

DRAFT: A HOLY WAVE IS FILLING INDONESIA WITH GOD'S GLORY AS THE
WATERS COVER THE SEA: INDONESIAN MODELS & MOVEMENTS OF PRAYER &
MISSION

by Luis Bush, May 4, 2022

Introduction: This is the day the Lord has made. We shall rejoice and be glad in it. Why? Because the Prophet Habakkuk assures us that the earth will be filled with the knowledge of the glory of the Lord as the waters cover the Sea (Hab 2:14). That promise applies to Indonesia and all nations. A new wave is coming at World Prayer Assembly II (WPA2). It is a Holy Spirit anointed wave. It is a holy wave. Indonesia shall be filled with the knowledge of the glory of God as the waters cover the Sea. That is the word from God to His people. That means Indonesia will be filled with the knowledge of the glory of God as the waters cover the Sea. It is only a matter of time. Almighty God said so through his servant Habakkuk a second time, as recorded in chapter three and verse three, "And the Holy One ... His splendor covers the heavens, And the earth is full of His praise." That is where we are in this World Prayer Assembly II. Indonesia is full of prayer and full of praise.

WPA2 will be a Holy Wave from the Holy One sweeping forth across Indonesia and her 17,000 plus islands. No doubt Indonesia will be full of the knowledge of the glory of the Lord as the waters cover the Sea. Isaiah the Prophet confirmed that conviction when he wrote chapter eleven and verse nine. It reads: "The earth is full of the loving-kindness of the Lord for they will not hurt or destroy in all My holy mountain, For the earth will be full of the knowledge of the Lord As the waters cover the Sea." The Holy Wave is sweeping across the nation and blessing the people of Indonesia and the World." That same Prophet Isaiah wrote in Isaiah 6:3: "I saw the Lord, high and exalted, seated on a throne: And one called out to another and said, "Holy, holy, holy is the Lord Almighty; the whole earth is full of his glory." The Holy wave is moving across Indonesia. We need to catch that wave. At WPA2, we must catch the wave. God's servant Moses expressed the same conviction: "but indeed, as I live, the glory of the Lord will fill all the earth" (Numbers 14:21). That promise includes Indonesia with each of her many islands. Indonesia has experienced a revival going back to the mid-1960s.

In the book *Like a Mighty Wind*, author Mel Tari reports that many teams were formed and began their evangelistic work throughout Timor in Indonesia and beyond in early October 1965, with many signs and wonders reported. One revival team from the Maranatha Church visited the town of Niki-Niki. During a two-week evangelistic thrust, nine thousand people professed their faith in Jesus Christ. Great prayer revival swept through Indonesia in the late 1960s and early 1970s, in which several Christian leaders from Indonesia today came to know the Lord. Christian servant-leaders of different generations come together in anticipation of another great revival in our day. God's servants have seen visions of the people of Indonesia and God's love for them. Today this vision is being fulfilled as the Church of Indonesia is coming into a season of greater unity.

In Indonesia, the Christian Church hosts the World Prayer Assembly II, as was the World Prayer Assembly I ten years ago, in an atmosphere of Holy Spirit revival and unity of the Body of Christ. Christian leadership in the nation has recognized that, for Indonesia to experience peace and wholeness as a nation of great diversity, there needs to be unity and synergy among believers in Jesus. The Indonesian Church has been a spiritual forerunner of global mission movements rooted in and realized by a national prayer movement over the last thirty years, such as, for example, the AD2000 Movement and The Transform World Movement.

The prophecy of Habakkuk has inspired a biblical framework for the Indonesian mission. By faith, we see a New Wave Coming at World Prayer Assembly II, by which Indonesia shall be filled with the knowledge of the glory of God as the waters cover the Sea. That is the Word from God to us through His Prophet. The fulfillment of that word will certainly take place. It is only a matter of time. And almighty God spoke through his servant Habakkuk a second time as recorded in chapter three and verse three, "And the Holy One ... His splendor covers the heavens, And the earth is full of His praise." That is what we anticipate in this World Prayer Assembly II – an assembly of God's servants in person and virtual presence throughout all the world-full of prayer and full of praise.

This is the plan of Jesus, the Son of God, as was recorded by the Apostle Paul in Ephesians 4:10 "He who descended is Himself also He who ascended far above all the heavens so that He might fill all things. Among all things, Jesus will fill the nation of Indonesia. Paul the Apostle wrote a letter to the Church in Ephesus. In chapter 1 and verses 22 and 23 of that letter, he wrote: "God placed all things under his feet and appointed him to be head over everything for the church, which is his body, the fullness of him who fills everything in every way." As we seek God together at this World Prayer Assembly, the question is – how? Who better could answer that question than Habakkuk? We must respond to God's revelation in three ways: prayerfully, personally, and proactively. Habakkuk, whose name means "he that embraces," was called by God to embrace the revelation he was to receive by God. He did so prayerfully, personally, perceptively with insight as to what God is doing – "Look at the Nations... with concentration" "Watch the progress of what God is doing" in filling the earth with His glory and proactively as we hear Jesus say to his disciples while sitting on the Mount of Olives in relation to how to fulfill the word of Habakkuk 2:14 "And this gospel of the kingdom shall be preached in the whole world as a testimony to all nations, and then the end will come" (Mt 24:14). These nations or ethne refer to the people groups¹. "For evangelization purposes, a people group is the largest group within which the Gospel can spread as a church planting movement without encountering barriers of understanding or acceptance."

Indonesia Christians have engaged prayerfully, personally, and proactively just as Habakkuk did from his prayer tower (see Hab. 2:1) as he said: "I will climb up to my watchtower and stand at

¹Ethne/People Group (Source: 1982 Lausanne Committee Chicago meeting.)

my guard post. There I will wait to see what the Lord says and how he will answer my complaint." In the climactic center of this revelation from God to his servant Habakkuk, between his beginning question, "how long must I cry?" and his final words, "I will rejoice in the God of my salvation," we discover the reason for the rejoicing as stated in Habakkuk 2:14 which is this fact. It is because of an emerging transformed world as "The Task" is finished. This new world, with all of its peoples, will be filled with the knowledge of the glory of the Lord as the waters cover the Sea.

Fellow servants, Habakkuk offers us a comprehensive mission vision for all followers of God birthed in a context of crisis so relevant to us today in our World and rooted in the notion that the righteous shall live by faith. The central proposition in this message from Habakkuk is this: *God is advancing His Kingdom's purposes in our day, leading to a world filled with the knowledge of His glory.* The Lord answered Habakkuk's complaint that his prayers went unanswered regarding the wickedness and injustice he saw around him. God told him: "Write down the revelation and make it plain on tablets so that whoever reads it may run with it. The revelation awaits an appointed time; it speaks of the end and will not prove false. Though he lingers, wait for him; he will certainly come and will not delay (Hab. 2:2-3).

Habakkuk challenged God's servants to join Him on his mission of transformation by doing the following three things: I. Writing down the vision. II. Reflecting on the vision. III. Running with the Vision. We need to stand and see what He would say to us as Habakkuk did in his day. It calls for discernment by the Holy Spirit who dwells in us. Indonesia intercessors have done this for many years in their prayer towers. We must do so proactively: "Look at the nations, the ethnē—the people groups in Indonesia and watch... with concentration" "watch the progress of what God is doing in advancing His Gospel in this country. We are being called to receive the vision of an Indonesia filled with the knowledge of the glory of the Lord as the waters cover the Sea. We need to reflect on the vision, examining the biblical roots for better understanding. Thirdly, we must run with the vision. The promise of Habakkuk applies not only to Indonesia but to all nations. Let us consider five compelling models and movements of the Indonesian mission.

Since Habakkuk is generally believed to have written his book in the mid-to-late 7th century BC—not long before the Babylonians' siege and capture of Jerusalem in 586 BC--that would mean that the biblical basis for Filling the earth with God's glory goes back more than twenty-seven centuries. But the vision of Filling the earth with God's glory goes back even earlier – at least another 170 years. It was in 760 BC, around 174 years earlier, according to Isaiah the Prophet, God called his servant, Israel, to a new task: to be a light to the nations—the ethnē—saying: "It is too light a thing that you should be my servant to raise the tribes of Jacob and to bring back the preserved of Israel; I will make you as a light for the nations, that my salvation may reach to the end of the earth" (see Isaiah 49:6).

Filling the earth with God's glory has been in the heart of God for an exceptionally long time. It is not just a New Testament revelation. So, when Luke writes the Book of Acts, he references the

final words of Paul's first sermon warning his hearers not to reject God's work in Christ for the *ethnē*. When the Gospel is declared, one must make a decision. Refuse to believe and perish, or will you believe and be justified? The point of the sermon was to prove that Jesus had fulfilled the Davidic promises that offered forgiveness and justification to those who believed regardless of their ethnicity. In so doing, Paul interprets Habakkuk 1:5 as an astonishment of God's work not only to use the cruel Chaldeans to discipline His people but aimed ultimately at the conversion of all the *ethnē* regardless of their ethnicity (See Acts 13:41). It was no surprise, therefore, when they came together that there arose a division between the Jews and Gentiles as some Jews reacted violently against Paul and his message. Paul and Barnabas would now team up to share the Gospel of Christ among the *ethnē*. Peter's mission to the Gentiles ends in Acts 12 and Paul's mission to the Gentiles begins in Acts 13. Barnabus found Paul, then called Saul, and brought him to Antioch, where the disciples of Jesus were first called "Christians" (Acts 11:25-26). They remained for a full year ministering together at the Antioch church, from which they would be sent out together as a missionary team.

When Paul and Barnabas came through on the first missionary journey, we read in Acts 13:2-3+) that "They were ministering to the Lord and fasting." They were sharpening their spiritual senses as they pursued an experiential relationship with the Lord Jesus Christ. They realized it was not just a matter of knowing about Him but knowing Him through shared experiences. This allowed them to focus on the fullness of God's Word and God's will. It was while they were worshiping the Lord and fasting that the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them." That was a New Testament spiritual and biblical root of finishing the task to fill the earth with God's glory as the waters cover the sea. This sets a good example for all of us, servants of God, who are serious about our mission in Indonesia. We can invite all of the servants of God to participate in the One Billion Harvest, as we envision Filling the earth with God's glory by 2030. It begins with ministering to the Lord and worshiping him alone in all we do. As we minister to the Lord, God will show us what we must do.

But you may ask yourself, how does Habakkuk 1:5 fit in this picture? Paul quoted this verse from the Prophet Habakkuk to conclude his first recorded sermon in the Bible, prophesying a second fulfillment of the destruction of Jerusalem (Acts 13:41) as occurred in 70 AD. However, even as these words of Habakkuk were reminiscent of warnings uttered earlier by Isaiah in the days of the Assyrian peril (Isaiah 28:21–22; 29:14), so Paul now takes them up and applies them to the new situation in which God is offering deliverance through the greatest of all his mighty works which are eternal salvation by faith in the Gospel, that is, the unexpected intervention of God relates to the conversion of the Gentiles. "At the same time as the judgment would come on his people, the Jews, to whom His son the Lord Jesus came in person, for their unbelief, God is now offering deliverance through the greatest of all his mighty works, which are eternal salvation by faith in the gospel." As noted, Cambridge University New Testament scholar CH Dodd observes, "the unexpected intervention of God," quoting Habakkuk 1:5, relates to the conversion of the Gentiles." "Look, you scoffers, wonder and perish, for I am going to do

something in your days that you would never believe, even if someone told you" Acts 13:41. Great as was the disaster that overtook those who ignored the prophetic warnings, an even greater disaster will befall those who refuse the Gospel. Unbelieving Israel harassed and contradicted Paul throughout the rest of his ministry, further validating Habakkuk's prophecy in his day. Luke interprets Habakkuk 1:5 as astonishment of God's work aimed at the conversion of the Gentiles, including all the *ethnē* -- all the unreached peoples. In his sermon, quoted by Luke, Paul used the term *ergos*, which normally was translated as 'work' in English, to refer to the task of church planting. In fact, in classical philosophy, *ergos* is translated by the word "task." As prophesied by Paul in his first sermon, the work (*ergos*) God was going to do among the Gentiles – the *ethnē* – was amazing. As they served the Lord and fasted, the Holy Spirit said, "Separate Barnabas and Saul for me, for the work to which I have called them." By 48 AD, the Church was extending overseas with Paul, the missionary actively evangelizing, thus launching a church planting movement (CPM) for the next twelve years among the *ethnē* in Cyprus, Lystra, Philippi, Athens, Corinth, Ephesus, Macedonia, and Greece.

Along the way, Paul was sharing with the different people groups the "knowledge of the glory of the Lord as the waters cover the sea." As disciples and churches were formed, Luke could say, "the word grew and multiplied" (Acts 12:24). In this context, the Apostle Paul quoted Habakkuk 1:5, applying the principle of God's dealings in Habakkuk's day to the new situation in the Church in his day and thus setting the stage for a Filling the earth with God's glory movement with a church planting movement (CPM) modality. Quoting Habakkuk 1:5, as recorded in Acts 13:41, underscores the redemptive importance of Paul's "report" of God's "work" among the *ethnē*. To dispute, the report is to reject God's bid to save God's people. The Apostle Paul used Habakkuk 1:5 for the double fulfillment of the prophecy. Habakkuk prophesied before the arrival of the Chaldeans in Palestine. The first destruction of Jerusalem took place by the Chaldeans/Babylonians, with the second destruction of Jerusalem by the Romans during the siege of 70 AD.

I. Indonesia Like a Mighty Wind Evangelistic Movement: As reported in the book *Like a Mighty Wind* by Mel Tari, many teams were formed and began their evangelistic work throughout Timor in Indonesia and beyond in early October 1965 with signs and wonders. It was reported that a revival team from the Maranatha Church visited the town of Niki-Niki, and during a two-week evangelistic thrust, nine thousand people professed their faith in Jesus Christ. Great prayer revival swept through Indonesia in the late 1960s and early 1970s, in which some Christian leaders from Indonesia today came to know the Lord. One of those was Iman Santoso. During a retreat that Iman attended, one of the speakers asked the participants to return to their rooms in absolute silence to pray, not talking to anyone on the way, so as to be fully focused on the presence of the Lord.

"As he prayed, Iman saw a vision of the map of Indonesia. On the map, Iman saw many islands laid out before him. Men and women came up from the islands, crying for help. God was speaking to Iman, speaking in him. He recalls: The Holy Spirit cried in me. I began to understand

the love of God for humankind. You cannot imagine that kind of love. Tremendous love. I had not had the proper burden for my Indonesian countrymen before then, but I followed the Holy Spirit and began to cry, too, wanting to see them saved. I wept for two hours, and then the map disappeared as if washed away by tears. At that moment, I gave my life to see that this vision would be fulfilled. I knew this was from God."²

II. Indonesian Prayer Movement and the Unity of the Body of Christ: More than 9,000 Christians from around the world descended on the Indonesian archipelago for a massive prayer gathering led by scores of Indonesian churches united to see the name of Jesus Christ lifted. Dr. Bambang Widjaya was a key architect of the event that took place in 2013. He said: "We can see the zeal, not only among the evangelical or Pentecostals but also in the mainline churches and Catholic that we need to spread the Good News of Christ all over the country." In an unprecedented show of unity, Christians filled the country's national stadium, with millions more watching on television, as they pledged to reach every village, town, and city in Indonesia with the Gospel of Jesus Christ. "All of the churches here in Indonesia believe that Jesus is the only answer for the country," Dr. Widjaya said. "Christianity is growing despite the occasional reports of Muslim harassment. Christians credit the massive prayer movement that is connecting five hundred Indonesian cities with more than five million intercessors with giving them a deeper passion for seeing the nation and the world win for Jesus." "I do believe that there is power in prayer, especially in united prayer, like the body of Christ like this," Rev. Daniel Pandji, who heads up Indonesia's National Prayer Network, said. Back at the prayer tower, Petrus and his faithful prayer warriors are on their knees. "Day and night, weekends and holidays, we'll be here crying out to God for our country and the world," he said. "This is our calling to be the watchmen on the walls of Indonesia. Thirty miles outside the sprawling capital city Jakarta sits a multi-story building that serves as a prayer tower for around-the-clock intercession."

III. Twenty-Four-Hour prayer: "Twenty-four hours a day, we are praying for churches in Indonesia, all the pastors, and lay leaders. There is not a single hour or day that goes by without prayers lifted up for our country," Jeffrey Petrus said. Petrus is the caretaker of the prayer tower. For twelve years, this simple room with several bunk beds has been his home away from home. "We take shifts of four hours a day. When people get tired, they come in here, take a short rest on one of the bunk beds, then back to praying," he said. Dedi Purwanto works with Petrus as a prayer leader. He said the prayer rooms are packed with people at all hours of the day. Purwanto believes the prayers lifted from this place and other sites across Indonesia are shaking the spiritual foundations of his nation. "There is power when hundreds of thousands of believers meet in either small prayer groups, houses of prayer, or prayer towers like this one," Purwanto said.

Christian servant-leaders of different generations come together in anticipation of another great revival. God's servants have seen visions of the people of Indonesia and God's love for them.

² Interview by Craig and Darcy Wiley (Macon, France, June 2014)

Today this vision is being fulfilled as the Church of Indonesia is coming into a season of greater unity still. The anointing of the Indonesian Church is attributable to the Indonesian prayer movement. As Habakkuk stood on his prayer tower to watch what the Lord would say to him about his concerns in his day, the Indonesian Church has built prayer towers in our day. An article titled: "24/7 Christian Prayer Movement Sweeps Muslim Indonesia," written in 2016 in Charisma News, reported on the event described as A Worldwide Prayer Call. Global prayer leaders were amazed at the Indonesian believers' unity in praying for their country and the World. "The Father is looking out on the corridors of heaven, and he's saying, 'Hey, Jesus, come here. Look! Look! Look down at Indonesia,'" Tom Victor exclaimed. "Hey, they really love each other, they are getting it, and they are fulfilling your prayer. Hey, watch this." "And he's blowing [His Holy Spirit across the country], and everything is going to a new dimension, something we don't understand in the natural," he continued. "There's favor, there's faith, there's grace, and they are transforming a nation." I do not know another nation on earth like Indonesia where the Church has become so passionate and united in prayer," noted Tom Victor. It is a spiritual transformation that Christians here say is bathed in 24-hour prayer. Thirty miles outside the sprawling capital city Jakarta sits a multi-story building that serves as a prayer tower for around-the-clock intercession. Like Habakkuk, Christian leaders from Indonesia from different churches, denominations, and associations of Christian denominations united for the common cause of advancing the cause of Christ in Indonesia. As with Habakkuk the Prophet, they received the vision, they wrote it down, and they ran with the vision of Indonesia filled with the knowledge of the glory of the Lord as the waters cover the Sea.

IV. Indonesian First National Missions Consultation on Unreached Peoples

The 1990s report on the First National Missions Consultation Focused on Indonesian Unreached Peoples began with a prayer of repentance: "Lord, forgive us; it is our sin that has kept our Indonesian brothers and sisters unreached. Lord, forgive us for focusing only on ourselves and not on our neighbor unreached peoples." This powerful prayer of repentance rang out from one person, but it was the heart cry of the 300+ Indonesian Christian leaders who attended the first National Missions Consultation focused on Indonesian Unreached Peoples Groups. Many people expressed their conviction that this was God's kairos moment to awaken the Indonesian Church to the desperate plight of Unreached People Groups (UPGs) in their nation. Indonesia is the World's fourth most populous country and the most populous Islamic country, with an Islamic population of over 180 million people. Indonesia has more Muslims than all Arab countries combined and more UPGs than any country except India. Current research shows 602 total Indonesian people groups, with 207 having a population greater than 10,000. Currently, 132 of these larger people groups are unreached, with a combined population of 121 million. A preliminary plan was the formation of a national "UPG Communication Network" and the formation of 132 UPG networks. God was also at work with growing cooperation among Christians from divergent groups. An Indonesian national motto is 'Unity in Diversity. The greatest evidence of this was the formation of the National Prayer Network. Denominational

leaders and prayer servants from diverse groups gathered periodically to pray together. They committed themselves to disseminate requests through the network. During this cooperative effort to define a consensus UPG list, it was agreed that the first goal should be researching and writing a prayer profile for every UPG. The day after the consensus list was defined, a meeting was held for "trainers," who then went back to prepare and send out people from their own organizations. Through a combination of on-site surveys and document research, there were almost one hundred prayer profiles prepared in short order.

Rather than hosting yet another seminar and presenting a 'finished plan,' the meeting was re-designed to be a true consultation, with input being sought in a variety of forums. Some key input was given to the entire group by Indonesian and international leaders. Much of the time was spent in small workgroups, with some time spent in 'harvest force' workgroups, as churches, seminaries, mission agencies, and UPG workers discussed how they could best contribute to God's overall work. Other time was spent in 'harvest field' discussions, centered around eleven.

V. Indonesian Unreached People Groups Network

The Network -- In a consensus decision at the end of the consultation, a new Indonesian UPG Network was formed. An English translation of the name is "Joshua Project 23," referring to the key nature of the 23 UPG clusters and the corresponding networks to be formed.

The Methods-- There was a strong consensus that traditional methods would not be sufficient. Strong cross-cultural training centers must be created so that the Indonesian missionary can shed his/her ethnic and religious presuppositions and incarnate the Gospel within the culture of the Unreached People Group. The fact that the UPG is in the same country does not negate the fact that there are vast cultural and religious chasms that must be bridged. How much more is this true of international missionaries. The possibilities are endless, with exciting models for creative lifestyle ministry and church planting.

The Future -- Obviously, this is only the beginning. Key events which were planned for the next year included the following. First, expanding the leadership of the Joshua Project 23 Network beyond the current twenty organizations. Second, finding or recruiting gatekeepers for the 23 UPG networks. Third, convening a working meeting for the gatekeepers to discuss strategic cooperation. Fourth, involvement in the AD2000 Gatekeeper initiative, with attendance at the March Singapore Joshua Project Meeting and the April Pasadena Gateway People Meeting. Fifth, a continual expansion of a cooperative system for the adoption of UPGs by Indonesians. Sixth, training programs were created to prepare Indonesian Christians for effective and innovative cross-cultural mission work. Seventh, a Second Indonesian UPG Consultation to be convened next September to assess progress and make further plans. A special focus of this meeting will be the UPG adoption process. Eight principles were agreed to as follows:

(1). Prayer: The importance of prayer cannot be overstated. In addition to the prayers of many people and groups, another key to the initial success of the Indonesian Joshua Project 23

Network is the modeling and trust developed through the National Prayer Network. Also, many view it as significant that the first unified goal of the emerging UPG Network is researching and writing Prayer Profiles for all 132 UPGs.

(2). Unity: The entire body of Christ in the nation is needed to fulfill the vision. A key strength of this network is the emphasis on encouraging involvement across the Christian spectrum. Unity in diversity recognizes that Christians can and must overcome differences in order to cooperate together under God in fulfilling the Great Commission.

(3) Partnership between nationals and internationals: The international missionaries and partners continually defer to the rightful leader of the Indonesian Christians, while at the same time, Indonesian Christian leaders humbly encourage true partnerships. One leader commented during a strategy meeting that 'here there are no Indonesians and foreigners but only brothers and sisters.

(4). Responsibility and Ownership: While recognizing the importance of partnerships, Indonesian leaders affirmed that the Indonesian Church must accept and fulfill the primary role and responsibility in reaching Indonesian UPGs. Additionally, all involved in Indonesia appreciate and encourage fellow Great Commission Christians' efforts throughout the World, and there is an excitement about the future growth of Indonesian missionary service among UPGs in other countries.

(5). Appropriate Prerogative: As far as possible, all involved affirm the prerogative of those most directly involved in the UPG ministry. Thus, the key workers and decision-makers are believers from the UPGs, who co-labor with Great Commission teams composed of Indonesian and international workers. The cluster, national, and international networks must continually focus on how to best serve the local believers and UPG teams.

(6). Communication not Control: The Indonesian Joshua Project 23 is a consortium of dozens of denominations, churches, seminaries, and agencies, both Indonesian and international. The goal is cooperation, not control. A key element of this is the commitment to honor the validity of different approaches without seeking to establish one 'correct' approach.

(7). Focus on Adopting UPGs: The National Network and the twenty-three cluster networks are only aids to the sincere heart of the work. Great Commission Teams focused on specific people groups. The National and Cluster Networks will facilitate communication as well as supplement and complement the ministries of UPG teams. These teams comprise international and Indonesian Christians, groups, churches, and agencies.

(8). Redeeming Technology: Recent technological developments have been used in a variety of ways: the use of computers and the Internet to aid specific people group research; raising awareness through the use of computers and video for mobilization presentations, and facilitating secure e-mail about sensitive matters. Within the next year, technology will develop to the point that secure communication networks can be expanded to allow more extensive information to be

shared with minimal risk of suspicion and interception by hostile parties. (8). International Advocacy: There is a growing recognition in Indonesia of the tremendous need for advocates around the World who will strengthen awareness, recruit and help train new partners, and be conduits of communication between the harvest force and the harvest field. Although advocates for all 132 Indonesian UPGs are needed in every region, the greatest current need is for advocates from South America, Africa, and Asia.

VI. Indonesian Transform World Movement – Phase I: Christian servant leaders in Indonesia launched the Transform World Movement: Phase I: Transform World Connections (2005 to 2011). A rising spirit was reported on by the Jakarta Post on May 6, 2005, at the massive crowd of young people in the Bung Karno Stadium in Central Jakarta. Mission as transformation is built upon four foundational pillars of truth. First, we are living in a fallen, deformed world needing to be transformed; second, individuals are being called to be conformed to the image of Christ; third, churches are being challenged to be renewed and reformed to align with God's greater purposes; and fourth, cities, communities, peoples, and nations are being transformed. Transform World was the term chosen by the organizers of the first Transform World Event in Indonesia. Conveners of similar events in other nations have retained the term. Recognizing the level of commitment by Christian leaders in the nation and the need for engagement in an ongoing process of transformation, the term TRANSFORMATION CONNECTION INDONESIA (TCI) was used to express the ongoing vision and mission of the country. In other regions of the World, nations, and cities began a process of transformation and adopted the term for their region. Examples include Transformation Connection Surabaya.

A number of the participants from different countries decided to hold national catalytic events in their own nations, the first of which was to be Indonesia which led to Transform World Indonesia 2005. In preparations for the upcoming event, Christian leaders from Africa and Latin America met with Indonesian leaders in Jakarta in February 2004. As one of the steps to seek the heart of God on the matter, the group decided in Jakarta to convene a global interest group of twelve respected Christian servants of God from the different continents of the World to hear from God regarding the growing number of transformational initiatives witnessed in the nations.

The Global Interest Group met on September 7-9, 2004, in London with an open agenda. The group linked continents from around the World to the transformation theme for a time of sharing and seeking God for a united response of the body to the head of the Church, the Lord Jesus. Their findings were later presented at Transform World Indonesia in May 2005, reviewed, and endorsed by the participants, becoming the first section of the Transformation Covenant as Covenantal Assumptions. The mission of Transform World Connections was to catalyze and connect God's servants to work together in mission as transformation by sharing people resources, by consultations, prayer efforts, communication materials and case studies of models of transformation.

Six months later, the first global Transform World event took place in Indonesia in May 2005. The term transform world was used by Iman Santoso, and Djohan Handoyo for the first global transform world event called Transform World Indonesia 2005. As with other events, subsequent events, the initiative, the leadership, and the resources came from the national hosts. Informed by the three-year World Inquiry consultations with thousands of Christian leaders from over 700 cities of the World, the ensuing mission sought clarification and definition as follows: "We define a comprehensive approach to transformation must be rooted in the theology of the mission of the Kingdom of God and seeks to express the Lordship of Jesus over every aspect of life, economic, religious, personal, and political. It does not give priority to any area of life as an area for the mission. "This transformation will be affected whenever people address issues of life directly, rooted in a gospel perspective."

After ten years of a prayer movement in Indonesia, organized by the interdenominational JDN (Jaringan Doa Nasional or National Prayer Network), led by Iman Santoso, on May 5, 2005, the launch of the Transform World Connections took place at the main stadium in Jakarta at a prayer rally with simultaneous link to fifty-four satellite locations hosting prayer for transformation events throughout Indonesia. Next day the Jakarta Post described the event as *Rising Spirit*.



The mission of Transform World Connections (TWC) was to prayerfully connect people and nations who shared the vision of the mission as transformation by finding common ground on the meaning of the approach to the mission. As transformation is a concept rooted in the New Covenant (see John 4:14, Romans 12:2, 2 Corinthians 3:18, 5:17, and I John 3:9), there was a good foundation for collaboration. Furthermore, since the term itself derives from the Greek word metamorphoo, which means to change from one degree of glory to another, with ever-increasing glory, it was appropriate for the mission of God's people. As servants of God, we recognize that Christ initiates and His Body responds. The basic idea behind "transformation coordination" was that not only could we do more together than we could separately, but also, it would take us to a new ministry realm that operates on entirely new laws of input and output.

Like the gushing forth of waters, the love of God through the people of God unleashes multiple mission initiatives in which divine resources are channeled through willing servants to meet human needs to the glory of God.

VII. Models of Transformation Movement Phase Two - Transformation Connection

Indonesia. Years Later (May 2007): Two years later, in May 2007, Iman Santoso wrote: "In 2007, after years of prayers, asking for His forgiveness and mercies, unity movements among various sections in the Indonesian churches (ecumenical, evangelical, Pentecostal/charismatic leaders), an emerging cloud of supernatural intervention & holistic transformation seems to be developing above the Indonesian islands." One case reported is reported of the transformation of a village, city, and nation is a process that would involve many aspects of life and years of faithful obedience to the Lord. Besides reports of healing that are coming from a number of places in these islands, we are witnessing a village in Bali that is transforming holistically. Blimbing Sari is an extraordinary village on Bali Island. The population of this village which is about 700+ people, is practically all Christians. What is extraordinary in Blimbing Sari? A tested faith through persecution and suffering many years ago has been blooming in holistic transformation. The power of the Gospel has been further expressed in Balinese culture. Dr. I. Wayan Mastra has been much used by the Lord in this area. This village is better known as a model ('award winning') village in Bali. The fruits of their faith in social life have reached the highest record in many areas. They are recognized as the cleanest village monthly by the government. They have also been a model in education in their regency, a model of village economic development in Bali. The village is known as free from narcotics, no HIV/Aids, and practically no crime heard there. The villagers of these formerly persecuted Christians regarded their freedom land as a Promised Land from the Lord.

VIII. World Prayer Assembly I (2012) (<https://www.youtube.com/watch?v=OEL6dBmCCGY>)

Conclusion: Paul and Barnabas accomplished the missionary "work" that the Holy Spirit had commissioned them to do in their day. Should we, servants of God, not accomplish the work that the Holy Spirit has commissioned us to do in our day in Indonesia and beyond? The repetition of the term "work" first appears in Acts 13:2. "As they served the Lord and fasted, the Holy Spirit said, 'Separate Barnabas and Saul for me, for the work to which I have called them. As Paul and Barnabas were passing through Phoenicia and Samaria, they were taking time to meet with believers who were Hellenized Jews, "describing in detail" with the fullest and clearest declaration what God had done resulting in the conversion of the Gentiles (Acts 15:3). The present tense pictures Paul and Barnabas continually describing in detail the Gentile reception of the Gospel of Jesus Christ, the true and living God! Filling the earth with God's glory includes the celebration of what God is doing among the unreached peoples of Indonesia as we are doing in this event and calls us together to work as one body, regardless of church or denominational affiliation. We are the Body of Christ. We are His servants called to do His will by filling Indonesia with God's glory by making disciples among all the ethnē, a church for every people by 2030. Now is the time. Now is the opportunity.