



A Call to Transformation:

Transformational Streams are Becoming one Fast-flowing River for the Healing of the Nations

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www.transform-world.net

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I. OVERVIEW

Through the World Inquiry¹, a consultative process involving Christian leaders from around the world, two clear and consistent messages have emerged as we begin the 21st Century:

First, a renewed **call** for the whole Church to take the whole Gospel to the whole world.

And second, a new **paradigm** of ***Mission as Transformation*** to describe what God is doing in our world in building His Kingdom.

In the midst of a fallen, broken world needing transformation:

- **Individuals** are being **called** to be conformed to the image of Christ and transformed by His indwelling Spirit.
- **Churches** are being **challenged** to be renewed and reformed to align with God's greater purposes and be transformed in the process.
- **Cities and nations** are being **impacted** and **transformed** as God fulfills His purposes for the nations in our time.

The Vision of "Mission as Transformation" is

To see all nations redeemed, restored, and transformed, as cultures increasingly reflect the value system of the Kingdom of God — now and in the future² — that the power, the presence and the peace of God be experienced by all.

The Call of God

**In the name of our Lord Jesus,
by the power of the Holy Spirit
to the glory of God the Father,**

God is calling out servants to act as catalysts in the transformation of His Church and in mobilizing the whole body of Christ to bless the nations through the transformation of people, cultures and nations.

II. INVITATION LETTER

Dear Brothers and Sisters in Christ,

Our greetings to you in the name of Jesus!

We are living in a *kairos* (God-filled) moment in Indonesia. Especially since 1990, "new things" are clearly emerging. They arise in the context of tremendous shaking of the economic, social and political conditions of the nation. God's people have experienced increasing difficulties and persecutions in many places.

In His great mercy, these conditions have created a hungering to seek God in a new way and brought many people to Christ. Movements to humble oneself, to come before Him in repentance and prayers for the nation have come into being (2 Chron. 7:14; Acts 1:14). New awareness for the need of united prayer have resulted in various interdenominational and inter-group prayer movements such as The City Prayer Networks, Women Prayer Networks, and Student Prayer Networks throughout the country. Over the last several years, the number of cities with city-based prayer committees has grown from 100 to almost 400.

Through these united prayers, a significant vision toward the transformation of Indonesia was birthed and nurtured. Multitudes of prayer groups have been praying and believing for a significant transformation breakthrough in Indonesia by the year 2005.

Luis Bush, who directed the A.D. 2000 movement in the 10/40 Window focus, through The World Inquiry Process has been witnessing a growing transformation movement in the world, including Indonesia. Given the benefits of coming together to strengthen one another, the leaders of the 2005 National Prayer Conference are joining Luis Bush and others from around the world to facilitate "**Transform World: Indonesia 2005.**" We are therefore pleased to invite like-minded leaders from around the world who are:

- Committed to the vision of **transformation**
- Called to see the nations **transformed**
- Seeking to multiply connections toward God's purposes that bring **transformation.**

With this letter, we would like to invite you to an event called: "**Transform World: Indonesia 2005**", which will be held in Jakarta and other cities around Indonesia in the month of May 2005.

THE NEEDS

We believe God is on a mission of transformation. In our gathering we seek to join God on His mission. We affirm the global nature of the transformation movement and want to take practical steps to work together as The Body of Christ toward the transformation of our churches, our nations, and our world.

THE EVENT (May 1–5, 2005)

Transform World: Indonesia 2005 is being sponsored by the Indonesian National Prayer Network, Indonesian churches and an association of Christian institutions in Indonesia. God has been good to us in the midst of great challenges we face in our nation. As an expression of our gratitude, we are planning to cover the food and housing costs for participants coming from the two-thirds world. We are scheduling the event in a conference center in central Jakarta, which will make it easy for participants to go to the Jakarta Stadium for the prayer event. Participants will also be able to experience the atmosphere of metropolitan Jakarta.

We are planning on 500 international participants, along with 50 carefully selected Indonesian leaders for this event. During the event we will seek agreement on a transformational covenant and establish the working principles and practices related to various focus areas. Our intention will be to establish resource networks to contribute to the global transformation movement.

We are setting up focus groups of about 20 participants each to deal with one aspect of the global transformational movement. For example, Art, the Church, Discipleship, Family, Health, Market Place, Poor, Prayer, Theology, and Worship. Each group is made up of mature Christian leaders who are committed to mission as transformation. Seventy-five percent of group members are from the non-western world and 25 percent are women.

PROGRAM DATES AND CONTENT

Participants should arrive by noon on May 1st. We will have a special spiritual/cultural welcome ceremony in the afternoon. We will then dedicate ourselves for the remainder of the day to seek the holiness of God, putting aside our individual and corporate agendas to seek the face of God and His Kingdom purposes for our time together.

Only as we experience God's awesome presence can we come together our first morning on May 2nd as His humble servants in a spirit of unity. Only in a spirit of unity can we become His transformed community to deliberate and decide on a transformational covenant and pursue the course of His river of transformation flowing through the cities and nations of our world.

Our conference will close in a major prayer event joining our Indonesian co-laborers in the National Prayer Celebration of transformation on May 5th at the Jakarta stadium. Participants are free to leave on May 6th in the morning. However, for those participants who are able to stay, we invite them to remain for two days (May 6-7, 2005) to take part in city-based events throughout Indonesia. (They would need to cover their own expenses which would amount to no more than US\$300 for the internal flights and accommodation, as typically food costs will be covered by the local organizing committees.)

QUALIFICATIONS FOR PARTICIPANTS

Transform World: Indonesia 2005 is an invitation-only event for servant Christian leaders seeking first the Kingdom of God, who are committed to mission as transformation and who have specially demonstrated gifts related to one of the focus areas. Please kindly go to www.transform-world.net to apply online at our secure website.

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

For more information on this event, please contact us at:

Transform World: Indonesia 2005
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Website: <http://www.transform-world.net>

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Yours in Christ,

Ps. Djohan E. Handojo
Chairperson
Transform World Indonesia 2005

Dr. Iman Santoso
General Coordinator
Indonesian National Prayer
Network

III. PURPOSES OF TRANSFORM WORLD: INDONESIA 2005

The purposes of Transform World: Indonesia 2005 are:

- To *Celebrate* the completion of 16 years (1989–2005) of prevailing prayer and seeking God's transforming power throughout Indonesia, especially during the last two years.
- To Convene and Connect many worldwide servants of God engaged in significant transformational ministries, in order to:
 - a) *Commune* with God so that a growing community might arise
 - b) *Consider* existing and prospective major transformational streams
 - c) *Covenant* together to pursue the course of His river of transformation flowing increasingly through the communities, cities, peoples and nations of our world.

SPECIFIC OBJECTIVES FOR OUR TIME TOGETHER

1. *Celebrate* together how God has been revealing His transforming Power, Presence, and Peace in Indonesia.
2. *Convene* worldwide servants of God who are engaged in community development, city-reaching, service to "least reached" peoples, nation-building and world-impacting transformational ministries.
3. *Commune* with God in worship and prayer summits to seek the holiness of God, putting aside our individual and corporate agendas to seek the face of God and His Kingdom purposes for our time together and beyond.
4. *Concerting* in prayer with God and one another to ensure we are hearing what God is saying.
5. *Connect* in a spirit of unity with many servants of God, as humble servants seeking a transformed community that readily gives Him His rightful place as Lord over all we brought into the meeting.
6. *Collaborate* with God's servants engaged in transformational prayer for the cities of Indonesia, seeking to bless them as the nation and the peoples of Indonesia.
7. *Contribute* to the focus group process to animate the focused domains, and to enhance God's revealed Kingdom purposes of transformation.
8. *Covenant* with God and each other around a transformational covenant that would serve "as an altar" of our time together there!
Amen!

IV. GOD'S WORK LEADING UP TO "TRANSFORM WORLD: INDONESIA 2005"

For nearly 20 years God has been stirring the hearts of intercessors worldwide. The Kingdom of God has advanced in remarkable ways on every continent and in every nation. Revival historian J. Edwin Orr observed that when God is about to do something extraordinary He calls His people to fervent and prolonged prayer! There is no other way to describe the intense prayer activity of recent years representing every nation, tribe and tongue. But Orr offers another important insight regarding the work of God through prayer when he suggests that if you want to know what is truly on the heart of God you must listen to the prayers of His people. What His people have been praying for is the transformation of the nations.

We typically think of transformation in terms of individuals or families. But isn't the power of God sufficient, the love of God great enough, the grace of God broad enough to transform the spiritual and social health of entire cities and communities? It is, and cities from around the world are reporting the results of God's wonderful working power in transformation.

In Africa, annual transformation prayer days have grown exponentially over recent years from the moment Graham Power received a clear 5 stage vision from God in July 2000 to hire a stadium and gather the Christians of Cape Town for a Day of Repentance and Prayer (2 Chron. 7:14). On 21 March 2001 some 45,000 people gathered at Newlands Rugby Stadium to call on God, seek His face, repent of their sins and turn from their wicked ways (stage 1). The response was phenomenal and 2002 saw prayer events taking place in 8 stadiums around South Africa (stage 2). The following year 77 towns/cities in South Africa and 60 towns/cities in Sub-Sahara Africa hosted prayer events on the 1st of May 2003 (stage 3). On 2 May 2004, an estimated 23 million people in all 56 countries in Africa (including the 5 major islands) met in more than 2,000 venues (stage 4). Event co-patron Michael Cassidy said, "We need to get with what the Lord is doing and move from prayer in the stadiums to transformation of the cities." The exciting stage 5 is planned for Pentecost Sunday (15th May 2005) when hundreds of millions of Christians across the Globe will join in a Day of Repentance and Prayer over an 18 hour time-span – from sunrise over Tonga and Fiji to sunset West of Canada / Alaska.

The stories grow daily. There are 60 transformation venues in Fiji alone. Tribal leaders are being reconciled. Denominational leaders have coalesced in heart, mind and vision. The Prime Minister begins the day early seeking God. The governmental cabinet seeks to do what is right. The restorative work of God is even becoming evident in nature itself. God is

demonstrating His approval of all the islands through regenerating coral reefs. Fish are returning to their habitat. Fruit grows on plants that had ceased to bear for decades. Torch lights carried from village to village by revived Fijian government officials symbolically impart revival to catalyze new transformation venues.

The stories of transformation describe what happens when the Church gets outside of its four walls and gets involved in the greater spiritual and social needs of its community.

Luis Bush, who directed the A.D. 2000 movement and the 10/40 window focus, has completed a World Inquiry in an effort to discover what God is saying to the Church worldwide about His mission in the world in the 21st Century. After meeting with thousands of individuals in dozens of nations on every continent the theme that has emerged is that the converging point of global mission is the city and God's goal is its transformation.

In the words of Transformation expert George Otis, "The good news is that God wants to visit our communities. Indeed He desires to make them His habitation. But He will not be comfortable in our midst until we remove offending spiritual roots and cultivate an appetite for holiness, unity, faith, humility and prayer. In the end, divine visitation is as much our responsibility as it is God's."

A specific example of this is the transformational city-focused prayer initiatives that have been taking place since 1989 in Indonesia. More than 350 cities currently have inter-church and inter-mission prayer committees offering seminars for facilitators trained to enable transformational initiatives. As part of the Indonesian National Prayer Conference, 500 international leaders will gather for Transform World: Indonesia 2005.

Transformation World: Indonesia 2005 is about strengthening ourselves in unity, resolving to deal with offending spiritual roots in our communities, cultivating an appetite for holiness, and discovering the ways of God that will lead to visitation and transformation of the cities of the nations of the world.

The goal of this event is to agree together on a transformational covenant and establish the working principles and practices related to various focus areas for the establishing of resource networks to contribute to the global transformation movement. Jakarta, Indonesia is the site for this gathering, May 1-5, 2005. The conveners for this gathering are Iman Santoso and Djohan Handojo, whose letter of invitation is above.

V. WHY INDONESIA IN 2005?

In 1 Cor 16:9a, Paul rejoices "because a great door for effective work has opened to me..."

A great door for effective work has been opened wide to the Indonesian Church. Christians around the world are affirming that this is a God-appointed, God-filled *kairos* moment for the Indonesian people.

Political upheaval, economic implosion, violent religious fundamentalism, and rising persecution are the backdrop against which God is fulfilling His purposes in Indonesia. This uprooting has led many Christians to re-dedicate themselves to sacrificial living and bold witnessing. Churches and denominations are putting aside disagreements to seek unity under God with fellow Christian brothers and sisters.

The Indonesian Church is experiencing a transformation of the heart as God gives Christians love and forgiveness for their persecutors. He is giving them new hearts towards those they have feared and even hated— hearts full of sympathy and hands eager to serve their neighbors, who are like sheep without a shepherd. God is blessing with trickles of new believers which are beginning to converge into streams and many believers will swell into a mighty river.

Even Indonesia's unusual geography, with its 17,000 islands shaped as if the arm of God is holding them up, speaks of God's presence and intervention. Sumatra is the uppermost part of the arm, the island of Java, the forearm, and the smaller islands of East Indonesia, the fingers.

Why is this the time for a transforming move of God in Indonesia?

1. Its strategic location

- The 10/40 Window is the greatest geographic challenge of the Church today, and is the heartland of the world's major religions, including Islam. The least reached portions of China and Indonesia create a picture of a "10/40 Keyhole."
- The Indonesian Church is one of God's "keys" to unlock and open the 10/40 Window, especially the Muslim world, to the light of the Gospel. The plight of the Muslim world is a Macedonian call for the Indonesian Church.

2. Its demographics

- Indonesia is the fourth most populous country in the world.
- Indonesia has more Muslims than any other country, highlighting the specific challenge of Islam.

3. The vitality of the Church

- **Worship:** There is a growing spiritual vitality in the Indonesian churches as expressed in their worship. The Indonesian Church is singing a new song.
- **United prayer:** In 1989, prayer began for the transformation of the cities of Indonesia. In February 2003, a major prayer event in the Jakarta Convention Center brought together 5000 people. In May 2003, a prayer event was held in stadiums across the country with at least 80,000 participants. At the end of 2003, as a result of the facilitation of the Indonesian prayer network, at least 350 cities in Indonesia had a prayer committee focused on the transformation of the cities.
- **Visions and Dreams:** God is giving visions and dreams to His servants in Indonesia. He is leading them through these visions and dreams, His Word and the burdens of His servants who are submitted to His will and engaged in His mission.
- **Indonesia represents "the new things" of God's mission,** with patterns attuned to what is trying to emerge. With characteristic humility, many Indonesian leaders would quickly point out the weaknesses and failures of the Indonesian Church, and give God glory for using them in spite of their human frailty.

4. The strong missions focus of the Indonesian Church

- **Young mission leaders:** Young leaders in key positions of leadership in the Indonesian movement are challenging the Indonesian Church to fulfil her calling and help equip intercessors, church mission leaders, trainers, and field workers.
- **An emerging missionary force:** The number of Indonesians serving in cross-cultural missions has exploded ten-fold in recent years. Many feel this is just the beginning of what will become a huge mission force being sent out. For example, in 2003, over 400 young people met at the first ever student missions conference focused on the "least reached", and experienced a prophetic call to become "World Changers"
- **Changes in missions:** The winds of change are swirling with great intensity around the Christian missionary enterprise. Within this swirl the Indonesian Church is in position to make a major contribution to the cause of Christ. It represents one of the major emerging streams of mission.
- **Innovative Ideas:** Fresh ideas, concepts and their expressions related to God's purposes are occurring throughout the Indonesian mission movement. Cooperative networks have formed to serve

people groups and regions. Facilitation processes and facilitation teams have encouraged and nurtured cooperation in these networks and among emerging networks of churches, intercessors, trainers, business people, and so on.

5. Major advances in cross-cultural missions among the "least reached"

- In the last ten years, the number of "least reached" people groups being served has grown dramatically and God is laying the groundwork for significant progress.

As Transform World holds its inaugural meeting in May 2005, we in the global Christian community are blessed to be hosted in Jakarta by our Indonesian brothers and sisters. We affirm that the Indonesian Church is becoming a significant partner in global mission. And we rejoice that God has uniquely positioned the Indonesian Church to make a major contribution to His cause at the beginning of the 21st century because of the ongoing positive responses of God's people to the challenges they face.

**Together we yearn
for God's transformation of Indonesia
and the World
but we recognize that this miracle must begin
in our hearts and minds first.**

**Transform World 2005 is an opportunity
to experience firsthand God's ongoing transformation
of Indonesian believers.**

VI. GLOBAL EVENTS BEING PLANNED

Mission as Transformation global events have been scheduled for . . .

Indonesia in 2005

Argentina in 2006

Korea in 2007

Brazil 2008

India in 2009

Africa in 2010 (May)

The Turkic World in 2010 (July)

Beijing 2011

Monterrey, Mexico in 2012

Armenia in 2013

Houston 2014

Peru 2015

Europe 2016

Additional information about these events and the emerging Transformation World movement can be by visiting www.transform-world.net

Love and faithfulness meet together;

righteousness and peace kiss each other.

Faithfulness springs forth from the earth,

and righteousness looks down from heaven

Ps. 85:10-11

VII. A FRESH MOVEMENT OF GOD

What happens when the Church moves outside of its four walls and gets involved in the greater spiritual and social needs of its community?

On the Pacific island of Fiji, we can begin to find answers to that question. Tribal leaders are being reconciled. Denominational leaders have come together in heart, mind and vision. The Prime Minister begins the day early seeking God. The governmental cabinet seeks to do what is right.

The restorative work of God is even becoming evident in nature itself. God is demonstrating His approval all over the islands through regenerating coral reefs. Fish are returning to their habitats. Fruit grows on plants that had ceased to bear for decades.

Torch lights carried from village to village by revived Fijian government officials symbolically impart revival to catalyze new transformation venues, of which there are sixty in this tiny nation.

VIII. FIVE TRANSFORMATIONAL STREAMS

What is happening in Fiji is not unique. Five diverse transformational streams have been welling up and flowing across the world, in places as distant from one another as Indonesia, South Africa, and Colombia, converging under God's hand into one great "transformational river".

Fiji's transformation exemplifies the **Revivalist Stream**, characterized by divine visitation and revival. God acts on the Church, bringing revival. He acts on society, bringing spiritual awakening. He acts on political leaders, bringing ethical leadership, concern for the needs of the people, and readiness to review political and economic structures and systems in light of Kingdom values.

The **Church Growth Stream**, which increasingly reflects church-planting movements around the world, is permeating every segment of society with the love, truth and saving power of Jesus Christ. The vision is to nurture vital, healthy churches in every class and kind of people that are within practical and relational reach of every person

The **City-reaching Stream** builds on this foundation of vital, Biblical churches to mobilize apostolic people with an apostolic mission to transform peoples, places and the cultures within which the Church lives around the world.

Through community development, the **Transformational development Stream** is creating a better future for the poor. Those living in poverty are often caught in mutually reinforcing systems that dis-empower them and mar their identity. The hope of transformation lies in addressing these pervasive systems as well as coming alongside needy communities.

The marketplace – comprising business, education and government—constitutes the heart of a nation. For a nation to be transformed, the marketplace must be transformed. Thus the **Marketplace-redemption Stream**. Leaders in all three sectors of the marketplace play an essential role in the transformation of their communities and nations.

The River Is Here

(Andy Park)

*Down the mountain the river flows
And it brings refreshing wherever it goes
Through the valleys and over the fields
The river is rushing and the river is here*

*The river of God sets our feet a-dancing
The river of God fills our hearts with cheer
The river of God fills our mouths with laughter
And we rejoice for the river is here*

*The river of God is teeming with life
And all who touch it can be revived
And those who linger on this river's shore
Will come back thirsting for more of the Lord
Up to the mountain we love to go
To find the presence of the Lord
Along the banks of the river we run
We dance with laughter giving praise to the Son*

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IX. A NEW PARADIGM: MISSION AS TRANSFORMATION

As we begin the twenty-first century, *mission as transformation* has emerged as a new paradigm. This paradigm builds on the foundational vision of "*the whole church taking the whole gospel to the whole world*". In this view of mission, the focus is on the intended impact of mission-related ministries – the transformation of individuals, communities and nations – and on the ways in which specific ministry activities can support this process.

an evangelical missiology of transformation builds on classical concepts of mission developed over the last 100 years, overcomes the dichotomies between evangelism and social action that arose 50 years ago, and re-shapes itself in a trinitarian praxis of mission appropriate to the global/local needs, challenges, and opportunities of church and world in this new century. Chuck Van Engen.

X. A BIBLICAL PERSPECTIVE ON TRANSFORMATION

Transformation is the progressive, ongoing measurable supernatural impact of the presence and power of God working in, through and apart from the Church on human society and structures. It involves seeking positive change in the whole of human life materially, socially and spiritually, as we recover our true identity as human beings created in the image of God and discover our true vocation as productive stewards, faithfully caring for our world and its people.³ Deep and profound change is possible in human beings and is equally possible for the social organisms that we call communities, cities and nations.⁴

The term itself derives from the Greek word "*metamorphoo*," which means to change from one degree of glory to another, as "we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord..." (2 Cor. 3:18). The transformation process is sometimes gradual, as described here, or more immediate, discontinuous or disruptive, as in the change in Zacchaeus after he encounters Jesus (Luke 19:7-8) or the transformation of the saints at the last trumpet (1 Cor. 15:50-54).

Thus transformation is a concept deeply rooted in the New Covenant (see John 4:14; Rom. 12:2; II Cor. 5:17; I John 3:9). It is the spiritual equivalent of a caterpillar being metamorphosed into a butterfly. Unlike reformation, it does not merely tinker with people and communities as they are; it operates at the heart level, changing them from the inside out.⁵

It involves a radical change from a condition of human existence contrary to God's purposes to one in which people are able to enjoy fullness of life in harmony with God (John 10:10; Col. 3:8-15; Eph. 4:13). This transformation can only take place through the obedience of individuals and communities to the Gospel of Jesus Christ. His power changes men and women by releasing them from the guilt, power and ultimate consequences of sin, and enables them to respond with love toward God and towards others (Rom. 5:5), making them "new creatures in Christ" (2 Cor. 5:17).⁶

However, God's concern goes beyond the salvation of individual people. His redemptive plan encompasses the healing and transformation of entire nations (Gen. 12:1-2; Matt. 28:19-20). Nations are discipled as the Church makes the invisible Kingdom visible by faithful obedience to God's Word throughout culture—in every area of life, and every realm of society including the family, the community, the arts, sciences, media, law, government, schools, or business (Gen. 1:26-28; 22:18; Deut. 4:5-8; 30:11-20; Col. 1:18b).

XI. TRANSFORMATION INITIATIVES TO BLESS THE NATIONS

A comprehensive approach to transformation must be “rooted in the theology of the mission of the Kingdom of God and seek to express the Lordship of Jesus over every aspect of life, economic, religious, personal, political. It does not give priority to any area of life as an area for mission . . . but this change will be effected whenever people address issues of life directly, rooted in a gospel perspective.”⁷

As the head of the Church, Christ initiates and His body responds – as one body. Transformation initiatives under Christ’s direction must be inclusive in approach, comprehensive in scope, and holistic in nature.

Efforts to mobilize the whole Church compel us to include every willing believer. Just as the Godhead is a community, so we believe that God’s nature and character are most clearly manifest in the world as the Church lives out the Kingdom life in incarnational community (Eph. 4:11-13).

Commitment to a nation or community requires a comprehensive scope that includes all peoples, problems, and conditions that affect community or national life. The whole Gospel requires holistic methods that are a balanced integration of proclamation and incarnation. A comprehensive movement to bless communities and nations includes many emphases. Mission initiatives among the last and the least prioritize the spiritually needy, integrate the physically needy, and ensure that no country is out of “focus”.

God is Lord of all, and therefore, His redemptive concern is comprehensive—seeking to bring healing and restoration to “all things” by means of Christ’s blood shed on the cross (Gen. 1:31a; Rom. 8:18-23; Col. 1:19-20). The Kingdom of God advances to the extent that local churches reflect God’s comprehensive, redemptive concern for the whole of creation (Matt. 4:23; Luke 4:18-21). Therefore, the ministry of the Church must be holistic—encompassing the whole person (spiritual, physical, and social), and all of their relationships (with God, with others, and with the environment. Gen. 1:26-28). The answers to these questions should set the agenda for the local church: What would our town look like if Christ were mayor? What would our nation look like if Christ were president?

Like the gushing forth of the waters, the love of God through the people of God is already unleashing multiple mission initiatives in which divine resources are channeled through willing servants to meet human needs to the glory of God. We are being called not to dilute, adulterate, moderate, water down, reduce, weaken or pollute that which the Spirit of the living God is purifying and gushing forth on this dusty plain we call Earth.

XII. CONDITIONS LEADING TO TRANSFORMATION

We are being called to seek God in all His holiness, to humble ourselves as did Isaiah, to respond to God with a “Yes” when He asks whom He shall send, to seek the unity of God’s servants and to cultivate creative transformational community initiatives to bless peoples and nations.

What qualities and characteristics are needed to achieve the vision for transformation?

Spiritual Vitality – Laying the foundation for transformation and ministry through corporate spiritual growth

Experiencing the holiness of God with other leaders leads to repentance, humility, and a deeper life commitment to Christ and His mission in the world.

Relational Priority – Fueling momentum for ministry through loving relationships

Reconciling, forming and developing relationships of mutual love, respect, and trust enables leaders to work together for the common good of their community.

Compelling Shared Vision – Aligning transformational efforts by maintaining vision for the desired results

Listening to one another’s visions to discover common themes lays the groundwork for a clear, compelling vision that is comprehensive, reflects a broad consensus and draws in all willing participants. Shared values and strategy, common language and goals, and an urgency to act galvanize a team for action.

Empowering Leadership – Identifying leaders and initiating a process for community transformation

Empowerment thrives in contexts where a growing base of committed leaders courageously face challenges and remove barriers to the involvement and contribution of others. Through prayerful planning, effective leaders recognize the activity of God in the community and make the large-scale adjustments needed to join Him in that activity. They shepherd people and guide processes, putting together strategies and supporting systems and structures to carry out God’s vision.

Thorough Research – Increasing understanding of the current realities of one’s community

Churches that desire to be relevant and effective in their communities require good information – that describes the community’s people and needs, the true condition of the Church, and the spiritual forces which influence current reality. The Church must see themselves and their communities as they truly are, not as they wish they were or as they seem to be. Accurate data, when properly understood, help

reveal God's priorities and identify ministries likely to have the greatest impact and lasting results.

Loving Service – Taking advantage of key opportunities to minister to the community

Building bridges through acts of service and kindness establishes relationships of trust and credibility with the community. People open their lives to those who genuinely care about personal and community needs. They are then more ready to open their heart to the One who empowers loving service.

Intentional Learning – Making a fresh commitment to individual and corporate learning around needed skills and effective ministry models.

Finding out what the Church needs to learn to bring about greater impact is crucial to the Church achieving its goals. For many of us, community transformation means a shift in our underlying philosophies, as well as learning new skills. Building the Church's ability to facilitate change in individuals, communities and nations requires a community of learners who are committed to giving and receiving feedback, practicing loving critique, and discovering new ways to achieve God's plans and purposes.⁸

XIII. SIGNS OF TRANSFORMATION⁹

Jesus did more than preach the Kingdom; He demonstrated its reality with "signs of the Kingdom", public evidence that the Kingdom He was talking about had come.

Since "the reason the Son of God appeared was to destroy the devil's work" (1 Jn. 3:8), He inevitably came into conflict with the prince of darkness and his rule. But there was no question who would be victorious. Jesus declared that once the strong man has been overpowered by the Stronger One, his possessions can be taken from him (Mt. 12:29; Lk. 11:22) and his dominion destroyed.

So the signs of the Kingdom were also evidence that the devil was retreating before the advance of the King. The "signs of the kingdom" are equally signs of transformation which evidence the advance of the King of Glory in the twenty-first century:

The first sign of transformation was and still is **Incarnation** - Jesus himself in the midst of his people (Lk. 17:21; Mt. 18:20, Heb 2.14-17). His presence brings joy, peace, and a sense of celebration (Jn. 15:11; 16:33; Mk. 2:18-20). Incarnation also involves God's people living and serving in the midst of their communities around the world.

The second sign is prophetic and compassionate **Proclamation** - the declaration of Truth and the preaching of the Gospel to every people in relevant media, forms and language. Christ came proclaiming the Gospel of the Kingdom, with its radical message of reconciliation, and

left his followers with the mandate to preach this Good News of the Kingdom to all, especially to the poor (Lk. 4:18, 19; 7:22), and point people to the Kingdom.

The third sign of transformation is **Liberation** – from evil spirits and evil systems as well as sickness, human frailty and the ordinary laws of nature. But it is equally liberation from worldviews and belief systems, religious and secular, that bind people and keep them from seeing and experiencing the truth (cf Acts 10:28). As in Jesus' time, God is equally free and powerful in this age to perform miracles of deliverance and healing, especially in frontier situations where the Kingdom is newly advancing into enemy-held territory. These miracles demonstrate God's power as well as his compassion for the poor and suffering.

A fourth sign of transformation is **Repentance** and **Regeneration** - the miracle of conversion and the new birth. God's power for salvation is displayed in the Gospel (Ro. 1: 16). Whenever people "turn to God from idols, to serve the living and true God" (I Th. 1: 9, 10), a power encounter takes place in which the power of idols, whether traditional or modern, and of the spirits, is broken. Converts who have been rescued from darkness to light and from the power of Satan to God (Acts 26:18) are said to have "tasted ... the powers of the age to come" (He. 6:5).

These third and fourth signs not only point to the reality of the Kingdom's arrival, but also anticipate the final Kingdom from which all evil, rebellion, disease, hunger, disorder and death will be forever banished.

A fifth sign of transformation is **Koinonia** - the people of the Kingdom in community. "Once you were not a people, but now you are the people of God." (1 Peter 2:10). In the Church is manifested the Christ-like qualities which Paul calls "the fruit of the Spirit". And through the expression of the gifts of the Spirit, the whole Body is built up in love and able to minister effectively. For the gift of the Spirit is the supreme blessing of the Kingdom of God. Where He rules there is unity, and love, joy, peace and righteousness rule with Him (Ga. 5:22, 23; Ro. 14:17).

A sixth sign of transformation is **Humility** and **acts of Reverence and Love** – that flow from the Holy Spirit's presence and power in the Church, and are often remarkable and extravagant. These qualities naturally issue in worship (toward God), in intercession (toward God and humanity), in outreach with good news and good works (toward humanity). Good News and good works, evangelism and social responsibility, undergirded by worship and intercession, are indissolubly united.

The seventh sign of transformation is **Suffering** – and **the readiness to suffer**. It was necessary for the King to suffer in order to enter into His glory. Indeed, He suffered for us, leaving us an example that we

should follow in His steps (I Pet. 2:21). To suffer for the sake of righteousness or for our testimony to Jesus, and to bear such suffering courageously, is a clear sign to all beholders that we have received God's salvation and have embraced His Kingdom (Phil. 1:28,29; cf. II Th. 1:5).

XIV. THE TRANSFORMATION PROCESS AND ITS IMPACT

Transformation is a reference to two points of time in the history of an individual, a community or a nation: where these are now and where they once were. It is more important to compare where an individual, community or nation is today with where it was in the past than merely to look at where these are on the transformational continuum.¹⁰

The result of transformation is always remarkable, and often beyond imagination. It cannot be predicted or extrapolated from the current situation, nor from present resources or methods. "So will it be with the resurrection of the dead. The body that is sown is perishable, it is raised imperishable; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." (1 Cor. 15:42-44)

The Transformational Individual: characteristics of individuals as catalysts of spiritual and social transformation

Christ's disciples must have their minds renewed by actively putting off false worldviews—distortions of the truth used by Satan to enslave individuals and nations—and be transformed by the biblical worldview (Matt. 22:37; Rom. 1:18-23; 12:2; 2 Cor. 10:3-5; Col. 2:6-8; 1 Peter 1:13). The discipleship of nations requires that Christ's followers allow the Biblical worldview to enlighten every area of their lives, and carry it outward into every sphere of society (Isa. 11:9b; Matt. 28:18-20; John 8:31-32).

Typically, a transformation process begins with a catalytic core of saints who embrace a lifestyle of persistent repentance, humility, and sacrificial servanthood. This both demonstrates and attracts the favor and presence of God, and breaks the predominating influences of the ruling powers of human flesh and negative spiritual forces.¹⁰

Christians engaged in a transformational mission – "transformational catalysts" – begin with a fresh awareness of the holiness of God which leads to greater humility. The humility of the servants of God makes way for a spirit of unity. Greater unity leads to the cultivation of a transformed and transformational community sensitized to discover, embrace and become servant catalysts on His mission of transformation. These transformational catalysts from around the world contemplate the beauty of God's movements and then seek to

cooperate with Him, as they invest themselves in transformation coordination and leadership.

- Transformation coordination is exercised in the belief that we can do more together than we can separately, and that this will enable us to move to a new ministry realm which operates on entirely new laws of input and output.
- Transformational leaders are committed to engage new generations in participatory leadership with them.

And the cycle repeats itself.

The Transformational Church: characteristics of the Church as an agent of spiritual and social transformation in the community

The Church—the body and bride of Christ—is God's principally ordained agent in advancing the Kingdom of God (Matt 16:18-19; Eph. 1:22-23; 3:8-11). The present expression of the universal Church is the living, worldwide body of redeemed people who have placed their faith in the person and work of Christ alone for the forgiveness of their sins, have been adopted as children of God, and have been given the Spirit of God as a pledge of their inheritance.

The local church is an intentional community-based expression of the universal Church that meets regularly for worship, equipping, fellowship and service, and is the principal agent of God's agenda in the community where it serves (Eph. 2:14-22; 1 Pet. 2:9-10). Each local church is called to live as a Kingdom community, making the message of the Kingdom credible as the incarnate Body of Christ in the particular locale where it serves (1 Cor. 12:4-13; 12:27-28). Nations are discipled as local churches send their members into every sphere of society as servant leaders who promote the reign of Christ over all creation (Eph. 4:11-13). [from "A Biblical framework..."]

But how does a local church become an agent of spiritual and social transformation in its community? Formulae and strategies alone are insufficient.

Churches that are having a truly transformational impact share certain characteristics that contribute to that impact.¹⁰ In the church, as in the lives of individuals, transformational change is characterized by increased holiness, reconciled relationships, and an appetite for prayer and worship.

A church that is truly the "salt of the earth" and "the light of the world" is one in which God's Spirit is free to act so that in it the Word of God becomes flesh. A church that is moving toward its own transformation and the transformation of the community it serves gives priority to living out its identity as God's redeemed and renewed people in:

- *Complete* commitment: Its commitment to Jesus Christ as Lord of everything and everyone.
- *Comprehensive* commitment: Christian discipleship as a missionary lifestyle to which the entire church and every member have been called
- *Community* commitment to inaugurate a new humanity: as the community that confesses Jesus Christ as Lord and lives in the light of that confession.
- *Ministry* commitment: using its gifts and ministries as instruments that the Spirit of God employs to prepare the church and all its members to fulfill their vocation as God's co-workers in the world, involved in loving service through holistic ministries that touch every area of life.

This kind of church is often characterized by accelerated conversions and an increased relevance to greater society and participation in it.

Transformed Communities and Nations: examples of the impact of transformational churches ministering under the guidance of the Spirit of God

More and more stories of transformation are being told around the world. In this sphere, transformation may be characterized by pervasive awareness of the reality of God, a radical correction of social ills, a commensurate decrease in crime rates, supernatural blessing on local commerce, healing of the brokenhearted (the alienated and disenfranchised), restoration of the productivity of the land, and visible expressions of kingdom righteousness.

Case Studies of Transformation

Fiji: There are 60 transformation venues in Fiji alone. Tribal leaders are being reconciled. Denominational leaders have coalesced in heart, mind and vision. The Prime Minister begins the day early seeking God. The governmental cabinet seeks to do what is right.

The restorative work of God is even becoming evident in nature itself. God is demonstrating His approval of all the islands through regenerating coral reefs. Fish are returning to their habitat. Fruit grows on plants that had ceased to bear for decades. Torch lights carried from village to village by revived Fijian government officials symbolically impart revival to catalyze new transformation venues.

Indonesia: Transformational city-focused prayer initiatives have been taking place since 1989 in Indonesia. More than 350 cities currently have inter-church and inter-mission prayer committees offering seminars for facilitators trained to enable transformational initiatives. Last May, 80,000 Christians filled the major stadium in the nation to pray for the transformation of the cities.

Africa: Annual transformation prayer days have grown exponentially since Graham Power heard the call of God to gather His people to seek the His face at the stadium in Cape Town, South Africa on March 21, 2002. On May 2, 2004, an estimated 20 million people in 52 countries, met in more than 1200 African stadiums as God’s people came together for several hours of fervent, united prayer. There were 58 reported events in Egypt alone, 1000 in Nigeria and another 1000 in Ghana. A week before the prayer day in Africa God’s people gave generously to bless communities, cities and nations. Positive changes are being reported by secular newspapers. Event co-patron Michael Cassidy said, “We need to get with what the Lord is doing and move from prayer in the stadiums to transformation of the cities.”

Latin America: The city of Cali, Colombia, the village of Almolonga, Guatemala and the country of Argentina display various portraits of transformation. The Cali, Colombia, story on video details a city where 20,000 Christians jam the municipal stadium for all-night prayer vigils every 90 days. In Almolonga, Guatemala, video footage tells the story of city jails closed for lack of crime. The presence of God is claimed by more than nine of ten people who live in the city, and the agricultural production is beyond imagination. City-wide transformational initiatives have been taking place for well over ten years in Argentina. Harvest Evangelism holds its 14th annual international institute expounding a new concept: “City Reaching is expanding... through national transformation marketplace redemption.”

GLOBAL: Representatives from 17 Christian relief and development organizations met in February 2004 expressed their vision as a collective association that the whole Church become a transforming and transformed sign of Christ’s Kingdom among all people.

The Process of Community Spiritual Transformation⁵

Stage	Action by Party	Action Path	Key Words
Spiritual Beachhead	Preparation (man inspired by God)	Predictable (Known principles)	Petition, Principles & Desperation
Spiritual Breakthrough	Harvest (God assisted by man)	Unpredictable (Human limitations)	Response, Presence & strategy
Spiritual Transformation	Renewal (God assisted by man)	Predictable (Standard fruit)	Destination, Product & Maintenance

The Stage Indicators of Community Spiritual Transformation⁵

Indicators that we are approaching the threshold of a spiritual breakthrough:

1. Fervent prayer and fasting becomes focused, frequent and widespread.
2. Interest in spiritual issues increases markedly among non-believers (this is often impelled by special circumstances that God has either arranged or exploited).

Indicators that we have actually entered the Breakthrough stage:

1. Intercessors report a lifting of their prayer burden.
2. An intense awareness of God's presence settles over the community.
3. Non-believers speak openly of their sin and lostness (this occurs even where there have been no special programs or crusades).
4. Rapid and substantial church growth occurs across a variety of socio-economic and denominational settings.
5. A powerful spirit of unity emerges between many believers.

Indicators that we are approaching the threshold of a spiritual transformation:

1. Converted politicians, businessmen and professionals consider ways to translate new kingdom values into godly policies and practices.
2. Convicted believers publicly dispose of illicit, besetting possessions.

Indicators that we have actually entered the Transformation stage:

1. Political leaders publicly acknowledge their sin and dependence on God. (II Kings 11:17-18; 23:2; Jonah 3:6-9)
2. New laws, curricula, and business practices are put into effect. (II Chronicles 19:4-10; Nehemiah 10:3 1)
3. The natural environment is restored to its original life-nurturing state. (Leviticus 26:4-5; II Chronicles 7:14; Ezekiel 34:27; 36:29-30)
4. Economic conditions improve and lead to a discernable lessening of poverty. (II Chronicles 17:3-5; Psalm 144:14; Isaiah 60:5; Amos 9:13)

Indicators that we have actually entered the Transformation stage:

1. There is a marked change in social entertainment and vices as Kingdom values are integrated into the rhythm of daily life. (Ezra 10:1-4; Nehemiah 8:10, 16; Ecclesiastes 10:17; Acts 19: 17-20)
2. Crime and corruption diminish throughout the community. (II Kings 12;13-15; Nehemiah 5:6-12; Isaiah 60: 17-18)
3. Volunteerism increases as Christians recognize their responsibility to heal and undergird the community.(Isaiah 58: 10-12; 61:1-4)
4. Restored hope and joy leads to a decline in divorce, bankruptcy and suicide. (Nehemiah 12:27-28, 43; Isaiah 54:11-14; 61:3,7; Jeremiah 30:17-19; 31:11-13; Hosea 2:15)
5. The spiritual nature of the growing socio-political renewal becomes a hot topic in the secular media. (II Chronicles 20:29; Nehemiah 6:16; Isaiah 55:5; Ezekiel 36:36; Acts 19:17)
6. Overwhelmed by the goodness of God, grateful Christians take the embers of revival into surrounding communities and nations. (II Chronicles 17:9; Isaiah 61:6; Acts 11:20-26)

XV. RESPONDING TO THE TRANSFORMATIONAL CHALLENGE: WELCOMING GOD'S PRESENCE

The word transformation and its cognates have emerged as an expression of mission throughout the Christian world today. Different transformational streams, each with its own approach, are flowing into a river of transformation. As the river of transformation moves across the earth, individuals, churches, communities, cities and nations are being transformed by the power of God through the people of God for the glory of God.

A transformed world is a place where the power, the presence and the peace of God are experienced by all. The power of God is unleashed. The peace of God rules. Shalom-Salaam embrace. The presence of God fills the earth.

The good news is that God wants to visit our communities and fill the earth with His presence. Indeed He desires to make them His habitation. But He will not be comfortable in our midst until we remove offending spiritual roots and cultivate an appetite for holiness, unity, faith, humility and prayer. In the end, divine visitation is as much our opportunity and responsibility as it is God's.¹¹

God is calling out servants to act as catalysts in the transformation of His Church and in mobilizing the whole body of Christ to bless the nations through the transformation of people, cultures and nations.

Transform World is responding to this call by connecting, motivating and equipping these servant-catalysts worldwide through a series of conferences and writings.

COME AND TRANSFORM OUR WORLD!

XXII. FOOTNOTES

1. The *World Inquiry*, short for *Evangelizing Our World Inquiry*, was a consultative process with Christian leaders that sought to listen to voices, especially from the non-western world, which could help construct a missiology capable of empowering the global Church for participation in God's mission for the 21st century. The *Inquiry* sought to take the pulse of what the Holy Spirit was saying to the church at the beginning of the 21st century by inquiring of Christian leaders throughout the world.
2. This vision is adapted from the course of the Disciple Nations Alliance (DNA). The DNA began as a partnership between Food for the Hungry and the Harvest Foundation in 1997. While its roots are in these two organizations, it seeks to expand the alliance by working with individuals, churches and organizations committed to spreading this school of thought to the widest possible audience. <http://www.disciple-nations.org/course/>
3. Bryant Myers, *World Vision Intl.*
4. Jack Dennison, *CitiReach*.
5. George Otis, Jr. *The Sentinel Group*.
6. Wheaton '83, sponsored by the World Evangelical Fellowship, provided a platform for further clarification of the response to human need among evangelicals. In the book containing the presentations made at the "Consultation on the Church in Response to Human Need," edited by the co-presenters of the topic "Evangelism and Social Responsibility" a year earlier, Vinay Samuel and Chris Sugden, the final document titled "Transformation" reflects, by its very name, the call for societal transformation (Samuel and Sugden 1987:254-265).
7. Vinay Samuel and Chris Sugden, eds., "Introduction," *Mission as Transformation*, (Regnum, 1999).
8. Jack Dennison, *City Reaching: On the Road to Community Transformation* (Pasadena, CA: William Carey Library, 1999).
9. Adapted from *Evangelism and Social Responsibility*, written during the international Consultation on the Relationship between Evangelism and Social Responsibility, held at Grand Rapids, Michigan, June 19-25, 1982 in which the term transformation replaces kingdom.
10. Tom White, *Prayer Summits*.
11. Rene Padilla writes in an article titled, "The Church, The World and the Mission at the Beginning Of The 21st Century," a *World Inquiry* publication presented to the Lausanne-sponsored 2004 Issues Forum, September/October 2004 in Pattaya, Thailand.