. .for those seeking the empowering presence of the Holy Spirit

Lu heran<u>Renewal</u>

A Place

By Guy Chevreau

Towards the end of my third trip to Mozambique, I reviewed my journal entries. As always, the trip had been quite a stretch. Heidi Baker, of Iris Ministries, had given me two minutes notice to pray and think through what I was to preach at the communion service in the garbage dump. The next day, in an isolated village called Chibuto, we served a baby church, only six weeks old. They were the hosts for a regional conference, where we taught day and night. It was so exhausting, and I went to bed so tired that I forgot to zip the netting shut on my mosquito hut! But the bug bites were a small price to pay. The first night fifteen hundred were converted and eight hundred the following night. We went from there to Pemba, my first time so far north. The church there was also newly planted, yet the Lord graciously added eight hundred new converts. From there Rolland Baker and I flew to East Bank, where the Lord miraculously healed the leg of a man who was a burn victim. On that same trip,

one of my team members, Mark, had brought \$10,000 dollars to buy grain for the starving. At the onset of the tour, we had prayed for its miraculous multiplication. In the space of the week, early harvest maize was released on the market and astoundingly, he was able to buy it at less than one-seventh of its end-of-season price. That meant that instead of securing twenty tons of grain, he bought a hundred and fifty!

With stories like these of miraculous healings, restorations, and phenomenal church growth in countries outside the West, the question that called forth this reflection was simply, "Why there and not here?"

Lutheran Renewal

(Independent of North Heights Lutheran Church)
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UPCOMING EVENTS

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or 866-AWAKENING

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The Orthodox Church has historically maintained a doctrine called "synergy" and it is one that the West would do well to assume. Synergy is a compound Greek word meaning "working with". The term "participation" is often used as a synonym. There is a divine order to synergy and participation that must be named and clarified on the forefront: *God is always the initiator and we the ones who respond.* But this interplay is by its very nature relational and never compromises or contradicts either God's sovereign grace or our free will.

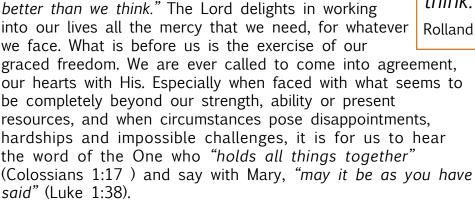
To be made "in the image" means that in each and every one of us, there is potentiality for life in God. "Likeness" involves the realization of that potentiality.

Being "made in the likeness" implies growth, development and maturity like the physical development of a child. It is a dynamic rather than static reality and it is the divine invitation above all, for relationship.

So what part do we play in the fulfillment of our prophetic destinies? How do we live a practical synergy? How do we participate in all that God intends to accomplish, day in, day out? "My major

First, we exercise our faith in His faithfulness. Our hope and confidence ought never to be in our faith, for that would mean we had "faith in our faith". And if the fulfillment of God's purposes depends on our faith, that would amount to works—what we manage to accomplish. Let this be established in our hearts: our heavenly Father purposes a greater fruitfulness for our lives then we do! As my friend, Rolland Baker says, "My major life-lesson is Jesus is

life-lesson
is Jesus
is better
than we
think."



God is continuously asking if we will say YES to all that He is purposing for and from our lives. And in those times when we are unsure or uncertain as to what is being called forth, when we find our faith, our hope and our desire failing, the best we may be able to muster is a willingness to be willing to say YES. If, however, we are only "sort of following Jesus," it must be recognized that partial obedience will never yield kingdom fruitfulness, let alone the fulfillment of our destiny or the realization of what it means to be made in the likeness of God.

Redemption and transformation is the work of the Spirit; ours is agreement and participation. While speaking about all of this with my friend, Jack Taylor, he shared with me one of his regular prayers: "Lord, I give You permission to change my mind on anything You and I don't agree on."

Personally I have come to the place where I continuously pray for *direction*, *correction*, *or re-direction*, for in terms of the specifics of itinerant ministry, I

would never want to wake up in a no-star hotel somewhere in Mongolia and hear the Lord ask, "What are you doing here?"

"Lord, I give You permission to change my mind on anything You and I don't agree on."

The Lord purposes to bring each of us to a certain place on our personal journey where absolutes get settled, a place of total consecration and absolute surrender, a place beyond "YES". Jesus gives a graphic description of this purpose when He says to His disciples, "Dwell in me, as I in you" (John 15:4). The fruitfulness of the vine and the branches is the consequence of this indwelling and the metaphor implies that there is no duality, no discontinuity between vine and branches. The call to abide in Christ as He abides in us means that we have come to the place where there is no longer any negotiation, in fact, no longer any choice, for we want only that which He Himself wants. This is not fatalism, or resignation, "Whatever..."

The Lord purposes *union*—one heart, one spirit. The branch is what the vine is. The branch yields the life that flows through the vine. We are invited to participate in the same union that Jesus lived with the Father.

- "Whatever the Father does, the Son does" (John 5:19).
- "As the Father has life in himself, so by his gift the Son also has life in himself" (John 5:26).
- "I have come down from heaven, to do not my own will, but the will of him who sent me" (John 6:38).

In speaking of our participation in that life, Paul says, "I have been crucified with Christ; it is no longer I who live, but Christ lives in me" (Galatians 2:20). A dead man makes very few choices. Our ultimate destiny lies in that place of spirit where we give up the right to choose to say "YES", for it has already been established. With the disciples we declare, "To whom shall we go? [What else are we going to do?] Your words are words of eternal life" (John 6:38).

I certainly don't know what all of this implies. For me, it has meant moving beyond the unanswered and unanswerable questions, and trusting **love** greater than I can comprehend. This place beyond "YES" simplifies the complications, the compromises and the sophistications, for everything is reduced to love. In new ways, I understand Paul's apostolic appeal, "If we are out of our mind, it is for the sake of God...For Christ's love compels us" (2 Corinthians 5: 13-14).

Taken from *Turnings: The Kingdom of God and the Western World* by Guy Chevreau, ©2004. Used by permission.

Guy Chevreau, Th.D., is a noted historian and renewal theologian associated with the revival movement which began in Toronto in the mid-nineties. He now spends much of his time in Mozambique with Iris Ministries where he has witnessed revival in a missional context among the poorest of the poor.

Guy will be speaking at the August 2-5, 2006 Holy Spirit Conference, "Reformation: Reloaded!"



JEW!

RESOURCES

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Dare to Dream Workbook

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Dare to Dream and Workbook Set (\$14)

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Answering Your Questions About Speaking in Tongues Larry Christenson has re-released this helpful book, now with a new preface, that has already sold over 250,000 copies. He addresses questions like: "Is the gift of tongues for today?" "What does speaking in tongues mean?" "Is speaking in tongues for me?" and many more. (\$8)

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