

Renewal Journal

5

**Signs and
Wonders**

Copyright © Geoff Waugh, 1995, 2011

1st edition 1995

2nd edition 2011

Renewal Journal articles may be reproduced if the copyright is
acknowledge as ***Renewal Journal*** (www.renewaljournal.com).

Articles with everlasting value

ISBN-13: 978-1463519346

ISBN-10: 1463519346

Printed by CreateSpace, Charleston, SC, USA, 2011

Renewal Journal Publications

www.renewaljournal.com

Citipointe Ministry College,

School of Ministries

Christian Heritage College

PO Box 2111, Mansfield, Brisbane, Qld, 4122

Australia



Contents

Editorial: Confirming the Word with signs following	5
1 Words, Signs and Deeds, by Brian Hathaway	9
2 Uproar in the Church, by Derek Prince	21
3 A Season of New Beginnings, by John Wimber	29
4 Preparing for Revival Fire, by Jerry Steingard	37
5 How to Minister like Jesus, by Bart Doornweed	63
6 Renewal Blessings, Reflections from England	69
7 Renewal Blessings, Reflections from Australia	81
8 The Legacy of Hau Lian Kham of Myanmar (Burma)	93
Reviews and Resources	105

Editor: Geoff Waugh

Editorial Board

Australian: Drs Irene Alexander, Jerry Amway, Stephen Beaumont, John Meteyard

International Consultants: Drs Peter Hocking, Eddie Hyatt, Susan Hyatt, Richard, Riss, Vinson Synan

Original Consultants:

Bishops David Cremin, Owen Dowling, Hamish Jamieson, John Lewis, Ralph Wicks,
Revd Drs Lewis Born, Dean Brookes, Rowland Croucher, Djiniyini Gondarra, James Haire, John McElroy, Peter Moonie, Tony Nancarrow, Stuart Robinson, Charles Ringma, Norma Spear, Peter Wagner, Colin Warren,
Drs Barry Chant, Dorothy Harris, Patricia Harrison, Robert McQuillan, John Roulston,
Revs Dan Armstrong, John Blacker, Vincent Hobbs, Ian and Ruth Lord, Cindy Pattishall-Baker, Thomas White.

Cover Photo

Village pastors and leaders from across Myanmar (Burma) pray for one another as they serve God and plant churches in the power of the Spirit amid opposition and persecution

Renewal Journal Logo

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

Editorial

Confirming the Word with Signs Following (Mark 16:20)

Signs and wonders are controversial. They were in Scripture. They are still.

The early church prayed earnestly for signs and wonders (Acts 4:29-31). It was extremely controversial. But the kingdom of God came in power and the church grew rapidly with thousands added to the faith, amid persecution. That now happens for millions of Christians today.

Some people argue that signs and wonders ceased with the passing of the apostles. However, Scripture and church history indicate the opposite (John 14:12; Matthew 28:20). The kingdom of God is not a matter of words but of power – the power of God. Signs of the kingdom and wonders declaring the reign of God break in upon us still.

We see this most powerfully in Jesus' life and ministry. He proclaimed and demonstrated the rule of God in everything – in people's lives, over demonic powers, in creation and history. It was true in the early church. It continues to be true.

The cross is the power of God for salvation to all who believe. We can have a diminished view of the cross of Christ and the incredible salvation wrought by Jesus on the cross. It involves far more than providing a personal entry to heaven for individual believers. Our concern with personal salvation can obscure for us the immense power and glory of God revealed in Jesus' total and awesome victory on the cross. In Jesus' death and resurrection the power of evil was defeated forever. The Lord reigns. All the powers are subject to Jesus Christ the Lord (Colossians 1:20; Philippians 2:11).

Signs of God's kingly rule testify to Jesus' triumph. God reigns. We don't initiate signs and wonders. We can't. But we can obey God. We can repent (especially of our unbelief) and believe. We can do what Jesus commanded

all his followers to do in his name and authority. Then, as in the early church, the gospel is proclaimed with signs following.

We live in a time in history when millions of Christians are learning that again, especially as the Spirit of God renews life and faith in us. We have not always believed or obeyed God's word to us. We can rationalise our sin of unbelief and disobedience, calling it theological wisdom. Yet, Jesus, who alone is the truth, confronts and unnerves us with his awesome claims and authority. Those who found Jesus in Gethsemane fall backwards at his word. Soldiers at his resurrection shake in fear and collapse as dead. Saul is blinded by the glory of the Lord and falls to the ground overwhelmed. John falls at the feet of his Lord as though dead (Revelation 1:17).

No church tradition nor theological position can fully express the awesome reign of God. We still see and know only partially (1 Corinthians 13:12). For example, the Lord has one church – his. We often see the church mainly in cultural, doctrinal and denominational terms. These fall far short of the glory of God revealed in his people, the church. So we all need to walk humbly with our God as we proclaim God's reign and live in his kingdom.

Jesus' life demonstrated the reign of God fully. In our lives we merely glimpse it. However, as we allow the Spirit of God who anointed Jesus to also anoint us, we continue to glimpse even more of the signs and wonders of God's presence and power among us.

Controversial blessings

This issue of the *Renewal Journal* examines controversial blessings. Part of our difficulty is that God works in fallible people through fallible people – including you and me. Often our behaviour involves very human reactions to signs of God's reign and wonders of his power breaking in upon us.

Furthermore, our words and actions are affected by many influences – God's Spirit and other spirits, our personalities, our culture, our relationships. Normal expressions of joy and worship in Latin America may be regarded as wildly excessive in northern Europe. Our explanations are inadequate and incomplete. Who can express the inexpressible? God's thoughts and ways are far beyond ours (Isaiah 55:8).

Reactions to God's action are mixed. God moved powerfully in the Azusa Street Apostolic Faith Mission in 1906. That was controversial. Loud noise, tongues, fainting, and falling on the floor were common. Yet amid the varied

reactions, it ignited Pentecostal fire around the world. Gamaliel suggests we leave the jury out for a while on such matters lest we fight against God (Acts 5:39).

Often visitations of God's Spirit stir up varied reactions. Then, later we learn to incorporate these new developments effectively and powerfully in our work and witness. Remember the youthful zeal of the Jesus People, the rediscovery of spiritual gifts, the fresh insights of inner healing, the new awareness of deliverance, the leaps of faith to release millions of dollars and thousands of people for mission in the power of the Spirit?

Fortunately we have Scripture as our guide – not just our interpretations of Scripture. Our interpretations often include unbiblical rationalising which may deny the powerful presence of God's Spirit among us. Many of the articles in this issue of the Journal examine our reaction to God's action.

Brian Hathaway emphasises the importance of words, signs and deeds in proclaiming and demonstrating the gospel. Derek Prince reflects on the overwhelming impact of God's Spirit. John Wimber gives guidelines for coping with various phenomena. People involved in recent events in England and Australia offer their perspective. Jerry Steingard presents observations from Scripture, church history and current ministries. Bart Doornweerd tells how he learned to proclaim God's word with signs following. Stephen Bryar addresses charismatic issues in his tradition.

Sandy Millar and Eleanor Mumford describe the beginnings of this renewal blessing in their churches in England and Anglicans *John Davies Phil Ashton, Geoff Glass and Tony Stevens report on early expressions of this blessing in Australia.*

May we repent of our unbelief, believe and proclaim God's word in the power of the Spirit with signs following, and see the kingdom of God break in upon us more fully. May God grant an impact of his Spirit with thousands converted, filled with the Spirit, and living for the glory of God as Jesus our Lord is honoured and glorified among us all.

Internet resources:

Renewaljournal.com - 1st edition

Renewaljournal.wordpress.com – 2nd edition and eStore

Amazon.com – type "Geoff Waugh"

Revival snapshots – great articles

See articles on renewaljournal.com and
<http://renewaljournal.wordpress.com>

- **Pentecost in Arnhem Land, by Dijiyini Gondara**
- **The New Believers, by Diana Bagnall**
- **The Moravian Revival, by John Greenfield**
- **Prayer and Revival, by J Edwin Orr**
- **The Spirit told us what to do, by Cari Lawrence**
- **Speaking God's Word, by David Yonggi Cho**
- **Revival in China, by Dennis Balcombe**
- **Worldwide Awakening, by Richard Riss**
- **The River of God, by David Hogan**
- **God's Awesome Presence, by Richard Heard**
- **A Touch of Glory, by Lindell Cooley**
- **Snapshots of Glory, by George Otis Jr.**

1 Words, Signs and Deeds

Brian Hathaway



Brian Hathaway, an elder in a Brethren church in Auckland, and national principal of the Bible College of New Zealand, wrote of the journey towards integration in ministry.

Words announce the truth of God

Signs demonstrate the power of God

Deeds express the love of God

The Beginnings

Our congregation in West Auckland was formed in 1965 as an offshoot of a Brethren church in Auckland. In its early days it was very much a youth outreach. In the 1970's we were impacted by the Charismatic Renewal that was going on in New Zealand. People in our congregation attended services and conferences, read books, listened to tapes and of course came back and discussed this in the church and home groups. Not surprisingly, this created a degree of conflict and tension in the congregation.

However, previous to these events God had brought us to an understanding of the importance of relationships in the church: the need to be honest, open and transparent with each other so that we could handle tensions. I'm

grateful to God that he brought that to our attention first. It enabled us to handle more easily the pressures that the renewal brought to us.

I need to say that at no time in our history did we ever sit down and devise some sort of master plan for what has happened in our congregation. All we sought to do as an eldership was take the steps that God led us into. In Mark 4:24 Jesus says, 'Consider carefully what you hear. With the measure you use, it will be measured to you and even more. Whoever has will be given more; whoever does not have, even what he has will be taken from him.' It is crucial to understand that we must use what God gives us.

If God teaches us something, use it. Apply it. The measure we use whatever you apply, whatever you use, whatever you appropriate that will be measured back to you again and even more. This principle is fundamental in leadership. It's about going forward individually and corporately; growing together personally and as a group; listening to God privately and collectively. We are on a pilgrimage. And that's a community activity, as the New Testament sees it. A 'walking with Jesus, and in the company of others' (Fung). Our history has been an expression of a desire to follow God through a series of doors he's opened to us.

With Charismatic Renewal occurring in many churches around our country, and people in the congregation becoming interested and involved, we clearly had to address the issue. In 1978 the elders decided to spend the year talking about Charismatic Renewal together. What was it? Could we embrace it? Were there things we could learn from it? We spent one night a month talking, praying, reading papers, looking into the Scriptures discussing the matter and by October we had come to the unanimous conclusion that we could embrace two main features of the movement.

1. We concluded that each Christian needed an empowering work of the Holy Spirit. We did not want to argue over what to call this or whether it came at or after conversion. What we were concerned about was that people knew the Holy Spirit experientially not just in their head, or as theology.

2. We decided that we would be open to all the gifts of the Holy Spirit and seek to operate these gifts along Biblical guidelines. To us it did not seem consistent to believe that certain gifts ceased at the end of the first century.

Thus at the end of 1978 there was a change in the elders' attitude towards the work of the Spirit. A paper was presented to the Church outlining our conclusions, and then discussed thoroughly. The whole process evoked a very positive response from the congregation. People said that at last the elders knew where they were going. We didn't really! We had started on a pilgrimage and we are still on a pilgrimage, taking steps of faith. I hope we will always do this. Not to do so is to wither and die.

In a nutshell I guess what we said was, 'Lord, do anything you want to. With your help, from our Brethren foundation, we will seek to discover in practice what it means to follow your Spirit. We don't want to be a Pentecostal church; neither do we want to copy Charismatic churches. We may go to them to receive insight, but we want this to be unique for us.' Can't the God who makes unique snowflakes also make unique congregations?

At the beginning of 1979 the congregation started to grow very rapidly. Nothing had changed but our attitude towards the Holy Spirit. People became Christians in January. Unusual for New Zealand! God's in the Northern Hemisphere over January; New Zealanders are at the beach! To see six adults converted in January was staggering; and it continued month after month.

Over the next ten years, as best as we can estimate, we saw about 1,000 people come to faith in Christ. As we look back on this, all we can say is that God saw our unity and change of attitude towards his Spirit and began to work in a new way among us.

New Directions

Within a year, God led us into penetrating the community. Normally when a church starts to grow, the first thing you think about is getting a fulltime pastor. God seemed to be saying to us, though, that we should think about our wider community first. So we approached a couple about this, and for eighteen months financially supported by the congregation they worked within the local community. Via newspapers, local groups and Government departments, they signalled availability to senior citizens, single parents and those who were sick. They cut hedges, mowed lawns, cleaned windows, provided transport.

Often after doing a job they would be invited in to have a cup of tea. The person helped would want to know how much they owed for the service provided. Hearing it was nothing would inevitably open up further discussion as to how and why this was possible. This would lead quite naturally to sharing about Christ. In eighteen months this couple led about 8 people into a totally new relationship with the Lord. We now realise that we had linked together social concern and evangelism.

From there a cluster of community ministries developed to begin to meet peoples' needs within the community. We were also involved in overseas mission and most recently we have been engaged in church planting. Currently we have three congregations that are seeking to work together. Our premise here is that it is a little short sighted to form a new congregation and lock up all the resources of that congregation within itself. Our aim is to have congregations with their own responsible elderships inter relating, with a free flow of resources, people and training across congregations.

A co-ordinating group facilitates combined arrangements and there is recognition of visionary people who can maintain the bigger view. You will probably realise that this is not a Brethren pattern. Nor has it been easy to implement. In the past, new Brethren congregations fairly quickly isolated themselves from others or the birthing body to go their own, totally autonomous, way. We do not feel that this is a Biblical model. There seems to be a degree of liaison between the churches of the New Testament.

Thus our aim is to get the best of both worlds local elders committed to the establishment of work in the local area, while at the same time maintaining relationships between elders in each congregation to enable a free flow of resources.

For us, combined areas involve overseas missions, youth, equipping, about six combined celebrations a year, and elders retreats. Currently we are responsible for somewhere over 1000 adults and children across the three congregations.

As we look back on the steps that we have taken, we recognise that we have been seeking to integrate three major emphases. Onto our heritage of a *conservative evangelical* church we have sought to build the strengths of the *Pentecostal/Charismatic* streams of the Church and then the strengths of the *social justice* stream of the Church.

In endeavouring to interweave the strengths of these three movements we have also come to recognise their weaknesses. Let me sketch these quickly for you. I am indebted to Roger Forster from the Ichthus Fellowship, London, for some of these insights.

The Conservative/Evangelical Position

The first weakness we see in this position is the rather emasculated gospel of 'souls'. Two things that were impressed on me in my younger days were the necessity of living a holy life and the need to save souls. I have discovered that these goals are not wrong but they are insufficient.

Another weakness of this position has been the tendency towards a bigoted, self-righteous exclusiveness. I can remember in my Bible class days analysing the cults. We would discuss why the main world religions were wrong, why the Jehovah's Witnesses were wrong, the Methodists, the Presbyterians.....!

Let me, to be fair, say that I am talking about a conservative country assembly of 35 years ago. I also want to make it quite clear that I am very grateful for my Brethren heritage. I am not putting that down. I wouldn't dare to. Its innate strengths, prayerful parents and many Brethren friends make any rejection of my origins impossible. And it is part of God's good grace to me, anyway! I am just pointing out some of the weaknesses.

A further weakness for many conservative evangelicals has been the emphasis on personal piety at the expense of social concern or social issues. This has probably stemmed from, and been reinforced by, the idea of 'coming out from among them and being separate'. This was a strong element of teaching in my youth. In practice it often meant no dances; and no cinemas. When my Dad played cricket for a local Club he was criticised not for playing on Sunday but for playing on Saturday. 'You don't do that. You might get caught up in their sinful habits!' In Exclusive Brethren Assemblies such an attitude is taken to the extreme of not eating with people, not listening to radios, and blocking windows of churches so people cannot see into the buildings.

I do not want to criticise rather I would analyse. This is a far healthier approach as it invites us to work together on areas that create division and destabilise relationships.

The Pentecostal/Charismatic Position

A major weakness of this stream has been the lack of objectivity in assessing 'results' and an accompanying tendency towards extravagant claims. Objective assessment of healings may be seen as lack of faith and sometimes extravagant claims are made prematurely.

Another weakness here is what many would see as manipulation and guilt-producing techniques. Before an offering is taken up I have heard some preachers say, 'If you give \$10 to God he will multiply it tenfold.' I have been in many Pentecostal services and I sometimes sense that the worship leader is trying to manipulate the congregation. Such activities are not what God requires. They worry me.

A further weakness is the personal indulgence, the self-interest, the 'I-me' Christianity. This is not limited to Pentecostals and Charismatics, but is quite strongly reinforced in these groups, especially in Western nations. We see its extremes in Prosperity Teaching. 'What's in this for me?' is often the motivation. Such an attitude is fed by our self-centred society and our highly individualistic culture. Very often we Christians do not realise that this is happening to us.

The Liberal/Social Justice Position

The first weakness here is the failure to recognise the spiritual base of evil. Jesus clearly identified two kingdoms in conflict and he came to destroy the works of darkness. We'll not overcome the kingdom of Satan or social injustice simply by using human force, ingenuity, education or organisation. I am not saying that such human activities are unnecessary or futile, but in themselves they are insufficient. Sin is at the root of social injustice and you can't overcome sin in human systems solely by human endeavour. This tendency leads to an involvement in social justice dealing with fruits rather than roots.

The result of this is often tired, worn-out people, overwhelmed by the needs of society. We have to ask questions about that. I do not question such peoples' motivation. They are well meaning and very committed to relieving a hurting society. I am not saying that serving God is easy or that you won't get tired. Of course not. None of us would. However I do sense a stress level in some of my Liberal Church friends who are very passionate

about social needs in the community. I also see them often having great difficulty peopling their ministries.

If I were to juxtapose the liberal position with the classical evangelical position I'd say that Liberals go for improvement of life but ignore sin, whereas Evangelicals go for forgiving of sin but ignore life. E. Stanley Jones, speaking of this tension, says 'the one preaches the Gospel of bodies without souls, while the other preaches the Gospel of souls without bodies. The first is a corpse and the second a ghost.'

Now let me now draw your attention to the great strengths in these three streams of the Church. It's here that we can really learn from each other.

Words: living by the truth of God

The major strength of the Evangelical position is clearly its strong biblical base and emphasis on the need for a personal encounter with God through Jesus Christ. The commitment to Scripture as the basis for our Christian faith and the commitment to faith in God through Christ for salvation. I am glad for the heritage of my Biblical base. I'd not trade it for anything. I'm glad my children have it. In such an uncertain world it is a great foundation on which to build.

Signs: living in the power of God

The major strength of the Pentecostal/Charismatic position seems to be the emphasis on the practical experience of the empowering, gifting and leading of the Holy Spirit. I choose the words 'practical experience' carefully. In most of my Brethren upbringing we never got practical in this area. If we talked about the leading of the Spirit we never learned how actually to experience it. I remember one of our early New Zealand evangelists telling about being led by God in the 1930's to visit a town not on his itinerary, to discover many people waiting to hear the Gospel. This same man later came out very strongly against Pentecostal and the charismatic movement in our country. Our denomination has closed off from this whole dimension for about 30 years.

The Holy Spirit to the average Pentecostal/Charismatic is more than a theology or set of ideas or verses. He is the dynamic source of their spiritual life and Christian activity. Most Pentecostals and Charismatics are so because of an identifiable encounter with the Holy Spirit often subsequent

to their salvation experience/event. Many such encounters that I have observed are life changing and deeply motivating. Intoxication was the description used in Acts 2. For them, Christian faith moves away from a solely intellectual and rational appeal and touches the deepest regions of a person's being. Often expressed in vibrant life, it can be very attractive to the non-Christian.

Much of our Brethren expression of our Christian faith (in New Zealand anyway) has been legal, rational and intellectual in its approach. Scripture assures us that 'the letter kills; the Spirit gives life.' To put the two dimensions of mind and spirit together is one of the greatest challenges facing Christians worldwide. I am very glad that our four children have been brought up in a church which understands this. They have seen people healed, they have experienced miraculous things, they have sensed the vibrancy and the expectancy of faith. They have all had a deep experience of God. We are glad about that. It has brought great strength to them.

I acknowledge that in this area there is also a danger of 'froth and bubble'. Lack of depth or maturity which may lead to post-pentecostals and post-charismatics (See Barratt, *International Bulletin of Missionary Research*, Vol. 12, No.3, July 1988).

Let me add that the Maori people have taught me a lot about sensitivity to the Holy Spirit. They are often very sensitive spiritually; sensitive to God and sensitive to the presence of demonic forces. It is those of us from a Western world view and I identify myself here in particular, coming as I do from a rational scientific background and a conservative Brethren heritage who have had particular struggles with aspects of the work of the Holy Spirit. This has been a great part of our pilgrimage over the past decade, seeking to discover this dimension and outwork it within the framework and guidelines of Scripture.

Within this major strength in the Pentecostal/Charismatic stream of the Church I have observed three further highlights. Each seems to have inherent strengths and weaknesses.

i. The evidence of spiritual gifts

Strength: The expectancy (faith) that the God of heaven is not dead, but loves to manifest his grace gifts among his people, is a characteristic feature

of this 'stream' of the Christian church. I well remember a Saturday morning just over two years ago, when a group of about 40 young people from our congregation were waiting expectantly for a session to begin. We had invited a person with a prophetic gift to our congregations and I knew that he had never met any of these young people before. One by one he stood them before him and spoke what he sensed God was saying to him. The group laughed as he touched on personal character traits that they recognised. Some cried as he mentioned their deepest longings and encouraged them to follow closely as God led them on.

Time after time we were awed as he spoke of things that he could have had no previous knowledge of. To the young man in the process of closing a business and with very little else offering 'You are having financial struggles but God is going to open up something new to you.' And it happened within a few weeks. To a young woman who had just returned from working with drug addicts and prostitutes in New York 'You have the underprivileged on your heart.' To another whose family was going through deep waters 'You have been grieving for your family and God has seen your great concern.' To one of the 'characters' of the group 'Come here stirrer!' And so it went on. Clear insights that could only come from the Spirit of God. Those young people left the room that morning walking on air God had spoken to them directly.

That type of prophetic gifting operating in a church is very powerful. Over recent years we have sought to encourage people who have sensed God leading them in this way to use this gifting.

Weakness: People can get 'hooked' on the supernatural and may be unable to handle periods of struggle or suffering. Then there is also the problem of hyper-faith and presumption. When you get involved in praying for healing, make sure that you have a theology of non-healing as well, because pastorally you will need it. I have no problem if people get healed; the problem is when they don't.

ii. A heightened awareness of spiritual warfare and the need for prayer

Strength: The awareness of the spiritual dimension of life and the nature of the spiritual battle that is occurring on this planet are taken very seriously by most Pentecostals and Charismatics. Intercession is a word more

commonly used by people of this stream of the Christian Church than by most of those in our Brethren assemblies.

Weakness: The danger of attributing everything to the devil and not recognising that much evil still lurks within the human soul.

iii. Dynamic music, worship and praise

Strength: There is little doubt that much of the best Christian music has come out of this stream of the Church over the past 30 years, inspired, they would claim, by the Holy Spirit. It's very attractive especially to young people. Many of the melodies and words seem to touch people deeply, often producing an outpouring of genuine love and adoration to the Lord.

Weakness: Worship may degenerate into a form of mushy sentimentality which caters for the prevalent existential ethos of much of our current society. While I am discussing the Pentecostal, Charismatic and Third Wave (those who embrace the gifts and miraculous dimensions of the ministry of the Holy Spirit without wanting to be identified as Pentecostals or Charismatics) stream of the Church, let me remind you of its incredible growth over this century. From about 1% of the Christian Church at the commencement of 20th century to an estimated 30% by the end of the century. That's somewhere in the vicinity of 600 million people. An incredibly significant increase by anybody's reckoning! It has been noted that both the first century and the 20th century have been centuries of the Holy Spirit. Recent research reveals a correlation between the evidence of the supernatural power of God and Church growth, particularly in the two-thirds world countries.

Deeds: living out the love of God

Finally let me outline what I see as the great strength of the Liberal stream of the Church their passionate concern for social justice. Frequently their perspective on Scripture has 'brought me up with a jolt', as I have seen something of the passion of God's own heart for justice and his desires for his people.

Put another way, its strength lies in the understanding that the gospel has implications beyond personal salvation. I have come to understand that God is committed to the salvation, the reconciliation and the redemption of the whole universe. The cross does not only address personal sin. Its implications are much bigger. Ultimately everything that sin has touched

and spoiled, God wants back under his rule and authority. He has commissioned us to go down that track as far as we can.

Conclusion

One of the problems we human beings have is ignoring strengths when we find weaknesses in a position contrary to our beliefs. If I can find weaknesses, I will focus on them and use them to dismiss and undermine strengths in an alternative position that I should be examining. This happens in all areas of life. As a leadership we have tried to listen to and learn from the insights of other perspective of the Church. We have sought to integrate the strengths of our evangelical heritage with those of the Pentecostal/Charismatic stream and the Liberal stream of the Church. We still have a long way to go, with much to learn and embrace; but then I guess that's what it means to be on a pilgrimage.

For the Evangelical the Gospel is most powerfully proclaimed by *words*; for the Pentecostal/Charismatic the declaration is most clearly emphasised in *signs*; for the Liberal the good news is most meaningfully expressed in *deeds*.

Words announce the truth of God. *Signs* demonstrate the power of God. *Deeds* express the love of God.

If we only have *words*, we compete with all the philosophies and the theories that are circulating in society and we compete poorly because often churches are poor at communication. If we only have *deeds*, we find we are competing with philanthropic agencies in our society and what difference do people in the community see between these and the Church? If we only have *signs* we end up competing with the demonic.

I believe that the key for the Church today is to integrate make one these three dimensions. Not to lose evangelism, for example, but to link it to the power of the Spirit flowing through social concern and bringing them together in a biblically holistic Gospel.

This is what it means to follow Jesus. He is both the Head and Source of our faith. He is also our example. In Luke 4:18 he could say 'The Spirit of the Lord is upon me (pentecostal/charismatic emphasis). He has anointed me (again the pentecostal/charismatic emphasis) to preach good news (evangelical focus) to the poor (Liberal emphasis), he has sent me

to proclaim freedom to the prisoners (double emphasis announce; justice), recovery of sight to the blind (double emphasis announce; miraculous sign), to release the oppressed (triple emphasis announce; deed; identify with), and to proclaim the year of the Lord's favour' (again surely the triple emphasis).

In his second book, Luke reports Peter as saying to Cornelius: 'You know the message that God sent the people of Israel telling the Good News of peace through Jesus Christ. How God anointed Jesus of Nazareth with the Holy Spirit and power. How he went around doing good deeds, healing all that were under the power of the devil, because God was with him' (Acts 10:37-38).

Thus in the life of Christ we see the integration of these three dimensions. A commitment to words and truth; a commitment to signs and power, a commitment to deeds and love.

I believe it is God's intention to raise up congregations all over Australia that embrace these three strands. Leaders are needed that seek to integrate them, struggle to maintain a healthy balance between them, and equip and release their people for them.

(c) *Grid* Autumn 1993, published by World Vision Australia, GPO Box 399C, Melbourne, Vic. 3001. Brian Hathaway has traced more fully the pilgrimage of the Te Atatu Bible Chapel in his book *Beyond Renewal: The Kingdom of God* (Word Publishing, 1990). Used with permission.

2 Uproar in the Church

Derek Prince



Dr Derek Prince (Ph.D. Cambridge) held a Fellowship in Philosophy at King's College, Cambridge. He produced many books and teaching videos/DVDs on renewal.

that is how I was saved

more than 50 years ago

Reports have been coming in from Christian groups in widely separated locations of what appears to be a strange new phenomenon. Believers of different ages and widely different social backgrounds are being overcome by prolonged outbursts of laughter which have no obvious cause. Sometimes they may also act as if they are drunk.

Often this laughter appears to be contagious. Those who have experienced it apparently 'transmit' it to others. Large groups may be seized by it simultaneously.

Both ministers and lay people from a wide range of denominations have been affected in this way. Some testify that it has had a stimulating effect on their faith and has brought them closer to the Lord. On the other hand, there are those who are sceptical and view this kind of experience as a deception of the enemy.

As a result of all this, I am frequently being asked whether I believe that the Holy Spirit at times produces in people prolonged, exuberant and apparently causeless laughter. 'I have to believe it,' I reply, 'because that is how I was saved more than 50 years ago.'

In the summer of 1941, I was part of a medical unit of the British Army billeted in a hotel on the North Bay of Scarborough in Yorkshire. The hotel had been gutted of all its furniture and fittings. Our 'beds' were simply straw mattresses on the floor.

While in Scarborough I had some brief contacts with Pentecostal Christians, who confronted me for the first time with my need to receive Christ as my personal Saviour. At that point in my life I was a nominal Anglican, who never voluntarily attended church. I had never before heard of Pentecostals, and I had no idea what they believed or what kind of people they were.

About nine months previously, however, I had started to read the Bible through from beginning to end. I had no religious motive. I regarded the Bible merely as a work of philosophy. As a professional philosopher, I felt it was my academic duty to find out what the Bible had to say. At that point I had come as far as the book of Job – but it had been a dreary task!

Confronted in this way with the claims of Christ, however, I decided about 11 o'clock one night to pray 'until something happened'. I had no idea what I might expect to happen. For about an hour I struggled in vain to form some kind of coherent prayer. Then about midnight I became aware of a presence and I found myself saying to some unknown person what Jacob had said when wrestling with the angel at Peniel: *'Unless you bless me, I will not let you go'* (Genesis 32:26).

I repeated these words several times with increasing emphasis: 'I will not let you go, I will not let you go ...' Then I began to say to the same unknown person, 'Make me love you more and more'. When I got to these last words, I began to repeat them: 'more and more and more ...'

At this point an invisible power came down over me and I found myself on my back on the floor, with my arms in the air, still saying, 'more and more and more ...'

After a while my words changed to deep sobbing which rose up from my belly through my lips, shaking my whole body convulsively. The sobs did

not proceed out of anything in my conscious mind. I had no special sense of being sinful.

After about half an hour, without any act of my volition, the sobbing changed to laughter. I had no more conscious reason for laughing than I had had for sobbing. The laughter, like the sobbing, flowed from my belly. At first, it was quite gentle, but it gradually became louder and louder. I had the impression that I was being immersed in a sea of laughter that reverberated around the room.

At this point the soldier who shared the room with me woke up to find me on my back on the floor clothed only in my underwear, with my arms in the air, laughing uproariously. Rising from his mattress, he walked around me rather helplessly two or three times, keeping at a safe distance. Finally he said, 'I don't know what to do with you. I suppose it's no good pouring water over you.' An inaudible voice within me responded, 'Even water wouldn't put this out!'

However, I remembered dimly having heard years earlier in church that we should not blaspheme the Holy Spirit. Contrary to all my natural reasoning, I knew that what was in me was the Holy Spirit. In order not to offend my friend, I rolled over onto my face and laboriously crawled to my mattress. Pulling the blanket over my head, I eventually fell asleep, still laughing – quietly.

A totally different person

Next morning I awoke to an amazing, but objective fact: **I was a totally different person.** No longer did vile language flow out of my mouth. Prayer was no longer an effort, it was as natural as breathing. I could not even drink a glass of water without pausing to thank God for it.

At six o'clock, as was my usual custom, I went to the pub for a drink. But when I got to the door, my legs 'locked'. They would not carry me inside the pub. I stood there having an argument with my legs. Then, to my surprise, I realised I was no longer interested in what the pub had to offer. I turned round and walked back to my billet.

Back in my billet once again, I opened my Bible to continue reading. At this point, however, I discovered the most amazing change of all. Overnight the Bible had become a completely new book. It was as if there were only two persons in the universe – God and me. The Bible was God speaking directly

and personally to me. This has never changed, and it is equally true of the Old Testament and the New.

I opened by chance at Psalm 126:1-2: *'When the Lord turned again the captivity of Zion, we were like them that dream. Then our mouth was filled with laughter...'*

At that point I paused. 'That's exactly what happened to me,' I thought. 'It wasn't I who was laughing. My mouth was being filled with laughter from some other source!' Upon further reflection, I saw that this strange, supernatural laughter was the way that God's people expressed their joy and excitement at being delivered from captivity. ...

One evening about ten days after my first encounter with the Lord, I was lying on my back on my mattress in the billet and I began to speak an unfamiliar language that sounded to me like Chinese. Once again, I dimly recalled something I had heard in church about 'speaking with other tongues'. I knew it was connected somehow with the day of Pentecost. At first I spoke timidly and hesitantly, but as I relaxed, the flow of words became free and forceful.

Once again, the initiative did not come from me. I was responding to a powerful inner force that came very specifically – like my previous laughter – from my belly.

The following evening I again found myself speaking an unknown language, but it was obviously different from the language I had been speaking the previous evening. This time I noticed that the words had a very marked poetic rhythm.

After a few moments of silence, I began to speak in English, but the words were not of my choosing, and their content was on a level far above that of my own understanding. Also, they seemed to have a rhythm similar to that of the words that I had previously spoken in an unknown language. I concluded that my words in English were an interpretative rendering of what I had previously said in the unknown language.

One brief section of what I said in English remains indelibly impressed upon my memory. In vivid imagery, it outlined God's plan for my life. Looking back over more than 50 years, I can see how God's plan has been – and is still being – progressively worked out in my life.

In retrospect, too, I have gained a new understanding of my initial experience of supernatural laughter. Unconventional as it was, it proved to be the divinely appointed door through which I entered a lifelong walk of faith. It also had the effect of liberating me from many preconceptions of my background and culture which could have been a barrier to my further spiritual progress.

In Matthew 12:33 Jesus states the most decisive test that must be applied to all forms of spiritual experience: *'a tree is known by its fruit.'* I have to ask myself therefore: What has been the fruit of my strange experience? Is it possible to give an objective answer?

Yes, the fruit of that experience has been a life converted from sin to righteousness, from agnostic dabbling in the occult to unshakeable faith in Jesus Christ as he is revealed in the Scriptures – life that has been bringing forth fruit in God's Kingdom for well over 50 years. Certainly that was no transient product of autosuggestion or of some mere emotional extravagance.

From time to time, in the succeeding years, I have received a renewed experience of supernatural laughter. I have also seen other believers touched by God in a similar way, but this has never been a main emphasis of my teaching. Almost invariably I have found this kind of laughter has a double effect: it is both cleansing and exhilarating. At times it has been accompanied by miracles of physical healing or of deliverance from emotional conditions such as depression. ...

The fruit we should look for

I have been emphasising the principle that *'a tree is known by its fruit.'* Logically, therefore, in evaluating the current move in the church, we should ask: If this move is from God, what kind of fruit should we look for? In reply, I would suggest five main kinds of fruit that would authenticate the present move.

1. The fruit of repentance

All through the New Testament the first thing that God demanded was not faith, but repentance. John the Baptist prepared the way for Jesus by calling for repentance (Matthew 3:2). When the religious people came to him for baptism, he demanded that they first produce in their lives the fruits of repentance (Matthew 3:7-8).

The first word that Jesus preached was, '*Repent*' (Mark 1:15). He told the multitudes, '*Unless you repent, you will perish*' (Luke 13:3-5). After his resurrection he told his disciples that repentance, first, and then forgiveness of sins should be preached to all nations (Luke 24:17).

On the day of Pentecost the first demand that Peter made of the convicted but unconverted multitude was '*Repent* – then be baptised (Acts 2:38).

Speaking to the people of Athens, Paul said, '*God now commands everyone everywhere to repent*' (Acts 17:30). Throughout his ministry he required, first repentance toward God, then faith toward Christ (Acts 20:21).

True repentance is not an emotion, but a decision of the will – a decision to turn away from all sin and unrighteousness and to submit unreservedly to the Lordship of Jesus.

Repentance is the first of the six foundational doctrines listed in Hebrews 6:1-2. Those who have not truly repented can never have a solid foundation for their lives as Christians. Over the years I have counselled hundreds of Christians with various problems in their lives. As a result, I have concluded that at least 50 per cent of the problems in the lives of Christians are due to one simple fact: they have never truly repented.

I believe that a renewed emphasis on repentance is the most urgent need of the contemporary church in the West. To be effective, any move in the church must deal with this issue.

2. Respect for Scripture

A second decisive factor in our lives as Christians is our attitude to Scripture. Jesus called the Scripture '*the word of God*' and he set his personal seal upon it by five simple words: '*the Scripture cannot be broken*' (John 10:35). No amount of 'higher criticism' can set aside the plain meaning of these words. If we believe in Jesus then we believe in the Bible. If we do not believe in the Bible, then we do not believe in Jesus.

In Isaiah 66:2 the Lord says: '*This is the one I esteem: he who is humble and contrite in spirit, and trembles at my word*' (NIV). God here combines repentance – a humble and contrite spirit – with faith in his word.

Why should we tremble at God's word? First, because it is the way that God the Father and God the Son come to us and make their home with us (John 14:23). Second, because God's word will one day be our judge (John 12:48).

From creation onwards, God has worked through two main agents: his word and his Spirit. First, the Spirit of God moved; then God's word went forth (Genesis 1:2-3). The result was creation.

Ever since then the Spirit and the word have always worked together in harmony. Anything that the Spirit does harmonises with what the word says. Furthermore, all Scripture is inspired by his Holy Spirit and he never contradicts himself (2 Timothy 3:16).

This means that every kind of spiritual manifestation must be tested by this standard: Is it in harmony with Scripture? If so, we can receive it. If not, we must reject it.

3 Exaltation of Jesus

In John 16:13-14 Jesus promised his disciples, *'When he, the Spirit of truth has come, he will guide you into all truth... He will glorify me...'*

Jesus here reveals two important facts about the ministry of the Holy Spirit. First of all, his supreme function is to glorify Jesus. This provides an authoritative test of any spiritual manifestation. Does it focus our attention on Jesus? Does it exalt Jesus?

As soon as human personalities are allowed to take the centre of the stage, the Holy Spirit begins to withdraw. The exaltation of human personalities has many times quenched what was originally a genuine move of the Holy Spirit.

Then we need to notice that Jesus is careful to emphasise that the Holy Spirit is not an 'it' but a 'He'. When people begin to explain spiritual experience in terms of getting 'it', it can easily happen that they get the wrong 'it'.

Jesus is a person and the Holy Spirit is a person. The Holy Spirit, as a person, draws believers together around the person of Jesus. When we make a doctrine or an experience the focus of our gathering, we are spiritually 'off centre'.

4. Love for our fellow Christians

In John 13:35 Jesus told his followers, *'By this all will know that you are My disciples, if you have love for one another.'* In 1 Timothy 1:5 Paul said, *'The goal of our instruction is love from a pure heart and a good conscience and sincere faith'* (NASB). Any form of religious activity that does not produce this result, he dismissed as *'fruitless discussion'*.

In 1 Corinthians 13:2 Paul applied this test to himself: *If I have all the spiritual gifts of power and revelation, but have not love, I am nothing.*

Before we apply this test to others, we need to do the same as Paul and apply it to ourselves. We each need to ask: Has my faith made me a loving person?

Then – and only then – can we apply this test to the present move in the church. Is it producing Christians who sincerely love one another – regardless of denominational labels? Will it cause the unbelievers to say of these people what the world said of the early church: 'See how these Christians love one another?'

5. Loving concern for the unreached

In John 4:35 Jesus told his disciples, *'Lift up your eyes and look at the fields, for they are white already for harvest.'* If those words were true even in the time of Jesus, they are certainly more true today. I have been privileged to travel and minister in many nations and I have formed one firm conclusion: **We are living in the harvest hour!**

Yet, alas, many Christians, who could be working in the harvest fields of the world, are caught in a snare of materialistic self-centredness. I believe that any genuine move of the Holy Spirit will result in multitudes of new labourers being thrust forth into the world's harvest fields. Otherwise it does not truly reflect the heart of God.

If a significant number of Christians in the current move successfully pass all, or most, of the five tests outlined above, then it is safe to conclude that this is, essentially, a move of God. This does not mean that everyone or everything in it is faultless. God has no faultless people to work with.

It is amazing what he can do with weak and fallible people who are truly surrendered to Him.

3 A Season of New Beginnings

John Wimber



Pastor John Wimber, leader of the Vineyard Christian Fellowships, wrote this leadership letter in May 1994 about current moves of the Spirit of God in the Vineyard and in other churches around the world including Australia.

***What many people in our churches
are experiencing is NOT revival.
But it is the only thing that becomes revival***

In recent months the Holy Spirit has been falling in meetings throughout the Vineyard. This season of visitation began about the same time in Toronto, Canada at the Airport Vineyard and in Anaheim, California, then rippled out across America, Canada, United Kingdom, Australia, New Zealand, and to other parts of the world by now.

As the leader of the Vineyard, I am often asked, 'What is this?' and 'Is this revival?'

My answer is, in my opinion, not yet. But it is the only thing that becomes revival. We're seeing the early stages of an outpouring of the Spirit of God.

Some have estimated that as many as 80,000 individuals have been significantly touched and revived to date [200,000 by February 1995]. It has not yet evolved into what most church historians define as revival: an outpouring of the Holy Spirit in the church and then in the aftermath, through the church into the community resulting in the conversion of thousands.

What is revival? I like John White's definition: 'an action of God whereby he pours out his Holy Spirit, initially upon the church, and it comes as an alternative to his judgment which is about to fall on the church and on the secular world' (John White, 'Prayer and Renewal' course, Canadian Theological Seminary, 1 July 1991).

True revival is marked by widespread repentance both within the church, and among unbelievers. Although as many as four thousand have been converted to date (in various Vineyard churches by May 1994) we've not yet seen the dynamic of thousands and thousands of people coming to Christ rapidly. Of course, that is our prayer and I thought that it would be helpful to review some basic things concerning revival to get us focused.

Vineyard history

During the last approximately 17 years God has poured out his Spirit, beginning in what is now called the Vineyard Christian Fellowship in Anaheim and extending through us to churches all over the United States, Canada and Europe, as well as to other places in the world.

Beginning some time in September of '76, Bob Fulton, Carol Wimber, Carl Tuttle, along with others, began assembling at the home of Carl Tuttle's sister. The agenda was simple: praying, worshipping and seeking the Lord. By the time I came several months later, the Spirit of God was already moving powerfully. There was a great brokenness and responsiveness in the hearts of many. This evolved into what became our church on Mother's Day in 1977.

Soon God began dealing with me about the work of the Spirit related to healing. I began teaching in this area. Over the next year and a half God began visiting in various and sundry ways. There were words of knowledge, healing, casting out of demons, and conversions.

Later we saw an intensification of this when Lonnie Frisbee came and ministered. Lonnie had been a Calvary Chapel pastor and evangelist, being

used mightily in the Jesus People Movement. After our Sunday morning service on Mother's Day 1980 (i), I was walking out the door behind Lonnie, and the Lord told me, 'Ask that young man to give his testimony tonight.' I hadn't even met him, though I knew who he was and how the Lord had used him in the past. That night, after he gave his testimony, Lonnie asked the Holy Spirit to come and the repercussions were incredible. The Spirit of God literally knocked people to the floor and shook them silly. Many people spoke in tongues, prophesied or had visions.

Then over the next few months, hundreds and hundreds of people came to Christ as the result of the witness of the individuals who were touched that night, and in the aftermath. The church saw approximately 1,700 converted to Christ in a period of about three months.

This evolved into a series of opportunities, beginning in 1980, to minister around the world. Thus the Vineyard renewal ministry and the Vineyard movement were birthed.

Ebbs and flows

By July of 1993, VCF (Vineyard Christian Fellowship) Anaheim had an ongoing interaction with the Holy Spirit in which we'd had ebbs and flows. There were times when we had a great sense of nearness and times in which there seemed to be a withdrawal to some degree. But there was never a time in which God was not willing to bless, heal, deliver and touch people. It just wasn't with the same intensity that we'd had early on. Sometimes your family may have fillet mignon for dinner, and sometimes you have leftovers. But you still eat, and you're thankful for whatever it is you have to eat.

Most of you know about the discovery of my cancer in April of 1993 and the ensuing treatment. In July of 1993, right before the International Vineyard Pastor's Conference began, the Holy Spirit spoke to Carol, my wife. He told her I was to go to the nations. We understood then it meant going to the church in the nations, as over against going to evangelise the lost of the world. This in my mind meant a ministry of renewal and revival.

Carol responded, 'Lord, my husband is sleeping 20-22 hours a day. He has no voice. Tomorrow pastors from all over the world are going to be here

i Date of service cassette (not 1979 as in original article).

and he won't even be able to participate. If this is indeed your will, touch him tonight. Please give him his voice back so that he may minister.'

That's exactly what he did the next morning. I woke up able to speak and with just barely enough energy to go and participate in the conference. It was a very blessed event for me as well as for those that love me in the Vineyard.

By October of 1993 God had spoken 27 times confirming that I should go to the nations. Seventeen times he spoke in the same context and said that this would be a 'season of new beginnings'. The Lord was saying, 'I'm going to start it all over again. I'm going to pour out my Spirit in your midst like I did in the beginning...

I felt like Abraham might have felt when he was waiting for the fulfilment of God's promises. The New Testament credits Abraham with not wavering in his faith. He had faith that God was going to do it, but I'm sure Abraham and Sarah had a few moments when they wondered *how* it was going to come together. (That's how Ishmael came about.) Anyway, I was looking at my age – 59, going on 90. I was coming through an incredibly tough year with the cancer. The church had endured the season of adversity coming through it with a new sturdiness and strength. I saw a new strength in our movement. I knew God was moving.

But I looked at myself, and thought, *I'm out of energy*. In my spirit I was just murmuring, 'Oh God, oh God'. And at that point (mid January) the Lord gave me a word. I heard myself say: *Shall I have this pleasure in my old age?* The very words that Sarah laughingly said to herself when she overheard the Lord say she was going to have a son from her 90-year-old womb by her 100-year-old husband (Gen. 18:10). This was a word of life from the Lord, and it touched me deeply.

I had brought this message of new beginnings to our AVC (Association of Vineyard Churches) National Board and Council meeting in November of 1993 at Palm Springs. Then the Lord confirmed this word in the hearts and minds of our national leadership. They laid hands on Bob Fulton and me and they blessed us to go, and stir up the church.

At the same meeting John Arnott (from Ontario, Canada) learned how the Holy Spirit had recently powerfully renewed and refreshed Randy Clark (VCF St. Louis) in a meeting conducted by Rodney Howard-Browne in

Tulsa, Oklahoma. How the Lord got Randy to Tulsa for a meeting conducted by a South African Pentecostal is a story in itself. Nevertheless, Randy began seeing similar outpourings of the Spirit in his home church and elsewhere as he had occasion to minister. It was as if the 'times of refreshing' had begun.

So John Arnott, knowing that a season of new beginnings in the Vineyard was near at hand, and hearing about Randy Clark's transformed ministry, invited Randy to come to Toronto to minister in his church, as well as to those folks from the surrounding area that would like to attend.

This occurred on 20 January, 1994. Four days of meetings turned into five months [now over a year] 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.

Anaheim

Meanwhile at the Anaheim Vineyard beginning on Sunday, 5 December, 1993, the Holy Spirit told me to stir up the gifts of the Spirit that our people may have a greater hunger for the Giver, Jesus. Throughout the month of December and early January, we set aside nights for that with an ever increasing sense of the Lord's presence and willingness to bless.

On the afternoon of Sunday, 16 January, 1994, the Holy Spirit gave me the word 'Pentecost'. I spent the rest of the afternoon asking the Lord what he meant by it. No answer. At that evening's church service, the Lord gave me a vision of young people in a certain set and order. During the ministry time, from the pulpit I asked the young people to come forward. They did and the Lord came, consuming them in a beautiful and powerful way. It began a significant increase of the outflowing of power at Anaheim that has continued until this writing.

In interaction with leaders and workers across both the United States and Canada, I have encouraged the Arnotts, as well as Randy Clark and others that have been touched by the Spirit and are being used to share with others, to refer to this present visitation of the Spirit in our churches as a 'refreshing' or 'renewal' rather than a revival. I have no problem with the notion that people are being revived. I just have a problem with our using a term that most evangelicals at least reserve for that *phase* of revival that is

an outpouring, not only *on* the church but *through* the church and *into* the community. The result is the salvation of thousands.

What about the phenomena?

Nearly everything we've seen (falling, weeping, laughing, shaking) has been seen before, not only in our own memory, but in revivals all over the world. One of my colleagues on the AVC staff, Steve Holt, has compiled an extremely helpful summary of Jonathan Edwards' thoughts on the place of physical manifestations and phenomena in the midst of revival.

During the first Great Awakening in America, Edwards was right in the middle of it all. Not only was he a thoughtful participant, and observer, but he applied his keen theological mind to the 'problem' of religious enthusiasms, which were the object of much scorn and criticism among the religious establishment. Edwards' perspective on revival can be very helpful to us as we evaluate some of the manifestations of the Spirit that we see in our meetings. Edwards saw them too, and he developed a very wise counsel regarding it.

Edwards attempted to answer the question, 'How do we judge whether these phenomena are from God or the Devil? Edwards' logic is lucid and spiritual, but after 250 years, some of his language is a challenge. The following are his main points in outline form. For further details on the writings of Jonathan Edwards, I refer you to his *Complete Works*.

1. *We do not judge by a part: the way it began, the instruments emphasised, the means used, the methods that have been taken.* We judge by the effects upon the people (Isa. 40:13, 14; Jn. 3:8; Isa. 2:17). Edwards reminds us that God often uses the most foolish things to confound the wise.

2. *We should judge by the whole of Scripture, not our own personal rules and measures, nor some portion of Scripture.* Furthermore, Edwards enjoins us not to judge phenomena negatively just because we have not personally had such an experience.

3. *We should distinguish the good from the bad, and not judge the whole by the parts.* Summation: We can become so paranoid of extremism that we actually sin by grieving the Holy Spirit and stopping his work. To accomplish his work, God seems more willing at times to tolerate extreme behaviour (that is not clearly sinful) than we are.

4. *We should judge by the fruit of the work in general.* Edwards could justify in his own mind the extravagance of some in the revival because of the revival's impact in New England. The Bible was more greatly esteemed; multitudes had been brought to conviction of truth and certainty of the gospel; and the Indians were more open to the gospel than ever before.

5. *We should judge by the fruit of the work in particular instances.* Edwards wrote of many examples of people who had been transported into the glories of the heavenlies for hours at a time. Great rejoicing, transports (visions and dreams), and trembling have produced an increase in humility, holiness, and purity. Answered prayers became the norm.

6. *We should judge by the glory of the work.* Edwards passionately called for the church to be seized by the rapture, glory, and enthusiasm of God. In his view, the Great Awakening (with all its various manifestations) was exceedingly glorious in the extraordinary degrees of light, love, and spiritual joy that God had bestowed on great multitudes.

Restoration and Revival

There's a time of restoration coming. There's a time of revival coming. There's an outpouring of the Spirit that's preparing the hearts and lives of men and women across our country, and around the world. We saw it recently in New Zealand, and in Australia.

The Lord poured out his Spirit mightily. We've seen it in the Anaheim Vineyard. We've seen it across the country. It's happening wherever there's receptivity.

Remember, as long as people keep hearing about this, and as long as people keep coming, the Spirit will be poured out. The laughter will bubble forth. So don't be afraid of it. It indicates the ongoing truth of God's word. It's another verification that God is among us.

It's another standard if you will, being lifted up and exalted unto the Lord. It's his work. It's not craziness. It's not people acting weird (Not that they don't look crazy and seem strange). But it's appropriate.

The Lord is being exalted by his own means. Remember, the Lord says, 'My thoughts are not your thoughts, neither are your ways my ways' (Isa. 55:8). And God just goes about doing things differently than you or I would.

What do the phenomena mean?

Our theology and experience of revival must be tempered by our understanding of sanctification. Sanctification is the necessary counterpart to justification, or the forgiveness of sins.

I view sanctification as that work of the Holy Spirit that takes place both as 'a one-time act, valid for all time, imputing and imparting holiness, and as an ongoing, progressive work' (*New Dictionary of Theology*, p. 615). In the sense that it's ongoing, we co-operate with the Holy Spirit.

All Christians need to be cleansed, and dedicated to the service of God (Rom. 12:1-2) and thereby make practical our prayer, 'Your kingdom come, your will be done on earth (and in my life) as it is in heaven.'

Let us not allow ourselves to equate the experience of various manifestations of the Spirit with sanctification. Such experiences may accompany, accent, or provide a milestone on the journey of sanctification, but they are not necessarily the agents of sanctification.

Summary

In summary I believe that this could readily become the revival we've all longed for and prayed for. I do not believe that it has reached its full stature yet, but I believe it may be around the corner. People have asked me what I think the next step may be. I've said that I know that at some point in time we must give a call to full scale repentance undergirded by deep and heart felt contrition. Changed lives and the fruit of true repentance will result.

(c) *Vineyard Reflections*, May/June 1994. Used with permission.

4 Preparing for Revival

Jerry Steingard



Jerry Steingard wrote as pastor of the Jubilee Vineyard in Stratford, Ontario, Canada. In January 1995, he wrote these revised reflections on the 'Toronto blessing'.

God's presence intensified (fullness)

God's purposes accelerated (fulfilment)

We have been enjoying a 'season of refreshment' from the presence of the Lord (Acts 3:19) in Ontario during the past twelve months. We are calling it renewal, a precursor to revival. It began when John Arnott, pastor of the Toronto Airport Vineyard invited Randy Clark, Pastor of a Vineyard church in St. Louis, to come and conduct four nights of meetings in Toronto, commencing on 20 January, 1994. (Randy Clark had been prayed for by Rodney Howard-Browne several months previously.) The Lord surprised everyone by coming in power! Toronto Airport continues to run nightly meetings, except Mondays.

Conservative estimates are that at least 75,000 different people have attended from around the world, of which 10,000 are pastors. Many of these leaders have been significantly touched, refreshed and are consequently seeing their churches renewed.

Randy Clark and John and Carol Arnott came to our church, Jubilee Vineyard Christian Fellowship, the first weekend in February, 1994, to lead meetings with us. Many of us had already been touched by the services in Toronto, but the presence and power of the Holy Spirit were dramatically manifested in our midst on this weekend. As pastor of this church of about 275 people, it was overwhelming for me to see the auditorium floor strewn with bodies like the slain upon a battlefield!

All the strange phenomena that have often accompanied revivals of the past were happening right before my eyes with adults, teens, and children alike – falling, shaking, jerking, visions, prophecies, healings, laughter and tears! On the one hand I was thrilled; I knew this was of God. Yet I was stressed out because a pastor likes to have a good handle on what is happening with those in his flock. I personally have been refreshed and touched by the Spirit of God time and time again in this fresh move of God and in ways never experienced before. The same goes for my wife and three children. In fact my kids often beg to go to the meetings! They love to see God move.

In February we ran nightly meetings for three weeks, then went to only Thursday nights. Christians from many other churches in the area have come and been touched and now good things are happening in their churches.

I am thrilled to see much good fruit in our people in all this. We have observed that God is presently refreshing his people as well as empowering them for service. For example, the shaking is often an impartation of prophetic and/or intercessory gifts. In the first few weeks we saw about a dozen converts, a couple of dozen prodigals return to the Lord, an increase in hunger for the reading of God's word, worship and passion for Jesus, more prayer activity, physical and emotional healings, demonic bondages broken, repentance, and reconciliation in relationships.

We are seeing God raising up an army of intercessors, worshippers, prophetic people and teams to go out and minister elsewhere. We are finding the principle true: 'freely receive, freely give'. We get to keep what we are willing to give away!

This move is not about us, not about the Vineyard. It is about God and his grace and sovereignty. And we are believing God for more waves of his Spirit to come – not just to refresh and renew the church but to powerfully touch our neighbourhoods, our cities, and the nations with full blown revival.

Let us continue to embrace the cross, submit to Scripture, and also 'keep in step with the Spirit'. 'The kingdom of God is not a matter of talk but of power' (1 Corinthians 4:20).

'Now is the time of God's favour, now is the day of salvation' (2 Corinthians 6:2).

Preparing for revival

Winkie Pratney (1994:8,9) suggests we try this little survey with Christians:

How many of you know we *need* a revival?

How many of you *want* a revival?

How many of you know what a revival is?

How many of you have ever experienced a true revival?

Most would raise their hands to the first two questions. In fact, according to George Gallup, Jr., in the eighties, 80% of U.S.A. wanted a revival – including the lost! But very few would have an idea as to what a genuine revival really is, let alone ever experienced one.

It is imperative at this time in history that we get a better handle on this thing called revival. Hopefully this paper (used as seminar notes on the subject) can be of some help in this need for understanding by responding to the following six questions:

1. What is revival?
2. Why is revival needed?
3. When has revival occurred before?
4. Should we expect to see revival again soon?
5. What hinders revival?
6. How can we promote revival?

1. What is revival?

The term *revival* is not technically found in the Bible. Neither is *Trinity* for that matter, yet both concepts are found throughout the Bible.

Various forms of the verb *revive* are frequently used as well as such words as *restore*, *renew*, *awaken*, and *refresh*, for example:

Psalm 85:6 – 'Will you not **revive** us again that your people may rejoice in you' (prayer request).

Isaiah 57:15 – ‘I **revive** the spirit of the humble and **revive** the heart of the contrite’ (promise of God).

The theme of revival is described at times in such terms as an outpouring of the Spirit (like rain or fire falling or wind blowing), the renewing of God’s mighty deeds (Habakkuk 3:2), the glory of the Lord returning to his temple (Malachi 3:1), God healing the land (2 Chronicles 7:14) and the time of God’s visitation with his manifest presence (Micah 7:4; Luke 19:44).

(a) Definitions and descriptions of revival

* To revive is ‘to live again’ (1 Kings 17:22; 2 Kings 13:21).

* ‘When God comes down [Isaiah 64:1,2], God’s Word comes home [Nehemiah 8-9; Acts 2:37], God’s purity comes through, God’s people come alive [Acts 2, overflow of joy and vitality], and outsiders come in’ [Acts 2:41, 47; 1 Corinthians 14:25 ‘God is really among you’] (Packer 1984:244-245; Scriptures added).

* ‘The inrush of the Spirit into a body that threatens to become a corpse’ (D. M. Panton, cited in Wallis 1956:46).

* ‘Revival is man retiring into the background because God has taken the field. It is the Lord making bare his holy arm and working in extraordinary power on saint and sinner’ (Wallis 1956:20).

* ‘Revival is divine military strategy; first to counteract spiritual decline, and then to create spiritual momentum’ (Wallis 1956:45).

* ‘Revival is like a rocket ship that gets us back up into the orbit of New Testament Christianity’ (Charles Simpson, sermon 27 May 1994).

* God’s presence intensified (fullness), God’s purposes accelerated (fulfilment); (based on Bryant 1984:72-91, 169).

(b) Characteristics of revival

Revival is usually comprised of two stages: internal revival or ‘renewal’ (the church is set on fire and prodigals begin to come home) followed by external revival (conversion of those outside on a mass scale).

‘True revival is marked by widespread repentance both within the church and among unbelievers’ (Wimber 1994:4).

This repentance is the result of God coming in power, revealing his holiness and our sinfulness. One comes into the agonising grip of a holy God and is brought under awesome conviction. This manifested presence of God creates a divine ‘radiation zone’.

Here are two examples:

During the 1859 revival, no town in Ulster was more deeply stirred than Coleraine. A schoolboy in class became so troubled about his soul that the schoolmaster sent him home. An older boy, a Christian, went with him and before they had gone far, led him to Christ. Returning at once to school, this new convert testified to his teacher: 'Oh, I am so happy! I have the Lord Jesus in my heart.' These artless words had an astonishing effect; boy after boy rose and silently left the room. Going outside the teacher found these boys all on their knees, ranged along the wall of the playground. Very soon their silent prayer became a bitter cry; it was heard by another class inside and pierced their hearts. They fell on their knees, and their cry for mercy was heard in turn by a girls' class above. In a few moments, the whole school was on their knees! Neighbours and passers-by came flocking in and all as they crossed the threshold came under the same convicting power. 'Every room was filled with men, women, and children seeking God' ...

During the same 1859 revival in America, ships entered a definite zone of heavenly influence as they drew near port. Ship after ship arrived with the same talk of sudden conviction and conversion. A captain and an entire crew of thirty men found Christ at sea and arrived at port rejoicing. This overwhelming sense of God bringing deep conviction of sin is perhaps the outstanding feature of true revival. Its manifestation is not always the same; to cleansed hearts it is heaven; to convicted hearts it is hell (Pratney 1994:24-25).

2. Why is revival needed?

Throughout biblical history and church history the hearts of God's people perpetually cool off and harden towards him, creating the need for revival. Nehemiah 9:25-28 describes this cycle or pattern of spiritual decline and renewal which involves six stages (Lovelace 1979:62-80):

1. God's people are alive and in love with him.
2. Spiritual decline – hearts are subtly cooling off.
3. Hearts of stone.
4. The Lord disciplines those he loves (for example, Israelites were taken into exile).
5. Cry for mercy – intercession and repentance.
6. God pours out his Spirit and revives his people.

Where in this cycle is the church in this country today?

3. When has revival occurred before?

The Bible records at least a dozen revivals within its history (Kaiser 1986:12-13) and many movements of renewal and revival took place prior to and including the Protestant Reformation of the 16th century and the Puritan and Pietist movements of the 17th century. Here I will focus upon the major revivals of Europe and North America of the last 250 years.

Note that the intensity of a revival may last only a few years, but the effects are felt in the church and society for decades to come.

The First Awakening (1727-80)

1727-80 (approximate dates) in Germany: Count Zinzendorf and the Moravians, with unity, prayer (their 24 hour prayer vigil lasted over 100 years!), and missions. Their motto was 'To win for the Lamb that was slain the reward of his suffering.'

1734-60 in North America's 13 colonies: Jonathan Edwards and George Whitefield, with prayer and preaching.

1740-80 in Great Britain: John and Charles Wesley and George Whitefield with outdoor preaching and class meetings (home cells).

Revival brought many social reforms including the abolition of slavery in Great Britain. Some historians believe this revival saved England from a bloody revolution like the one in France.

Then came a gradual spiritual slide. By 1794 moral conditions had reached their worst. For example, John Marshall, Chief Justice of the U. S. Supreme Court, a concerned believer, wrote his assessment to Methodist Bishop Madison of Virginia stating, 'The church is too far gone to ever be redeemed'. The famous agnostic Voltaire declared, 'Christianity will be forgotten in 30 years'. Later Voltaire's home became the headquarters for the Geneva Bible Society (Relfe 1988:26).

The Second Awakening (1792-1842)

1792 in England: William Carey, 'Father of the modern missionary movement' took as his motto, 'Expect great things from God, attempt great thing for God.'

By about 1800 revival fires were burning once again in the U. S. A. In the East, Timothy Dwight was used in the college setting. On the Western frontier, James McGready, Barton Stone and Peter Cartwright gave leadership.

In 1821 Charles Finney, a lawyer, was converted and became an evangelist and social reformer. This revival was characterised by evangelistic camp meetings, social reforms and missions. Finney's ministry overlapped the second and third awakenings.

The Third Awakening (1857-59)

1857 in North America: Called 'the Prayer Revival' it began when Dr Walter and Phoebe Palmer from New York City went to Hamilton, Ontario in early October. Revival broke out, then went south of the border.

Jeremiah Lanphier, a business man, began noon prayer meetings in New York City in September 1857. Within 6 months, up to 10,000 business men were praying daily for revival.

J. Edwin Orr states that 'revival went up the Hudson and down the Mohawk. The Baptists had so many people to baptise they could not get them in the churches. They went down to the river, cut a square hole in the ice and baptised them. When Baptists do that, they really are on fire!' (Relfe 1988:48). The revival spread from New York to Philadelphia and throughout the country. The emphasis was on prayer.

Revival spread to Wales, Scotland and Northern Ireland as well.

The fruit of this revival was 2 million converts (1 million within the church, 1 million from without) and in the following years slavery was abolished, and there were reforms in prisons, labour, education, and medical care.

Fourth Awakening (1904-7)

1904-5 in Wales: Youth and children featured in the Welsh revival. The key leader was Evan Roberts, aged 26 (and his brother Dan, aged 20, and his sister Mary, aged 16). Leaders came from around the world and were humbled to see how God used teens and children. Evan and others were not eloquent preachers but good followers of the Holy Spirit.

Their motto was 'Bend the church and save the world'. Evan Roberts' vision of seeing 100,000 converted in Wales was fulfilled in less than one year. People got converted just reading about the revival in the newspapers!

Crime dropped off to the point where many courtrooms and jails were empty and judges and police had very little to do. Horses in the coal mines were accustomed to obeying commands that involved yelling and cursing. Since the vast majority of miners were converted, the horses were confused with commands that were humane and wholesome, so the horses needed retraining!

Prior to the revival Wales was in a frenzy over their favourite sport, soccer. With the revival, the stadiums stood empty. No-one preached against soccer. The players and fans had simply become so captivated with the Lord that they were no longer interested in the game (Joyner 1993:51).

The fire spread throughout Great Britain, Scandinavia, Europe, Africa, India, Korea, as well as the U.S.A. The pastors of Atlantic City, New Jersey, reported only 50 adults not converted in a population of 50,000! The First Baptist Church in Paducah, Kentucky, had 1,000 converts in two months and the elderly pastor, Dr J. J. Cheek, died of exhaustion (Krupp 1988:22).

In California, Bartleman, Seymore, and Smale were impacted by the reports and booklets on the revival in Wales in 1905 as well as from letters of encouragement from Evan Roberts. Shortly thereafter the Azusa Street Revival erupted into the great Pentecostal Revival that saw 5 million converts from 1905-7 and continues to impact millions of lives to this day.

Twentieth century

The twentieth century has been called by some 'The Century of the Holy Spirit'. Although we have not witnessed a major revival since the turn of the century, since 1947 God has been bringing smaller scaled revivals and renewal movements such as:

1947-53 – the Latter Rain movement in western Canada and the U.S.A.

1949 – Hebrides Islands, Scotland.

Here is a wonderful example of how a revival causes a geographical area to become a divine 'radiation zone' of conviction and repentance.

Duncan Campbell, an evangelist, came to the Island of Lewis in the Hebrides Islands. On the first night of his arrival, he preached in a church building. When he left the building at 11 p.m. he found 600 gathered outside, 100 from the nearby dance hall, the other 500 who had been awakened, got out of bed, and felt compelled to walk to this place. Campbell preached the gospel to them till 4 a.m., at which time he was requested to come to the police station where 400 people were gathered, baffled as to why they were there. On his way to the station he came across other people along the road who were crying out to God for mercy! Revival continued for 3 years with 75% of the converts coming to Jesus outside of church buildings (Krupp 1988:26-7).

The 1960s and 1970s saw the emergence of the charismatic renewal movement, including the Jesus Movement of the early 1970s.

The 1980s and 1990s saw the 'Third Wave' movement' or the 'signs and wonders' movement and the 'prophetic' movement. Peter Wagner describes three waves of the Holy Spirit in this century, each continuing to be used by God: the Pentecostal movement, the charismatic movement (largely in the Catholic Church and mainline Protestant churches), and the 'Third Wave' movement which is primarily impacting the evangelical churches.

4. Should we expect to see revival again soon?

YES!

Many 'third world' countries in Africa, and Central and South America, as well as China and Korea, have been experiencing revival fires for a number of years.

Why should we expect to see revival again soon?

a. Biblical texts that create such expectation include:

Habakkuk 2:14 – 'for the earth will be filled with the knowledge of the glory of the Lord as the waters cover the sea.' (Reinhard Bonnke, evangelist in Africa, says, 'not one spot stays dry at the bottom of the sea.')

Joel 2:23 – 'He sends you abundant showers, both autumn (early) and spring (latter) rains.' Early rains soften the ground, making it suitable for ploughing and sowing. With the approach of harvest, heavy rain (latter) returns to swell and mature grain and fruit in preparation for the time of reaping. Pentecost marked the beginning of former rains. After the Reformation, outpourings became more distinct and significant. Latter rain is in preparation for the day of harvest.

Joel 2:28, 31 – 'I will pour out my Spirit on all people ... before the coming of the great and dreadful day of the Lord.'

Acts 2 – Pentecost, a partial fulfilment of Joel.

Acts 3:19,20 – 'repent, turn to God,

John 14:12 – 'will do what I have been doing. He will do even greater things than these' (miracles). Not fulfilled yet!

John 17 – In his priestly prayer, Jesus prays for Christian unity. This prayer has not been fulfilled yet. Of all the prayers the Father answers, would not his Son's be answered? Rick Joyner says, 'Jesus is coming back for a bride, not a harem.'

Ephesians 5:26,27 – Jesus is preparing the bride to be presented to himself as pure, holy and radiant.

b. Based on previous patterns, revival usually occurs in a day of deep moral and spiritual bankruptcy. ‘Before a great awakening, there must come a rude awakening’ (Murillo 1985:11). The worst of times, in other words, precipitates the best of times. Who could deny the desperate need for a mighty revival in our day? Famine, poverty, pollution, war, crime, abortion, drug abuse, massive economic instability, and such like, stare us in the face. Nate Krupp (1988:34) argues that ‘we are at a point in history where it is either world revival or world destruction.’

c. Church historians, theologians and church leaders are predicting it.

Many leaders have discerned that God is up to something big! He’s preparing new wineskins for the new wine, a fireplace for the fire, and barns for the harvest. Many even say that previous revivals are but a rehearsal for the big ones to come. ‘Our study of awakening movements only turns up what appear to be rehearsals for some final revelation of the full splendour of God’s kingdom... It is hard to believe that God will not grant the church some greater experience of wholeness and vitality than has yet appeared in the stumbling record of her history’ (Lovelace 1979:425).

d. Many prophets of our day in unison are expecting it in the 1990s and beyond. These include Mike Bickle, Paul Cain, Rick Joyner, and John Paul Jackson.

e. The growing emphasis on prayer. Prayer mobilisation today is unprecedented in history. Examples include men’s prayer movements, women’s intercessory groups, youth in schools, Marches for Jesus, ‘10-40 Window’ prayer project, city wide pastors’ prayer fellowships, and so on. History demonstrates that revival is always preceded by a groundswell of prayer.

f. It’s God’s heart to bring revival. He longs to renew, restore, awaken us, and redeem humanity much more than we want him to. God is committed to renew his people and see the nations come to himself. ‘Ask of me and I will make the nations your inheritance’ (Psalm 2:8).

5. What hinders revival?

Don’t be a ‘fire-fighter’ or a ‘wet blanket’.

From a safe distance of several hundred years or several thousand miles, revival clearly looks invigorating. What could be more glamorous than a mighty work of God in our midst, renewing thousands and converting tens

of thousands. ... But if we find ourselves in the midst of revival, rather than being invigorated, we may be filled with scepticism, disgust, anger, or even fear...

The irony of revivals is that they are so longed for in times of barrenness, but they are commonly opposed and feared when they arrive. ... The hostility is never to the idea of revival, which is ardently prayed for, but to God's answer to our prayers and the unexpected form it may take (White 1988:34, 39).

Why does revival produce all this opposition?

'We grow angry when we are scared. We fear what we cannot understand' (White 1988:41).

a. Fear of change and losing control

We are creatures of habit (as in nostalgia, traditionalism); changes unsettle us. We fear the unknown, the unfamiliar, and the unpredictable.

b. Fear of emotions

We should be scared of emotionalism, the artificial manipulation of emotion, but emotion itself comes from seeing, from understanding. When the Holy Spirit awakens people, he seems to cause them to perceive truth more vividly ... people see their sin as stinking cancer that will kill them and see the mercy of the Saviour with the eyes of those who have been snatched from a horrible death (White 1988:51).

Jonathan Edwards called emotions 'holy affections' and said they are essential for spiritual life. A hear heart (heart of stone) is an unaffected heart, a heart not moved by divine truth and revelation.

c. Fear of bizarre behaviour

Examples of unusual behaviour in revivals include shaking, jerking, falling, weeping, screaming, laughing, prophesying and being 'drunk in the spirit'.

Three questions must be asked about this:

- i. Has it happened among the people of God before (the biblical and historical precedence)?
- ii. What is the fruit of it?
- iii. How do we explain these phenomena?

i. Has it happened before?

Yes, these phenomena of bizarre behaviour have happened among God's people during heightened spiritual activity. Martyn Lloyd-Jones points out that

it comes nearer to being the rule in revival that phenomena begin to manifest themselves – phenomena such as these ... people are in agony of soul and groaning ... sometimes people are so convicted and feel the power of the Spirit to such an extent that they faint and fall to the ground. Sometimes there are even convulsions, physical convulsions. And sometimes people seem to fall into a state of unconsciousness, into a kind of trance, and many remain like that for hours (1987:110-111).

There are also certain mental phenomena... You will find this phenomena of prophecy, this ability to foretell the future, frequently present (1987:135).

Martyn Lloyd-Jones goes onto say that 'these phenomena are not essential to revival ... yet it is true to say that, on the whole, they do tend to be present when there is a revival (1987:134). John White's research has brought him to the same conclusion.

Note these biblical examples:

1. 1 Samuel 10:11 – Saul was in a trance, prophesying when the Spirit came upon him (also 1 Samuel 19:23-24).
2. 2 Chronicles 5:13-14 – The glory of the Lord filled the temple so the priests were unable to stand to minister.
3. Ezekiel 1:28; 3:23; 43:4; 44:4 – Ezekiel fell face down before the glory of the Lord.
4. Daniel 8:17-18 – Daniel collapsed and sank into a deep sleep during a vision and an angelic visitation (also Daniel 10:7-11 – no strength left; on the ground trembling).
5. Matthew 17:6; Luke 9:32 – On the Mount of Transfiguration the disciples fell face down to the ground, but also became heavy with sleep.
6. John 18:6 – When the soldiers came to arrest Jesus they fell to the ground when Jesus said, "I am he".
7. Matthew 28:4 – On the morning of Jesus' resurrection the guards at the tomb 'shook and became like dead men'.
8. Acts 2 – At the Day of Pentecost the place shook, they spoke in strange tongues, and they behaved like being drunk. Peter responded (Acts 2:15)

that 'they are not drunk as you suppose'. Paul makes a comparison between being drunk with wine and being filled with the Spirit (Ephesians 5:18).

9. Acts 9 – Saul on the road to Damascus fell to the ground, blinded by the glory. Later, in a trance-like condition he had a vision (2 Corinthians 12).

10. Revelation 1:17 – The apostle John said, 'When I saw him I fell at his feet as though dead.'

Not only in Scripture do we find that frail human bodies are affected by the manifest presence of God, but *most revivals in history* have had physical and emotional manifestations of the Holy Spirit. Some examples:

1. Jonathan Edwards, the great leader of the First Awakening of the 1730s and 1740s in New England wrote to a friend saying, 'many of the young people and children appeared to be overcome with a sense of the greatness and glory of divine things ... and many others at the same time were overcome with distress about their sinful and miserable state and condition; so that the whole room was full of nothing but outcries, faintings and such like. ... many were overpowered and continued there for some hours (Stacy 1842:546 in DeArteaga 1992:39-40).

2. John Wesley and George Whitefield spoke of the strange physical phenomena that took place in their meetings in England as well. Wesley describes in his Journal:

Monday, Jan. 1, 1739 – Mr Hall, Kinchin, Ingham, Whitfield, Lane, with about sixty of our brethren. About three in the morning, as we were continuing instant in prayer, 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' (MacNutt 1990:98).

Following the two events of John Wesley's Aldersgate experience, May 24, 1738, and this January 1, 1739 encounter, the supernatural element in his ministry became more pronounced. For fourteen years it was hardly there; for the next fifty it was (MacNutt 1990:98).

3. MacNutt (1990: 104) tells us that early in George Whitefield's career, when he was working with Wesley in England and people started to fall, Whitefield decided to register a protest by letter: 'I cannot think it right in you to give so much encouragement to these convulsions which people have been thrown into in your ministry.' Ironically enough, when Whitefield

came to confront Wesley in person he found himself reprimanded by reality, for when he, Whitefield, was preaching the next day, 'four persons sunk down close to him, almost in the same moment. One of them lay without sense or motion. A second trembled exceedingly. The third has 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,' Wesley writes, 'I trust we shall all suffer God to carry on his own work in the way that pleaseth him.'

'By the time he journeyed to America, Whitefield's preaching was ordinarily accompanied by people toppling over:

Some were struck pale as death, others were wringing their hands, others lying on the ground, other sinking into the arms of their friends' (Dallimore 1980:392-3, cited in MacNutt 1990:104).

4. Bishop Francis Ashbury, appointed by Wesley in 1771 as a missionary to the colonies, was a very disciplined man who insisted on meetings being conducted in a proper fashion, yet his meetings were characterised by shouting, falling, crying, and the 'jerks' (MacNutt 1990:107).

5. At the Cane Ridge camp meetings of 1801, which featured mostly Presbyterian preachers, one observer reported that

The vast sea of human beings seemed to be agitated as if by a storm... Some of the people were singing, others praying, some crying for mercy in the most piteous accents... While witnessing these scenes, a peculiarly-strange sensation, such as I had never felt before, came over me. My heart beat tumultuously, my knees trembled, my lip quivered, and I felt as though I must fall to the ground... Soon after, I left and went into the woods, and there I strove to rally and man up my courage...

After some time I returned... At one time I saw at least five hundred, swept down in a moment as if a battery of a thousand guns had been opened upon them, and then immediately followed shrieks and shouts that rent the very heavens (Johnson 1955:64-5; MacNutt 1990:109).

6. Peter Cartwright, one of the prominent camp meeting evangelists in the Kentucky area, spoke of the phenomena of the 'jerks': '... no matter whether they were saints or sinners, they would be taken under a warm song or sermon and seized with a convulsive jerking all over, which they could not by any possibility avoid, and the more they resisted the more they jerked... The first jerk or so, you would see their fine bonnets, caps and combs fly;

and so sudden would be the jerking of the head that their loose hair would crack almost as loud as a wagoner's whip' (Cartwright 1956:17-18).

7. Charles Finney, at the village schoolhouse near Antwerp, New York, describes the phenomena of falling under the awesome power of God's presence and conviction: 'An awful solemnity seemed to settle upon the people; the congregation began to fall from their seats in every direction and cry for mercy. If I had a sword in each hand, I could not have cut them down as fast as they fell. I was obliged to stop preaching' (cited in Pratney 1994:24).

8. Note how the Quakers and Shakers got their nicknames!

Yes, cases of physical phenomena have been observed throughout the ages whenever there has been heightened spiritual activity.

ii. What is the fruit of all this?

Jonathan Edwards wrote a treatise in 1741 called *The Distinguishing Marks of a Work of the Spirit of God*. Edwards asked his readers to assess the awakening by looking past the enthusiastic behaviour and seeing the ultimate spiritual fruit. He argued that the authenticity of God's hand in the revival was demonstrated by five 'sure, distinguishing, Scripture evidences'. It

1. raises the esteem of Jesus in the community;
2. works against the kingdom of Satan;
3. stimulates a greater regard for the Holy Scriptures;
4. is marked by a spirit of truth;
5. manifests a renewed love for God and people (Edwards 1971, 1984:109-115).

In his concluding section, Edwards exhorted his readers not to oppose the Spirit of God in the revival for this is to commit the unpardonable sin of Matthew 12:22-32. Edwards' warning went unheeded by and large. By 1742 a majority of the New England clergy had come to the conclusion that the Great Awakening was merely an epidemic of emotionalism and what was needed was a return to sound theology. Rev. Charles Chauncey of Boston became the brilliant champion against the revival. He effectively articulated all the doubts, fears and criticisms of the revival. His books became best sellers and ensured the defeat of the Awakening. 'When Whitefield arrived in 1744 practically all the pulpits were closed to him, and the wind had gone out of the Awakening' (DeArteaga 1992:52).

It's worth noting the fruit at the end of the lives of these two prominent figures, Edwards and Chauncey. In 1757, Edwards became president of Princeton, but when he arrived in the area there was a threat of a smallpox outbreak. To set an example, he was quick to volunteer to take the experimental vaccine. He became ill and died. Chauncey became one of the founding theologians of Unitarianism which discarded the Trinity and advocated universal salvation. Chauncey is no longer considered a hero who saved the people from emotionalism. He is now 'seen as a religious bureaucrat who defended the status quo without comprehending the deeper issues of revival' (DeArteaga 1992:54).

iii. How do we explain these phenomena?

We must recognise the element of mystery in God's dealings with us. We should hold explanations tentatively and humbly.

Some explain it as the work of Satan. However, Martyn Lloyd-Jones questions, 'Why should the Devil suddenly start doing this kind of thing? Here is the Church in a period of dryness, and of drought, so why should the Devil suddenly do something which calls attention to religion and the Lord Jesus Christ? The very results of revival, I would have thought, completely exclude the possibility of this being the action of the Devil... [see Luke 11:14-18]. If this is the work of the Devil, well then the Devil is an unutterable fool. He is dividing his own kingdom; he is increasing the Kingdom of God... There is nothing which is so ridiculous as this suggestion that this is the work of the Devil' (Lloyd-Jones 1987:141-2).

What is the true explanation?

When God sovereignly visits an individual or group of human beings, his manifest presence and power often affects their bodies in some way. John White (1988:23) states, 'God is, of course, present everywhere. But there seems to be times when he is, as it were, more present – or shall we say more intensely present. He seems to draw aside one or two layers of a curtain that protects us from Him, exposing our fragility to the awesome energies of his being.'

Martyn Lloyd-Jones (1987:145-6) tells us that 'we must never forget that the Holy Spirit affects the whole person... You see, man is body, soul, and spirit, and you cannot divide these... Man reacts as a whole. And it is just folly to expect that he can react in the realm of the spiritual without anything at all happening to the rest of him, to the soul, and to the body... these phenomena are indications of the fact that some very powerful

stimulus is in operation. Something is happening which is so powerful that the very physical frame is involved.'

Lloyd-Jones also argues that such strange phenomena are a means that God uses to get our attention (1987:145). God is shaking us to wake us up (Ephesians 5:14).

God is also humbling us! Paul Cain says, 'God often offends the mind to reveal the heart.'

Both John White and Martyn Lloyd-Jones conclude that although a small portion of such strange behaviour would be of the flesh (the person's own need for acceptance and attention) or a demonic manifestation, the bulk of such activity in revival originates from the power and glory of God.

We should not be fixated on the manifestations, but on the person of the Lord Jesus Christ!

d. Fear of disorder

Charles Spurgeon, the great Baptist preacher, declared that 'revival is a season of glorious disorder' (Relfe 1988:8).

Martyn Lloyd Jones (1987:103) points out that '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 six-thirty in the evening, and it may not end until daybreak the next morning with nobody aware of the passing of the hours.'

We don't like it when meetings get messy and unpredictable. It is embarrassing and offensive to most of us. But John White (1988:35) reminds us that 'revival is war, and war is never tidy. It is an intensifying of the age-old conflict between Christ and the powers of darkness.'

John Wimber (1985:31) offers this analogy: 'When warm and cold fronts collide, violence ensues: thunder and lightning, rain or snow – even tornadoes or hurricanes. There is conflict, and a resulting release of power. It is disorderly, messy – difficult to control.'

Understandably we prefer peace, decency, and order. We say, 'God is a God of order' but we must realise that to bring in order is sometimes a disorderly process... Chaos and darkness flee but they create a ruckus as they leave (White 1988:44).

Edwards was so convinced of this disorderly process as part of the work of God's Spirit that he cried, 'Would to God that all the public assemblies in the land were broken off from their public exercises with such confusion as this next Sabbath day (1741, 1984:127).

Again, John White (1988:45) argues that 'if we insist that revival must be "decent and orderly" (as we define those terms) we automatically blind ourselves to most revivals. Like the dwarfs in C. S. Lewis' children's story *The Last Battle*, we may spit out heavenly food, for to us it looks like, smells like, tastes like dung and straw.'

Question: Am I missing the burning bush for trying to keep the lawn cut?

e. Fear of controversy

We all shy away from controversy. However, the fact remains, 'renewal has always been controversial and will always be controversial. We must be ready for it (Mallone 1985:42).

Jonathan Edwards said, 'a work of God without stumbling blocks is never to be expected' (*Works* 2:273).

John Wesley prayed, 'Lord send us revival without its defects but if this is not possible, send revival, defects and all (Bartleman 1980:45).

If we find a revival that is not spoken against, we had better look again to ensure that it is a revival... No one would pretend to claim that every revival burns with a smokeless flame (Wallis 1956:26).

Remember, wherever Jesus or the apostle Paul went there was confrontation. Riots and controversy occurred. Luther, Wesley, Whitefield and Edwards were extremely controversial characters in their day – some kicked out of their churches! But once the dust settled centuries later, they have come to be highly revered and seen as fighters for orthodox Christianity.

Further objections and concerns that many may find themselves struggling with are included here. I am indebted to Bill Jackson of Champaign, Illinois Vineyard for his unpublished paper of April, 1994, called 'What in the world is happening to us?' for the following section extracted from this paper with his permission.

1. It's hard to understand

A. Our presupposition: If it were God, I would understand it. ...

B. All through the Bible, God revealed himself in ways that were hard to understand.

1. God's chosen people for the most part misunderstood Jesus. Pharisees said he was in league with Beelzebub, which was a term for the devil.

2. The disciples didn't understand the mission of Jesus until the Holy Spirit came (Acts 2).

3. The Jews as a whole never understood that God's heart was for all the nations. Even the disciples were shocked that God would offer the gospel to the Gentiles, law free. They muse in amazement in Acts 11:18, 'So then God has granted even the Gentiles repentance unto life!'

4. Historically, God has moved in ways that are hard to understand. The classic example of this is martyrdom. Martyrdom has always been an explosive key to church growth. One of the early church fathers, Tertullian, said, 'The blood of the martyrs is the seed of the church'.

2. It makes me afraid

A. Our presupposition: If it were God, I wouldn't be afraid.

B. Visitations produce fear throughout the Bible.

1. Lightning, thunder, and smoke on Mt. Sinai (Exodus 19).

2. Daniel in Chapter 10 had a great vision: 'I had no strength left, my face turned deathly pale, and I was helpless.' The angel, Gabriel, had to say, 'Don't be afraid,' because he was terrified.

3. Great fear seized the whole church in Acts 5 when Ananias and Sapphira dropped dead through a prophetic word when they lied to the Holy Spirit.

C. Note: This fear is not the same fear as that which comes from Satan. 2 Timothy 1:7 says that God has not given us a spirit of fear. The devil's fear robs us of faith and hope and renders us incapable of love. There is, however, a godly fear that the Bible says is the beginning of wisdom (Proverbs 9:10). It is this kind of fear that is produced by divine visitations. It results in a more godly life.

D. How could a visitation of a holy God on sinful people not produce fear?

1. How could our finite minds expect to understand the infinite ways of God? He is completely beyond us and holy.

2. Fear is caused by:

a) the holiness of God coming in contact with our sinfulness.

b) our anti-supernatural world view. Since we have no supernatural category in our western world view, when we encounter the supernatural we encounter the fear of the unknown. It causes the psychological state known as cognitive dissonance. We receive data that does not fit and it causes feelings of insecurity.

3. It causes division

A. Our presupposition: If it were God, there would be no division.

B. There are two kinds of division:

1. When the kingdom of light clashes with the kingdom of darkness, it causes godly division. Jesus said he had not come to bring peace but a sword. 'A man's enemies will be the members of his own household' (Matthew 10:36).

2. Backbiting, slander, and rebellion are ungodly because they cause the kingdom to be divided against itself.

C. Godly division is thoroughly biblical:

1. Korah was judged for his rebellion against Moses (Numbers 11).

2. Jesus caused division wherever he went.

3. The inclusion of Gentiles in the church caused division (Acts 15).

D. Godly division is thoroughly historical:

1. The Great Awakening broke out in New Jersey in 1725 and was violently opposed by more traditional churches.

2. G. Campbell Morgan called the Pentecostal Movement 'the last vomit of Satan'.

3. Leaders in the previous move of God often persecute the present one.

4. God over-rides my faculties

A. Our presupposition: God is always a gentleman and would never force anything upon us.

B. The Bible seems to say something else:

1. God is God and he does what he wants. In Isaiah, God says, 'I say my purpose will stand and I will do all that I please' (46:11).

2. God over-rode Balaam in Numbers 23 and caused Balaam to prophesy against his will.

3. God over-rode Saul and his men in 1 Samuel 19, and caused them to prophecy instead of killing David.
4. Jesus blinded Paul on the road to Damascus against his will.
5. God's killing of Ananias and Sapphira is the ultimate over-ride.
6. Far from treating us gently, God has promised his people persecution.

5. It causes me to be the centre of attention

- A. Our presupposition: If it were God, he would not do it publicly.
- B. Quite to the contrary, God often uses the person to be the message:
 1. In Ezekiel 4-5, Ezekiel is told by God to lie on his side, naked, to shave his head and beard. God made him the centre of attention because he, himself, was the message.
 2. Jeremiah was told to smash a jar in Jeremiah 18-19 to draw attention to his message.
 3. Hosea was told to marry a prostitute as a message to the nation of Israel.
 4. Ananias and Sapphira can be used as yet another example because their dead bodies were the message.
 5. Stephen was 'glowing' when he was killed.

6. It doesn't happen to me

- A. Our presupposition: When God moves, the same things happen to everyone.
- B. Biblical perspective:
 1. It's simply not true that some people seem to be 'favoured' while others are not. God's love is for the whole world. Under his sovereignty he treats everyone in a way that is beneficial for them. God ultimately determines what is best for us.
 2. Jesus healed only one man at the pool of Bethesda despite the fact that there were many sick present (John 5).

This in no way meant that God loved the man who was healed more than the ones who weren't. Jesus said that he only did what he saw the Father doing and the Father was somehow loving all those at the pool that day.

7. A final caution

A. It's okay to have questions about what is happening but we must try to be honest about the motive behind our questions. What causes the questions?

1. If it's because of your personality, that's okay. But let's not let our personalities keep us from being touched by God during this season of divine visitation.

2. If it's because you are a 'noble Berean' (Acts 17:10-11), that's to be commended.

a) Search for the truth diligently.

b) When you find it, press in.

3. If it's because you are afraid:

a) Ask God why.

b) Don't run. If this is God, then you would be turning your back on him.

B. After the crucifixion, the disciples had questions too. The Jesus who walked with two of them on the road to Emmaus and opened their minds so they could understand the Scriptures is the same Jesus who walks in our midst by the person of the Holy Spirit (Luke 24:13-35). He will open our minds as well (Jackson 1994).

My conclusion to this section:

Today we need the fire of God. Some are afraid of wildfire but there are always enough 'wet blankets' around to dampen it.

On the Day of Pentecost, the crowd responded to the supernatural manifestations of the spirit in three ways: some were amazed, some perplexed, and others mocked. Each generation has been no different.

Walter C. Kaiser, Jr. (1986:25) urges us to study past revivals because 'once we know how the Lord has acted in the past, we should be better prepared to accept the special working of God when it arrives... Every one of our preconceptions and built-in limitations concerning what God can or cannot do or what he is likely or not likely to do in exact detail must be jettisoned.'

In other words, don't put God in a box. Let God be God! He is the Great I Am, not the Great I Was! His thoughts are not our thoughts and his ways are not

our ways (Isaiah 55). We should expect to have difficulty understanding and agreeing with the way God does things at times!

We are wise to take the advice of Martyn Lloyd-Jones: 'we must be careful in these matters... What do we know of the Spirit falling on people? What do we know about these great manifestations of the Holy Spirit? We need to be very careful lest we be found fighting against God, lest we be guilty of quenching the Spirit of God' (White 1988:13).

6. How can we promote revival?

Taking a survey on the street, a reporter asked a hurried pedestrian, 'Sir, do you know the two greatest problems in the world today?' The man responded, 'I don't know and I don't care.' Without missing a beat, the reporter declared, 'You got them both!' (ignorance and apathy).

We can overcome ignorance and apathy concerning revival. How can we promote revival?

1. We need to care

We need to care that God works in our nation. Note that Nehemiah had a cushy job as a cupbearer to the king but left to rebuild the walls.

2. We need to get informed

We need to get the big picture!

Read the Bible. Read biographies of leaders of past revivals. Go where the fire is, such as conferences and places where God is moving powerfully, and get first-hand exposure and experience. It is irresponsible to criticise that which you know nothing about. Slander is sin.

3. Cultivate daily intimacy with the Lord

This is what John Wimber calls 'developing a personal history with God'. Develop personal disciplines that cultivate a passion for Jesus such as prayer, fasting, Bible study, worship and obedience in the small things.

Jack Deere (1993:201) urges us to pray the following prayer on a daily basis: 'Father, grant me power from the Holy Spirit to love the Son of God like You love him (John 17:26).

Don't despise the day of small beginnings. Learn to hear God's voice and catch his heart. Get spiritually prepared so that when God's zero hour strikes, you're fit for action.

4. Intercessory prayer

Note these Scriptures and quotes, and many like them:

2 Chronicles 7:14 – ‘If my people... 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 will heal their land.’

Isaiah 62:6-7 – ‘You who call on the Lord, give yourselves no rest, and give him no rest till...’

Isaiah 64:1 – ‘Oh, that you would rend the heavens and come down.’

‘God does nothing but in answer to prayer’ (Wesley).

‘Prayer is not overcoming God’s reluctance; it is laying hold of his highest willingness’ (Luther).

‘Prayer is rebellion against the status quo’ (David Wells).

‘Prayer humbles us as needy and exalts God as worthy’ (John Piper).

‘Give me Scotland or I die’ (John Knox).

‘There has never been a spiritual awakening in any country or locality that did not begin in united prayer’ (A. T. Pierson in Bryant 1984:40).

‘When God has something very great to accomplish for his Church, it is his will that there should precede it, the extraordinary prayers of his people’ (Edwards, *Works* 1:426).

Some argue that revival is sovereign and you can’t do anything to make it happen, while others say you can pray and bring it about. I believe God initiates the prayer that precedes a revival; and in this hour he is stirring the church to be united, aggressive, and persistent in prayer for God to act and move again.

5. Be willing to pay the price

Are you willing to receive a divine ‘baptism of desperation’, a ‘holy dissatisfaction’ that puts your reputation, dignity and personal peace at risk?

We need to have the courage to be honest with God and say with Oswald Chambers, author of *My Utmost for His Highest*, ‘If what I have is all the Christianity there is, then the things is a fraud’ (Brown 1991:28).

We must force a crisis in our lives... when our very being aches with desire for his visitation, when we are consumed with hunger for his reality, when

we radically cut back on other activities in order to seek his face, then we are ripe for transformation (Brown 1991:29).

We need to surrender our puny agendas, our need for security, safety and comfort zones. As Hebrews 11 tells us, we are not to shrink back and displease the Lord but to become risk-takers in this adventure of participating in the Kingdom of God.

Christians ought to be old friends with risk and when a church or an individual Christian builds a wall of safety, something very basic to the Christian faith has been violated... Christians ought to be the most gutsy people on the face of the earth (Brown 1983:113-114).

We must have more confidence in God's ability to lead us than in Satan's ability to deceive us (Deere 1993:215; see also Luke 11:11-13).

Arthur Wallis (1956:10) says, 'If you would make the greatest success of your life, try to discover what God is doing in your time and fling yourself into the accomplishment of his purpose and will.'

We, like Peter in the boat during a storm, need to hear Jesus' words, 'Do not be afraid,' and his invitation to 'come' and walk on water with him.

God's gracious disposition is always toward revival and he only looks to see if there is a people, a generation who dares enough and cares enough to pay the price. 'Now is the time to sanctify ourselves for tomorrow God will do wonders among us' (Joshua 3:5).

References

Scripture quotations from the *New International Version* of the Bible (1973, 1978, 1984).

Bartleman, Frank (1980) *Azusa Street*. Logos.

Brown, Michael (1991) *Whatever Happened to the Power of God?* Destiny Image.

Brown, Stephen (1983) *If God is in Charge*. Nelson.

Bryant, David (1984) *With Concerts of Prayer*. Regal.

Cartwright, Peter (1956) *Autobiography of Peter Cartwright*. Abingdon.

DeArteaga, William (1992) *Quenching the Spirit*. Creation House.

Deere, Jack (1993) *Surprised by the Power of the Spirit*. Zondervan.

Dallimore, Arnold (1980) *George Whitefield*. Vol. 2. Crossway.

Edwards, Jonathan (1974, 1992 reprinted) *Works of Jonathan Edwards*, Vols 1 & 2.

Banner of Truth.

Edwards, Jonathan (1741, 1984) *The Distinguishing Marks of a Work of the Spirit of God*.

Banner of Truth.

Jackson, Bill (1994) 'What in the World is Happening to Us?' Unpublished paper.

Johnson, Charles (1955) *The Frontier Camp Meeting*. Methodist University Press.

Joyner, Rick (1993) *The World Aflame*. Morningstar.

Kaiser Jr., Walter C. (1986) *Quest for Renewal (Revival in the Old Testament)*. Moody.

Krupp, Nate (1984, 1988) *The Triumphant Church*. Destiny Image.

Lloyd-Jones, Martyn (1987) *Revival*. Crossway.

Lovelace, Richard (1979) *Dynamics of Spiritual Life*. InterVarsity.

MacNutt, Francis (1990) *Overcome by the Spirit*. Chosen.

Mallone, George (1985) *Canadian Revival: It's Our Turn*. Welch.

Murillo, Mario (1985) *Critical Mass*. Anthony Douglas.

Packer, J. I. (1984) *Keep in Step with the Spirit*. Revell.

Pratney, Winkie (1994) *Revival*. Huntingdon House.

Relfe, Mary Stewart (1988) *Cure of All Ills*. League of Prayer.

Wallis, Arthur (1956) *In the Day of Thy Power*. Cityhill.

Wallis, Arthur (1979) *Rain from Heaven*. Hodder & Stoughton.

White, John (1988) *When the Spirit Comes with Power*. InterVarsity.

Wimber, John (1985) *Power Evangelism*. Hodder & Stoughton.

Wimber, John (1994) *Equipping the Saints*, Fall Quarter.

© Jerry Steingard, Used with permission.

5 How to Minister like Jesus

Bart Doornweerd



Bart Doornweerd wrote as a Dutch missionary with Youth With A Mission, working in Holland.

***openness to the promptings of the Spirit
led to some powerful times of ministry***

In the summer of 1985 I was leading a four week Youth With A Mission (YWAM) training school for some fifty students in Holland. I had quit my job as a civil engineer and joined YWAM in 1977. A friend, and former YWAMer, Paul Piller from the Philippines, contacted me and offered to speak for a few days when he visited Holland.

I consented, although I wasn't thrilled about his subject: healing. I knew one had to watch out for people who only wanted to talk about healing, faith, miracles, and demons. I trusted Paul, but you never know what can happen to someone who has spent five years in the U.S. Paul had brought some others along: young fellows in T-shirts, blue jeans, and sneakers. I wondered why they had come. Were they going to sing or perform a drama?

As Paul began speaking, I relaxed. No screaming, no emotionalism. After the lecture, he and the young fellows moved around the group praying without saying much. One word stood out: 'more'.

‘More of you Lord!’ They seemed unperturbed as certain things I was unfamiliar with started happening. Someone started weeping, others collapsed on their chairs, someone else stood shaking. After three days the place was turned upside down. People were filled with joy, received healing, delivered from demons, released from grief. I had hundreds of questions! I had tasted the new wine and I wanted more.

Paul suggested I go to a conference in Sheffield, England, led by a man named John Wimber. Off we went, with a number of YWAMers. I was ready for anything. My ‘holy frustration’ had reached a point where I was willing to let God do whatever he wanted. I had been warned to get ready for change. God had spoken to me through the story in the second chapter of John’s Gospel – the wedding in Cana – where Jesus performed his first miracle of changing water into wine. Interestingly, the servants at the wedding were allowed to participate, because they filled the jars and took the newly transformed wine to the leader of the feast. Somewhere between the jar and the lips of that man, the water changed into wine.

The application for me of that story is that God is looking for people who want to co-operate with him in bringing this about. I had run out of wine, and now I wanted to see the Lord bring out his best vintage. I wanted God to restore my joy, and fill me with the Holy Spirit. The conference was life-changing, even though I didn’t have any spine-tingling personal experiences or visions of ecstasy. Nevertheless God gave me a deep inner peace and an affirmation that the teaching I heard, and the ministry I was observing was from his hand.

Giving the Holy Spirit room

My wife and I and others returned home with a clear sense of purpose. Like the servants at the wedding in Cana, our part was to obediently draw out the water and faithfully carry it to others. God would change it into wine.

During the following months, I discovered how exciting life becomes when we give more room to the Holy Spirit! I tried to cultivate a greater sensitivity to God’s voice. My goal was to listen better to what he was saying, and act upon that in faith. As John Wimber likes to point out, another way to spell faith is R-I-S-K. This new openness to the promptings of the Spirit led to some powerful times of ministry. My emphasis during individual counselling changed to less talk and more prayer. We also

learned that demons are for real, but we have been given authority to drive them out (Matthew 10:8).

Though this new realm of ministry was exhilarating, we needed people from outside to help, advise, and direct us further. We invited people like Barry Kissel from the Anglican church in Chorleywood, England. He imparted to us much in the way of ministry skills.

At a certain stage in this new development I sensed the Lord said: 'It's time for you to begin modelling the ministry, like I did.' After much hesitation, I announced we were going to start a training class with worship, teaching, and practical application. For the first lecture I had John Wimber on video. I led the practicum. The Holy Spirit ministered in a lovely way to a great many of the sixty who showed up. Some received comfort; others were healed. We decided to have a whole Saturday every month with those ingredients: worship, teaching, and ministry.

By word of mouth alone the group grew to about 350 after eight months. The team working with me had grown to about 30 persons. After each training day we evaluated, prayed, and discussed. I had learned the importance of multiplication. Your team can't be big enough!

Passage to India

For the first two years of our marriage, my wife Marianne and I had worked with YWAM in Nepal, a country located between China and India, astride the Himalaya Mountains. For some time we had felt God was leading us back to that part of the world. In early 1989 we left for India with our three children. We ended up living in Bombay for almost four years. From the start I knew I was to invest myself in people. I constantly asked myself, 'How can I give away what God has given me?'

I itinerated as a teacher in the discipleship training schools (DTS) which YWAM runs in different parts of the country. The theme that developed in my teaching was: 'How to minister like Jesus.' The teaching was simple, with lots of examples of how we should pray. After the lecture phase of the DTS, the students would go out for three months of outreach, usually involving evangelism and church planting. They came back with some amazing stories. For example:

The students were sent ... to five different villages. At the end of two months they had established three fellowships in three different villages.

Half the village where they stayed is ready to follow Jesus as Lord. Within the next three weeks 68 believers will be baptised. Despite all religious strongholds, barriers, Hindu militants and oppositions, God showed his mighty power through healings, and signs and wonders. Some people saw visions of Jesus hanging on the cross and showing them how much he loves them.

In that area the crops suffered from a disease. The farmers came and asked the team to pray to Jesus. The very next morning the people went to the field and discovered the disease had been totally wiped out. They came with great joy to confess their belief in Jesus since he had heard their prayers.

Once, while I was leading a small seminar, a local pastor named Garry walked in while I was praying for someone in front of the class. He left thinking, 'I can do that.'

The first person he prayed for when he got home was his Hindu brother-in-law. For many years severe back pain had cost him many sleepless nights. The next day the brother-in-law returned, declaring the Lord Jesus had healed his back. He had slept through the night without waking up once.

Garry, who later became a good friend, had been having discussions with a strong Muslim about the Bible and the Koran. The argument always stopped where one would say 'The Bible is the word of God' and the other 'The Koran is the word of God'. This time Garry took a different approach.

'Can I pray for you?' he asked, when he met the man again. Because Indians are among the most religious people on earth, this man, like almost everyone in India, was glad to receive prayer. As Garry put his hand on the man's head and started praying the Muslim fell down and stayed on the floor for quite a while. Garry was puzzled! What next?

When the man got back on his feet, he shared what happened. While he was lying on the floor, he clearly heard a voice saying, 'The Bible is the word of God!' He went home with a Bible in his pocket.

Garry was on a roll. Wherever he went he prayed for people: in church, in the home groups, and especially in the streets while evangelising. In the time we worked together, several churches took root in the slums. People came mainly because they saw Jesus was more powerful than their own gods. Now Garry is going around equipping others to 'minister like Jesus'.

‘Will this work?’

More and more I began to see the power of multiplication: invest yourself in a few people next to you and then let them go and do the same thing to others. You may never know the result until heaven, but it could be more powerful than the biggest healing crusade!

After a three week course, 25 YWAMers went back to their bases in different parts of the country. God had met with us in special ways during those weeks, as we met together or as we went out to visit people and pray for them.

As two brothers went back to Varanasi, the holy city of the Hindus, they wondered, ‘Will this work back home?’ The first time they went into a Hindu village after their return, they started to worship Jesus. They intended to start a church there. Immediately the Holy Spirit started to come on people; demons manifested and were driven out. People saw the power of God and wanted to know more, providing an excellent opening to preach the Word of God.

While walking along the bank of the Ganges River, one of the brothers began talking to a Hindu priest. After a while, the Brahman complained about his headaches. Again, being highly religious, he was willing to receive prayer, even if it was offered in the name of Jesus. Under the power of God he fell down and after he got back up, his headache was completely gone. He sure wanted to know more about this powerful God!

Respect for God

India is more a continent than a country, with almost 900 million people who speak 1,600 different languages. Patrick Johnstone, in *Operation World*, estimates evangelical Christians comprise one per cent of the population, but the number is growing. Two thousand people groups have not been reached with the gospel yet. India must be reached by the spiritually equipped Indian church, but for a while non-Indian partners can help train and support Indian workers.

In YWAM, we have mixed teams of Indians and foreigners who plant churches, evangelise, and minister to the poor in various ways. Hindus and Muslims have great respect for God. The Hindus have millions of gods. Most Indians, especially the poor, are open to spiritual reality, and exercise

great faith, upon hearing about a loving God who sent his Son to this world. In evangelism, miracles happen quickly and open many doors to preach the gospel.

I first experienced this in Bhopal, a city where some eight years ago a gas leak at the chemical plant killed at least 2,000 people. Today many still suffer the effects: eye problems, mouth sores and breathing difficulties. With a small team we visited the site where the calamity took place.

As some people gathered, one of us shared briefly who we were and our purpose for coming. One person was prayed for and got healed. More people came who wanted prayer. Some invited us to enter their huts to see those too sick to come out. We were busy for the next *two hours* to bless, comfort, and encourage. Many people received physical healing, saw visions of Jesus, were blessed with peace. We left many friends in this mainly Muslim community.

Of course, the nature of kingdom warfare is 'attack – counter-attack'. The gospel does meet with opposition. Militant Hinduism is experiencing a revival. The north of India is hostile toward the gospel and to Western influence. To make one convert there is like making a hundred in the south.

An Indian friend of mine desired to work in Bihar, a state in the north, also known as 'the graveyard of missionaries'. He had worked with me for sometime and learned more about how to minister in power evangelism. In Bihar, near the border of Nepal, he rented a home where he invited people. He shared with them, prayed for them and taught them how to pray for others. Many were blessed, healed, delivered, and came to salvation. A small church was established.

Across the border in Nepal, the spiritual atmosphere was different. Tremendous openings existed. Within a year almost a hundred people attended the newly started church! Approximately 50 churches have been planted in India by YWAM-trained workers through power evangelism.

More than eight years have passed since the visit of Paul Piller and since the conference with John Wimber in Sheffield. I have seen thousands of people who ran out of wine partake of 'the best wine' as I willingly brought them what I have: just plain water.

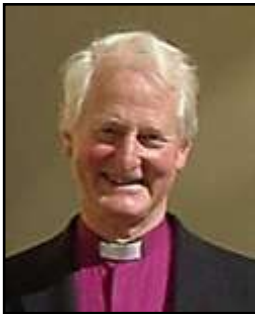
© *Equipping the Saints*, First Quarter 1994, pages 11-14. Used with permission.

6 Reflections from England

Sandy Millar and Eleanor Mumford

Rev. Sandy Millar and Mrs Eleanor Mumford of London comment on refreshing from the Lord experienced in England.

Reminiscent of Revivals



Rev. Sandy Millar (now Bishop), then Vicar of the prestigious inner city Anglican church, Holy Trinity Brompton (HTB), describes renewal and refreshing which commenced in May 1994 in their church.

The manifestations themselves are not as significant as the working of the Spirit of God in the individual and the church

This is what was spoken by the prophet Joel! (Acts 2:16) Or, as the old version puts it: 'This is that which was spoken by the prophet Joel.'

This ... is ... that!

The immediate responses to the pouring out of the Holy Spirit at Pentecost included amazement and amusement. Some, Luke tells us, made fun of them and said, 'They've had too much wine' (v. 13). Why would anyone

who wanted to be taken seriously suggest they'd drunk too much? Presumably because they looked drunk, sounded drunk and generally behaved as though they *were* drunk!

It is interesting that St Paul too in his letter to the Christians at Ephesus links and contrasts the effects on the body of alcohol ('Do not get drunk with wine which leads to debauchery...') with the effects of being immersed with the Spirit of God ('... but be filled with the Spirit') which leads to 'speaking to one another with psalms, hymns and spiritual songs, singing and making music in your heart to the Lord, always giving thanks to God the Father for everything in the name of our Lord Jesus Christ' (Ephesians 5:18-20).

Paul wasn't at Pentecost but many times he'd seen people genuinely filled with the Spirit. Indeed he seems to have been able to tell pretty quickly whether disciples were or were not filled with the Spirit!

He may have been thinking of his visit to Ephesus described in Acts 19 when he asked what we would think of as a rather direct question: 'Did you receive the Holy Spirit when you believed?' To which he got back an equally direct and honest answer, 'No we have not even heard that there is a Holy Spirit. And, as we all know, 'on hearing this, they were baptised into the name of the Lord Jesus and, when Paul placed his hands on them, the Holy Spirit came on them, and they spoke in tongues and prophesied'. Luke adds that there were about twelve men in all.

Astonishing outpouring

Since about Tuesday of two weeks ago 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 very 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 (1 Peter 1:8). For some it is prolonged weeping and crying with a sense of conviction and desire for forgiveness, purity and peace with God. For others it seems to be a silent reception of the Spirit of God sometimes leading to falling down and sometimes standing up, sometime 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 other times they are much harder and more complicated!

We had 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 to Toronto at the beginning of this month just for two and a half days 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 hadn't read about them previously in history.

That's really why I started where I started in this article. You don't get accused of being drunk just because you speak in tongues. And many of the manifestations of this modern movement of the Spirit of God carry with them many of the symptoms of drunkenness. Laughter, swaying about, slurred speech, movements which are difficult to control ... all sometimes continuing for long periods of time.

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 symptom and therefore of course it is to the fruit that we look rather than the signs.

Times of refreshing

The church in Toronto first experienced these symptoms on January 20th (1994) and since then they have been ministering to an increasing number of outside people: ministers and church members from all over America, Canada, now Europe and even further afield.

Meetings go on night after night (every night except Monday) and include a pastors' meeting on a Wednesday from 12 to roughly half past three in the afternoon. Their understanding is that God seems to be pouring out his Spirit, refreshing his people and drawing them closer to himself, revealing his love to them and a deep sense of preciousness in away that kindles their own sense of the love of God, their love for Scripture, and their desire to be involved in the activities of the Spirit of God today.

So this is primarily a movement toward God's people. Naturally we expect it to flow out and over into a movement that will affect the rest of the world but for the moment it's God's deep desire to minister to his church – to refresh, empower, and prepare them for a wider work of his Spirit that will affect the world to which the church is sent.

Charles Finney (1792-1875) – one of history's greatest evangelists – records his experience of the Holy Spirit immediately following his conversion:

The Holy Spirit descended upon 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... And 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. These waves came over me, and over me, and over me, one after another until I recollect I cried out 'I shall die if these effects continue to pass over me'.

During the ministry of Jonathan Edwards in the 1735 revival in New Hampshire, he described some of the effects of the spontaneous work of the Spirit of God. 'The town seemed to be full of the presence of God,' he wrote. 'It was never so full of love, nor of joy, and yet so full of distress, as it was then.'

He describes something which happened during one of his sermons in New Jersey on March 1st 1746: 'Toward the close of my talk, divine truths made considerable impressions upon the audience, and produced tears and sobs in some under concern and more especially a sweet and humble melting in sundry that, I have reason to hope, were truly gracious.'

During the Cambusland revival in Scotland in 1742, Doctor Alexander Webster described some of the effects of the preaching there: 'There were two kinds – the outcrying and trembling among the unconverted and the ecstatic joy among believers... indeed such joy was more a part of this work than the sorrow over sin. It appears that many believers found themselves so moved by a sense of the Saviour's love to them and, in turn, by their new love to him, as to be lifted almost into a state of rapture.'

I could go on and on – and probably you could add your own accounts that you’ve read about in history. There are more than one in the Acts of the Apostles.

I think it’s important that we should stay close to the Lord and be grateful for every sign of his grace upon us. Don’t let’s get too caught up with the symptoms of his Spirit, but more with him and his love for us.

Let’s encourage those who think they have experienced nothing (it may or may not be true) – and let’s above all continue to pray that through this outpouring of God’s Spirit he will build a church worthy of him: holy, equipped, and full of love and grace towards him and the outside world.

Meanwhile let’s pray that it may continue. And continue to pray for one another.

The current move of the Spirit



Mrs Eleanor Mumford , wife of the pastor of the South West London Vineyard church, comments on her visit to Toronto in this edited version of her message at Holy Trinity Brompton on Sunday morning 29 May 1994.

***This whole move of the Lord
is all about Jesus***

I have just been to a church in Toronto in Canada. I heard that there were things going on. I wanted to go and get into the middle. I went because I knew I was bankrupt and that I was longing. And I went with a spirit of tremendous expectancy.

So the first night I went forward and this delightful pastor said to me, 'Do tell me who you are and what you've come for.'

I said, 'I've come for all that you've got. I have two days and I've come from London.'

So he looked at me with a glint in his eye and then proceeded to pray for me on and off for the next two days.

At the same time there was a young Chinese pastor who arrived at Toronto from Vancouver where he was pastoring and he came fasting. The darling man looked as if he's spent his whole life fasting and he was the most wonderful and godly man. As he arrived at the church the Lord spoke to him clearly and said, 'You can forget about your fasting. This is a time for celebration.'

Indeed it was.

An ordinary little church

The Airport Vineyard church in Toronto is a funny little place. It's just a very ordinary little church set in an office block on the end of the runway of the airport.

Even that in itself, I thought, was gracious of the Lord because so many of us can get there so easily. It takes 10 minutes from the check-out to the church!

It was a very ordinary place. I was reminded when I went in there of how the people in the crowd said at Pentecost: 'Are not these Galileans? Are these not just terribly ordinary people?'

I went in and I thought, 'Well, God bless them, these are just ordinary people like me.'

It's just to do with Jesus, and yet the attitude and the sense of expectancy was enormous. As the worship leader strummed his rather tuneless guitar, he stood up and said, 'What have you come for?'

We all said, 'We've come for the Lord. We've come for more of God.'

And he said, 'Well, if you've come for God you'll not be disappointed.'

From that moment on that was the truth.

There was just a beauty on those who were ministering there – the leaders and the pastors and the worship leaders – the sort of beauty that I guess the people saw in Acts when they looked at the disciples and they said, 'These people have been with Jesus.'

These Canadians were just men and women who had spent 130 days in the company of Jesus who was pouring out his Spirit on them.

They shone with faces like Stephen.

It was beautiful to see.

I saw the power of God poured out in incredible measure and it was all accompanied by phenomena.

Great Awakening

Jonathan Edwards, a great man of God during the eighteenth century who was part of the Great Awakening in America, wrote this in his journal of a similar outpouring of the Spirit of God at that time: 'The apostolic times seem to have returned upon us, such a display has there been of the power and grace of the Spirit.'

He wrote of fear, sorrow, desire, love, joy, tears, and trembling, of 'groans and cries, agonies of the body and the failing of bodily strength.'

So I thought, 'Well, none of this is new. It may be unusual but none of it is new.'

Edwards also wrote, 'We are all ready to own that no man can see God and live. If we see even a small part of the love and the glory of Christ, a foretaste of heaven, is it any wonder that our bodily strength is diminished.'

That is indeed what happened to many of us despite ourselves.

The truth is that this whole move of the Lord is all about Jesus. I was there for only 48 hours. I never heard anybody talk about the devil. I never heard anybody talk about spiritual warfare. I never heard a principality or a power mentioned. We were so preoccupied with the person of Jesus that there was really no time. There was no space for talk of the opposition because there was just a growing passion for the name of Jesus and for the beauty of his presence among his people.

So I went scurrying back to the Scriptures and scurrying back to church history and it's all happened before. It's all in the book and there's nothing that I saw – however strange or unusual – that I haven't since been able to read about in the Bible.

Jonathan Edwards' wife had an intimate acquaintance with her carpet for 17 days during the time of the Great Awakening. For 17 days she was unable to make their meals or take care of the family or look after the visitors.

She said after 17 days that she had a delightful sense of the immediate presence of God – of 'his nearness to me and of my dearness to him.'

I thought to myself when I came home, that's what this is about. It's about his nearness to me and my dearness to him.' Wonderful, wonderful things are going on.

Pastors renewed

During the time I was there I saw all sorts of people coming and going. There were many very weary pastors who turned up with their even more weary wives, and they were so anointed by the Lord.

There was one very sensible middle-aged man who'd been in pastoral ministry for years and when he spoke to us after having been there for several days he was just behaving like an old drunk. It was funny. Once he stood up and talked about the intimacy that he'd gained with Jesus. Then the leading pastor said to him, 'Well thank you, Wayne, for telling us about this. May we pray for you?'

He said, 'I'd be glad for you to pray for me.'

They prayed for him and down he went and he rolled on the floor for the next two hours and no-one took any notice. He just continued to commune with his God.

I saw another young pastor who talked at the pastors' seminar that I went to. He was a very all-together young man – quite serious minded and godly and thrilled with everything but very much in control and very anxious when he came and not at all sure of what he'd come to.

For a day or two he just watched and he just basked in the presence of the Lord. After a day or two he started to twitch and he was a little embarrassed. Then he started to shake and he was very embarrassed. Then after a while of shaking and laughing in the presence of the Lord he decided, 'Who gives a rip? Who cares what people say?'

A verse in Psalms says, 'gladness and joy shall overtake me.' This young man had been overtaken by the gladness of the Lord. But he had a sense of responsibility and felt, 'I've got to keep my church on the road.'

So he decided that the obvious thing to do was to go into the office and to type out the church bulletin, the news sheet.

'Someone's got to keep a grip round here,' he said to himself.

So he went to type out the bulletin and as he got to announcing the seminar. The title of it was 'Come Holy Spirit'.

He typed, 'Come Holy Spirit' and fell under the power of God.

There was another young man who was a youth worker who arrived and he was worn down with ministry. His wife had said to him, 'Why don't you go to Toronto?' She thought he was getting far too straight and serious.

So he came to Toronto and arrived the night that I did. That night he fell on the ground and he laughed and laughed. I thought he would have died. The next day he spoke about what God had done for him and the refreshment that had come to his soul. Then they said to him, 'Would you like us to pray for you again?'

He said, 'I think so.'

So we prayed and down he went and just laughed his way through hour after hour of the pastors' seminar.

And you think to yourself, 'What is this?'

But this is just the refreshing of the Spirit of God. It talks in the book of Acts about times of refreshing from the Spirit of the Lord, and that's what God is doing.

He's pouring his Spirit out upon us. He's sending his joy and he's refreshing our spirits just because he loves us.

I'm not even sure that he's equipping us. I'm not even sure it's all about being better this, better that, better ministers. It think it's just his love for us. It's about his nearness to me and my dearness to him.

Joy and refreshing

I could tell you heaps of stories. There are stories about people who are ringing one another up and getting led to Christ over the phone.

There was a story about a young woman who'd lain on the floor and laughed for two hours. Then she got up and decided she was peckish and went off to a little fast food restaurant. She sat down. Opposite, she saw a whole family sitting at a table and, completely out of character, she went to

them and said, 'Would you like to be saved?' And they all said yes! The whole family was led to Christ.

I went to the Dolphin school [a Christian school in Clapham] the other day and talked to them about what the Lord had been doing and I prayed for them. The Lord fell on those children aged five years old and they were laughing and weeping for the lost and crying out to the Lord. The teachers were affected and the parent were rolling around.

I thought, 'God, this is a glorious thing you're doing. This is fantastic.'

Jesus is breaking down the barriers of his church because he's coming for a bride, and he wants his bride to be one.

We've been meeting with Baptist pastors this week. We've been meeting with New Frontiers pastors. We've been meeting with the Anglicans. And God is pouring his Spirit out on us all and it's a glorious thing.

I was reminded of that verse in the Psalms (133:1,3), 'How blessed it is when brothers dwell together in unity ... for there the Lord commands the blessing.'

He doesn't just invite it, or suggest it. He commands a blessing on us when we dwell together in unity – when we love one another and we love one another's churches and we bless one another's people.

So God is moving, not just on this funny little church at the end of the runway. He's moving across the denominations. He's moving across the land. He's moving across London and England in a fantastic way. And he's moving across the world.

Greater love for Jesus

What are the perceived results so far?

For myself, there is a greater love for Jesus than I've ever known, a grater excitement about the Kingdom than I ever thought possible, a greater sense that these are glorious, glorious days in which to be alive. I'm thrilled about the Scriptures and I'm going back to the Word and finding that it's all been there from the very beginning.

I'm excited about church history. I have a heightened sense of what's been going on up to this point.

I have an ever stronger sense of the whole church than ever before. The Lord said to them in Toronto right at the beginning, 'This is not about the Vineyard; this is about the Kingdom.' This is not about any one church. This is about the Kingdom, and about the Bride of Christ. Right across the church Jesus' passion for his Bride is beginning to be understood.

I've also discovered that I'm desperate to give this away. I haven't had this appetite for ministry for years. I mean, I've always been enthusiastic but I've not had this passion before. I've just found that there's a greater recklessness in me than there's ever been before because God is coming upon us, and the joy of the Lord is coming on the church and Jesus is restoring his joy. And his laughter is like medicine to the soul.

In our church the people are getting freed and the people are getting healed. We've got people who have gone down on the floor and got up healed. Nobody ever knew they were sick and they got better without us even naming the words.

The Lord is coming with mercy and kindness.

The prodigal son went to look for parties but he discovered that the best party was in his father's house. Isn't that the truth?

© *HTB in Focus*, 12 June 1994, the monthly paper of Holy Trinity Brompton Anglican Church in London. *Renewal Journal* #5 (1995:1), pp. 24-31.

7 Reflections from Australia

**John Davies, Phil Ashton, Geoff Glass,
Tony Stevens**



Anglican renewal leaders, Rev John Davies in Sydney, Revs Phil Ashton, Geoff Glass and Mr Tony Stevens in Melbourne comment on renewal blessings in Australia.

'Toronto Blessing' reaches Australia

Comment by Rev. John Davies, the Minister at the Anglican Church in Northbridge, Sydney and editor of the Anglican Renewal Ministries of Australia Sydney Newsletter (November 1994):

***A deepened sense of the presence of Jesus,
a heightened expectancy for the power of the Spirit
to work through me, and a refreshment in my spirit***

Earlier this year rumours began to reach our shores that some strange things were happening in one of the Vineyard churches in Toronto, Canada. It was reported that God was moving with new power and blessing. A particular feature was the outbreak of 'holy laughter' in their services.

Those who attended the Wimber conference in Brisbane in April reported something of this phenomenon happening there, where many were blessed. There seemed to be a new level of spiritual power.

Tri Robinson, from the Vineyard church in Boise, Idaho, who spoke at the Melbourne Pentecost Rally, and the Port Macquarie Conference in June, mentioned that he had been to the Toronto church. He told how he had been rather sceptical of the reported happenings, but had been convinced that it was God when he found himself on his face on the floor, unable to move for an hour.

At the end of May the phenomenon spread to several churches in London, UK, including the rather prestigious Anglican church, Holy Trinity, Brompton, just down the road from Harrods. Within weeks the London newspapers were beginning to take notice, and headlines in the daily papers proclaimed outbreaks of 'Holy Laughter'.

The religious press in England was also quick to comment. The *Church of England Newspaper* of June 17 had the headline 'Revival breaks out in London churches' and reported that 'Church leaders admit bewilderment as manifestations affect business and staff meetings as well as church services'. The *Church Times* of June 24 spoke of 'a mighty wind from Toronto which blew through Holy Trinity Brompton (HTB), laid flat a staff meeting, and then set a whole congregation laughing hysterically, crying and falling repeatedly on the floor'. There was a brief note of this report in the Australian *Church Scene* of July 1, but not much other mention in Australia...

The English *Renewal* magazine for July had a brief report under the heading 'Spreading Like Wildfire'. This was essentially a summary of the report to HTB by Eleanor Mumford, the wife of the pastor of the Southwest London Vineyard, on her visit to Toronto. She told how she saw the 'power of God poured out in incredible measure'. She said: 'I saw many very weary pastors who turned up with their even wearier wives, and they were so anointed by the Lord.'

Mrs Mumford also spoke of the personal effect on her: 'For myself, there is a greater love for Jesus than I've ever known, a greater excitement about the Kingdom than I ever thought possible. I haven't had such an appetite for ministry for years. **Jesus is restoring his joy, and his laughter is like medicine to my soul.'**

Further reports of what was happening at HTB, and at other churches in England, appeared in the August and September issues of *Renewal*. There was even an article in *Time Magazine* for August 10.

Rosemary and I managed to hear about this just before we left on 3 months Long Service Leave in July. And, by a series of small miracles, we were able to change our itinerary to include six days in Toronto, and visits to HTB and Chorleywood in England. What we saw, and what we received, has had a dramatic effect on our lives. And, since our return, has begun to affect members of our church.

Overall assessment

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. Although some of the outward manifestations are unusual, and sometimes bizarre, the fruit that is being produced bears all the marks of true godliness.

There is, especially in Toronto, a strong emphasis on the centrality of Jesus, and the need for true repentance and faith. Many have shared of the deepening of their love for Jesus, and their increased desire to serve him. There has been a greater enthusiasm for sharing the gospel, and a steady stream of new converts. Numbers have been physically healed, including a girl with chronic ME and a ten year old boy, whom we saw, with severe asthma.

My own experience has been a deepened sense of the presence of Jesus, a heightened expectancy for the power of the Spirit to work through me, and a refreshment in my spirit.

Before Toronto

The so-called 'Toronto Blessing' did not, in fact, originate in Toronto. It began with a South African evangelist ministering in the USA by the name of Rodney Howard-Browne. During the early part of 1993 the Spirit of God began to move powerfully in his meetings and many were blessed.

A Vineyard pastor from St Louis, Missouri, Randy Clarke, was feeling very dry and weary after 10 years in the ministry and determined to get to a Howard-Browne meeting. As a result of the blessing he received, his whole church came alive. In September of '93 he shared what was happening in a

Vineyard leaders' meeting and, as a result, John Arnott, from the Airport Vineyard in Toronto invited him to come for a series of meetings.

The Toronto 'fountain'

Randy Clarke came to Toronto for a 4-day mission on 20th January 1994. The Spirit of God moved so powerfully that the meetings were extended again and again for forty days.

Originally the church met every night of the week, with meetings going often until 2 a.m.! Eventually they decided to have Mondays off. They have continued to meet six nights per week, plus Sunday mornings, until the present time, and meetings still continue until 2 a.m.

The church is situated in a small office/industrial block beside the runway of Toronto airport. Although it only seats 400, with an overflow of 200, it regularly has congregations of over 700 as visitors flood in from all over the world. Just recently they have decided to ban visitors from their Sunday Morning Service so that they can care for their own congregation.

From the beginning the Toronto leadership realised that God was calling them to give away what they had received. A number of local Baptist, Presbyterian and other pastors were invited to come together for lunch on a Wednesday. Not only were the pastors blessed, but they took the blessing back to their churches.

Word soon began to spread, and pastors from further afield expressed an interest. The Wednesday pastors' meetings became a regular feature. When we were there, there were pastors from many parts of the USA and Canada, from Great Britain, Europe, South Africa, Cambodia, and South America.

It is as though the church in Toronto is a fountain to which the weary and thirsty from around the world might come and be refreshed. Those who come are encouraged to keep seeking after God for **all** that he has to give. The most common expression is 'More, Lord!' (The other is: 'It's a party!') While some have been overwhelmed by God's blessing on the first contact, the more common experience is that there is a progressive deepening of the blessing as people keep coming back for more.

Revival or refreshment?

The phrase 'Revival' was often used in the early stages, but more mature reflection has led to the conclusion that it is not fully 'Revival' yet. Wimber and others believe that this is, at present, essentially a refreshment for Christians. It may well be the preparation for the revival that many believe is coming soon. Or, it may be a preparation for coming persecution, or both! However, for the present, the streams of refreshment are flowing, and the invitation stands: *'Come all you who are thirsty, come to the waters'*.

Strange manifestations

While many of the physical manifestations associated with this phenomenon have been seen before in previous movements of the Holy Spirit, the widespread distribution of phenomena such as laughter that has occurred this time has led some Charismatic and Pentecostal leaders to confess to some scepticism. However, most have come away convinced that this is truly a work of God.

As in previous moves of the Holy Spirit, there are some 'fleshly' excesses, but the leadership maintains a careful oversight. Their attitude is that even if there is 70% flesh, they do not want to crush the 30% Spirit.

While laughter was the chief characteristic in the early days, more recently there have been instances of people roaring like lions (e.g. David Pytches) ... Probably the most widespread manifestation is some kind of shaking or jerking.

It is quite common, though not universal, for people to fall to the floor under the power of the Spirit. 'Spending carpet time' is a common Toronto expression. In my observation, God often does a much deeper work once people are on the ground. It may be that in the surrender to his power there is an opening up of one's life to new levels of his ministry. The ministry team are encouraged to keep praying for those who are on the ground.

While falling down, jerking, laughing, etc., may not be normal Christian experience, especially in Anglican churches, they are not unknown in the Bible. Certainly, the history of revivals such as that in New England in the 18th Century, recorded by Jonathan Edwards, showed similar phenomena.

Spread of the blessing

The blessing has spread like wildfire in many places. When we were in Toronto in August it was reported that 800 English churches had been affected. Many more have been touched since then. At the evening service at HTB there was a queue of 200 outside the doors an hour before the service. A recent report said that it is now necessary to get a ticket to get into the church which seats 1200! 700 clergy and leaders turned up to a special day at St Andrew's, Chorleywood in August to hear an assistant pastor from Toronto.

Many have wondered why it is necessary to travel across the world to catch the blessing. All I can say is, that is how it is so often with the gospel. Only very few are converted without personal contact with someone who knows Jesus. God has chosen to work through personal contact to spread the blessing and it is not for us to argue.

Certainly, it is those who make the commitment of time and money to seek from God who generally go away filled (Jeremiah 29:13).

Australian outbreak

Spirit Life, the Anglican Renewal Ministries of Australia (ARMA) Victoria Newsletter, reported in its October issue: "Two Anglican Clergy from Melbourne have just returned from Toronto ... I am led to believe that the blessing has now flowed to a number of other churches in Melbourne."

There is news in the past few weeks of the 'blessing' having broken out in a number of churches in Sydney. Hills CLC, Sutherland Growth Centre, North Shore CLC and Randwick Baptist all report powerful moves of the Holy Spirit, particularly in their evening services.

In our own small church in Northbridge, God has powerfully touched a number of people. Some have been refreshed, others have been changed, and there is a new sense of expectancy in our meetings. While we are learning afresh what it means to keep coming back to our Father for more and more of his unlimited grace, we are also seeking to give away everything he has given us.

No one knows just how long this blessing will last, or whether it will lead to widespread revival. Certainly it fits with a number of prophetic words, some going back to 1984, that 1993/'94 would see a great outpouring of blessing. In the end we can only tap into what God is doing in the present,

and be very careful that we do not miss out because it does not fit our preconceptions.

The Blessing is spreading

Comment by Rev. Phil Ashton, the Associate Minister at Christ Church Anglican, Dingley in Melbourne (December 1994):

***people in quiet and in dramatic ways
were touched by God's Spirit***

The October edition of *Spirit Life* (the Victoria and Tasmania Newsletter of Anglican Renewal Ministries of Australia) noted that the 'Tronoto blessing' was being spread as the result of the Holy Spirit and a couple of Anglican clergy from Melbourne having visited Tronoto. I have to confess to being one of them!

The trip to Toronto for my wife Maryann and I was a miracle in itself. What with church commitments here at Dingley, four children to be looked after in our absence, a dog and a recently acquired mortgage, there was no way we could afford to go to Toronto, either commitment-wise or financially. Yet within ten days of seeking God's will in all this, every problem had been blown away. Three people offered to have the children, someone paid the airfare, – even the dog was looked after! There was no longer any reason why we could not go!

After the trip

Our time at the Airport Vineyard was challenging, refreshing, faith stretching and a real party! But the fun didn't stop there. Upon our return, in response to the question, 'What happened?', we decided to hold a testimony evening to share our story. At the end of the evening, being a safe, conservative sort of person, it would have been easier for me simply to pronounce the final blessing and send everyone home.

However, I felt God was calling us to move in faith; to stand on the edge of the cliff with him – and jump! We offered prayer to folk, and God's Spirit

came in power. There were those who laughed, those who cried, those who rested in the Spirit. Talking to people in the days that followed, we realised however, that God was changing people's hearts. There was a desire for a second meeting following the Monday, to which about 60 people came, with similar results. A few visitors had come this time as well.

It was then decided to take, what for us was a huge leap of faith – to hold meetings on Mondays and Tuesdays for the whole month of October. We did not advertise in any formal sense, and our intention was that these meetings were for our own church folk as together we explored what God was doing in our midst.

The results, however, took us by surprise! The agenda for the meetings was kept very simple: some worship, a short teaching or encouraging word, some testimony from folk who had been touched by God previously, some practical issues were addressed (such as falling and not falling, and that people would not be pushed by the pray-ers, etc.), and then we went into a time of prayer with individuals.

The number of visitors increased as word got around, as people in quiet and in dramatic ways were touched by God's lovely Spirit. One boy who had lost his brother in a traffic accident and had not cried since then, sobbed for a long time, before the crying turned to a gentle laugh or giggle. The change in him has been dramatic. Others have had their love for Jesus renewed and restored, and have captured again that first love that John speaks of in Revelation chapter 2.

Where are we now?

At this point in time we have moved into the larger hall; last week there were 240 people at the Monday meeting and 200 on Tuesday. A recent development from some parishioners has meant that the ministry will continue. Cumulatively over 2,000 people have been to the meetings from more than 110 churches of many different denominations. We praise God for the breaking down of denominational barriers.

Leaders and people together are coming to God for a fresh touch, a renewing and refreshing touch of his Holy Spirit. The testimonies are often simple and real:

* *'Laid on the floor for one hour. Felt God's love and peace, smelt the fragrance of the Spirit. Next day had amazing breakthroughs in marriage relationship and real healing.'*

* *'God released me from anger and a feeling of unworthiness.'*

* *'Last night Jesus healed me from past memories of three people on different occasions molesting me. Praise Jesus.'*

Some people 'rest in the Spirit' on the floor for a while, and God meets them there. One or two have spoken of being held down on the floor, as if God has put a great weight on their limbs and they are unable to get up until he has finished with them. Not everyone goes down. One man stood for quite a long time as the power of God came upon him. Those around sensed what almost seemed like a strong electrical current flowing into him. Sometimes the pray-ers and the catcher are touched as the Spirit manifests himself.

God is certainly at work. Whether people stand or fall is not the point. As John White has written in his book *When the spirit comes with power*,

manifestations, while they may be a blessing, are no guarantee of anything. Their outcome depends on the mysterious traffic between God and our spirits. Your fall and your shaking may be a genuine expression of the power of the Spirit resting on you. But the Spirit may not benefit you in the least if God does not have his way with you, while someone who neither trembles nor falls may profit greatly.

Of one thing we are sure. This is no new work of the Holy Spirit. As we read church history we note that the same things were seen and experienced by George Fox (1624-1691), by Jonathan Edwards during the Great Awakening (1740-1742), and by Charles Finney (1792-1875), as people came under the conviction of the Holy Spirit and were drawn by God's love for them.

Our cry to God today is: **'Lord, do it again'**.

Toronto in Melbourne? Really?

The Rev. Geoff Glass, Anglican Minister at Beaumaris in Melbourne comments (December 1994):

***all have found a real spiritual refreshment,
a deepened awareness of God,
a bubbling joy and a deep peace***

Some of us have heard stories of some remarkable happenings in a Vineyard Church in Toronto, Canada, and at Holy Trinity, Brompton, in England. Some of us have thought how good it would be to receive the blessings that are being poured out on people there.

On October 4 my wife Jan and I went to a clergy meeting over at Christ Church, Dingley, and found that their Vicar, Rob Isaachsen, and also his curate, Phil Ashton, had just returned from Toronto and Rob shared with us what had happened. It was obvious he had been profoundly touched by God and when he offered to pray for us I was first in. It wasn't long before I found myself on the floor for the first time in the 21 years I have been in renewal. I lay there for some time as the Holy Spirit continued to minister to me. When I got up I felt remarkably alive and peaceful and had a new sense of freedom. Jan was prayed for soon after and she too ended up on the floor for the first time ever. When she got up she too felt the same as I did.

Later that day I was speaking to one of my church wardens on the phone and mentioned what had happened to us. He asked if he and his wife could come and see us that evening. They did, and as we prayed for them they too ended up on the floor and were profoundly blessed. Both Jan and I had a sense of the Holy Spirit releasing enormous power as we prayed for them.

As I reflected on this the next morning the Lord kept bringing to mind the phrase 'times of refreshing'. It seemed familiar and I found a Bible reference using this phrase in Acts 3:19 that seemed to make sense of what had happened.

As we have shared this experience of the Holy Spirit with our congregations a number of people have asked for prayer. Nearly all ended up on the floor, but all have found a real spiritual refreshment, a deepened awareness of God, a bubbling joy and a deep peace. We are praying for the Holy Spirit to extend his blessing of refreshment to all of our congregation.

The Blessing reaches Mulgrave

Mr Tony Stevens, editor of 'Spirit Life' the Victoria and Tasmania Newsletter of the Anglican Renewal Ministries of Australia, comments (December 1994):

—————
***Let us all pray that the Lord
will keep his blessing flowing
to the churches and people***
—————

St Matthew's, Mulgrave, has been experiencing a mighty move of the Spirit this year. This all started around the time of Pentecost and has been heightened by the ministry of Tri Robinson and Lamar Junkins from the Vineyard.

Many people have been blessed by the ministry of the Rev. Brian Thewlis (whose home base is Christ Church, Dingley) who has been ministering here over the last couple of months. Many people from the 10.30 a.m. congregation have been freed, blessed and healed. Many of the congregation have also been to Dingley and received a blessing from the Lord there.

The church is praying for mighty things to happen next year. Praise the Lord for what is happening now! Let us all pray that the Lord will keep his blessing flowing to the churches and people during 1995. Let us all have open minds to what he is doing at this time in history.

Edited from the November 1994 *ARMA Sydney Newsletter* and *Spirit Life* the December 1994 Victoria and Tasmania ARMA Newsletter

More reports in *Renewal Journal 7: Blessing*

What on earth is God doing? by Owen Salter

Times of Refreshing, by Greg Beech

Renewal Blessing, by Ron French

Catch the Fire, by Dennis Plant

Reflections, by Alan Small

A Fresh Wave, by Andrew Evans

Waves of Glory, by David Cartledge

Balance, by Charles Taylor

Discernment, by John Court

Renewal Ministry, by Geoff Waugh

8 The Legacy of Hau Lian Kham (1944-1995)

***A Revivalist, Equipper, and
Transformer for the Zomi-Chin
People of Myanmar***

By Chin Khua Khai

*Reproduced from the Asian Journal of
Pentecostal Studies No. 4, 2001, pages 99-
107, from Dr Chin Khua Khai's research for
his Ph.D. degree.*



Although small and often unnoticed, Myanma (Burma) has had its share of great leaders. The late Reverend Hau Lian Kham, often referred to as the "John Wesley" of Zomi (Chin) because of the similar characters and patterns seen in his leadership, is a noted pastor-

evangelist and teacher among the evangelical Pentecostal believers in Myanmar. From the early 1970s until his death in 1995, he was the key figure and leader of a renewal movement among the Zomis. The renewal began on a small scale in the early 1970s and has spread throughout the region to many parts of the country through

evangelism and cross-cultural mission efforts (1). It has resulted in the planting of new churches in both rural and urban regions and to the establishment of leadership training schools. Kham has left his legacy as a revivalist, equipper, and transformer.

1. A Brief Story of His Life

Kham's legacy in Zomiss began against the backdrop of a predominantly nominal Christian atmosphere (2). The Zomi is a major ethnic group in Myanmar occupying the north-western region. They were 2.2% of countries estimated population of 49 million in the year 2000 (3). Christianity has been a dominant religious practice among the Zomis for half a century.

The Zomis received Christian faith through the efforts of missionaries. American Baptist missionaries first introduced the Christian faith to them early in the 1900s (4). Other missions such as the Methodists (1925), Catholics (1934), Anglicans (1934), Seventh-Day Adventists (1954), Presbyterians (1956), and Pentecostals (that is, Assemblies of God, 1960s) arrived as well. When missionaries were expelled from the country in the 1960s, more than half of the Zomi population had become professed Christians. At this stage, there existed among the Zomis Christians a moral laxity and a lack of salvation knowledge (5).

Out of this background, Kham arose as a giant of faith who launched the renewal movement in 1973. On November 24, 1944, he was the sixth of eight children born to devout Christian parents in Ngenngung-Tedim, Chin State, Myanmar. Upon graduating from high school, he began serving as the headmaster of Zomi Baptist Academy, a primary school, in his native town of Tedim from 1963 to 1965.

Though poverty has always been a roadblock to education for the Zomis, Kham found a way to pursue his secular education as well as theological education. He attended night classes at Workers College on a work-study program, receiving a Bachelor of Arts (B.A.) degree in 1968. He then enrolled in Myanmar Institute of Theology, Insein,

Yangon, and received a Bachelor of Religious Education (B.R.E.) degree in 1971.

Upon completion of his studies, he decided to return to Tedim to engage in full time ministry. Indeed, temptations prevailed when relatives asserted he was making an undesirable career choice due to the poor income ministers receive. After a strong prayer, he made a lasting decision to serve the Lord alone.

Kham's ministry went through enormous changes, which better equipped him for kingdom service. He was first installed as the senior pastor of Cope Memorial Baptist Church (April 1971 to 1974) in Tedim receiving his ordination credentials on February 25, 1973. He went on to become a leader of the Evangelical Baptist Conference (EBC) and the senior pastor of Tedim's Evangelical Baptist Church (1975-1976) when Cope Memorial Baptist Church dismissed him from membership because of his promotion of the renewal movement.

Eventually, he became a Pentecostal minister (1977-1996) because of his new experience with the empowerment of the Holy Spirit and a larger vision of the kingdom's mission. Regarding his joining the Assemblies of God of Myanmar, he once stated, "We must keep a large vision of the whole country, even the whole world, for the evangelization, while starting the work at the local area" (6). In 1979 Khain became the founding principal of Evangel Bible College in Yangon, the capital city of Myanmar, serving in this capacity as well as teaching until his death on December 29, 1995. During this time, he also held the position of the senior pastor of Grace Assembly of God Church. Kham was the general secretary of the Assemblies of God of Myanmar for a period. This position was relinquished when he was sent to the Philippines for graduate studies in 1987.

Kham received a Master of Divinity (M.Div.) degree from Asia Pacific Theological Seminary (APTS), Baquio, Philippines in 1991, a Master of Theology (Th.M.) degree from Asia Graduate Theological Seminary (AGTS), Manila, Philippines in 1994, and was a candidate for the

Doctor of Ministry (D. Min.) degree at AGTS.

Kham's premature death was a great loss not only to his family, friends and relatives, but also to the body of Christ in Myanmar. He was the prospective leader of the whole evangelical-Pentecostal body in Myanmar. His remaining family members include his wife Mary Hau Lun Cing who also had reached candidate of D.Min. status at AGTS, and three daughters, Cing Lam Dim, Man San Lun, and Cing Lian Ciin. At the writing of this article, with the help of her daughters, Mary carries on the Kham's ministries as the acting principal of Evangel Bible College and as by serving as the senior pastor of Grace Assembly of God Church.

2. Early Theological Paradigm Changes

Being raised in a pious family, Kham was a committed Christian since childhood. God-fearing in attitude, obedience, sincerity, friendliness, and humility were revealing marks in his life. He was a Bible lover, active churchgoer, and even a choirmaster. He was a genius in widespread reading, especially of Christian books. More than anything, he had a strong desire to serve the Lord as a full-time minister from his youth.

Two prominent experiences proved revolutionary in Kham's faith journey. He, like Timothy in the Bible, had a strong faith in Christ though he did not know the exact time of his rebirth. However, a paradigm shift of faith took place in him sometime in 1970 when he accepted the Bible as the infallible word of God. This conviction came by his reading of an article in a *Decision* magazine in which Billy Graham stated his acceptance by faith of the whole Bible as the word of God. This, in fact, was opposite to the teachings at the theological institute that Kham was attending at the time (7). The theology he had received at the institute led him to confusion, as it questioned the authority and inspiration of the scripture. He attributed his overcoming the theological dilemma to the work of the Holy Spirit (8). As a result, he asserted the authority and sufficiency of the Bible for faith and practice.

Another experience had caused him to pursue renewal. Being a newly ordained minister, he paid home visits to church members once a week. He soon discovered the church members were nominal and weak in their faith, having little knowledge about the salvation of Christ, lacking real commitment. This discovery led to a turning point in his ministry, for he felt compelled to preach and teach the people about the gospel of the salvation of Jesus Christ in order to help bring renewal to the church. This was his prayer, "These people must hear the gospel and repent and come to the cross of Christ. God, help me and use me" (9).

3. Serving with Multiple Gifts

Kham was a gifted preacher. His preaching was persuasive, forceful, and biblical. When preaching, he always referred to the authority of the word of God, often stating, "The Bible says...." His frequent use of body movement gave him the title, "The Action Preacher." With all of these qualities, his method was a breakthrough for contemporary preaching.

Kham was gifted in teaching. From the very beginning of his pastoral ministry, he taught the Bible and Bible doctrine from the evangelical perspective which was contrary to contemporary teaching in the vicinity. The people were amazed at his new teachings. Consequently, church attendance doubled for the first time since the death of the former pastor of his church in 1965. News about his ministry spread so quickly that the unchurched in the town and visitors from rural villages were persuaded to attend the worship services and his Bible classes.

Moreover, Kham was gifted in music, art, and literature. He conducted the church choir every Sunday, performed in and directed dramas on special occasions such as Christmas. The "Life of Jesus" attracted not only the town dwellers, but also people from the villages nearby. His first publication was a small handbook, *Khasiangtho Ngeina Nam Lite* [The Four Spiritual Laws], published and distributed in March 1973. He translated the books of Jeremiah

and Jonah into the Tedim language for the Tediin Bible. Another work of his was the book *Upna Laigil* [The Essence of Faith] which was an evangelical position on Bible doctrine (10). Besides these publications, he wrote several articles and helped revise a local hymnal.

4. Revivalist

Kham was the pioneer leader of the renewal movement among the Zomis. A "burden for souls" was his motivating factor. He was convinced that soul winning was the most important task under heaven. Referring to the scripture in Luke 16:25, he asserted that a soul is more precious than the whole universe; to win a soul is more important than to gain the whole universe, and to help a soul being saved is the most precious task in the sight of God (11). Thus, to promote and bring renewal (12) within the church and to seek souls outside the church was the most urgent call of his pastoral ministry.

Kham believed that prayer is a key to renewal (13). He said his supporters learned from historical evidences and personal witnesses that renewal often takes place when the people of God pray and seek him. They soon promoted individual and group prayer meetings for renewal.

Believing an open-air crusade would be the most appropriate strategy to reach the common people, the revivalist and his supporters launched a week-long crusade on April 30, 1973. They raised a bamboo pulpit on a football field where he preached seven nights about the salvation of Christ. This pioneer crusade was characterized by breakthroughs, a charismatic-style singing of revival choruses, a style in preaching the message that had direct implication upon the hearers, the altar call for repentance and acceptance of Christ, and face-to-face discussion of the personal assurance of salvation. These types of events marked a new breakthrough in ministry.

Furthermore, the revivalist learned to trust in the Holy Spirit. He acknowledged the dimension and crucial work of the Holy Spirit in bringing renewal. This factor prevailed as he surrendered himself by kneeling and crying to the Lord for the conversion of sinners, praying all night on the second day of the crusade (14). Preaching aggressively and persuasively for the first two nights did not draw a single sinner to the Lord. However, surrendering and trusting in the Holy Spirit made the difference.

A young man by the name Kham Lian Khup turned and stepped forward in the altar call and accepted Christ as his Saviour and Lord on the third night (15). The bold decision of this young man was a breakthrough that encouraged many to do the same in the days that followed. Converts were added every day.

Eventually, the pioneer crusade was the recognized launching pad of the renewal movement. The word "born again" became a catchword throughout the renewal movement. The born-again believers spread the gospel by preaching, teaching, and counselling. Repentance for sin, confession of Christ as Saviour and Lord, baptism in water as a witness of discipleship, studying the Bible, praying, and sharing the word of God were phenomenon indicative of this renewal.

Kham, along with his itinerant gospel team, continued to make gospel tours throughout the countryside during the years of 1973 to 1979. His motto became, "To bring as many people as possible to Christ in the shortest possible time" (16). He conducted gospel crusades from town to town and from village to village.

Like revivalist John Wesley of England in the eighteenth century (17) he travelled hundreds and thousands of miles on foot to spread the good news of Jesus Christ. His brother Gin Za Lian like Charles Wesley, was a gifted musician throughout this renewal period. The two brothers worked hand in hand preaching and singing. During the next ten years, Kham would also preach the gospel to several other people groups throughout the country.

5. Leadership Equipper

Not a lone star, Kham trained up other effective leaders for servicing in the Kingdom of God. Teaching Sunday School was a regular ministry. His gospel crusades were two pronged: preaching and teaching the word of God. He also conducted Bible seminars every year, attended by believers from all the countryside.

Kham renovated the pattern of leadership by emphasizing lay witnessing. Like John Wesley, he motivated, challenged, equipped, and mobilized believers to carry out the work of the ministry. Prioritizing the evangelistic mandate, he emphasized witnessing and winning souls as the greatest call of believers. Their greatest accomplishment would come by fulfilling that call.

He often elaborated the urgency of the call, the doom of people who never hear the gospel, the reward of obeying the call, and the consequences of disobedience. He explained *agape* as God's kind of love, which meant loving others in the way God loves sinners who are doomed to eternal judgment. He also taught about how to witness, live a righteous and Spirit-filled life, and how to build the body of Christ.

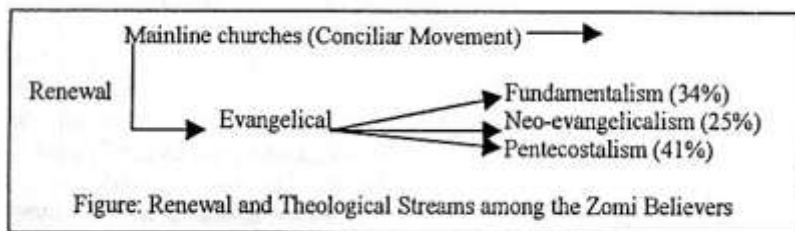
As a result of his efforts, lay witnessing became the most dynamic factor of spreading the renewal throughout the country during the last three decades of his life (1970s-1990s) (18).

As stated earlier, Kham began teaching at the Evangel Bible College, serving as the founding principal as well. In fact this call was not a new challenge for him. He had long acknowledged the need to build armies for the Lord with deeper biblical knowledge.

Sensing the need to multiply himself by training leaders, he decided to take over the teaching role at the Bible school. Today, the school's graduates are ministering the mission of the kingdom of God in different capacities all over the country.

6. Transformer

One final legacy to be noted here is that of the transformational changes within the church and in the culture that resulted from the renewal. Kham's own rediscovery and subsequent preaching on key issues such as the Bible as the inspired word of God, the lukewarm nature of the church, the dispensation of law and grace, the atoning work of Christ, justification by faith alone, and other teachings laid the foundation of evangelical Pentecostal beliefs and practices. As a result, Evangelicalism (Fundamentalism and Neo-evangelicalism) and Pentecostalism emerged like a strong river among the born-again Zomi Christians. Half the Christian population label themselves Evangelical/Pentecostals today (19). The following figure shows the percentage of their attachments in 2000:



Kham's pattern of preaching became a favourite model for young preachers. His messages were grounded not in mere knowledge but in sound biblical and theological teaching built upon solid theological terms in which Christ is the subject. He interpreted scripture passages from the root meaning and then adapted it to the local situation. He also drew examples from local contexts and biographical stories to support the message. He was an expert in coining and applying popular words and phrases in his preaching. Most often, he contextualized the husk and kept the kernel of the gospel unchanged. His method is a combination of the "translation model" and "adaptation model" of contextualization (20).

Moreover, the messages have facilitated a Christ-centred worldview among believers. They saw God not only as sovereign and

transcendent but also as immanent. They recognized secular things as temporary and spiritual things as eternal. They accepted Christ as Saviour, Lord and King. Therefore, many believers chose to serve Christ rather than the world. Believers also gained positive self-images, liberating them from the low self-images of an inferiority complex.

Furthermore, the renewal has had a great social impact among the Zomis such that transformational changes occurred in the cultural subsystems (21). God was seen as the reservoir of blessings. Therefore thanksgiving celebrations toward God for blessings and success were and still are common phenomena in the communities today. Families give their children Christian names in order to express appreciation and acknowledgment of what He has done in a person's life. Yet another outcome of the renewal is that the need to take the cultural mandate is more recognized among evangelical Pentecostal believers today than ever before. Churches and individual believers continue to establish orphanages, open private clinics, donate relief funds and take on social responsibilities in their communities.

With all these patterns and characters of the renewal, many believers in Myanmar have regarded Kham as a great revivalist, a great leadership equipper, and a great transformer whose legacy will speak to many generations to come. He could say as Paul did, "I have fought a good fight I have finished the race, I have kept the faith" (2 Tim 4:6 NIV).

References

- (1) Chin Khua Khai, "Myamnar Mission Boards and Agencies," in *Evangelical Dictionary of World Missions*, ed. A. Scott Moreau (Grand Rapids: Baker, 2000), pp. 667-69.
- (2) The Lausanne Committee for World Evangelization describes a nominal Christian as one who would call him/herself a Christian but has no authentic commitment to Christ based on personal faith. See

Lausanne Committee for World Evangelization, *The Thailand Report on Christian Witness to Nominal Christians Among Protestants*, Lausanne Occasional Paper No. 23 (Wheaton, IL: Lausanne Committee for World Evangelization, 1980), p. 5.

(3) Sein Tin, Central Statistical Year Book of Myanmar 1995 (Yangon, Myanmar: Central Statistical Organization, 1995), pp. 26-7. These statistics do not include the Asho-Chin (plain Chin), Mizos and Zomis in India and Bengaladesh.

(4) Robert G. Johnson has documented in detail the work of the American Baptist missions among the Zomis. Robert G. Johnson, *History of American Baptist Chin Mission*, 2 vols. (Valley Forge, PA: Robert G. Johnson, 1988).

(5) I briefly discussed in my dissertation mission works among the Zomis and argued why the churches fall into a nominal state. Chin Khua Khai, "Dynamics of Renewal: A Historical Movement among the Zomi (Chin) in Myanmar" (Ph.D. dissertation, Fuller Theological Seminary, 1999), pp. 128-165.

(6) Chin Khua Khai, *The Cross Amidst Pagodas* (Baguio, Philippines: APTS Press).

(7) Myanmar Institute of Theology (formerly known as Burma Institute of Theology), Insein, Yangon, is the largest theological school in Myanmar. It has been largely influenced by the teachings of theological liberalism since the 1960's. "The Church in Myanmar," in *Church in Asia Today: Challenges and Opportunities Today*, ed. Saphir Arthyal (Singapore: Asia Lausanne Committee for World Evangelization, 1996), pp. 349-60.

(8) Hau L. Kham, "My Testimony" (unpublished manuscript, 1994), p. 7.

(9) Hau L. Kham, *Personal Diary*, June 25, 1971.

(10) Khai, "Dynamics of Renewal" pp. 178, 205.

(11) Chin K. Khai, Personal Sermon Note, 1973.

(12) The term "renewal" has been defined in several ways. What I mean by "renewal" and "renewal movement" here is an inward experience of a spiritual dynamic that involves a new, deeper experience of God's transcendence and holiness, of grace and forgiveness, coupled with a new dimension in worship and a reaching out in mission (Khai, "Dynamics of Renewal," p. 4).

(13) Kham, Personal Diary, January 27, 1973. Referred to in Khai, "Dynamics of Renewal," pp. 180-181.

(14) KhaM, Personal Diary, May 2, 1973.

(15) Publication Committee, *EBC Taangthu.. History of the Evangelical Baptist Conference* (in Tedim-Chin) (Tedin Myanmar: EBC Church, 1990), p. 29.

(16) Kham, Personal Diary, January 18, 1995.

(17) W H Fitchett, *Wesley and His Century: A Study in Spiritual Forces* (London, Smith, Elder & Co., 1906), p. 16.

(18) Khai, "Dynamics of Renewal," pp. 245-46.

(19) Khai, "Dynamics of Renewal," pp. 92,298.

(20) Dean S. Gilliland, "Contextualization Models," in *The Word Among Us: Contextualizing Theology for Mission Today*, ed. Dean S. Gilliland (Dallas, TX Word, 1989), pp. 313-17.

(21) Khai, "Dynamics of Renewal," pp. 354-62.

Reviews

Many books examine the place of Signs and Wonders in the church today.

John White's *When the Spirit Comes with Power: Signs and Wonders among God's People*, Hodder & Stoughton, revised 1992, gives many current accounts and helpful comments.

John Wimber's classics written with Kevin Springer, *Power Evangelism* (revised 1993) and *Power Healing* (1986), both Hodder & Stoughton, are now well known and give detailed examples and principles.

Charles Kraft's *Christianity with Power: Experiencing the Supernatural*, Marshall Pickering, 1990, examines cultural concerns such as worldview as it affects our understanding of the Bible, and offers helpful ministry guidelines.

Video/DVD Review: Biblical Holism

Biblical holism: where God, People and Deeds Connect is a Christian Interactive Video Workshop – a Journey Towards Understanding – prepared by John Steward, the Development Services Manager of World Vision in Australia. World Vision has a brochure that introduces this resource. The workshop is for small groups who work through, with the help of a 3 hour video, a study on the Lordship of Christ over every area of life. This foundation leads to studies on the application of the biblical material to Christian life and service.

Of particular interest to the theme of Signs and Wonders, one section of the study shows how these are part of the divine activity in the world that often leads to questions which open the way for the word of witness. Brian Hathaway shares how God led the Te Atatu Church in New Zealand into this awareness. A case study shows the critical importance of Signs and Wonders among Folk religions.

For a free introductory video/DVD about the workshop, write to World Vision Australia Book Shop, GPO Box 399C, Melbourne, Victoria 3001. Ph. (03) 287 2297; Fax (03) 287 2427. (G.W.)

Renewal Journals

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

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

Bound Volumes

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

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

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

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

Renewal Journals

Contents of first 20 issues

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

No. 1: Revival

Praying the Price, by Stuart Robinson

Prayer and Revival, by J Edwin Orr

Pentecost in Arnhem Land, by Djiniyini Gondarra

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

Revival Fire, by Geoff Waugh

No. 2: Church Growth

Church Growth through Prayer, by Andrew Evans

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

Evangelism brings Renewal, by Cindy Pattishall-Baker

New Life for an Older Church, by Dean Brookes

Renewal Leadership, by John McElroy

Reflections on Renewal, by Ralph Wicks

Local Revivals in Australia, by Stuart Piggitt

Asia's Maturing Church, by David Wang

Astounding Church Growth, by Geoff Waugh

No. 3: Community

Lower the Drawbridge, by Charles Ringma

Called to Community, by Dorothy Mathieson and Tim McCowan

Covenant Community, by Shayne Bennett

The Spirit in the Church, by Adrian Commadeur

House Churches, by Ian Freestone

Church in the Home, by Spencer Colliver

The Home Church, by Colin Warren

China's House Churches, by Barbara Nield

Renewal in a College Community, by Brian Edgar

Spirit Wave, by Darren Trinder

No. 4: Healing

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

No. 5: Signs and Wonders

Words, Signs and Deeds, by Brian Hathaway
Uproar in the Church, by Derek Prince
Season of New Beginnings, by John Wimber
Preparing for Revival Fire, by Jerry Steingard
How to Minister Like Jesus, by Bart Doornweerd
The Legacy of Hau Lian Kham of Myanmar (Burma)

No. 6: Worship

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

No. 7: Blessing

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

No. 8: Awakening

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

No. 9: Mission

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

No. 10: Evangelism

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

No. 11: Discipleship

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

No. 12: Harvest

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

No. 13: Ministry

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

No. 14: Anointing

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

No. 15: Wineskins

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

No. 16: Vision

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

.

No. 17: Unity

Snapshots of Glory, by George Otis Jr.

Lessons from Revivals, by Richard Riss

Divine Healing and Church Growth, by Donald McGavran

Spiritual Warfare, by Cecilia Estillore

No. 18: Servant Leadership

The Kingdom Within, by Irene Brown

Church Models: Integration or Assimilation? by Jeannie Mok

Women in Ministry, by Sue Fairley

Women and Religions, by Susan Hyatt

Disciple-Makers, by Mark Setch

Ministry Confronts Secularisation, by Sam Hey

No. 19: Church

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

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

Counselling Christianly, by Ann Crawford

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

The Mystics and Contemporary Psychology, by Irene Alexander

Problems Associated with the Institutionalisation of Ministry, by Warren Holyoak

No. 20: Life

Life, death and choice, by Ann Crawford

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

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

Community Transformation, by Geoff Waugh

Renewal Journals: Bound Volumes

Nos. 1-5: Revival, Church Growth, Community, Signs & Wonders

Nos. 6-10: Worship, Blessing, Awakening, Mission, Evangelism

Nos. 11-15: Discipleship, Harvest, Ministry, Anointing, Wineskins

Nos. 16-20: Vision, Unity, Servant Leadership, Church, Life

Books by Geoff Waugh – summary

Details on 'Geoff Waugh' at amazon.com

Discounted on www.renewaljournal.com Blog

eStore on <http://renewaljournal.wordpress.com>

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

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

Flashpoints of Revival (2nd ed., 2009)

Revivals Awaken Generations (Korean, 2006)

Revival Fires: History's Mighty Revivals (2011)

South Pacific Revivals (2nd ed., 2010)

Transforming Revivals (2011)

Revival: I will pour out my Spirit (2011)

Renewal: I make all things new (2011)

Best Revival Stories from the Renewal Journal (2011)

Anointed for Revival: Histories of Revival Pioneers (2011)

Church on Fire (1991, 2009).

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

Your Spiritual Gifts (2011)

Fruit and Gifts of the Spirit (1992, 2009)

The Leader's Goldmine (1990, 2009)

Kingdom Life in Matthew (1992, 2009)

Kingdom Life in Mark (1990, 2009)

Kingdom Life in Luke (1991, 2009)

The King in John: Crucified and Risen (2011)

A Preface to The Acts of the Apostles (2011)

The Body of Christ, Part 1: Body Ministry (2010)

The Body of Christ, Part 2: Ministry Education (2010)

Keeping Faith Alive Today (1977, 2010)

Exploring Israel (2011)

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

Books by Geoff Waugh - details

Looking to Jesus:

Journey into Renewal and Revival

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

Introduction – Waugh stories

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

Conclusion – begin with you and me

Light on the Mountains:

Pioneer Mission in Papua New Guinea

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

Introduction

Part 1: Pioneer Mission History

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

Part 2: Pioneer Mission Teaching

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

Conclusion

Enga revival

Min revival

Flashpoints of Revival: History's Mighty Revivals

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

Foreword: by C Peter Wagner

Preface and Introduction

1. Eighteenth Century

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

2. Nineteenth Century

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

3. Early Twentieth Century

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

4. Mid-twentieth Century

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

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

5. Late Twentieth Century

- 1975 – Gaberone, 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*

South Pacific Revivals

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

Introduction: Timor, Australian Aborigines

1 Solomon Islands

2 Papua New Guinea, Bougainville

3 Vanuatu

4 Fiji

Conclusion

Appendix 1: Revival Examples

Appendix 2: Books

Great Revival Stories

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

Introduction

Part 1: Best Revival Stories

Stirring Renewal Journal articles on revival

Preface: Best Revival Stories

1 Power from on High, by John Greenfield

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

3 Pentecost in Arnhem Land, by Djiniyini Gondarra

4 Speaking God's Word, by David Yonggi Cho

5 Worldwide Awakening, by Richard Riss

6 The River of God, by David Hogan

Part 2: Transforming Revivals

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

Preface: Transforming Revivals

1 Solomon Islands

2 Papua New Guinea

3 Vanuatu

4 Fiji

5 Snapshots of Glory, by George Otis Jr

Conclusion

Renewal and Revival

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

Compiled from these two books in one volume:

Renewal: I make all things new, and

Revival: I will pour out my Spirit

Introduction

Part 1: Renewal

Compiled from Renewal Journal articles.

Foreword: *I make all things new*

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

Part 2: Revival

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

Foreword: *I will pour out my Spirit*

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

Resources

Also available in two books:

Renewal

Revival

Anointed for Revival: Histories of Revival Pioneers

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

Introduction

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

Appendix: Revival Books

Church on Fire

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

Introduction: Renewal

Aboriginal Renewal

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

Personal Renewal

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

Church Renewal: examples

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

Church Renewal: observations

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

Conclusion: Revival

Living in the Spirit

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

1. Father, Son and Holy Spirit

God is One

The Father's heart shows God's love

Jesus reveals God's love

The Spirit imparts God's love

2. Born of the Spirit

The Spirit creates

The Spirit re-creates

God acts

We respond

3. Filled with the Spirit

The Spirit in God's people

The Spirit in Jesus

The Spirit in the early church

The Spirit in us

4. Fruit of the Spirit

The fruit of the Spirit in us personally

The fruit of the Spirit in us together

Growth in the Spirit personally

Growth in the Spirit together

5. Gifts of the Spirit

Power for mission

Gifts for mission

Unity for mission

Love for mission

6. Ministry in the Spirit

Body ministry

Mutual ministry

Wholeness ministry

Freedom ministry

7. Led by the Spirit

The Spirit leads us

The Spirit leads gently

The Spirit leads personally

The Spirit leads corporately

8. The Spirit of the Lord

The Spirit of the Lord in Israel

The Spirit of the Lord in Jesus

The kingdom of God

The king: Jesus Christ is Lord

Appendix 1: Voices from history

Appendix 2: Spiritual gifts questionnaire

Your Spiritual Gifts: to serve in love

Personal and group studies, 47 pages. (2011)

Introduction

1 Your spiritual gifts

2 The manifold grace of God

3 Motivational Gifts from God our Father

4 Ministry Gifts from Christ Jesus

5 Manifestation Gifts from the Holy Spirit

6 Make love your aim

7 Spiritual gifts questionnaire

Fruit and Gifts of the Spirit

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

Foreword

Part I: Fruit of the Spirit

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

Part II: Gifts of the Spirit

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

Appendix: Gifts checklist

The Leader's Goldmine

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

Introduction: How to use this book

Ideas for building relationships

Deep - ideas and attitudes

Deeper - ideals and values

Deepest - ideologies and commitments

Ideas for Bible studies and prayers

Bible passages

Bible study methods

Bible reading and relationship building

Bible readings and prayers

Ideas for church activities

Program emphases:

Devotional, Educational, Creative, Serving, Social, Sporting

Witness and Sharing Weekend

Commitment Indicator

Interests Indicator

Gifts Check List

Ideas for all ages together

Activities involving young children and others

Activities involving older children and others

Family and church family questionnaires

Useful teaching activities

ABC of resource ideas

Simulation activities. Simulation Game: Build my Church

Ideas for integrated studies on themes

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

Great Chapters - Old Testament

Great Chapters - New Testament

Jesus

Kingdom Life in Matthew

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

Introduction

PART I THE LIFE AND MINISTRY OF JESUS

Preparation: The coming of Jesus the Messiah

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

Commencement: The figure of Jesus the Messiah

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

Christ's design for life in God's kingdom

Narrative:

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

Discourse:

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

The spread of God's kingdom

Narrative:

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

Discourse:

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

The mystery of God's kingdom

Narrative:

- | | |
|---|------------------|
| 20. The revelation to the simple Discourse: | Matthew 11:25-30 |
| 21. The parable sermon (1) | Matthew 13:1-23 |
| 22. The parable sermon (2) | Matthew 13:24-43 |
| 23. The parable sermon (3) | Matthew 13:44-52 |

God's Kingdom on earth and the Church

Narrative:

- | | |
|--------------------------------------|------------------|
| 24. The feeding of the five thousand | Matthew 14:13-21 |
| 25. Jesus walks on the water | Matthew 14:22-33 |
| 26. The Canaanite woman | Matthew 15:21-28 |
| 27. Peter's confession | Matthew 16:13-20 |
| 28. Discipleship | Matthew 16:21-28 |
| Discourse: | |
| 29. The community sermon (1) | Matthew 18:15-20 |
| 30. The community sermon (2) | Matthew 18:21-35 |

Authority and invitation: the ministry ends

Narrative:

- | | |
|---------------------------------------|------------------|
| 31. The parable of the labourers | Matthew 20:1-16 |
| 32. The parable of the two sons | Matthew 21:28-32 |
| 33. The parable of the tenants | Matthew 21:33-43 |
| 34. The parable of the marriage feast | Matthew 22:1-14 |
| 35. Paying tribute to Caesar | Matthew 22:15-22 |
| 36. The greatest commandment | Matthew 22:34-46 |
| 37. Hypocrisy and ambition | Matthew 23:1-12 |
| Discourse: | |
| 38. The final sermon (1) | Matthew 25:1-13 |
| 39. The final sermon (2) | Matthew 25:14-30 |

Conclusion: God's kingdom fulfilled

40. Christ the King Matthew 25:31-46

PART II THE DEATH AND RESURRECTION OF JESUS

Preparation for the passion of Jesus

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

Resurrection appearances of Jesus

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

Observations about Jesus

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

The coming of the Holy Spirit

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

Conclusion: The Godhead

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

Appendix 1: Studies arranged according to lectionary readings

Appendix 2: Studies arranged according to gospel readings

Kingdom Life in Mark

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

Introduction

PART I THE LIFE AND MINISTRY OF JESUS

Preparation: The coming of Jesus the Messiah

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

Commencement: The figure of Jesus the Messiah

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

The mystery of the Son of God

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

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

The way of the Son of Man

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

Conclusion: The fulfilment of the mystery

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

PART II THE DEATH AND RESURRECTION OF JESUS

Preparation for the Passion of Jesus

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

Resurrection Appearances of Jesus

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

Observations about Jesus

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

The coming of the Holy Spirit

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

Conclusion: The Godhead

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

Appendix 1: Studies arranged according to lectionary readings

Appendix 2: Studies arranged according to gospel readings

Kingdom Life in Luke

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

Introduction

PART I THE LIFE AND MINISTRY OF JESUS

Preparation: The coming of Jesus the Messiah

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

Commencement: The figure of Jesus the Messiah

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

Luke's program for Jesus' ministry

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

The Galilean ministry

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

The travel narrative: part one

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

The Gospel within the Gospel

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

The travel narrative: part two

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

The ministry in Jerusalem

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

Conclusion: The fulfilment of the ministry

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

PART II THE DEATH AND RESURRECTION OF JESUS

Preparation for the Passion of Jesus

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

Resurrection Appearances of Jesus

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

Observations about Jesus

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

The coming of the Holy Spirit

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

Conclusion: The Godhead

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

Appendix 1: Studies arranged according to lectionary readings

Appendix 2: Studies arranged according to gospel readings

Kingdom Life in John

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

Introduction: John an eye-witness

Section 1: Details exclusive to John

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

Section 2: Relational Bible Studies

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

Part 1: The Life and Ministry of Jesus

Part 2: The Death and Resurrection of Jesus

Appendix: *Renewal Journals* and books

Kingdom Life in John: Relational Bible Studies

PART 1: THE LIFE AND MINISTRY OF JESUS

Preparation: The Coming of Jesus the Messiah

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

Commencement: The figure of Jesus the Messiah

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

Observations about Jesus

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

PART 2: THE DEATH AND RESURRECTION OF JESUS

Preparation for the Passion of Jesus

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

Resurrection appearances of Jesus

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

A Preface to The Acts of the Apostles

Background information, 40 pages (2011)

Introduction

1 The Title of *The Acts*

A History of Christian Origins

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

The Acts of the Holy Spirit

2 The Aims of *The Acts*

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

3 The Author of *The Acts*

Gentile, physician, historian, spiritual

4 The Date of *The Acts*

Before Paul's death

5 The Sources of *The Acts*

Historical sections

Biographical sections

6 The Setting of *The Acts*

The Greeks

The Romans

The Jews

7 The Contents of *The Acts*

Historical and Biographical

Preparation for the witness (1:1-26)

The witness in Jerusalem (2:1 – 8:3)

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

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

Conclusion

Body Ministry: The Body of Christ Alive in His Spirit

Exploring Body Ministry, 244 pages (2011).

Compiled from these two books in one volume:

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

Foreword: James Haire

Prologue: Change Changed

Part 1: Body Ministry

Preface to Part 1, Body Ministry: Colin Warren

Section I. Body Ministry: From few to many

Chapter 1. Kingdom Authority: From meetings to ministry

1. Church and Kingdom
2. Signs of the Kingdom

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

1. Empowering
2. Discipling

Chapter 3. Mutual Ministry: From spectators to participants

1. Clergy
2. Laity

Chapter 4. Spiritual Gifts: From limited to unlimited

1. Unity
2. Diversity

Chapter 5. Body Evangelism: From programs to growing churches

1. Program Evangelism
2. Power Evangelism

Section II. Body Organization: From some to all

Chapter 6. Divine Headship: From figurehead to functional head

1. The Written Word
2. The Living Word

Chapter 7. Body Membership: From firm to flexible structures

1. The Organism
2. The Organization

Chapter 8. Servant Leadership: From management to equipping

1. Servanthood
2. Equipping for ministry

Chapter 9. Body Life: From passive to active

1. Concern for People
2. Concern for Task

Chapter 10. Expanding Networks: From maintenance to mission

1. Congregational Structures
2. Mission Structures

Case Study: China miracle

Part 2: Ministry Education

Preface to Part 2, Ministry Education: Lewis Born

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

Chapter 11. Open Education: From narrow to wide

1. Open Ministry Education
2. Distance Education

Chapter 12. Unlimited Education: From centralized to decentralized

1. Advantages
2. Problems and Solutions

Chapter 13. Continuing Education: From classrooms to life

1. Increasing Change
2. Increasing Choice

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

1. Principles
2. Foundations

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

1. Aims and objectives
2. Implications

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

Chapter 17. Contextual Education: From general to specific

1. Theology in Context
2. Ministry in Context

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

1. Body Ministry
2. Servant Leadership

Epilogue: The Unchanging Christ

Also available in two books:

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

Keeping Faith Alive Today

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

Two Sessions on Prayer

by Nevin Vawser

1 New Ways to Pray

2 What Did I Discover?

Two Sessions on Using the Bible

by Colville Crowe

3 Try Reading the Bible

4 Share Your Experiences

Two Sessions on Life in the Spirit

by Geoff Waugh

5 Faith Alive in Personal Life

6 Faith Alive in Community

Exploring Israel

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

Part 1: Journey

Included in *Looking to Jesus:*

Journey into Renewal and Revival (2009)

Part 2: Journal

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

Discovering Aslan: High King above all Kings in Narnia

Exploring the Story within the Stories

100 pages (2011)

Introduction

1. The Lion, the Witch and the Wardrobe

Aslan is on the move

2. Prince Caspian

Each year that you grow you will find me bigger

3. The Voyage of the Dawn Treader

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

4. The Silver Chair

Aslan's instructions always work: there are no exceptions

5. The Horse and His Boy

High King above all kings in Narnia

6. The Magician's Nephew

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

7. The Last Battle

Further up and further in

Conclusion

