrote to tell one of his churches that they should send out Christian brothers in a manner 'worthy of God.' And the reason he gives is that 'they have gone out for the sake of his name, taking nothing from the Gentiles.' (3 John 6-7).

John Stott comments on these two texts (Romans 1:5; 3 John 7): 'They knew that God had superexalted Jesus, enthroning him at his right hand and bestowing upon him the highest rank, in order that every tongue should confess his lordship. They longed that Jesus should receive the honor due his name.'

This longing is not a dream but a certainty. at the bottom of all our hope, when everything else has given way, we stand on this great reality: the everlasting, all-sufficient God is infinitely, unwaveringly, and eternally committed to the glory of his great and holy name. For the sake of his fame among the nations he will act. His name will not be profaned forever. The mission of the church will be victorious. He will vindicate his people and his cause in all the earth.

The absence of passion for God is the great cause of missionary

weakness in the churches. This was Andrew Murray's judgement a hundred years ago:

As we seek to find out why, with such millions of Christians, the real army of God that is fighting the hosts of darkness is so small, the only answer is - lack of heart. The enthusiasm of the kingdom is missing. And that is because there is so little enthusiasm for the King.

The zeal of the church for the glory of her King will not rise until pastors and mission leaders and seminary teachers make much more of the King. When the glory of God himself saturates our preaching and teaching and conversation and writings, and when he predominates above our talk of methods and strategies and psychological buzz words and cultural trends, then the people might begin to feel that he is the central reality of their lives and that the spread of his glory is more important than all their possessions and all their plans.

The call of God

God is calling us above all else to be the kind of people whose theme and passion is the supremacy of God in all of life. No one will be able to rise to the magnificence of the missionary cause who does not feel the magnificence of Christ. There will be no big world vision without a big God. There will be no passion to draw others into our worship where there is no passion for worship.

God is pursuing with omnipotent passion a worldwide purpose of gathering joyful worshipers for himself from every tribe and tongue and people and nation. He has an inexhaustible enthusiasm for the supremacy of his name among the nations. Therefore let us bring our affections into line with his, and, for the sake of his name, let us renounce the quest for worldly comforts, and join his global purpose.

If we do this, God's omnipotent commitment to his name will be over us like a banner, and we will not lose, in spite of many tribulations (Acts 9:16; Romans 8:35-39). Missions is not the ultimate goal of the church. Worship is. Missions exists because worship doesn't. The Great Commission is first to delight yourself in the Lord (Psalm 37:4). And then to declare, 'Let the nations be glad and sing for joy!' (Psalm

67:4). In this way God will be glorified from beginning to end and worship will empower the missionary enterprise till the coming of the Lord.

Great and wonderful are your deeds,

O Lord God the Almighty!

Just and true are your ways,

O King of the ages!

Who shall not fear and glorify your name, O Lord?

For you alone are holy.

All nations shall come and worship you, for your judgements have been revealed.

(Revelation 15:3-4).

**Introduction to Study Guide for DVD series *Let the Nations
by Glad*, by John Piper**

Our future hope as Christians has been painted for us in the brush strokes of Revelation. The canvas depicts a day when there will be an ocean of people before the throne of God thundering songs of endless praise: "Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing!" (Rev. 5:12). The Lord is pursuing this great end. This is the very heart of God. "Let the people praise you O God; let all the peoples praise you! Let the nations be glad and sing for joy, for you judge the peoples with equity and guide the nations upon earth. Selah. Let the people praise you, O God; let all the people praise you!" (Ps. 67:3-5)

World missions must not merely be another line item in the church budget. The Bible places far too much emphasis on it for that. As the people of God, we are called to be zealous for the *peoples* of God: the tribes and tongues and languages and nations that he has bought with the blood of his Son. As disciples of Christ, we must make it our ambition to make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit. This is the passion of the Lord; that *all* the peoples praise him. The stakes are high and the cost is great, but the joy is greater.

3 The New Song

C Peter Wagner



Dr C. Peter Wagner, formerly Professor of Church Growth at Fuller Theological Seminary, author of numerous books, is President of Global Harvest Ministries and Co-ordinator of the United Prayer Track for the AD2000 and Beyond Movement. This article was published by Global Harvest Ministries as 'Getting Ready to Sing the New Song'.

***A church for every people
and the gospel for every person***

The Bible tells us that one day four living creatures and twenty-four elders are going to surround the throne of the Lamb and sing a *new song*: 'You have redeemed us to God by Your blood out of every tribe and tongue and people and nation' (Rev. 5:9). What a song!

If the motto of the A.D. 2000 Movement is fulfilled, that song will be sung pretty soon. I have the faith to join A.D. 2000 in believing that there, in fact, will be 'A church for every people and the gospel for every person.'

Does it require faith to say such a thing? It definitely does.

Speaking as a professional missiologist, I can, with great assurance, affirm that there is no known human theory of missiology today that could bring about such a result in such a short time. If that is the case - which it is - the only way it could possibly happen is through a mighty move of the sovereign hand of God.

Prayer Moves the Hand of God!

What is it that moves the hand of God more than anything else?

Prayer! In fact, in the verse just before the words of the new song, the 'prayers of the saints' are highlighted (see Rev. 5:8).

Nothing could be more important for fulfilling Jesus' great commission to 'make disciples of every nation' than mobilizing massive prayer for world evangelization. Since we founded Global Harvest Ministries and the United Prayer Track in 1991, the burning passion of Doris' and my hearts has been to see more of God's people praying in one accord for the lost of the world than ever before.

We are not generating the worldwide prayer movement. God is doing it. I like what Eddie Smith of the U.S. Prayer Track once said: "Our job is not to get people praying, but to get praying people!" Never before in history have there been so many Christians praying on all the continents.

Our assignment from God is to see that as many of them as possible are praying for the lost 'with one accord,' as Luke put it in Acts 2:1. When we first began we thought we were stretching our faith to believe that we could get one million praying for the same nation or city at the same time.

But our faith was too small. Much more than this has actually taken

place, by the providence of God.

Millions Praying In One Accord

In October 1993, 21 million were praying in one accord for the 62 nations of the 10/40 Window [10 to 40 degrees north between Africa and Asia]. In October 1995, 36 million were praying in one accord for the 100 Gateway Cities of the 10/40 Window. We are confident that in October 1997 there will be 50 million praying in one accord for the 146 Gateway Clusters of 1,739 major unreached people groups.

I am confident that you will be praying in one accord with Doris and me and millions of others. In fact, you may even be a member of one of the 17,390 local churches (10 per unreached people group) or a member of one of the 34,780 home cell groups (20 per unreached people group) committed to praying for one of the groups past October 1997 and through the end of the year 2000.

The Lights Are Coming On!

If you are like many others who pray, you want to know if your prayers are being answered. The answer is yes!

When the A.D. 2000 Movement began in 1989, darkness prevailed across the 10/40 Window. But we have been praying in one accord for seven years now, more and more each year. It would be discouraging if the same degree of darkness persisted. But it has not.

Lights have been coming on in many significant parts of the 10/40 Window since we have been praying. We are getting reports that some of the 1,739 unreached people groups are now reached, but we are not tooled to start deleting names as yet - so let's keep praying for them all in the meantime.

The three most formidable anti-Christian forces in the world are Buddhism, Hinduism and Islam. I have some good news for those who want to see multitudes among these peoples move from darkness to light, from the power of Satan to God. Remarkable things have been happening in this decade of the 1990s.

1. Buddhism.

My observations lead me to believe that the principalities over Buddhism are 'on the run.' This is the first large wall, after Communism, to come down in our generation. For years Buddhism has been taking a hit in South Korea, and more recently, on even a greater scale, in mainland China.

I visited Thailand, the strongest Buddhist nation in Southeast Asia, twice this year and I was amazed at the growth of Christian churches. Many Thai leaders point to 1993, more or less, as the turning point.

Why not? Twenty-one million were praying for Thailand in one accord. The video for the 1995 Praying Through the Window II featured a Thai pastor, so Thailand got more prayer than most places. Numerous Thai leaders said, 'Peter, for the first time in all of history, it is easy to lead a Thai person to Christ!' Thailand will be a key to evangelizing Myanmar (Burma), Laos, Cambodia and Viet Nam.

2. Hinduism.

The principalities over Hinduism are 'badly battered.' Nepal is the only Hindu kingdom in the world, and it has recently become one of the brightest lights for the gospel in all of the 10/40 Window. Although it is still supposed to be a crime to convert to Christianity, some changes were made in the constitution in 1990, and churches are being multiplied from north to south and from east to west. Laws are not being enforced. Reports tell us that there are probably 200,000 believers there, possibly 300,000.

The light has just come on in the Indian Himalayan state of Sikkim where some are saying that 20 percent or even 30 percent may now be Christian. Surprising reports are coming in from many other sections of previously resistant North India. Probably Nepal will be a key to breaking through the Buddhist strongholds in Bhutan and Tibet.

3. Islam.

The strongest principalities are those over Islam, but I see them as 'scared stiff.' They have been shaken by the large numbers of Muslims coming to Christ in Indonesia, the world's largest Muslim country. They

are fully aware of the power of light being released through our annual 'Praying through Ramadan' effort. And, most of all, they are frightened, as they well should be, by the massive Reconciliation Walk tracing the routes of the First Crusade from 1996 through June of 1999 with a message of repentance for the sins of our ancestors during the First Crusade 900 years ago. Nothing could weaken the principalities keeping Muslims in darkness more than this initiative.

Our prayers are working, and the world is changing as a result. Now is the time to pray as never before. Let's double and triple our efforts.

The heavenly choirs may not quite be ready to sing the 'new song,' but they probably should begin choir practice, because the time to sing the song before the throne of the Lamb seems to be right around the corner!

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Some books by C Peter Wagner

Leading your Church to Growth (1984)

The Third Wave of the Holy Spirit (1988)

Your Church can be Healthy (1990)

Spiritual Power and Church Growth (1990)

Prayer Shield (1997)

Churches the Pray (1997)

Breaking Strongholds in Your City (1997)

Church Growth and the Whole Gospel (1998)

Church Quake (1999)

Your Church can Grow (2001)

Your Spiritual Gifts can help your Church Grow (2005)

Praying with Power (2008)

Warfare Prayer (2009)

Discover your Spiritual Gifts (2010)

4 God's Visitation

Dick Eastman



Dick Eastman is international president of the global movement, Every Home for Christ. This article was published in Charisma as 'The Days of God's Visitation'.

***Nothing in the history of world
evangelization
compares with what is happening
today***

I've made 11 trips around the world in the last 15 months, and I've witnessed God's hand at work. Nothing in the history of world evangelism compares with what is happening today.

When our three-man team arrived at an encampment called Boteka, located on the Momboyo River in the heart of Zaire's equatorial rain forest, it seemed to me that we stood on the edge of nowhere. In less than 24 hours, though, I knew we would be right in the middle of it.

My colleague Wes Wilson and I had joined with Dia Mbwangi, the French African director of Every Home for Christ (EHC), for this unique journey to see with our own eyes the miraculous harvest of souls being reported among the Pygmies. Five years ago, there had been almost no believers deep in that part of the rain forest. Now we understood the number of Christians had surpassed 300,000. Could this be possible?

If it was true, this was one more indication of the amazing work of the Holy Spirit being reported around the world in recent months.

We almost never made it to the rain forest. While trying to obtain our visas back in the United States, the ever-smiling clerk at our local visa office begged Wes and me not to go into the region. She explained that the State Department had issued serious warnings about that area, primarily because of instances in which outsiders had been kidnapped and murdered. And besides, she said, the worst diseases in the world came from that region.

We soon discovered she was right. In fact, a few days later I would learn the deadly Ebola virus had resurfaced just south of our destination. The Momboyo River, along which we planned to journey, was a stone's throw from the famed Ebola River from which this dreaded virus acquired its name. The AIDS virus too is thought to have come from a nearby region.

Apparently we were heading straight into a 'hot zone,' a medical term for an area in which a deadly virus is active and transmittable. More importantly, we were heading into a spiritual hot zone where satanic activity has ravaged humanity by the spiritual virus of sin for centuries. Yet, as we would soon discover, the cure - Christ Himself - was setting multitudes free in one of the most remote locations on earth.

Every tree for Christ

When our workers first went into the Pygmy regions of the equatorial rain forest in 1992, the trip required an 11-day, motorized canoe trip up the mighty Zaire River (formerly the Congo River), and an additional journey of several days down any number of smaller rivers, such as the Momboyo. Then workers had to travel by canoes up tiny

tributaries and creeks until they reached the remote areas where the Pygmy peoples live.

Fortunately, when Wes and I arrived in Kinshasa, Zaire, and linked up with Brother Dia, we were able to enlist a pilot to fly us deep into the forest, dropping us off at a small, grass landing strip near an encampment called Boteka. There we were able to obtain a 40-foot canoe with two outboard motors from a Belgian Catholic mission. This made it possible for us to journey even further up the Momboyo River to another encampment called Imbonga.

From Imbonga, we traveled 20 miles directly into the forest until we arrived at our ultimate destination, a Christian village called Bosuka, made up of hundreds of Pygmy converts.

And what an arrival it was! Hundreds of Pygmies lined the footpath as we neared Bosuka, joyously dancing and waving palm branches while singing in their dialect a song they had written themselves: 'Jesus is Lord, and He's coming back soon!'

The fact that these Pygmies were a part of an actual village was something of an anomaly. Pygmies are generally nomadic peoples who traditionally do not live in permanent villages. This was clearly a Christian phenomenon, the result of a transformation in the hearts of thousands of Pygmies who were turning to Jesus *en masse* after an EHC evangelistic campaign.

We had learned that these people actually lived in the trees. In the initial progress reports that came back to us from Brother Dia in the forest, he explained that he was unable to say specifically how many 'homes' were being reached because Pygmies are 'tree people'.

With his customary humor, Dia wrote on one report that he had now launched an 'Every Tree Crusade,' a modification of EHC's standard 'Every Home Crusade' strategy. Instead of pursuing our long-standing ministry goal of reaching 'the last home on earth with the gospel,' Dia wrote: 'We will not stop until we reach the last tree on earth!'

The settlement of a Pygmy village - established around a church - was something unique and unusual in the forest. Yet it had happened in only about 14 months. In fact, out of a tribe of 6,000 Pygmies in the

region, 4,000 had come to a knowledge of Jesus, including the Pygmy chief of the area and his entire clan of some 40 relatives.

While in the forest, we heard other amazing reports. In one neighbouring area where 32 Pygmy fellowships had been planted 36 months earlier, a remarkable 300 additional fellowships had been established even deeper in the forest, the result of Brother Dia challenging the leaders of those fellowships to each plant at least one new church by the year 2000. To our amazement, they exceeded the goal by almost tenfold - and they did it four years early!

The Healing Stone

One month after our trip into Africa's equatorial rain forest, I travelled to the other side of the world to witness a similar miracle in a mountainous region of the Solomon Islands chain. In a rain forest deep in the interior of the island of Malaita, 11 Christian villages had emerged in just three years.

Our workers in one area had tried several times, unsuccessfully, to witness about Jesus. A huge stone - called 'the healing stone' by the people of the region - seemed to be a visible stronghold keeping the people of the area held in some kind of demonic grasp. Almost daily, chiefs from several villages brought their sacrifices of chickens and pigs to the huge stone.

A two-man mission team decided to camp out on an adjacent mountain overlooking the stone to fast and pray for seven days. Early on the seventh day, clouds began gathering above the area.

A Kwaio priest from a nearby village made his way to the giant stone to offer a sacrifice. Suddenly, a bolt of lightning streaked out of the ominous black clouds and struck the stone with such force that it split in two. Half the stone rolled down the steep mountain. Panic-stricken, the priest dropped his sacrifice and ran for his life.

Several village priests, who earlier had rejected the gospel message, now were filled with fear. One of them invited our evangelists to return and tell them again about Jesus. Soon, many villagers, with their chiefs, had received Christ. On their

own they burned their huts to the ground as an act of repentance and moved to a nearby Christian village that had been established only 36 months earlier.

A Season Called ‘Afterward’

My journeys into the rain forests of Africa and the Solomon Islands were part of some eight trips I made around the world in a 12-month period, mostly in preparation for writing my latest book, *Beyond Imagination*, which documents some of the amazing miracles occurring in world evangelization today.

These global journeys a year ago, followed by three additional trips around the world in a 60-day period while preparing this article, convinced me of several significant trends that indicate the church of Jesus Christ may have entered God’s ‘afterward’ season.

That expression is found in Joel’s ancient prophecy: ‘And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions’ (Joel 2:28, NIV). The prophet adds, ‘And everyone who calls on the name of the Lord will be saved’ (v. 32).

Of course, the initial fulfillment of this prophecy was the outpouring of the Holy Spirit on the early church. However, there is also a strong biblical sense that this promise likewise foretells a great end-time harvest and awakening in the very last days.

I believe the church may be on the threshold of this exciting ‘afterward’ time. Certainly the body of Christ is closer to the fulfillment of Jesus’ Great Commission than many believers are aware.

Nothing in the history of world evangelization compares with what’s happening today. Recently, missions researcher David Barrett told me that he is preparing for publication an updated version of his highly regarded, 1,000-page World Christian Encyclopedia, published by Oxford University

Press in 1982. So vast has been the progress of world evangelization since the first publication, Barrett says the revision will require three volumes, each as lengthy as the original.

Every Home for Christ has a strategic vision to systematically take a

clear, printed gospel message (or recorded message for illiterates) to every family in a nation. EHC can testify that the recent acceleration of the harvest has been dramatic.

In the 36-month period from 1989 to 1991, an encouraging 1.3 million decision cards were received in our offices. But as exciting as that number was, in a similar 36-month period from 1993 to 1995, the 'decision for Jesus' responses jumped to 3.7 million.

Specific evangelistic advances in some previously restricted nations illustrate this dramatic acceleration. For example, only a decade ago, in the once 'closed' nation of Nepal, anyone caught witnessing to or responsible for converting a Hindu to Christ could be put in prison for several years. In fact, in the early to mid-1980s, as many as 200 Christians were incarcerated at one time in Nepal for this reason.

Then, a miracle involving democratic reforms came to this Hindu nation, not unlike what transpired in the former Soviet Union in the early 1990s. Suddenly there were opportunities to communicate the gospel much more openly.

Until that time, our evangelists in Nepal had been conducting home-to-home visits in a cautious way; now workers were able to witness freely. Within a few short years our Kathmandu office had received more than 200,000 written decision cards, each requesting a four-part Bible-correspondence course.

Especially exciting has been the formation of hundreds of small church-fellowships called Christ Groups in Hindu and Tibetan Buddhist villages as the result of these house-to-house campaigns.

At the time of this writing, a remarkable 4,730 Christ Groups have been formed in villages and towns in Nepal, and some have grown into sizable congregations. In addition, the original goal of reaching every home in every village of this Hindu land by 31 December, 2000, is expected to be completed four years early - as this is published.

Campus Crusade for Christ has seen a remarkable harvest in response to the showing of the Jesus film, which is now in 1,100 languages. Since 1979 more than 200 million men, women and children worldwide have indicated decisions to follow Jesus after viewing the film. In addition, through hundreds of partners an estimated 10+ million decisions have been made as the film "JESUS" is used extensively by the Body of Christ worldwide [2011 update – Jesusfilm.org].

The Christian Broadcasting Network also reports amazing results. Network founder Pat Robertson notes that it took CBN almost 20 years to see 1 million people pray to receive Christ; in the last five years, however, that number increased close to 50 times, to some 50 million responses.

Even preeminent evangelist Billy Graham is seeing an increase. In the spring of 1996, his organization presented a one-hour global television broadcast with an estimated potential audience of 2.5 billion people in more than 200 countries. Of the 450 million pieces of follow-up literature prepared, most were used up almost immediately after the program.

Other isolated examples of church planting activities clearly indicate dramatic increases.

Varanasi, India, for example, has been a known Hindu stronghold for generations. As recently as five years ago there were no churches in that city of 1.5 million people. Today there are at least 230 churches with an estimated 5,000 worshipers.

In Cambodia, where almost all religious expression was wiped out during the notorious 'killing fields' of the Khmer Rouge two decades ago, an average of one new church is being established every week - just among the churches related to the Khmer Evangelical Church. This group alone has a goal of 300 new churches by the year 2000.

In the former Soviet republic of Uzbekistan, a church in Tashkent that began with just a handful of believers nine years ago has grown to more than 3,000 believers. They've also planted 46 additional churches across Uzbekistan. The main congregation in Tashkent is said to be growing by as many as 100 new baptized believers every month.

The Force of United Prayer

No doubt a major reason for this incredible acceleration of global harvest is the amplified and intensified increase of united prayer sweeping the globe today. David Barrett says there may be as many as 170 million Christians worldwide involved in praying every day for spiritual awakening and world evangelization.

Of this number, Barrett says there may be up to 20 million believers who see intercession as their primary ministry. Barrett further believes there may be as many as 10 million prayer groups meeting regularly with a primary purpose of praying for global spiritual awakening.

Showing the possible sweep of this movement, Barrett suggests there are approximately 1,300 separate prayer-mobilization networks organizing believers to pray for God's work globally. Highly focused prayer that strategically targets satanic strongholds--which some, such as professor C. Peter Wagner, define as 'warfare prayer'- has also dramatically intensified in recent years and even more so in the last 36 months.

The global Praying Through the Window events in 1993 and again in 1995 targeted prayer to the under-evangelized and least-reached peoples of the so-called 10/40 Window, a geographic region between 10 degrees and 40 degrees latitude north of the equator, stretching from West Africa across the Middle East to East Asia. More than 20 million Christians participated in the first campaign in October 1993, and 249 teams made prayer journeys to the region. Two years later, an astounding 35.3 million intercessors participated, representing 143,447 churches, and 407 prayer teams journeyed into the 10/40 Window.

I immediately saw fruit from this highly focused prayer effort. Before the first 10/40 Window focus in 1993, our EHC campaigns were being conducted in 70 countries. In the next 24 months the number grew dramatically to 108.

In the past, it was considered a miracle for EHC to begin four or five new national initiatives in a single year. But to average more than one

new national work per month for two years was unheard of! And many of these were begun in nations within or bordering the 10/40 Window. The strategic prayer also impacted our church-planting efforts. In India, for example, over the 36-month period before the first Praying Through the Window campaign, EHC saw the formation of three Christ Groups every day, an average of 90 per month. Though this number was encouraging at the time, in the six months after the 10/40 Window focus, that number increased beyond 500 percent to more than 15 per day.

I recently heard another confirming testimony from a Middle Eastern worker with Operation Mobilization, based in Atlanta. In the two years before the 1993 prayer campaign, this man had carefully visited hundreds of families, witnessing to them and offering evangelistic literature. Yet not one person showed interest in knowing more about Jesus. However, in the 24 months after Praying Through the Window, a remarkable change occurred.

In the very same region where the man's previous efforts had been unsuccessful, more than 2,000 Muslims prayed to receive Christ! He's convinced that targeted, warfare prayer made the difference.

Signs and Wonders

Perhaps as significant as any factor associated with the current global work of the Holy Spirit is the obvious amplified and intensified increase of miracles throughout the world. What God did in establishing the New Testament church 20 centuries ago is clearly taking place today in increasing ways.

For example, Bill Bright of Campus Crusade for Christ recently wrote his ministry partners about the 'astounding phenomenon of dreams and visions confirming the reality of Christ, particularly among Muslims.' According to Bright, thousands of letters from Muslims in North Africa and the Middle East responding to a radio program aired throughout the region, described dreams in which Jesus appeared to them saying, 'I am the way.' When these Muslims heard the radio broadcast, they suddenly understood what they had experienced in their dreams and requested more information about Jesus.

I have received similar testimonies from our home-to-home evangelism outreaches in Muslim areas. In North Africa, an EHC worker in a city of 1 million people tried to give a Muslim man a booklet about Jesus. The man tore it up and threw it in the evangelist's face, threatening to kill him.

The following morning at sunrise, the worker was startled by a knock at the door of his tiny apartment. To his amazement, the same young Muslim stood before him asking for another booklet.

'Where did you get my address?' the worker asked.

'Oh, the voice in the night told me your address,' the Muslim responded. He then described a remarkable encounter in which 'a voice with no body' explained that he had torn up 'the truth' earlier that day when he ripped apart the booklet. The voice then told the young man where the EHC worker lived and explained that if he got another booklet and believed its message, he would have eternal life.

The next morning the young man obeyed the voice and joyously received Christ. Recently he finished a six-month Bible training course and is now a full-time missionary.

Signs and wonders are occurring among other peoples, too. Recently, on a journey to India, I talked with Jacob George, an EHC worker also serving Wycliffe Bible Translators. Jacob and his wife, Susan, had gone to evangelize the Konda Dora tribe in southeast India in 1979. Yet not a single member of this tribe had responded to the gospel in 10 years.

A breakthrough occurred when Jacob's assistant, a believer named Devadas, visited the Konda Dora village of Sopha. This village was steeped in witchcraft, and Devadas soon learned that sickness had prevailed throughout the population for two years. No amount of sacrifices to their Hindu gods brought relief.

Devadas told them Jesus Christ could heal them, but the Hindus were skeptical. On a subsequent visit, however, the village leader declared, 'You've been telling us about this person called Jesus. What must we do to believe in Him?'

Devadas instructed them to remove all their Hindu charms from around their waists, arms and necks, and place them in a pile in the middle of the village. He also told them to bring all their objects of Hindu worship from their homes and place them in the pile.

All the fetishes were burned that day in a huge bonfire. Within several days every sick person in the village was healed, and 50 villagers gave their lives to Christ.

Soon, the impact spread to four neighbouring villages, and a church was established at Sarsu Podar, the largest of the four. Eighty people now attend this growing congregation. In addition, hundreds of Konda Dora people have turned to Jesus, and 11 villages have embraced Christianity.

Recently, a Buddhist monk high in the mountains of Myanmar (formerly Burma) was worshiping a statue of the Buddha when he heard a voice plainly declare, 'Go find Jesus!' So clear was the voice that the monk went immediately to his superior and told him: 'I must leave today. The Buddha has told me to go find Jesus!'

'Who is this person called Jesus?' the superior asked.

'I'm not sure,' the monk replied, 'but the Buddha has said I must find him!'

As the monk entered a neighboring town, he was amazed to see a poster on a wall that said simply, 'Come see Jesus!' It was an invitation from Campus Crusade for Christ to a showing of the Jesus film that very evening.

By nightfall the monk had 'found' the Saviour. And today he knows it wasn't the Buddha who spoke to him but God Himself.

These are indeed amazing days. God is moving by His Spirit, creating hunger for genuine spiritual awakening in the hearts of His children everywhere, and setting in motion the greatest global ingathering of souls in the history of the church. Truly, the work of the Holy Spirit today -touching even the uttermost parts of the earth - is beyond imagination.

Examples

* The feared Wa people of northern Myanmar rejected Buddhist statues sent as a peace offering by the government and requested 100 Bibles and Christian missionaries instead. The chief of the tribe of 3 million, a headhunter, recently became a Christian and was baptized - asking to be immersed 100 times, once for each head he had hunted.

Source: *Discipling a Whole Nation*

* Fugong County, in China's Yunnan Province, has so many believers that it is known as 'Christ County,' with about 90 percent of its 70,000 people professing faith in Christ. Impressed with the falling crime rate and other social benefits, local government authorities are actually encouraging people to believe.

Source: *World Pulse*, April 1996

* In 1900, South Korea was considered 'impossible to penetrate'; the country did not have a single evangelical church. By 1986, the country was 20 percent Christian; by 1992, 40 percent. The church doubled to 12.5 million members in only six years, from 1986 to 1992. In 1986, South Korea had 25,000 churches. By 1992, the number had swelled to 37,200. There are 7,000 churches in Seoul, including nine of the 21 largest congregations in the world.

Source: *Youth With a Mission*

* Hoping to derail an October 1996 crusade in an unreached area of India, a local Hindu faction cut off the town's electrical supply. But evangelist Sadhu Chellappa brought along a generator to power the lights and 32 loudspeakers, and in the absence of any competing noise, his voice was heard throughout the town of 6,000 people. More than 150 people now attend a newly planted church there.

Source: *Discipling a Whole Nation*

* Ten house churches have been started among Khmer refugees in eastern Thailand along the border with Laos and Cambodia in the last year. A Khmer believer, Sunthon Rawang, is training the 250 believers to start churches among their people on the other side of the border. Christians have been praying for God to multiply the number of Khmer believers and for the success of Sunthon Rawang.

Source: Advance

* Before 1990, there were very few Christians in Saudi Arabia. Since Desert Storm, more than 3,000 Saudi Muslims have come to Christ.

Source: Youth With a Mission

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From Every Home for Christ website - ehc.org

What we have done

Every day our workers visit more than 200,000 homes. We have reached over **1.4 BILLION** homes in the last 64 years, and seen over 101 million people respond to the gospel! Just last year alone we reached over 77 million homes! We continue to hear amazing stories and testimonies of this work and have exciting pictures and videos from the field.



How we do it

Every Home for Christ has created a strategy for reaching every home on earth with the gospel. We use local indigenous workers with face-to-face evangelism whenever possible, and when it's not, substantial gospel

literature for both adults and children in the local language and dialect are left at the home. Each response is followed up, and many times results in individuals - and even entire families, giving their hearts to Jesus. Every Home for Christ disciples new believers, and channels them into local churches. If there is no local church, we establish Christ Groups — small fellowships of believers that are then nurtured and disciplined in their spiritual walk.

5 Revival in China

Dennis Balcombe



Dennis Balcombe is senior pastor of Revival Christian Church in Hong Kong and regularly ministers in China. This article is edited from newsletters sent early in 1996.

a supernatural outpouring of the Holy Spirit

We saw the Holy Spirit fall with great joy similar to what some refer to as the ‘Toronto Blessing.’ This has swept many parts of China without any teaching from the West, but in many places has been a supernatural outpouring of the Spirit.

In Asia many Pentecostal denominations are trying to be more acceptable to the denominational church world through more emphasis on theological education and degrees than prayer, fasting and the power that comes from the baptism of the Holy Spirit. The opposite is true in China, for the house churches are more than ever turning to the Pentecostal roots of our faith.

We also arranged for many other well known ministry teams to teach the leaders in several parts of China. Among them were Lester Sumrall, Ulf Ekman of Sweden, Reinhard Bonnke of Germany, Marilyn Hickey of the US and many others. One overseas preacher was excited as he was able to preach to a crowd of 6,000 in Northeast China. There has been such a revival there that nearly 360,000 were saved in a few years time.

We took on several new full time local Chinese in the China Ministry. We have encouraged the rest of the Chinese congregation to get involved in ministry in China. Of the 1,000 plus churches in Hong Kong, ours is possibly one of the few who openly advocate and participate in ministry in mainland China. Most pastors are fearful to do so for possible repercussions against them in 1997. We have made our position very clear, and though it has caused a very few to have reservations about our stand, most of the Chinese congregation know where we stand and are prepared for whatever might happen.

Thus towards the end of the year we organized three ministry trips to Yunnan, Sichuan and Guangdong provinces, and nearly 20 local Chinese participated in each trip. They all came back burning with the fires of revival as they met with house church leaders who have been greatly used of God to perform miracles resulting in mass conversions. They also realized clearly the intense persecution against Christians in China and thus are better able to prepare for possible persecution in a year or so. Their testimonies excited so many others that the next scheduled trips around Chinese New Year are all full of applicants. Never before have local Chinese responded to the China ministry in such a positive manner.

Persecution of Christians is severe and widespread throughout China and the situation with human rights is worse than any time since China opened in 1978. The hard-liners are firmly in control and there don't seem to be any moderate voices. In addition to long prison sentences being given to proponents of democracy, daily scores of people are executed through China, many for what we would call 'white collar crimes' or corruption. In elections for the Hong Kong Legislative Council in September, the pro-democratic parties won by a landslide. This was a great insult to China who considers these men as 'counter-revolutionary' and 'subversives'. China has vowed to dismantle the whole elected government and will not allow any of these legally elected councilors (who are like congressmen in the USA) to remain in office after 1997. They have also strongly attacked the local 'Bill of Human Rights' and say they are not obliged to honour human rights in any way, for they have not signed the Bill of Human Rights in the United Nations, though they are signatories to the UN Charter.

People are now extremely pessimistic about the future here and many are saying that the only ones who got it right are those who immigrated years ago. It is quite difficult to do so now at this late date, and people don't even know if the present travel document (British Nationality Overseas passport) or the passport that will come in next year (Hong Kong Special Administrative Region of the PRC) will be recognized by foreign governments. It is not certain Hong Kong people will then be able to travel overseas without difficulty. In addition to the above, the economy has started to decline and unemployment is at an all-time high.

I continually teach the people that whatever happens we should not even consider leaving Hong Kong, for our nation will need us. But through the cell group system we are attempting to disciple everyone and prepare them for persecution, if it comes to that. Also many more people are willing to come into the ministry now than in a booming economy. We may possibly start a full time intensive Bible School in which people work together and study for preparation of ministry in China as well as Hong Kong.

In December Pastor David Kiteley of Shiloh Christian Fellowship in Oakland, visited Hong Kong and with David Wang of Asian Outreach ordained Kathy Balcombe also a 'pastor' in RCC. She has been

operating in the capacity for many years as I am away from Hong Kong much, but this will give her more authority to make decisions when I am away and deal with other matters. The church is growing rapidly and many are finding the Lord almost weekly. The goal for this new year is 'Revival' and we are believing for 50% growth this year. We usually have close to 500 people actually attend on any given Sunday, but like any church there are many more who don't always come except a few times a year. On special meetings we might have over 600. We are not only believing for more numbers, but for an increase in the gifts of the Holy Spirit and evangelism. Several sister churches have been planted by our own Chinese or missionaries working with the church.

We now have nearly 130 full time missionaries under the visa sponsorship of RCC, and many more who now have their own visas (which are given after 7 years in Hong Kong). We have set up special intensive training for all the missionaries, and hope that many more new missionaries will be granted visas to come here, which it may be impossible after the change of sovereignty. None of them plan on leaving though the laws about overseas foreign church workers after 1997 is still very ambiguous.

Bibles

Lastly I would appreciate your prayers that we have sufficient funds to purchase Bibles. For nearly 15 years we received Chinese Bibles free of cost or at a discount from other organizations. However due to different philosophy in ministry, they will not provide us any Bibles at discount, so we have to pay to have them printed in Sri Lanka. The price last year was about US \$1.50 per Bible, but now we can get them at \$1.35 per Bible due to offerings from Norwegian Christian. It is still not safe, economical or logistically possible to print and distribute large amounts of whole Bibles in China, though many (including ourselves) have printed limited amounts of other types of materials including New Testaments. The sale of Bibles through the official channels is severely restricted as everyone knows, so the only way most of the church leaders in the rural areas can receive Bibles is through ministries like ours.

Due to the lack of funds there were a few occasions last year when our workers had no Bibles to take to China, and we were only able to

provide teaching materials. However we want to keep the ratio of Bibles to teaching materials of 80% to 20%, for we are primarily providing these to Spirit filled church leaders who are actively involved in church planting all over the nation. We have direct contact and relationship with about 50 large evangelistic teams which are ministering to about 10 million believers. These are all people who are baptized in the Spirit, speak in tongues and exercise gifts of the Holy Spirit. They in turn reach out to the lost in which their ministry is confirmed by mighty gifts of the Spirit, as in the Book of Acts. They also reach out to the small percentage of non-Spirit filled believers, for almost every Christian in China greatly desires the power that only the Holy Spirit can give.

Therefore we desperately need a large supply of Bibles to supply these growing Spirit filled congregations. We were also saddened to hear recently that a large shipment of 85,000 large study Bibles taken in by container through other organizations were confiscated by the PSB police a few weeks ago in Liaoning Province. These study bibles are very expensive and not really that necessary as most of the rural church leaders are not trained to use such comprehensive materials. They basically only need the whole Bible and a few good study books such as 'The Shepherd's Staff'. Rather than teach them doctrine or give them study Bibles with all kinds of exposition and sermon outlines, I personally believe it is best to teach the leaders how to study the Bible and allow them to dig out the treasures themselves. I have been amazed over the past 18 years of ministry in mainland China to see how Spirit filled leaders almost speak the same message and preach pure doctrine. The Holy Spirit will 'lead us into all truth'.

Concerning these large operations, we have found over the years that it is very difficult for such big projects to succeed due to the restrictive situation in China. It is best to take in the Bibles in smaller amounts by several dozen people daily and maintain a continual flow of distribution throughout the nation. We have done this and met with little difficulties. In fact last year only a few bags of literature were confiscated, and this was due to spot checks of the mainland Chinese Christians on the road or train. To facilitate such a ministry, you need many workers both in Hong Kong and mainland China and a safe reliable tested method of distribution throughout the nation. We believe we are this position as we have been doing this for the past 18

years and have probably distributed over four million books in this way. However we thank the Lord for everything others are doing and don't want to be critical when things go wrong, for we are in 'warfare'. Even so, the need is so great and resources are so limited, it is essential such ministry is effectual and economical.

We are expecting an increase of at least 100% in 'Donkey's for Jesus' workers who carry Bibles into China, and desperately need the funds to purchase the Bibles. Revival Christian Church has invested heavily in this ministry and last year purchased a floor for the China Ministry Offices at nearly US \$300,000 and monthly rents a warehouse for US \$1,300. Therefore please pray with us that overseas Christians will help us to purchase the Bibles. We still have not found anyone who will donate them, though several have talked about this possibility. Yes, it is possible to print Bibles in China, but it is much more expensive now as it cannot be done in large quantities for safety reasons and they don't have the equipment or paper to print on thin bible paper, making the transportation more expensive, dangerous and difficult. Only Amity Press (associated with the Three-Self-Church) prints on thin paper, but their total output is severely limited by the government, as it is an official press. It still it has not been possible for house church leaders to purchase large amounts of Bibles from them.

Please pray with us that 1996 will break all records for safe and responsible distribution of hundreds of thousands of Bibles and teaching materials in conjunction with many training sessions for the house church leaders. Thank you for your prayers for the work here. I hope this information has been helpful. Below are some recent testimonies relating to the ministry we are involved in.

China testimonies

From 3-9 December, 1995, together with Rodney Kingstone and Ian Rowlands from England, we went to two cities in Henan Province to minister to the brothers and sisters there. They both move in the prophetic and prophesied over 180 people. They also taught on the gifts of prophecy and the Church exercised the gift right after the teaching. Below is their testimony from this trip:

Our expectation as we arrived in China was not that we had come with

all the answers but that we have a lot to learn from our brothers and sisters. We wanted to encourage and release them in the area of the prophetic ministry, with the anticipation that they would do the same for us in other areas. So at all the places we ministered at, we asked them many questions and made sure that they prayed and laid hands on us!

At one of these times we were really encouraged by one of the prayers that one of the leaders prayed for us. He prayed that wherever we traveled we would take and impact the place with some of the revival power from China and that we would be partners together in taking the gospel to the ends of the earth.

One of the things that amazed us, during our stay, was the incredible courage and bravery of the believers - risking everything for the sake of the gospel. Most of the leaders we met were on the run from the police and couldn't live with their families - some had not been back home for 20 years and had to find other ways of seeing their wives, children and relatives.

We ministered to many leaders on the subjects of prophetic ministry and intimacy with God. There were many hours of note taking while sitting on benches no wider than 3- 4 inches! We had the privilege of praying over everyone there and we prophesied over all but a handful as well. We received excellent feedback on the accuracy and confirmatory nature of these prophecies.

There were a lot of memorable times, here are some snippets:

In one meeting after we had prophesied over some of the leaders, Rod had a word of knowledge about some people having severe pain and discomfort in the lower back area and God wanted to heal them. After praying three sisters testified that they had been healed:

* one had suffered from back pain and not been very mobile but was now totally free.

* another had fallen down some steps while evangelising and the doctors had told her there was nothing they could do for her but God had just completely healed her.

* another had fallen out of a car and could not swing from side to side but was now able to and no longer had any pain.

At one of the 5.30 am prayer meetings one of the leaders prophesied about a river of God's blessing followed by us both prophesying about God's river and its effect, this was followed by us inviting God to come and meet us and us all praying. After a little while one of the sisters started laughing and crying and then most of them ended up on the floor on the top of one another and then many of the brothers also started to laugh. The prayer time finished with a great celebration of singing and dancing!

Our lasting impressions - and the challenge to us - was that we had portrayed to an environment that seemed close to the Book of Acts in its power, simplicity and naturalness. It really was a where the people were truly supernaturally natural.

This was evident when we asked the question. 'Are you still seeing miracles?'

Their eyes lit up and their response was immediate. 'Yes, every day.' They then told us story after story of what God had done. Here are some examples:

Testimony 1 - by Brother Yeung

In 1987, Pastor Dennis Balcombe came and led us into the baptism of the Holy Spirit. Since then we started to see miracles happening as we go out to preach the Gospel. Because of the miracles, many people came to know the Lord. One time other co-workers and I went to a meeting. There was a 40 years old lady who was demon possessed who came into the meeting. She was scolding and screaming at us while I was preaching. She was disturbing the whole meeting so that I could not continue to preach. I then asked the whole congregation to kneel down and pray. As we were praying, she came to the front and continued scolding and laughing at us.

I then stood up and said, 'In the name of Jesus shut up!'

Not only she did not shut up, but she said the same thing to me, 'In the name of Jesus you shut up!'

I then said, 'In the name of Jesus kneel down!' but she said the same

thing back to me.

Whatever I said she would repeat the same thing. I had never experienced that before. I didn't know what to do but cry out to God desperately.

I prayed to God, 'I don't want to be defeated by the power of the devil.' I decided that no matter how long it may take or how hard it was, I was going to continue to pray until the demon was cast out.

At that time I knew that I could not pray in the understanding for she would repeat every word I said. So I laid my hands on her and started to pray in tongues. As I continued to pray I discovered that she wasn't saying anything and she was softening down. As she became weaker, I became stronger in the Spirit. Then the lady tied her hands together and put her head down to the floor. She cried out, 'Please don't pray anymore!'

I continued to pray in tongues. After a while, she felt on the floor like a dead person. Then after a few minutes, she woke up and was back to normal. Because of this miracle, many people believed in the Lord in that village.

Testimony 2 - by Brother Yeung

One time we had a evangelistic meeting in a village. Many people came to the meeting to listen to the Gospel. But as my co-worker was preaching, some gangsters came in the meeting to cause trouble. When I saw them coming in, I asked my co-worker to sit down and I stood up to preach.

I thought to myself the reason that they were causing trouble was because they didn't know the greatness of God. So I spoke loudly that our God is a true and a great God and He is able to perform miracles. Then I prayed to God to perform a miracle. I then asked the congregation if anyone was deaf. Then a sister brought a lady up who was deaf. As soon as I prayed for her, she was immediately healed. I then asked all who were deaf to come forward and that night they were all healed.

The gangsters were amazed as they saw the miracles happen. Some

people in the meeting including the gangsters went back to their home and brought back their family members who were sick. There were eight paralyzed people who came and six of them were healed immediately. Because of the miracles, the whole village including the gangsters all believed in Jesus.

I believe the reason for such a great revival in China first is by preaching the word of God and second is by the miracles of God.

Testimony 3 - by Brother Yeung

One time we had a meeting which had 600 believers and 200 non-believers. Because the meeting was in a home Church, the house was so packed that many people had to climb up to the roof of on the trees in order to listen to the message. That night I shared on the message of healing. After I preached for about 3 hours I started to pray for the sick.

As I was praying, I saw an old lady who was praying desperately before God. I asked her what she wanted from God. She told me that her daughter who was 19 years old was blind since birth and she was asking God to heal her. Her daughter then stood up and I prayed for her in front of 800 people.

After I prayed, I asked her if she was able to see again. Then I moved my fingers to test her sight. Immediately, she was healed and the whole congregation sang Psalms 150 in praise to the Lord. That night many blind people and paralyzed people were healed, and because of the miracles, the whole village came to the Lord.

Testimony 4 - by Brother Yeung

One of my co-workers went up to Saan Xi Province to preach the Gospel. The people in that area are very superstitious and they worship many idols. He went and preached to the people saying, 'Our God is a great God. He is the one who created the universe. He is able to cause the blind to see, the deaf to hear even the dead to raise again, but what can your God do for you?'

After he preached, a man ran to the hospital where a boy has just

passed away. He told the boys parents, 'There is a Jesus from Henan came who said he can raise people from the dead.'

So the mother took her dead child to my co-worker saying, 'Jesus from Henan please raise my son from the dead.'

My co-worker was shocked when he saw the dead child for he had never raised anyone from the dead before. There was nothing he could do but just cry out to God. At first he was very worried in his heart that if nothing happened, all the people would say he's a liar and they would not believe in Jesus. So he started to pray, but after a while, nothing happened so he prayed again and still nothing happened. Then he prayed to God, 'Lord, I don't mind to loose face, but I really don't want this to cause the people mock your name and not believe in you. Please show forth your glory in this place.'

As he was praying that prayer, the mother of the child said, 'Look, my child is alive again!'

He saw the child stand up and he ran throughout the house. Due to this miracle, many people in that area burnt all their idols and believed in Jesus.

Testimony 5 - by Brother Lui (who is a Public Service Bureau officer)

I have been a Christian for two years. The reason I became a Christian is really a miracle. Two years ago, I had a strange disease in which I had a bad headache all the time and my heart was beating very quick. Not only that, I suddenly had a great fear in my heart that I was going to die. I went to see many doctors and even stayed in the hospital, but there was nothing the doctors could do.

One time after I went to see the doctor, I meet a Christian lady who was preaching the Gospel. Because I had nothing to do, I listened to what she had to say. My Aunt is a Christian, so I knew a little about Jesus. As she preached the Gospel to me, I decided to believe in Jesus. But because I was wearing my police uniform, she didn't believe that I would really become a Christian.

That night, I felt a great peace in my heart, and I prayed to Jesus, 'Jesus, I know that you are here and I am willing to truly believe in you.'

The next morning when I woke up, the strange diseases all left me, I knew that Jesus had healed my disease. Then I went back to the place where the sister preached the Gospel to me, tried to find her, but I did not succeed. I did not give up but went everyday to wait for her. She finally came on the fifth day and led me to her Church and baptized me. I have ever since served God with all my heart.

Testimony of one distribution of The 'Shepherd's Staff'

This is the testimony of how God saved us from evil while we were distributing the 'Shepherd's Staff' books of Bible readings.

On 31 July, 1995, the four of us took around 300 copies of the 'Shepherd's Staff' from Guangzhou to bring back to Henan. We took a train to go back.. The train that we went on was very crowded, we had no place to sit but just stood by the doorway. After riding for four hours, the train stopped in a city and some police went up the train to have an inspection. A policeman came to us and asked us why we carried so many bags. We told him that we were porters, and we were hired by a man to carry the bags to Henan. But he did not believe us and asked us to open up the bags. We told him we had no keys for the locks but he still insisted we open the bags.

When he opened up the first bag, he checked and didn't say a word. Then he opened up other bags and found out that they were all books named the 'Shepherd's Staff'. He asked us what were the books for, we told him that it's to teach people how to shepherd. He then checked the books and found out they were a Christian teaching book. He was very mad at us and told us to follow him to the restaurant on the train. At that time we knew that the situation was not good and that he was going to arrest us.

Because the train was very crowded, with all the bags that we had, we were not able to pass through all the people. So the policeman had to go in front of us to open a way for us. At that time the train started to move. As we passed through the first car, the policeman was at the other car, and we knew that that was the only chance to escape. I then told the other three brothers to leave the bags and run. Two of them

ran immediately and jumped off the train from the window. Myself and the other brother also started to run, but because the train was going faster and faster, we could not jump at that time. So we just ran through one car and the other until the train approached a small station and started to slow down. We then jumped off the train from the window.

After we jumped off the train, we ran up the mountain until we reached the top. When we reached the mountain top, we knelt down and prayed to God. On one hand, we were thankful that God has protected us, but on the other hand, we were very worried about the other two brothers and were sad that we were not able to bring the 'Shepherd's Staff' back to our brothers and sisters in Henan. But thank God, as we returned to our home town, we met the other two brothers. We rejoice in tears that God was with us and saved us.



House church in China



House churches in China



6 Mission in India

Paul Pillai



Dr Paul Pillai is the Founder and Director of India Inland Mission, which plants churches among Hindus and has orphanages and a Bible College of 600 for training evangelists and pastors. Formerly a Hindu lawyer, Paul was converted when healed through an Indian Christian's prayer.

***30 years in unknown places
where churches are established now***

We thank God for his faithfulness in our mission work and the many signs and wonders admit much persecution and danger. It is difficult to write about them all because it is a story of 30 years in unknown places where churches are established now.

One village did not have drinking water, only salt water. We prayed for pure water and the Lord provided pure water. The whole village came

to Christ.

The chief in another village became blind for there years. His eyes were opened through our laying on hands and praying. The village came to Christ.

Another village suffered from constant attacks of a tiger from the nearby forest. No police or gun men could spot it to shoot it as it came at unexpected times around midnight. Some of our team members preached the gospel in that village and went around the village seven times and claimed the protection of the village by the circle of the blood of Christ. Since then for over eight years the tiger has never returned. Before that, every week someone used to be attacked and killed. No more now.

At another place a witch doctor had cursed a man and his animals because of enmity. The man's seven milking buffaloes stopped giving milk. Our workers rebuked the curse in the name of Jesus. Suddenly the buffaloes started giving milk. Half of the villagers came to know Christ through that.

A large gathering came to hear the gospel in another village. A militant Hindu group organised a riot against it and tried to stop the meeting. Our people started praying together in the spirit. Suddenly thunder and lightning came. The leader of the gang which attacked us became totally blinded. That stopped the riot and the meetings continued for five days. On the fifth day the leader of the riot who was blinded came forward for healing. Jesus healed him and he accepted Christ and was baptised as a believer in Christ.

In one place during the monsoon season the Lord stopped the rain for three days just in the area of our tent and surrounding places. People were amazed at this. This was at a time when all other places were flooding with rain. Even buildings were washed away. Our tent meetings went on at the top of a mountain. Many were healed, delivered from demons, and touched by the Holy Spirit. Hundreds were convicted of their sins and accepted Christ.

In central India a whole tribe came to Christ through our work by the simple open door the Lord gave through a ministry of deliverance. The

daughter of the tribal chief became insane through demon possession. The Lord used our mission team to deliver her from that. The chief and the tribe accepted Christ as their only Lord.

A fire broke out in a village where about 10,000 people lived in small huts almost wall to wall with thatched rooves and mud walls. We established a church with ten believers in that village. There was no fire engine or help available for the villagers. Smoke filled the whole air. The people could not see anything anywhere except thick smoke. Our pastor and our believers called the whole village to stand around the village to call upon God in the name of Jesus to stop the fire. Thousands prayed. Our pastor kept shouting through the microphone to keep calling upon the name of Jesus. The fire started in the morning about 8.30 am. The smoke filled the village till five that evening. All that time people were calling upon Jesus. Then the pastor declared that the Lord would clear the smoke and that no lives would be lost. The smoke went away. The villagers found only two huts burnt where the fire started. The other houses were not destroyed. No one was hurt. The village accepted Christ.

During a pneumonic plague the whole nation was in panic. The plague started in Surat where we had a ministry for 20 years. The people ran out of the town in thousands. Many prominent leaders of several villages came to our church and asked our people to pray as they heard about the power of Jesus from us. The believers fasted and prayed. The plague was stopped completely in that town. God's people have prayed in thousands, and we continued to pray for the protection of the land from the plague.

These are a few of the things I have remembered. We never kept a record of these events. Only the Lord keeps track of these things. The Lord continues to do many thing for his glory. Indian Inland Mission workers all over north India see many things like that. They work with native people who are very simple in their faith in the living God.

'If you believe you will see the glory of God' (John 11:40).



1000 orphans in Bethel Home and 500 students in Grace College at Indian Inland Mission



7 Harvest Now

Robert McQuillan



*Dr Robert McQuillan is editor of the Australian national Assemblies of God monthly magazine, the **Australian Evangel**. He describes revival in Pensacola, Sunderland and Argentina.*

***Swimming in the river of God -
Over 60,000 have received Christ as Saviour!***

Brownsville, Pensacola, USA: Harvest Now

Suddenly the name is on the lips of almost every minister wanting fresh fire renewal along with the question: 'Where's Pensacola? I hear incredible revival is happening there.'

Indeed it is! It's called 'the Brownsville harvest'. As I compile this article I have before me a fax from Evangelist Steve Hill in Pensacola, Florida, dated 24 June, 1996, which reads: 'The revival here is more intense than ever before. The pace is ever increasing - with no end in sight.'

People continue coming from all over the United States and the world. Over 26,000 received Christ as Saviour in the first year! Within two years over 60,000 have recorded commitments to Christ.

Suddenly the Wind ...

It was Father's Day in June 1995 when the evangelist preached at the Brownsville AOG 2,300-seater church. The pastor, John Kilpatrick (46), had just lost his mother to cancer and, feeling emotionally drained, had requested his longtime friend Steve Hill to take the Sunday service.

As Evangelist Hill (42) gave the altar call, the Holy Spirit fell and a thousand people streamed forward. There was the distinct awareness of a wind blowing across the auditorium. Some folk shook violently, others did carpet time.

John Kilpatrick was suddenly aware of the tangible presence of the Holy Spirit, more so when Steve Hill laid hands on him and claimed, 'More, Lord' Recently Kilpatrick told *Charisma* magazine's editor, J Lee Grady, 'When I hit the floor, it felt like I weighed 10,000 pounds. I knew something supernatural was happening. God was visiting us.' He was 'out' for around four hours 'feeling heavenly glory resting on him like a heavy blanket.'

The devil's work? Not according to Steve Hill who calls himself a missionary evangelist, having spent seven years on the Argentinian mission field. He commented, 'I don't try to explain the manifestations. I look for what God is doing in people's lives.' When as many as 1,000 people get converted a week and lives are dramatically changed, Hill is convinced this is the Lord's work, not Satan's!

Prophesied by Cho

News of the Brownsville revival - incidentally, Pensacola is in the northwestern part of Florida - began filtering across the world around October 1995. *The Pentecostal Evangel* reported that in 1991 Dr David Yonggi Cho was praying for America while holding meetings in Seattle, Washington. Suddenly the Lord told him to get a map. He did so and the Holy Spirit directed him to point his finger at the Florida panhandle and to the quiet city of Pensacola.

Dr Cho then prophesied, 'I am going to send revival to the seaside city of Pensacola and it will spread like a fire until all of America has been consumed by it.'

The word spread to Pensacola ministers. Serious about revival, John Kilpatrick, described as a gentle-natured pastor, had church members commence praying on Sunday nights, particularly for their own city and its political leaders, the school system, and leaders of every denomination. Their prayer, and Dr Cho's prophetic word, are being fulfilled!

The events of that Father's Day service have occurred repeatedly night after night since, along with amazing healings, miracles, restored marriages and wonderful salvations. Healings are even happening without the laying on of hands and prayer. Sometimes distressed couples, including those divorced, have gone forward for salvation not knowing their partner or former partner was doing the same thing. Gloriously saved they have then found each other again and been restored.

God's Chain of Grace

The spectrum of those being saved is a wide one - crack dealers to

troubled teenagers to Satan worshippers to those in shaky marriages to strippers to the hard working poor to the wealthy. People get saved, then bring their friends and family who also become converted. Steve Hill refers to it all as 'God's chain of grace.'

And the fire has spread in the Bible Belt! Many from other denominations, including Methodists and Baptists, attend the five nights a week meetings and in several cases the revival fires have now erupted in other church sanctuaries. 'Swimming in the river of God' has become a popular Brownsville theme that has been readily taken up by other ministers and churches.

Nowadays if you want to attend a 7 pm Brownsville AOG service, you'll need to queue up at 3.30 pm in the afternoon! You'll be among visitors from the States, Canada, Korea, Australia, Uganda, Brazil, UK ... 400,000 had attended 'the Pensacola Outpouring' by the April 1996 count. The town itself has only a population of 80,000.

Charisma reports that the church - 'nondescript and just blocks from bingo parlours and a topless lounge in a Southern city best known for beaches and seafood' - spends \$150 a night on drinking water, \$4,000 a month for child care, and \$4,000 per month for extra car park security as some services run to 3 am.

Notable Differences

What's different about the 'Brownsville harvest,' compared to the 'Toronto' blessing and 'Sunderland' revival?

In the main, it is probably the fact that the emphasis has been on salvation from the start with signs and wonders secondary. The church has been serious in its praying for revival and that's what it's received.

Also, much weeping in repentance and heavy conviction at the altar is another dominant feature.

Thirdly, neither John Kilpatrick or Steve Hill are particularly anxious to leave the church to be special speakers around the world. They are totally, as Steve Hill puts it, 'committed at the Brownsville revival.' In

fact Hill, who was only supposed to minister once at the Father's Day service, but has been there since, has moved his family from Texas to Brownsville.

Despite the overwhelming nature of all that has happened and the growing worldwide publicity, the Brownsville assembly remains humble and mystified as to why the Spirit has visited them in this way. But they are rejoicing in the Lord at the results which haven't stopped coming since the fire fell.

AOG Approved

Many American AOG ministers, previously critical of the recent move of the Spirit and sceptical about the 'Pensacola Outpouring' have had a change of heart since attending the Brownsville church, and doing unexpected extended carpet time. Visiting with a determination that there was no way they would fall on the floor, they found themselves overwhelmed by the presence of God and getting up from the altar as long as three hours later. Dramatically changed, their own churches are now swimming in the river of God.

Assistant General Superintendent, Charles Crabtree, was a speaker at the April Pensacola Harvest Revival Ministers' Conference in Brownsville and was visibly touched by all that was happening there. General Superintendent Thomas Trask is a godly man who definitely desires spiritual revival, and reports indicate that what is happening at Brownsville is warmly endorsed by the AOG Executive Presbytery, Springfield.

The Pensacola fire is spreading, impacting the Assemblies of God in particular; and those who are thirsting for more of God and old time revival are experiencing it.

Australians can learn!

Adrian and Kathy Gray, senior pastors Mount Annan Christian Life Centre, Campbelltown (NSW), where the river of God has been flowing mightily for some time, have just returned from Pensacola. They write:

One of the most outstanding harvest revivals of our time is taking place in Brownsville. A number of things stand out very clearly about this revival church:

- * As a whole it is very focused on what the Lord has called them to do - build up the saints and win the lost.
- * They are definitely some of the most passionate people in revival that we have been among.
- * The prayer, intercession and travail that occurs during the altar times is among the most intense that we have seen anywhere in the world. Literally hundreds receive Christ every night.

Those receiving Christ are encouraged to do three main things:

- * Come back to the revival meetings each night.
- * Bring their family and friends.
- * Follow the Lord into the waters of baptism.

Over 4,000 people were in the first meeting we attended. A powerful service; over 200 people came to Christ and 32 were water baptised. Every night, 14 year-old Charity sings *Mercy Seat* and people run to the altar. Unbelievable! We are expecting this harvest anointing to 'come home with us' as we are particularly hungry for God to begin such a revival in our church.

Australians can learn a tremendous amount from the way the Lord is pouring out his presence in this church. Our nation is ready for revival so let's keep a spirit of faith, expect the harvest, and pray, 'More, Lord!'

Moving Into the Harvest Challenge

These are still exciting days! Let's not drop this current move of God as some churches have done, let's not fail to embrace it either as some have done, and let's not keep it in-house as a local bless me club, but see it spill out in evangelism to win thousands into the kingdom.

Sunderland, England: Renewal moves into Harvest

Joy magazine reports that Sunderland Christian Centre (SCC) is experiencing a new and more powerful wave of the Holy Spirit as the church enters the second phase of the move of God.

Along with an amazing explosion of prayer, the church is experiencing some outstanding healings.

A New Emphasis

Senior pastors Ken and Lois Gott feel the Lord is allowing them to model the new emphasis - prayer, mercy and mission to the unchurched - just as they modelled the renewal.

After more than 19 months of nightly revival meetings with visitors flocking from around the country and the globe, SCC began gearing meetings to accommodate a new kind of guest. The building which saw nightly renewal meetings is now used twelve hours a day, seven days a week, as people stream in from the local community where previously there had been little impact.

‘We built an eight-foot fence to keep the violent street kids out,’ said Ken Gott, ‘but six months into the renewal God saved key people from the local community. Jim Richardson was a major player in the local criminal underworld but God ‘arrested’ him in a renewal meeting - literally knocking him flat on his back! Now he’s on staff.’

Going for the Worst

‘Elaine Arkley, dramatically healed and saved during the renewal, is now running a drop-in mission. The workers cannot keep up with the numbers flocking to find food and, more importantly, the Saviour,’ adds Ken.

Around 260 people are being accommodated at SCC in this manner, but this is not church as they have known it before. Those coming are being fed, helped and cared for by a church fired by a vision of mission and mercy.

Of course, the church is having to adapt, but, like General Booth of the Salvation Army, they are going for the worst of sinners. And some truly remarkable conversions are taking place.

This change of direction is in line with many prophecies given before and during the current move which predicted a wave of renewal giving way to a compassionate ministry of love, healing and salvation to the desperate and needy.

Visitors to the church are no longer guaranteed to find renewal meetings every night of the week but those still travelling from all over the world are seeing first hand a model of renewal moving on into the harvest.

Denominational Reconciliations

Extraordinary scenes of reconciliation took place in SCC during a recent meeting led by Lois Gott and attended by hundreds of church leaders.

Anglicans, Baptists, Methodists, Salvationists, Messianic Jews, Congregationalists, House Church, Brethren and Pentecostals prayed for each other and confessed their past arrogance and lack of love for one another.

An Anglican vicar, tears flowing, led a prayer for national revival and announced prophetically that 'the civil war (among Christians) is over.'

Pentecostals, particularly, repented of their arrogance in believing they 'had it all' and acknowledged the debt they owed to other denominations, especially the Anglicans - it was Church of England vicar Alexander Boddy who was used to spark off the 20th century Pentecostal revival in Sunderland in 1907!

More Reconciliations

Also, at the recent 1,000 delegates prophetic conference other reconciliations took place in an atmosphere charged with an awesome sense of God's presence.

A large group of Germans were called up to the front to be prayed for

and Lois Gott, on behalf of the English, asked their forgiveness for the bloodshed of World War II. Amid many tears and embraces, they in turn confessed the sins of their forefathers. A Messianic Jewess who had had relatives killed in the holocaust also embraced them. Christians from the north and south of Ireland also prayed for each other.

Amazing worship was accompanied by rich, anointed singing from the platform, and many were in tears as they sang inspirational new songs along with some wonderful old hymns exalting what Christ has done in the past and anticipating what he is about to do in revival power.

Argentina Revival Fires: Hungry for the Spirit

When Argentina's Claudio Freidzon stood before a crowd of over 65,000 in Buenos Aires' Velez Sarsfield stadium it was like a dream come true. As a boy he had dreamed of becoming a professional soccer player; being a pastor had been the furthest thing from his mind. Now, walking onto the field for a gospel crusade, he had the wonderful opportunity of scoring a few goals against the devil! Six hours of revivalist fervour would see many salvations and Holy Spirit miracles, healings and manifestations.

Claudio Freidzon is among the foremost figures of the extraordinary revival that has been taking place in Argentina since 1992. He has also been a catalyst for the current worldwide revival - as the saying goes, 'Before there was Toronto or Sunderland, there was Argentina.' More than 850,000 people have attended his crusades. As well as many healings from a whole range of sicknesses, countless lives have been dramatically changed - restoration of families has been a highlight in this revival, children pray for one another, and youngsters prefer to visit hospitals rather than play ball.

Almost giving up

But success did not come easily for Claudio. When he and his wife, Betty, commenced ministry they set up both church and home in the

one usable room in a dilapidated building. At night they replaced the chairs with their bed and a cot for the children. Those trying days proved a desert experience for Claudio which led him to a spiritual hunger and discovering complete dependence on the Holy Spirit. He says, 'The only fountain is God himself. The only solution comes from heaven.'

With a congregation of just seven for seven years, he was on the point of giving up. But God wouldn't let him. He recalls:

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

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

'I went and saw my superintendent for the purpose of handing in my credentials. But before I could tell him, he said, "Claudio, I have something to say to you. God has something to say to you. He has something wonderful for you. You don't see it, but God is going to use you greatly."

'He went on: "Look, I started in a very precarious house and had no help from anybody. Sometimes I had nothing to eat and I suffered greatly. But we prayed and God provided for each day and we felt grateful. I knew we were doing God's will. And when I think of you, Claudio, I know you are going to be useful to God and that you are within his will. I don't know what your problems are, but keep on. By the way, what brings you here today?"

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

Craving for the Touch of God

A new book, *Holy Spirit, I am Hungry for You*, tells how Claudio Freidzon went on to hunger from the depths of his soul for the touch of God that would enable him to reach the masses. Desperate, and churning and aching inside as with hunger for natural food, Claudio desired and craved for the bread of life. He was to discover that heart attitude is of primary interest to God and that through developing our relationship with him, the Holy Spirit is free to inspire any committed Spirit-hungry Christian to do great exploits in Jesus' name.

In his search for more of God, Claudio Freidzon visited Orlando and requested that Benny Hinn pray for him. The evangelist did so, praying that the anointing of the Holy Spirit would rest on the Argentinian's life and ministry and that God would do a great work through him in that nation.

The rest is history! Claudio Freidzon began holding incredible rallies, presenting the message of the transforming power of the Holy Spirit and revival swept the country. What began as a personal work of the Holy Spirit in his own life because of his spiritual hunger affected others. Today he pastors a prosperous church of over 4,000 members and is bringing spiritual life to hundreds of thousands both in Argentina and in other nations.

Claudio Freidzon sees the Argentine revival as a sovereign move of God who provided the river to be followed. Traditional style worship forms were changed dramatically and today there's a great emphasis on joy and freedom in the Spirit. Evidently people come dancing down the street on their way to church. Another emphasis is on holiness and less gossip in Christians' lives!

AOG Superintendent Testifies

Argentina's AOG superintendent, Jose Manuel Carlos, recalls a visit he made to Claudio Freidzon's church:

'My wife Isabel and I wanted to see for ourselves what was taking place, for we had heard so many things about the King of Kings Church.

We left our car not far from the church. As we started walking towards the building, we noticed our legs trembling. We thought it was just suggestion due to the comments we had heard. When we entered, the place was packed and there were still people waiting outside.

'An usher recognised us and took us to the front row. People were standing, singing, jumping and hugging each other in unity. When Pastor Freidzon asked, "Do you want to receive more?" a "Yes" broke out from the people like the sound of many waters. Immediately he shouted, "Receive!" and half the congregation fell to the ground laughing, some of them with an expression of drunkenness.

'He then called to the platform some 50 children and asked, "Do you want to receive from God?" When they said "Yes," he prayed with lifted hands and all of them fell to the floor as if asleep and with smiles on their faces!

'I could not find a logical explanation for what was happening and prayed to God: "Lord, if this is of you, please let me know." At that moment Claudio had begun to walk among the people and pray for them. When I opened my eyes, I saw my wife was falling to the floor as he laid hands on her.

'He then embraced me and prayed: "Father, bless this servant of yours." At that moment, something covered me from head to toe. I had a pleasant feeling of dizziness and felt flooded by a deep joy. I couldn't shake it off; I don't think I wanted to either! What I was experiencing was so precious that I didn't want to move, lest I should lose it. Isabel and I had such a great feeling of joy that night we couldn't sleep. I prayed in tongues until dawn.

'My ministry has been blessed by this anointing of the Holy Spirit that flows through Claudio's ministry. My own church increased from 400 members to 800 in only six months. My children were changed. My two daughters, aged 15 and 17, were baptised in the Holy Spirit and called to the ministry. The elder sister has started her studies at the Bible institute and the younger, who is finishing school, is also planning to train for the ministry.

'This change began to happen one night as Pastor Freidzon prayed for them. My eight-year-old son, who is very fond of playing soccer, has

stopped playing and is praying and seeking after God as never before.

'I thank God for this precious ministry that changes lives, ministers and churches and, I dare say, will affect our country.'

Holy Spirit, I am Hungry for You (Kingsway, 1996), is encouraging, challenging reading, especially for those wanting to serve God in a powerful way.

(Adapted with permission from a *Joy* article. Additional material from *Alpha*)

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Brownsville Revival



A River is Flowing!
at
Brownsville Assembly of God

8 Pensacola Revival

Michael Brown



***Pastors John Kilpatrick and Lindell Cooley
Leaders in the Pensacola Revival***

*Mike Brown, of Global Resource Ministries International, taught at Brownsville Assemblies of God in Pensacola, Florida. He wrote the **Pensacola Update** report in December 1996 when the revival had been going for a year and a half with over 40,000 commitments to Christ. Over 100,000 conversions were reported in 5 years.*

the glorious fruit of tens of thousands of radically changed lives

I thought it would be appropriate to send you a 1996 revival update. We can then join together in giving thanks for these glorious days of visitation in which we are living. Who knows what God will do in 1997 - if we seek Him with all our hearts, walk humbly before Him, and are careful to obey His Word? The possibilities are staggering.

With no attempt to be systematic or to follow any chronological order, let me give you some of the highlights from the last few months. (This would have come sooner, but with the intensity of the revival schedule, the relocation of our ministry offices - and family! - to Pensacola, and the raising up of our ministry training school, it was almost impossible to get out a timely update.) Here is just a small glimpse of what has been happening (and as I write, it is sometimes difficult to hold back the tears of joy).

Youth Revival

The Spirit continues to fall among the young people - dramatically. One Saturday night service, multiplied hundreds of students, from grade school to college, were called to the front of the church. There were far too many to put on the platform, so they filled the front area. When we prayed for them in mass, the Spirit fell on them in awesome power, and most of them collapsed to the floor, consumed with God's presence. After we continued to worship and intercede for our schools ('God, give us our schools!'), we were about to dismiss the young people back to their seats when, suddenly and unexpectedly, some of them began to weep and wail in intercession.

Soon, most of them were caught up with the burden for their lost generation - and the weeping and intercession became intense. There was no formal preaching that night, but the altars were filled with lost and backslidden people. If there ever was a service to attend, it was Saturday night, 12 October, 1996 (The video is called *Intercession for Our Schools*).

During a Thursday night youth service with about 700 in attendance (this is the one night that the teens have their own meeting), conviction fell during the worship. One of the Brownsville young people had a word about some of the kids having sinful, idolatrous things in their possession. There were about 300 kids visiting that night.

Spontaneously, they began to throw dozens of packs of cigarettes on the platform, then condoms, then joint paper, then joints (and, apparently, other drugs), then diet and prescription pills. The pile was so big that it filled a large, kitchen-size garbage bag! When the sheriff of the county, who happened to be in the main sanctuary that night, heard what was happening in the youth chapel, he was escorted over to see things first hand. His comment? 'This is what will change America!' Several weeks later, his daughter was saved in one of the services. Yes Lord!

Depth of Conviction

It seems that everything is increasing in intensity: the levels of praise, worship, and warfare, sometimes breaking out spontaneously and continuing for long periods of time; the numbers of souls responding to the altar calls; the depth of conviction. It is very common to see repentant sinners and backsliders drop their heads when you look at them - even when you're trying to encourage them with a gentle smile. They're too ashamed of their sins - until they know they have all been washed away.

At other times, even after my daytime teaching sessions for leaders and hungry believers, the Lord's presence has been so heavy that people have tried to make it out to their cars, only to collapse on their faces, or on their backs, or to their knees on the grass outside. It is a sight to see!

On one such day, the Spirit began to move on the line outside (they line up as early as 4 am now, or even sleep in the parking lot at night so as to be the first on line), and people began to fall under the power and repent of sin right there in the public lot - without anyone even praying for them. You can't contain revival in a building!

One night, three young black women made their way to the altar, all of them shaking, and the middle teenager literally being carried down by her friends. She was coming forward to get saved and was under such conviction that her friends had to support her as she tried to walk, her arms draped over the other girls, much like an injured football player is helped to the sidelines. That's the way to come to the Lord - utterly helpless and dependent.

Another night, early in his message, Steve Hill had a word for an unsaved young man named Scott. The Lord revealed his desperate condition to Steve, so he urged him to get right that night. At the end of the altar call - to which, we learned later from Scott's brother, he did not respond -- Steve had a word for a military man that had resisted God all his life. He told him to respond *now*. At that moment, a young man came rushing forward to surrender his life to the Lord. It was Scott, the military man. Talk about being singled out by the Lord!

A few weeks ago, two lesbians who had been living together and using drugs for years got right with God, ending their sinful relationship. Their baptismal testimonies the week following were glorious. One of the women had previously been married, and she had brought her son into the home with this other woman to live with them. (She confessed this with great sorrow at her baptism.) The night she got saved, she went home and told her son what happened. He said, 'My prayers have been answered!'

Transformed lives

At this point, you might be wondering, 'Well, what happens to all these people who get saved? Are they going on with God?' Yes they are. Of course, I can't account for every single one, but I can account for many. In fact, some of them are coming to our School of Ministry beginning next month!

To give you one case in point, a man from Chicago named Mark was an alcoholic for seventeen years, with a terrible family life as a result. He was dramatically saved and instantly delivered right in his home, watching a 700 Club report on the revival.

That was in September. When I saw him in November, he looked so different. He was in the midst of a 40 day fast; his marriage and home were transformed; his brother and wife were wonderfully touched; and he and his brother had brought their construction crew to Pensacola with them (they own a construction company). The whole crew got saved! Some of these men are now candidates to attend our school.

You may have heard the testimony of Robert Lowell, the wealthy businessman who was radically converted when we came to the revival at the beginning of 1996 to pull his wife out. The whole family has been touched, and in the Fall, one of their daughters got married to an Iranian Muslim, her fiancé who had also been saved in the revival. They got married on a Saturday afternoon and were in church that night. That's revival! Why? They had so many unsaved friends and relatives with them that they couldn't miss the opportunity to bring them to the evening meeting. At the end of the altar call, the young bride turned to her lifelong close friend (and member of her bridal party), asking her if she wanted to give her life to Jesus. I could only weep as I saw the two of them make their way to the altar, dissolving in tears as they knelt side by side. What a wedding present! A good number of weeks later, I asked the bride what happened to her friends. She told me that *all* of her unsaved friends in the bridal party (along with one tragically backslidden girl) got right with God that week - and all of them were on fire. What can you say?

The life and death urgency of the hour has been underscored to us when we hear of lost sinners getting saved, and then suddenly dying one or two days later. And there was no warning that they were sick or in ill health. They got saved, and then they were gone. This has happened several times now.

Even more striking was the case of a man who was in the meeting, felt conviction, and ran from it, ending up at the pool hall playing pool with three of his drinking buddies. But the conviction there was even more intense, so he left his three friends and returned to the church, giving

his life to Jesus at the end of the night. It was just in time. He found out later that, shortly after he left the pool hall, the three friends drove off in their Chevy Corvette which was almost totally disintegrated moments later after a 100 mile per hour crash. Two were killed instantly; the third critically injured. This man would have been among them, had he not responded to the Spirit's pull. He was literally snatched out of the fire!

Interest in the revival has increased. In recent months, the *Pentecostal Evangel* - the international magazine of the Assemblies of God - devoted 15 pages to the revival, the *Dallas Morning News* ran a front-page story about the outpouring in its Sunday morning edition (by the way, it was the front page of the main section of the paper, not the religion section), and *Charisma Now* aired a powerful TV special on the revival. Denominational leaders in the Church of God, Southern Baptists, and United Methodists (among others) have been wonderfully touched, and our recent ministers conference was attended by leaders from about forty nations. This is in addition to the large number of leaders - ranging from 300-500 - who attend every week. And best of all, the fire is spreading!

Fire is spreading

A Southern Baptist testified to a dramatic rise in spiritual hunger in his church since he attended the meetings. His son, the youth pastor was living in compromise and hardness - until God sternly dealt with him and totally turned him around. Back at the pastor's church, after a special series of meetings ended, congregants showed up at the church anyway, even though the services had ended. They were so hungry for the Lord that they climbed into the building through a hole in a broken window. And these are Southern Baptists!

Friends of mine from Phoenix visited Pensacola and went back ignited. The Spirit began moving freely in the services, the power of God fell in unprecedented ways for that fellowship, people began repenting, some of them fasting and gathering for 6 am prayer, the young people got turned on and starting witnessing to all their friends, winning some of them to the Lord. Such stories are common now around the country!

One Spanish-speaking youth pastor from Texas with a teens group averaging 8-10 kids returned from Pensacola on fire, and he and his wife began preaching repentance to their group. Six weeks later they were running 120 kids in the meetings! And in many cities, where disunity and lack of cooperation had been the rule, pastors are now gathering together in sizable numbers for special leadership meetings, repenting with many tears, confessing their sins, and committing to pray and cry out ... That's the key!

One of my former students, an associate pastor in a Messianic congregation, showed the children at the congregational school the video featuring eight year old Whitney Lane sharing her burden for the lost - until she breaks down crying. He invited the kids who wanted a similar burden to come forward for prayer and then, to his amazement, the younger kids there (ages 5-8 especially) began to weep, sob, and shake - for forty-five minutes! A number of them had visions of heaven, hell, and Jesus, some of them dramatic. He arrived home with a plastic bag full of the tissues these little ones had soaked with their tears. Jesus is moving in the land!

And here's a personal illustration of the love of God. A Filipino pastor from Chicago felt that he just had to attend the revival services. He arrived at the church by way of Orlando on 10 December, only to find out they were in the midst of a break until 3 January. He was totally crestfallen, coming back the next day with the hope that the services would somehow resume. Of course, they did not; but the revival itself continues. He then received an out-of-the-blue invitation to speak in Toms River, New Jersey that weekend. It was there that he learned that the very next day - this past Monday - I would be speaking at a special ministers' gathering in - you guessed it! - Toms River. So, from Chicago to Orlando to Pensacola to Orlando to Toms River - he got in the river! You can't limit the goodness of God.

Finally, I should mention that there seems to be an increase in powerful healings these days, and this too is often taking place outside of Pensacola. A well-respected pastor in Wisconsin, a man whose church has been in the midst of an outpouring since visiting us in June, told me personally about the documented healing of a baby born blind. She is fine today, after receiving prayer from the leaders in that church. Isn't God awesome?

When God starts moving, everyone falls into place: The hungry press forward and are filled, the lost are drawn in and the backsliders drawn home, the laborers are raised up and thrust out - and the critics criticize! What else could we expect?

Actually, we ought to pity those who cannot recognize the glorious fruit of tens of thousands of radically changed lives because of a little shaking (as if God's presence makes mountains and houses shake - but not people!) or falling (as if it is illogical or unscriptural for someone to be overcome by God's power). They reject the Spirit because they don't like the style. Pity their souls and pray for those whom they mislead. We don't want anyone to be left out.

A few months ago the Lord said to me that soon it will be an embarrassment to be associated with the critics. Day by day, the truth of that word is becoming clearer and clearer. I would hate to find myself standing in the path of a divine tidal wave, shaking my skeptical fist and shouting, "That's not God!"

Please hear my heart: We are literally on the verge of seeing the Spirit's fire sweep through whole public schools, ignite whole regions, and shake our nation from bottom to top. Young and old will meet their God, and the nation could very well be transformed. For the first time in my life, real revival across America is within range. Let's press in without compromise until the whole country is ablaze. It really is time. As Steve Hill often cries out at the altar calls, *What are you waiting for?*

Reproduced from the Awakening e-mail mailing.

Reviews

***Building a Better World* by Dave Andrews.**

Albatross, Sydney, 1996

Reviewed by Dr Dorothy Mathieson

Please be warned: some Renewal people might be disturbed by this book. Some may be suspicious of the title and question, 'Is it worth putting effort into building a better world when it is so fallen?' Then there is the book's absence of religious language - no mention of the baptism in the Spirit or revival. It's all about building community to overcome cruel divisions, being inclusive even with your enemies, working with the poor as dignified equals. That sounds biblical.

The advantage of this reviewer is that she has been she has been deeply touched by the author, as caring friend, stimulating colleague and prophetic writer (Dave has another book: *Can you hear the heartbeat?*). Underlying this book is a passionate love for Jesus - strong enough for him and Ange his wife and the family to live with the poor in India and Australia, disturbing enough for him to choose to empower others rather than accept powerful positions more in keeping with his superior abilities, transforming enough so that his life is open to intimacy and to vagaries of successive waves of co-workers who may not always catch the breadth of the vision.

Dave deeply challenges, in non-charismatic language, a limited application of the transformation of the Holy Spirit. A privatistic bless-me, heal-me approach does not build kingdom communities. Dave calls us to move beyond such narrow confines. Through stories of his own joys and sorrows, he offers a loving, powerful invitation to open up our lives together to the naked infusion of the Spirit. Dave may squirm at language like this, as he is committed to removing all barriers preventing many different types of people joining the movement for love, hope and justice.

Read this book and get Dave and his friends to run seminars on community development. More than this, let's do what he does and join together in creating communities of hope. Isn't this the work of the Spirit?

***Surprised by the Power of the Spirit* (Zondervan, 1993)
Surprised by the Voice of God (Zondervan, 1996)
both by Jack Deere**

Jack Deere combines rigorous biblical scholarship with compassionate pastoral insight in these landmark books on the place of the Holy Spirit in life and ministry. His doctoral degree in Theology, including studies in Germany, his mastery of biblical languages and his experience as an associate professor of Old Testament at the evangelical, conservative Dallas Theological Seminary equip him well to examine the biblical issues involved.

His experience as a pastor, teacher and writer, and his wide ranging ministry as a conference speaker throughout the world, including many years ministering in Vineyard conferences, provided him with a unique breadth and depth in ministry experience. These books beautifully combine the essential dimensions of biblical truth and ministry experience.

Surprised by the Power of the Spirit argues strongly for the full range of all the biblical gifts of the Spirit in the church today, including controversial ones such as tongues, healing and deliverance from evil spirits.

For example, the chapter on miraculous gifts provides these reasons for their use now from passages in 1 Corinthians 12-14:

God gave spiritual gifts to strengthen the church.

God commands us to eagerly desire spiritual gifts.

God commands us not to forbid speaking in tongues.

The Apostle Paul valued the gift of tongues.

Spiritual gifts are necessary for the health of Christ's body.

Spiritual gifts will not cease until Christ returns.

The book challenges common misconceptions about the Holy Spirit including western rationalism and false ideologies as well as unbelief and disobedience.

Similarly, ***Surprised by the Voice of God*** challenges inadequate interpretations of Scripture, the denial of the supernatural, and the huge gap between Christianity as revealed in Scripture and as seen in

so much of western Christianity.

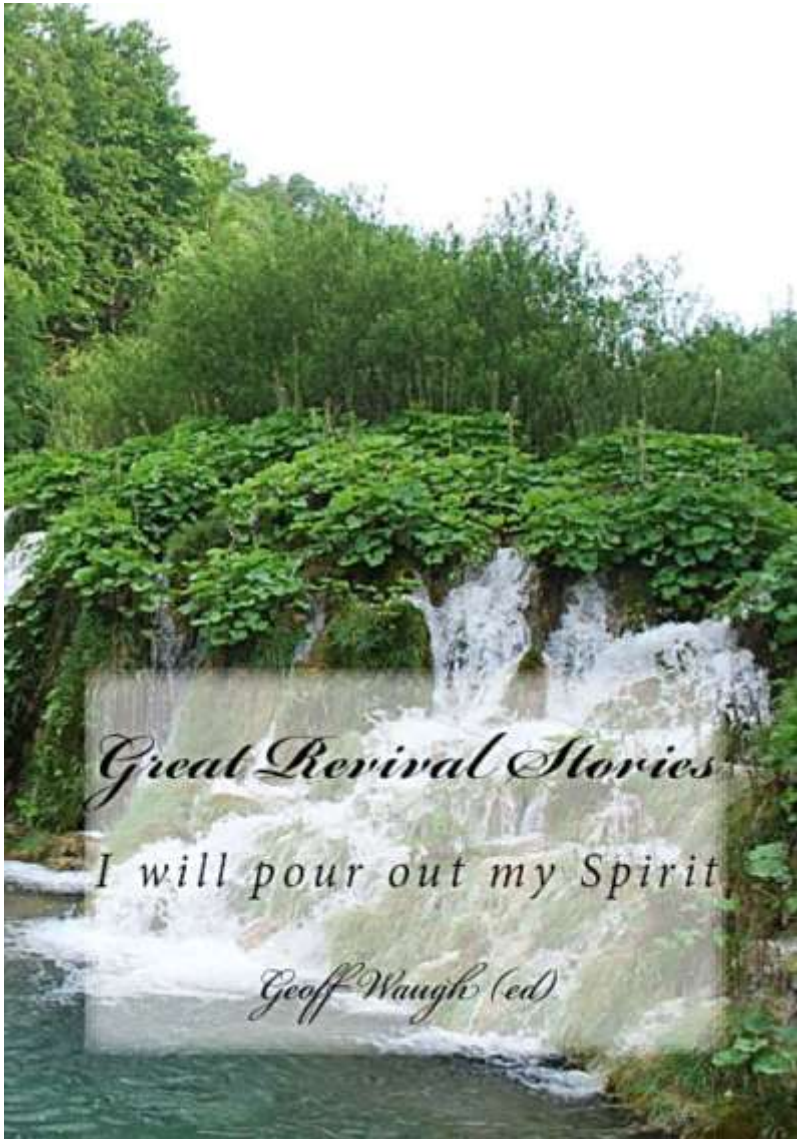
It explores how the Holy Spirit speaks through the Bible, experience, supernatural and natural means. Particularly helpful chapters examine the potential and pitfalls of prophecies, dreams and visions, with sound pastoral guidance concerning their place in the church today.

Jack Deere has been able to bridge the false divide between charismatic and anti-charismatic theologies, grounding his work in God's revelation of himself in Scripture. These are excellent books for personal reading, teaching and preaching. [GW]

***Secrets of the Argentine Revival*, by R Edward Miller
Peniel Outreach Ministries, 1999.**

Secrets of the Argentine Revival is a personal account of the extraordinary revival in Argentina from the years 1949 to 1968. This incredible story explains in detail about the tremendous outpouring of God's Spirit over the land of Argentina. This is also a factual account of the background leading up to one of the greatest spiritual awakenings in the history of the Christian Church.

Dr Ed Miller traces the tough early beginnings of revival in Argentina in scattered small churches and prayer groups, the unusual outpouring of God's Spirit in little churches and evangelistic missions, leading to the astounding crusades with Tommy Hicks in 1954 which filled the largest stadium venues in Argentina and sparked massive church growth in the nation. (204 pages) [GW]



Great Revival Stories
Articles from the Renewal Journal

Renewal Journal
10 Evangelism



Geoff Waugh (Editor)

Renewal Journal
10 Evangelism

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Cover photo: 10 Evangelism

Evangelism in Kibera, Nairobi, Kenya, East Africa, with one million, the biggest slum in Africa.

Editorial

You will be my witnesses

Evangelism can be an unpopular word. It may make us feel guilty because we don't seem to do it very well - whatever it is! That's changing. As in the early church, more and more people are gossiping the gospel, praying for their friends and seeing God change people.

'Evangelism' is not actually a biblical term, although 'evangelist' is mentioned three times: Acts 21:8 - Philip the evangelist; Ephesians 4:11 - some are evangelists; 2 Timothy 4:5 - do the work of an evangelist. Then again, 'altar call', 'making a decision', and 'inviting Jesus into your heart' are not biblical terms either, useful as they may be.

Jesus called people to follow him; to deny self; to repent and believe. His followers were, and are his witnesses (Acts 1:8). We proclaim, announce, tell, preach, gossip, share, demonstrate, and live the good news. I've never forgotten the challenge a speaker to a youth rally flung out when he talked about evangelism. He said, 'Shut up, until you can't.' Maybe that was not polite, but it packed a punch. We often lay burdens on people and try to convince them of our beliefs. What about praying to the Lord so much that a fire burns in us and we just can't keep quiet any more?

Better still, we too can do evangelism Jesus' way, Peter's way, Paul's way, and as countless millions do now in the world - discovering the transforming power of the Spirit of God so that you just want to talk about it, pray about it, and see God touch people with his grace and power. Contributors to this issue of the *Renewal Journal* take that approach to evangelism.

When John Wimber died in November 1997, he left a great legacy. He inspired hundreds of thousands to take the Bible seriously and ‘do the stuff’ including power evangelism. The *Renewal Journal* has often carried articles by John Wimber and others he influenced. The first article in this issue of the Journal is a summary of his early statements on power evangelism from his famous course MC510 at Fuller Theological Seminary. John White attended that course in 1984 (as did this editor) and tells in an interview with Julia Loren how it impacted his life and ministry.

Richard Heard, senior pastor at the Christian Tabernacle in Houston reports on a strong impact of the Spirit of God in their church, and Sharon Wissemann summarizes the significance of Evangelist Steve Hill’s ministry at Pensacola which has now touched hundreds of churches and thousands of people around the world.

Evangelist Louis Bush directs attention to evangelism in the nations of the 10/40 Window, and Rowland Croucher suggests ways to use opportunities the Internet provides for evangelism to the world.

Charles Taylor identifies the essentials of the gospel message. Daryl Brenton summarizes the significance of 20 Pentecostal and Charismatic pioneers who have been powerful evangelists and leaders, and Richard Riss provides a comprehensive summary of the characteristics of revival.

Jesus described his kind of evangelism in his last promise on earth: “You will receive power when the Holy Spirit comes on you and you will be my witnesses ... to the ends of the earth” (Acts 1:8).

Largest slum in Africa

The cover photo for this book shows one small example of evangelism in Kibera, a slum of over one million people in Nairobi, Kenya, the largest slum in Africa. Tony Alaka (youth evangelist) and Nico Ioane (pastor, with load) tell the good news in Kibera where Francis and Lindah commenced two churches (see <http://bit.ly/qzsc6l>).

I met Francis Nyameche, a youth evangelist from Kenya who had led about 6,000 to Christ, when he arrived to study for his Bachelor of

Ministry degree in Brisbane, graduating in 2000. Since then I've visited him in Kenya a few times.

His father, Samson Nyameche, founded the Believers Fellowship Church in Kisumu, Kenya, with 2000 attending, and established over 30 churches. He runs an orphanage for 50 children on his family farm.

Frank had a vision of Jesus when he was five, and was powerfully filled with the Spirit as a teenager. He became the youth pastor in his father's church and spoke at local markets where thousands were saved and filled with the Spirit. Frank evangelised in many places in Africa.

Supported by his wife Linda, Frank began Nairobi Believers Mission church in the slums of Kibera where a million people live, jammed together in small mud brick homes with rusty iron roofs. I've had the privilege of teaching leaders and speaking at meetings there. In spite of poverty and political unrest, their churches continue to grow steadily.

Before the Kibera slum church moved into their corrugated iron shed they met in a community hall. I taught leaders there, and spoke at their Sunday service with about 30 people. We gave them real bread in communion, not just symbolic cubes. The Spirit led me to give the full loaf of bread we had.

"Can I take some home to my family?" asked one young man. That's a hard question to answer in front of 30 hungry people.

"You can take some of your own communion bread home if you want to," I answered.

Then everyone took a large handful of communion bread, and most put some of it into their pockets to take home later. We shared real glasses of grape juice in plastic glasses, thanking the Lord for his body and blood given for us.

After my return to Australia I heard that the bread apparently multiplied, as those who took some home had enough for their families to eat, even two weeks later.

My glimpses of revival in Kenya with Francis in the slums, with his parents in the orphanage and teaching pastors and leaders from over 30 of their churches, reminded me that God uses the weak things of this world to confound the mighty. People with limited or no resources still see the Kingdom of God come powerfully among them.

Sometimes that powerful evangelism is global in scope, as with Reinhard Bonnke's crusades in Africa and internationally. His ministry, Christ For All Nations, reaches millions. Evangelism on a small and a large scale now explodes in all the earth.



Kibera slum, Nairobi, Kenya



CfaN, 400,000 in Ogbomoso, Nigeria



CfaN, 630,000 in Mubi, Nigeria

1 Power Evangelism

John Wimber



Pastor John Wimber, founder and International Director of the Association of Vineyard Churches, was an international conference speaker, inspiring worship song-writer, best-selling author and spiritual leader to the Vineyard congregations. He was also known as a pivotal voice in the arenas of spiritual formation and renewal.

John Wimber expressed and demonstrated for hundreds of thousands of us a strong, biblical grasp of evangelism in the power of the Spirit as an essential and integral part of the Kingdom of God, now breaking into the kingdoms of this world, but yet to be consummated at the coming of the King.

These edited comments are selected from John Wimber's pioneering class notes of 1983-84 in the popular and controversial course 'MC510' at Fuller Theological Seminary on signs and wonders and church growth. That course provided material which John Wimber and Kevin Springer then adapted for their best-selling books, *Power Evangelism* and *Power Healing*.

***Evangelism is the proclamation of the Kingdom of God
in the fulness of its blessings and promise***

Evangelism is the proclamation of the Kingdom of God in the fulness of its blessings and promise, which has also been called 'salvation'.

Jesus did more than preach the Kingdom. He demonstrated its reality with 'signs of the Kingdom', public evidence that the Kingdom he was talking about had come. We believe that signs should validate our evangelism, too.

Since 'the reason the Son of God appeared was to destroy the devil's work' (1 John 3:8), he inevitably came into collision with the prince of darkness. The signs of the Kingdom were evidences that the devil was retreating before the advance of the King. As Jesus put it, once the strong man has been overpowered by the Stronger One, his possessions can be taken from him (Matthew 12:29; Luke 11:22).

Signs of the Kingdom

The signs of the Kingdom reflect this. We list them in approximately the order in which they appeared, although this is not necessarily in order of importance.

1. The first sign of the Kingdom was, and still is, ***Jesus himself*** in the midst of his people (Luke 17:21; Matthew 18:20), whose presence brings joy, peace, and a sense of celebration (John 5:11; 16:33; Mark 2:18-20).

2. The second is the ***preaching of the gospel***. There was no gospel of the Kingdom to proclaim until Christ arrived. Now, however, that he has come, the Good News of the Kingdom must be preached to all, especially to the poor (Luke 4:18-19; 7:22). The preaching of the Kingdom points people to the Kingdom itself.

3. The third sign of the Kingdom is ***exorcism***. Evil powers are expelled.

We refuse to demythologize the teachings of Jesus and his apostles about demons. Although the 'principalities and powers' may have a reference to demonic ideologies and structures, we believe that they certainly are evil, personal intelligences under the command of the devil. Demon possession, and influence, is a real and terrible condition. Deliverance is possible only in a power encounter in which the name of Jesus is invoked and prevails.

4. The fourth sign of the Kingdom was the **healing and the nature miracles** - making the blind see, the deaf hear, the lame walk, the sick whole, raising the dead (Luke 7:22), stilling the storm, and multiplying the loaves and fishes. We all agree that these were not only signs pointing to the reality of the Kingdom's arrival, but also anticipations of the final Kingdom from which all disease, hunger, disorder, and death will be banished forever. We also agree that God is still free and powerful and performs miracles today, especially in frontier situations where the Kingdom is advancing into enemy-held territory. Some of us think we should expect miracles as commonly as in the ministry of Jesus and his apostles (e.g. John 14:12), while others draw attention to the texts which describe these miracles as authenticating their unique ministry (e.g. Hebrews 2:3-4; 2 Corinthians 12:12).

5. A fifth sign of the Kingdom is the miracle of **conversion and the new birth**. Whenever people 'turn to God from idols, to serve the living and true God' (1 Thessalonians 1:9,10), a power encounter has taken place in which the spell of idols, whether traditional modern, and of the spirits has been broken. God's power for salvation is displayed in the gospel (Romans 1:16), and converts who have been rescued from darkness to light and from the power of Satan to God (Acts 26:18) are said to have 'tasted ... the powers of the age to come' (Hebrews 6:5).

6. A sixth sign of the Kingdom is **the people of the Kingdom** in whom is manifested that cluster of Christ-like qualities which Paul called 'the fruit of the Spirit'. For the gift of the Spirit is the supreme blessing of the Kingdom of God. Where he rules, love, joy, peace, and righteousness rule with him (Galatians 5:22-23; Romans 14:17). Moreover, love issues in good works. Thus, if the gospel is Good News of the Kingdom, good works are the signs of the Kingdom. Good news and good works, evangelism and social responsibility, once again are seen to be indissolubly united.

7. The seventh sign of the Kingdom, we suggest, is **suffering**. It was necessary for the King to suffer in order to enter into his glory. Indeed, he suffered for us, leaving us an example that we should follow in his steps (1 Peter 2:21). To suffer for the sake of righteousness or for our testimony to Jesus, and to bear such suffering courageously, is a clear sign to all beholders that we have received God's salvation or Kingdom (Philippians 1:28-29; cf. 2 Thessalonians 1:5).

Kingdom principles

Evangelism involves the proclamation and demonstration of God's reign, the Kingdom of God on the earth. The ministry of Jesus in signs and wonders was based on his relationship with the Holy Spirit who is creative, imaginative and inventive. Therefore, we should not try to reduce the ministry of Jesus to a group of simplistic techniques or formulas for the purpose of developing a healing ministry.

The Kingdom of God brings the reign of God into all of life, making all things whole. Healing demonstrates God's reign. The following points are some key principles for Jesus' healing work.

1. Jesus began healing *after* his baptism and anointing by the Holy Spirit (Luke 3:21, 22; 4:1-19).
2. Jesus delivered *all who came to him* from every kind of sickness (Matthew 8:16; 15:30-31; 17:14-21; Mark 7:31-37; John 11:43-44).
3. The Gospel writers frequently note that Jesus' healing works were motivated by compassion and pity for the sick (Matthew 9:36; 14:14; 20:34).
4. Jesus seemed to be more able to heal in the presence of faith in him and in his power to heal (Matthew 8:5-13; 9:2, 27-31; Mark 5:24-43; 9:14-29; Luke 4:23-28).
5. Jesus sometimes healed when he alone believed, but he was clearly limited by an unbelieving (negative faith) atmosphere (Mark 6:1-6; 8:22; Luke 4:23-28).
6. Jesus seems to have healed at all times, but as he flowed with the Spirit, he was apparently aware of times when the Spirit was especially

ready to move in power (e.g. 'power of the Lord present to heal' - Luke 5:17).

7. Jesus was *always willing* to heal those who came to him with faith (Matthew 8:1-4, 5-13; Mark 7:24-30).

8. Frequently the Lord would heal many people, one after another, in large meetings or gatherings (Matthew 3:23-25; 14:13-14; 15:30-31).

9. Jesus did not do miracles for those who only wanted to test him or to be entertained (e.g. the scribes and Pharisees, Matthew 12:38-42).

10. Resistance on any grounds to healing the needy grieved Jesus (Mark 3:1-6; Luke 13:10-17).

11. Our Lord used many patterns and methods in healing (Matthew 8:15-13; 14:34-36; Mark 7:31-37; 8:22-26; Luke 5:12-26; 6:6-10; 7:11-17; 8:42-48; John 9:1-41; 11:41-42).

12. Jesus most often healed in public, though sometimes he withdrew, especially in negative environments, to heal privately (Mark 5:35-43; 8:22-26; Luke 4:38-39).

13. Jesus often asked questions about the need for healing, indicating that

(a) while he sometimes received words of knowledge, other times he did not, and

(b) he wanted his focus exactly on target (Mark 5:1-13; 8:22-26; 9:14-29; 10:46-52).

14. Our Lord did not necessarily always equate sin and sickness (John 5:9-18; 9:1-3).

15. Sometimes Jesus had to pray *more than once* for the person in need to be healed (e.g. the blind man of Bethsaida - Mark 8:22-26) or had to continue to pray (e.g. Gerasene demoniac).

16. Jesus frequently delivered the demonized and healed them of related effects using various patterns (Matthew 12: 43-45; Mark 5:1-13; Luke 4:31-37, 40-41).

17. Very strong warnings were issued by Jesus against labelling healing in his name and by his Spirit as demonic in origin. Such words would blaspheme the Spirit and could move him to permanent wrath (Mark 3:19-30).

18. What Jesus saw the Father doing, he likewise did (John 5:19).

Kingdom authority

Through Jesus, the sinless Son of God, the authority or reign which was lost through our sin has been re-established for all who submit to God's grace and reign through faith in Jesus. These points outline the significance of Kingdom authority restored through Jesus.

1. Authority and power are often confused.

(a) Power (Greek *dunamis*) is might or ability, both inherent and spontaneous. It is often used for the word 'miracle' (i.e. a 'work of power' - Mark 6:5).

(b) Authority (Greek *exousia*) is the freedom and right to act (i.e. the right to exercise that power). *Exousia* can be delegated.

2. God has absolute authority; he is almighty (Luke 12:5; 1:51-52; Romans 13:1-6; Matthew 20:25-26).

3. Through creation God gave mankind relationship, identity, and position with himself. This gave us authority (Genesis 1:26-27; Cf. Psalm 8:3-4, 6-8).

4. Through deception and sin, mankind was deposed and lost authority, and Satan became the prince, ruler and god of this world (2 Corinthians 4:4; John 8:34, 44; Luke 4:6).

5. Jesus was sent, as a man (the second Adam) to re-establish God's authority over the earth by disarming all powers and saving mankind out from under their authority (Luke 4:14-18; John 17:2; cf. 3:35; Matthew 7:29; 8:9; 9:6,8; 28:18; cf. Philippians 2:6-11; Mark 1:22, 27; 4:39, 41; Luke 7:1-17; John 12:31; Hebrews 2:14; Ephesians 1:20-23).

6. Having deposed Satan, Jesus reinstated those who he has brought into relationship with God through faith in him, and thereby gives us authority:

- a. to proclaim the good news, 'Our God reigns!'
- b. to baptize and teach
- c. to drive out demons
- d. to heal the sick
- e. to speak in new tongues
- f. to rise the dead
- g. to disciple the nations
- h. to represent Jesus (saviour) to the world
(Matthew 10:8; 28:18-20; Mark 16:15-21; John 20:21; also 1 John 3:1;
cf. 2 Corinthians 5:21; Ephesians 2:4-6; Luke 10:19; Acts 1:8).

7. The authority to heal is exercised and released through certain premises. The neglect of the following premises results in a lack of authority:

- a. relationship with God
- b. faith in what God says and who Jesus is
- c. obedience to his Spirit
- d. submissive attitude
- e. having a servant's heart
- f. faithful stewardship
- g. speaking the word of the Kingdom.

Kingdom evangelism

The Church should announce and demonstrate the Kingdom of God. Kingdom evangelism involves power evangelism: that means evangelism that transcends the rational through the demonstration of God's power in signs and wonders and introduces the numinous of God. This involves a presentation of the good news of God's reign accompanied with the manifest presence of God. Power evangelism is spontaneous and is directed by the Holy Spirit. The result is often explosive church growth.

In an interview in *Christianity Today*, "Springtime for the Church in China," June 18, 1982, David Adney answers this question: "How do Christians witness and evangelise [in China]?"

The most basic form of evangelism is through personal friendships in which the gospel is shared with relatives and neighbours. The testimony of answered prayer, especially in healing the sick, has led many to faith in Christ. In one of the large labour camps, a demented

woman, whom no doctor or psychiatrist had been able to help, was placed in the same room with a Christian sister. As a result of the Christian's loving care and prayer the woman was completely healed. The whole camp realized that a living God had acted.

In one area where there were 4,000 Christians before the revolution, the number has now increased to 90,000 with a thousand meetings places. Christians in that region give three reasons for the rapid increase:

the faithful witness of Christians in the midst of suffering,
the power of God seen in healing the sick, and
the influence of Christian radio broadcasts from outside.

Power evangelism is that gospel presentation which is both rational and transcends the rational; it comes with the demonstration of the power of God, with signs and wonders and introduces the numinous of God.

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2 Supernatural Ministry

Interview with John White



Julia C. Loren, a psychotherapist and writer, interviewed Dr John White, psychiatrist and widely read evangelical author, about a theology of the supernatural.

Q. How did you begin shifting towards a theology which included signs and wonders?

A. An obvious case of a shift in theology was when I met John Wimber. When I arrived at his course at Fuller Seminary (MC510: Signs and Wonders) I realized here was the Christ I was looking for all my life, the Christ who heals, the Christ who does this and it is all happening in front of my nose. The search had been going on for much longer and I'd been having visions for much longer without knowing that I was a charismatic. I suppose I was one then but I hadn't entered into the fullness of being able to do these things.

Yet God had been preparing for that so-called sudden shift for many years, both by my seeing the supernatural in operation among

primitive tribal people and by my encounter with a Pentecostal guy while a medical student. And I thought there must be something in it. But I didn't know what. I thought especially that I needed to be baptized by the Holy Ghost but the Holy Ghost wasn't cooperating.

Q. Were you seeking such an experience?

A. I don't think I was. Or it never occurred to me to seek it. I had read a writer's work while in the New Tribes boot camp. He described the Holy Spirit's activity in the 19th century. He talked about it, described his own experience and I thought, "Oh dear, I'd love that." But it wasn't clear enough to me to seek it actively.

Toward the end of my time pastoring the Winnipeg church, Ken Blue was at Fuller Seminary finishing his Ph.D., and he called me about this remarkable man John Wimber. I thought that was interesting and I'd like to sit in on his lectures. So Lorrie and I went down to Fuller. Fuller graciously gave us an apartment.

It was the sense of the presence of Jesus during John Wimber's lectures; I thought, "Oh I've come home. This is what I want. This is what I've been looking for all my life." And Lorrie was the same. The moment I got in I thought, "Christ is here." It was remarkable. My hunger for Jesus has never stopped. And I felt that the anti-Charismatics particularly also robbed me of Jesus.

Q. This is the first time you ever really encountered the manifest presence of the Holy Spirit?

A. Yes. What happened in the third lecture he gave - he would have a lecture then a workshop - he finished his lecture and asked people who had sicknesses of some kind to come forward. There were about ten of them. The first guy was a football player who was studying theology at Fuller. He came because his leg had, until that week, been in a cast and the cast had been removed after a month. It was his Achilles' tendon that had been torn. So John propped him against the wall and asked him to demonstrate how much movement he had in both his feet. It was very limited in range as it would be after a tendon had been sown up.

Then John prayed for him and he started shaking. He finally went onto

the floor. And I was worried because one leg was kicking wildly and I thought that was his injured leg. So I said to three guys, "Look stop him. Get hold of that leg and stop him from doing this." When they got hold of the leg they were all shaking too. I was mad at them and said, "Stop it! Do what you're supposed to do and hold that leg." I was concerned about his leg but I was mistaken. It was the other leg that was injured and when he got up he had a full range of movement. I got used to seeing things like that.

I asked John, "How do we get into this stuff? Do we get zapped by the Holy Ghost or what?"

John's reply was, "No, you just stick your neck out and start doing it." He says in retrospect that he saw great faith in me. See a real Christian has the Holy Spirit and has potentially all the gifts of the Spirit. That was suddenly revealed to me. I thought, "Well, I don't like his answer but I'll start." So we started praying for people's headaches and sometimes it worked and sometimes it didn't.

Q. Had it occurred to you to pray for people to be healed before?

A. No.

Q. Despite Lorrie being healed just before you were married?

A. That's right. And despite the fact that it was my prayers that apparently did it. I know that I was before long doing major stuff. I was so excited about it after completing MC510 I went around the world talking about this. I prayed for a little two year old girl in Malaysia. The parents brought her - they were Haaka speaking Chinese. She had been running around the room. She had kept her parents awake for 36 hours and when they brought her to us, struggling, she was covered with her eczema - and as Lorrie and I prayed we saw the wet area shrinking. This was very exciting to watch the shrinking take place as we prayed. I thought, "Gosh what power I've got." And then the suggestion came to me, "Oh but maybe it's Lorrie's prayers that are doing it." And I was filled with wild jealousy. I suddenly saw how dangerous it is to have power. After that I was very careful. I saw that my own heart was corruptible.

Q. You were quick to see that and to write about it. You mention in *The*

Pathway to Holiness the error of considering manifestations as evidence of superior spiritual power. Is that also a criticism of the Vineyard movement?

A. It is more a criticism of people who have been affected by miraculous power whether Pentecostal, or so-called “Second Wave” or Vineyard. I think the Lord saw to it that I recognized it right away and I’ve seen it ever since. I’ve seen what it does to people to have that kind of power.

To me Christ is central to everything. Signs and wonders isn’t everything. They probably will be helpful because God loves people and loves to heal their diseases but its no credit to us that we can do it. We should all be able to do it.

Q. After reading about Jack Deere’s theological shift I have a sense that you’d agree with him that the evangelical, intellectual mindset fights against the spirit but that we need both word and spirit.

A. Yes it does. I feel that intellectuals among the evangelicals are not what the Puritans were. I make a distinction between J.I. Packer and many other Bible scholars and theologians. Packer was part of Lloyd-Jones studying of the Puritan movement. Lloyd-Jones had an experience of the Holy Spirit, an experience of being picked up in the arms of the Father so to speak. He studied the Puritans and the Puritans knew about the Holy Spirit. That is why John Owen, who was a puritan and I think the vice-chancellor of Oxford University at one point, was able to write about the difference between those who have the Spirit and those who didn’t.

Q. You have emphasized the healing gifts of the Spirit in recent years. Do you believe that people can operate in the gifts of the Holy Spirit without having an experience such as a “Baptism in the Holy Spirit” in the Charismatic sense?

A. Yes. I think the focus on the baptism of the Holy Spirit came with the Pentecostal movement. It was the Holiness movement at that time. They decided to wait on God until they had something like that. I’m not even sure that the disciples needed it. When Jesus breathed on them and said, “Receive the Holy Spirit”, at that point they received the Spirit of God. He was in them. But I supposed they needed something

extraordinary to initiate the powerful testimony that came. That's how it was in my own life anyway.

I don't think there is any difference between Charismatics and non-Charismatics. That is to say, I think those Christians who do have the Holy Spirit in them, many don't, may never have repented and those are not true Christians. There are many who are powerfully anointed and that is why their speaking is so effective. They may not realize that they can heal the sick but that seems to come in waves anyway. It seems to build somehow.

Q. Your recent though unpublished book tentatively titled *Control*, reveals the way control and manipulation dominates individuals in evangelical and charismatic ministries. You cry out against this "witchcraft" or abuse of power and advocate a humility and dependency on God to further the work of His kingdom. You offer your subjective experience of being a "controller, con-artist, and manipulator" as the log you believes God revealed and removed from your eye so that he may remove the mote in the church's eye. Your subjective experience of an encounter with God leads you to call this "witchcraft" in your lectures. Are you encouraging a more experiential interpretation of scripture?

A. I would say first of all, it enters the whole realm of the objective versus the subjective. That was what God said to me when my computer crashed one day. I was filled with fear for some reason when the computer crashed and I said, "Lord what have I been doing?" It was then that he said, "You have been practising witchcraft since you were three years old." That was a subjective impression.

I deplore an increasing tendency in scholarship to overemphasize the letter of Scripture and minimize subjective experience of Scripture. The two - objective and subjective - are inseparable. It is only as the Holy Spirit illuminates our understanding of Scripture that we will truly understand it. Jack Deere has taught us that when we speak of our convictions we are often speaking of what we were taught in church or in seminary. Divided seminaries and divided churches are an evidence that we follow human opinions as frequently as we follow divine. Two and a half centuries ago, John Gifford taught John Bunyan this very lesson.

Q. How have you learned to hear the subjective voice of God?

A. That's a tough one. You see, nobody explained to me as a child that such communications had ceased, so that from earliest childhood I did hear, or else I thought I did. I subjected my impressions to "scientific" checks. I am most certain of God's voice now as I read Scripture. Even when I was a psychiatrist I would be listening to the Lord. I would pray with my patients whether they were Christian or not. And I would have hunches about them which really were prophetic.

He speaks to me on many channels now. He speaks to me in the night when I sleep and I remember it exactly when I wake up. This is something new for me. He also speaks in night visions which are not the same as dreams - which may emerge out of dreams - but suddenly you know that you're in a different space. In a dream you don't usually recognize you're in a dream but there becomes something different about it and I can't explain what it is.

Q. You went from hearing God's voice to seeing visions?

A. Though I resisted it at the time, I was also having visions during my residency and I knew those weren't hallucinatory experiences. There is something about a vision that you know that you know that you know. First of all in a vision I can understand everything. It's immediately self-apparent. I can't explain this but it is. Even though the vision is symbolic I don't need anyone to tell me what it's about.

Q. In other words, you know what your vision means but with psychiatric patients suffering hallucinations and delusions, they don't know?

A. They don't know. Many of them have hallucinations that they are demonized. They hear demonic voices. I think psychosis reduces your ability to discern, to discern between the demonic and the differences between the two. Satan mimics God's voice superbly. But God has taught me to distinguish by the darkness that comes on me. I can't explain it.

Q. Do you have a sense that those who walk into a growing awareness of the power of the Holy Spirit also come into greater awareness of the demonic?

A. You can't have with one without the other. The moment you are in touch with the Lord you are open to the whole bang shoot. It's spiritual sensitivity. Sensitivity to spirit beings.

Q. In the wake of your theological shift towards signs and wonders, a fury of criticism followed. Many evangelical doors have slammed shut against your ministry while charismatic doors swung open. How do you view this shift?

A. I wish the two sides would get together. That's the only thing that I regret. One door closes and another door opens wide. I long for the day when people realize that the "Charismatic curtain," as I call it, is not necessary. Real Christians are real Christians.

Q. Where do you believe the church is going?

A. I'm concerned about apostasy and the parable of the wheat and the tares. All the reformers spoke of apostasy. Certainly Calvin did, Arminius did. Calvin said it was impossible for them to have seen the light but John Owen explains it the best of all.

The Seventh Volume of Owen's works is a careful exposition of Hebrews 6, focusing particularly on versus 4 through 6. His attempt is to understand apostasy. Owen maintains that one may operate in all the power of the Holy Spirit, without any of the inward graces of God's character, that is, without being "saved" at all. You do not have to be a Christian to display spiritual gifts. Non-Christians can display them also, since the Spirit falls on whom He will.

What John Owen says is that you can have the Holy Spirit and still apostatize and you do that because you opt for power rather than for the brightness of the glory of Christ himself. In other words you are not pursuing Christ, you are pursuing power. So it means that on both sides of the Charismatic curtain, there are wheat and tares.

Q. Apostasy as you see it, is more than lapsing into chronic sin, renouncing Christ and abandoning the profession of faith. It is an abuse of power. Frightening thought.

A. It is a very frightening thought. When I first began to understand this I thought, well, what about me? My fear about this personally was countered when Jesus said to me, "He who comes to me I will never

reject.” And that filled me with great relief.

Q. Throughout your ministry and particularly in *The Pathway of Holiness*, you mention a vision of darkness “that falls on men and women when they do not let God be God in their lives,” referencing Romans 1:21-23. What do you foresee will happen if the darkness is not lifted off of the church?

A. The darkness will be lifted off of the church. There are some Christians who develop so far and then they loose their curiosity and become worshippers of mammon or whatever unwittingly. God doesn't seem to go on doing things in them. See, in my life, God has been merciful and constantly dragging me into something new. Sometimes against my will.

The church free of darkness would look marvellous. The marvellous church cannot occur unless there is a split - a split between those who have the Holy Spirit and those who haven't - the wheat and the tares. At what point that would occur I don't know except that somehow it's involved in world war and all that's going to happen in the next little while. Individuals will have to give God control and they will find one another.

3 Power Evangelism in Short Term Missions

Randy Clark



Randy Clark, founding director of Global Awakening (globalawakening.com), leads short term missions in the power of the Spirit worldwide. His personal stories are in his books ***Lighting Fires*** and ***There Is More***. This article is edited from Chapter 10 of his book ***Supernatural Missions***. The examples here are primarily stories of what happened through the ministry members on their teams and others blessed by their ministry.

What is the place of short-term missions in the big picture of world evangelization? It is not meant to replace long-term mission efforts, but to be in cooperation with them. Those who go on short term mission trips and minister in the power of the Spirit often return home with a new passion for what God is doing in the earth. Such trips can also benefit the ongoing work in the field, by impacting large groups of people through evangelistic meetings, bringing impartation and refreshment to the host pastors and churches. By seeing what God does through short-term missions, we may engage in his overall plan in a strategic way.

Outline:

The Effects of Short-Term Mission trips on team members

- 1) The “Vicious Downward Spiral” is reversed**
- 2) Full-time missions service**
- 3) Connections are created between local churches and the host country leaders or churches**
- 4) Vision is created for International Ministry**

The Effects of Short Term Mission trips on the Receiving/Hosting Groups:

Apostolic Impartation for Pastors

A. Brazil

B. Mozambique

C. Russia

D. India

E. Cambodia

F. Norway

G. Mexico

H. Argentina

Summary

Conclusion

Power Evangelism in Short-term Missions

The Effects of Short-Term Mission trips on team members

- 1) The “Vicious Downward Spiral” is reversed**

Several years ago I ministered at a large Vineyard Church in Champaign, Illinois. I had known the pastor for many years and was shocked at the change of atmosphere in his church from the last time I had ministered there some years before. The church had continued to grow numerically, but there was a noticeable difference in the people’s expectation for God to move in their midst. I felt such a spirit of grief that I found it hard to speak.

Later, when I met with the Pastor Happy Leman and his staff, the executive pastor asked me a very important question. This question would change the way I looked at inviting people to come with me to

minister in other countries. Prior to that time, I felt somewhat awkward inviting people to go with me, as if what I was doing was self-serving. But, after this question I have never felt that inviting someone to go with me to the nations was self-serving. The question was, "What do you do to keep your expectation for healing high?" The executive pastor continued, "Our doctrinal belief hasn't changed since you first met us years ago. Then, what we believed doctrinally we expected to happen in our midst. However, since then, though our beliefs have not changed, our experience has not matched our beliefs. As a result our expectation has dropped. With the dropping of our expectation, our experience dropped, and we see less than before. Now, we are caught in a vicious cycle. Each year it seems like our experience is less, and our expectation drops even more." He then asked the question, "What do you do to not get caught in this vicious cycle?"

I responded, "I have to go somewhere where there is an open heaven-where there are apostolic leaders who are getting a breakthrough, and minister in that context for a couple of weeks twice a year. During that time I will see more healings than most pastors will see in a lifetime. This builds up my experience and causes my expectation for healing to remain high." This is what I have been doing for 17 years, and it not only works for me. I see it affect the people who come with me as well. They have their faith raised for healing due to their experience of seeing so many people get healed and seeing God use them to bring healing to people.

I have had several pastors from various denominations come with me to the nations who were so discouraged that they were looking at the want ads in the paper. They felt like they couldn't continue in ministry unless God refreshed them and touched them. They were "burned out", discouraged and depressed. I watched these men be touched by the Holy Spirit and saw them experience a whole new zeal and energy for ministry. Depression was broken off. Hopelessness was replaced with faith that God would use them. One of these pastors was 60 years old when this happened to him. The years since then have been the most productive, most exciting and most fruitful of his entire 40+ years of ministry.

Why are short-term mission trips important? The kind I am talking about, the team is the ministry team. They give words of knowledge and pray for the sick to be healed for hours every day. This is important for the creation of faith that God will use the team members.

“This experience changed my life” is one of the most common responses we get on our evaluation forms.

2) Full-time missions service

Two pastors who have taken more people with me to the nations are Tom Jones and Tom Hauser. When they first started going with me on short-term ministry trips to the nations, Tom Jones was pastoring one of the largest Church of God Cleveland, Tennessee churches in Florida. Tom Hauser was on staff as the Executive Pastor of one of the larger Vineyard Churches on the East Coast in North Carolina. Their churches developed not only a strong openness to the Holy Spirit but also a strong commitment to missions. Both of their churches would have several people leave their secular jobs and become missionaries after going with us on short-term ministry trips. Tom Jones had a total of 6 people become missionaries in 10 years. Tom Hauser had a total of 8 people become missionaries in 6 years. He has seen around 160 go on short-term mission trips. Also, his church helped establish two orphanages and plant 73 churches in Nepal, India, Costa Rica and the US. It is true that there could be other factors contributing to this outcome, such as the fact that both churches were deeply committed to renewal and the outpouring of the Spirit in Toronto. But, when you compare the percentage who went on trips to the percentage who didn't go on trips in relationship to going into missions or other mercy type ministries, I believe the variable is sufficiently removed to give us a better indication of the effects of the trips.

This is not just true for my ministry trips. I have a spiritual father, Cleddie Keith, who was for many years in the Assemblies of God denomination, and who took people from his church on ministry trips with him. These trips were very similar to mine in that the people were expected to be the ministry team and pray for the people. He has taken several hundred on short-term mission trips. During the last 17 years since the beginning of the renewal, which he was very committed to, over 30 people have gone into missions or full-time ministry from his church.

3) Connections are created between local churches and the host country leaders or churches

People we took on our first few trips to Mozambique to work with Heidi and Rolland Baker of Iris Ministries, became a great blessing to their ministry. Many of these pastors and businessmen continued to

provide support to their ministry. Terry Inman's Assembly of God church in California has been supportive with finances and with people going to serve. Alan Hawkins, pastor of a Charismatic church in New Mexico, has made several trips to minister with Iris Ministries. Tom Hauser has made many trips and has sent several couples and individuals to work with Iris since his first trip to Mozambique. On our first trip, we had people from Australia and the United States with us. Two of the people came back as full time missionaries within one year of that first trip.

What I hadn't expected though I should not have been surprised, was how my own interns and students from our school would be sent to help Heidi and Rolland. Will Hart and his wife Musy, were recently married when they led a trip for me to Mozambique. I received an email from Heidi. "Randy, will you give Will and Musy to me? I am in need of them!" I told her of course I would and that if they wanted to go, I would bless them. They went and spent three years serving Rolland and Heidi after Will had already spent three years serving me. In Mozambique, they would have their first two children, born at home without a doctor or midwife. They only had a book to read. Then Jean Nicole, another one of my interns, went and became a missionary with Heidi. He married another Iris missionary named Teisa. Today, they are working with Iris South Africa. On my last trip to Mozambique, I took Timothy, a young intern of mine. He is very bright and graduated first in his high school class. He loved our time in Mozambique and wants to move back there with his new wife. The two plan to help Heidi and Rolland as Timothy continues his theological studies.

One of the most exciting short-term ministry trips we do is to Brazil in July each year. It is called the Youth Power Invasion. Each year 125-200 youths from America, ages 13-29, join with several hundred youths from Brazil. We spend a week teaching the youth in the day about how to preach, heal the sick, receive words of knowledge, and lead ministry teams. At night the youth divide into 4 groups and go with me and other key leaders to conduct services for healing and impartation in the local churches. The second week our key speakers come home and the youth lead the teams. They often see up to 8,000 healings during those two weeks! Many of the young people are so impacted that they quit their careers or schooling to take two years to be trained at our Global School of Supernatural Ministry in Mechanicsburg, PA.

From my trips to Brazil, I know of many families that have continued to go to minister on their own in the country. From Tom Hauser's church and Tom Jones' church, several couples and individuals have gone as longer-term missionaries. From our Global School of Supernatural Ministry we have people who first went to Brazil with us that are now going back long term (five students from our current class and two from a former class including a 74 year old student.) The five students are going to southern Brazil to start a Global School of Supernatural Ministry and hope to have 5-10 other classmates join them next year. The older woman went to be a missionary with an Indian tribe that is in revival as a result of our team going to minister near the reservation where the Baileys work (see chapter 1). This tribe continues to reach out to the other tribes of the same dialect in the region.

Our ministry works with apostolic leaders around the world. When we first started the Global School of Supernatural Ministry, we sent out a letter to ask the apostolic leaders what they needed most. Their response was a school similar to ours that could be conducted in their country. Presently, many of our students between their 20's to 70's desiring to go and start ministry schools in Brazil, South Africa, Thailand, England, and India.

Others who went with us to Brazil have gone back to begin orphanages and to work in the favelas (slums) with the poor. Several others who first travelled with us are now taking their own teams into Brazil and other Latin American countries.

On one trip we took with us veterinarian Frank Pak and his wife Robbie to Ukraine. When I wasn't able to continue coming into the country on a regular basis, the Pak's picked up where I left off. They have made multiple trips to serve the church including medical trips, trips to work with drug addicts and trips to strengthen the pastors and churches. They now lead their own teams from the church they attend.

In 1996 I led my first team to Russia and continued for about three years to take large teams there. Russ Purcello, pastor of a large independent church in Tennessee, went with me. He had been involved in taking many mission trips to Honduras but had never felt a burden for Russia. However, when I shared about the trip, he felt he should go. Since his first trip, he has continued replicas of my meetings in almost every political region in Russia. God touched him so

profoundly that for more than a decade, he and his church have been going into Russia to strengthen the young pastors and leaders. He has invested hundreds of thousands of dollars into his efforts to strengthen the churches in Russia. After my initial three-year commitment to Russia, the door was opened wide for me to work more in Brazil. It was such a relief to see Pastor Purcello continue the much needed training and impartation to the leaders and pastors of Russia that I could no longer reach.

These stories are just some of the fruit from the connections between the local churches and the host church or leaders. Some of these missionaries have received substantial help including hundreds of thousands, if not millions of dollars, that came through their continued connection with the pastors and wealthy businessmen that went with us. When they saw what was being done, for example by Iris Ministries in Mozambique, their hearts and wallets were opened to the Bakers and the work in Mozambique.

4) Vision is created for International Ministry

Almost all of the people I have mentioned in the above paragraphs had no vision for international ministry or mission work when they first went with us to the nations. But, for the majority their first trip touched them so profoundly that they made several trips as finances could be raised, and some ended up either starting ministries that reached out to the world or to a local country. Most began these in the country they visited first or the one they visited most on short-term trips with us.

The Effects of Short Term Mission Trips on the Receiving/Hosting Groups: Apostolic Impartation for Pastors

Most of our International Ministry Trips are focused on encouraging, equipping and imparting to pastors and leaders who are related to national indigenous apostolic leaders. The exception is Mozambique where Rolland and Heidi Baker are not indigenous, although they are apostolic. (The reason I now use “ministry trips” rather than “mission trips” is because the implications of mission traditionally seem more paternal, when in reality, some of the places we work are far ahead of much of the Western Church.) I will be sharing what some of these leaders have told us regarding the value of our ministry trips to their leadership.

A. Brazil

Brazil is where we have conducted most of our International Ministry Trips. We have averaged about 5 trips per year with about 70 days a year in Brazil by either myself or one of my colleagues in ministry. No other nation has received so much time and resources invested into it from our ministry.

Why have we made so many trips to Brazil? First, when I first went to Brazil, I had already made several trips to Argentina where I worked with Dr. Pablo Deiros and Dr. Carlos Mrarida of the Baptist denomination. Also, I had been working with Omar Cabrera Sr. in his denomination, Vision de Futuro. When I made my first trip to Brazil I told a friend, "I feel like the revival in Argentina has peaked and is diminishing in power. I feel like we are catching the beginning of the wave of revival in Brazil, and I want to ride it to its end."

Second, I believe Brazil will be the number one missionary sending country in the world in this century. A few years ago, I heard C. Peter Wagner remark that Brazil is the country most in revival. I believe that wherever revival is the strongest is where you will see the most missionaries sent out. I wanted to have a part in this revival by equipping and focusing the revival upon the nations with an emphasis of sending forth missionaries.

Third, around 1999 I was in Toronto just after traveling to Sydney, Australia. While there I had worked with Pastor Frank Huston who was a great apostolic leader, especially for the Pacific area, and was also very prophetic. I was in a season of trying to determine from God what was next. I wanted to know if there was anything God wanted me to know. I had asked God to give Frank a prophecy for me in Sydney, but he did not have one. But, when I was in Toronto, Frank called me out and gave me this prophecy: "As God has used you in Toronto, in the near future God is going to use you to birth revival in six nations. Four of those nations your feet have 'not touched yet.'" A few hours later, I met with delegations from Korea and Brazil inviting me to come to their countries. I definitely believe Brazil is one of those six nations.

Fourth, as I mentioned earlier, Brazil seems to be the land of my anointing. It is definitely the land of my greatest favor. I went there not knowing how to speak a word of Portuguese, not being part of a denominational heritage connected with the country, and not knowing

a soul in Brazil. Today, 11 years later, I have spoken in more churches in Brazil than in the United States, including some of the largest in the nation: Pentecostal – Assemblies of God, Quadrangular Four Square), new denominations that are Pentecostal/Charismatic in nature, Methodist, Baptist, and Nazarene. Most of these churches are over 1,000 in average attendance and some have 8,000, 12,000, 30,000 and 60,000 in just one local church. What have the key leaders of these denominations and churches said to me about our trips? In what way were they beneficial to their churches?

1. Belem – Quadrangular

In Belem, located near the mouth of the Amazon in Northeast Brazil, we worked primarily with the Quadrangular denomination. I was invited by Pastor Josue Bengtson, who is over the Quadrangular Church in that region. They have a total of over 30,000 members among many churches in the city of Belem. His son, Paulo told me, “You are the first American that my father has invited back.” When I asked why, he told me that most Americans his father had invited were proud and boastful. But, our teams were humble. Paulo also told me that he believed their churches had grown rapidly recently due to two main reasons: their commitment to cells and the impact of our trips upon their leaders. He told us that our teams really encouraged their pastors and leadership with not only the teachings on equipping, but also the experiences of impartation that their leaders received through the Holy Spirit in our ministry.

2. Maua – Baptist

Pastor Silvio Galli is the pastor of the Living Waters Baptist Church in Maua, Brazil. When we first came to his church, it had about 300 members and was a small church down a dirt road. It was a traditional Baptist Church, but Pastor Galli was open and desperate for the power of the Holy Spirit. When we first ministered in his church, the Holy Spirit fell powerfully. There were many healings including some of the members of the staff. The church building was too small for the crowd. People were outside listening through the windows, in the hallways and were packed in to 140% capacity. Pastor Galli was very excited about what God was doing in his church.

Three years later we revisited this church. I was surprised when we pulled up to the church. It was not down the dirt road. It wasn't the

same little building that would barely seat 300. Instead, it was right on a main street in the city. The building seated about 1,500. They had multiple services to accommodate the 3,000 weekly attendance. He told me that the rapid growth had come because of two main reasons: one, the implementation of the cell system, and two, the impact of the Holy Spirit upon the congregation. This congregation had experienced a significant corporate impartation during our meetings. There were many healings and more continued after we left. They truly received an impartation to move in the gifts of the Holy Spirit.

Six years later we returned to the church. The church building had once again relocated to a building that would seat over 2,000 people. The church had grown to over 14,000 in 6 locations with 9,000 at the main congregation. Again, the power of God came mightily. Pastor Galli again told me that our last two visits to his church were significant in the rapid growth of the church. This time only $\frac{1}{4}$ of his church could come on each of the 4 nights due to the limitation of the building. On the third night, we had a noticeable increase in the miraculous. On this night blind eyes saw, deaf ears opened and tumors disappeared. One paralyzed person walked and talked after a stroke had taken both abilities away. A cast was cut off the arm of a woman who had been in excruciating pain. All the pain had left her after she heard a word of knowledge about her condition. Knees with no cartilage were healed, and pain from childhood polio left. Movement was restored to an ankle and many other things happened. The following night, a man who was paralyzed from the neck down from MS and couldn't even move a finger, got out of the wheel chair and walked. There were so many healings. The pastor again told us that the three visits to his church were a major part of the reason for the phenomenal growth of the church.

3. Joinville – Quadrangular

We visited Joinville in the south of Brazil, where we ministered to the Quadrangular denominational leaders. The main overseer was so discouraged that if the Holy Spirit didn't come powerfully upon the other pastors during our meeting, he was going to resign his position. He didn't resign because we had a wonderful visitation of the Holy Spirit. On one of the nights, a man came with such horrible neuropathy that he couldn't lift his feet from the floor but could only shuffle his feet with the aid of a walker. While he was being healed that night and began to walk, his doctor told me, "I am his doctor. He can't do that.

He hasn't been able to walk without a walker or pick up his feet in years!" Another man was healed of a substantial heart problem. Deaf ears were opened and blind eyes were healed.

Just as importantly, the pastors and leaders experienced a powerful impartation and left the meetings encouraged by this fresh visitation of the Holy Spirit. Some received gifts of healing and greater faith for operating in the gifts of the Holy Spirit.

4. Manaus

Manaus is a city in northern Brazil located 1,000 miles into the Rain Forest. We first ministered there in September 2001 with Pastor Rene Terre Nova. He was one of Cesar Castellanos' original 12 in the G-12 movement. Outside of our ministry and the ministry of Heidi Baker, he does not allow anyone to speak that is not in the G-12 movement. We have made 3 or 4 visits to his church over the last 11 years. As I mentioned earlier, his church was disfellowshipped by the Baptist denomination after the Holy Spirit visited it with healing and manifestations. When the church left the Baptist denomination, it had an average attendance of 700. As of our first visit, it had grown to 25,000 in only 7 years.

I will never forget that first visit about a decade ago. At the time I had only seen a few deaf people healed in my whole lifetime. However, in one night we experienced an amazing outpouring of the Holy Spirit connected with a manifestation of nature. The building did not have walls yet. We began to see rain falling and wind blowing inside the building even though this was not happening outside! Within a few minutes, we had 8 deaf people hearing. On our second visit we had over 40 deaf people healed. The church had grown to 40,000 in one congregation. This time the walls were built, but the main doors had not been installed. Once again the rain and the wind only occurring inside the building were supernatural signs of the visitation of God. Wind blew chairs down in the building when there was no wind outside the building. On our last trip, we had a lot of angelic activity. We saw about 9,000 people healed the last night. The church had now grown to 60,000.

The associate pastor, Aaron, told us that the people of the church had nicknamed our teams, "The Wonderworkers." They could not believe the people who traveled with me were not professional healers who travelled with me everywhere we went. This was even after I had

specifically told them that only about 1/10 of the ministry team were ministers. The other 9/10 were people just like them who had paid to come and pray for the sick and minister in Jesus' name.

5. Sao Paulo

I want to end this section on Brazil with the first place we went in Brazil. It was a pastors meeting for about 1,200 pastors and pastoras (female pastors) in the state of Sao Paulo. I taught for three days. The meetings were very powerful. Our team of 11 was small in comparison to what they would later become (30-200 with an average of around 70). No one on my team was a pastor. On the second day, I lost control of the meetings. So many people were being healed during the sermon on healing that the noise from the excitement of the crowd was drowning out my voice. Even with proper sound amplification, people were unable to hear me.

The last day, I emphasized that we were passing the baton to the Brazilians to do the ministry during ministry time and that they would be the ones to give words of knowledge. My team would only be coaching tonight. After a time of impartation, they were released to minister themselves the things our team had been doing.

During that trip Pastor Dirceu had been overseeing setting up special meetings for the Quadrangular denomination. The next time I visited, he told me that the few days with our team were the most impacting on the Quadrangular denomination that he had seen in his life. He told me, "Your ministry has impacted our pastors more than anyone else's we have brought to Brazil." I asked him, "Why? How were we different?" He responded, "It isn't that you are more anointed than others. We have brought some of the most famous ministers in the world to minister to our pastors. They are powerful men of God who preach powerfully. But, when they left, we were the same. When you came, you told us how you moved in the gifts of the Spirit. You explained to us how to receive words of knowledge. You told us we would be able to do so. You told us God would impart these gifts to us, and when you prayed for us, He did." Pastor Dirceu also told me that he had heard of many testimonies of pastors who had gone back to their respective churches and had seen many healings, whereas before they had seen few if any when they prayed. He said, "When you and your team left, we were different."

B. Mozambique – Pastors’ Conferences

Next to Brazil, there probably isn’t another country that I have been so committed to serving as Mozambique. For many years we sent two teams a year to Mozambique. I knew that my job description, given to me by God in Toronto, was to be a “Fire Lighter, Vision Caster, and a Bridge Builder.” When I was leaving Mozambique after my first visit and was about to make my first visit to Brazil, Heidi said to me. “Randy, when you get to Brazil, don’t forget us. Tell the Brazilians about us. They already speak the language, and it is easier for them to adjust to the culture than for westerners. Tell them this is not the Macedonian Call- this is the Mozambican call.” I was faithful and during my first years of visits to Brazil, I would often use illustrations about Rolland and Heidi. God used this to open the door for Rolland and Heidi to visit some of the greatest churches in Brazil.

Short-term ministry trips are one way of cross-pollinating between different streams in the revival. Casting a vision for Mozambique and building a bridge between Mozambique and Brazil has been one of my primary goals on these ministry trips. It isn’t enough for me to be used by God to “light the fire” of revival in countries. I am to also cast vision for God’s purposes and build a bridge between networks, denominations, countries, and mission sending and mission receiving countries. I am to communicate the truth that missions follows revival, and that missions is one of the greatest evidences of true revival.

1. Beira – Heidi and key leaders - “thousands of churches and millions of people.”

During my first visit to Mozambique, I preached at three pastors meetings arranged by Rolland and Heidi Baker in Maputo, Beira and Chimoio. I do not like ministering in Mozambique. The primary reason is that I don’t feel needed there and feel intimidated by my translators who often have raised the dead. Rolland and Heidi have encouraged me to continue coming because of the importance of the connection between our ministries. When Heidi visited Toronto for her second time, I was ministering there. As I was preaching, she ran to the front and knelt to pray in response to the message. I knew her name and said to her, “Heidi, God wants to know- do you want the nation of Mozambique?” To which she responded, “Yes!!!” I then said to her, “God is going to give you the nation of Mozambique. You will see the blind see, the deaf hear, the lame walk, and the dead be raised.”

The Spirit of God hit her very powerfully immediately following my prophecy to her. Then she heard God speak to her, “Hundreds of churches and thousands of people.” She replied, “How, God? How can this be? My husband Rolland and I have started four churches in seventeen years and it has almost killed us.” God spoke to Heidi a few other things during those seven days and nights as the experience continued. He told her to gather 12 men together and prophesy over them everything that I had prophesied to her, which she did. In just a couple of years, they started over 200 hundred churches. When I visited her for the first time at their Beira base, the Spirit once again fell upon her as well as Rolland and the main leaders who were present. I could tell by the look on the people’s faces that this was not normal for Heidi in Mozambique, though it was normal for her when she visited the Church in the Western world. This time, she went into a vision and saw ships coming with food and supplies and heard the Lord say, “Thousands of churches and millions of people.” She told me that this was easier to believe than the first word of hundreds of churches and thousands of people. Because God had fulfilled the first word, Heidi now had faith for Him to fulfill the second word. These types of experiences are of great value to apostolic leaders in other countries. It helps establish them in the purposes of God and gives them faith to attempt what was given to them in a prophecy or vision.

2. Chimoio – Mountain Vision

We left Beira and went to Chimoio. When we arrived, Heidi preached the first message. Her message was powerful. Everyone was lying on the ground, prostrated in prayer. I could find no room to lie down, since the floor was covered with the bodies of the saints in prayer. I leaned up against a wall and began to pray. I was very much aware of the fact that I was going to be translated from English into Portuguese and from Portuguese to the local dialect. I began to pray, “Oh Lord, I have not come half way around the world to give a teaching. God I must hear from you. What do you want to say to these people? Oh God, I want to see; I want to see; I want to see into the spiritual realm; I want to see!” Suddenly, I thought I might have seen something. I said, “God, what was that? Did I just see something?” I had had a brief mental picture in my mind’s eye, like a daydream picture. I thought I had seen a man standing on a mountain looking over a great amount of land. He was asking the Lord, “Lord, do you want me to go into this land?” I had an impression that the answer was “yes.”

I have never been a seer, and mental pictures were not something I had much experience with. After the meeting I asked Supresa, one of the key leaders of Iris Ministries, to translate as I interviewed Johnny, who had raised the dead. Supresa would soon begin to raise the dead, and has since raised several of them. On the way I asked Supresa if he had open visions, where he wouldn't see anything except what God was showing him. He told me he did. This intimidated me more.

That night while I was preaching, I gave an invitation for men who had been on a mountain asking God if they were to go into this land to come forward for prayer. About seven men came forward. A few of them were key leaders in the movement, and another two had actually been on a mountain a few days earlier fasting and praying. During this time these two men had seen a vision of a ball of fire moving through the sky and hovering over Chimoio. They heard God tell them to go to this building (the one we were meeting in) and there they would find their overseers. These men eventually became powerful leaders in Iris' ministry.

In addition, Heidi told me later that she had been praying for months asking God who was to go into the Muslim northern provinces of Mozambique. God gave her the answer that night. Sometime later, I found out that this story was on the webpage of the Toronto Airport Christian Fellowship. It was called, "The Mountain Vision." How funny! What started out as a very weak "I thought I might have seen something," was now called the "Mountain Vision."

3. Pemba – Mrs. Tanuecki

During another trip to minister in Mozambique with Heidi, she invited me to a pastors conference. After preaching and ministering I was once again very much troubled by what seemed to me my own inadequacy. I went to Heidi and told her that I didn't want to come back to Mozambique. I said, "You don't need me here. These people are more powerful than I am. They pray better, and they can communicate the gospel better than I can to their fellow Mozambicans. They are raising the dead; what can I do for them?"

Heidi stopped me and pointed to a woman in the crowd named Mrs. Tanuecki. She told me, "That woman over there has been involved in raising several people from the dead, but when you touched her and prayed for her, God took her into a trance. She is still in the trance. We

do need you to come with your teams to Mozambique. You carry a special grace, a special anointing.”

Later that day, Heidi had four people pray for me, all of whom had raised the dead, and a few of them had raised three or four from the dead. It was a humbling experience, but one for which I was very grateful. I want to receive an impartation for raising the dead.

4. Maputo

As with the section on Brazil, I want to end this one on Mozambique with my very first night in Mozambique and the fruit of that meeting. I was exhausted by the time I arrived. Heidi said, “You might want to rest for half an hour to an hour. Tonight, I want to take you to the dump where we minister to people and then into the city. I also want you to lead devotions with my staff before we leave.”

I was exhausted and didn’t feel like leading devotions for the staff. When we met I asked them, “Why are you here? Tell me your story.” I was shocked to hear that every one of them had been touched either in Toronto, or by someone from Toronto who was carrying the anointing. They were from Israel, England, Canada, United States, and Australia. I began to realize how impacting the Toronto Blessing was upon missions, at least in Mozambique.

While in Maputo I interviewed many people. I remember interviewing the only nurse on the base. At that time there weren’t any doctors on the base and this nurse was working long hours. She was a pretty blond from England, but she was exhausted. She was planning to go back to England in the near future after having fulfilled her commitment. A few days later, I preached a message called “Spend and Be Spent” from 2 Corinthians 12:11. At the conclusion I saw this nurse come forward weeping, touched by the Holy Spirit. She committed that day to stay longer in Mozambique.

Also, I learned quite some time later that on that same day, there was a person on our team from Nebraska named Betty. She too had heard God speak to her about coming back and helping Heidi. She would later return and serve as Heidi’s personal assistant and in other positions for some time. She had no special training or cross-cultural education. She did, however, have a heart that had been touched by the Holy Spirit. Our short-term ministry team had not only impacted the missionaries working in Maputo; the missionaries, in turn, had

impacted our team. Those who came to “refresh others” had themselves “been refreshed.”

On my next trip to Mozambique, I was surprised to see several of the people who I met on my first trip who also had been visiting for their first time. They had returned to become part of the crucial leadership team. One man, Steve Lazar, was an educator from Australia. He would begin a school for Iris that would become the #1 rated primary school in Mozambique. Also, from that first trip, several couples from my team would go back as full time missionaries to work with Rolland and Heidi.

I would like to conclude with a strategy God gave me to help Rolland and Heidi. I believed that I was to take the pastors of the largest churches I had relationship with to Mozambique with me. And, I knew that I was to not only invite pastors, but also very successful businessmen. I wouldn't have to say anything about helping Rolland and Heidi, and I knew that Rolland and Heidi wouldn't either. I knew that when these pastors and businessmen saw what God was doing through Rolland and Heidi and saw their hearts, they would begin to help them. I had heard God correctly. These people would become some of the strongest financial supporters of their ministry.

C. Russia - Moscow - Pastor's Conferences

Years ago, I was attending a conference in Kansas City when I heard Terry Law share about his experiences in Russia. At this meeting an offering would be taken up for Bibles for China. In this one offering, \$1,000,000 was raised. I had an impression that one day I would lead my worship team to Russia and they would sing in Russian. My church was just getting started and had less than 100 people in it at the time. A few years later, I had an impression from the Lord, “Ask me for \$100,000.” I knew it wasn't for me personally, but I did not know what it was for. I didn't need to know to obey. I began asking the Lord for \$100,000 dollars. This was around 1994.

On Sunday January 1, 1995, I was preaching and told my church, “We are to go to Russia.” I told them that we were to take the anointing that had fallen in our church in 1993 and in Toronto in 1994 to Russia. I said, “I need the worship team to go with me. I now know what the \$100,000 is for. We are going to do a Catch the Fire conference in Russia. Begin raising the money, and if you can't raise enough, I will

help you. Oh, another thing- you can't sing in English. You have to learn Russian and I don't have a clue how this will happen!"

About a week later I was conducting meetings in Melbourne, Florida where another revival had broken out when I went to preach. This one lasted six nights a week for about eight months. While there, a young man in his early 20's named Keith Major asked me to pray for him. I asked him, "For what?" He said, "About going back to Russia. My wife and I were among the leaders of one of the first churches started after the wall came down. That is where we met and got married. I want to go back, but don't know what to do." I said, "I will pray for you, but could you and your wife eat with me after the meeting?" He said they could.

During our 3:00 a.m. meal, I asked his wife Iwona, "What did you do in Russia?" She replied, "I taught English speaking people how to speak Russian." Long story short, I asked them to move into the parsonage of my church and to spend time training my team how to sing phonetically in Russian. I also asked her to translate our songs into Russian. This took about a year, but eventually the team and I made it to Moscow, ready to do the first Catch The Fire – Moscow.

1. Models for new forms of worship

The Berlin Wall hadn't been down for long when we first went in the fall of 1995 for our "spying out the land" meetings. Then, we returned in the spring of 1996 with a full team of musicians. I hadn't any idea how far behind the Russian Protestant churches were at this time. It was like stepping back into what I imagined the American church worship experience looked like in the 1920's and 1930's. Many of the songs were American songs that had been translated into Russian. The worship was led by someone who was more of a "song leader" than a worship leader. And, the instruments consisted of a piano and nothing else.

On our "spy out the land" trip, a Russian leader told me, "We Russians are not like you Americans. We will not fall down, we will not laugh, nor will we become drunk in the Spirit."

The time had come for our meeting and the musicians were on stage. The Izmailovo Hotel Civic Center was filled to capacity- 1,000 pastors, church planters and worship leaders had come. The \$100,000 required now had grown to \$130,000 for this event due to inflation.

My worship leaders Bob and Kathleen Balassi, my associate worship leader Gary Shelton, the whole worship team and some special musicians from Nashville had all come to help us. In addition to the keyboards, two acoustic guitars, an electric guitar, a bass guitar, a saxophone, a flute, a harmonica and drums were the wonderful vocals of people who once sang in bars with their own bands. We also had a voice major who was so good that she had received a college scholarship and even sang in the Sistine Chapel in Rome for the Pope.

During the first song, the Russians sat there as the team sang the song once through in English. The Russians had no expression and showed no joy. But, when the second time through the English words were pulled off the overhead, the Russian words were put up and the team switched into Russian, the place exploded. At once the Russians rose to their feet, learning the new contemporary worship songs. People shouted, twirled, waved, fell down, got drunk, shook and did many other things. They were not like us Americans. They were more abandoned to this new instrument-filled experience of worship! You could see people taking their video cameras, looking up at the words, and then down to the guitar necks to get the chord progressions.

A year later we went back to do a larger event. We had worked on getting the music onto a CD recording to give to them. But, it was already too late. We were told that those songs had gone all over the country. Another fruit of this event relating to worship was what happened to one famous Russian Rock and Roll singer who was newly saved. He had laid his guitar down, not seeing a way it could be used in church. When he saw our team worship, God called him to become a worship leader. He immediately was catapulted into being one of the most famous worship leaders in the former Soviet Union. He would later work with a church in Ukraine.

2. Models for small groups

We also taught about small groups at this meeting. We encouraged them to consider small groups as a way of discipling the new converts. This was an important part of the fruitfulness of our ministry there.

3. Models for Philosophy of Ministry

While there, we emphasized a new kind of leadership- servant leadership, which exemplified humility rather than an authoritarian model. I was very much aware of the typical image many people had of

American evangelists who were loud, braggadocios and proud. I have tried to offer a different model wherever we have gone in the world.

4. Impartation – Boris and Oleg and the South African Church Planter

The most important thing that happened at the Catch the Fire – Moscow was the experience of impartation that so many of the pastors experienced. Later, I would learn of two close friends from Ukraine that had come to this meeting: Boris, who was the Rabbi for the largest messianic Jewish congregation in the world in Kiev, Ukraine, and Oleg, who had become the bishop of the protestant churches in Nikolaev, Ukraine. Both men had become overwhelmed by the mighty presence of the Holy Spirit and had returned in the “power of the Spirit” to their cities. I later would meet them and hear their stories, visit their congregation and minister with them many times.

Also, a year after Catch the Fire – Moscow, I met many young pastors who had received gifts of healing at our meeting. They told me many testimonies of healings, miracles, blind eyes that saw and deaf ears that heard. They were very excited and very grateful.

Almost 14 years later, I was ministering for a South African apostle, Nevel Norton. While in his church ministering to his network of pastors, I met a South African pastor, Hugo V. Niekerk, who was touched at the Catch the Fire – Moscow 1996 while he was a missionary. He had since planted over 200 churches in Russia. He told me how powerfully he had been touched in that meeting and how it had impacted his ministry and his faith. Only heaven really knows the fruit of such meetings.

This was also the meeting during which Russ Purcello was touched. Through him, we have been able to continue to impact churches across Russia. As I shared earlier, he continued to go back every year offering other cities what he had seen us do in Moscow. This American pastor has been used to powerfully affect the Protestant Church in Russia.

D. India – Pastor’s Conferences

Krishnagiri –story of pastor who prayed for woman in a coma, and pastor who promised healing.

In January-February of 2010, I led a team to Bangalore and Krishnagiri, India. Bangalore was predominantly Hindu, but Krishnagiri had a strong Muslim presence. A young apostolic leader named Ravi invited us to come. The focus of the first meeting was equipping about 2,000 pastors. The second meeting had about 600 pastors, but also had a small crusade with 5,000-9,000 people. We decided to expend most of our money on the pastors' meetings rather than on a larger crusade. There were many spectacular healings, miracles and salvations. No one had ever conducted a healing crusade in this city. A Hindu school with 700 students and teachers were curious and sent a delegate to the meeting asking if we would send someone from our team to tell them about Christianity. A small team was sent, and they prayed for many who were healed. All the students, teachers, and administrators prayed the sinner's prayer to receive Jesus and some were filled with the Holy Spirit. Afterwards they were concerned about how they would be persecuted by family for accepting Jesus.

The same day, three Muslim women came to the pastors' meeting, which was held in a public hall. They sat outside the hall, but because the doors were open for ventilation, they could hear everything. At the lunch break, the mother and her sister came and asked to be set free from demonic problems. The daughter, who looked to be in her 20's and wearing a Berka allowing only her eyes to be seen, had leg problems. The mother was set free from the demonic attack and the daughter's legs were healed. That night the husband/father came with them to the healing meeting. He was one of the first healed through a word of knowledge. When the invitation for salvation was given, this Muslim family was among the very first to come forward to confess their sins and commit their lives to Jesus Christ. I have since heard that they are on fire for God and telling others about the great healing power in God's Son, Jesus Christ. And, God is using them to heal many, including key leaders in the Muslim community.

One pastor at our meetings went straight from the impartation service to a woman in another city who had been in a coma for about a year. When he laid hands on her and prayed, she came out of the coma. Another pastor that week had promised a Hindu teenager who was crippled in his legs that if he would go to the meeting, he would be healed. The boy went with the pastor, but was not healed at the crusade. The pastor was beside himself, since he had promised healing and did not want to be a poor testimony to the Gospel. He didn't know how to explain the lack of healing to the family. However, when the

boy woke up the next day, he could walk. During those 4 days in Krishnagiri, the blind saw, the deaf heard, the lame walked, the terminally ill were healed. The pastors were greatly encouraged.

A few months after these meetings, the apostolic leader from Bangalore and Krishnagiri came to our headquarters and told us about the fruit that continued to happen. The pastors were not seeing many healings before the event, but they were now occurring regularly. Two people had been raised from the dead and over 90 Muslims, including several leaders, had been saved after being healed. Greater prosperity had come to the city in the form of job opportunities offered by the government. Even the land was impacted, as mangos began to grow once again after many years of little to no growth.

Ongole - James Rebbavarapu

James Rebbavarapu is the apostolic leader we work with in the Ongole area in southeast India. He received his Masters of Divinity from Oral Roberts University in Tulsa, Oklahoma. He was sent out by a small Vineyard Church of about 80 members with enough money to live on for one year. He stretched this into three years. When I met him, he already had about 200 pastors that he was overseeing and had a powerful ministry to the social and spiritual needs of the community. During the next 5 years, the 200 pastors grew into over 2,000 pastors. We worked with him in about 5 other cities and saw cores of thousands of Indians coming to Christ, and even more being healed. Mass worship events and healing crusades have been very instrumental to the growth of James' churches.

We had a healing crusade in Ongole, where about 85,000 people were healed in 3 days. About 45,000 accepted Jesus. The healings drew the masses to the meetings and convinced many of them of the truth of the gospel. About half of the people were healed and a little less than a third were saved. The largest crowd for one night was about 100,000.

While there, I was taken to the highest place in the city to the exact place where Baptist missionary Lyman Jewett had been praying in 1853 for the salvation of that region. He had labored long and hard with little fruit and very few salvations. The mission board began advising people to move to Burma because so few had been reached with the gospel in India, but in Burma, many more were responding. However, several years later the Lord began to answer his prayer for

the region by directing another missionary couple, John and Harriet Clough, to turn their attention to the poor. God did this by independently highlighting to the husband and wife 1 Corinthians 1:26: “Brothers, think of what you were when you were called. Not many of you were wise by human standards; not many were influential; not many were of noble birth.” When the Cloughs began ministering to the poor, a great revival broke out with thousands led to the Lord. The key was hearing God and obeying His commands.

After our first trip to India, the infamous tsunami of 2004 hit the coast where much of James’ work was done. Because of the bond James and I formed on our mission trip, he called me to see if we could help with relief. We ended up sending containers worth millions of dollars in medical supplies and other necessities.

We have continued to take teams to work with Apostle James, and there has continued to be the same percentage of healings and salvations among the crowds. The pastors continue to be encouraged, and they report a significant increase in the people being healed through their own ministries.

E. Cambodia

We have made two short-term mission trips to Phenom Penh, Cambodia. Both were to pray for the pastors and leaders that the apostolic leader, Sophal Ung, had gathered together from all over Cambodia. The second trip also included pastors from Vietnam. There were many who were healed and who received impartations that equipped them to see more healings and more success in their own ministries. Sophal and his wife Debra are very excited about the fruit of those meetings. They continue to invite us back, hoping our schedule will allow another visit with them.

F. Norway

In 1995 I prayed and prophesied over a Baptist pastor in Norway named Leif Hetland. During the prayer, I told him, “I see you in a dark place. All around you is darkness, but behind you is light. And, I see a multitude of people following you out of the darkness into the light.” The power of the Holy Spirit knocked him to the floor where he shook for 2 ½ to 3 hours. He got up and by the next week was operating in

many gifts he never had before. Every person he prayed for was healed. However, he didn't yet understand the prophecy I gave him. The next year he had his neck and back broken. While recuperating from the injury in traction, he was meditating on the prophecy and realized he was not to remain a Baptist pastor but was to go to unreached people groups. Since then he has led 850,000 people to the Lord in Islamic countries as of March, 2010. This has been done by conducting healing meetings as many Muslims believe in Jesus because of the healings they see. Also, Leif has started over 2,000 Lighthouses of Love in these countries, which focus on healing, deliverance and restoration of lives. God is using him throughout the Western Hemisphere, Africa, Asia, Middle East and Europe. Great healing miracles take place in his ministry even as he endures serious pain from his own injuries. The anointing that led him to the nations has resulted in him being away from his wife and four children for up to 200+ days a year. He even has had threats against his life including several by the Taliban. However, nothing has prevented him from continuing to preach the Gospel and heal the sick.

G. Mexico

Juan Aguilar is an apostolic leader in Mexico City. I took two short-term missions teams with me to minister to his leaders. On each trip the power of God came upon the pastors and leaders. During the first trip, several key leaders in the Baptist denomination were powerfully touched and began to see much more of the power of God in their ministries. Also, many other pastors from diverse denominations and apostolic streams were empowered.

In 2009, I took a very small team to Queretaro, Mexico to minister in another apostolic network of pastors. We taught them how to receive words of knowledge and how to pray for the sick out of a place of dependence on the Holy Spirit. We had a special time of impartation for over 1,000 pastors and leaders. Then, we had a service where we prayed specifically for the terminally ill, blind, deaf and/or crippled. The day after I left, they did it again and saw many healings, some miracles and 11 blind people healed. The pastors were so excited because there had previously been very little healing in their ministries. They exclaimed, "We did receive an impartation!"

One of the miracles that occurred at this event was the healing of a woman who had cancer resulting in a urostomy bag for her urine. She was accompanied by her daughter, who had cancer in her breast. Both women were healed of their cancer and the woman no longer needed a urostomy. Somehow, her organ was reconstructed and was working normally. She was able to go to the bathroom normally before she left the building instead of the urine flowing into the bag.

During this meeting a Baptist pastor came up to me at the end of the meeting and asked to be prayed for by the laying on of hands. I prayed for him and his wife. They fell down, but there did not initially appear to be a strong anointing. They were resting quietly on the floor without much trembling or shaking. However, the longer he was on the floor the stronger the anointing became. About an hour later, I saw him being helped from the building by two men since he was unable to walk. He shook the whole next day, and it was quite noticeable to all who were there. The following day, now two days after the impartation, he ministered in his 10,000 member Baptist Church. He was helped to the pulpit by two deacons. As they tried to help him, the Holy Spirit knocked all three of them to the floor. He was going to pray for the church to receive an anointing, but before he could say, "anointing," the Spirit came upon him and his church. When this happened over three-fourths of the 8,000 people in attendance fell to the floor or shook under the power of God. And many other manifestations of the Holy Spirit occurred that day in his church. The early service didn't end until about 4:30 p.m.

H. Argentina - Story of Baptist Church Planter out of Del Centro Baptist Church, Marcello Diaz

About 15 years ago, I went to Buenos Aires, Argentina. While there I ministered at a large pastors' meeting in a Baptist Church- La Iglesia Evangélica Bautista del Centro. This church was the first Baptist Church in Argentina. At this conference one young pastor, Marcelo Diaz, had been prayed for several times. Near midnight he came to me and asked for one more prayer. When I prayed for him, the power of God knocked him to the floor. I sensed an urgency to tell him to pray for everyone in his new church that he was starting in the area. When he did this the next day, everyone he prayed for was healed, including a woman dying of cancer. The community named this new church plant

the “Healing Church”. Today, it is one of the largest churches in that area of the city.

Summary

The most important aspect of the short-term mission trips that our ministry has is the impartation pastors receive, the encouragement that God can and will use them for healing, and the activation of the gifts of the Spirit in their lives and ministries.

Conclusion

I am grateful to know that I am not only leading short-term ministry trips into many countries, but also are so many other pastors who first travelled with me and are now taking teams themselves into many countries. Our network, the Apostolic Network of Global Awakening is only 4 years old, yet already, we are in 1/3 of the countries of the world. Not only are pastors who traveled with me taking teams into the world, but so are itinerate ministers. There has been a real multiplication of effect and a multiplication of countries we are reaching every year. We, or someone in our apostolic network, are taking short-term ministry trips to almost 50 countries a year where people are healed, delivered and empowered to more effectively reach their communities in the power of the Holy Spirit.

3 God's Awesome Presence

Richard Heard



Pastor Richard Heard (here with wife Geri) led the Christian Tabernacle in Houston in growth from 250 to 3,000 members. On Sunday, October 20, 1996, a move of God exploded in the church.

I felt the presence of the Lord come on me so powerfully I grabbed the podium, the pulpit, to keep from falling, and that was a mistake.

Instantly I was hurled a number of feet in a different direction

During 1995 the Christian Tabernacle in Houston had a strong emphasis on knowing Christ intimately. In August of 1996 Hector Gimenez from Argentina ministered there with great power and many

significant healings. Awareness of the presence and glory of the Lord increased during October, especially with the ministry of evangelist Tommy Tenney, who was to speak the morning of October 20. Richard Heard was preparing to welcome him and had just read about God's promise of revival from 2 Chronicles 7:14 when God's power hit the place even splitting the plexiglas pulpit.

Powerful times of repentance, evangelism and healing came with this visitation of God. People are still being converted, often 30-40 a meeting. Richard Heard commented that everywhere in the church the carpet is stained with the tears of people touched by God and repenting. He spoke by telephone in November 1996 with Norman Pope of New Wine Ministries in Pagosa Springs, Colorado, who put the transcript of the discussion on the Awakening E-mail. The following is a edited selection of Richard Heard's comments:

Background

This is just a kind of a brief background about me. I spent 18 1/2 years in crusade evangelism, and I did not have a natural gifting for this kind of thing and God, at our conversion, really addressed the need for his empowerment in my life. I came from a very legalistic kind of background with a lot of condemnation. I was raised that way. . . . So at any rate, because of the background, the condemnation, and so forth, when I began an evangelistic ministry, we spent 18 1/2 years travelling and I prayed an average of 8 to 12 hours a day. But it was not for the right reasons. It was motivated because of my need to prove myself to God in hope that he, in turn, might minister through us and to us. But in spite of that, there was a measure of God's anointing and blessing on our ministry. I think my motivation was wrong, but he in his infinite wisdom and in his grace, decided to bless us anyway. When I came here to pastor, I fell into the trap that so many pastors fall into. The demands of pastoral ministry become so large that your devotional time erodes away and you don't even realize that it's being taken from you.

Then about 2½ years ago, I experienced a heart problem, and I'm a very healthy person who was in the top 3% of the physically fit in the nation. I exercised regularly and ate the right things and I had about 45 or 50 episodes of ventricular tacordia. I should not have survived the first one, much less that many. But what happened after that is what set the

stage for what God has been building toward here, I think, and that the church has grown dramatically during that period of time.

We started with about 250 members and we have about 3,000 now, but though I had built staff, the people of the church continued to do end runs around my staff to come to me, particularly those that were the founding members and that were here when I came. And I felt an obligation to them, and they had been here longer than I had.

But after my illness they backed away and began to work with the staff and saw the quality staff we had, and that released me then to go back into the kind of devotion that I had cherished through the years, and God began a renewal work in me almost immediately, and that was in May of 1994 and during the rest of the year it was a very sacred time, and God began to address issues with me in terms of my relationship with him and knowing him.

Out of that, I spent the entire year of 1995 teaching. Every sermon I preached was on knowing Christ and intimacy with Christ. Our Church moved into a different dimension in their relationship with God during that period of time and began to truly hunger after God. We had all fallen into this American dichotomy of religion where you are a Christian and a Christian is what you do, not really who you are; where you have room for him in your heart, but not a whole lot of room for him, perhaps, in your life. He really addressed issues like that with us.

I've always hungered for God. Any time I heard about a fresh move of God I wanted to go and see and get prayed for, and receive impartation. We had been to Toronto and there was something wonderful imparted. I had heard about the revival in Argentina and had one of the pastors from there speak here for us and I went down and preached for him. He has the second largest church in the world. And I received impartation from those encounters as well. We were really hungering after more of the Lord.

I spent time in Zimbabwe in August this year [1996], where I had a team of people with us, and was flying back across the Atlantic, and was scheduled to have Hector Giminez, who pastors in Buenos Aires, Argentina. He was to start with me on a Friday afternoon at 2 pm and I was flying in late Thursday. As I was flying in, the Holy Spirit spoke to me over the Atlantic saying that because we had sown into an area of

harvest and a field of labor that we would not personally receive anything back from, he was going to move our church into a new season and answer our prayers and reveal himself to us.

I flew in and saw Hector the next afternoon as the service was starting and just mentioned to him that God had given me a word that he was really going to bless us. He walked out and opened his Bible and pulled out his notes, and his first sermon was, "God is going to change the season." Here in the last four months of this year God is moving us into a new season with him

I returned the latter part of August from Zimbabwe. And almost immediately things began to take place. He was with us through the rest of that week and we have begun to see a number of miracles happen. People being healed of cancer, a man burned over 85% of his body with third degree burns, severely burned in his lungs, recovered with almost no problems at all. There were no problems in his breathing. They gave him a 3% chance to live. Even his hair is growing back and his eyebrows and eyelashes and just a number of things. The church was pregnant with anticipation, and we'd been wanting to go to Brownsville and to be honest, when I decided to go a number of our staff didn't really care to. We felt like we were having a great move here.

But I brought about 30 of our staff to Brownsville and did not feel that we had received all that much impartation, but saw what was very obviously a work of God in terms of the hundreds of people that came forward for conversion each night at Brownsville. . . . That was just a couple of weeks ago, and we returned back on a Saturday, and Sunday morning, we went into service.

To back up, two weeks previously I had an evangelist come to speak for us that had been a long time friend (Tommy Tenny).

We had such a touch of God that I kept him, and he cancelled his meetings and came back the next weekend. And once more we had a great move and in fact we decided to have a church special prayer meeting the next night and our church has been in prayer for years and years for revival. But we called a special prayer meeting on the Monday night and had such a move that I felt we needed to bring him back that weekend, which I did.

Sunday October 20, 1996

So I flew in on Saturday and he drove in. We didn't see each other, but at service the next morning I was getting ready to introduce him and there was a very great presence of God in the auditorium, and the Holy Spirit had really been addressing with me for several weeks about 2 Chronicles 7:14. I walked to the platform and over my Bible and read 2 Chronicles 7:14 and told the people what I felt like the Holy Spirit had been speaking to me was that we were to seek his face and not his hand. And that so many people were seeking manifestations and something from God without actually seeking God. And when I finished that, the Spirit of the Lord came upon me very powerfully. I'm not given to manifestations, and have told the people of our church, "If you ever see me fall, it will be because God put me down. I don't do courtesy falls, and no one pushes me over."

I felt the presence of the Lord come on me so powerfully I grabbed the podium, the pulpit, to keep from falling, and that was a mistake. Instantly I was hurled a number of feet in a different direction, and the people said it was like someone just threw me across the platform. The pulpit fell over that I had been holding for support, and I was out for an hour and a half. . . . I almost hesitate to tell you what . . . I literally could not move. I've heard about people being pinned to the floor and things like that, but to be honest, I came from a classical Pentecostal background and I've seen genuine moves of God and I've seen my share of weirdness. And if something like this happens, and it doesn't happen to someone that I know, that is credible and a person of integrity, I don't discount it, I just have a tendency to let the jury stay out until I know that this has indeed happened to credible people. And, but I could not move. And I saw a manifestation of the glory of God. . . . I saw a vision and I did not see the Lord. I saw his glory. . . . There were thick clouds, dark clouds, edged in golden white and the clouds would - there would be bursts of light that would come through that would just go through me absolutely like electricity. . . . and that went on for an hour and a half.

I could feel his glory. There was literally a pulsating feeling, as though I was being fanned by the presence of the glory of God. And it's still really difficult for me to talk about it. . . . There were angelic manifestations that surrounded the glory and I didn't know how long I was out. They said later that I was there for an hour and a half. In the

meanwhile, all across the building people, they tell me, were falling under the presence of God. That's not something that has happened much in our church, but people were stretched out everywhere. And the altar. We have three services on Sunday and people would enter the hallways that lead to the foyer and then into the auditorium and they would enter the hallways and begin to weep. There was such a glory of God and they would come into the foyer and not stop - they would just go straight to the altar - people stretched out everywhere. There was all kinds of angelic visitations that people had experienced. And we've got professional people in our church - doctors, professors. Their bodies were strewn everywhere. And when I felt the glory of God lift, I tried to get up and couldn't. It was as though every electrical mechanism in my body had short-circuited. I couldn't make my hands or my feet respond to what I was trying to tell them to do. It was as though I was paralyzed. And I was able to slowly lift a finger, and one of the pastors saw me and I beckoned for him to come and he got some of the other pastors and they carried me into the office and set me down.

Well, the pulpit, they said, fell over, and it's made of space-age plastic. It's flat in the front with rounded sides that go back; it's all molded, so the pulpit is three-sided. The sides go back at a forty-five degree angle and then it has the base that it stands on, that is attached to it, and then it has the top that you set your Bible upon with your notes. And it's made of a kind of plastic that, one of the businessmen here in the church - he works in these kind of things and called a supplier in California - and they said it has a tensile strength of 57,000 pounds per square inch, but when he described the configuration, they said it would be double that, about 114,000 pounds per square inch. We have a number of engineers in our church that are working to give me the exact strength requirements that would be necessary to cause that to break. They have corroborated what was told by the supplier. The top didn't break off. The bottom didn't break off. It broke across the middle, not up and down the lengthwise portion. And our engineers said that the power required to do that is astronomical. They said you could drop it from a ten-story building and that would not happen.

It just split like lightening had hit it across the middle. In fact it even jagged kind of like lightening. It didn't split at any joint where anything was fastened together, it was just across the middle. They said that, given enough force, they could explain a lengthwise split, but they cannot even conceive of this.

I felt like the Holy Spirit showed me that was because there were two things that were happening. First of all, he did not want his church to just be pulpit-led with a two-caste system of clergy and laity, but that what he was doing was going to cause his church to be mobilized again back into the ministry that he's called all of us to be involved in, and I've preached that for years, but you know how it is - the people get involved in their stuff. The second thing is that he was changing the order of the ministry here in our church, and that we were moving to a different level. It was as though the old pulpit was no longer adequate for what God was going to be doing. And basically brother, that's the story.

We had one service that day, and the service literally never ended. It went all the way through the day until 2 am. It had started at 8:30 am. We decided to have church the next night, and I didn't want to be presumptuous, but we went on a nightly basis on that order, just announcing one night at a time, and as we got deeper into the week I could begin to see that God was doing something that was probably going to be more extended. So we took Monday and Tuesday night away and I added services Wednesday through Sunday. There have been numerous healings. The evangelist didn't speak at all that Sunday. In fact, the entire week he spoke maybe twenty minutes. There's been a really deep call of God to repentance. People come in and they just fall on their faces.

Manifestations of God

There have been angelic visitations. We have a school, and there's a Catholic girl that teaches in the school. Her sister is a member of our church and her sister is Spirit-filled. They had an angelic visitation, this Catholic teacher did, in her classroom, that was seen by both the teacher and the students. It frightened her so badly that she went home and got her rosary and it's in the auditorium right now (she gave it up).

We know of four tumors that have completely disappeared. One lady had a tumor about 2 1/2 inches in diameter, and was going to have to have surgery. It just ruptured, bled, dried up, and fell off. And there have been several others - tumors just turned black and fell off and left little white scars. These were external tumors.

There was a man with a sleeping disorder that literally would go days

without sleep and sometimes even weeks, and instantly he was healed. A lady with a digestive ailment that she's had for 25 years since the age of five (she's 30) and had to have special medical treatment, was instantly healed.

None of these are people that we had laid hands on to pray for these things to happen. We didn't even know about it. They just started calling in. . . . God sovereignly moving, and we've had nothing to do with it. You and I come from similar backgrounds and can trace some of our history back to Azusa and I've often read about William Seymour, and I can understand him praying with his head in the apple crate. But I've read that when he spoke that he would sometimes put a bag over his head with two holes cut for his eyes, and for the first time I understand why. When God shows up, there's absolutely no contribution that you could make. Any human addition is actually a subtraction.

We're just having a sovereign move of God. They baptized for an hour Sunday morning and half an hour again Sunday evening and once again Sunday the services just - they never ended. People are staying until 2 am in the morning on some nights and there are all kind of angelic visitations and healings and things that are happening. As I said, our church was not given to manifestations, but there are people that when God has been on them have been intoxicated for 10 days.

It started in our staff and then just from there just spread like fire. We've had altar calls where, it hasn't turned completely evangelistic yet. There's strong intercession and repentance now. But there was one service where there were a lot of unsaved people and the evangelist spoke maybe ten or fifteen minutes and gave an altar call and we had several hundred instantly surge forward.

Just to be honest, it's the most disruptive thing I've ever experienced, and I've preached revivals 18 1/2 years. I know how to have revivals, but I don't know how to handle a move of God. . . . They're two different things.

I was supposed to have had a gospel singer this past Sunday night, and he was in town and I tried to reach him. He was scheduled to be at another church pastored by a friend of mine Sunday morning, and when he finally got in town I spoke with him and told him we could not

have him, and explained why. I just was very candid and said if we were not having a sovereign move of God, and God was not doing anything that exceptional and you're just having church, that he could have been a great addition. But with what God was doing, there wasn't anybody that could add anything, and so I started calling around to try and place him, and I was astonished at how many churches in Houston had begun to experience something. I called one friend the same Sunday morning that this happened here. They had a similar invasion of the presence of God. . . .

William Seymour was from Houston and left our city because he was discouraged with the racism and the sectarianism, and at the invitation of the Nazarene pastor – the lady in Los Angeles – he went there. And we believe, and I've preached and taught, our church and our minister friends, and shared it with numbers in the area that we believe that there's an unfulfilled mandate that God has for this city. Hebrews says when once God gives a promise, that promise remains until someone receives it or claims that. Isaiah said his word that is given - it's a created force - it never returns void or empty. And we think that Azusa was supposed to have happened here. . . . And so we've tried to encourage our people to believe for a supernatural visitation, and we're just absolutely thrilled.

That's exactly where we are. I walk in, but there's been absolutely no structure to the service. We had a great choir. We're a multi-ethnic congregation. A Brooklyn Tabernacle kind of sound, if you're familiar with that. Great worship and praise. Sunday morning there wasn't a choir member standing on the platform. They were all scattered like logs all over the platform. And we go in - they begin to play, to lead us into the presence of the Lord, and they play very softly. Because of our background, usually our worship is very strong, very dynamic, a lot of energy. Not any more. It's like you're afraid to even lift your voice; even the notes on the piano they want to play very gently and then the Lord sweeps in. Five nights last week I wasn't even able to receive an offering.

I mean, when he begins to move there's not one thing you can do. You just get out of the way and let him work. . . . Billy Graham has said concerning Houston that he would rather preach in any city in the world than here, because the churches are so divided. But I'm seeing a tremendous hunger among God's people. How this has gotten out, I

don't know. I have no idea, but immediately, we started having people from all over this place come in. There are pastors flying in now from various states. But people from our city, and not many pastors yet. Some have come. But I don't know where the Lord will take all of this. When his presence has come so close, you're afraid to even exert any preference and say, "this is what I want You to do," you just back away and say, "whatever you want, God."

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

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

There's a big difference in renewal and revival. You know, I had the same skepticism of the laughter. I was raised in a classical Pentecostal background. I saw that from time to time, but the latest thing - I just - something inside of me just had a difficult time with it. And [now, in our church, after this visitation] there are people that are laughing like crazy now, and, I mean, all of this stuff I said that I had reservations about and didn't particularly care to see, I mean it's just as though God has said, "This is My Church. It's not yours." And I see the reality of it now. I think it's going to end up turning strongly evangelistic. It has that feeling and a lot of people are coming and being saved each night. There are many being saved, and there's not even really an altar call

made that distinguishes between people that are already saved - that just need renewal and those that need conversion [because] it's just so intense right now.

Great changes

Rose Moon, from Christian Tabernacle, added these comments on the Awakening e-mail early in 1997:

God began moving us into a level of deep repentance and intercession for three months. The services lost most all recognisable form for that period of time. The preacher and the evangelist could not preach and the choir could not sing unless God allowed them. No one could 'perform' as before. The awesome fear of God came over most who experienced this. As they tried to preach or sing, they either would end up on the floor, rooted to their seats, laughing or crying as the Spirit moved. After three months God began to give new direction through the preaching of the word and the choir began to sing again, although there are still many times when the Spirit of the Lord moves in and changes everything that had been planned for that service.

Great changes in individuals have taken place in all those in leadership and most of the others that not only has lasted but continue to increase. The most pronounced changes are sincere humility, a love and a hunger for God and his Word, boldness, freedom and power to minister or witness from the pastors and staff through most of the rest of the church.

Our Sunday and Wednesday services are powerful. There have been many in every service who have been saved. It is unusual now if people are not being baptised at the end of those services. Thursday and Friday services are for worshipping and soaking in the presence of the Lord. Every service has been different but he always shows up and is continuing to bring deep changes, healings and deliverances. Many truly miraculous events have taken place from that first Sunday until now. Most of the physical healings have taken place with no one laying hands on those persons. They were healed by just being in God's Presence during the services. I will share a few of them:

1. On the first Sunday, one woman had a cancer fall off her. Many since then have come to the pastor with similar stories. Some have been healed of internal cancers with confirmations from their doctors.

2. The week before Thanksgiving one of our members became very ill and had to be taken to the hospital. He had severe abdominal pains. His colon had ruptured in four places and his abdominal cavity was filled with infection. The doctors never expected him to leave the hospital alive. With the church praying, he improved enough to go home. He was scheduled for surgery the week before Christmas to replace 3 inches of colon. He went in for the surgery and was placed under anaesthesia. The doctors made new pictures of the colon before surgery. Then without operating, they went out to his wife who was in the waiting area. They were shaking their heads, causing her to fear the worst. Instead they said that the new pictures showed a completely whole, normal colon. There would be no surgery. Her husband was most surprised when he woke up with no pain or incision. God had healed him.

3. One 8 years old boy had been tested by a specialist the school referred them to for hearing because he was doing poorly in his schoolwork. Because of an early childhood illness, one ear had a 70% loss of hearing in one ear, causing the other ear to only have a 40% hearing capacity. They wanted him to be placed in special education classes and be taught sign language. He was scheduled to be tested by a hearing specialist the school had recommended. His mother asked one of the young men to pray for him during one of the ministry times. About a week later she thought she noticed a difference in her son's responses. She took him to the specialist for testing. His hearing was found to be completely normal. Pastor Heard asked them to share in the 8:30 a.m. Sunday early service. After they did Pastor Heard asked those who had hearing problems to come for prayer. He had the boy and his mother pray for those. Of those who came forward, 3 had their hearing restored that morning.

4. About 2 weeks ago a man, whom the Pastor Heard knows, testified a skin cancer had fallen off his face. It had been there for about 2 years. He had been scheduled for surgery. One Sunday morning Pastor Heard shared that he felt there were cancers and growths that were going to fall off. The next morning the man felt an itching sensation and reached up to touch the area where the cancer was and it fell off in his hand.

The skin underneath was pink and smooth.

5. About 1 month ago, Pastor Heard shared his story. In May of 1994, he fell to his knees while preaching a sermon. He was taken to the emergency room of a hospital. The doctors discovered he had a congenital heart defect that he would have to live with the rest of his life. He has lived with that until the latest check-up in February. The doctor ran the dye tests and came in to tell him his heart was completely normal. Pastor Heard asked the doctor, "Do you mean normal for me or for someone without an abnormal heart condition?" The doctor replied his heart was completely normal as it should be. There was no longer a congenital condition. They did not even give him a stress test. No hands were laid on specifically for his heart condition. As others have been, he was healed by being in this Presence of the Lord. There have been many dramatic inner healings and deliverances of some who have been under a doctor's care for a long time.

It is wonderful that our church is not the only one experiencing this. There are churches all over the greater Houston area that are experiencing this including Baptist, Assembly of God, Methodist, Church of Christ, Nazarene and many others. We are just praying for an increase of what God is doing.



Christian Tabernacle 1967 building



Christian Tabernacle 2011 building plan

4 Pensacola Evangelist Steve Hill

Sharon Wissemann



Sharon Wissemann wrote this article on Pensacola Evangelist Steve Hill in her Diploma of Ministry studies at the School of Ministries of Christian Heritage College in Brisbane, Australia.

Stephen Hill has remained 'holy, humble and hungry', enabling God to entrust him with powerful leadership in revival.

Since Sunday 18th June, 1995 hundreds of thousands of lives have been changed as a direct result of the Pensacola Revival in Florida, USA. The spark that ignited the revival was an evangelist named Steve Hill.

Born Stephen Hill into an upper middle class family in January 1954 in Ankara, Turkey, Hill began to rebel at a very early age. His life of drinking, smoking and taking other drugs began at nine years of age.

The next twelve years of his life was spent in cults, travel, hard narcotics, parties, music and jail. Hill was arrested 13 times for car theft, narcotics trafficking and other related crimes. His life was changed on October 28, 1975 when a Lutheran vicar led him to the Lord by simply saying the name of 'Jesus' over and over. At 11 a.m. that Tuesday morning he had a dramatic conversion when the power of Jesus Christ flooded his soul.

In 1977 Hill entered the Twin Oaks Academy, a leadership training institute in Texas founded by David Wilkerson. At the Academy he was taught prayer by Leonard Ravenhill and evangelism by Nicky Cruz and through personal experience. He met his wife, Jeri at the Academy. After graduating from the school, he entered into church ministry. God called Hill to the mission field when he took a group of young people to Mexico.

In Argentina that Hill first saw Carlos Annacondia minister to tens of thousands of people. In his first Annacondia meeting out in the middle of a soccer field he witnessed fifteen to twenty thousand people 'craving God'. Although he always had the desire for evangelism, Hill believes that he received the evangelistic anointing from Annacondia, who has lead over two million people to Jesus, when he laid hands on him.

Hill was involved in the Argentine Revival, seeing multitudes saved and healed. For seven years he helped plant seven churches in Buenos Aires and Southern Argentina during this revival. He also planted churches and conducted church crusades in several other countries such as Chile, Colombia, Uruguay, Costa Rica, Spain, Russia and Belarus.

As well as from planting churches in various countries, Stephen Hill has been involved ministries such as Teen Challenge, street evangelism, counselling, youth conferences and crusades. He has helped to establish drug rehabilitation centres in several areas around the world.

In 1995, Hill read an article in *Time* magazine about the move of God in an Anglican Church in London. He arranged for a meeting at three o'clock on January 19 with Pastor Sandy Miller of the Holy Brompton Anglican Church to see what was going on. Over 500 people were shaking and laying on the floor under the power of God when Hill

arrived. Instead of having the appointment, Hill asked Miller to lay hands on him. He received a new impartation from Miller's prayer.

On Father's Day, June 18, 1995 Hill was invited by John Kilpatrick, the Pastor of Brownsville Assembly of God, to speak at the Sunday morning service. Kilpatrick had just lost his mother to cancer was emotionally and physically weary, so he requested his longtime friend Hill to speak in his place. Hill issued an altar call and a thousand people responded. Kilpatrick says that he felt the sensation of a wind blowing in the church. Various manifestations occurred such as falling to the ground, weeping and violent shaking. The morning service was scheduled to finish at noon but continued till 4 p.m. Likewise the night service was extended and became a five-hour long service. The Pensacola Revival had begun.

Congregation members asked Hill to stay a several more days. This he did and began to cancelling appointments, including a trip to Russia. He decided to stay and moved his family to be near the revival. It is estimated that over 100,000 people have been saved and over 1 million people from all over the world have visited Pensacola since 1995. Hill continues to minister in the revival services Wednesday to Saturday nights at Brownsville Assembly of God to this day. Steve Hill is a leader in current revival.

Why did God choose Hill to start the Brownsville Revival? There are two answers to this question. Firstly, God is sovereign and he can choose whoever he pleases to start a revival. Secondly, Hill possesses certain attributes that enable him to be one of God's chosen vessels for this revival.

Characteristics

Several features of revivalists outlined in the 1795 classic *Accounts of Revivals* by John Gillies apply to Steve Hill.

The first feature Gillies listed was that revivalists are earnest about the 'great work of ministry on which they had entered'. Steve Hill is an evangelist. His primary passion and compassion is for the salvation of the lost. Hill's preaching echoes the words of John the Baptist and Jesus 'repent for the kingdom of God is at hand' (Matt. 3:2; 4:17).

Revivalists are also men of labour. Gillies explained that they labour for eternity knowing that 'the time was short and the day of recompense was at hand'. Hill is convinced of the urgency of this hour. As an evangelist Hill's preaching and prayers are geared towards the salvation of the lost, the backsliders and the prodigals. It is because of his own past of crime and drug addiction that he can relate to the lost in a with insight and compassion.

Revivalists are people of 'most decided doctrine'. There is a 'breadth and a power in their preaching'. This feature applies to Hill's preaching. He knows the Bible and delivers his messages bluntly and directly from the Word of God. Personally Hill would rather 'hear the hard truth and live than to fall for a soft lie and die'. This belief compels Hill to preach the full gospel, including the reality of hell, to people. He preaches Christ crucified, total atonement and the Blood of Christ. As the revivalists of old, Hill's trumpet gives no uncertain sound.

Revivalists are also people of prayer. Hill sets time aside to pray and sit in God's presence to learn his instructions and his ways for each day. Early in his Christian life Hill had been instructed in prayer by Leonard Ravenhill at the Twin Oaks Academy.

Another reason that Hill is involved in this current revival in Brownsville could be that he 'caught the fire' from elsewhere and was the spark that ignited the flame. Throughout his Christian life Hill received impartations from leaders in different fields. While at Twin Oaks he was taught by David Wilkerson, Leonard Ravenhill and Nicky Cruz. In Argentina he 'hung around' Carlos Annacondia for seven years. Hill received an impartation from Pastor Sandy Miller of the Holy Trinity Brompton Anglican Church in London in January 1995. Several months later, revival broke out in Pensacola.

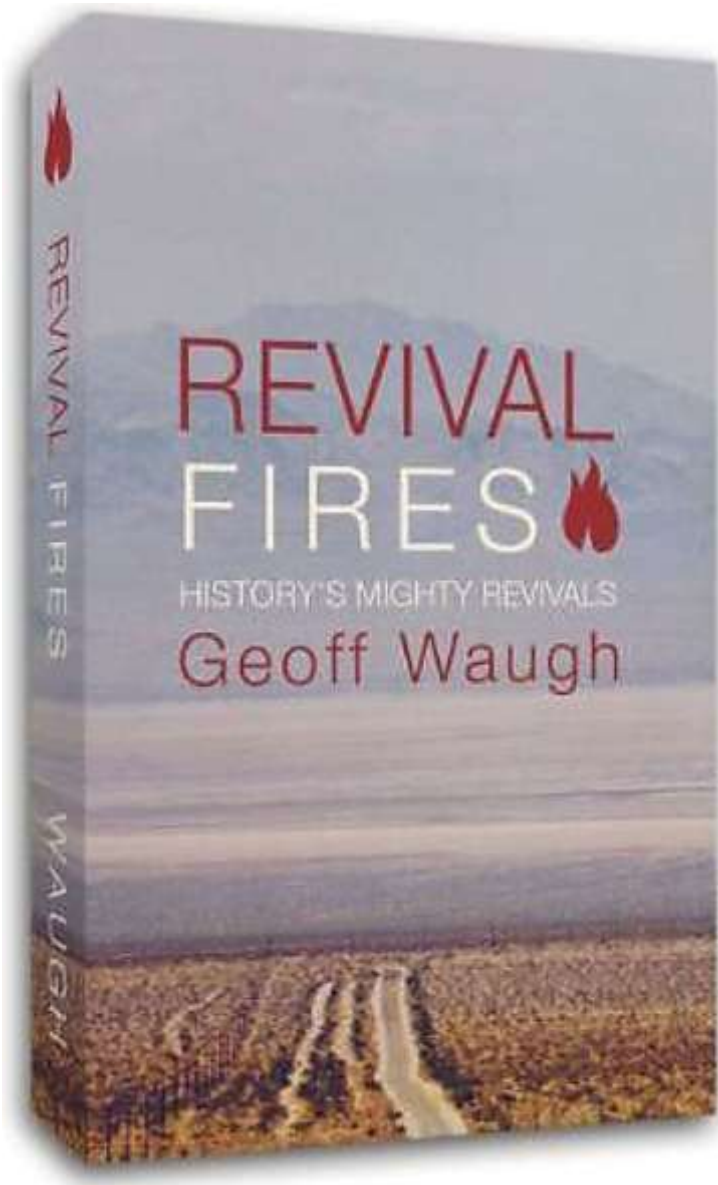
Hunger is another contributing factor to Hill's involvement in revival. At the height of the great revival in Argentina, Hill experienced a personal, spiritual drought even though his devotional time was intact, his marriage was strong and new churches were being planted. Through this time of testing by God, Hill maintained his time with the Lord during the morning hours. This drought created a passionate desire within him to have more of God and less of himself in his ministry. He wanted a fresh touch, a new anointing and craved

intimacy with Jesus. This personal famine produced in him an intense desire for genuine revival amongst sinners. He wanted a 'deep holy move of the Spirit amongst sinners' and to see them 'drawn to the Lord just by sensing His presence'. Pensacola is the realization of those desires.

The Brownsville Revival is different from past revivals in history. This revival is not focussed on one particular personality, such as John Wesley or Charles Finney. Instead it has occurred in one particular location, the Brownsville Assembly of God, Pensacola, Florida, USA, where God has chosen to pour out His Spirit. Brownsville also illustrates the new team concept that has been prophesied about in recent years. The team has been nicknamed as Pastor Watchful, Evangelist Street Smart, and Music Director Trendy. God chose a team without fame or significant national acclaim to lead his revival.

Steve Hill is the evangelist in the current revival at Brownsville. Saved radically from a life of crime and drug addiction, he has ministered in many places throughout the world. He was the spark that ignited the Pensacola Outpouring on Father's Day, June 18 1995, that continues to impact the globe today. The fruit of the revival proves that Hill has been effective in his gifting and calling as an evangelist. He is a man of earnest labour, prayer and doctrine dedicated to saving souls and bringing prodigals home. Hill has caught the fire, ignited it and carried it successfully to this day.

Stephen Hill has remained 'holy, humble and hungry', enabling God to entrust him with powerful leadership in revival.



Revival Fires
Expanded and updated from
Flashpoints of Revival

5 Reaching the Core of the Core

Luis Bush



Dr Luis Bush, International Director of the AD 2000 & Beyond Movement writes on evangelism among unreached people groups.

***If we are faithful to the Scriptures,
obedient to the mandate of Christ,
and unwavering in our commitment to plant churches
within every people and city,
then we will get to the core of the core
- The 10/40 Window.***

The core of the unreached people of our world live in a rectangular-shaped window! Often called “The Resistant Belt,” the window extends from West Africa to East Asia, from ten degrees north to forty degrees north of the equator. This specific region, which has increasingly become known as The 10/40 Window, encompasses the majority of the world’s Muslims, Hindus, and Buddhists - billions of

spiritually impoverished souls.

As we approach the end of this millennium, it is imperative that our evangelistic efforts be focused among the people who inhabit The 10/40 Window. If we are serious in our commitment to provide a valid opportunity for every person to experience the truth and saving power of Jesus Christ, we cannot ignore the compelling realities within this region.

The 10/40 Window confronts us with several important considerations:

first, the historical and biblical significance;
second, the least evangelized countries;
third, the dominance of three religious blocs;
fourth, the preponderance of the poor;
fifth, the unreached ethnolinguistic people groups;
sixth, the least evangelized megacities; and,
seventh, the strongholds of Satan within The 10/40 Window.

1. The historical and biblical significance

The first and most fundamental reason why committed Christians must focus on The 10/40 Window is because of the biblical and historical significance of this area. Indeed, the Bible begins with the account of Adam and Eve placed by God in the heart of what is now The 10/40 Window.

God's plan, expressed in Genesis 1:26, was that mankind should have dominion over the earth, subduing it fully. However, Adam and Eve sinned against God and forfeited their right to rule.

Mankind's sinful behaviour increased until God intervened and judged the earth with a cataclysmic flood. Then came mankind's futile attempt to establish new dominion in the building of the great Tower of Babel. That effort, which also occurred in the heart of The 10/40 Window, was an open defiance against God. Once again, God reached forth his hand in judgment. The result was the introduction of different languages, the scattering of earth's people, and the formation of the nations.

In The 10/40 Window we can see clearly the crucial truth expressed in Graham Scroggie's book *The Drama of World Redemption*: "A World having turned from God, He left it and chose a man through whom He would ultimately by Christ reach the world." Certainly we can see how ancient history ran its course in the territory marked by The 10/40 Window, from the cradle of civilization in Mesopotamia across the fertile crescent to Egypt. Empires rose and fell. The fate of God's people Israel varied in relation to their obedience to his covenant. It was here that Christ was born, lived a perfect life, died sacrificially on the cross, and rose triumphant over death. The church age was ushered in, and it was not until the second missionary journey of the Apostle Paul that events of biblical history occurred outside The 10/40 Window. Without question, this is an area of great biblical and historical significance.

2. The least evangelized countries

The second reason why committed Christians should focus on The 10/40 Window is because it is home to the majority of the world's unevangelized people. The "unevangelized" are people who have a minimal knowledge of the gospel, but have no valid opportunity to respond to it.

While it constitutes only one-third of earth's total land area, nearly two-thirds of the world's people reside in The 10/40 Window. With a total population nearing four billion, The 10/40 Window includes 61 countries, both sovereign states and non-sovereign dependencies. Those countries with the majority of their land mass lying within the boundaries of The 10/40 Window are included.

Of the world's 50 least evangelized countries, 37 are within The 10/40 Window. Yet those 37 countries comprise 95% of the total population of the 50 least evangelized countries! Such a fact leaves no doubt that our challenge in reaching the unreached must centre on the core - The 10/40 Window.

If we take seriously the mandate to preach the gospel to every person, to make disciples of all peoples, and to be Christ's witnesses to the uttermost part of the earth, we must recognize the priority of concentrating our efforts on The 10/40 Window. No other area is so

blatantly in need of the truth that salvation is only in Jesus Christ.

3. The dominance of three religious blocs

A third reason we must focus on The 10/40 Window is evident in the fact that it contains three of the world's dominant religious blocs. The majority of those enslaved by Islam, Hinduism, and Buddhism live within The 10/40 Window.

Viewing the map from left to right the Muslim world can be seen most prominently in a wide band across the north of Africa into the Middle East, a bloc representing over 700 million persons. In the middle of the map, overshadowing the subcontinent of India is the presence of Hinduism, also constituting a population of more than 700 million. On the right side of the map is the Buddhist world, encompassing the whole of China.

From its centre in The 10/40 Window, Islam is reaching out energetically to all parts of the globe; in similar strategy, we must penetrate the heart of Islam with the liberating truth of the gospel. We must do all in our power to show Muslims that the highest prophet described in the Koran is not Mohammed, but Jesus Christ. And that He is not only the greatest prophet, but the Son of God Himself who died and resurrected in order that millions of Muslims may be saved.

Overwhelmed with poverty and ravaged by disease, India is victimized even more severely by the spiritual blindness of Hinduism. To a nation in which fattened cows roam freely among emaciated humans, we must proclaim the truth that Jesus came to give us life, and give it abundantly.

Although officially an atheistic country since the Marxist revolution of the late 1940s, China is nevertheless influenced deeply by its Buddhist roots. Some scholars, in fact, consider China's true religion to be a combination of atheism and Buddhism. In actuality, religion in China is a hodgepodge which includes folklore, mysticism, animism, and occult practices. Regardless of how one may assess the situation, the fact remains that 1.2 billion Chinese are in desperate need of Jesus Christ. They represent the largest identifiable block in The 10/40 Window.

4. The preponderance of the poor

A fourth reason we must focus on The 10/40 Window is because the poor are there. Of the poorest of the poor, more than eight out of ten live in The 10/40 Window. On average, they exist on less than \$500 per person per year. Although 2.4 billion of these people live within The 10/40 Window, only 8% of all missionaries work among them.

Bryant L. Myers, in his perceptive article entitled, “Where Are the Poor and Lost?”, states that “the poor are the lost, and the lost are the poor.” He arrived at this conclusion after illustrating that the majority of the unreached live in the poorest countries of the world.

When Christians from 170 countries gathered at Lausanne II in Manila in 1989, great concern was expressed for the materially poor. In the second section of the Manila Manifesto, that concern was recorded in the following declaration: “We have again been confronted with Luke’s emphasis that the gospel is the good news for the poor (Luke 4:18; 6:20; 7:22) and have asked ourselves what this means to the majority of the world’s population who are destitute, suffering, and oppressed. We have been reminded that the law, the prophets, the wisdom books, and the teaching and ministry of Jesus all stress God’s concern for the materially poor and our consequent duty to defend and care for them.”

Committed Christians cannot ignore the reality that there is a remarkable overlap between the poorest countries of the world and those which are the least evangelized.

5. The unreached ethno-linguistic people groups

The fifth reason we must address our concerns on The 10/40 Window is because it contains the largest spiritually bankrupt ethno-linguistic mega-peoples (over one million). In fact, over 90% of the individuals in these people groups live in The 10/40 Window.

6. The least evangelized megacities

The sixth major reason we must focus on The 10/40 Window is because it contains the overwhelming majority of the world’s least evangelized megacities - that is, those with a population of more than

one million. Of the top 50 cities on this list, all 50 cities are in The 10/40 Window! This fact alone underscores the need for prioritizing our efforts to reach each of these great metroplexes with Christ's love and truth.

7. The strongholds of Satan

Reason number seven for focusing on The 10/40 Window is that it includes numerous strongholds of Satan. The billions of people who live in The 10/40 Window have suffered not only the ravages of poverty and disease, they have also been kept from the transforming power of the gospel. They are poignant examples of the truth expressed in 2 Corinthians 4:4, which states that "the god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God."

We must not view this situation with a fatalistic attitude, for we have been granted power to intervene. In a later passage of the same letter, the Apostle Paul declares: "For though we live in the world, we do not wage war as the world does. The weapons we fight with are not weapons of the world. On the contrary, we have divine power to demolish strongholds" (2 Corinthians 10:3-4). Although Satan has established a territorial stronghold in The 10/40 Window, we must not concede one parcel of land nor one person. The gospel must advance!

Looking back across the pages of history we discover a heartening story about spiritual warfare in the writings of the prophet Daniel. A fervent man of prayer, Daniel was highly esteemed by God and by the people of his generation.

On one occasion, while waiting on God in prayer, Daniel fasted on bread and water for three weeks. Finally, a majestic angel whose appearance was as lightning brought an answer to his prayer. He assured Daniel with the promise that "...your words were heard, and I have come in response to your words" (Daniel 10:12). However, the angel then went on to explain how, en route to answer Daniel's prayer, he was detained for 21 days by the demon assigned to the Persian king (Daniel 10:13). It was only when the archangel Michael arrived to help that he was able to free himself from the battle to go to Daniel. This fascinating passage unveils the reality and territorial nature of the

spiritual battle in the heavenlies. The angel who visited Daniel announced that he would have to return to the battle over the Persian kingdom. Apparently, that battle still rages, for ancient Persia is now modern-day Iran. Still a stronghold zealously held by Satan, Iran is situated at the centre of the The 10/40 Window.

George Otis, Jr., has concluded that two powerful demonic forces, with great biblical significance, stand at the epicenter of the unreached world - the prince of Persia (Iran) and the spirit of Babylon (Iraq) - and both must be penetrated with the gospel before the Great Commission can be completed. Otis observes that this will occur in the region of the Garden of Eden, where the command to “subdue the earth” was originally given.

It is evident that the forces of Satan have great power and will resist all attempts to be overcome. If we are to storm the enemy’s territory, we must put on the full armour of God and fight with the weapons of spiritual warfare described in Ephesians 6. To depend on anything less is utter foolishness.

The focus of the concerned Christian community 200 years ago was for the coastlands of the world. A century later, the success of the coastlands effort motivated a new generation to reach the interior regions of the continents. Within the past decades, the success of the inland thrust has led to a major focus on people groups. More recently, the world’s burgeoning megacities have also become focal points of concern. Today, rapidly approaching the third millennium since Christ, we are wise to concentrate our efforts on The 10/40 Window.

Of course, this calls for some of us to reevaluate priorities. We must find the most innovative ways to reach billions of people within The 10/40 Window with the love and truth of Jesus Christ. We must mobilize for a massive prayer focus on The 10/40 Window with the body of Christ worldwide.

However, it must be clearly understood that concentration on The 10/40 Window does not mean a curtailing of Christ’s work going on elsewhere around the globe. Missionary endeavours, in evangelism, training, relief, development, church planting, and mobilization for cross cultural missions should go on unhindered.

If we are faithful to the Scriptures, obedient to the mandate of Christ, and unwavering in our commitment to plant churches within every people and city, then we will get to the core of the core - The 10/40 Window. May God grant each of us boldness and wisdom and energy to do our part in taking on this great and eternally significant challenge.

By all means, get involved!

This article was written by Louis Bush, International Director of the AD 2000 & Beyond Movement.

6 Evangelism on the Internet

Rowland Croucher



The Rev Dr Rowland Croucher, a Baptist minister, is the Director of John Mark Ministries. He encourages Christian involvement in the Internet - a challenge now being tackled by many churches and ministries.

You too could reach a million people

A question in John Mark Ministries' seminar on creativity asks: 'If you were to reach more people in the world via one communications medium, what would you use?' (Correct answer: Coca Cola containers - they're in more places than radio!). What would your message say?

As a teenager, having just made a 'decision for Christ', I dreamed about reaching millions with the Christian gospel. The motivating text was

'Preach the word; be instant in season and out of season...' (2 Timothy 4:2 KJV).

So I put gospel tracts into letterboxes and left them in library books. Later I wrote a large slogan on a storm-water drain near a railway line; 'witnessed' on talk-back radio; conducted evangelistic missions in universities and colleges; and pastored a church where at least two people were converted every week for nearly nine years (Blackburn Baptist Church in Melbourne). My book *Grow!* is an attempt to explain the Good News to thoughtful young people and adults.

My 'evangelistic hero' was Billy Graham - who's probably spoken face to face to more people than anyone in history.

Some of this I would not do again, or would do differently. The gospel tracts probably turned a lot of people off; my apologetics was often simplistic or even plain wrong!

But I still have a strong desire to reach those Jesus and Paul called 'lost'. Now anyone can do it, from a home computer, via the Internet - part of the third great human revolution (after the agricultural and industrial revolutions). Vast amounts of information - to and from everywhere - are now moved very quickly: faster than mail and cheaper than faxes and long-distance phone calls. And 'cyberspace' technology is developing at break-neck speed.

What is the internet?

These days you can't read a computer magazine or the newspaper computer pages without seeing constant references to the 'Net'.

What is it? Imagine a huge village square, with 30-50 million people (or more) milling around. Some are in groups - small-talking, arguing, telling jokes, laughing, buying and selling, hugging, or fighting. Some are deep into one-to-one philosophical - or romantic - conversations. (Others are lurking in the bushes doing just about anything you can imagine - and more). Many groups have a sign indicating they're a special-interest club: some have a 'moderator' who won't let you join unless you meet their conditions. Around the square people are browsing in shops and libraries, where books and papers on any

subject are offered free!

The Internet is the biggest network of information in the world. For as little as a few cents an hour, if you have a telephone line and a computer with a modem, you can get onto the 'Information Superhighway' from home or office, and 'talk' about anything that's on your mind, or get free information on just about anything.

A friend who is a university graduate plans to have his evangelistic pieces read by a million people. That's quite feasible. One report suggests that 200 million people have access to some part of the Net. Almost all U.S. universities and most schools are now 'on-line' - as will most educational institutions in the West in the next few years. Australia, with a computer in one in four homes is the fifth-largest Internet-user.

It all started in the 1960s. The U.S. Defence Department wanted a communications system which could survive a nuclear holocaust. Then the academic community used it to transmit and access information. For a while it stayed that way - bureaucrats and technocrats and academics swapping ideas and software.

Then, from about 1990, with cheaper computers and improved software even the semi-computer-literate are getting in on the act. However, it's still dominated by left-brained 'technos': gradually more from Humanities/Literature are coming on-line. And more theologians are needed, urgently!

What's on the 'Net'?

Actually there's no one 'network', but lots of them - like Fidonet, CompuServe's for-profit network, denominational networks (PresbyNet, EpiscoNet, SBCNet) etc. The Internet is really a network of networks.

What's on them? Mailing-lists of people who pray for one another (eg. Agapenet); newspapers and journals (*Time Magazine*, *Christianity Today*, this *Renewal Journal*); e-mail where you can talk one-to-one to a friend in Zimbabwe or Poland or Antarctica or Iceland (some have met and courted - and eventually married - via e-mail!). You can buy stuff

with a credit card; browse through university libraries; converse in 'real time' on the IRC (Internet Relay Chat); exchange ideas in 'fan clubs'; read the latest U.S. Congress legislation or talk to the U.S. president (yes, he's 'on-line'); watch movie previews; or chat with a monk at the New Norcia Benedictine Monastery in W.A. Kids can get help with homework (through Prodigy's 'Infonaut's Homework Helper'). Or you can argue about vintage cars or atheism or movie stars or, well, anything...

Or this: on a Christian newsgroup I read an urgent message from missionaries in Kazakhstan. Their 3-year-old, Nathan, had fallen into scalding water, and was in a critical condition. Local medical facilities could not help. They'd e-mailed mission HQ in Oregon, and a plea was 'posted' around the world asking for prayer, and help to get Nathan air-lifted to a German burns unit. All this within minutes! Amazing! (By the way, if the cross-cultural missionaries you support haven't got a modem in their computer give them the \$ to get one. Many emergencies can now be publicized, prayed for and dealt with almost instantly).

In fact, it's almost impossible for a country to be 'closed' to the 'Net. After failing to regulate faxes and TV satellite dishes the Chinese government has bowed to the inevitable and opened China to the 'Net, installing two commercial links to the outside world. We learned first-hand about the dramatic 1989 events in Russia via e-mail from private individuals in Moscow.

Newsgroups

Let's look at one Internet facility: Usenet, comprising more than 5000 special-interest groups. They are organized into categories - 'alt' (alternative discussion groups), 'comp' (computer stuff), 'rec' (recreation, hobbies), 'sci' (sciences), 'soc' (socializing, social sciences), 'talk' (for debates on a range of subjects), 'biz' (business), 'k12' (for teachers and students), 'misc' (topics that don't fit anywhere else) - and more. I 'subscribe' to about 50: favourite religious groups include 'aus.religion' and the largest, 'alt.atheism'. Others I like - 'alt.conspiracy', 'rec.music.classical-recordings', 'rec.org.mensa'.

This week I 'posted' about 30 messages on such topics as why churches

are a boring for young people, 'atheism and rationality', biblical literalism, F.W.Boreham books I'm after (I collect him - the most prolific Australian religious author until recently), homosexuality, worship-styles, why baptism isn't in the O.T., who are the Quakers? American evangelicalism, 'The most powerful person on earth', recovery from sexual abuse, and so on. Discussion follows - sometimes heated - with maybe up to 40 people or more joining in. Fun!

And on the lighter side...

It's fun reading the pithy quotes people use with their 'signatures'. Here are some I like:

'The fourth law of computing: anything that can go wr

'I just met a person who is a nun.' 'How do you know she is a nun?' 'She told me.' 'Maybe she was lying.' 'Nuns don't lie.'

'It's best to read the weather forecast before praying for rain!' (Mark Twain)

'Abou ben Adam's name led all the rest because the list was compiled alphabetically' (Isaac Asimov)

'Never criticize anyone until you've walked a mile in their shoes. Then, if they don't like it, you're a mile away and you have their shoes.'

'Imagine if horse-racing had no horses... thousands of people could go to the race-track each day and save millions of dollars.'

'Everything can be fixed by driving a nail into it. The only problem is finding the right sized nail'

'Millions long for immortality who don't know what to do with themselves on a rainy Sunday afternoon!'

So where do I start?

Well, get a computer - almost anyone will do, but the more powerful the better - with a modem, and hook up to a telephone line. Then contact an

'access provider': these have different costs, so you'll need to figure out how often you use the 'Net.

You need some software - often supplied when you sign up with a service provider.

Any computer shop will guide you. Read Ed Krol's *The Whole Internet: User's Guide and Catalogue*, or the shorter *10 Minute Guide to the Internet* by Peter Kent.

If you want a few hours of free access to the Net, phone Ozemail or Compuserve and ask! Or join an adult education class: they're now offered everywhere.

Some hints

* Pray about your motives for using the 'Net: computer users tend to have a basic urge to control the world through their keyboard.

* Look over someone else's shoulder as they 'surf' the 'Net. Learn all you can before committing yourself.

* Spend a few months familiarizing yourself with the 'ethos' of the various groups on the 'Net. Read newsgroups specially created for 'newbies'. Read the FAQ's (Frequently Asked Questions) for the groups that interest you. There's help everywhere, once you know where to look for it.

* As a 'missionary' be sensitive to the 'Net's sometimes strange culture/s. You'll learn some new languages (eg. a bit of Unix). 'Net groups and mailing-lists have their own protocols. It's called 'netiquette' (for example, it's not good form to use CAPITALS - that's shouting)!

* Don't get turned off by weirdness or profanity: U.S. college students enjoy shocking wowsers! Some will parade their erudition ('this debate got hijacked by a solipsist'). Others ('Single mum college student...') ask for money. Because of the anarchistic nature of the Net you can't easily remove the 'village idiot'. Be tolerant, loving - and humourous! Remember Jesus related well to all sorts!

* If you post something to a newsgroup or mailing-list, be brief, well-researched, accurate (particularly if you quote an author - it's amazing how many non-Christians have read C. S. Lewis and Josh McDowell), and conversational. Be prepared to have all your views challenged, by some very clever people. If you put a personal testimony or preachy gospel message on alt.atheism for example, they'll chew you up and spit you out, fast! By the way, children's access to the Net ought to be carefully monitored: the most popular newsgroups are pornographic.

Finally...

Navigating the Net isn't easy to begin with. You'll experience hours of frustration. It's like a maze - or a blind person negotiating a minefield while dribbling a basketball - only more difficult and less dangerous! Over the next few years it will get more user-friendly.

We at John Mark Ministries want to encourage others to pursue this strategic and ubiquitous means of evangelism, and in particular link pastors and Christian leaders via the Net. My signature message? 'If you have God and everything else, you have no more than having God only; if you have everything else and not God you have nothing!' (Medieval mystic).

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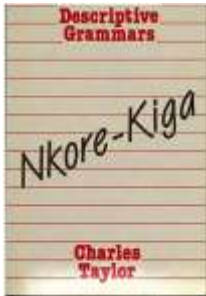
My Resumé ***Evangelism to People Groups***

- * Born and raised a God-fearer
- * A hard working man, loyal to my family
- * Jesus interrupted me at work one day and gave me a call to serve him
- * I followed him
- * I left my job and gave it everything I had
- * I failed sometimes, but was mostly successful
- * I was filled with the Spirit and was used in signs and wonders ministry among thousands of people
- * I thought I knew everything
- * I was a widely recognised leader with an evangelistic-apostolic ministry
- * But just about all my ministry was among my own people
- * One day things changed
- * I had an out-of this-world experience directing me to leave my cultural comfort zone and join with people of another kind. These strange people were seeking God.
- * I saw God pour out his Spirit on them
- * I'd had this experience myself 12 years before. But I got wrapped up in the church so much I didn't have much time or care for other groups of people. My church was my culture, and my culture captured and ruled my Christian beliefs and ways
- * But when I saw God pouring out his Spirit on people I thought were weird, God shook me up and I came to see that all people in the world are equally loved by him. His special gifts are for everyone
- * Yes, I was a Pentecostal for 12 years. But a very narrow-minded one! Now I am a world Christian!

Signed, *Simon Peter*,
Transformed Christian Jew
(*By Paul Grant*)

7 Gospel Essentials

Charles V. Taylor



Dr Charles V. Taylor is a well known Australian linguist, Bible teacher, author, and Christian magazine contributor. His doctoral studies researched the Nkore-Kiga language of Uganda in Africa where he served as a missionary.

we can sort out a basic set of beliefs

Evangelism these days isn't always simple and straightforward. Sometimes we mix with people of different traditions and in so doing it is possible to compromise the simplicity of the Gospel. No one should be against co-operation between different fellowships, but that isn't the point. We must guard against a sort of 'Jesus plus' approach to evangelism.

Different fellowships may place emphasis on different aspects of what they perceive as truth. If that particular emphasis dominates evangelism, or even if it is just an optional extra, it not only makes for a bending of the Gospel message, but a disunity among evangelists. For this reason we should try to find a kind of nuclear Gospel; a message all can, indeed must, agree as basic.

What then are the essentials of the Christian faith? There was a time when most Christians would recite their creeds weekly. Pentecostals and many others, such as Baptists, tend to play down creeds as too binding. Yet the church has always defended its basics from the very start. The New Testament epistles spend a fair amount of time defending the faith.

I believe we can sort out a basic set of beliefs which should be regarded as binding on those who seek to proclaim the faith to a disbelieving world.

Some of us have encountered situations where a non-Christian is told, 'Jesus loves you' but where the reply gives the impression, 'Anyway I'm a lovable person, so what?' This is possible because no indication was given of any need, and no awareness of need was present. Before it can be accepted, the Gospel needs both repentance and faith.

Not only can we add to the Gospel message. We can also subtract from it by concentrating only on the love of God or of Jesus, according to the approach used. This is another reason why we should have a minimum Gospel message. We don't want 'Jesus plus', but neither do we want 'Jesus minus'.

Jesus makes no sense in terms of salvation unless he is known for who he is. As a fellow human being he can do nothing for humanity unless he is greater than any human. He has to be the God-man. So we need to begin with God himself, his nature and power. So what is the absolute minimum?

We can begin with the biblical declaration that

- (1) God exists. Two psalms declare that the fool says, 'There's no God'. Yes, we need a superpower. But then, he isn't a mere outsider.
- (2) He created us for himself. And,

(3) he has rights as the Ruler of earth and its Judge. In religious jargon, he is Lord. That indeed was the challenge to Christians in a hostile world where Caesar was lord.

What does this have to do with Jesus Christ? Well, Jesus made claims, so either he was lying or deluded, or else he was really God in human form. This is where belief enters and where Jesus' life and death become meaningful or else irrelevant. The evangelist's job is to show that those claims have urgent meaning for helpless people and truly, (4) we do have needs.

(5) Jesus was incarnated supernaturally, and
(6) his coming was foretold in writing, the most permanent way of keeping records during most of history.
(7) He lived a sinless life, but yet,
(8) he willingly died a criminal's death. That doesn't make sense unless he died for someone else. So, if he was God in human form, as he claimed, he could then die for more than one person.

The record says he died for everyone. So, everyone who
(9) sees their own disobedience, independence or superior attitude to God's person and instructions, and who
(10) believes Jesus took the punishment appropriate to that deficiency, is forgiven and free.

Finally, God not only rules this planet but lives in eternity, where
(11) he has prepared a place for those willing to have him as their Lord. For those who reject God and his Son sent specially to save them, following the one who brought disobedience into human (and angel) lives,
(12) a place of eternal punishment is reserved.

The Holy Spirit is God's Spirit, and
(13) he is personal,
(14) he convicts of sin, and
(16) he brings faith.

Pentecostals and Charismatics agree that the Holy Spirit's work in those evangelised includes but is also distinct from evangelism. Signs and wonders, for instance, help confirm the Spirit's work and the truth of God's word. Evangelism without the Spirit's power is fruitless.

All these beliefs, including the unattractive ones, are found in creeds and statements of faith in major orthodox fellowships. They're not set out here as material for evangelism, but as tools or equipment for evangelists. In sum they are:

- * One God - creator, redeemer, and life-giver, three in one.
- * One way to God - Jesus, who died, the just for the unjust.
- * One way to escape from hell to heaven - repentance and faith.
- * One way to know truth - through God's Spirit revealing God's word.

All Christians are called to be witnesses, though not all are called or gifted to be evangelists. It is a real privilege for us all to share in God's harvesting work in our world.

8 Pentecostal/Charismatic Pioneers

Daryl Brenton



Daryl Brenton wrote this article summarising the influence of 20 pioneers in his Bachelor of Ministry studies at the School of Ministries of Christian Heritage College at Brisbane Christian Outreach Centre. He served in Papua New Guinea as a Language Programme Co-ordinator with the Bible Translation Association.

Christ as Saviour, Sanctifier/Baptiser in the Holy Spirit, Healer, and Coming Lord, are important in the formation of Pentecostal/Charismatic ministry and evangelism.

The late 19th Century saw a blend of four major doctrines that produced a seedbed for Pentecostal/Charismatic theology and ministry in popular Evangelical and Fundamental circles. These doctrines: Christ

as Saviour, Sanctifier/Baptiser in the Holy Spirit, Healer, and Coming Lord, are important in the formation of Pentecostal/charismatic ministry and evangelism.

A Precursor

Edward Irving (1792-1834) was appointed as a Scottish Presbyterian pastor of a London congregation in 1822. He developed a Christology which essentially said that Jesus took on the complete human condition and was only enabled to live a sinless life or work any miracles through the operation of the Holy Spirit. Thus the means of sanctification and miracles were considered to come via the operation of the Holy Spirit in people. His church used gifts of the Spirit including tongues, prophecy and healing prayer. Expelled from his church, he established the Catholic Apostolic Church. The movement was used by early Pentecostal theologians as an interpretative guide for their own experience.

Two Instigators

Charles Parham (1873-1929) was the founder of two bible schools and many Apostolic Faith churches, author of two books and editor of a publication promoting Pentecostal theology. He was first to formulate the opinion that baptism in the Spirit was shown by the occurrence of speaking in other tongues (1901). This gave emerging Pentecostals an identity separate from previous holiness movements. Along with this, he gave the movement a strong missionary emphasis through his expectation that the reinstatement of tongues would lead to a world-wide missionary movement and had a large influence on the spread of the doctrine of divine healing.

William Seymour (1870-1922) was the other outstanding person involved in the beginning of the Pentecostal movement. Seymour was influenced by Parham's theology and started a mission (1906) which became famous/infamous as thousands of people came to see what was happening. Publication of the periodical, *Apostolic Faith* reached 50,000 and gave Seymour a wide influence. While his influence was curtailed by 1914, Seymour is still regarded as having influenced every Pentecostal strand, either directly or indirectly through the Azusa St. Mission in Los Angeles.

Classic Pentecostals

Donald Gee (1891-1966) spent a significant amount of time as a Bible teacher, editor, author, historian and Pentecostal theologian. He served as vice chairman and chairman of the British A.O.G. for ten years and three years respectively. With this influence, Gee tried to stifle the parochialism of the day and made efforts to promote ecumenicalism within and without Pentecostalism. He wrote more than thirty books and over five hundred articles.

Smith Wigglesworth (1859-1947), an effective personal evangelist, was primarily famous for his emphasis on faith and the miraculous healings and other answers to prayer that accompanied his ministry. This combination has made Wigglesworth an important example for Christians of every denomination to believe for miraculous answers from God and was often called the Apostle of Faith. Wigglesworth was influential in the life of David du Plessis through a prophecy and subsequent advice, which directed David into a widespread ecumenical ministry.

Healing Evangelists

Maria Woodworth-etter (1844-1924) started as a Holiness minister. Because she was a woman preacher and her meetings were attended with supernatural occurrences, she drew great media attention. From 1885 on, her ministry had large numbers of conversions. She claimed to experience speaking in tongues, prophecy and other charismata. In 1912, Maria preached at F.F.Bosworth's church, influencing many important Pentecostal leaders in the USA. All of this greatly helped to spread the Pentecostal message and must have served the cause of women's calling and gifting in ministry.

Aimee Semple Mcpherson (1890-1944) served as an evangelist for the A.O.G. and later founded the International Church of the Foursquare Gospel. She edited a publication, *The Bridal Call*, opened a radio station, wrote several books, started a bible college (L.I.F.E.) and an aid organisation for the poor and distressed and encouraged many women to enter into ministry. One of her main goals was to challenge her followers to trust in Jesus. Her vision was interdenominational and

world wide, from the start.

John G. Lake (1870-1935) was noted for a marvellous healing ministry and his contribution to the establishment of the Apostolic Faith Mission in South Africa where he established over 600 churches in seven years. He was influenced by Alexander Dowie, William Seymour and Charles Parham. In his missionary work, John helped to establish one of the largest works in South Africa. Returning to America, John settled in Spokane, Washington and established some churches and his famous Healing Rooms. Here it was estimated that over 100,000 people were healed.

Oral Roberts (1918-) is internationally famous for his message of hope and healing. Oral's huge crusades helped to revitalise Pentecostalism after WWII, he was instrumental in helping form the FGBMFI and greatly influenced the foundation of the Charismatic movement with his ecumenical style. Wide spread use of TV, radio, books, magazines, newspaper articles, personalised letters and intercessory prayer made him one of the most influential Christian leaders in the USA. His decision, in 1968, to affiliate with the United Methodist church formed a bridge for the Pentecostal message to move into mainline churches. Oral established one of the most amazing educational organisations in the world. The Oral Roberts University and the City of Faith medical and research facility, both run on Christian principles and prepare many Christians for the ministry, mission work and vocations.

Kathryn Kuhlman (1907-76) was one of the world's best known female evangelists. By the age of twenty eight, Kathryn had established a church with a 2,500 seater building and an influential radio ministry. At thirty nine, miraculous healings unexpectedly began to occur in her meetings, bringing her national fame through 'Redbook' magazine. She regularly filled a 7000 seat auditorium for ten years, having outgrown one with 2500 seats. Kathryn had a great impact on the Charismatic movement through her widespread fame.

The Latter Rain Movement

George Hawtin (1909-) was prominent in the early Latter Rain movement. He pioneered a bible institute as a Pentecostal Assemblies of Canada pastor in 1935. George resigned in 1947 and joined Herrick Holt's 'Sharon's Global Missions' as president. Shortly after this, a

revival in the bible school brought him a leading role in the resulting movement. His leadership was rapidly eclipsed as others took on leadership roles.

Myrtle Beall (1896-1979) - founded the Bethesda Missionary Temple, with a 3000 seat building, from a Sunday school ministry. Originally an A.O.G. church, the Bethesda temple withdrew its membership, as it became a centre of the Latter Rain movement. It provided direction for many North American churches. Her son James succeeded her as senior pastor in the late 1970's and is an influential charismatic renewal leader and contributed to many charismatic journals. Myrtle's daughter, Patricia Gruits, authored an important book, *Understanding God* (1962), which has influenced many churches' theology in the USA.

Modern Pentecostals

Yonngi Cho (1936-) was elected general superintendent of the Korean A.O.G. in 1966 and is the pastor of the world's largest single congregation with 800,000 people. Cho has also authored many books on faith and church growth which have been very influential. Perhaps Cho's greatest contribution has been the establishment of 'Church Growth International', which has promoted the principles of home cells, prayer and fasting, which have made such a change to his church.

Demos Shakarian (1913-) was the founder of the Full Gospel Business Men's Fellowship International and has helped to spread the Pentecostal message into many countries. FGBMFI has over 300,000 members world wide and is a non-denominational organisation. It has been a great impetus to the Charismatic movement.

David du Plessis (1905-87) was instrumental in promoting ecumenical fellowship between factions of the Pentecostal movement and later, between the Pentecostals and Evangelicals. Perhaps his greatest influence was in his unofficial liaison between the Pentecostal movement and the World Council of Churches. Through this work, representatives from mainline churches found a non-antagonistic representative of the Pentecostal message with whom they could establish a rapport. He also lectured in many universities and seminaries This greatly influenced the formation of the Charismatic movement.

David Wilkerson (1931-) was an A.O.G. pastor who established Teen Challenge as an organisation which would cater for the converts from his successful street evangelism ministry in New York City. He established a bible institute as a part of Teen Challenge and the organisation has become international as World Challenge. David also co-founded Times Square church in New York City. Of his many books, perhaps the most influential has been *The Cross and the Switchblade* which sparked interest about baptism in the Holy Spirit from both Protestant and Catholic circles.

Loren Cunningham (1914-) was the founder of Youth With a Mission (YWAM). Once an A.O.G. youth pastor, Cunningham's vision has spawned an international missionary organisation that is primarily manned by self-supporting, short-term, volunteer youth. Through this organisation, a school of ministry has been established, much missionary work has been accomplished in many countries and aid has been distributed to needy countries. YWAM's emphasis is on spiritual and physical aid to the mission field and finding, then obeying God's will.

John Wimber (1934-) founded the Vineyard Ministries International. John had worked as a church growth consultant with hundreds of churches of many denominations. The occurrence of healings in his ministry in 1977, launched him into an international ministry and an intense church planting program. He lectured at Fuller Seminary on the relationship of miracles and church growth, influencing many upcoming ministers.

The Charismatic Movement

Dennis Bennett (1917-) was an Episcopalian clergyman who was baptised in the Spirit in 1959. Taking over a parish which was due to close for the third time, Dennis transformed it into the strongest Episcopalian parish in Northwest America within twelve years. His testimony introduced thousands of people to the charismatic experience in the US. and overseas, often lecturing in major universities and theological schools. He helped to found the Episcopal Renewal Ministries.

John Sherrill (1923-) worked as senior editor for *Guideposts* for several years and with his wife Elizabeth, has co-authored several influential charismatic books. His, *They Speak with other Tongues* was an important book in shaping the charismatic movement. It explained charismatic phenomena and how he, an Episcopalian, had been baptised in the Spirit. He and his wife also co-authored *The Cross and the Switchblade*, another influential book

Pentecostalism can be seen as a bridge between the currents of the Holiness movement and the modern Charismatic movement. It preserved a specific type of theology with a strong emphasis on evangelism in the power of the Holy Spirit that has been released into the main body of Christendom in recent years. Its ministers came from all walks and stations of life and reflect God's multi-faceted character.

Language Programme Co-ordinator with Bible Translation Association

One of the stories which really affected me was about an expatriate translator who was working in the Sepik province of Papua New Guinea in the 1970s. Once, after a three-hour canoe ride, this translator arrived in a village of another language group and she noticed that there was a church building in the village square. When she asked the people if there was a missionary staying with them, they replied that no, there was not. She asked if they had a pastor and again they said, "No." Finally, she asked them why they had built a church and they answered, "We are waiting for someone to come and translate God's Word for us." When I heard these words, I began to realise that English readers have dozens of Bible translations, and thousands of Bible resources, but many people do not even have scripture in their language, let alone commentaries, Bible studies, and other books that we take for granted. The tragedy of this story is that no one was available to take up the project in this particular village.

While thinking about these kinds of issues, we met the Executive Director of the PNG Bible Translation Association as he was passing through Brisbane. It occurred to me that if a time ever came when expatriate organisations would have to leave the country, a national organisation could still be effectively in place. So, I thought that helping BTA would be something important that I could do to support the Kingdom of God in Papua New Guinea.

Daryl Brenton (<http://pngbta.org/node/70>)

9 Characteristics of Revivals

Richard Riss



*Historian Dr Richard Riss (left with wife Kathryn) has written books on revival including **A Survey of 20th-Century Revival Movements in North America** (1988) and **Images of Revival** (1997). His doctoral research at Drew University included study of the current revival awakening.*

Revivals and Misrepresentations

During the course of my study of revivals over the past twenty-three years, one of the things that has fascinated me is the extent to which they are misrepresented. These misrepresentations are usually widely believed, creating stumbling blocks which prevent many people from partaking in the forgiveness, love, joy, refreshing, healing, reconciliation, character development, and other benefits which are freely available through a move of God of this kind.

Jonathan Edwards wrote of this phenomenon in connection with the outset of the Great Awakening, which began at his church in Northampton, Massachusetts in December of 1734. In the introductory portion of his *Narrative of the Surprising Work of God*, he said that the Great Awakening was being “exceedingly misrepresented by reports that were spread . . . [to] distant parts of the land.” These reports were spread by other Christians, many of whom were in positions of leadership in the churches. Edwards wrote that, “When this work of God first appeared, and was so extraordinarily carried on among us in the winter, others round about us seemed not to know what to make of it, and there were many that scoffed at and ridiculed it; and some compared what we called conversion to certain distempers. “Because people really didn’t understand what was happening, they began to say negative things about it.

These bad reports spread throughout the entire country, and this had a lasting effect on peoples’ willingness to accept that what was happening was a work of God. He wrote, “A great part of the country have not received the most favorable thoughts of this affair, and to this day many retain a jealousy concerning it, and prejudice against it.” Unfortunately, when people begin to become predisposed against something, it is no longer an easy matter for them to benefit from it, and they will sometimes attempt to put a stop to it.

In the concluding remarks of the same work, Edwards referred again to “the innumerable misrepresentations which have gone abroad” concerning the revival that began in his church. He stated that because of this, it had been necessary for him to go into great detail about what God was actually doing within the context of the beginning of what we now know as the Great Awakening.

One of the reasons that people misunderstand revival is that it tends to create a great deal of chaos and disorder. Normal church programs are usually suspended. People are caught up in the things of God. They often fall to the ground or make unusual noises; they weep or laugh or act as though drunk. This was as true for the Great Awakening as it was for any other revival (for details, see *Images of Revivals*).

During the Second Awakening in America, Charles Finney said some of the same things about misrepresentation of what God was doing. He

lamented in his *Memoirs* that “it has been common for good men, in referring to those revivals, to assume that although they were upon the whole, revivals of religion, yet . . . they were so conducted that great disorders were manifest in them, and that there was much to deplore in their results. Now all this is an entire mistake.”

This is a very common phenomenon during revivals. People will assume, based upon misleading reports, that there is a great deal of mixture in them and that there is “much to deplore in their results.” Yet, one could be a perfect leader and still encounter storms of criticism; this is exactly what happened to Jesus Christ.

A little bit later, Finney wrote, “Until I arrived at Auburn, I was not fully aware of the amount of opposition I was destined to meet from the ministry; not the ministry in the region where I had laboured, but from ministers where I had not labored, and who knew personally nothing of me, but were influenced by the false reports which they heard.” Finney found it amazing that his critics would believe so many of the reports that they had heard.

However, there is a sense in which this phenomenon is not surprising at all. The spread of false reports and negative attitudes with respect to a work of God is a sure sign that it is genuine, because it indicates that the enemy is at work, attempting to discredit it.

The temptation to belittle the work of God is greatest among those who might have a tendency to feel that they would have something to lose if people were allowed to partake in it. There are strong temptations to jealously even among Christian leaders. Those who yield to such temptations are in danger of undermining the work of God by belittling the very thing that is bringing life and blessing to those who love Him.

God, in His wisdom, has His own reasons for allowing false reports to arise concerning His work. The stumbling blocks will therefore inevitably come, but woe to those through whom the stumbling blocks come.

The following summary indicates characteristics common to revivals and awakenings.

Characteristics of Revivals and Awakenings

1. How Awakenings Arise

- a. They always emerge against a backdrop of very serious spiritual decline or intense spiritual dryness.
- b. They are the product of intense prayer.
- c. When people pray for reawakening, God seems to give the answer to their prayers in places that they least expect it.
- d. At the beginning of an awakening, there is often an exhilarating sense of expectancy.
- e. Revivals are often brought about by telling people about the revivals of the past.
- f. There is often a specific point in time at the outset of an outpouring of the Holy Spirit at which God's presence is suddenly recognized by the people. The power of God falls spontaneously.
- g. Revivals of this kind seem to emerge at the same time in many different places.

2. Who becomes involved?

- a. The Lord breathes new life into the Church.
- b. He brings multitudes of new believers into His body.
- c. Those who are already Christian enter more deeply into the fullness of salvation.
- d. People recognize a similarity of the revival to any previous revivals they have experienced.
- e. Backsliders are reclaimed.
- f. People often come out of curiosity or skepticism and become believers.
- g. There are conversions of ministers.

3. The Spread of the News

- a. At the outset of revival, there is very little organization.
- b. Advertizing is largely by word of mouth.
- c. People are sometimes drawn to the scene of revival by an irresistible power.
- d. People come from miles away.
- e. People flock from everywhere.

- f. There are crowds.
- g. It is contagious.
- h. There are often secular newspaper accounts of an awakening.

4. Conviction of Sin, Righteousness, and Judgment

- a. Revival is characterized by widespread repentance and brokenness.
- b. There is a great deal of meditation upon God's character.
- c. There is an awakening of conscience.
- d. There is conviction of sin.
- e. People are given an immediate revelation of God's glory and of their own sinfulness and inadequacy before him.
- f. In some cases, people for blocks around are confronted with their own sin and God's majesty.
- g. People suddenly become deeply convinced of their lostness.
- h. An awesome fear of God and His judgment comes upon everyone.
- i. Revivals bring the individual face to face with the eternal questions of one's nature and destiny.
- j. People suddenly become aware of the terrors of hell.
- k. This is accompanied by deep distress over one's wickedness.
- l. The urge to pray, especially for salvation, is irresistible.
- m. There are sometimes manifestations of shaking or trembling.
- n. There are often strange manifestations of emotion in people in response to these experiences, including laughter, weeping, barking or yelping, and roaring.
- o. People therefore seek forgiveness from God through Christ's shed blood.
- p. They then find redemption in His blood; they are given assurance of forgiveness of sin and of salvation.
- q. This is accompanied with joy and peace.
- r. Even the skeptical and stubborn will also grieve over their sins until they find assurance.

5. Freedom & Reconciliation

- a. God frees people from bondage to sinful habits, bad attitudes, and emotional disturbances, breaking the power of 'cancelled sin,' as Charles Wesley put it.
- b. Old prejudices are changed radically.
- c. Broken homes are reunited.

- d. There is widespread reconciliation.
- e. There comes a depth of love for one's brothers and sisters in Christ beyond measure.
- f. People receive a fresh sense of the unity of believers in all times and places.
- g. It puts an end to cursing, blasphemy, drunkenness and uncleanness in a town. There is a cessation of fighting, clamor, bitterness, and so forth.
- h. Rather, joy and peace become predominant in a place that has experienced an awakening.

6. Heaven Upon Earth

- a. People become so preoccupied with the things of God that they don't want to talk about anything else.
- b. There is an unusually vivid sense of God's presence, and of joy, love and peace.
- c. There are sometimes manifestations of laughter and speechlessness.
- d. There is a completely different, refreshing atmosphere where God is present.
- e. People experience heaven upon earth.
- f. Meetings are often of protracted length. Time passes very quickly.
- g. There is a feeling of release, or freedom in the Spirit.
- h. People feel refreshed. There is a new lilt to everyone's steps.
- i. People suddenly have an intense enthusiasm about the things of God.
- j. There is considerable praise to God.
- k. There is singing in the Spirit of such harmonies as are almost never heard on earth.
- l. There is dancing in the Spirit.
- m. There are manifestations of spiritual gifts.
- n. Children prophesy.

7. Ministry During Divine Visitations

- a. God often raises up people as instruments for bringing about revival who have few natural talents and abilities.
- b. Women and lay people find a greater place for leadership in revival.
- c. His Word goes forth in power.
- d. The Lord anoints with the Spirit the preaching, teaching, counselling, and music such that it has an ability to penetrate the hearts

of the people.

e. There is always considerable revelation upon God's Word, which takes on a new freshness.

f. People in a revival are almost invariably orthodox theologically on the great basics of the Christian faith. There is a great emphasis upon the Bible and its teachings.

g. There is a great stress usually laid upon the suffering, cross, blood and death of Jesus Christ.

h. People fall under God's power.

i. People begin to laugh or cry, or develop characteristics similar to drunkenness.

j. Physical ailments are sometimes healed.

k. These phenomena are accompanied by the healing of shattered lives.

8. Enthusiasm for God' Precious Word

a. The Bible comes alive for people

b. There is always a deep thirst for the Word of God.

c. People hang upon every word that is preached.

d. There are phenomenal increases in the sales of New Testaments and Bibles.

e. Those who are used of God in bringing about revival receive far more calls to preach than they can ever answer, and are harried mercilessly.

9. Beyond Superficialities

a. A spirit of sacrifice is often prevalent in a revival.

b. People spend whole nights in prayer.

c. Revival usually produces a zeal for the saving of the lost and, there, for missions.

d. God brings revelation.

e. People gather together to share in the faith for mutual upbuilding.

f. Superficial profession, baptism and church membership pale in significance, with an emphasis being placed upon spiritual life, of which the former things are merely tokens.

g. Old institutional forms often begin to seem inadequate to people who are experiencing an awakening.

10. The Rise of Impurities

- a. Human frailty is inevitably an ingredient in any revival.
- b. It is case for amazement even to seasoned preachers and evangelists to see what happens during seasons of awakening.
- c. Belief in the imminent coming of Christ has characterized every movement of awakening since the first century. This has often led to the setting of dates for Christ's return.
- d. Those who try to mold a revival to their own tastes or control it are usually swept aside.
- e. Because so many young, inexperienced converts are involved, there will be many extravagances.
- f. There is a temptation to spiritual pride, and to take ones own imagination for impressions from God.
- g. In a revival, there will always be some who violate Biblical truth.
- h. Belief that they alone are instrumental in the accomplishment of God's purposes often characterizes both individuals and groups experiencing revival.

11. Controversy During Outpourings of God's Spirit

- a. There are always bad reports about what goes on in a revival, both true and false.
- b. Many people remain aloof for this reason.
- c. A revival is always accompanied with a great deal of controversy.
- d. There is always intense opposition and persecution.
- e. There is reproach upon every revival.
- f. Revival always involves an advance of God's kingdom in spiritual warfare against the strongholds of Satan.
- g. The enemy will attempt to hinder the work of God at all costs.
- h. Satan attempts to discredit revival by mimicking God's work.

12. The Decline of an Awakening

- a. A revival will crest to a high point and then decrease.
- b. After a revival crests, offenses will come.
- c. Many people will feel ill will instead of good will toward the leaders of a revival.
- d. They will begin to disapprove of what they formerly approved.
- e. They will fasten upon bad reports, true or false, in order to justify

their changes in attitude.

f. Many of those who were more or less convinced will be afraid or ashamed to acknowledge their conviction of faith.

13. The Long Term Effects

a. A new flood of hymns and scriptures set to music gains widespread circulation and use.

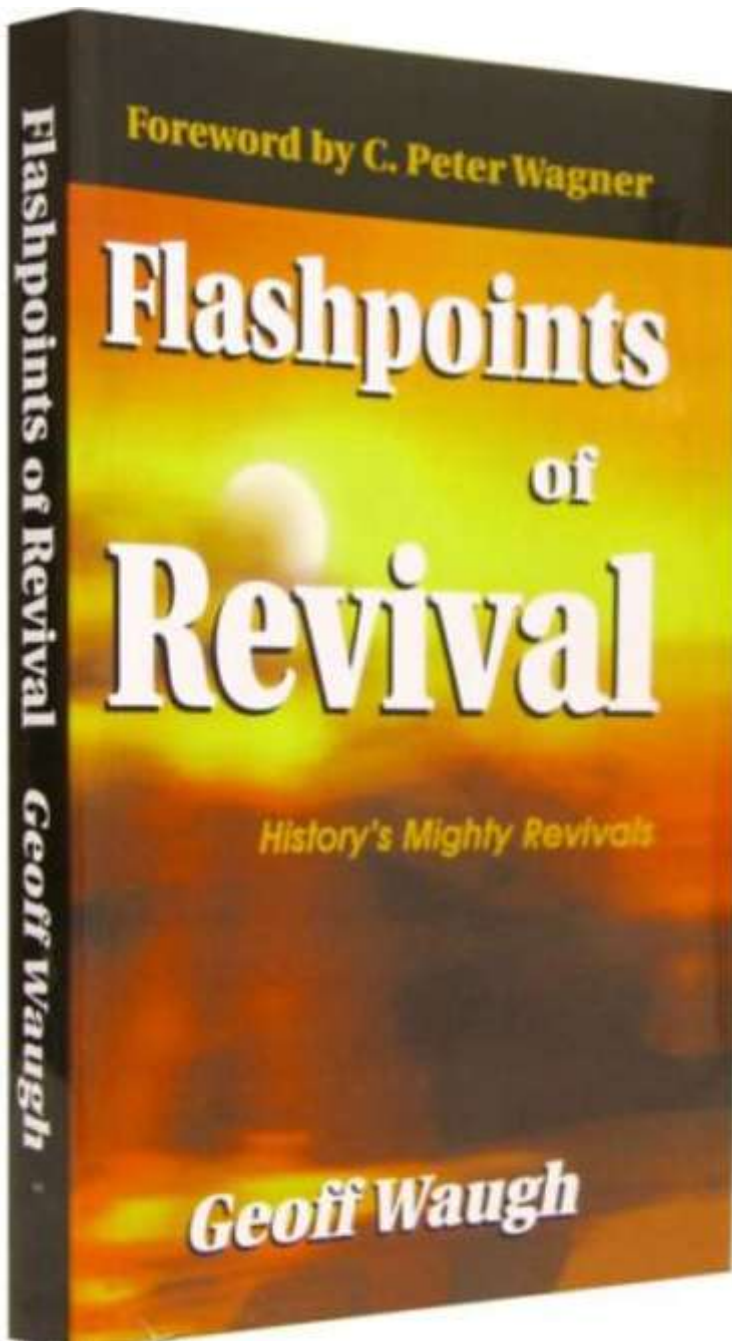
b. It has lasting, profound effects upon the lives of many of the people involved.

c. It spawns great ministries which then thrive well past the time of the revival.

d. There is a tremendous impact on society and many social reforms are effected.

Being aware of these characteristics can help us avoid the extremes of blindly accepting everything in a revival as from God or of resisting and quenching the Spirit by opposing what God is doing, even if the impacts of the Spirit are overwhelming.

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Book Reviews

Flashpoints of Revival

1st edition, 1998; 2nd expanded edition, 2009

Korean edition: ***Revivals Awaken Generations***

also ***Revival Fires***

Expanded, updated version, 2011

Review from the Foreword by Dr C. Peter Wagner (1998)

Geoff Waugh and I agree that our generation is likely to be an eye witness to the greatest outpouring of the Holy Spirit that history has ever known. Many others join us in this expectation, some of them sensing that it will come in the next few years.

I have heard more reports of revival-like activity in the past three years than in the previous thirty. This has caused revival to be a more frequent topic of Christian conversation than I have ever seen. There is an extraordinary hunger for learning more about how the hand of God works in revival.

That is a major reason why ***Flashpoints of Revival*** is such a timely book. Christian libraries are well stocked with detailed accounts of certain revivals as well as scholarly analytical histories of revival. But I know of no other book like this one that provides rapid-fire, easy-to-read, factual literary snapshots of virtually every well-known revival since Pentecost.

As I read this book, I was thrilled to see how God has been so mightily at work in so many different times and places. I felt like I had grasped the overall picture of revival for the first time, and I was moved to pray that God, indeed, would allow me not to be just an observer, but rather a literal participant in the worldwide outpouring that will soon come. As you read the book, I am sure you will be saying the same thing.

Revival Fires (2011) is a further expanded, updated version now available through Randy Clark's Global Awakening website.

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. 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*

Comments on *Flashpoints of Revival*

Geoff Waugh's comprehensive and up-to-date book provides a global perspective of the unexpected and transforming work of the Holy Spirit. Read, be inspired and encouraged. *Rev Dr John Olley*

The first time I read this book, I couldn't put it down. Not only were the stories researched with clear and concise data, but they provide an account of revivals that blew my mind away. An inspirational read. *Romulo Nayacalevu, Fiji*

This work is of great significance. It is a comprehensive overview of the major revivals during the last three centuries. Churches and Christians around the world will benefit greatly from this timely contribution. *Rev Prof Dr James Haire*

It will be a compendium for historians and others interested in the subject for a long time to come. I doubt if there is a resource quite like it for logical progression and comprehensive treatment.

Rev Tony Cupit

It is very informative and up to date concerning revivals both past and present. I am confident that this book will be well received by many scholars and historians.

Rev Dr Naomi Dowdy

This is a great reference book providing information of when, where and how God has touched regions and people groups with his manifest presence over history. Many of these events are included and reported on providing the reader with an overview and insight into when revival has broken out and its impact on people, church and society.

Martin Mitchell (Amazon)

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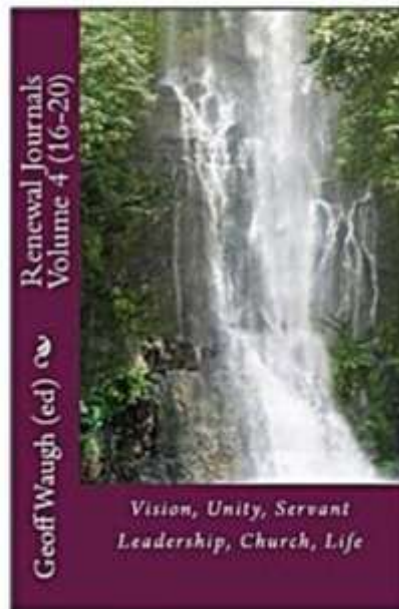
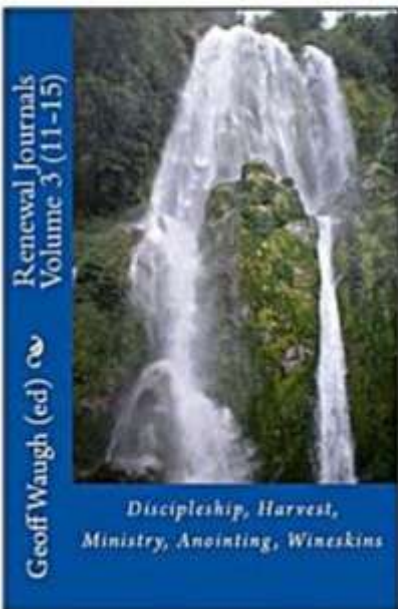
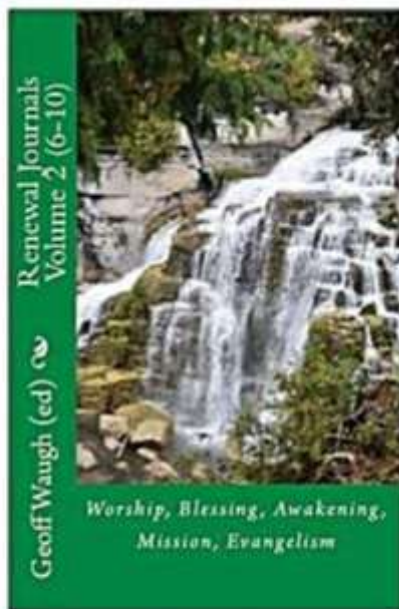
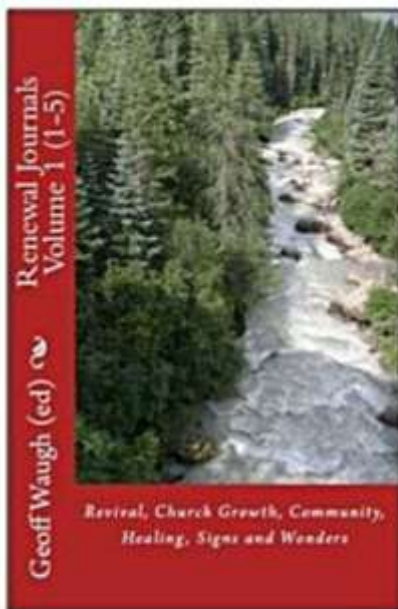
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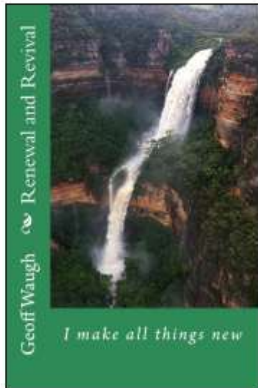
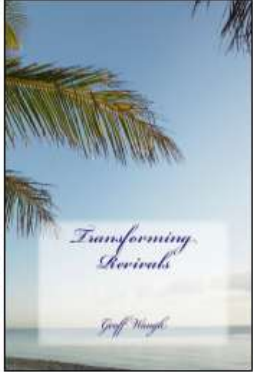
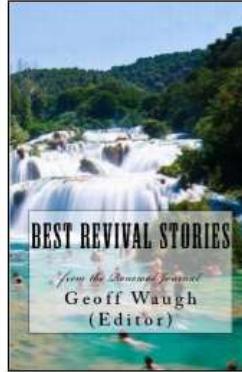
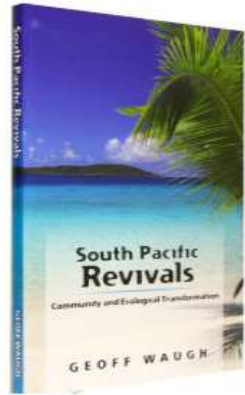
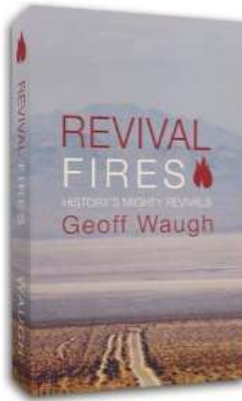
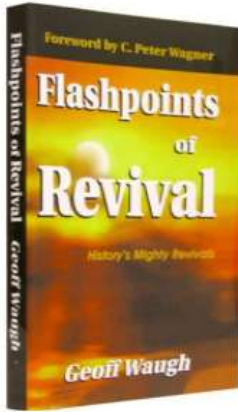
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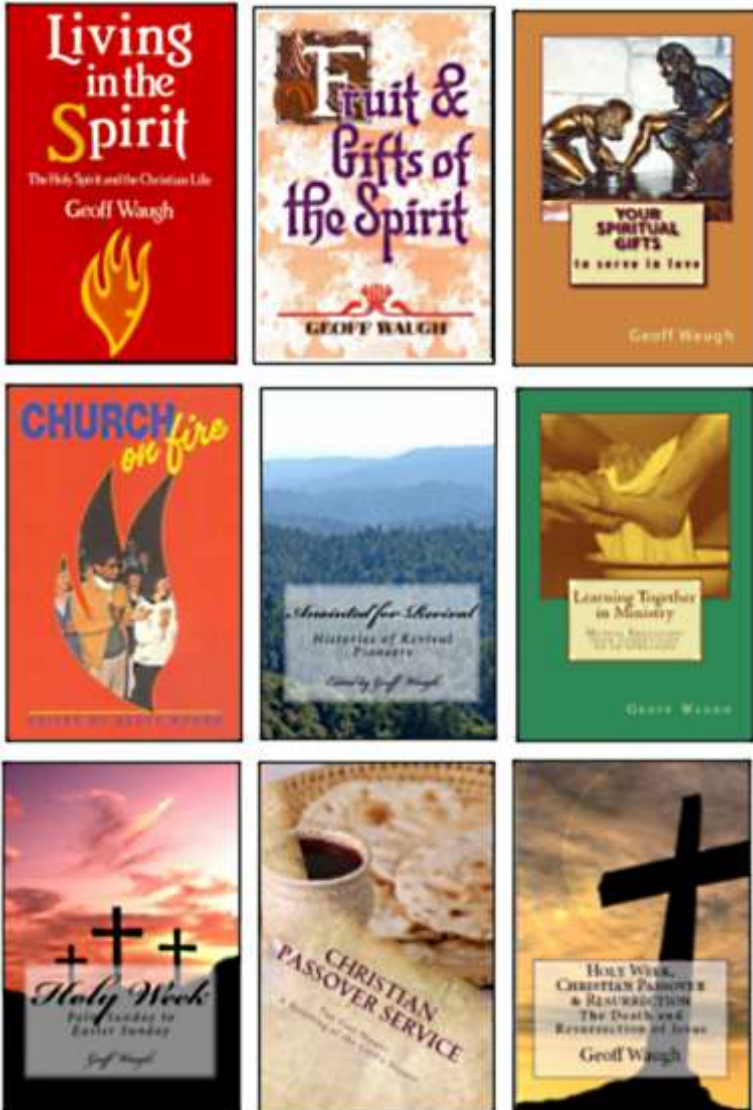
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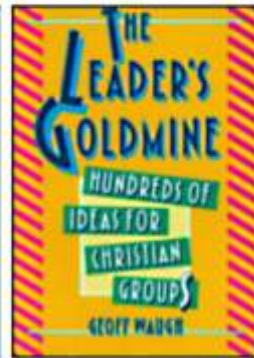
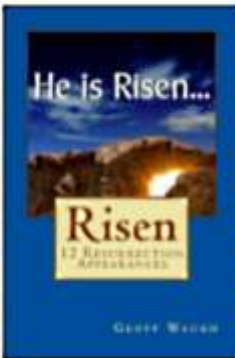
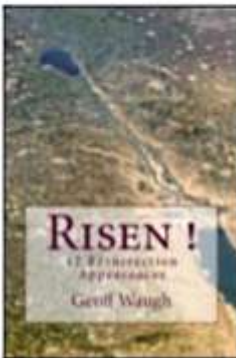
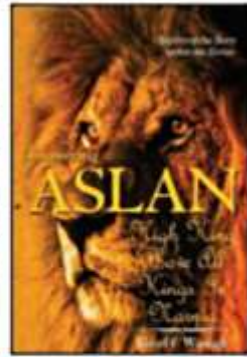
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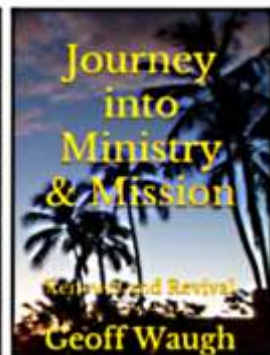
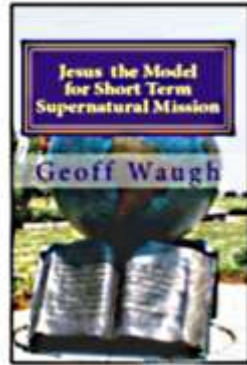
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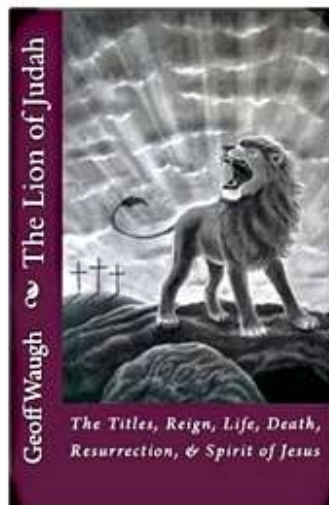
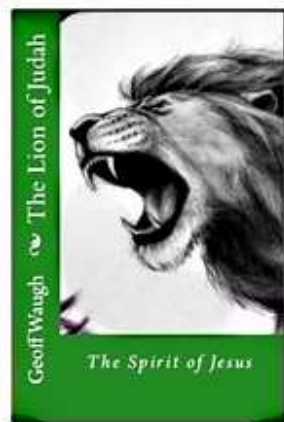
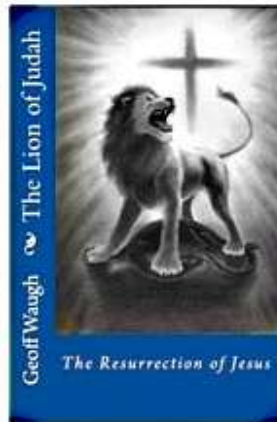
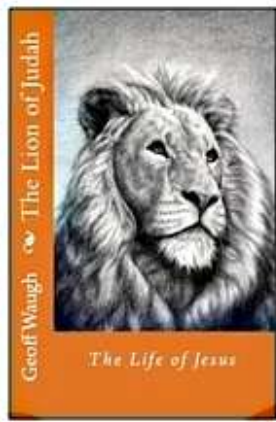
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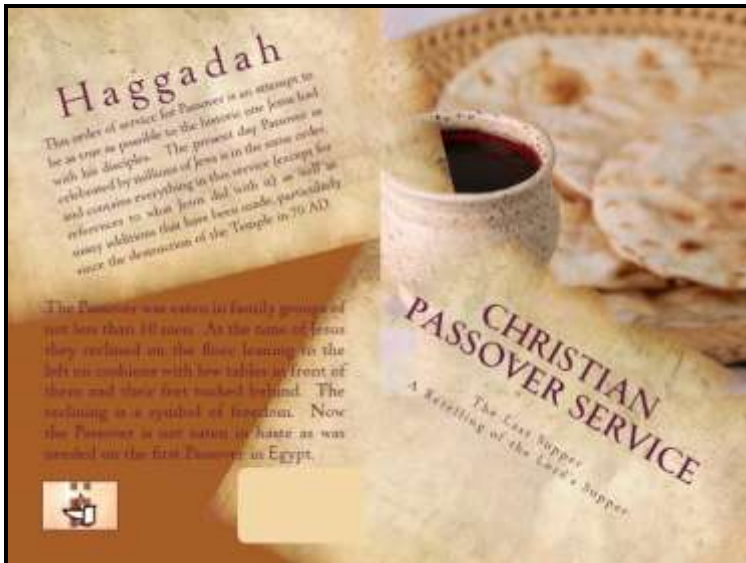
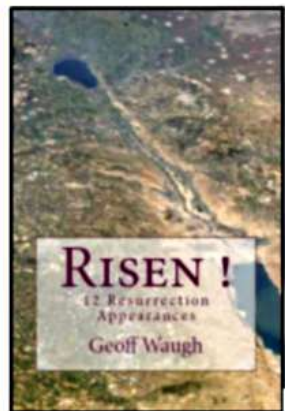
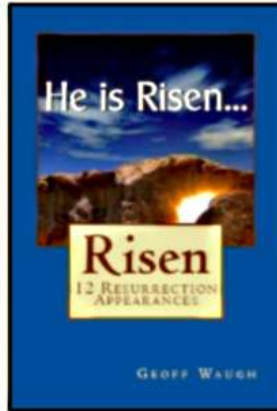


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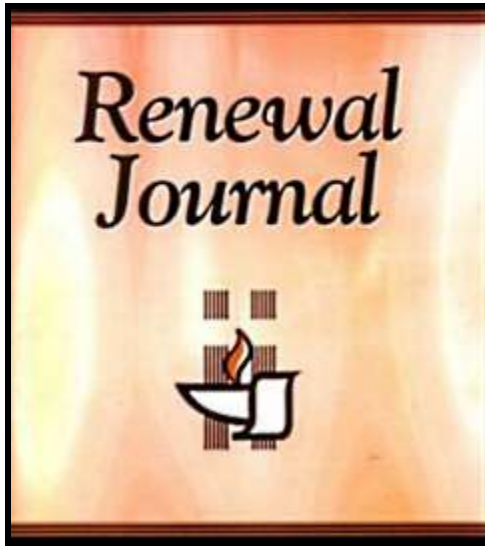
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