

# *Renewal Journal*

*17*

**Unity**

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### **Cover Photo**

Church and community leaders pray together at baptisms on Pentecost Island, Vanuatu, South Pacific.

### **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***

### ***All one in Christ Jesus***

The Spirit of the Lord is speaking loudly and clearly to the church now about unity – not uniformity.

Unity is biblical – Jesus demands it. We have no option on that. We are one, and are to demonstrate that oneness by our love for one another. Jesus commanded that on his last night with his disciples before he died (John 14-17).

Uniformity is unbiblical. We are meant to be different – different gifts but the same Spirit, different services but the same Lord, different ministries but the same God (1 Cor. 12:4-6).

We make an awful mistake if we want others to think as we do – because our thinking is too small at the best of times, and always distorted or limited. Another awful mistake is to want others to worship or work in the same way we do. The Spirit gives a great variety of gifts and ministries.

All over the world the Lord is raising up movements of unity across churches. This demands humility, repentance and forgiveness. Ministers are often the last to come on board because they are trained in their own tradition, and may be critical of other traditions. Often, the people in the congregation are more excited about unity than ministers!

This issue of the *Renewal Journal* celebrates unity, not uniformity. George Otis gives astounding accounts of visible unity among very different churches – different in theology and practice, but one in the Spirit. They demonstrate that to whole cities and regions.

Richard Riss reminds us of key lessons from revivals, where again there has been great unity amid wide diversity.

Donald McGavran, pioneer in church growth writing, broke new ground in the seventies by insisting that churches need to take the power of the Spirit seriously, and expect God to heal – to do what he says he does. It's worth careful consideration. We will never understand life's mysteries, but that's no excuse to run from Scripture. God is God, and wants to do 'exceeding abundantly' above everything we can ask or even think about (Ephesians 3:20-21).

Cecilia Estillore, a medical doctor, tackles head on the mystery of the spiritual dimensions of warfare with practical application in ministry, especially healing and deliverance. I give examples of this from Africa and from South America, adapted from Chapter 4 in my book *Body Ministry*.

Global reports continue to be astounding. No one can keep up with the outpouring of the Spirit in the world today. Evil abounds, but grace abounds so much more. Usually that abounding grace does not make it into the newspapers, but it fills the heavens with rejoicing.

# *1 Snapshots of Glory*

## **Geroge Otis Jr**



George Otis Jr presents vivid stories of the transformation of cities and regions in the two videos Transformations 1 and 2. This article about some of those cities is from Chapter 1 of his book *Informed Intercession*, also reproduced in *Great Revival Stories*.

For some time now, we have been hearing reports of large-scale conversions in places like China, Argentina and Nepal. In many instances, these conversions have been attended by widespread healings, dreams and deliverances. Confronted with these demonstrations of divine power and concern, thousands of men and women have elected to embrace the truth of the gospel. In a growing number of towns and cities, God's house is suddenly the place to be.

In some communities throughout the world, this rapid church growth has also led to dramatic sociopolitical transformation. Depressed economies, high crime rates and corrupt political structures are being replaced by institutional integrity, safe streets and financial prosperity. Impressed by the handiwork of the Holy Spirit, secular news agencies have begun to trumpet these stories in front-page articles and on prime-time newscasts.

If these transformed communities are not yet common, they are certainly growing in number. At least a dozen case studies have been documented in recent years, and it is likely that others have gone unreported. Of those on file, most are located in Africa and the Americas. The size of these changed communities ranges from about 15,000 inhabitants to nearly 2 million.

Given the extent of these extraordinary stories I have limited my reporting to select highlights. Despite their brevity, these abridged accounts nevertheless offer glorious “snapshots” of the Holy Spirit at work in our day. Readers interested in more details can find them in books like *Commitment to Conquer* (Bob Beckett, Chosen Books, 1997), *The Twilight Labyrinth* (George Otis, Jr., Chosen Books, 1997) and *Praying with Power* (C. Peter Wagner, Regal Books, 1997).

## **Miracle in Mizoram**

One of the earliest and largest transformed communities of the twentieth century is found in Mizoram, a mountainous state in northeastern India. The region’s name translates as “The Land of the Highlanders.” It is an apt description as a majority of the local inhabitants, known as Mizos, live in villages surrounded by timbered mountains and scenic gorges.

The flora is not entirely alpine, however, and it is not uncommon to see hills covered with bamboo, wild bananas and orchids. The Mizos are hearty agriculturists who manage to grow ample crops of rice, corn, tapioca, ginger, mustard, sugar cane, sesame and potatoes.

But it is not farming prowess that sets Mizoram’s 750,000 citizens apart. Nor, for that matter, is it their Mongol stock. Rather it is the astonishing size of the national church, estimated to be between 80 and 95 percent of the current population. This achievement is all the more remarkable in view of the fact that Mizoram is sandwiched precariously between Islamic Bangladesh to the west, Buddhist Myanmar to the east and south, and the Hindu states of Assam, Manipur and Tripura to the north.

Before the arrival of Christian missionaries in the late nineteenth

century, local tribes believed in a spirit called Pathan. They also liked to remove the heads of their enemies. But in just four generations Mizoram has gone from being a fierce head-hunting society to a model community – and quite possibly the most thoroughly Christian place of comparable size on earth. Certainly in India there is no other city or state that could lay claim to having no homeless people, no beggars, no starvation and 100 percent literacy.

The churches of Mizoram currently send 1,000 missionaries to surrounding regions of India and elsewhere throughout the world. Funds for this mission outreach are generated primarily through the sale of rice and firewood donated by the believers. Every time a Mizo woman cooks rice, she places a handful in a special ‘missionary bowl.’ This rice is then taken to the local church, where it is collected and sold at the market.

Even the non-Christian media of India have recognized Christianity as the source of Mizoram’s dramatic social transformation. In 1994 Mizoram celebrated its one-hundredth year of contact with Christianity, which began with the arrival of two missionaries, William Frederick Savage and J. H. Lorraine. On the occasion of this centennial celebration, *The Telegraph* of Calcutta (February 4, 1994) declared:

Christianity’s most reaching influence was the spread of education ... Christianity gave the religious a written language and left a mark on art, music, poetry, and literature. A missionary was also responsible for the abolition of traditional slavery. It would not be too much to say that Christianity was the harbinger of modernity to a Mizo society.

A less quantifiable but no less palpable testimony to the Christian transformation of Mizoram is the transparent joy and warmth of the Mizo people. Visitors cannot fail to observe “the laughing eyes mid smiling faces,” in the words of one reporter, on the faces of the children and other residents of Mizoram. And nowhere is this spirit of divine joy more evident than in the churches, where the Mizo’s traditional love of music and dance has been incorporated into worship. The generosity of the people is also seen in their communal efforts to rebuild neighbours’ bamboo huts destroyed by the annual monsoons.

Eighty percent of the population of Mizoram attends church at least once a week. Congregations are so plentiful in Mizoram that, from one vantage point in the city of Izol, it is possible to count 37 churches. Most fellowships have three services on Sunday and another on Wednesday evening (1).

The state of Mizoram is governed by a 40-member assembly that convenes in the capital of Aizawl. Although there are different political parties, all of them agree on the ethical demands of political office in Mizoram. Specifically, all candidates must be:

- persons with a good reputation
- diligent and honest
- clean and uncorrupt
- nondrinkers
- morally and sexually unblemished
- loyal to the law of the land
- fervent workers for the welfare of the people
- loyal to their own church

How many of our political leaders could pass this test? For that matter, how many of our religious leaders could pass?

## **Almolonga, Guatemala**

In the mid-1970s, the town of Almolonga was typical of many Mayan highland communities: idolatrous, inebriated and economically depressed. Burdened by fear and poverty, the people sought support in alcohol and a local idol named Maximon. Determined to fight back, a group of local intercessors got busy, crying out to God during evening prayer vigils. As a consequence of their partnership with the Holy Spirit, Almolonga, like Mizoram, has become one of the most thoroughly transformed communities in the world. Fully 90 percent of the town's citizens now consider themselves to be evangelical Christians. As they have repudiated ancient pacts with Mayan and syncretistic gods, their economy has begun to blossom. Churches are now the dominant feature of Almolonga's landscape and many public establishments boast of the town's new allegiance.

Almolonga is located in a volcanic valley about 15 minutes is west of

the provincial capital of Quetzaltenango (Xela). The town meanders for several kilometres along the main road to the Pacific coast. Tidy agricultural fields extend up the hillsides behind plaster and cement block buildings painted in vivid turquoise, mustard and burnt red. Most have corrugated tin roofs, although a few, waiting for a second story, sprout bare rebar. The town's brightly garbed citizens share the narrow streets with burros, piglets and more than a few stray dogs.

Although many Christian visitors comment on Almolonga's "clean" spiritual atmosphere, this is a relatively recent development. "Just twenty years ago," reports Guatemala City pastor Harold Caballeros, "the town suffered from poverty, violence and ignorance. In the mornings you would encounter many men just lying on the streets, totally drunk from the night before. And of course this drinking brought along other serious problems like domestic violence and poverty. It was a vicious cycle."

Donato Santiago, the town's aging chief of police, told me during an October 1998 interview that he and a dozen deputies patrolled the streets regularly because of escalating violence. "People were always fighting," he said. "We never had any rest." The town, despite its small population, had to build four jails to contain the worst offenders. "They were always full," Santiago remembers. "We often had to bus overflow prisoners to Quetzaltenango." There was disrespect toward women and neglect of the family. Dr. Mell Winger, who has also visited Almolonga on several occasions, talked to children who said their fathers would go out drinking for weeks at a time. "I talked to one woman," Winger recalls, "whose husband would explode if he didn't like the meal. She would often be beaten and kicked out of the home."

Pastor Mariano Riscajché one of the key leaders of Almolonga's spiritual turnaround, has similar memories. "I was raised in misery. My father sometimes drank for forty to fifty consecutive days. We never had a big meal, only a little tortilla with a small glass of coffee. My parents spent what little money they had on alcohol."

In an effort to ease their misery, many townspeople made pacts with local deities like Maximón (a wooden idol rechristened San Simon by Catholic syncretists), and the patron of death, Pascual Bailón. The latter, according to Riscajché, "is a spirit of death whose skeletal image

was once housed in a chapel behind the Catholic church. Many people went to him when they wanted to kill someone through witchcraft.” The equally potent Maximon controlled people through money and alcohol. “He’s not just a wooden mask,” Riscajché insists, “but a powerful spiritual strongman.” The deities were supported by well-financed priesthoods known as *confradías* (2).

During these dark days the gospel did not fare well. Outside evangelists were commonly chased away with sticks or rocks, while small local house churches were similarly stoned. On one occasion six men shoved a gun barrel down the throat of Mariano Riscajché. As they proceeded to pull the trigger, he silently petitioned the Lord for protection. When the hammer fell, there was no action. A second click. Still no discharge.

In August 1974 Riscajché led a small group of believers into a series of prayer vigils that lasted from 7 P.M. to midnight. Although prayer dominated the meetings, these vanguard intercessors also took time to speak declarations of freedom over the town. Riscajché remembers that God filled them with faith. “We started praying, ‘Lord, it’s not possible that we could be so insignificant when your Word says we are heads and not tails.’”

In the months that followed, the power of God delivered many men possessed by demons associated with Maximon and Pascual Bailón. Among the more notable of these was a Maximon cult leader named José Albino Tazej. Stripped of their power and customers, the *confradías* of Maximon made a decision to remove the sanctuary of Maximon to the city of Zunil.

At this same time, God was healing many desperately diseased people. Some of these hearings led many to commit their lives to Christ (including that of Madano’s sister-in-law Teresa, who was actually raised from the dead after succumbing to complications associated with a botched caesarean section).

This wave of conversions has continued to this day. By late 1998 there were nearly two dozen evangelical churches in this Mayan town of 19,000, and at least three or four of them had more than 1,000 members. Mariano Riscajché’s El Calvario Church seats 1,200 and is nearly always packed. Church leaders include several men who, in earlier years, were notorious for stoning believers.

Nor has the move of God in Almolonga been limited to church growth. Take a walk through the town's commercial district and you will encounter ubiquitous evidence of transformed lives and social institutions. On one street you can visit a drug-store called 'The Blessing of the Lord.' On another you can shop at 'The Angels' store. Feeling hungry? Just zip into 'Paradise Chicken,' 'Jireh' bakery or the 'Vineyard of the Lord' beverage kiosk. Need building advice? Check out 'Little Israel Hardware' or 'El Shaddai' metal fabrication. Feet hurt from shopping? Just take them to the 'Jordan' mineral baths for a good soak.



If foreigners find this public display of faith extraordinary, Mariano sees it as perfectly natural. "How can you demonstrate you love God if you don't show it? Didn't Paul say, 'I am not ashamed of the gospel'?"

The contents of the stores have also changed. Mell Winger recalls visiting a small *tienda* where the Christian proprietor pointed to a well-stocked food shelf and said, "This was once full of alcohol." Town bars have not fared any better. Harold Caballeros explains: "Once people stopped spending their money on alcohol they actually bought out several distressed taverns and turned them into churches. This happened over and over again." One new bar did open during the revival, but it only lasted a couple of months. The owner was converted and now plays in a Christian band.

As the drinking stopped, so did the violence. For 20 years the town's crime rate has declined steadily. In 1994, the last of Almolonga's four jails was closed. The remodelled building is now called the 'Hall of Honour' and is used for municipal ceremonies and weddings. Leaning against the door, police chief Donato Santiago offered a knowing grin. "It's pretty uneventful around here," he said.

Even the town's agricultural base has come to life. For years, crop yields around Almolonga were diminished through a combination of and land and poor work habits. But as the people have turned to God they have seen a remarkable transformation of their land. "It is a glorious thing," exclaims a beaming Caballeros. "Almolonga's fields have become so fertile they yield three harvests per year." In fact, some farmers I talked to reported their normal 60-day growing cycle on certain vegetables has been cut to 25. Whereas before they would export four truckloads of produce per month, they are now watching as many as 40 loads a day roll out of the valley.



Nicknamed "America's Vegetable Garden," Almolonga's produce is of biblical proportions. Walking through the local exhibition hall I saw (and filmed) five-pound beets, carrots larger than my arm and cabbages the size of oversized basketballs (3). Noting the dimensions of these vegetables and the town's astounding 1,000 percent increase in agricultural productivity, university researchers from the United

States and other foreign countries have beat a steady path to Almolonga.

“Now,” says Caballeros, “these brothers have the joy of buying big Mercedes trucks -with cash.” And they waste no time in pasting their secret all over the shiny vehicles. Huge metallic stickers and mud flaps read ‘The Gift of God,’ ‘God Is My Stronghold’ and ‘Go Forward in Faith.’

Some farmers are now providing employment to others by renting out land and developing fields in other towns. Along with other Christian leaders they also help new converts get out of debt. It is a gesture that deeply impresses Mell Winger. “I think of Paul’s words to the Thessalonians when he said, “We not only gave you the gospel of God but we gave you our own souls as well.” (4).

Caballeros agrees: “And that’s what these people do. It is a beautiful spectacle to go and see the effect of the gospel, because you can actually see it - and that is what we want for our communities, for our cities and for our nations.”

Despite their success, believers in Almolonga have no intention of letting up. Many fast three times a week and continue to assault the forces of darkness in prayer and evangelism. On Halloween day in 1998, an estimated 12,000 to 15,000 believers gathered in the market square to pray down barriers against the gospel in neighbouring towns and around the world (5). Many, unable to find seats, hung off balconies and crowded concrete staircases. Led by the mayor and various Christian dignitaries, they prayed hand in hand for God to take authority over their lives, their town and any hindering spirits.

How significant are these developments? In a 1994 headline article describing the dramatic events in Almolonga, Guatemala’s premier newsmagazine *Cronica Semanal* concluded “the Evangelical Church ... constitutes the most significant force for religious change in the highlands of Guatemala since the Spanish conquest (6).

## **The Umuofai of Nigeria**

The Umuofai kindred are spread out in several villages situated near the town of Umuahia in Abia State in southeastern Nigeria (7). A major

rail line links the area with Port Harcourt, about 120 kilometers to the south. Like most parts of coastal Africa, it is distinguished by dense tropical flora and killer humidity.

It is possible, even likely, veteran travellers will not have heard of the Umuofai or their homeland. This is not surprising seeing that the kindred's claim to fame has virtually nothing to do with their size or setting. While their history does claim centuries-old roots, the truly newsworthy events are still tender shoots.

Indeed the interesting chapter of the Umuofai story began as recently as 1996. Two Christian brothers, Emeka and Chinedu Nwankpa, had become increasingly distressed over the spiritual condition of their people. While they did not know everything about the Umuofai kindred, or their immediate Ubakala clan, they knew enough to be concerned. Not only were there few Christians, but there was also an almost organic connection with ancestral traditions of sorcery, divination and spirit appeasement. Some even practiced the demonic art of shape-shifting. Taking the burden before the Lord, the younger brother, Chinedu Nwankpa, was led into a season of spiritual mapping.

After conducting a partial 80-day fast, he learned that his primary assignment (which would take the good part of a year) was to spend one day a week with clan elders investigating the roots of prevailing idolatry - including the role of the ancestors and shrines. He would seek to understand how and when the Ubakala clan entered into animistic bondage. According to older brother Emeka, a practicing lawyer and international Bible teacher, this understanding was critical. When I asked why, Emeka responded, "When a people publicly renounce their ties to false gods and philosophies, they make it exceedingly undesirable for the enemy to remain in their community." (24).

The study was finally completed in late 1996. Taking their findings to prayer, the brothers soon felt prompted to invite kindred leaders and other interested parties to attend a special meeting. "What will be our theme?" they asked. The Master's response was quick and direct. "I want you to speak to them about idolatry."

On the day of the meeting, Emeka and Chinedu arrived unsure of what kind of crowd they would face. Would there be five or fifty? Would the people be open or hostile? What they actually encountered stunned

them. The meeting place was not only filled with 300 people, but the audience also included several prominent clan leaders and witch doctors. "After I opened in prayer," Emeka recalls, "this young man preaches for exactly 42 minutes. He brings a clear gospel message. He gives a biblical teaching on idolatry and tells the people exactly what it does to a community. When he has finished, he gives a direct altar call. And do you know what happens? Sixty-one adults respond, including people from lines that, for eight generations, had handled the traditional priesthood.

"Let me give you an idea of what I am talking about. There is a local spirit that is supposed to give fertility to the earth. The people of the community believed this particular spirit favoured farmers who planted yams - an old uncle to the potato. A male from each generation was dedicated to this spirit to insure his blessing. When this priest was ready to die, he had to be taken outside so that the heavenly alignment could be undone. He was buried in the night with his head covered with a clay pot. Then, a year after the burial, the skull was exhumed and put in the shrine. These skulls and other sacred objects were never allowed to touch the ground. Of course, sacrifices were also made from time to time. This was the way of life in our community for eight generations."

When the minister finished the altar call, the Nwankpa brothers were startled to see a man coming forward with the sacred skull in his hands. Here in front of them was the symbol and receptacle of the clan's ancestral power. "By the time the session ended," Emeka marvels, "eight other spiritual custodians had also come forward. If I had not been there in the flesh, I would not have believed it."

As Emeka was called forward to pray for these individuals, the Holy Spirit descended on the gathering and all the clan leaders were soundly converted. The new converts were then instructed to divide up into individual family units - most were living near the village of Mgbarrakuma - and enter a time of repentance within the family. This took another hour and twenty minutes. During this time people were under deep conviction, many rolling on the ground, weeping. "I had to persuade some of them to get up," Emeka recalls.

After leading this corporate repentance, Emeka heard the Lord say, 'It is now time to renounce the covenants made by and for this

community over the last 300 years.” Following the example of Zechariah 12:10-13:2, the Nwankpas led this second-phase renunciation. “We were just about to get up,” Emeka remembers, “and the Lord spoke to me again. I mean He had it all written out. He said, ‘It is now time to go and deal with the different shrines.’ So I asked the people, ‘Now that we have renounced the old ways, what are these shrines doing here?’ And without a moment’s hesitation they replied, ‘We need to get rid of them!’”

Having publicly renounced the covenants their ancestors had made with the powers of darkness, the entire community proceeded to nine village shrines. The three chief priests came out with their walking sticks. It was tradition that they should go first. Nobody else had the authority to take such a drastic action. So the people stood, the young men following the elders and the women remaining behind in the village square. Lowering his glasses, Emeka says, “You cannot appreciate how this affected me personally. Try to understand that I am looking at my own chief. I am looking at generations of men that I have known, people who have not spoken to my father for thirty years, people with all kinds of problems. They are now born-again!”

One of these priests, an elder named Odogwu-ogu, stood before the shrine of a particular spirit called Amadi. He was the oldest living representative of the ancestral priesthood. Suddenly he began to talk to the spirits. He said, “Amadi, I want you to listen carefully to what I am saying. You were there in the village square this morning. You heard what happened.” He then made an announcement that Emeka will never forget..

Listen, Amadi, the people who own the land have arrived to tell you that they have just made a new covenant with the God of heaven. Therefore all the previous covenants you have made with our ancient fathers are now void. The elders told me to take care of you and I have done that all these years. But today I have left you, and so it is time for you to return to wherever you came from. I have also given my life to Jesus Christ, and from now on, my hands and feet are no longer here (8).

As he does this, he jumps sideways, lifts his hands and shouts, “Hallelujah!”

“With tears in my eyes,” Emeka says, reliving the moment, “I stepped up to anoint this shrine and pray. Every token and fetish was taken out. And then we went through eight more shrines, gathering all the sacred objects and piling them high.

“Gathering again back in the square I said, ‘Those who have fetishes in your homes, bring them out because God is visiting here today. Don’t let Him pass you by.’ At this, one of the priests got up and brought out a pot with seven openings. He said to the people, ‘There is poison enough to kill everybody here in that little pot. There is a horn of an extinct animal, the bile of a tiger and the venom of a viper mixed together.’ He warned the young men, ‘Don’t touch it. Carry it on a pole because it is usually suspended in the shrine.’ This was piled in the square along with all the ancestral skulls.” Soon other heads of households brought various ritual objects-including idols, totems and fetishes-for public burning. Many of these items had been handed down over ten generations.

Emeka then read a passage from Jeremiah 10 that judges the spirits associated with these artifacts. Reminding the powers that the people had rejected them, he said, “You spirits that did not make the heavens and the earth in the day of your visitation, it is time for you to leave this place.” The people then set the piled objects on fire. They ignited with such speed and intensity that the villagers took it as a sign that God had been waiting for this to happen for many years. When the fire subsided, Emeka and his brother prayed for individual needs and prophetically clothed the priests with new spiritual garments. Altogether the people spent nine hours in intense, strategic-level spiritual warfare.

Emeka recalls that when it was over, “You could feel the atmosphere in the community change. Something beyond revival had broken out.” Two young ministers recently filled the traditional Anglican church with about 4,000 youth. And in the middle of the message, demons were reportedly flying out the door! Having renounced old covenants, the Umuofai kindred have made a collective decision that nobody will ever return to animism. “Today,” Emeka says, “everybody goes to church. There is also a formal Bible study going on, and the women have a prayer team that my mother conducts. Others gather to pray after completing their communal sweeping.” (9).

In terms of political and economic development, good things have begun to happen but not as dramatically as in Almolonga. Still, there is evidence that God has touched the land here much like He has in the highlands of Guatemala. Shortly after the public repentance, several villagers discovered their plots were permeated with saleable minerals. One of these individuals was Emeka's own mother, a godly woman whose property has turned up deposits of valuable ceramic clay.

## **Hemet, California**

For years this searing valley in southern California was known as a pastor's graveyard. Riddled with disunity, local churches were either stagnant or in serious decline. In one case, street prostitutes actually transformed a church rooftop into an outdoor bordello. The entire community had, in the words of pastor Bob Beckett, "a kind of a nasty spiritual feeling to it."

When Beckett arrived on the scene in 1974, Hemet had the personality of a sleepy retirement community, a place where people who had served their tour of duty came to live out a life of ease (10). Having achieved most of their goals, people simply wanted to be left alone. Though a fair number attended church, they had no appetite for anything progressive, much less evangelistic. Spiritually lethargic clergy were content to simply go through the motions.

But things were not all they seemed. Underneath the surface of this laid-back community was a spiritual dark side that was anything but lethargic. "We discovered," said Beckett, "that illegal and occult activity was thriving in our community." It was a rude awakening.

The Hemet Valley was fast becoming a cult haven. "We had the Moonies and Mormons. We had the 'Sheep People,' a cult that claimed Christ but dealt in drugs. The Church of Scientology set up a state-of-the-art multimedia studio called Golden Era, and the Maharishi Mahesh Yogi purchased a property to teach people how to find enlightenment." The latter, according to Beckett, included a 360-acre juvenile facility where students were given instruction in upper-level transcendental meditation. "We're not talking about simply feeling good; we're talking about techniques whereby people can actually leave their bodies."

These discoveries got Beckett to wondering why the Maharishi would purchase property in this relatively obscure valley and why it would be located in proximity to the Scientologists and the spiritually active Soboba Indian reservation. Sensing something sinister might be lurking beneath the town's glazed exterior, Beckett took out a map and started marking locations where there was identifiable spiritual activity." Noticing these marks were clustered in a specific area, he began to ask more probing questions. "I began to wonder," he said, "if there was perhaps a dimension of darkness I had failed to recognize. I didn't realize it at the time, but I was led into what we now call spiritual mapping."

The deeper this rookie pastor looked, the less he liked what he was seeing. It seemed the valley, in addition to hosting a nest of cults, was also a notable centre of witchcraft. And unfortunately this was not a new development. Elderly citizens could recollect looking up at the nearby mountains on previous Halloweens and seeing them illuminated by dozens of ritual fires. In Hemet and the neighbouring community of Idyllwild, it was not uncommon to find the remains of animal sacrifices long before such matters became part of the public discourse.

Nor were cults the only preexisting problem. Neighborhood youth gangs had plagued the Hemet suburb of San Jacinto for more than a century. When pastor Gordon Houston arrived in 1986 the situation was extremely volatile. His church, San Jacinto Assembly, sits on the very street that has long hosted the town's notorious First Street Gang. "These were kids whose dads and grandfathers had preceded them in the gang. The lifestyle had been handed down through the generations."

The danger was so great around the main gang turf that the police refused to go there without substantial backup. "One time I was walking out in front of my church," Gordon recalls. "Three First Street guys came up behind me, while four others closed in from across the street. They moved me to the centre of the street and asked, "Who are you and what are you doing here?" It was a scary scenario.

"We were one of the first school districts that had to implement a school dress code to avoid gang attire. It was a big problem. There were a lot of weapons on campus and kids were being attacked regularly. The gangs were tied into one of the largest drug production

centres in Riverside County.”

It turns out the sleepy Hemet Valley was also the methamphetamine manufacturing capital of the West Coast. One former cooker I spoke to in June 1998 (we’ll call him Sonny) told me the area hosted at least nine major production laboratories. The dry climate, remote location and ‘friendly’ law enforcement combined to make it an ideal setup. “It was quite amazing,” Sonny told me. “I actually had law officers transport dope for me in their police cruisers. That’s the way it used to be here.”

Sonny cooked methamphetamine in Hemet from 1983 to 1991. His minimum quota was 13 pounds every two weeks - an amount capable of supplying more than a quarter of a million people. And there were times when he and his colleagues doubled this production. Most of the deliveries went to Southern California, Arizona or Utah. Often the deadly powder was trucked out of town disguised as 4x8-foot forms of Sheetrock. “It was fascinating to see it done,” Sonny remembered. “Even the paper backing was torn off afterward and sold to people in prison.”

The spiritual turnaround for Hemet did not come easily. Neither the Beckerts nor the Houstons were early Valley enthusiasts. “I just didn’t want to be there,” Bob recalls with emphasis. “For the first several years, my wife and I had our emotional bags packed all the time. We couldn’t wait for the day that God would call us out of this valley.”

The Houstons didn’t unpack their bags to begin with. When the San Jacinto position first opened up in 1984, they drove into town in the middle of summer. Gordon remembers it being scorching hot that day. “We had our six-month-old baby in a Pinto Runabout with vinyl seats and no air-conditioning. We drove down the street, took one look at the church and said, “No thank you.” We didn’t even stop to put in a resumé.”

It would be three years before the Houstons were persuaded to return to the Hemet Valley. “Even then,” Gordon says, “we saw it as a chance to gain some experience, build a good resumé, and then look for other opportunities. God, of course, had something else in mind. I remember him saying, “I have a plan, and I’ll share it with you – if you will make a commitment to this place.” And I’ll be honest with you. It was still a

tough choice.”

For a while, Bob Beckett’s spiritual mapping had provided certain stimulation. Then, it too reached a dead end. “The flow of information just seemed to dry up,” he remembers. “That was when God asked if we would be willing to spend the rest of our lives in this valley. He couldn’t have asked a worse question. How could I spend the rest of my life in a place I didn’t love, didn’t care for and didn’t want to be a part of?”

Yet God persevered and the Becketts eventually surrendered to His will. “As soon as we did this,” Bob reports, “the flow of information opened back up. In retrospect I see that God would not allow us to go on learning about the community’s spiritual roots unless we were committed to act on our understanding. I now realize it was our commitment to the valley that allowed the Lord to trust us with the information (12).

“Once we made this pact, Susan and I fell in love with the community. It might sound a little melodramatic, but I actually went out and purchased a cemetery plot. I said, “Unless Jesus comes back, this is my land. I’m starting and ending my commitment right here.” Well, God saw that and began to dispense powerful revelation. I still had my research, but it was no longer just information. It was information that was important to me. It was information I had purchased; it belonged to me.”

One new area of understanding concerned a prayer meeting Bob had called 15 years prior. Unable to interpret his spiritual site map or a recurring dream that depicted a bear hide stretched over the valley, he had asked 12 men to join him in prayer at a mountain cabin in nearby Idyllwild. Around two o’clock in the morning the group experienced a dramatic breakthrough - just not the one they were expecting. Rather than yielding fresh insight into the site map or bear hide, the action stimulated a new spiritual hunger within the community.

Now that the Becketts had covenanted to stay in the community, God started to fill in the gaps of their understanding. He began by leading Bob to a book containing an accurate history of the San Jacinto mountains that border Hemet and of the Cahuilla Nation that are descendants of the region’s original inhabitants. “As I read through

this book I discovered the native peoples believed the ruling spirit of the region was called Tahquitz. He was thought to be exceedingly powerful, occasionally malevolent, associated with the great bear, and headquartered in the mountains. Putting the book down, I sensed the Lord saying, "Find Tahquitz on your map!"

"When I did so, I was shocked to find that our prayer meeting 15 years earlier was held in a cabin located at the base of a one-thousand-foot solid rock spire called Tahquitz peak! I also began to understand that the bear hide God had showed me was linked to the spirit of Tahquitz. The fact that it was stretched out over the community was a reminder of the control this centuries - old demonic strongman wielded, a control that was fuelled then, and now, by the choices of local inhabitants. At that point I knew God had been leading us."

Bob explained that community intercessors began using spiritual mapping to focus on issues and select meaningful targets. Seeing the challenge helped them become spiritually and mentally engaged. With real targets and timelines they could actually watch the answers to their prayers. They learned that enhanced vision escalates fervour.

When I asked him to compare the situation in Hemet today with the way things used to be, he did not take long to answer. "We are not a perfect community," he said, "but we never will be until the Perfect One comes back. What I can tell you is that the Hemet Valley has changed dramatically."

The facts speak for themselves. Cult membership, once a serious threat, has now sunk to less than 0.3 percent of the population. The Scientologists have yet to be evicted from their perch at the edge of town, but many other groups are long gone. The transcendental meditation training centre was literally burned out. Shortly after praying for their removal, a brushfire started in the mountains on the west side of the valley. It burned along the top of the ridge and then arced down like a finger to incinerate the Maharishi's facility. Leaving adjacent properties unsinged, the flames burned back up the mountain and were eventually extinguished.

The drug business, according to Sonny, has dropped by as much as 75 percent. Gone, too, is the official corruption that was once its fellow traveller. "There was a time when you could walk into any police

department around here and look at your files or secure an escort for your drug shipment. The people watching your back were wearing badges. Man, has that changed. If you're breaking the law today, the police are out to get ya. And prayer is the biggest reason. The Christians out here took a multimillion-dollar drug operation and made it run off with its tail between its legs."

Gangs are another success story. Not long ago a leader of the First Street Gang burst down the centre aisle of Gordon Houston's church (San Jacinto Assembly) during the morning worship service. "I'm in the middle of my message," Gordon laughs, "and here comes this guy, all tattooed up, heading right for the platform. I had no idea what he was thinking. When he gets to the front, he looks up and says, 'I want to get saved right now!'" This incident, and this young man, represented the first fruit of what God would do in the gang community. Over the next several weeks, the entire First Street family came to the Lord. After this, word circulated that our church was off limits. 'You don't tag this church with graffiti; you don't mess with it in any way.' Instead, gang members began raking our leaves and repainting walls that had been vandalized." More recently, residents of the violent gang house across from San Jacinto Assembly moved out. Then, as church members watched, they bulldozed the notorious facility.

Nor are gang members the only people getting saved in Hemet Valley. A recent survey revealed that Sunday morning church attendance now stands at about 14 percent - double what it was just a decade ago. During one 18-month stretch, San Jacinto Assembly altar workers saw more than 600 people give their hearts to Christ. Another prayer-oriented church has grown 300 percent in twelve months.

The individual stories are stirring. Sonny, the former drug manufacturer, was apprehended by the Holy Spirit en route to a murder. Driving to meet his intended victim he felt something take control of the steering wheel. He wound up in the parking lot of Bob Beckett's Dwelling Place Church. It was about 8 o'clock in the morning and a men's meeting had just gotten underway. "Before I got out of the car," Sonny says ruefully, "I looked at the silenced pistol laying on the seat. I remember thinking, 'Oh my God, what am I doing.' So I covered it with a blanket and walked into this prayer meeting. As soon as I did that, it was all over. People are praying around me and I hear this man

speak out: ‘Somebody was about to murder someone today.’ Man, my eyeballs just about popped out of my head. But that was the beginning of my journey home. It took a long time, but I’ve never experienced more joy in my life.”

As of the late 1990s, Hemet also boasted a professing mayor, police chief, fire chief and city manager. If this were not impressive enough, Beckett reckons that one could add about 30 percent of the local law enforcement officers and an exceptional number of high school teachers, coaches and principals. In fact, for the past several years nearly 85 percent of all school district staff candidates have been Christians.

The result, says Gordon, is that “Our school district, after being the laughing stock of Southern California, now has one of the lowest drop-out rates in the nation. In just four years we went from a 4.7 drop-out rate to 0.07. Only the hand of God can do that.”

And what of the Valley’s infamous church infighting? “Now we are a wall of living stones,” Beckett declares proudly. “Instead of competing, we are swapping pulpits. You have Baptists in Pentecostal pulpits and vice versa. You have Lutherans with Episcopalians. The Christian community has become a fabric instead of loose yarn.”

Houston adds that valley churches are also brought together by quarterly concerts of prayer and citywide prayer revivals where speaking assignments are rotated among area pastors. “Different worship teams lead songs and salvation cards are distributed equally among us. It is a cooperative vision. We are trying to get pastors to understand there is no church big enough, gifted enough, talented enough, anointed enough, financially secure enough, equipped enough, to take a city all by itself. Yes, God will hold me accountable for how I treated my church. But I am also going to be held accountable for how I pastored my city.”

One fellowship is so committed to raising the profile of Jesus Christ in the valley that they have pledged into another church’s building program. To Bob Beckett it all makes sense. “It’s about building people, not building a church. In fact, it is not even a church growth issue, it is a kingdom growth issue. It’s about seeing our communities transformed by the power of the Holy Spirit.”

## **Cali, Columbia**

For years Colombia has been the world's biggest exporter of cocaine, sending between 700 hundred and 1,000 tons a year to the United States and Europe alone (13). The Cali cartel, which controlled up to 70 percent of this trade, has been called the largest, richest and most well-organized criminal organization in history (14). Employing a combination of bribery and threats, it wielded a malignant power that corrupted individuals and institutions alike (5).



Randy and Marcy MacMillan, copastors of the Comunidad Christiana de Fe, have labored in Cali for more than 20 years. At least 10 of these have been spent in the shadow of the city's infamous drug lords.

Marcy inherited the family home of her late father, a former Colombian diplomat. When illicit drug money began pouring into Cali in the 1980s, the Cocaine lords moved into the MacMillan's upscale neighbourhood, buying up entire blocks of luxurious haciendas. They modified these properties by installing elaborate underground tunnel systems and huge 30-foot (10-metre) walls to shield them from prying eyes-and stray bullets. Video cameras encased in Plexiglas bubbles scanned the surrounding area continuously. There were also regular patrols with guard dogs.

"These people were paranoid," Randy recalls. "They were exporting 500 million dollars worth of cocaine a month, and it led to constant worries about sabotage and betrayal. They had a lot to lose."

For this reason, the cartel haciendas were appointed like small cities. Within their walls it was possible to find everything from airstrips and

helicopter landing pads to indoor bowling alleys and miniature soccer stadiums. Many also contained an array of gift boutiques, nightclubs and restaurants.

Whenever the compound gates swung open, it was to disgorge convoys of shiny black Mercedes automobiles. As they snaked their way through the city's congested streets, all other traffic would pull to the side of the road. Drivers who defied this etiquette did so at their own risk. Many were blocked and summarily shot. As many as 15 people a day were killed in such a manner. "You didn't want to be at the same stoplight with them," Randy summarized.

Having once been blocked in his own neighbourhood, Randy remembers the terror. "They drew their weapons and demanded to see our documents. I watched them type the information into a portable computer. Thankfully the only thing we lost was some film. I will always remember the death in their eyes. These are people that kill for a living and like it."

Rosevelt Muriel, director of the city's ministerial alliance, also remembers those days. "It was terrible. If you were riding around in a car and there was a confrontation, you were lucky to escape with your life. I personally saw five people killed in Cali."

Journalists had a particularly difficult time. They were either reporting on human carnage – car bombs were going off like popcorn - or they were becoming targets themselves. Television news anchor Adriana Vivas said that many journalists were killed for denouncing what the Mafia was doing in Colombia and Cali. "Important political decisions were being manipulated by drug money. It touched everything, absolutely everything."

By the early 1990s, Cali had become one of the most thoroughly corrupt cities in the world. Cartel interests controlled virtually every major institution - including banks, businesses, politicians and law enforcement.

Like everything else in Cali, the church was in disarray. Evangelicals were few and did not much care for each other. "In those days," Roosevelt Muriel recalls sadly, "the pastors' association consisted of an old box of files that nobody wanted. Every pastor was working on his

own; no one wanted to join together.”

When pastor-evangelists Julio and Ruth Ruibal came to Cali in 1978, they were dismayed at the pervasive darkness in the city. “There was no unity between the churches,” Ruth explained. Even Julio was put off by his colleagues and pulled out of the already weak ministerial association.

Ruth relates that during a season of fasting the Lord spoke to Julio saying, “You don’t have the right to be offended. You need to forgive.” So going back to the pastors, one by one, Julio made things right. They could not afford to walk in disunity - not when their city faced such overwhelming challenges.

Randy and Marcy MacMillan were among the first to join the Ruibals in intercession. “We just asked the Lord to show us how to pray,” Marcy remembers. And He did. For the next several months they focused on the meagre appetite within the church for prayer, unity and holiness. Realizing these are the very things that attract the presence of God, they petitioned the Lord to stimulate a renewed spiritual hunger, especially in the city’s ministers.

As their prayers began to take effect, a small group of pastors proposed assembling their congregations for an evening of joint worship and prayer. The idea was to lease the city’s civic auditorium, the Colisco El Pueblo, and spend the night in prayer and repentance. They would solicit God’s active participation in their stand against the drug cartels and their unseen spiritual masters.

Roping off most of the seating area, the pastors planned for a few thousand people. And even this, in the minds of many, was overly optimistic. “We heard it all,” said Rosevelt Muriel. “People told us, ‘It can’t be done,’ ‘No one will come,’ ‘Pastors won’t give their support.’ But we decided to move forward and trust God with the results.”

When the event was finally held in May 1995, the nay-sayers and even some of the organizers were dumbfounded. Instead of the expected modest turnout, more than 25,000 people filed into the civic auditorium - nearly half of the city’s evangelical population at the time! At one point, Muriel remembers, “The mayor mounted the platform and proclaimed, ‘Cali belongs to Jesus Christ.’ Well, when we heard

those words, we were energized.” Giving themselves to intense prayer, the crowd remained until 6 o’clock the next morning. The city’s famous all-night prayer vigil - the ‘vigilia’ - had been born.

Forty-eight hours after the event, the daily newspaper, *El Pais*, headlined, “No Homicides!” For the first time in as long as anybody in the city could remember, a 24-hour period had passed without a single person being killed. In a nation cursed with the highest homicide rate in the world, this was a newsworthy development. Corruption also took a major hit when, over the next four months, 900 cartel-linked officers were fired from the metropolitan police force (16).

“When we saw these things happening,” Randy MacMillan exulted, “we had a strong sense that the powers of darkness were headed for a significant defeat.”

In the month of June, this sense of anticipation was heightened when several intercessors reported dreams in which angelic forces apprehended leaders of the Cali drug cartel. Many interpreted this as a prophetic sign that the Holy Spirit was about to respond to the most urgent aspect of the church’s united appeal.<sup>17</sup> Intercessors were praying, and heaven was listening. The seemingly invincible drug lords were about to meet their match.

“Within six weeks of this vision,” MacMillan recalls, “the Colombian government declared all-out war against the drug lords.” Sweeping military operations were launched against cartel assets in several parts of the country. The 6,500 elite commandos dispatched to Cali (18) arrived with explicit orders to round up seven individuals suspected as the top leaders of the cartel.

“Cali was buzzing with helicopters,” Randy remembers. “The airport was closed and there were police roadblocks at every entry point into the city. You couldn’t go anywhere without proving who you were” (19).

Suspicious that the drug lords were consulting spirit mediums were confirmed when the federalés dragnet picked up Jorge Eliecer Rodriguez at the fortune-telling parlour of Madame Marlene Ballesteros, the famous ‘Pythoness of Cali’ (20). By August, only three months after God’s word to the intercessors, Colombian authorities

had captured all seven targeted cartel leaders - Juan Carlos Arminez, Phanor Arizabalata, Julian Murcillo, Henry Loaiza, Jose Santacruz Londono and founders Gilberto and Miguel Roddquez.

Clearly stung by these assaults on his power base, the enemy lashed out against the city's intercessors. At the top of his hit list was Pastor Julio Ceasar Ruibal, a man whose disciplined fasting and unwavering faith was seriously eroding his manoeuvring room.

On December 13, 1995, Julio rode into the city with his daughter Sarah and a driver. Late for a pastors' meeting at the Presbyterian Church, he motioned to his driver to pull over. "He told us to drop him off," Sarah recounts, "and that was the last time I saw him."

Outside the church, a hit man was waiting in ambush. Drawing a concealed handgun, the assassin pumped two bullets into Julio's brain at point-blank range.

"I was waiting for him to arrive at the meeting," Rosevelt remembers. "At two o'clock in the afternoon I received a phone call. The man said, 'They just killed Julio.' I said, 'What? How can they kill a pastor?' I rushed over, thinking that perhaps he had just been hurt. But when I arrived on the scene, he was motionless. Julio, the noisy one, the active one, the man who just never sat still, was just lying there like a baby."

"The first thing I saw was a pool of crimson blood," Ruth recalls. "And the verse that came to me was Psalm 116:15: 'Precious in the sight of the Lord is the death of his saints.' Sitting down next to Julio's body, I knew I was on holy ground."

"I had to decide how I was going to deal with this circumstance. One option was to respond in bitterness, not only toward the man that had done this terrible thing, but also toward God. He had, after all, allowed the early removal of my husband, my daughters' father and my church's pastor. Julio would never see his vision for the city fulfilled. My other choice was to yield to the redemptive purposes of the Holy Spirit, to give Him a chance to bring something lasting and wonderful out of the situation. Looking down at Julio I just said, 'Lord, I don't understand Your plan, but it is well with my soul.'"

Julio Ruibal was killed on the sixth day of a fast aimed at strengthening

the unity of Cali's fledgling church. He knew that even though progress had been made in this area, it had not gone far enough. He knew that unity is a fragile thing. What he could not have guessed is that the fruit of his fast would be made manifest at his own funeral.

In shock, and struggling to understand God's purposes in this tragedy, 1,500 people gathered at Julio's funeral. They included many pastors that had not spoken to each other in months. When the memorial concluded these men drew aside and said, "Brothers, let us covenant to walk in unity from this day forward. Let Julio's blood be the glue that binds us together in the Holy Spirit."

It worked! Today this covenant of unity has been signed by some 200 pastors and serves as the backbone of the city's high profile prayer vigils. With Julio's example in their hearts, they have subordinated their own agendas to a larger, common vision for the city.

Emboldened by their spiritual momentum, Cali's church leaders now hold all-night prayer rallies every 90 days. Enthusiasm is so high that these glorious events have been moved to the largest venue in the city, the 55,000-seat Pascual Guerrero soccer stadium (21). Happily (or unhappily as the case may be), the demand for seats continues to exceed supply.

In 1996 God led many churches to join in a collective spiritual mapping campaign. To gain God's perspective on their city, they began to gather intelligence on specific political, social and spiritual strongholds in each of Cali's 22 administrative zones (a scene reminiscent of the 41 Hebrew clans that once rebuilt the walls of Jerusalem). The results, stitched together like panels on a patchwork quilt, gave the church an unprecedented picture of the powers working in the city. "With this knowledge," Randy explained, "our unified intercession became focused. As we prayed in specific terms, we began to see a dramatic loosening of the enemy's stranglehold on our neighbourhoods.

"A few weeks later we used our spiritual mapping intelligence to direct large prayer caravans throughout Cali. Most of the 250 cars established a prayer perimeter around the city, but a few paraded by government offices or the mansions of prominent cartel leaders. My own church focused on the headquarters of the billionaire drug lord, José Santacruz Londono, who had escaped from Bogota's La Picota

prison in January (22). His hacienda was located just four blocks from my home. The next day we heard that he had been killed in a gun fight with national police in Medellin!" (23).

In partnership with the Holy Spirit, Cali's Christians had taken effective control of the city. What made the partnership work are the same things that always attract the presence of the Lord: sanctified hearts, right relationships and fervent intercession. "God began changing the city," according to Ruth Ruibal, "because His people finally came together in prayer" (24).

As the kingdom of God descended upon Cali, a new openness to the gospel could be felt at all levels of society - including the educated and wealthy. One man, Gustavo Jaramillo, a wealthy businessman and former mayor, told me, "It is easy to speak to upper-class people about Jesus. They are respectful and interested." Raul Grajales, another successful Cali businessman, adds that the gospel is now seen as practical rather than religious. As a consequence, he says, "Many high-level people have come to the feet of Jesus."

During my April 1998 visit to Cali, I had the privilege of meeting several prominent converts, including Mario Jinete, a prominent attorney, media personality and motivational speaker. After searching for truth in Freemasonry and various New Age systems, he has finally come home to Christ. Five minutes into our interview Jinete broke down. His body shaking, this brilliant lawyer who had courageously faced down some of the most dangerous and corrupt figures in Latin America sobbed loudly. "I've lost forty years of my life," he cried into a handkerchief. "My desire now is to subordinate my ego, to find my way through the Word of God. I want to yield to Christ's plan for me. I want to serve Him."

Explosive church growth is one of the visible consequences of the open heavens over Cali. Ask pastors to define their strategy and they respond, "We don't have time to plan. We're too busy pulling the nets into the boat." And the numbers are expanding. In early 1998, I visited one fellowship, the Christian Centre of Love and Faith, where attendance has risen to nearly 35,000. What is more, their stratospheric growth rate is being fuelled entirely by new converts. Despite the facility's cavernous size (it's a former Costco warehouse),

they are still forced to hold seven Sunday services. As I watched the huge sanctuary fill up, I blurted the standard Western question: "What is your secret?" Without hesitating, a church staff member pointed to a 24-hour prayer room immediately behind the platform. "That's our secret," he replied.

Many of Cali's other churches are also experiencing robust growth, and denominational affiliation and location have little to do with it. The fishing is good for everybody and it's good all over town. My driver, Carlos Reynoso (not his real name), himself a former drug dealer, put it this way: "There is a hunger for God everywhere. You can see it on the buses, on the streets and in the cafes. Anywhere you go people are ready to talk." Even casual street evangelists are reporting multiple daily conversions - nearly all the result of arbitrary encounters.

Although danger still lurks in this city of 1.9 million, God is now viewed as a viable protector. When Cali police deactivated a large, 174-kilo car bomb in the populous San Nicolis area in November 1996, many noted that the incident came just 24 hours after 55,000 Christians held their third *vigilia*. Even *El Pais* headlined: "Thanks to God, It Didn't Explode" (25).

Cali's prayer warriors were gratified, but far from finished. The following month church officials, disturbed by the growing debauchery associated with the city's *Feria*, a year-end festival accompanied by 10 days of bull fighting and blowout partying, developed plans to hold public worship and evangelism rallies.

"When we approached the city about this," Marcy recalls, "God gave us great favour. The city secretary not only granted us rent-free use of the 22,000-scat velodrome (cycling arena), but he also threw in free advertising, security and sound support. We were stunned!" The only thing the authorities required was that the churches pray for the mayor, the city and the citizens.

Once underway, the street witnessing and rallies brought in a bounty of souls. But an even bigger surprise came during the final service which, according to Marcy, emphasized the Holy Spirit "reigning over" and "raining down upon" the city of Cali. As the crowd sang, it began to sprinkle outside, an exceedingly rare occurrence in the month of December. "Within moments," Marcy recalls, "the city was inundated

by torrential tropical rain. It didn't let up for 24 hours; and for the first time in recent memory, *Feria* events had to be cancelled!"

On the evening of April 9, 1998, I had the distinct privilege of attending a citywide prayer vigil in Cali's Pascual Guerrero stadium. It was no small event, even in the eyes of the secular media. For days leading up to the *vigilia*, local newspapers had been filled with stories linking it to the profound changes that had settled over the community. Evening newscasters looked straight into the camera and urged viewers, whatever their faith, to attend the all-night event.

Arriving at the stadium 90 minutes early, I found it was already a full house. I could feel my hair stand on end as I walked onto the infield to tape a report for CBN News. In the stands, 50,000 exuberant worshipers stood ready to catch the Holy Spirit's fire. An additional 15,000 'latecomers' were turned away at the coliseum gate. Undaunted, they formed an impromptu praise march that circled the stadium for hours.

Worship teams from various churches were stationed at 15-metre intervals around the running track. Dancers dressed in beautiful white and purple outfits interpreted the music with graceful motions accentuated by banners, tambourines and sleeve streamers. Both they and their city had been delivered of a great burden. In such circumstances one does not celebrate like a Presbyterian, a Baptist or a Pentecostal; one celebrates like a person who has been liberated!

Judging from the energy circulating in the stands, I was sure the celebrants had no intention of selling their emancipation short. They were not here to cheer a championship soccer team or to absorb the wit and wisdom of a big-name Christian speaker. Their sole objective on this particular evening was to offer up heartfelt worship and ask God to continue the marvellous work He had been undertaking in their city for 36 consecutive months.

"What you're seeing tonight in this stadium is a miracle," declared visiting Bogota pastor Colin Crawford. "A few years ago it would have been impossible for Evangelicals to gather like this." Indeed, this city that has long carried a reputation as an exporter of death is now looked upon as a model of community transformation. It has moved into the business of exporting hope.

High up in the stadium press booth somebody grabbed my arm. Nodding in the direction of a casually dressed man at the broadcast counter he whispered, "That man is the most famous sports announcer in Columbia. He does all the big soccer championships." Securing a quick introduction, I learned that Rafael Araújo Gámez is also a newborn Christian. As he looked out over the fervent crowd, I asked if he had ever seen anything comparable in this stadium. Like Mario, he began to weep. "Never," he said with a trembling chin. "Not ever."

At 2:30 in the morning my cameraman and I headed for the stadium tunnel to catch a ride to the airport. It was a tentative departure. At the front gate crowds still trying to get in looked at us like we were crazy. I could almost read their minds. *Where are you going? Why are you leaving the presence of God?* They were tough questions to answer.

As we prepared to enter our vehicle a roar rose up from the stadium. Listening closely, we could hear the people chanting, in English, "*Lift Jesus up, lift Jesus up.*" The words seemed to echo across the entire city. I had to pinch myself. Wasn't it just 36 months ago that people were calling this place a violent, corrupt hell-hole? A city whose ministerial alliance consisted of a box of files that nobody wanted?

In late 1998, Cali's mayor and city council approached the ministerial alliance, with an offer to manage a citywide campaign to strengthen the family. The offer, which has subsequently been accepted, gives the Christians full operational freedom and no financial obligation. The government has agreed to open the soccer stadium, sports arena and velodrome to any seminar or prayer event that will minister to broken families.

## **Global Phenomenon**

As remarkable as the preceding accounts are, they represent but a fraction of the case studies that could be presented. Several others are worth mentioning in brief.

### **Kiambu, Kenya**

Topping this list is Kiambu, Kenya, one-time ministry graveyard

located 14 kilometres northwest of Nairobi. In the late 1980s, after years of profligate alcohol abuse, untamed violence and grinding poverty, the Spirit of the Lord was summoned to Kiambu by a handful of intercessors operating out of a grocery store basement known as the “Kiambu Prayer Cave.”

According to Kenyan pastor Thomas Muthee, the real breakthrough came when believers won a high profile power encounter with a local witch named Mama Jane. Whereas people used to be afraid to go out at night, they now enjoy one of the lowest crime rates in the country. Rape and murder are virtually unheard of. The economy has also started to grow. And new buildings are sprouting up all over town.

In February, 1999, pastor Muthee celebrated their ninth anniversary in Kiambu. Through research and spiritual warfare, they have seen their church grow to 5,000 members - a remarkable development in a city that had never before seen a congregation of more than 90 people. And other community fellowships are growing as well. “There is no doubt,” Thomas declares, “that prayer broke the power of witchcraft over this city. Everyone in the community now has a high respect for us. They know that God’s power chased Mama Jane from town” (26).

### **Vitória da Conquista, Brazil**

The city of Vitória da Conquista (Victory of the Conquest) in Brazil’s Bahia state, has likewise, experienced a powerful move of God since the mid 1990s. As with other transformed communities, the recovery is largely from extreme poverty, violence and corruption.

Vitória da Conquista was also a place where pastors spent more pulpit time demeaning their ministerial colleagues than preaching the Word. Desperate to see a breakthrough, local intercessors went to prayer. Within a matter of weeks conviction fell upon the church leaders. In late 1996 they gathered to wash one another’s feet in a spirit of repentance. When they approached the community’s senior pastor - a man who had been among the most critical - he refused to allow his colleagues to wash his feet. Saying he was not worthy of such treatment, he instead lay prostrate on the ground and invited the others to place the soles of their shoes on his body while he begged their forgiveness. Today the pastors of Vitória da Conquista are united

in their desire for a full visitation of the Holy Spirit (27).

In addition to lifting long-standing spiritual oppression over the city, this action has also led to substantial church growth. Many congregations have recently gone to multiple services. Furthermore, voters in 1997 elected the son of evangelical parents to serve as mayor. Crime has dropped precipitously, and the economy has rebounded on the strength of record coffee exports and significant investments by the Northeast Bank.

### **San Nicolás, Argentina**

Ed Silvano of Harvest Evangelism International reports similar developments in San Nicolás, Argentina, an economically depressed community that for years saw churches split and pastors die in tragic circumstances. According to Silvano, this dark mantle came in with a local shrine to the Queen of Heaven that annually attracts 1.5 million pilgrims.

More recently, pastors have repented for the sin of the church and launched prayer walks throughout the community. They have spoken peace over every home, school, business and police station and concentrated intercession over 10 “dark spots” associated with witchcraft, gangs, prostitution and drug addiction. The pastors have also made appointments with leading political, media and religious (Catholic) officials to repent for neglecting and sometimes cursing them.

As a result of these actions the Catholic bishop is preaching Christ and coming to pastors’ prayer meetings. The mayor has created a space for pastors to pray in city hall. The local newspaper has printed Christian literature. The radio station has begun to refer call-in problems to a pastoral chaplaincy service. The TV station invites pastors onto live talk shows to pray for the people. In short, the whole climate in San Nicolás has changed.

### **Villages, cities, countries**

In other parts of the world God has been at work in *villages* (Navapur,

India; Serawak, Malaysia [Selakau people]; and the North American Arctic) in *urban neighbourhoods* (Guatemala City; Sao Paulo, Brazil; Resistencia, Argentina; Guayaquil, Ecuador) and even in *countries* (Uganda). The United States has witnessed God's special touch in places as far-flung as New York City (Times Square); Modesto, California; and Pensacola, Florida.

Early in my ministry I never thought of investigating transformed communities. I was too preoccupied with other things. In recent days, however, I have become persuaded that something extraordinary is unfolding across the earth. It is, I have come to realize, an expression of the full measure of the kingdom of God. Finding examples of this phenomenon has become my life. And the journey has taken me to the furthest corners of the earth.

## NOTES

1. Most of the churches are either Baptist or Presbyterian. But there are also Catholic, Seventh Day Adventist, Salvationist and Pentecostal congregations.
2. Although these *confradías* are no longer welcome in Almolonga, they can still be found in the nearby communities of Zunil and Olinstepeque.
3. Almolonga's fields also grow cauliflower, broccoli, radishes, tomatoes, squash, asparagus, leeks and watercress. Their flower market sells gorgeous asters, chrysanthemums and *estaditas*.
4. See 1 Thessalonians 2:8, KJV.
5. Crowd estimates were provided by Mariano Riscajché based on 10,000 plus seats, rotating local believers and the capacity of adjacent buildings. The event was also carried on local cable television.
6. Mario Roberto Morales, "La Quiebra de Maximón," *Cronica Semanal*, June 24-30, 1994, pp. 17,19,20. (In English the headline reads 'The Defeat of Maximón'.)
7. In African social hierarchy, kindreds are situated between nuclear families and tribes. They can often be spread out in several towns or villages.
8. This is a local expression that means 'I have pulled myself out of your clutches.'
9. George Otis Jr., *The Twilight Labyrinth* (Grand Rapids: Chosen Books, 1997), p. 284.
10. Television personality Art Linkletter made the area famous by proposing it as a mobile home centre.
11. This action was taken around 1976.

12. Bob believes that community pastors need to be willing to make an open-ended commitment that only God can close.

13. This is based on estimates developed by the U.S. Drug Enforcement Administration. Colombia is also a major producer of marijuana and heroin. See 'Colombia Police Raid Farm, Seize 8 Tons of Pure Cocaine,' *Seattle Times*, October 16, 1994, n.p.

14. This statement is attributable to the U.S. Drug Enforcement Agency. See also Pollard, Peter. 'Colombia,' *Encyclopaedia Britannica Online* [database online]. Book of the Year: World Affairs, 1995 [cited March 11, 1997]. Available from [www.eb.com](http://www.eb.com).

15. To keep tabs on their operations, cartel founders Gilberto and Miguel Rodriguez Orejuela installed no fewer than 37 phone lines in their palatial home.

16. Documenting the dimensions of Colombia's national savagery, Bogota's leading newspaper, *El Tiempo*, cited 15,000 murders during the first six months of 1993. This gave Colombia, with a population of 32 million people, the dubious distinction of having the highest homicide rate in the World. See Tom Boswell, 'Between Many Fires,' *Christian Century*, Vol. III, No. 18, June 1-8, 1994, p. 560.

17. Two years earlier, as a Christmas 'gift,' the Rodriguez brothers had provided the Cali police with 120 motorcycles and vans.

18. Otis, Jr., *The Twilight Labyrinth*, p. 300.

19. Ibid. This unique group was comprised of Colombian police, army personnel and contra guerrillas. Note: The June 1995 campaign also included systematic neighbourhood searches. To insure maximum surprise, the unannounced raids would typically occur at four A.M. "Altogether," MacMillan reported, "The cartel owned about 12,000 properties in the city. These included apartment buildings they had constructed with drug profits. The first two floors would often have occupied flats and security guards to make them look normal, while higher-level rooms were filled with rare art, gold and other valuables. Some of the apartment rooms were filled with stacks of 100-dollar bills that had been wrapped in plastic bags and covered with mothballs. Hot off American streets, this money was waiting to be counted, deposited or shipped out of the country."

The authorities also found underground vaults in the fields behind some of the big haciendas. Lifting up concrete blocks, they discovered stairwells descending into secret rooms that contained up to 9 million dollars in cash. This was so-called 'throwaway' money. Serious funds were laundered through banks or pumped into 'legitimate' businesses. To facilitate wire transfers, the cartel had purchased a chain of

financial institutions in Colombia called the Workers Bank.

20. Dean Latimer, 'Cali Cartel Crackdown?' *High Times* [database online, cited 8 August 1995]. Available at [www.hightimes.com](http://www.hightimes.com).

21. The vigils have been held in the Pascual Guerrero stadium since August 1995. 22. After serving six months of his sentence, Santacruz embarrassed officials by riding out of the main gate of the maximum-security prison in a car that resembled one driven by prosecutors.

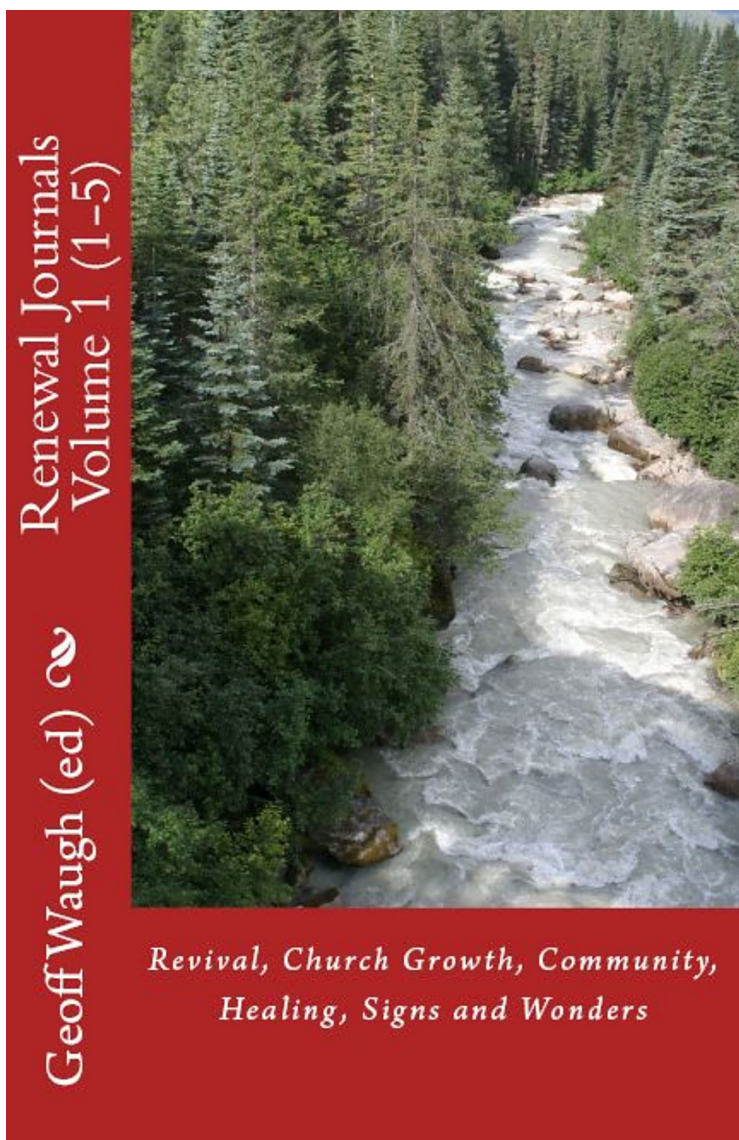
23. As the authorities probed the mountain of paperwork confiscated during government raids, they discovered at least two additional "capos" of the Cali cartel. The most notorious of these, Helmer 'Pacho' Herrera, turned himself in to police at the end of August 1996. The other, Justo Perafan, was not linked to the Cali operations until November 1996 because of a previous connection with the Valle cartel. 24. To appreciate the extent of these changes on the city, one has only to walk past the vacant haciendas of the drug barons. In addition to serving as monuments of human folly, these ghost towns stand as eloquent testimonies of the power of prayer.

25. "Gracias a Dios No Explotó," *El Pais*, Cali, November 6, 1996; "En Cali Desactivan Un 'Carrobomba,' *El Pais*, Cali, November 6, 1996, n.p.

26. For a more complete version of the Kiambu story, see *The Twilight Labyrinth* pp. 295-298.

27. The pastors came out of this season with a five-part strategy for turning their community around: (1) set aside a day for fasting and confession of sin; (2) require Christian men to improve the way they treat their wives and families; (3) promote reconciliation between churches; (4) raise up trained intercessors for the city, and (5) conduct spiritual mapping.

This article is from Chapter 1, "Snapshots of Glory" (pp. 15-53) of *Informed Intercession* (Renew 1999) by George Otis Jr., reproduced with permission of Gospel Light publications, Ventura, California, USA ([www.gospellight.com](http://www.gospellight.com)). See Peter Wagner's review comments in the Reviews section of this *Renewal Journal*.



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

## 2 *Lessons from Revivals*

### **Richard Riss**



*Dr Richard Riss published many books and articles on revival. Here he summarises lessons he has learned from his research.*

The word ‘revival’ is often used for situations in which God is blessing in unusual and supernatural ways. During times of revival, the results of ministry are always completely out of proportion to the resources used to accomplish them. For many of us, it is very easy, especially on an unconscious level, to forget that the fruits of God’s blessing are not at all due to our own gifts and resources.

I remember a number of years ago, during the Charismatic movement of the early 1970s, that people would often say that if you went to a meeting in which the Lord was present, you could go up to the front of a gathering and just say anything and sit down, and the Lord would minister to those who were present. What they meant by this was that, when the blessing of the Lord was present, his work would be accomplished. People were brought to repentance and reconciliation, and there would be healing, not because of any formulas that were to be followed, nor because any individual human agent was important, but because God was present to deliver and heal.

The words that were spoken almost seemed incidental. Fine oratory is no better able to convey God's healing than broken, ungrammatical English. Even words that seemed irrelevant or inappropriate could carry power if God chose to bless those words.

### **T. L. and Daisy Osborne**

A number of years ago, I was doing some research on the lives of T. L. and Daisy Osborne. The more I learned about their ministry, the more I was impressed by the fact that there was absolutely no way, humanly speaking, that they could possibly have accomplished the things that they accomplished.

They began in Oklahoma as evangelists in 1941, pioneered a church in Portland, Oregon, went to India in 1945, and returned to America through ill health. Then in 1948 they found their way to Jamaica, where there were scores of healings and hundreds of conversions. But then, after returning to the United States for some highly successful campaigns with other major healing evangelists, they went to Puerto Rico in 1951, where there were over 18,000 conversions within twelve days, and then to Cuba, where thousands more came to Christ. From then onward, the fruitfulness of their ministry continued the same way, in a manner beyond my ability even to imagine.

As a result of studying their lives, and the lives of many others like them, I concluded that it can only be by the supernatural blessing of God that a ministry of this kind can hope to function. He is the one who opens doors, he is the one who fills stadiums, and he is the one who heals people and touches the lives of multitudes.

### **Demos Shakarian**

More recently, I read Demos Shakarian's book, *The Happiest People on Earth*, which describes in detail how the Full Gospel Businessmen's Fellowship International came into being. And once again, the one thing about that book that really stood out for me was that the tremendous

blessing that was upon that ministry really had nothing to do with the gifts, abilities, plans, and resources of the people involved in it.

It seems that God was purposefully arranging things in such a way that Demos Shakarian and the other founders of the FGBMFI would recognize beyond a shadow of a doubt that it was not through their own efforts that that ministry was brought about. During the first year of FGBMFI's existence it was a disaster, because God had not yet begun to bless it. Even though it was God who led Demos Shakarian to start it, it was a pitiful organization during its first year. I believe that God wanted to show Demos and his associates what it would be like without his blessing, so that when his blessing actually did come, there would be no question that its incredible fruitfulness had nothing to do with their own hard work, plans, gifts, or abilities.

The first FGBMFI meeting was held on a Saturday morning of October, 1951, at Clifton's Cafeteria in downtown Los Angeles. Oral Roberts had been engaged as the speaker. Demos Shakarian had many, many friends who were businessmen, many of whom he expected would come. He thought three or four hundred people would show up, and only eighteen actually came, even with a world-famous evangelist as an inducement. Because there were so few people, they lacked enthusiasm.

Here's what Demos said about it:

I looked around at the men who had come, most of them old friends. Dedicated people, committed Christians, and most of them already up to their eyeballs in committees and service clubs and civic organizations. The kind of men who will volunteer when a job needs doing - the kind who won't waste a minute on an outfit that isn't going anywhere. . . . I stood up. I described how the conviction had grown in me that God's Spirit in the next decade would seek new channels to move in. [Here and there I saw men looking at their watches.] No organs. No stained glass. Nothing more than men can pigeonhole as 'religious.' Just one man telling another about Jesus. I had never had the ability to put ideas into words, and I sat down knowing that I hadn't gotten it across.

Oral Roberts then spoke, and he succeeded in sparking a little enthusiasm, but only enough to enable them to drag through about a

year of meetings attended by just a handful of people. Thirty or forty men might attend one week, then fifteen the next. Most of the time Demos ended up buying all of the breakfasts, and there were never any donations.

By December of 1952, they were ready to close down the whole thing. One of the five directors said that he felt that the whole concept was a dud, and that their experiment had failed. Later, Demos's wife, Rose Shakarian, told him that this director was probably right. The meeting on Friday, December 26, 1952, was going to be the last meeting of the FGBMFI. But then, something happened.

The evening before that meeting, Demos Shakarian had a vision. He wrote,

The air around me suddenly became heavy, overwhelming, forcing me to the floor. I fell to my knees, then on my face, stretched full length on the patterned red rug. I could not have stood up. . . . So I did not try. I simply relaxed in his irresistible love, feeling his Spirit pulse through the room in endless torrents of power. Time ceased. Place disappeared. . . . And suddenly I saw myself as I must have looked to Him these past months: struggling and straining, a very busy ant scurrying here and there, dashing off to Europe to try to get the backing of an 'official' group, depending everywhere on my own energy instead of His. . . . I had acted as though it were my strength which counted - as though I personally had to start the thousand chapters that Oral [Roberts] had seen. And of course I hadn't been able to start a single one. God said, "I am the One, Demos, who alone can open doors. I am the One who removes the beam from unseeing eyes."

From this time forward, everything changed. That morning, at what was to be the last meeting, the FGBMFI director who thought the experiment had failed, handed a check to Demos Shakarian for a thousand dollars payable to the FGBMFI. He had heard a voice from God saying, "This work is to go around the world and you're to donate the first money." Then Thomas Nickel said to him that he, also, had received a message from the Lord in the middle of the night, telling him to drive four hundred miles to Los Angeles to offer both his services and his printing press for the work of FGBMFI.

Demos said to his wife that evening, “Last night at this time the Fellowship was finished. Now we have a thousand-dollar treasury and a magazine. I can’t wait to see what the Lord will do next!”

Ten months later, by October of 1953, there were nine chapters of FGBMFI and six hundred people showed up for an FGBMFI convention at the Clark Hotel in Los Angeles. By the mid-1960s, there were 300 chapters with a total membership of 100,000, and by 1988, there were more than three thousand chapters in 87 countries. But what was even more impressive was the work that the Lord was doing in the lives of the multitudes of people that this organization touched.

The experiences of Demos Shakarian and his associates during that first year go a long way toward emphasizing that, in and of ourselves, we are nothing. It is only the blessing of God that enables us to be effective in his service.

## **Watchman Nee**

Another individual through whom God chose to bring incalculable blessing was Watchman Nee. Although he had great natural gifts, the results of his ministry were way out of proportion to what could be accomplished by a human being in his or her own strength.

As a Christian in Red China, he was in prison during the last twenty years of his life, so he probably never knew that his life and writings had much of an influence outside of China, but he has touched multitudes in almost every nation of the world. This was the case despite that fact that he spent so much of his life in prison.

But Watchman Nee knew and understood very clearly that it is only the blessing of God that gets the job done in the Church, and that where the blessing is present, the results are supernatural, not only in their nature, but in their scope. It is God’s blessing that changes lives and touches people, and it is also God’s blessing that enlarges the influence of a ministry far and wide, completely beyond anyone’s natural abilities.

It was also in 1951, but on New Year’s Day, that Watchman Nee addressed his church at Nanyang Road hall in Shanghai on this topic in

a significant sermon that later gained widespread circulation, especially in China, Hong Kong, the United States, Canada, Great Britain, Australia, New Zealand, South America, the Carribean, Africa, India, Indonesia, the Philippines, Pakistan, Japan, the Middle East, Korea, Thailand, and New Guinea.

In this address, he indicated that, really, all of God's work is dependent upon his blessing. Moreover, where the blessing of the Lord flows freely, it will sweep away everything that could impede it.

We can be very faithful, conscientious and diligent. We can believe in God's power and we can pray to Him to show His power, but if the blessing of God is lacking, then all of our conscientiousness, all of our diligence, all of our faith, and all of our prayers, will be in vain.

On the other hand, even if we make mistakes, and even if the situations we face are hopeless, if we have the blessing of God, then the results will be fruitful.

### **A boy's lunch**

Do you remember the miracle of the loaves and the fishes, described in Mark 6: 35-44? Did it make any difference how many loaves and fishes they started out with? Of course not. What mattered was the blessing that rested upon what was available. We must recognize that the thing that counts is not the amount of money we have or the number of gifts that we have. It is the blessing of the Lord, and that alone, from which humanity derives sustenance. Our own resources, our own power, our own toil, our own faithfulness, in and of themselves, are completely sterile. Apart from His blessing, we are totally inadequate, no matter who we are or what gifts we might have.

So many of us centre our hopes, not on the blessing of the Lord, but upon the few loaves in our hands. We have so pitifully little, and yet we keep calculating what we can do with it. The more we calculate, the harder our work becomes. Yet, if we let the blessing of the Lord be upon the loaves, they will be multiplied.

If the blessing rests upon a ministry, then thousands are fed. If it is absent, then even two hundred denarii worth of bread is still not

enough. Once we recognize this, then we can stop asking “How many loaves do we have?” There would be no need to manipulate, no need to advertise, no need for human wisdom, and no need for flattery. We would be able just to trust the blessing of God and wait for it. And we would find that even if we had bungled things, somehow, things would still turn out well. While we hope that we will be preserved from mistakes and from careless words and acts, we will find that if God’s blessing is upon us, even our serious blunders will not ultimately hinder his purpose.

Very often, we only expect results that are commensurate with our own time and money, or our own gifts and abilities. But God’s blessing is fruit that is out of all proportion to what we are. If we plan simply on the basis of what we put into something, then it can be a hindrance to God’s working beyond our plans. On the other hand, if we set our hearts on the blessing of the Lord, then we will often find things happening that are totally out of keeping with our own capacities, and beyond even our wildest dreams.

Once these truths really grip us, we can discard as worthless all of our clever ways, our specious words, and our scrupulous work. Then, even if we are not completely conscientious about the work, and even if we make mistakes, the need of the hungry will still be met.

In preaching about God’s blessing, Watchman Nee was, of course, talking about what has been known in our culture as revival. The lessons that he taught here are some of the same lessons that we must learn in order to understand how God works with respect to revival.

### **Past and future blessing**

One of the things that Nee observed is that “one of the most serious threats to future blessing is past blessing. . . . If we accept what He has done in the past as the measure of His future working, then His blessing in the past will become a hindrance to future blessing.”

One good illustration of this principle comes, again, from the lives of Demos and Rose Shakarian. Their families had emigrated from Armenia, where there had been a great revival which resulted from a group of on-fire Christians visiting Armenia from Russia, just across

the border, in the year 1900. Many of these Armenians soon emigrated en masse to California as a result of a prophecy of a coming persecution, which was fulfilled in 1914.

But by 1940, things had changed. It was still ten years before the founding of the FGBMFI, but Demos and Rose Shakarian were already being led of God into transdenominational ministry. That summer, in accordance with God's direction, they did a series of outdoor evangelistic meetings near Lincoln Park in Downey, California, their home town.

However, they soon began to experience resistance from the Elders of their church. As these meetings continued week after week, the older people of their church began to protest. For the first time in their lives they found themselves in conflict with their parents' generation. They tried to get the permission of the Elders, but without success. It looked to them as though they would have to cancel their plans to hold meetings the following summer. In the end, Demos's father was able to get permission from the Elders.

The meetings did carry on the next summer, but it taught Demos a lesson. Here's what he wrote:

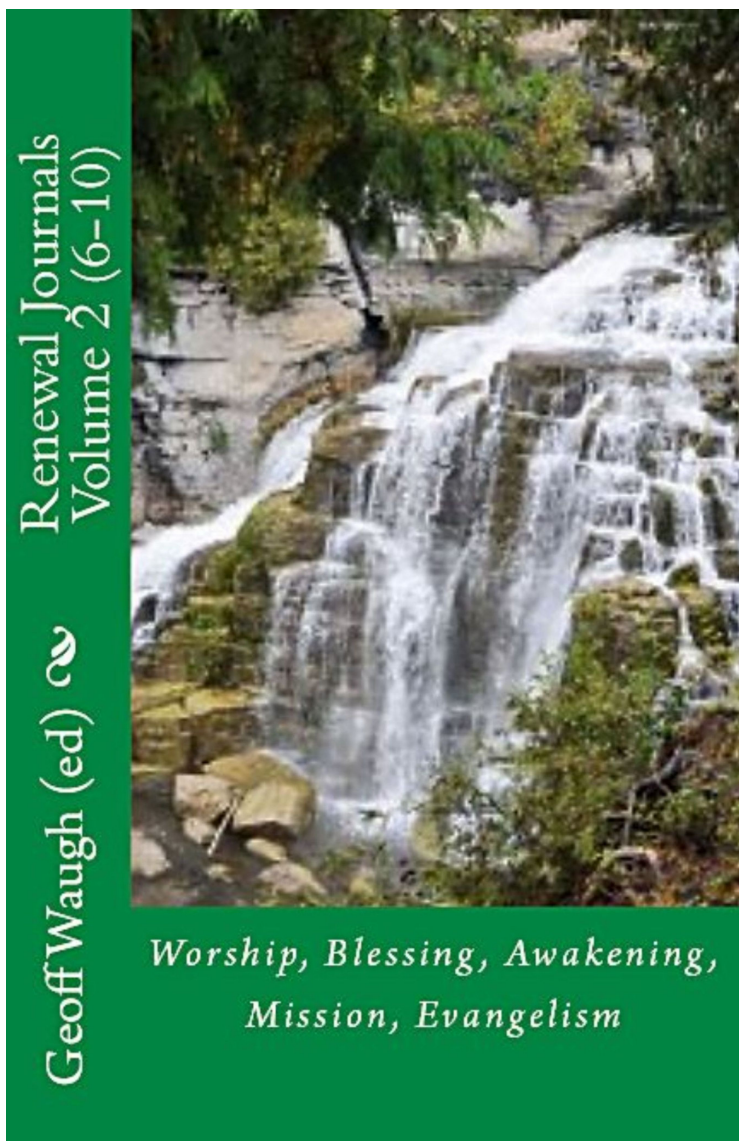
The wind of Pentecost, which had blown out of Russia into Armenia . . . had dwindled by now into a denomination as rigid as any other. It was always this way. All through history, each fresh outpouring of the Spirit soon became, in human hands, a new orthodoxy. The great revival on Azusa Street, for example, . . . which started out in freedom and joy and a breaking down of barriers, had solidified by the 1940s into a number of self-contained churches who couldn't communicate even with each other, let alone with the world as a whole.

This is a principle of revival that is easily observable. I wrote about it myself in a magazine article more than fifteen years ago, in which I observed that it is probably this phenomenon, more than anything else, that has brought about the formation of new denominations, and before that time, the founding of new monastic orders within the Roman Catholic Church. Old institutional forms soon become inadequate for the new thing that God begins to do.

So what can we learn from this?

First, to be flexible enough to allow God to do his thing.

And second, to remember that it is God who is doing his work through us, and that apart from him, we can't accomplish anything. But with him, we can and will, turn the world upside-down, just as it happened in the days of Peter, Paul, Timothy, John, Barnabas, Ignatius, Polycarp, Irenaeus, and Tertullian.



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

### ***3 Spiritual Warfare***

**Cecilia Estillore Oliver**



*Cecelia Estillore is a medical doctor who studied for her Bachelor of Ministry degree at the School of Ministries, Christian Heritage College, Brisbane.*

The Great Commission for worldwide evangelisation was thrust into the hands of the early church by Jesus Christ prior to his ascension. A study of the New Testament reveals several keys to fulfilling this mandate. One of those keys is spiritual warfare and its relationship to the Great Commission and in particular, to revival and evangelism.

Cities are central to God's redemptive strategy. The Great Commission begins with a city – Jerusalem - and culminates when another city - the new Jerusalem - becomes God's dwelling with his people. In order to fulfill the Great Commission, we must reach every city on earth with the gospel. In order for the gospel to reach every creature, The Church is called to engage the forces of evil. The battleground is the heavenly places. This is where the battle for our cities is won or lost (Silvoso 1994:21, 97)

## **Warfare Principles**

As Christians living in this fallen world we are caught in the spiritual war raging between the kingdom of darkness under Satan's rule and the kingdom of God. This spiritual battle is described by Paul in 2 Corinthians 10:3-4:

For though we walk in the flesh, we do not war according to the flesh. For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds.

The church, ministering in the power of God's Spirit, has many answers to human needs and problems, including personal and community health and wholeness, if we take seriously the ministry of Jesus and how he has commissioned us to do what he did (Matthew 28:18-20). This does not ignore God-given medical ministries and resources, but acknowledges they are only a part of God's provision for our needs.

Satan is a master strategist in perverting God's plan and purposes for the nations. His kingdom consists of a hierarchy of principalities, powers, rulers and wickedness in high places which he has assigned over people, cities, and nations, veiling their eyes with deception and lies from seeing the truth of God (Ephesians 6:12; 2 Cor. 4:3-4).

Unfortunately, Christian ignorance and complacency have given the enemy ground to advance. The New Testament exhorts believers not to be ignorant of the schemes of the Devil whose main aim is to kill, steal and destroy mankind and all creation. Therefore, Christians are called to be proactive and militant in waging war in the heavenly places.

The real battle is spiritual and all evangelistic crusades regardless of their high technology will be minimally effective unless the battle is won in the spirit realm.

How then do we go about doing spiritual warfare? In doing spiritual warfare a few basic principles need to be understood.

First, we need to understand that we must have a personal intimate relationship with the Lord Jesus Christ. We need to be yielded and humbly submitted to his Lordship.

Second, we need to resist the devil and flee from his evil ways. Holiness and purity of heart are important in maintaining strong armour as we advance into spiritual warfare (James 4:6-7; Ephesians 6:11-12).

Third, we need to know and understand our identity, position and victory in Christ Jesus. In short, our worship of God should lead us to warfare against evil.

## **Delegated Authority**

These principles must be backed up by our knowledge and understanding of the fact that Christ has won the victory through his death on the cross and his resurrection from the power of death. According to Colossians 2:15, Jesus defeated and disarmed Satan and his cohorts and made a public spectacle of them. Through our belief in Him, we are delivered from the kingdom of darkness and translated into the kingdom of light, forgiven and redeemed by the blood of the Lamb (Colossians 1:13-14).

With that same power over sin and death, we are also given the delegated authority and power over the devil and his kingdom just like Jesus modelled in his life and ministry.

With this authority comes responsibility. According to Peter Wagner, “if we do not pray against our spiritual enemies, they will, indeed, prey upon us.”(1996:121).

Wagner identifies three levels of spiritual warfare, namely: ground level spiritual warfare which is involved in casting out demons from people, occult-level spiritual warfare which centres on warfare against the occult and, strategic-level spiritual warfare which deals with territorial spirits (1992:17-20).

Spiritual warfare is not an end in itself but just as Jesus came to destroy the works of the devil (1 John 3:8) it is a means towards the end of seeking and saving that which is lost (Luke 19:10). Just as in any battle, spiritual warfare can lead to casualties. Although everyone is called to intercede and pray, not everyone is called to do front-line strategic-level spiritual warfare. Neither is it for the faint hearted and immature.

## Warfare, Revival and Evangelism

Prayer and intercession are constant features of revival. Prayer is the number one weapon of spiritual warfare. Although not everyone prays for the lost, it has been proven that innovative strategic warfare for the lost has brought revival and societal transformation in many places all over the world. In fact, revival has never been birthed without prayer and intercession, for God acts on the prayers of the saints. Spiritual warfare creates the climate over regional areas, paving the way for God's sovereign movement to come.

What is the relationship of revival and evangelism? John Dawson says,

Revival is what the church first experiences; evangelism is what she then engages in. Revival is periodic; evangelism is continuous. Revival cannot last; evangelism must not stop (cited by Pratney 1994:17).

On the other hand, Roy Fish states that *"the requirement for securing revival becomes the requirement for sustaining revival"* which is supported by the saying that *"what is gained by intercession must be maintained by intercession"* (cited by Deiro 1998:27). In other words, revival can be continuous.

Personally, I believe that revival can become ongoing just like the early church times. Revival should not really be an exception nor should it be limited to being periodic. Admittedly, history reveals its periodicity and it is a challenge for the Church to be in continuous revival. As Vance Havner states, "revival is simply New Testament Christianity, the saints getting back to normal"(cited by Pratney 1994:15).

What is normal? The New Testament Church says that the disciples turned the world upside down as revival broke out and Christianity spread. The church was then in continuous revival and outwardly focused. Today, the 21<sup>st</sup> century church is being pointed to a new apostolic wineskin of doing church.

Pablo Deiros supports this emerging perspective and states that "authentic spiritual revival cannot be separated from the mission of the Church." He considers three things that are instructive for revival movements: the destruction of spiritual strongholds over cities and nations, revival for the

common people, and evangelism (1998:53).

In addition, Erickson says that the heart of the ministry is the Gospel. He goes on to describe the example of the ministry of Jesus and how he was anointed to preach the Gospel. Moreover, Jesus charged his apostles to continue his ministry and gave them the Great commission (1985:1059-1060; Luke 4: 18; Mark 16:15-18).

And Jesus came and said to them, “All authority in heaven and on earth has been given to me. Go therefore, and make disciples of all nations...” (Matthew 28:18-19). “And he called the twelve together and gave them power and authority over all demons...and he sent them out to preach the kingdom of God” (Luke 9:1-2).

A study of the above scriptures and Luke 10:1-22 shows the relationship between spiritual warfare and evangelism. Jesus actually trained his disciples to be aggressive in spiritual warfare and evangelism before he gave them the mandate for worldwide evangelism prior to his ascension.

Today, history records a startling convergence, beginning in the 1990's, of the Church toward worldwide evangelism. Currently, the 21<sup>st</sup> Century church is going on strong in fulfilling its Great Commission. Unity and the love of Christ in the Body of Christ is becoming more visible and the Devil hates it. He knows his time is short and he is launching his attacks on the Church from all directions especially on those involved in spiritual warfare and worldwide evangelism. Nevertheless, the victory belongs to the Church and on this promise she will stand until Jesus Christ returns again.

### **Life and Ministry Application**

We much to learn about the ways of God and the ways of humanity, including spiritual warfare, revivals, and evangelism. We need to engage in spiritual warfare in the army of God. My past and present ministries include this.

It's not always easy but obedience is the key. We need much discernment, wisdom, holiness, purity, humility, godly character and faith. It is a lifetime process of learning and maturing but we must persevere until the end. I cannot do it alone. I have much more to learn from all those who are

experts in the field and from the Lord.

In conclusion, the New Testament gives a lot of examples and scriptural basis for spiritual warfare. Jesus modelled it and the early church lived it. The disciples practiced all levels of Spiritual warfare, were mindful of the principles involved, and used it as a powerful weapon in bringing the continuous revival and the explosive spread of the Gospel in the early Church times.

Today, the believers still have the same delegated authority and power over the Devil as won by Christ Jesus on Calvary. We are still called to engage in spiritual warfare which is a means to bring revival, win the lost, and fulfil the Great Commission.

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## ***4 Unity not Uniformity***

**Geoff Waugh**



Dr Geoff Waugh's book *Body Ministry* is a popular version of his Doctor of Missiology dissertation from Fuller Seminary. This article is reproduced and adapted from Chapters 4 and 5 of *Body Ministry*: "Spiritual Gifts" and "Body Evangelism".

Jesus insists on unity, not uniformity. We are one in Christ and will be for ever. That unity is incredibly and eternally diverse. We are all created different and unique. We have many different gifts and abilities. These are meant to flow together in powerful unity.

### ***Miracles in Ghana, West Africa***

God honours and blesses unity. I saw that vividly in my first trip to Africa. Pastors from the mountain town of Suhum, about 50 miles north of Accra the capital of Ghana, invited me to speak at crusade meetings at night and teach pastors and leaders each morning.

Four of us flew from Australia to West Africa in June 1995 during the mid-year vacation at the college where I taught. I did not realise that heavy

monsoon rains fell in Africa in June! So we arrived on a Monday amid pouring rain. The meetings were planned for Tuesday night through to Friday night, with various independent and charismatic churches co-operating. Their leaders and youth groups shared leading the extended worship each night.

When we arrived at Suhum on Tuesday evening the whole town was in a black-out because heavy rain had affected the town's electrical supply. Our team of Africans and Australians prayed in the mud at the market place which the team had prepared for the night meetings: "God, we are here serving you and we ask you to take over and do what only you can do."

Within 10 minutes the rain had ceased and the town power was on again. Our excited Africans began exclaiming, "This is a miracle. We will be talking about this for years!" Those monsoon rains held off till Saturday, and then the next week the deluges made international news on TV. But we had over three days of clear, cloudless skies and tropical sun.

Every night we saw hundreds respond for prayer, and many gave salvation and healing testimonies.

Pastors and leaders had asked me to teach about spiritual warfare in the morning sessions in a local church. As I prayed the Spirit impressed me to teach about unity. So I did. Prayers become powerful against evil when we are united, as Jesus demanded.

During the second morning as pastors and leaders prayed specifically for one another and confessed any resentments or hostilities, I had an open vision. I clearly saw the church fill with a bright, golden light which swallowed up the blackest black I had even seen. The Africans became more excited. Men and women shouted prophecies. Youths danced vigorously. I looked on perplexed, perspiring under the hot iron roof dressed in the mandatory suit of pastors and speakers!

That night miracles began in the long worship. An old man now blind discovered he could see as they worshipped and danced. Even the offering was a long process of dancing in lines, waving coloured cloths as they filed passed the offering box at the front, led by the pastors.

Their co-operating and unity had opened the way for powerful spiritual warfare. Everyone knew that a powerful ruling spirit dominated that area,

but now it was gone. People felt the difference and enjoyed the freedom.

Later on teams went out in power evangelism, praying for people to be set free. The town market became unusually profitable and people could sell their vegetables and goods. Churches found new vitality. Previously isolated independent church, often competing, discovered united strength, love and unity. God blessed their unity.

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

Our Lord's intention for his church is for us to grow till we reach the measure of the stature of the fullness of Christ who is all and in all (Colossians 3:11).

### ***A. Spiritual Gifts***

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

#### ***Spiritual gifts differ from natural talents***

Charismatic gifts of the Spirit are different from natural talents. We can do much through dedicated human talent, but that is not body ministry through spiritual gifts. Natural talents do need to be committed to God and used for his glory. They can be channels of spiritual gifts.

Someone may sing beautifully or speak eloquently. That natural gift becomes a spiritual gift when it is anointed by God for ministry.

Spiritual gifts constantly surprise us. They often show up with great power in unlikely people and in unlikely ways.

A common misunderstanding, for instance, is that those with an effective healing ministry must be especially holy people. However, many are not. They may not be faultless 'saints'. Gifts of the Spirit are given by grace, not earned by consecration.

Young, immature Christians may have powerful spiritual ministries, as they discover and use their spiritual gifts. Many do. That is no proof of consecration or maturity, even though to please God we need to offer ourselves to him in full commitment.

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

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

### ***Spiritual gifts differ from Christian roles***

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

We all have Christian roles such as leaders, helpers, servers, prayers, and supporting one another. Gifts of the Spirit can flow through these tasks. Our spiritual gifts add a deeper dimension to our roles or tasks – they add the depth dimension to those ministries.

Spiritual gifts flow strongest in unity with incredible diversity.

### ***1. Unity***

Each passage on the gifts of the Spirit stresses the importance of being one body (1 Corinthians 12:12-13; Romans 12:4-5; Ephesians 4:4). The whole context of Paul's teaching on the gifts of the Spirit is one of unity with diversity; one body with many parts functioning in harmony. Paul repeats many themes in the three key passages in 1 Corinthians 12, Romans 12, and Ephesians 4:

- **One body:** The church is the one body of Christ on earth (1 Corinthians 12:12-27; Romans 12:4-5; Ephesians 4:4-6).
- **Gracious gifts:** They are given, not earned and not achieved (1 Corinthians 12:1, 4, 6, 8-11; Romans 12:6; Ephesians 4:7-8, 11).
- **All Christians have gifts:** There are no exceptions; and each gift is important (1 Corinthians 12:7; Romans 12:6; Ephesians 4:7).
- **Gifts differ:** Value our differences; we need each other (1 Corinthians 12:4-7; Romans 12:4-6; Ephesians 4:7-8).
- **Unity:** They function in unity and promote unity (1 Corinthians 12:12-13, 25; Romans 12:4-5; Ephesians 4:3, 13, 16).
- **Maturity:** Spiritual gifts build up the body in maturity (1 Corinthians 12:7; Romans 12:9-21; Ephesians 4:12-15).
- **Love:** Love is the top priority; gifts must be used in love (1 Corinthians 13; Romans 12:9-10; Ephesians 4:4, 15-16).

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

Paul had to correct the divisions in Corinth by emphasizing the unity of the body, bound together in love. Gifts are not to be a source of division and strife, but an expression of unity and love. Unless rooted and grounded in love, the gifts are counter-productive.

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

Paul's great theme, "in Christ," expresses the unity essential for body ministry. In Christ we are one body. In Christ we live and serve.

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

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

Our unity is not based on doctrine, but on Jesus. Unity comes from who we are, the body of Christ. This is a fact, not a hope. We are one in Christ. We are one in the Spirit. God has made us one. Unfortunately, being sinful, we often fail to live out that reality.

A Christ-like attitude, in humble kingdom thinking and love overcomes competition and critical spirits that divide us. That’s where we see the Holy Spirit moving in power among us as we obey the Lord’s command to love and serve one another.

Breathtaking community transformations are now happening around the world where we live this out in unity. Whole communities transformed by God now witness to his power to heal the land and the people when we repent and unite in obedience to his requirements.

Almolonga in Guatemala, Cali in Columbia and villages in Fiji all provide outstanding examples of this transformation. This information is from George Otis, 2000, “Snapshots of Glory” reproduced in *Renewal Journal*, Issue 17

### **Almolonga, Guatemala**

The town of Almolonga in Guatemala in South America, typical of many Mayan highland communities, suffered from economic depression, inebriation, and crime. The four gaols were full this town of 19,000. Many criminals had to be transported to gaols in the capital city.

Guatemala City pastor Harold Caballeros reported that, “the town suffered from poverty, violence and ignorance. In the mornings you would encounter many men just lying on the streets, totally drunk from the night before. And of course this drinking brought along other serious problems like domestic violence and poverty. It was a vicious cycle.”

Donato Santiago, the town’s chief of police, said, “People were always fighting. We never had any rest.” Now with crime dramatically diminished and the gaols no longer needed, police chief Santiago, says with a grin. It’s pretty uneventful around here.”

A few Christian leaders began regularly praying together from 7 pm to midnight in the 1970s. As they continued to pray in unity, increasing numbers of people were being healed and set free from strong demonic powers or witchcraft. Churches began to grow, and the community began to change. Crime and alcoholism decreased.

Within twenty years the four gaols were emptied and are now used for community functions. The last of Almolonga's gaols closed in 1994, and is now remodelled building called the 'Hall of Honour' used for municipal ceremonies and weddings.

The town's agricultural base was transformed. Their fields have become so fertile they yield three large harvests a year. Previously, the area exported four truckloads of produce a month. Now they are exporting as many as 40 truckloads a day. Farmers buy big Mercedes trucks with cash, and then attach their testimony to the shiny vehicles with huge metallic stickers and mud flaps declaring, *The Gift of God, God is my Stronghold* and *Go Forward in Faith*.

Some farmers provide work for others by renting out land and developing fields in other towns. They help people get out of debt by providing employment for them.

On Halloween day in 1998, an estimated 12,000 to 15,000 people gathered in the market square to worship and honour God in a fiesta of praise. Led by the mayor and many pastors, the people prayed for God to take authority over their lives and their economy.

University researchers from the United States and other countries regularly visit Almolonga to investigate the astounding 1,000 per cent increase in agricultural productivity. Local inhabitants explain that the land is fertilized by prayer and rained upon with God's blessings.

Unity did not happen overnight. It took time. It needed a small group of persistent leaders who began praying together, crying out to God for mercy and for change. That usually happens when we are desperate and realise that we need God's intervention.

We are desperate, or should be. We live in tough times as persecution and calamities increase globally. But there is hope.

Some leaders now look beyond their doctrinal and denominational differences to seek the Lord together in unity, as he told us to do in humility, prayer, seeking him and in repentance (2 Chronicles 7:14).

God can change whole cities, such as happened in the city of Cali in Columbia.

### ***Cali, Columbia***

Columbia in South America was the world's biggest exporter of cocaine, sending between 700 to 1,000 tons a year to the United States and Europe alone. The Cali cartel controlled up to 70 percent of this trade. It was called the largest, richest, most well organized criminal organization in history.

The drug lords in cartels ruled the city through fear. At times 15 people a day were killed, shot from the black Mercedes cars owned by the cartels. Car bombs exploded regularly. Journalists who denounced the Mafia were killed. Drug money controlled the politicians. By the early 1990s the cartels controlled every major institution in Cali including banks, business, politicians and police.

The churches were in disarray and ineffective. "In those days," a pastor recalls, "the pastors' association consisted of an old box of files that nobody wanted. Every pastor was working on his own; no one wanted to join together."

A few discouraged but determined pastors began praying together regularly, asking God to intervene. Gradually others joined them. A small group of pastors planned a combined service in the civic auditorium in May 1995 for a night of prayer and repentance. They expected a few thousand people, but were amazed when 25, 000 attended, nearly half of the city's evangelical population. The crowd remained until 6 o'clock the next morning at this the first of the city's now famous united all-night prayer vigils held four times a year.

Two days after that event in May 1995, the daily newspaper, *El Pais*, headlined, "No Homicides!" For the first time in anyone's memory, 24 hours had passed without a single person being killed. Then, during the next four months 900 cartel-linked officers were fired from the metropolitan police force.

By August 1995, the authorities had captured all seven of the targeted cartel

leaders. Previously the combined efforts of the Columbian authorities, and the American FBI and CIA had been unable to do that.

In December 1995, a hit man killed Pastor Julio Ruibal, one of the key leaders of the combined pastors' meetings and the united prayer gatherings. 1, 500 people gathered at his funeral, including many pastors who had not spoken to each other in months. At the end of the memorial service, the pastors said, "Brothers, let us covenant to walk together in unity from this day forward. Let Julio's blood be the glue that binds us together in the Holy Spirit."

Now over 200 pastors have signed the covenant that is the backbone of the city's united prayer vigils. What made the partnership of these leaders so effective are the same things that always bring God's blessings: clean hearts, right relationships, and united prayer.

As the kingdom of God became more real in Cali, it affected all levels of society including the wealthy and educated. A wealthy businessman and former mayor said, "It is easy to speak to upper-class people about Jesus. They are respectful and interested." Another successful businessman adds that the gospel is now seen as practical rather than religious.

Churches grow fast. One church that meets in a huge former warehouse holds seven services on a Sunday to accommodate its 35, 000 people. Asked, "What is your secret?" they point to the 24-hour prayer room behind the platform.

A former drug dealer says, "There is a hunger for God everywhere. You can see it on the buses, on the streets and in the cafes. Anywhere you go people are ready to talk."

Cali police deactivated a large 174-kilo car bomb in November 1996. The newspaper *El Pais* carried the headline: "Thanks to God, It Didn't Explode." Many people noted that this happened just 24 hours after 55,000 Christians held their third *vigilia* – the all night prayer vigil that includes praise, worship, dances and celebration mixed with the prayers and statements from civic and church leaders.

City authorities have given the churches free use of large stadium venues for their united gatherings because of their impact on the whole community, saving the city millions of dollars through reduced crime and terrorism.

## ***Fiji, South Pacific***

Fiji now has significant examples of effective community transformation, based on honouring God in unity between churches and communities. Fiji has experienced many military coups. In spite of this, Fiji also experiences significant unity in local village communities and among many churches.

The 2005 documentary report titled *Let the Seas Resound*, produced by the Sentinel Group ([www.sentinel.com](http://www.sentinel.com)), identifies examples of transformed communities in Fiji, featuring reconciliation and renewed ecosystems. The former President of Fiji, Ratu Josefa Iloilo, and former Prime Minister, Laisenia Qarase, include their personal comments in this video and DVD report, now distributed worldwide.

In September 2004, 10,000 people gathered to worship together in Suva, Fiji, drawn by reconciliation initiatives of both government and church leaders. Only four years previously such unity among government and church leaders was unimaginable. Ethnic tensions flared in the attempted coup of May 2000, when the government was held hostage for 56 days, and violence erupted in the streets of Suva.

As people of Fiji unite in commitment to reconciliation and repentance in various locations, many testify to miraculous changes in their community and in the land.

Three days after the people of Nuku, north of Suva, made a united covenant with God, the water in the local stream, which for the previous 42 years had been known as the cause of barrenness and illness, mysteriously became clean and life giving. Then food grew plentifully in the area.

Fish are now caught in abundance around the village of Nataleria, where previously they could catch only a few fish. This change followed united repentance and reconciliation among all the churches and in the whole village.

Churches in the Navosa highlands north of Sigatoka came together in reconciliation and unity. Some people in that area grew large marijuana crops worth about \$11 million. Nine growers were involved. The team leaders told the farmers that it was their choice, that they should obey God and trust him for their livelihood, without any promises from anyone to do anything for them. If they could not, then they should not participate in the

## Healing Process.

By the time the Process had finished, the people had destroyed the crop as part of the reconciliation Process. After the HTL ministry, a total of 13,864 plants were uprooted and burnt by the growers themselves. There were 6,000 seedlings as well.

Many island communities in Fiji and the South Pacific now report similar ecological and community transformation. See my book, *South Pacific Revivals* for further examples of healing of the land through reconciliation and unity among churches and communities.

This is not only an island phenomenon, where it may be easier for whole communities to come together. It happens in towns and cities too.

When we obey our Lord who requires unity in his body, we see miraculous changes. That unity can be lived out amid God-given diversity.

## **2. Diversity**

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

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

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

The best use of spiritual gifts is proper use, not misuse nor disuse. Paul describes various streams of God's gifting.

1. God our Father gives personal gifts in grace. Often seen in our personalities and preferences, these motivating gifts include prophecy, ministry, teaching, exhorting, giving, leading, and showing mercy in compassion (Romans 12:6-8). They blossom in us as we offer ourselves to God, not being conformed to this world but being transformed by the *renewing* of our minds (Romans 12:1-2).

2. Jesus Christ, the Head of his Church, gives leadership gifts to his church, including the gifts of apostles, prophets, evangelists, pastors and teachers (Ephesians 4:11). These gifts are the people – not just their ministries such as evangelising and teaching. They may be full-time or part-time, paid or unpaid. Most are unpaid, as with Jesus and the apostles. Think, for example, of the huge army of voluntary home group leaders giving pastoral care to millions of people, and reaching out to others in natural friendship evangelism.

3. The Holy Spirit manifests himself in our lives with gifts given to each of us for the common good. They include a word or revelation of wisdom, a word or revelation of prophecy, faith, various gifts of healing, miracles, prophecy or speaking from God, discerning spirits, various kinds of tongues, and interpretation of tongues (1 Corinthians 12:7-11).

Paul even ranks God's gifts in order of ministry importance in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healing, of helping, of guiding or administrating, and of different kinds of tongues (1 Corinthians 12: 28). We sometimes mix up the order and emphasize the least the most!

Not only are we rediscovering the many and varied gifts of the Spirit in the 21<sup>st</sup> century, but we are also rediscovering the vital biblical truth that these gifts belong to all God's people, not just the leaders, pastors or clergy. Together we learn to be supernaturally natural.

That motivates us all to be involved in ministries which include all the various manifestations of God's Spirit among us all.

The diversity of these glorious gifts can be summarised in the following way for a simple, practical application to ministry:

motivational gifts from God our Father,

ministry gifts from Christ Jesus our Lord, and

manifestation gifts from the Holy Spirit our Guide.

### ***Motivational Gifts from God our Father***

Romans 12:6-8 lists gifts in a passage about discovering and doing the will of

God in the body of Christ, using our God-given abilities. This list corresponds closely to our natural God-made abilities filled with God's Spirit. Some writers suggest that knowing these God-given gifts in our lives motivates us to serve him well for his glory.

1. prophecy: so prophesy in proportion to our faith;
2. ministry: so use it in ministering or serving;
3. teaching: so use it in teaching;
4. exhorting; so use it in exhortation;
5. giving: so give liberally;
6. leading: so lead with diligence;
7. showing mercy: so do it with cheerfulness.

Most of us do all these things in various ways, but each of us will be gifted more strongly in some of these gifts. Knowing our gifting helps us serve the Lord with gladness, fulfilled in our calling.

### ***Ministry Gifts from Christ Jesus our Lord***

Ephesians 4:11 summarises the leadership or ministry gifts given by the risen Lord, Head of his church. These gifts differ from all the other lists of gifts because it is the person who is the gift of Christ to his church, not just their ministry gift:

1. apostle: sent by the Lord (originally the 12);
2. prophet: speaking from the Lord;
3. evangelist: proclaiming the gospel of the Lord;
4. pastor: shepherding the Lord's people;
5. teacher: instructing the Lord's people.

Increasingly, these gifts are being recognised and developed in local churches. Usually, where people are gifted by the Lord in these ways, they

become leaders in the church, often unpaid (as in home groups or specialised ministries such as with youth or children), sometimes paid (as on staff, part time or full time). This list in Ephesians is not a list of local church staff, although the staff will have some of these gifts. The more that the leaders in the church, voluntary and paid, can exercise and be supported in these ministries, the more the church will demonstrate the anointing and power of the Spirit in its life.

### ***Manifestation Gifts from the Holy Spirit***

1 Corinthians 12, gives two useful lists of manifestations of the Spirit in the body of Christ. Some people use the following helpful categories:

#### *The power to know:*

1. word of wisdom: a divine understanding for a need;
2. word of knowledge: a divine revelation about a person or event;
3. discerning of spirits: a divine awareness about spirit powers;

#### *The power to act:*

4. faith: a divine enabling
5. healings: a divine provision of wholeness;
6. miracles: a divine intervention supernaturally;

#### *The power to speak:*

7. prophecy: a divine word given;
8. tongues: a divine unknown language (occasionally known to others);
9. interpretation of tongues: a divine revelation of a message in tongues.

Paul emphasizes the importance of these gifts, and strongly argues that we need one another because we are all gifted differently. The eye cannot say it does not need the hand; the head cannot say it does not need the feet.

Gifts are gifts of grace. We all need God's grace as we grow in using these

gifts, and appreciating them in one another.

1 Corinthians 12:28 then arranges various gifts in an order of ministry significance:

1. apostles
2. prophets
3. teachers
4. miracles
5. healings
6. helps – service
7. administration
8. tongues

Leadership in the church is crucial for it can release or stifle the use of the spiritual gifts of God's people. Leaders do not need to envy or fear God's gifting in his people. The more the body of Christ lives in its gifting and calling, the more the leaders themselves are able to live in their own gifting and calling, and not be overloaded with ministry which is neither their gifting nor their calling.

We all have many gifts from God but some people are gifted by the Spirit more fully than others in various ministries. Gifts may emerge unexpectedly as we believe and obey the leading of the Spirit in our lives. We often discover God's gifting as we serve one another in various ways, for the Spirit then anoints us for those ministries.

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

Compassionate service and healing prayer will at times be anointed powerfully by God's presence in signs and wonders to heal. Our gift,

anointing and role then merge together into strong spiritual ministry.

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

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

Jesus lived this way. He laid aside the rights and powers of his divinity, though still being divine. He became fully man, not superboy nor superman, but fully man, the second Adam without sin.

Then filled with the Spirit from his baptism at around 30, he lived and ministered in the power of the Spirit. He was filled with the Spirit, led by the Spirit, anointed by the Spirit, and empowered by the Spirit. He showed us how to live a Spirit-filled life.

Following Pentecost, his followers did the same, though not sinless like Jesus. They too were filled, led, anointed, and empowered by the same Spirit of God. So the gifts of the Spirit functioned fully among them also, though limited or marred by human weakness and sin, as Paul often pointed out in his letters.

You can ask for this, and expect it. The leaders and Christians in the New Testament church did that. They constantly prayed that believers would be filled with the Spirit. And they prayed for boldness to live courageously in the power of the Spirit and for God to confirm his word with healings and signs and wonders (see Acts 4:29-31). God answered those prayers.

## ***B. Body Evangelism***

Spirit-filled and Spirit-empowered members of Christ's body evangelize naturally. They just share their faith.

Remember how you came to have faith in God – probably through friendships. Friends or relatives lead most of us to trust in Jesus and they involve us in church life through what has been called *body evangelism*. It is evangelism that incorporates new believers into the body of Christ, the church. Body evangelism produces growing churches. Most churches grow

through this kind of friendship evangelism or natural evangelism. The goal of body evangelism is to make disciples.

Commenting on body evangelism, Vergil Gerber noted that it is goal-oriented rather than method-oriented. “Body evangelism focuses on the goal of making disciples who are committed not only Christ but also to the body of Christ.”(1)

Giving an overview of early developments, Peter Wagner traced the beginnings of body evangelism as an identifiable model to a workshop with the Bible Fellowship Church in which faith projections were made for five years ahead. It worked. The church grew 26.5% in the seventies, outgrowing the previous three decades by 282%. Body evangelism produced significant church growth.

He teamed with Gerber to apply this model to 52 churches in Venezuela commencing in 1972. The decadal growth rates of those churches jumped from 60% in the previous ten years to 250% in the following two years. Body evangelism emerged as a powerful application of Jesus’ command to make disciples. Gerber wrote a manual on body evangelism which was used in leadership workshops conducted in fifty countries. Peter Wagner noted:

At the time of the Venezuela Experiment, Ray Stedman's book, *Body Life*, was very popular. It referred to developing biblical relationships among those who were already members of the body of Christ. Gerber and I thought that “body evangelism” would be a good companion term to highlight the kind of evangelism that would bring unbelievers into membership in the body of Christ. It could thus be distinguished from crusade evangelism and saturation evangelism in stressing that evangelism is not complete until the persons being evangelised have not only made a commitment to Christ, but also to the local church.(2)

The stream of body evangelism is wider than its technical use in which key elements are faith projections and goal setting leading to measurable results. Body evangelism is central to biblical teaching on the church and how it grows.

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1 Vergil Gerber, ed., 1980, *Discipling through Theological Education by Extension*, Moody, p. 41.

2 C Peter Wagner, 1983, “Why body evangelism really works” in *Global Church Growth*, XX:3, p. 272.

We talk to one another and share our faith. We involve friends in our groups and activities. God's Spirit leads us and draws our friends to the Lord, especially as we pray for them. We discover that we are empowered by the Spirit to help people, pray for people, and involve them in the body of Christ, the church.

Body evangelism has many expressions such as friendship evangelism and witnessing in natural, caring ways in normal life. This powerful expression of the body of Christ raises the issues of program evangelism and power evangelism.

### **1. Program Evangelism**

I attended and appreciated John Wimber's course at Fuller Seminary then called "MC510: Healing Ministry and Church Growth." It was controversial. John, a visiting professor with his team of Vineyard leaders, came each Monday night for 12 weeks. He involved other professors such as Peter Wagner and Charles Kraft.

Following the required hours of teaching input we had a voluntary hour of ministry application or laboratory practice. I loved it. Everyone stayed for these practical times of praying for people each week, learning to pray in faith and with authority, led by the Spirit. I have done that often in class and after preaching. People are blessed and we have seen many healed, sometimes quickly.

The well known evangelical author, John White, attended that class that year, and wrote about it in his book *When the Spirit Comes with Power*.

John Wimber's books *Power Evangelism* and *Power Healing* cover much of that subject's material. He compared power evangelism with program evangelism.

"There is a part of the Church today which is functioning with Program Evangelism," wrote John Wimber. "This is 'Method' Evangelism. This style of evangelism usually tries to reach the mind by natural means. It is often a one-way communication." (3) Evangelistic preaching is an example.

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3 John Wimber, 1983, "MC510: Healing Ministry and Church Growth" Fuller Theological Seminary, Class Notes, pp. 1-2.

He cites examples like Crusade Evangelism, Saturation Evangelism and Personal Evangelism which tend to use verbal, cognitive methods to communicate Christ.

All of these have value and effectiveness. Program Evangelism has been used in all parts of the world and many now believe who may not have otherwise received Christ as Saviour. Crusade programs have won millions to Christ. It is, however, often incomplete.

Not only is it incomplete, but as Wagner and Gerber have indicated, it is often ineffective in making disciples who are responsible members of the local church.

After polling over 4,000 converts Win Ann discovered that 70-80% of them came into the church through relatives and friends, whereas less than 0.1% came as direct result of city-wide evangelism campaigns.(4) Lyle Schaller similarly discovered that 60-90% of people involved in the church were brought by some friend or relative.(5)

Evangelistic programs are not as effective as body-centred evangelism through the local church. Body evangelism involves more people in the church than many programs do. Programs are useful, but supplementary.

The programs which are church based have proved to be more effective than programs across churches. That is one reason why evangelists such as Billy Graham work so hard with their teams to involve local churches in bringing people and then nurturing them.

So, program evangelism may be useful in some situations, but it needs to be based in the local church and should be a natural expression of that church's life and witness.

Program evangelism, however, falls short of biblical models. It often depends on the preacher or evangelist. Body evangelism calls for more. It requires the involvement of the whole body of Christ in the power of his Spirit.

I enjoyed reading about models of evangelism that my friend Tony Cupit

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4 D McGavran and G Hunter, 1980, *Church Growth Strategies that Work*, Abingdon, p. 34.

5 D McGavran, 1980, *Understanding Church Growth*, Eerdmans, p. 225.

describes in his *Biblical Models for Evangelism*. Those models call us beyond our limited programs into wide ranging biblical evangelism. They include:

1 ***repentance*** – John the Baptist, Jesus and the early church required it (Matthew 3:2; Mark 1:15; Acts 2:36-38);

2 ***new birth*** – Jesus explained it (John 3:1-3);

3 ***new life style*** – Jesus lived it and called for it as with the Samaritan woman, rich young ruler and woman caught in adultery (John 4:39-41; Mark 10:21-22; John 8:1-11);

4 ***story-telling*** – Jesus' parables include evangelism as with the Prodigal Son, and the lost coin and lost sheep (Luke 15);

5 ***preaching*** – Peter, Stephen, and Paul all preached evangelistically (Acts 2:14-42; 7; 26);

6 ***teaching*** – Jesus and others taught the evangel, the good news (Matthew 7:7-14; 28:18-20);

7 ***loving community*** – Jesus and his church demonstrated a new way of living which won followers (Acts 2:42-47);

8 ***personal witness*** – Jesus and his followers, such as Philip and the Ethiopian, testified one on one also (John 3, 4; Acts 8:35);

9 ***missionary*** – Jesus lived mission and sent his followers on mission including the 12 and the 72 (Matthew 10:5-7; Luke 10:1,9);

10 ***pioneering*** – Jesus and his followers continually pioneered, especially Paul (Romans 15:20);

11 ***personal example*** – Jesus and his followers lived evangelistically as with Paul and Silas in prison (Matthew 5:13-16; Acts 16:25-31);

12 ***household faith*** – heads of households and even communities lead multitudes to faith as for Peter with the centurion Cornelius and Paul with Lydia and the Philippian jailer (Acts 10-11; 16:13-15, 33);

13 ***stewardship/discipleship*** – Jesus required radical commitment to follow

him as for the rich young ruler and prospective disciples (Mark 10:21; Luke 9:57-62)'

14 **marketplace** – Jesus and his followers constantly engaged people evangelistically where they were as with Paul in Athens (Acts 17);

15 **apologetic** – Jesus, Stephen and Paul were all great apologists (without apology!) for truth and faith in God (Mark 12; Acts 7, 17);

16 **nurture and education** – family teaching is powerful as with Timothy's grandmother Lois and mother Eunice and in discipling groups as with Paul (2 Timothy 1:5; 1 Corinthians 11:1);

17 **pastoral** – Jesus had immense care and compassion for people especially the poor, outcasts and oppressed (Matthew 19:13; 23:37);

18 **healing** – Jesus and his followers compassionately healed people and many believed (Mark 2:10-11; Acts 5:12-16);

19 **persecuted believers** – Jesus suffered persecution as did his followers such as Philip in Samaria and Paul on his missionary journeys, but multitudes believed (Acts 5:29; 8:1, 4-5; 14);

20 **stones will cry out** – Jesus declared that would happen if people kept quiet about him, and his followers could not keep quiet even when ordered to stop as with Peter and John or Paul in prison (Luke 19:40; Acts 28:30-31).

These biblical models apply today, and many (including persecution) are powerful means of evangelism and church growth.

## **2. Power Evangelism**

Biblical models go far beyond program evangelism. Power evangelism is centred in Jesus' final promise: "You shall receive power when the Holy Spirit has come upon you" (Acts 1:8).

John Wimber described power evangelism:

There is another part of the Church which functions with Power Evangelism. This means evangelism which transcends the rational. It happens with the demonstration of God's power in Signs and Wonders,

and introduces the Numinous of God. This presupposes a presentation accompanied with the manifest presence of God. Power Evangelism is spontaneous and is directed by the Holy Spirit. The result is often explosive church growth. ...

The issue is not what the church is doing. The issue is what the church is leaving out! Where is the promised power of Acts 1:8? Where are the demonstrations of the manifest presence of God that we see illustrated throughout the book of Acts? Were they only for that day? Do they occur today? If so, can we get in on it? Is it possible for you and me to work the works of Jesus?

Power Evangelism is still God's way of explosively growing His church.(6)

Body evangelism, when functioning in the power of the Holy Spirit, becomes power evangelism. The body of Christ moves in power.

Accelerating church growth provides vivid examples of power evangelism producing explosive church growth.

Here are some representative examples:

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

The foundational work of pioneers like Watchman Nee prepared the way for this powerful growth, nurtured in multiplying house churches.

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

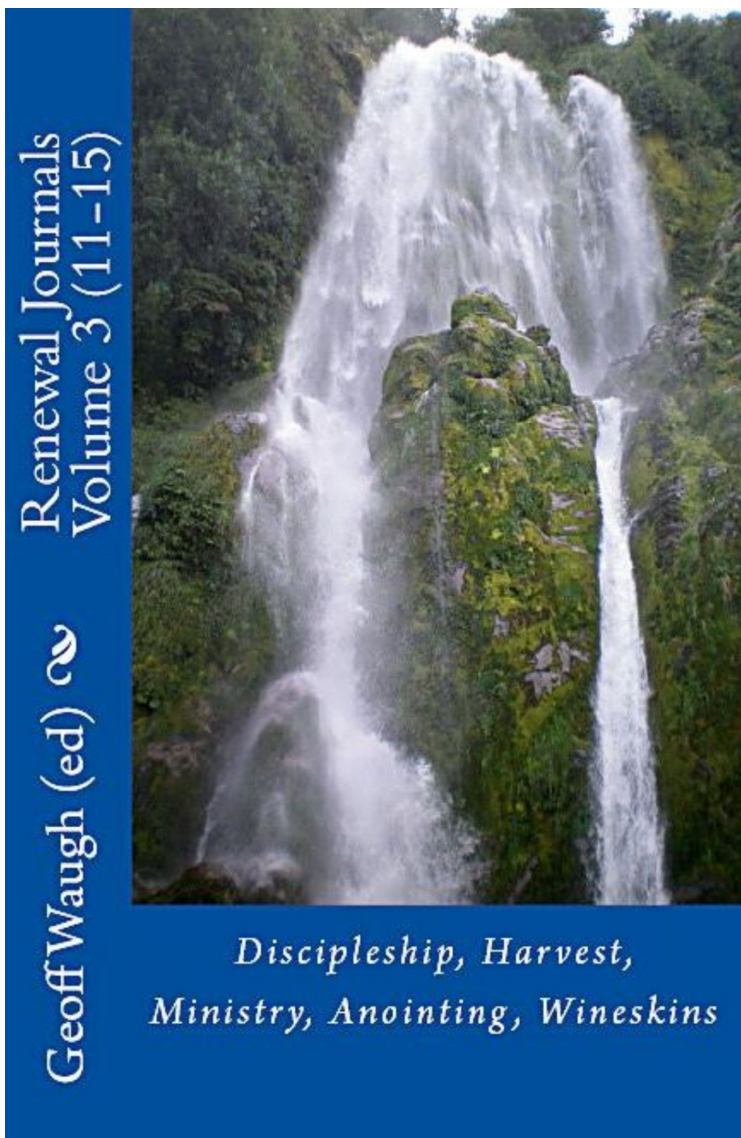
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6 John Wimber, 1983, "MC510: Healing Ministry and Church Growth", Fuller Theological Seminary, Class Notes, pp. 1-2. See John Wimber with Kevin Springer, 1992, *Power Evangelism* (revised), Hodder and Stoughton.

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

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

God's Spirit unites in his body and his mission. Jesus prayed that we may all be one, as he and the Father are one (John 17:21) and Paul challenges us to maintain the unity of the Spirit in the bond of peace (Ephesians 4:3). That unity transcends all our denominational differences in an eternal unity we begin to experience here and now.



**Renewal Journals Volume 3 (11-16)**  
**Discipleship, Harvest, Ministry,**  
**Anointing, Wineskins**

# ***Reviews***

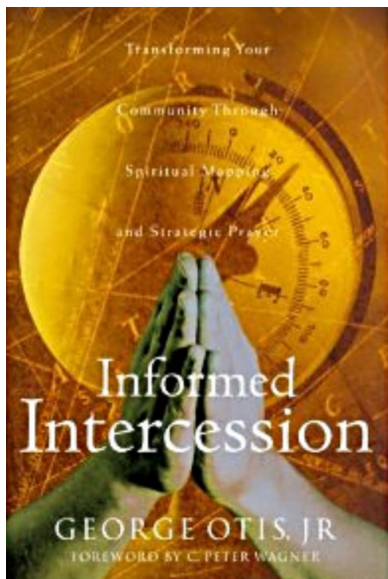
## ***Transformations 1 and 2 (DVDs)***

The powerful videos, *Transformation 1* and *2*, have sold in their thousands. They speak urgently and prophetically to the church today and show the way ahead for community transformation in this new millennium. George Otis, Jr. compiled and directs these astounding programs.

*Transformation 1* gives amazing reports of changed cities. These include Cali in Columbia, Almolonga in Guatemala, Kiambu in Nigeria, and Hemet in California. God answered the united prayers of his people in ways they had never seen before – drug lords removed, prisons closed, crops multiplied, communities transformed.

*Transformation 2*, released in 2001, gives further amazing reports of changed districts, even a whole country, again in answer to earnest, united prayer. Revival has transformed Canada's arctic region Ungava Peninsula. The Hebrides Islands in Scotland saw profound revival. Uganda welcomed in the new millennium with its president and his wife participating in a combined churches and community rally in their largest stadium at which they renounced evil and dedicated their country to God.

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***Informed Intercession: Transforming Your Community through Spiritual Mapping and Strategic Prayer*** by George Otis, Jr. (Ventura: Renewal, 1999).

*Chapter 1 of this book, "Snapshots of Glory", is the lead article in this issue No. 17 of the Renewal Journal.*

Review by C. Peter Wagner, adapted from the Foreword.

God has been raising up an extraordinary group of leaders for his kingdom in this generation, including George Otis, Jr. I can say with great confidence that the Body of Christ is in good hands for the future. Through these and many others like them, the Holy Spirit has been speaking some new things to the churches. They have the "ear to hear" that Jesus spoke about in his letters to the churches in Revelation.

These things, of course, are not new to God. They are scriptural, and indeed, a few members of the Body of Christ were tuned in to them long before the rest of us began to catch on. As we in repentance began to ask God to "heal the land" (2 Chron. 7:14), we then began to realize how little we knew about stewardship of the land and about the increased spiritual authority that is released when leaders become sincerely committed to the geographical sphere to which they have been assigned

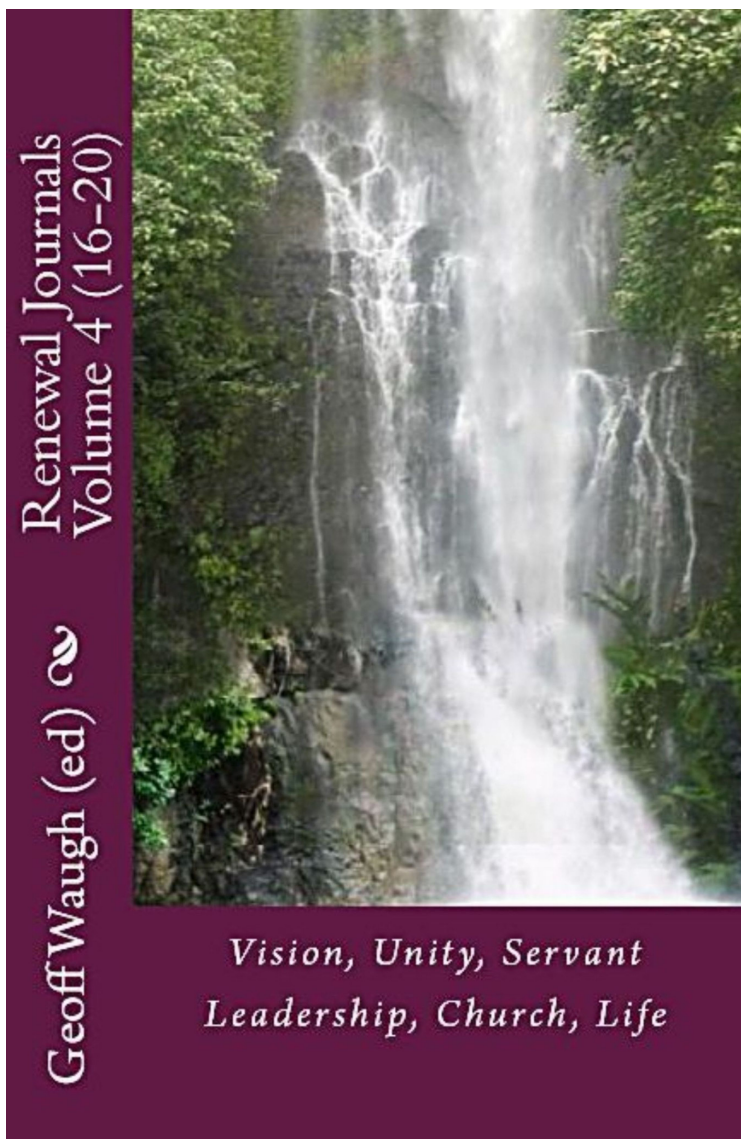
The title of this book, *Informed Intercession: Transforming Your Community through Spiritual Mapping and Strategic Prayer* reflects a basic premise with which I fully agree: Accurately informed intercession is a critical component in transforming entire communities for Christ.

We all know and practice this principle when, for example, we pray for a friend. If they ask for prayer, our first question is, "What do you want me to pray for?" and we go on from there. But only recently have we learned how to ask such questions to our community and get the answers we need.

George Otis, Jr. has been the pioneer of this important discipline that we now call "spiritual mapping." As might be expected, the novelty of an activity such as spiritual mapping attracts its share of flakes. While they may be somewhat of an embarrassment to the rest of us, I do admire their zeal. Furthermore, as I have tracked some of them down and discussed this with them, I have yet to meet one who wants to be a flake. They will be the first to admit that they would love to have more role models and better instruction.

This book will meet those needs. This is a remarkable document that will raise the whole spiritual mapping movement to new levels of integrity and usefulness. I would hate to try to use a bread machine or a computer or a chain saw for the first time without an operator's manual. I am grateful that we now have the operator's manual for those who desire to attempt spiritual mapping.

What is spiritual mapping for? This can easily become so fascinating that it seems to be an end in itself. George Otis will have nothing of that! The goal is not just to gather information. The goal is nothing less than community transformation. Is this a high standard? It certainly is, and as you read this book you will be increasingly grateful, as I was, for the demands for excellence which persist from beginning to end. For those of us who deeply desire to serve and please the Lord of lords, nothing else would be acceptable.



***Renewal Journals, Volume 4 (16-20)***  
**Vision, Unity, Servant Leadership**  
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## ***Renewal and Revival Books – summary***

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

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

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

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

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

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

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

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

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

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

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

***Renewal and Revival***

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

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

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

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

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

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

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

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

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

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

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

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

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

***Exploring Israel*** (2011)

***Inspiration*** (2011)

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

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

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

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

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

Introduction – Waugh stories

1. Beginnings – state of origin

2. Schools – green board jungle

3. Ministry – to lead is to serve

4. Mission – trails and trials

5. Family – Waughs and rumours of Waughs

6. Search and Research – begin with A B C

7. Renewal – begin with doh rey me

8. Revival – begin with 1 2 3

Conclusion – begin with you and me

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

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

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

#### **Introduction**

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

**1. Beginnings of the Baptist New Guinea Mission**

**2. The Church is born:** the first baptisms

**3. The Church grows:** community transformation

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

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

#### **Conclusion**

Enga revival

Min revival

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

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

**Foreword:** by C Peter Wagner

## **Preface and Introduction**

### **1. Eighteenth Century**

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

### **2. Nineteenth Century**

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

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

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

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

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

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

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

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

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

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

### **Conclusion**

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

Revival in the South Pacific: Vanuatu, Solomon Islands

Transforming Revival: Fiji, Papua New Guinea, Vanuatu

## ***Revivals Awaken Generations***

Korean translation of *Flashpoints of Revival*.

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

## ***Revival Fires:***

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

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

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

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

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

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

# ***South Pacific Revivals***

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

**Preface:** Brief History of South Pacific Revivals

**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

- 7 **Solomon Islands**
- 8 **Papua New Guinea**
- 9 **Vanuatu**
- 10 **Fiji**
- 11 **Snapshots of Glory**, by George Otis Jr
- 12 **The Transformation of Algodoa de Jandaira**

## ***Conclusion***

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

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

## **Editorial**

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

## **Resources**

The books ***Best Revival Stories*** and ***Transforming Revivals*** are now available in one volume:

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

# ***Transforming Revivals***

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

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

## **Preface**

## **Introduction:** Australian Aborigines

### **1 Solomon Islands**

### **2 Papua New Guinea**

### **3 Vanuatu**

### **4 Fiji**

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

## **Conclusion**

## **Appendix:** Revival Books

The books ***Best Revival Stories*** and ***Transforming Revivals*** are  
now available in one volume:

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

# ***Renewal and Revival***

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

*Compiled from these two books in one volume:*

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

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

## ***Introduction***

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

*Compiled from Renewal Journal* articles.

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

**1 Renewal Ministry**

**2 Revival Worship**

**3 New Wineskins**

**4 Vision for Ministry**

**5 Community Transformation**

**6 Astounding Church Growth**

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

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

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

**7. Revivals to 1900**

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

**9. 1990s – Decade of Revivals**

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

**Resources**

## ***Renewal: I make all things new***

*Renewal Journal* articles on renewal and revival, 139 pages (2011)  
*Compiled from Renewal Journal* articles.

### **Foreword**

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

### **Resources**

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

*Summary of historical and current revivals, 143 pages (2011)*  
Compiled from *Renewal Journal* articles. A condensed version of  
*Flashpoints of Revival* (213 pages) and *Revival Fires* (392 pages)

### **Foreword**

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

### **Resources**

*These two books are available in one volume:*  
***Renewal and Revival***

# ***Anointed for Revival:***

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

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

### **Introduction**

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

### **Appendix: Revival Books**

# ***Church on Fire***

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

## **Introduction: Renewal**

### **Aboriginal Renewal**

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

### **Personal Renewal**

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

### **Church Renewal: examples**

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

### **Church Renewal: observations**

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

### **Conclusion: Revival**

# ***Living in the Spirit***

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

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

God is One

The Father's heart shows God's love

Jesus reveals God's love

The Spirit imparts God's love

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

The Spirit creates

The Spirit re-creates

God acts

We respond

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

The Spirit in God's people

The Spirit in Jesus

The Spirit in the early church

The Spirit in us

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

The fruit of the Spirit in us personally

The fruit of the Spirit in us together

Growth in the Spirit personally

Growth in the Spirit together

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

Power for mission

Gifts for mission

Unity for mission

Love for mission

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

Body ministry

Mutual ministry

Wholeness ministry

Freedom ministry

## **7. Led by the Spirit**

The Spirit leads us

The Spirit leads gently

The Spirit leads personally

The Spirit leads corporately

## **8. The Spirit of the Lord**

The Spirit of the Lord in Israel

The Spirit of the Lord in Jesus

The kingdom of God

The king: Jesus Christ is Lord

**Appendix 1:** Voices from history

**Appendix 2:** Spiritual gifts questionnaire

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

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

Introduction

1 Your spiritual gifts

2 The manifold grace of God

3 Motivational Gifts from God our Father

4 Ministry Gifts from Christ Jesus

5 Manifestation Gifts from the Holy Spirit

6 Make love your aim

7 Spiritual gifts questionnaire

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

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

## **Foreword**

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

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

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

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

### **Appendix: Gifts checklist**

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

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

**Introduction:** How to use this book

## **Ideas for building relationships**

Deep - ideas and attitudes

Deeper - ideals and values

Deepest - ideologies and commitments

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

Bible passages

Bible study methods

Bible reading and relationship building

Bible readings and prayers

## **Ideas for church activities**

Program emphases:

Devotional, Educational, Creative, Serving, Social, Sporting

Witness and Sharing Weekend

Commitment Indicator

Interests Indicator

Gifts Check List

## **Ideas for all ages together**

Activities involving young children and others

Activities involving older children and others

Family and church family questionnaires

Useful teaching activities

ABC of resource ideas

Simulation activities. Simulation Game: Build my Church

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

The Great Experiment, Prayer, Relationship, Good News, The Church,

Mission, Finding New Life, Living New Life, Faith Alive

Great Chapters - Old Testament

Great Chapters - New Testament

Jesus

# ***Love One Another***

*Relational activities for Christian groups, (2012).*

**Introduction:** How to use this book

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

Bible passages

Bible study methods

Bible reading and relationship building

Bible readings and prayers

## **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

## **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 building relationships**

Deep - ideas and attitudes

Deeper - ideals and values

Deepest - ideologies and commitments

# ***Kingdom Life in Matthew***

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

## **Introduction**

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

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

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

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

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

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

Narrative:

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

Discourse:

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

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

Narrative:

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

Discourse:

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

## The mystery of God's kingdom

Narrative:

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

Discourse:

- |                            |                  |
|----------------------------|------------------|
| 21. The parable sermon (1) | Matthew 13:1-23  |
| 22. The parable sermon (2) | Matthew 13:24-43 |
| 23. The parable sermon (3) | Matthew 13:44-52 |

## God's Kingdom on earth and the Church

Narrative:

- |                                      |                  |
|--------------------------------------|------------------|
| 24. The feeding of the five thousand | Matthew 14:13-21 |
| 25. Jesus walks on the water         | Matthew 14:22-33 |
| 26. The Canaanite woman              | Matthew 15:21-28 |
| 27. Peter's confession               | Matthew 16:13-20 |
| 28. Discipleship                     | Matthew 16:21-28 |

Discourse:

- |                              |                  |
|------------------------------|------------------|
| 29. The community sermon (1) | Matthew 18:15-20 |
| 30. The community sermon (2) | Matthew 18:21-35 |

## Authority and invitation: the ministry ends

Narrative:

- |                                       |                  |
|---------------------------------------|------------------|
| 31. The parable of the labourers      | Matthew 20:1-16  |
| 32. The parable of the two sons       | Matthew 21:28-32 |
| 33. The parable of the tenants        | Matthew 21:33-43 |
| 34. The parable of the marriage feast | Matthew 22:1-14  |
| 35. Paying tribute to Caesar          | Matthew 22:15-22 |
| 36. The greatest commandment          | Matthew 22:34-46 |
| 37. Hypocrisy and ambition            | Matthew 23:1-12  |

Discourse:

- |                          |                  |
|--------------------------|------------------|
| 38. The final sermon (1) | Matthew 25:1-13  |
| 39. The final sermon (2) | Matthew 25:14-30 |

## Conclusion: God's kingdom fulfilled

40. Christ the King Matthew 25:31-46

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

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

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

### **Resurrection appearances of Jesus**

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

### **Observations about Jesus**

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

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

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

### **Conclusion: The Godhead**

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

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

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

# ***Kingdom Life in Mark***

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

## **Introduction**

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

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

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

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

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

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

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

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

### **The way of the Son of Man**

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

### **Conclusion: The fulfilment of the mystery**

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

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

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

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

### **Resurrection Appearances of Jesus**

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

### **Observations about Jesus**

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

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

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

### **Conclusion: The Godhead**

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

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

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

# ***Kingdom Life in Luke***

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

## **Introduction**

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

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

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

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

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

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

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

#### **The Galilean ministry**

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

**The travel narrative: part one**

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

**The Gospel within the Gospel**

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

**The travel narrative: part two**

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

**The ministry in Jerusalem**

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

**Conclusion: The fulfilment of the ministry**

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

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

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

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

### **Resurrection Appearances of Jesus**

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

### **Observations about Jesus**

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

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

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

### **Conclusion: The Godhead**

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

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

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

# ***Kingdom Life in John***

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

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

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

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

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

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

Part 1: The Life and Ministry of Jesus

Part 2: The Death and Resurrection of Jesus

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

## **Bible study outlines:**

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

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

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

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

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

#### **Observations about Jesus**

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

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

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

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

#### **Resurrection appearances of Jesus**

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

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

*Background information, 40 pages (2011)*

## **Introduction**

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

A History of Christian Origins

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

The Acts of the Holy Spirit

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

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

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

Gentile, physician, historian, spiritual

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

Before Paul's death

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

Historical sections

Biographical sections

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

The Greeks

The Romans

The Jews

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

Historical and Biographical

Preparation for the witness (1:1-26)

The witness in Jerusalem (2:1 – 8:3)

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

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

## **Conclusion**

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

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

*Compiled from these two books in one volume:*

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

***Foreword: James Haire***

***Prologue: Change Changed***

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

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

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

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

1. Church and Kingdom
2. Signs of the Kingdom

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

1. Empowering
2. Discipling

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

1. Clergy
2. Laity

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

1. Unity
2. Diversity

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

1. Program Evangelism
2. Power Evangelism

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

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

1. The Written Word
2. The Living Word

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

1. The Organism
2. The Organization

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

1. Servanthood
2. Equipping for ministry

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

1. Concern for People
2. Concern for Task

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

1. Congregational Structures
2. Mission Structures

### ***Case Study: China miracle***

## ***Part 2: Ministry Education***

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

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

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

1. Open Ministry Education
2. Distance Education

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

1. Advantages
2. Problems and Solutions

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

1. Increasing Change
2. Increasing Choice

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

1. Principles
2. Foundations

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

1. Aims and objectives
2. Implications

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

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

1. Theology in Context
2. Ministry in Context

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

1. Body Ministry
2. Servant Leadership

***Epilogue: The Unchanging Christ***

This books combines two previous books:

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

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

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

***Two Sessions on Prayer***

***by Nevin Vawser***

***1 New Ways to Pray***

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

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

***by Colville Crowe***

***3 Try Reading the Bible***

***4 Share Your Experiences***

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

***by Geoff Waugh***

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

***6 Faith Alive in Community***

## ***Exploring Israel***

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

***Part 1: Journey***

*Included in Looking to Jesus:*

*Journey into Renewal and Revival (2009)*

***Part 2: Journal***

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

# ***Inspiration***

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

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

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

*Exploring the Story within the Stories*

*100 pages*

## ***Introduction***

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

*Aslan is on the move*

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

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

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

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

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

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

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

*High King above all kings in Narnia*

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

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

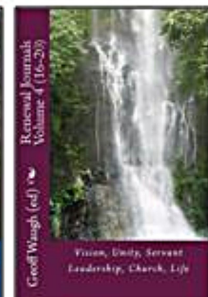
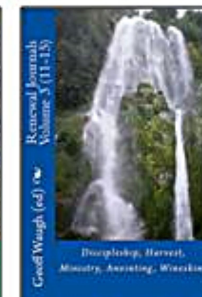
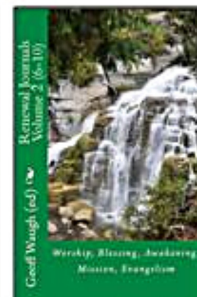
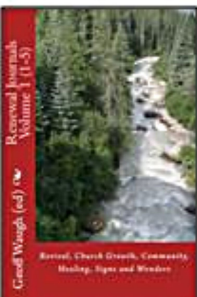
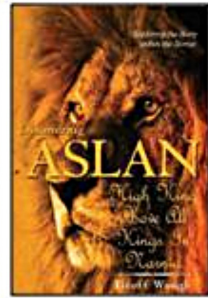
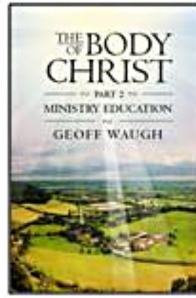
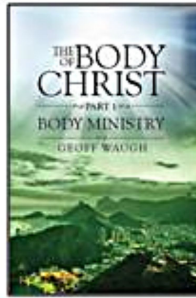
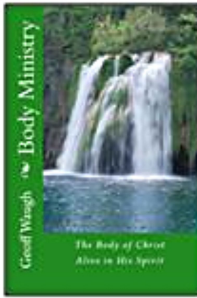
### ***7. The Last Battle***

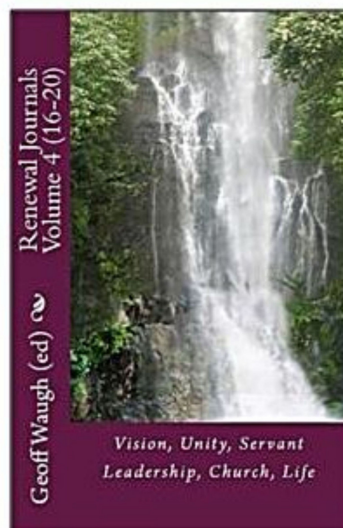
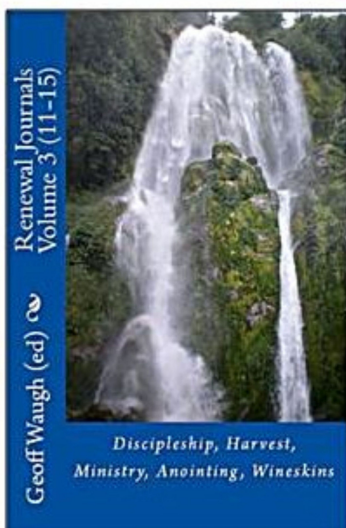
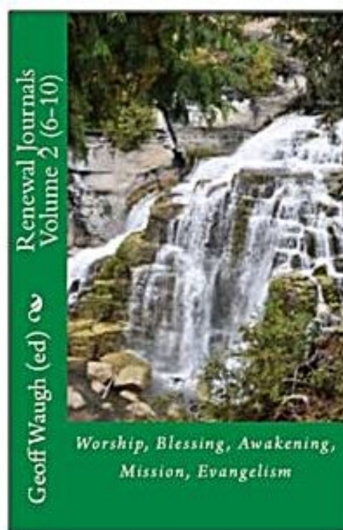
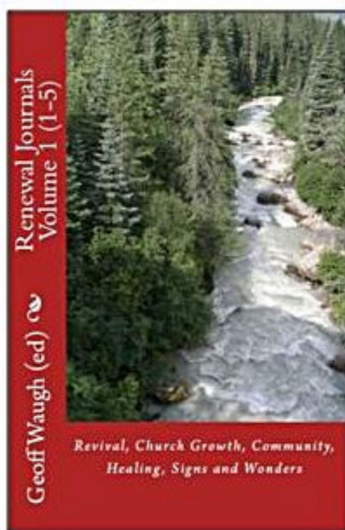
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## ***Conclusion***



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