



the Globality Revolution

...the gospel to everyone,
everywhere, by anyone.

by Larry Neville





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PP
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Planters & Pioneers
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gobalityrevolution.com

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Dedication

This book is dedicated to the true Globality Generation in my family: my six grandchildren Jordan, Drew, and Abigail Friedrich; and Courtney, Sadie, and Jedidiah Neville; my brother's six grandchildren Kalina, Mike, and Jake Neville; and Erelah, Silas, and Jack Neville Emerson; and my late son in the faith's children Gabriel, Anthony, and Victoria Camizzi. I pray that each one of you is going to be used by God in a very special way to take the gospel of Jesus Christ to the Globality Generation.

Any project like this requires a lot of help. I want to thank Philip Malcolm for planting the original concept of Globality in my mind, working with me on developing the word, and also for the layout and final editing. Thanks to Loua Clair for her work and time in editing, Jeff Adams for his support and input, and Ron Simpkins for his ideas and help. I also want to thank Paul and Shauna Neville and the Rancho Cucamonga Praise Chapel for releasing me to work on this project.

Most of all, thank you Janet for doing a lot of reading, but mostly for taking care of me.

Thanks to all of you,
Larry

Foreword

by John McGovern

It is a great honor to be asked to write a forward to what I think is the most challenging and motivating book Pastor Larry Neville has ever written. *The Globality Revolution* is a book with thoughts that were forged out of a life implementing these very ideas. It is also a prophetic book that exhorts the church to discern the times and make the sacrifice to bring this glorious gospel of Jesus Christ to a hurting, helpless, and hopeless world.

This book is a crystal clear vision, for anyone to go everywhere to reach everyone—to win the lost, disciple people, and plant churches. This book will inspire many to be fearless and unapologetic in their convictions and to accomplish what they never thought they could.

This book has come from a life dedicated to the practice of Globality. Globality is the mind-set that we must cross the borders with purpose, to win, build, and plant. Globality is the mind-set that we must go and we must have the vision that it will be now with who we have now.

A number of years ago, Larry was diagnosed with cancer. This experience caused him to draw nearer to God, to hear His voice, and to proclaim the heartbeat of God with a sense of urgency.

I highly recommend this book to those who are willing to be stirred by the clarion call of God to take the gospel to everyone, everywhere, reaching all nations in our generation and stirring others with this message until Jesus comes.

Introduction

This book is about a vision. I am attempting to do what was told to the prophet Habakkuk: “Write the vision and make it plain on tablets, that he may run who reads it” (*Habakkuk 2:2, NIV*). Even though the book is published, it is not finished. It is an ongoing project because it involves life—the life of a church multiplication movement. I am writing about a future that I see, and it lives within my heart. I see it, understand, and believe in it.

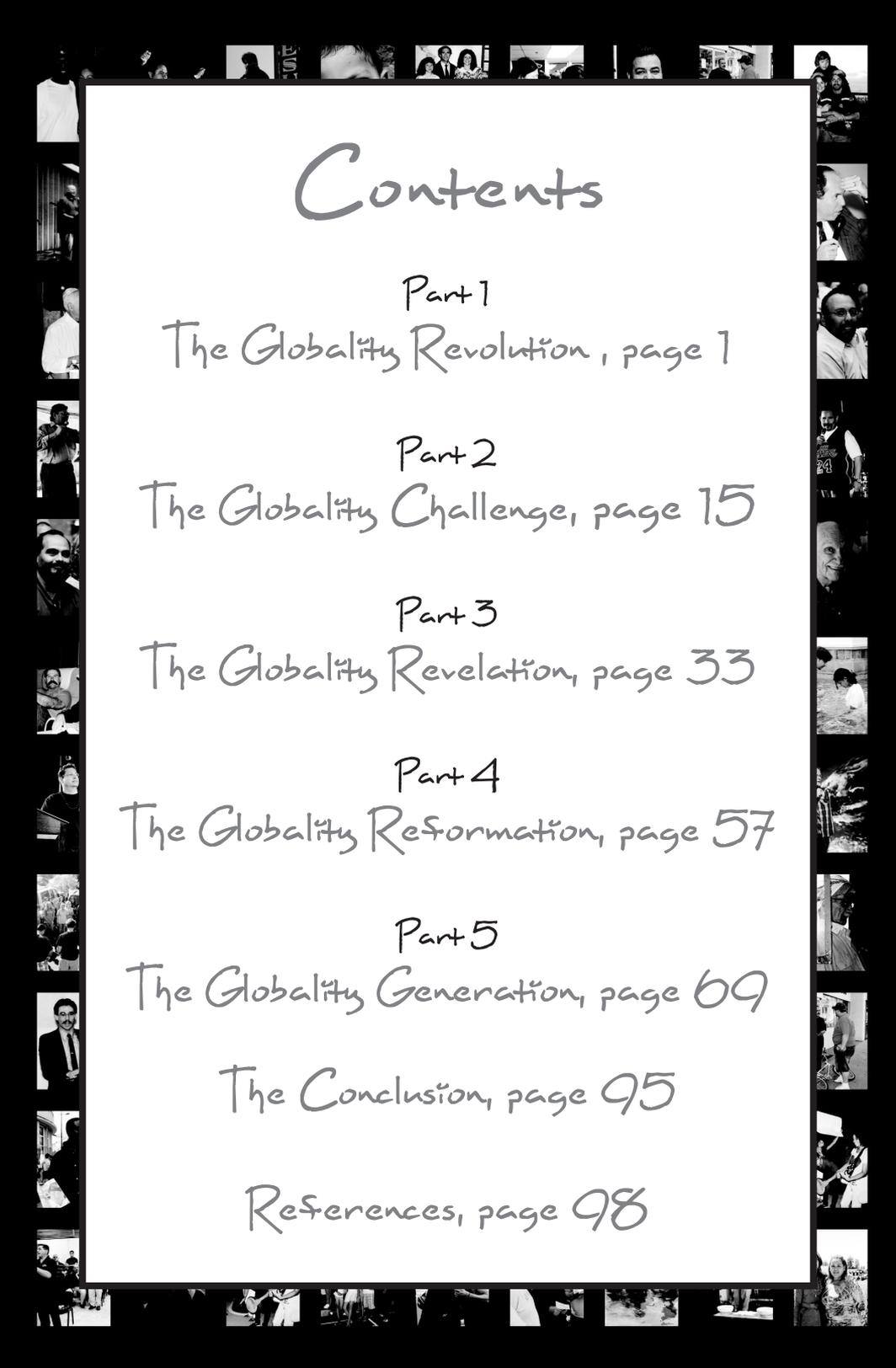
The purpose of this book is twofold. One is to introduce the concept of “Globality” to the Praise Chapel Family of Fellowships by developing a biblical interpretation of what Globality means. Two is to describe the vision for the future of Praise Chapel in light of Globality. I don’t know if I can develop all that in this book. But if by doing so you gain a better understanding of what the church is facing now and where Praise Chapel is headed, then, well done.

We coined the phrase “A Family of Fellowships” to describe the vision for Praise Chapel Fellowship: to reproduce our fellowship of churches. Our movement could have been called “Fellowships in a Fellowship,” “Network of Fellowships,” “Partnership of Fellowships,” and so forth, but those phrases would have missed the understanding of “family.” Contained in this name are who we are, where we are headed, and how we will get there.

In 2000 when we presented the vision to become a “Family of Fellowships,” we made some radical decisions. We changed some of our structure and targeted 2010 to be the year that our World Bible Conference would be discontinued and multiplied into the emerging Family of Fellowships. Now I am presenting a continuance of that vision. The concept I am using to describe the vision for our Praise Chapel Family of Fellowships is “Globality.”

The Globality Revolution

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everywhere, by anyone.



Contents

Part 1

The Globality Revolution, page 1

Part 2

The Globality Challenge, page 15

Part 3

The Globality Revelation, page 33

Part 4

The Globality Reformation, page 57

Part 5

The Globality Generation, page 69

The Conclusion, page 95

References, page 98

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Part 1

The Globality Revolution

(The Globality Revolution dictates that
there are greater challenges and
therefore greater opportunities
than we've ever imagined.)

On the wall at the London Heathrow airport is a picture of a carpet. The caption reads, "Is this a floor covering, a decoration, or a place of prayer?" That is Globality.

"Today we look forward and see a new era emerging. We call it globality, a different kind of environment, in which business flows in every direction. Companies have no centers. The idea of foreignness is foreign" (*Sirkin, Hemerling, and Bhattacharya*).

Ordering McRice at McDonald's in Manila, Philippines—that's Globality.

A Revolution

“Revolution” may seem like a strong word. But no other word comes to mind that carries enough passion to wake us up to what is happening today economically, socially, and spiritually than “revolution.” Most articles, blogs, and books about Globality only see it from an economical paradigm. You can read commentaries on Globality all day long on the Internet. My focus is the Globality Revolution in relationship to the Kingdom of God.

“Globality is not a new and different term for globalization, it’s the name for a new and different global reality” (*Sirkin, Hemerling, and Bhattacharya*).

Let me make it clear that commerce, economics, mega-companies or political leaders will not decide the “end-state.” It is the Kingdom of God on this Earth that is going to usher in the true Globality. The most influential people will not be Bill Gates, Steve Jobs, or Warren Buffett. It will be the Christians, people who live out the Kingdom of God here and now. Most likely that is you—the very one reading this right now.

The Globality Revolution is happening. No one is producing it, and no one is controlling it. It is the result of dynamic changes that are happening in our world from the most sophisticated engineering laboratories to the simplest of villages. To use a modern term, it is organic. Companies who think they are in a secure position are in danger because Globality is empowering others no one ever dreamed would be competition. How can they compete with multinational mega-companies? Simply because Globality is the act of “competing with everyone from everywhere for everything” (*Sirkin, Hemerling, and Bhattacharya*).

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The Globality Revolution has come upon us like a tsunami. Everything we use in our daily lives comes from different places around the globe. Look around your home and office. Check out the clothes that you wear. Where did they come from? Are they from the factory down the street or from somewhere else in the world? How about the car you drive? Was it made in one location, or are its parts from around the world and assembled in many locations? Where was my iPhone assembled? Is the Apple computer I am typing on made in California? I doubt it.

A revolution is here, and it is moving throughout the world. People who have been isolated are now in the mainstream. In the heart of India and everywhere else in the world, people watch the same programs you watch on cable TV. They text, use Facebook, and play video games. Multitudes who have had little or no opportunity now have a chance to participate in this global revolution.

To the business world, this Globality Revolution means that there is someone, somewhere in the world who is doing the same thing in the industry, only cheaper and perhaps even better. Now others can compete. Globality has brought competition to the lowest common denominator, threatening even the largest multinational companies. Globality is a powerful releasing force that is creating opportunity and prosperity for multitudes of people who have been held back by competitive and controlling forces. To the business world, this exposes challenging competition where there will be big winners and losers.

A World in Crisis

Globality is about a world that is facing diverse problems in every area: social, political, economic, and cultural. War and terrorism are only the tip of the iceberg. We constantly hear about global warming, air pollution, and so much more. While Globality looks good for some, it is still motivated by the same selfishness and desire for power and control that has always dominated the human race. The inequalities of this world are broadening. Economists talk about the benefits of Globality, yet the world has more imbalance than ever before. Wealth is possessed by few, while despair by many. Our world is in a time of crisis. Globality speaks about the whole world and the destiny of all humankind. This affects every single person, including you and me.

The Globality Revolution involves more than economics; it is about rapidly changing lives and lifestyles of multitudes of people. Even as we use our cell phones, GPS devices, social networking sites, and the Internet, we have no idea what is really happening behind the scenes in this Globality Revolution. What we do know is that it is revolutionizing the lives of just about everyone on the planet. Globality is changing our world faster than anyone can keep up.

My neighbor is a Muslim from the Middle East. That is all I knew about him. One day when he was outside, I sat on the porch to see if I could meet him. We began to talk, and he asked me what I did for a living. Being cautious, I said that I do Christian humanitarian work. He asked where, and I said that one of the places is Kurdistan in northern Iraq.

He immediately said, "There is no such place as Kurdistan." Then he added, "I am from Turkey."

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I knew right then that I had put my foot in my mouth because the Turks and Kurds are enemies. That is Globality. Your worldview is not everyone's worldview.

Globality shifts our focus from geography to ethnicity. In today's world, political boundaries are less important than demographics. Who lives where is more important than where one lives.

A Window of Opportunity

The Globality Revolution involves the migration of masses of people. This in itself is changing the spiritual landscape of many nations. In the book, *The Next Christendom: The Coming of Global Christianity*, the author tracked the movement of Christianity through the centuries. He showed that Christianity grew and moved along with what was happening politically, socially, and culturally at that time. What that says to us is that Globality—the open source, the massive migration of people, the megacities, communication, and globalization—has opened a window of opportunity for Christians.

Just as the Berlin Wall that separated East Germany from West Germany came down, the last walls that hold back freedom are all being shaken. During the 2010 Iran uprising, the government tried to close off the country from the world, so they could abuse the people without the world watching. But videos, pictures, and news came out through smart phones, and the world saw. Governments are trying to censor and/or shut down the Internet, but when a government does that, they will collapse. China is struggling with trying to control the Internet because the Internet is changing the country. Freedom is knocking at every door challenging governments, tyrants, and religions.

The Globality Revolution

The backlash is already being felt. Parts of the world are screaming at freedom to stay away. The powers that be do not want to let go of their control and domination. The spirit of the Antichrist is at work on the Earth; the end-time battle is in the making. There is no stopping it. Just as the forces of darkness gathered in the Garden of Gethsemane to crucify Jesus, so are they gathering today (*Matthew 26:38*). They are gathering again because they know that the end is near. What will the outcome be?

“Rich pickings await any religious groups who can meet these needs of these new urbanites, anyone who can at once feed the body and nourish the soul. Will the harvest fall to Christians or Muslims? And if to Christians, will the winners be Catholics or Pentecostals?” (*Jenkins*).

A Time of Visitation

I believe that Globality is actually about God’s time of visitation. This is the end times or the culmination of the ages—a time prophesied throughout the Word of God. I am not talking about all the end-time speculations or doctrines that are continually addressed. I am talking about a Globality Revolution. If the statistics we read about the growth of Christianity around the world are the slightest bit accurate, then there has never been a more powerful global visitation of God than what is happening now. It does not take a theologian to see that everything the Bible speaks of is falling into place. This is happening at a pace never dreamed of before. God is in control and on the move all over this world.

To the believer, there is much more happening in the Globality Revolution than what the business world sees. We see through the eyes of the Bible prophets. Thousands of years ago, they spoke of

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our time and through the revelation of God, they pulled the cover back on the real plan and motive of Globality. The world has always had power-hungry leaders who have wanted to rule and control it. Ancient warriors and kings sought such power. It is no different today. Bible prophets foresaw a time when people will not be able to buy or sell without a number and mark (*Revelation 13:17, 14:9*). This will be a time when the whole world will be monitored and controlled. Does anyone doubt that there are leaders who would want that power right now or that the technology is available today? We have arrived! The Globality Revolution is a very clear indication that we are living in the end times.

I thought I was living in revolutionary times during the 60s and 70s. The Jesus People revival, the Charismatic movement, and many other spiritual events during the past forty years have had profound effects upon the world. But, Globality is much more. This is a revolution that is happening in every area of our global society. It is the era prophesied about all through the Bible and is marked by a sudden increase in knowledge, relentless travel, global communication, and much more (*Daniel 12:4, Revelation 11:9*).

God revealed a vision of the end of time to John: "And they sang a new song with these words: 'you are worthy to take the scroll and break its seals and open it. For you were killed, and your blood has ransomed people for God *from every tribe and language and people and nation*'" (*Revelation 5:9, NLT, italics mine*). That is Globality.

The Globality Revolution dictates that there are greater challenges and therefore greater opportunities than we've ever imagined. Globality seeks to dissolve boundaries and break down barriers, thereby drawing people closer to one another. You and I are called to Globality.

I Wish We'd All Been Ready

The church does best when it believes that the end is near, and it looks forward to the Second Coming of Jesus Christ. Sadly, the doctrine of the Second Coming is all too easy to ignore in our context, where humanity's destiny seems to be in our own hands. The song that stirred a generation of hippie Jesus People was Larry Norman's, "I Wish We'd All Been Ready." New Testament Christians and those during most great revivals lived with the mind-set that the Second Coming of Christ was closer then than at any time before. This conviction brings urgency to the Great Commission, one that we need to reclaim (*Mark 16:18*). It also strikes at the heart of the spirit of consumerism in the Church. The question I must ask first is: Am I living as if I believe in the imminent return of Jesus?

Do I Have Eyes to See, Ears to Hear?

One of the problems is that most people don't see the revolution until it's too late. Somehow they live in revolutionary times, but they are ignorant or oblivious to what is happening. We use our GPS units without any thought that this may be the very way the Antichrist may control the movement of multitudes of people. We enjoy using electronic banking and bill paying, and credit and debit cards, never considering that the mark of the beast may already be in place through these conveniences.

Centuries of prophecies pinpointed with accuracy the time and place for the birth of Jesus Christ, yet a few shepherds and three wise men were the only attendees of the greatest event in history. In the Garden of Gethsemane, even Jesus's closest disciples did not understand the revolutionary events mounting during the few hours

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when he asked them to pray with him, even though he had told them over and over what was coming. What did they do instead? Sleep. They all deserted him as he hung on the cross after they had all promised to stay by him. When Jesus rose from the dead and ascended to the Father, the multitudes and the religious people still went on with their lives, not even knowing that God had lived and walked among them.

Are we any different today? The Church in the Western world is entangled with the same spirit of complacency and consumerism as the rest of the culture. We seem to have forgotten to observe the signs of the times. We have come to believe that church is all about being sensitive to the needs of our people and making sure that everyone is comfortable. If we are not careful, we will be sleeping disciples as our Lord agonizes over historic events that are mounting all around us. Or, we will be like the religious people in Jesus's time who were so completely engulfed in their religious deeds that they missed the day of their visitation.

I was eighteen when my brother Mike and I came to Los Angeles, California for the first time. We had just started out together as traveling evangelists and finally had some opportunities to minister in Los Angeles. We were thrilled and thought that we were hot. Many nights after our services, we would head down to Sunset Boulevard in Hollywood where hippies lined the streets by the thousands. It was quite an experience for a couple of guys like Mike and me. The Jesus People Revival had not broken out yet. Arthur Blessitt had opened one of the first Christian coffeehouses called His Place on the boulevard. We would go there to see what was happening as hippies began to get saved, but we didn't have the slightest idea of what God was doing. We were the misfits.

The Globality Revolution

About that time, Mike and I had the opportunity to go to Canada and the Midwest to do evangelistic meetings, missing the beginning of one of the greatest evangelistic movements of God in generations. God did allow us to be a part of the Jesus People Revival later.

Most churches and Christians missed out on the Jesus People Revival. Many “good Christians” did not want anything to do with it. Churches turned young people away. Janet and I were in the third week of a radical revival meeting at a church in North Carolina (over 180 teenagers had received Christ), when a pastor came from a church where we were scheduled to go but had to cancel to continue the current revival. He went home after attending one of the services, and he had a dream. In his dream, he saw himself turning away youth at the door because they were not dressed properly. God showed him that he was turning away souls. Since we could not come, he started his own revival and allowed the hippie youth to come in no matter how they were dressed. Within a few weeks, over a hundred hippie youth got saved at his meetings. It does not take much to miss a revolution.

Where Does This Lead Us?

Throughout history, the Kingdom of God has seen great expansion during times of revolution. Revolution requires significant change. A real revolution changes the culture. Revolution is always very dangerous. To have a revolution, you have to be willing to lay your life down. A revolutionary thinks, “This could cost me my life.”

Coretta Scott King won a scholarship to attend the New England Conservatory of Music. Already having a B.A. in Music and Education, she was headed to fulfill her dream of being an opera singer, when her husband Dr. Martin Luther King, Jr. assumed the

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pastoral role at a church in the South. They knew then she would never be able to fulfill her dream. Dr. King and Coretta understood the signs of the times and knew that there had to be a revolution in the South. It cost her her dream, but her singing made more impact upon the world when it became a powerful tool for raising funds and awareness of the Civil Rights Movement. In the end, revolution did cost Dr. King his life.

Revolutionary Heroes

Every revolution has its underground heroes—those whose names are not recorded in the history books, nevertheless they paid the ultimate sacrifice for the cause. The Bible and all of Christian history is the same. Hebrews tells us of the unnamed heroes who drove forward the purposes of God in the face of injustice.

“Through acts of faith, they toppled kingdoms, made justice work, took the promises for themselves. They were protected from lions, fires, and sword thrusts, turned disadvantage to advantage, won battles, routed alien armies. Women received their loved ones back from the dead. There were those who, under torture, refused to give in and go free, preferring something better: resurrection. Others braved abuse and whips, and, yes, chains and dungeons. We have stories of those who were stoned, sawed in two, murdered in cold blood: stories of vagrants wandering the earth in animal skins, homeless, friendless, powerless—the world didn’t deserve them!— making their way as best they could on the cruel edges of the world.

“Not one of these people, even though their lives of faith were exemplary, got their hands on what was promised. God had a better plan for us: that their faith and our faith would come together to make one completed whole, their lives of faith not complete apart from ours.

The Globality Revolution

Do you see what this means—all these pioneers who blazed the way, all these veterans cheering us on? It means we'd better get on with it. Stop down, start running—and never quit! No extra spiritual fat, no parasitic sins. Keep your eyes on Jesus, who both began and finished this race we're in. Study how he did it. Because he never lost sight of where he was headed—that exhilarating finish in and with God—he could put up with anything along the way: Cross, shame, whatever. And now he's there, in the place of honor, right alongside God. When you find yourselves flagging in your faith, go over that story again, item by item, that long litany of hostility he plowed through. That will shoot adrenaline into your souls!" (*Hebrews 11:33-40, 12:1-3, The Message*).

We are connected to a long line of revolutionaries who have been the remnant. They carried the cross while they changed the course of history. Are we living in such a time? Is it time again for the John the Baptists to declare that Jesus is coming? Jesus warned the church, "The coming of the Son of Man can be compared with that of a man who left home to go on a trip. He gave each of his employees instructions about the work they were to do, and he told the gatekeeper to watch for his return. So keep a sharp lookout! For you do not know when the homeowner will return—at evening, midnight, early dawn, or late daybreak. Don't let him find you sleeping when he arrives without warning" (*Mark 13:34-36, NLT*). There are way too many "sleeping Christians." The Church is the real "Sleeping Beauty."

Jesus cried over the terrible things that were going to happen to Jerusalem "because [she] did not know the time of [her] visitation" (*Luke 19:44, NKJV*). The present/future that confronts us in this Globality Revolution is a time of visitation and perhaps the ultimate return of Jesus. All of us must do our share.

The Eye of the Tiger

There are a number of reasons why economic Globality is happening so rapidly today, but one important reason is, “the unrelenting hunger that people in the rapidly developing economies have for learning, improvement, achievement, success, and recognition” (*Sirkin, Hemerling, and Bhattacharya*). The monopoly that the Western developed nations have had is over. Now “everyone from everywhere can get access to everything” (*ibid.*). The Western nations have been complacent, comfortable, and secure for too long. The people are spoiled and don’t want to work hard or pursue higher education. They have a consumer mentality and want everything easy. Meanwhile the fast-growing economies are poor, hungry, and willing to do whatever it takes to “catch up, grab hold of opportunities, improve their fortunes, and help their countries take their deserved place in world society” (*ibid.*). It is like a scene in the movie series, *Rocky*. Rocky had been the world champion boxer, but he lost what they called, “the eye of the tiger.” He had no more passion, no more hunger for success, and no more drive to succeed; comfortable and complacent, he had lost it.

In American football, the critical moment in the game is the two-minute warning. Many games have been won or lost during these last two minutes, but some of the greatest moments in the history of the game have also occurred within that time. The Globality Revolution is our two-minute warning.

Paul Revere rode through the streets of Boston sounding the alarm that, “The British are coming!” and signaling the beginning of the revolution. Like it or not, it is time to call the forces together—the revolution has started.

What is the Church going to do? What are you going to do? Has God called us for such a time as this? Why not!



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Part 2

The Globality Challenge

If you are the type of person
who buys stocks and bonds,
I'd buy Christianity. The price now
is very low ... it has to go up.

"We are currently living through one of the transforming moments in the history of religion worldwide" (*Jenkins*).

"Let the people of Meroz be cursed," said the angel of the Lord. 'Let them be utterly cursed because they did not come to help the Lord, to help the Lord against the mighty warriors'" (*Judges 5:23, NLT*).

"If you are the type of person who buys stocks and bonds, I'd buy Christianity. The price now is very low ... it has to go up" (*Vallet*).

"The first duty of a soldier is obedience. The most evident duty of a soldier is to endure hardness. The ultimate duty of a soldier is to offer the supreme sacrifice" (*McIntyre*).

Globality Is God's Idea

The heart of the gospel is Globality: "For God so loved the world that he gave his only son" (*John 3:16, KJV*). The message of the gospel is Globality: "You are the light of the world" (*Matthew 5:14, NLT*).

The goal of the gospel is Globality: "Then he told them, 'Go into all the world and preach the Good News to everyone, everywhere'" (*Mark 16:15, NLT*).

The gospel to everyone, everywhere, by anyone—what is it about this that we do not get? The first church did not get it either, even though Jesus made it clear: "'You will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.'" After he said this, he was taken up before their very eyes, and a cloud hid him from their sight" (*Acts 1:8-9, NIV*).

Yet, the apostles struggled with going outside of the Jewish culture. How did they resolve in their minds that they were not going beyond Jerusalem? Maybe, they were just too busy in Jerusalem; after all, they were seeing remarkable church growth. They even had to appoint seven men to help with the expanding work of the ministry. The job description of these guys was to "administer a food program." One of the men, Stephen, got carried away and began working miracles and even did some street preaching that got him into trouble with the religious crowd. Next thing we know, he was preaching to the main religious guys and got them so riled up that, "they dragged him out of the city and began to stone him. The official witnesses took off their coats and laid them at the feet of a young man named Saul" (*Acts 7:58, NLT*).

All hell broke loose then—or did it? Saul began to persecute the Church, "going from house to house, dragging out both men

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and women to throw them into jail" (*Acts 8:3, NLT*). Then "all the believers except the apostles fled into Judea and Samaria" (*Acts 8:1, NLT*). As a result these believers, "went everywhere preaching the Good News about Jesus" (*Acts 8:4, NLT*). Isn't that interesting? God used persecution, resistance, and rejection to get the Church to do what he has already commanded them to do. Persecution is a bad thing, and God does not initiate persecution. But the very act the authorities thought would stop the gospel is the one God used to spread the gospel to Judea and Samaria.

Philip, another of the seven, went to Samaria and "told the people there about the Messiah" (*Acts 8:5, NIV*). Spiritual chaos broke out: "With shrieks, evil spirits came out of many, and many paralytics and cripples were healed. So there was great joy in that city" (*Acts 8:7-8, NIV*). Even Simon the leading Sorcerer believed and was baptized (*Acts 8:13*). Peter and John traveled to Samaria to pray for the believers to receive the Holy Spirit, and when Simon the Sorcerer saw what had happened, he tried to buy the power of God from them.

As Peter and John returned to Jerusalem, "they stopped in many Samaritan villages along the way to preach the Good News to them, too" (*Acts 8:25, NIV*). Then an angel told Philip to "go toward the south," where he met the "treasurer of Ethiopia" (*Acts 8:26-27, NLT*). He believed and was baptized in water by Philip (*Acts 8:39-40, NLT*). "When they came up out of the water, the Spirit of the Lord caught Philip away. The eunuch never saw him again but went on his way rejoicing. Meanwhile, Philip found himself farther north at the city of Azotus! He preached the Good News there and in every city along the way until he came to Caesarea" (*Acts 8:39-40, NLT*).

In the very next chapter, Saul is headed to Damascus with authority from the High Priest to find "any there who belonged to

The Globality Revolution

the Way, whether men or women, [that] he might take them as prisoners to Jerusalem" (*Acts 9:2, NIV*). Jesus confronted Paul, and he was converted. This all happened in less than two chapters! That is Globality—the gospel to everyone, everywhere, by anyone.

What Happened in Acts 8?

Because of the persecution, the believers were scattered. It appeared that even in the first church, they were having difficulty getting people to serve. The disciples were doing most of the work: "So the Twelve called a meeting of all the believers. 'We apostles should spend our time preaching and teaching the word of God, not administering a food program,' they said" (*Acts 6:2, NLT*). Then they chose seven men out of thousands of people in this church. But when the persecution hit them, they scattered. Here's the point: "But the believers who had fled Jerusalem went everywhere preaching the Good News about Jesus" (*Acts 8:4, NLT*). Are these the same ones who were complaining in Acts 6? The ones who let the Apostles do all the work? Now they are preaching to everyone, everywhere. Something happened—they got free. Free from what? The Jerusalem church structure!

Tragedy at Jerusalem?

Until I began to understand the Globality Revolution challenge, there was one area that had always troubled me in Acts 8. Verse one said that "all the believers except the apostles fled." What troubled me was that the apostles did not go. But now I see that here is the key to the success of the early Church. It was not the apostles who were going to be the witnesses but everyone. It was the believers, the ordinary members of the body, who became the witnesses. With Stephen's

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death, the New Testament Church broke out of any priestly or clergy role that would have destroyed it (and later did mess things up). Only then did the gospel go to everyone, everywhere, by anyone.

Every Christian Is a Missionary

How do we swing open the doors of our churches so everyone can do it again? I feel like Jesus when he raised Lazarus from the dead. "Lazarus came out, bound in grave clothes, his face wrapped in a headcloth. Jesus told them, 'Unwrap him and let him go!'" (*John 11:44, NLT*). What is holding back the Globality Revolution—the gospel to everyone, everywhere, by anyone?

This may go deeper than many want to deal with. Every Christian is responsible. As the body of Christ, each member is responsible to Jesus. Each will stand before our Lord and hopefully hear him say, "'Come, you who are blessed by my Father, inherit the Kingdom prepared for you from the foundation of the world. For I was hungry and you fed me. I was thirsty, and you gave me a drink. I was a stranger, and you invited me into your home. I was naked, and you gave me clothing. I was sick, and you cared for me. I was in prison, and you visited me.' Then these righteous ones will reply, 'Lord, when did we ever see you hungry and feed you? Or thirsty and give you something to drink? Or a stranger and show you hospitality? Or naked and give you clothing? When did we ever see you sick or in prison, and visit you?' And the King will tell them, 'I assure you, when you did it to one of the least of these my brothers and sisters, you were doing it to me!'" (*Matthew 25:34-40, NLT*).

The rest of the story in Matthew 25 says, "Then the King will turn to those on the left and say, 'Away with you, you cursed ones, into the eternal fire prepared for the Devil and his demons! For I was

The Globality Revolution

hungry, and you didn't feed me. I was thirsty, and you didn't give me anything to drink. I was a stranger, and you didn't invite me into your home. I was naked, and you gave me no clothing. I was sick and in prison, and you didn't visit me.' Then they will reply, 'Lord, when did we ever see you hungry or thirsty or a stranger or naked or sick or in prison, and not help you?' And he will answer, 'I assure you, when you refused to help the least of these my brothers and sisters, you were refusing to help me.' And they will go away into eternal punishment, but the righteous will go into eternal life" (*Matthew 25:41-46, NLT*).

Mary Lopez did not travel far to be a missionary. She became one to those who needed the Gospel in her neighborhood. Mary and her family have been a part of Praise Chapel since the very beginning. She is a little Mexican sister raised in El Monte, California. Seeing that so many children in the barrios of El Monte never went to Sunday School or church, she started the Sidewalk Sunday School there. For over eighteen years now, Mary has had Sidewalk Sunday School almost every Sunday morning for hundreds of kids. Many of those children today are grown and serving the Lord because of Mary. That is Globality: the gospel to everyone, everywhere, by anyone.

No More Spectators

The Kingdom of God cannot be filled with spectators anymore. Not one Christ follower can allow himself or herself the luxury of inaction. God is seeking "one" at this very moment. He will not relent seeking "one" until his plan for Globality is complete, and we all rejoice around the Throne of God with "a vast crowd, too great to count, from every nation and tribe and people and language, standing in

...the gospel to everyone, everywhere, by anyone.

front of the throne and before the Lamb" (*Revelation 7:9, NLT*). God sees you first. You are the one in your family. You are the one in your church. You are the one in your neighborhood. You are the one at your job. You are the one in your city. You are the one in the world. You are Globality.

Once while I was in Mexico City speaking at one of our Bible conferences, a young Mexican man named Al Lopez was translating for me. He had just been released from our Praise Chapel Spanish language church in Santa Ana, California, where Thomas Madrigal was the pastor, to pioneer a church in a village town near Mexico City. I commented to him that I wanted to see churches planted in Spain. A couple of years later, he returned to Santa Ana, California with his family to work as assistant pastor with Thomas and Maria Madrigal.

Then he made an exploratory trip to Spain and came to me and said, "We can do it. We can go to Spain." Al and his wife Lizette with their two children moved to Seville, Spain, where today they have an outreach center in the center of Seville. That is Globality: the gospel to everyone, everywhere, by anyone.

Your View of Yourself Is Critical in God's Kingdom

Too often we view couples going to some other country to preach the gospel as "the missionaries." Not so! Just because you are not going to another country does not mean you are not a missionary. The fact is that you are. That's right! Every day as you go into the culture where you live and work, where people whose god is sports and sin is their passion, you are a missionary. Your goal is to move among

The Globality Revolution

them as salt and light. Until you see yourself as a missionary just as much as you see the workers in some foreign land as missionaries, we will not experience the gospel to everyone, everywhere, by anyone.

Jeff Adams, a speaker and writer in the Kingman, Arizona Praise Chapel, sent this to me:

We are called and committed to a vast harvest. Most of us want to do all we can with all we have in the time remaining to us, both individually and together. And yet, too often the task overwhelms us. The thought of saving the world is all but impossible to grasp for almost everyone. The probabilities of being catalysts for one last great revival, even for a continent or nation, are beyond comprehension for many of us. The success of reaching an ethnic group such as the Auca Indians is one that history has accorded to only a few. And the task of building a church, a congregation of like-minded souls, a Kehillah Kedosha [a sacred community], is daunting to almost everyone.

But the possibility that I could influence one who could influence another who could do that again is the foundation on which we've built. Win. Build. Send.

Now we have the opportunity to expand that inward, as well as outward, and downward, as well as upward. Not just to disciples but to every person in every congregation. I've long since downsized my ambition. And I've framed my theology in a way similar to one expressed in Mitch Albom's book, *Have a Little Faith*: "I can't win the world, but perhaps I can understand what makes one person cry. That is Globality—the gospel to everyone, everywhere, by anyone."

Radical Release

The day came when I walked my daughter Carrie down the aisle and gave her away to a young man named Adam Friedrich. After their wedding, they left for a honeymoon and started a new family. Were these two young people ready to be married and to start a family? Were they prepared to be parents? Would they succeed? Those are questions we can never answer; we simply have to live life and face the risks. That is radical release. But, it is only through this “giving away” that a new family can be born.

Proprietorship does not work in the family. Children grow up and leave dad and mom. They reproduce. This is God’s plan. This is what a family does. Dad and mom want to see their daughter married and have her own family, or their son to be a husband and a father. This radical release brings another level of fulfillment to the parents, as they see their children reproduce the family.

Praise Chapel releases couples to pioneer new churches in a similar way to when a family releases their adult children to reproduce families. We believe in “radical release.” Questions always come up like, “When are they are ready to go pioneer?” The answer is that we are never sure. How do you know when your daughter is ready to be a mother? Or when your son is ready to be a dad? I didn’t even know how to hold a baby when my son Paul was born. Every experience became a learning process for me.

People have asked us, “How do you prepare workers to pioneer a church? What books, classes, or methods do you use?” That has always been difficult for to explain because the church has become so institutionalized that most have lost the true life that produces the life and that reproduces the church. Tell me, how do you prepare your son or daughter to get married and become a parent? Do you

The Globality Revolution

send them to the marriage university or to the college of parental studies? Of course we must do all we can to prepare them. But our example, the influence of the home they grew up in, and the school of life prepares them.

We are there to help them along the way and to give advice, but it is the nature of life that they must learn to be the husband or wife, the dad or mom that they will become. Will they be perfect parents? I doubt it. Will they do it my way? Probably not. Will they be successful? I pray that they are. Life will take its course, children will be born, and another generation will enter this world and have their chance to fix things that we messed up. You can't stop the process. Humans are going to marry and reproduce. The passion is within them. This is life. This is Globality.

We have been fruitful in developing and releasing pioneering churches. Today in this movement, churches that we planted are planting churches that are planting churches. Even churches we have linked up with who have caught our spirit of fellowship are planting churches. This is happening all over the world. Victory Church Fellowship in the Philippines is planting churches. Calvary Church of Hong Kong is planting churches. Praise Chapel Ghana, Africa is planting churches. Templo de Alabanza in Mexico is planting churches. The list goes on because the goal is Globality.

The couples in our original church, Praise Chapel in Maywood, California, were from radical backgrounds. Very few churches would want them as members, much less send them out to pioneer churches. Some of these men had dropped out of school, some of them could barely read, and others came from gangs and prison. They had no formal Bible school training, and they did not fit in the religious system. But, these believers from Maywood were sent to pioneer churches. Over thirty years of church planting shows that our spiritual

...the gospel to everyone, everywhere, by anyone.

children build great families. They have babies who grow up and have babies. We have men pastoring in six different denominations, even though none of them were qualified by traditional standards. Paul said to his son in the faith, Timothy, "You have heard me teach many things that have been confirmed by many reliable witnesses. Teach these great truths to trustworthy people who are able to pass them on to others" (*2 Timothy 2:2, NLT*). That is what we do, and it works.

For the church to fulfill our call to go into all the world and reproduce, we are going to have to be as radical as the family. If a young couple can be entrusted to have babies and raise the next generation, then I have to trust couples to pioneer churches knowing that the same God who is watching over the family is watching over the Church. He has given us both the same marching orders: "Fill the earth."

Families are everywhere, in every place, and just about all of them are having babies. If we humans were truly in charge of this world and its destiny, would we want to stop some people from having children? Someone would say that they are too poor, unqualified to parent, or give some other lame excuse. But we are not in control of this world, God is. In case you haven't noticed, God loves the family. God knew that even the first family was messed up, yet God still allowed Adam and Eve to have babies. Billions of people since then have had babies, reproducing families for generations all over the earth. That is radical.

The Cross

The main thing that has always made Christianity different from other religions is the cross. No other religion has a God who came down

The Globality Revolution

to mankind and took upon himself our sins and then died in our place. All other religions require our work to try to be good enough for God. The analogy many use is like a ladder to heaven. Religion requires us to work our way up the ladder. In Christianity our God came down the ladder to us.

"Jesus understood the great significance of images. He intentionally selected an image that would brilliantly convey himself and his message: the cross. The cross represents the lostness of man, as well as the sacrifice of God and the abandonment to God that brings redemption. No doubt it is the all-time most powerful image and symbol of human history. Need we say he knew what he was doing in selecting it? He planned it all and is also the Master of images. For their own benefit, his followers need to keep the image of the cross vividly present in their mind" (*Willard*).

"Your attitude should be the same that Christ Jesus had. Though he was God, he did not demand and cling to his rights as God. He made himself nothing; he took the humble position of a slave and appeared in human form. And in human form he obediently humbled himself even further by dying a criminal's death on a cross" (*Philippians 2:5-8, NLT*).

Like a relay race, Jesus passed the cross to us: "When He had called the people to Himself, with His disciples also, He said to them, "Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel's will save it. For what will it profit a man if he gains the whole world, and loses his own soul?" (*Mark 8:34-36, NKJV*). That is a revolutionary challenge calling for a revolutionary response.

The multitudes have always followed Jesus when he said, "Come and eat," or "Come and be healed," but when Jesus said, "Come

...the gospel to everyone, everywhere, by anyone.

and die," the majority left (*John 6:66*). So the church comes up with a washed-out gospel, a message that takes the edge off the "two-edged sword" (*Hebrews 4:12*). That is not a message that will change the world or even one soul. The call of Jesus has always been: "take up your cross and follow me" (*Mark 8:34, NIV*).

"Do not fear any of those things which you are about to suffer. Indeed, the devil is about to throw some of you into prison, that you may be tested, and you will have tribulation ten days. Be faithful until death, and I will give you the crown of life" (*Revelation 2:10, NKJV*).

Jesus said, "And from the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent take it by force" (*Matthew 11:12, NKJV*). I know we want a passive, lovey-dovey Christianity, but the problem is that we are not living in that kind of a world. We live in a violent world where the ongoing struggle between light and darkness; good and evil; and the devil and Christ is reaching its zenith. The souls of more people are in the balance than all of human history combined. The spiritual forces are drawing their lines. Jenkins rightly noted, "If there is one thing we can reliably predict about the twenty-first century, it is that an increasing share of the world's people is going to identify with one of two religions, either Christianity or Islam, and the two have a long and disastrous record of conflict and mutual incomprehension."

Just as certain powers hate freedom, there are powers in this world that reject and despise Christianity. The growth of Christianity around the world is challenging strongholds of darkness and oppression. Islam, Hinduism, and Buddhism are responding with violence. I don't have space or time to go into a study here, but a good book to read is *The Next Christendom: The Coming Global Christianity* by Philip Jenkins.

The Praise Chapel vision was birthed out of hearts of desperation. Mike, Donna, Janet, and I were desperate to be fruitful. We were poor, hungry, and willing to do whatever it would take to experience fruitfulness in the ministry. We knew what it was like to be spiritually barren, and we were determined not to live our lives without fruitfulness. The danger today in Praise Chapel is that many disciples and pastors may not have the same hunger. They have not experienced the desperation and therefore are not willing to sacrifice and do whatever it takes to experience God's fruitfulness.

All of God's Opportunities Have a Fixed Price—Sacrifice!

Jesus forewarned us when he said, "I send you as sheep among wolves," and "The world hates me, and it will hate you" (*Matthew 10:16 & 22, KJV*). When Jesus said to pray, "Thy kingdom come," he was telling us to call for God's kingdom to come into direct opposition to the kingdom of darkness that opposes God's rule on the hearts of men and women. This is a revolutionary prayer calling for God's rule on the earth. It is the supreme missionary prayer—prayer that the Good News of salvation would rule everywhere bringing a revolution. How can we pray this and not be willing to fight the enemy or go to people and places where his kingdom still needs to come? The most revolutionary words ever spoken in history were said when the Son of God cried out in the garden of prayer, "Thy will be done," knowing full well that it meant the cross. Can we do that? Can we pray, "Thy will be done," when we have reservations in our lives concerning obedience to God's call to the cross?

Move to China?

John McGovern, a high school teacher, was sitting next to another teacher during the Sunday morning adult Bible study, when I commented that there was an opportunity for English language teachers to go to China. John nudged the teacher sitting next to him and said, "We can do that; let's go." The teacher next to him was not interested, but John began immediately to research into going, and in eight months, John, his wife Pam, and their two girls ended up in Jimei, China. John taught at the local university. His family lived in a small government apartment where a sewer ran in front of the house, and they cooked on a coal stove. After a few years, they moved to Hong Kong and pioneered a church.

Fast forward to 2009 when I had the privilege of joining John and Pam McGovern as Calvary Church of Hong Kong celebrated their twentieth anniversary. It is a powerful church-planting center that has currently planted over 30 churches in the Philippines and more in Nepal, Indonesia, Sri Lanka, Malaysia, and England. There are nine churches in Hong Kong: one Sri Lankan, one Nepalese, four Filipino, and three international English churches. Over seventy-five nations have come through Calvary Church. John and Pam McGovern discipled John and Valerie Malcolm and released them to pastor Calvary Church. Now John and Pam are pioneering again in Scottsdale, Arizona. John McGovern continues to lead the Calvary Church Fellowship of Churches while releasing more "anyones" like himself. That is Globality: the gospel preached to everyone, everywhere, by anyone.

You Are Globality

The very first element in the Globality challenge is you—the individual before God. Your life counts if you will make it count. It counts no matter what you do; the question is what will your life count for? Making your life count starts between you and God. No one else but just you and God!

Every Christian, pastor, deacon, or elder must come to grips with the gospel to everyone, everywhere, by anyone. Only if everyone does his or her part together can we take full advantage of the Globality Revolution. The Church has come to a point where it must decide. Are we going to radically release everyone to go everywhere, or will it take some type of scattering like it did in Acts 7?

Globality Is About You Deciding

I knew the teacher that John McGovern nudged that Sunday morning when I mentioned the opportunity for teachers in China. When I said that, I knew there were at least two teachers in the class. I deliberately said it because people must be challenged to go. Like any decision you make, you don't know what the outcome will be. All decisions—even no decision—is a risk. Time is the ally or the enemy of your decision. For me, I usually know the will of God by looking back; only then do I see if I made the right choice. I know that sounds carnal to some people, but every decision I have made has been a risk.

Twenty-five years later, John and Pam McGovern now pastor in Scottsdale, Arizona. Their daughter Shauna is married to my son, and they pastor in Rancho Cucamonga, California. Andrea, John and Pam's other daughter, and her husband, Javier, work in the church in Rancho Cucamonga, and she is also the office and project manager

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for Praise Chapel International and Mission Global Harvest. John and Pam's youngest daughter Chelsea, lives in Hong Kong.

The teacher who sat next to John that Sunday had made a different decision, and his life had a different outcome. He walked away from the church and the Lord for a time. He and his wife ended up divorced. The last I heard, he still teaches in a small town. Could he have possibly missed out on something God was offering him with a nudge that Sunday morning? But he said no!

Jesus said, "I assure you that everyone who has given up house or brothers or sisters or mother or father or children or property, for my sake and for the Good News, will receive now in return, a hundred times over, houses, brothers, sisters, mothers, children, and property—with persecutions. And in the world to come they will have eternal life" (*Mark 10:29-30, NLT*).



Part 3

The Globality Revelation

Bring a newborn baby home,
and you learn what it is to serve.
One of God's purposes in the family
is to combat selfishness.

"As I travel, I have observed a pattern, a strange historical phenomenon of God "moving" geographically from the Middle East to Europe to North America to the developing world. My theory is this: God goes where he's wanted" (Yancey).

"Real love is something that can only exist between persons. This explains why a relationship between God and his people is at the heart of both the Old and New testaments, rather than the constructions of religious systems" (Jethani).

"Nothing can replace the church of Jesus Christ. God has designed the church to accomplish this mission. It is the church that brings in the harvest. Jesus established the church. Sent the church

The Globality Revolution

and ordained the church. The church is the center of training and discipleship. Disciples are developed within the church family, they must see and experience Christian community" (*unknown*).

The Church Really Is a Family

When I think of Globality: the gospel to everyone, everywhere, by anyone, I think of family. There is no institution on Earth like the family. Families are everywhere. Everything in society is a result of and to support the family. The grocery store, home building industry, banks, gas stations, auto industry, and everything else is for the family. Without the family, there would be no need for any of the government agencies, industries, or institutions.

When our Father God wanted to fill the earth with humans, he created the family. When Jesus wanted to establish the kingdom, he introduced the Father and the family of God. Paul summed it up in Ephesians when he said, "For this reason I bow my knees to the Father of our Lord Jesus Christ, from whom the whole family in heaven and earth is named" (*Ephesians 3:14, NIV*). He also wrote about the "mystery of marriage" and how it reflects Christ and his Church (*Ephesians 5*). Family is woven all throughout the Bible. The first time God saved the world, he chose Noah and his family.

When God released his plan to have a people to reveal himself through, he choose Abraham and told him, "All the families of the earth will be blessed through you" (*Genesis 12:3, NLT*). The nation of Israel was organized according to the sons of Jacob; each tribe was composed of the descendants of one of the twelve sons. Even in the New Heaven, "the names of the twelve tribes of Israel were written on the gates" (*Revelation 21:12, NLT*). God's eternal purpose throughout the ages flows through the family.

Love Is at the Heart of the Family

Marriage and family come out of natural love and passion. When Janet and I shared our marriage vows, we had not thought through what it meant to pledge our lives to each other forever. We didn't understand the challenges before us or the joy and happiness marriage would bring into our lives. We did not think about how much it would cost to have a family and to raise children. It did not enter our minds that we would be grandparents someday. We were happy, enjoying life, ready to learn how to be married and then how to be parents. It was great. It was fun. It was living.

Janet and I began our lives together almost forty years ago. We still love each other, and our love has become more meaningful through the years. The joys and fulfillment that we have experienced together have been shared between us because our lives are joined. We did not sit down beforehand and work out a lifelong contract. Nor did we get advisors or our parents to develop a plan for us to live together. We made a lifelong commitment to share our lives with each other and make a life and family. It is the weaving and blending of two lives that result in happiness and joy.

The Church is alive with transformed people who are a part of the Family of God. Jesus said that the x-factor that would hold the church together would be love. Contracts, incorporations, membership, bylaws, and organization may be necessary to have an order to follow and obey the laws that vary from country to country. But that is not the Church. If it becomes that, then it is not the church any longer; it is an institution.

I constantly read and hear the warnings that a movement becomes an institution, then a monument, and finally a museum.

The Globality Revolution

There is this fear in those who are a part of a movement when an organizational structure begins to develop. They get the scaffolding confused with the building. It is not that the structure is not important—it is. We continue to provide the structure that is necessary for the growing and multiplying family. But, family is at the heart of who we are. We are a Family of Fellowships. As long as we understand this and we love and care for the family, then how we organize will flow and adapt to the needs of the family.

If you can view the church in the light of a healthy family that reproduces and multiplies families, you can see how we can “fill the earth” the same way that the human race multiplies. Structure is not the issue—relationship is. I will choose relationship over structure every time. My wife Janet and I have a relationship that has produced a family and now it has extended into two more families through our son and daughter. Our relationship with them is based upon love, not structure. We don’t have “Neville Incorporated,” but we do have a lifetime relationship of love and devotion. Jesus said, “A new command I give you: Love one another. As I have loved you, so you must love one another” (*John 13:34, NIV*). I believe this is what Jesus wants for his church. At the end of the day, I love and value “you” more than any structure or organization man can conceive.

After years of counseling married couples, I have learned that if it is not in their hearts to make their marriage work, no amount of counseling will hold them together. Some had no legitimate reason to separate except that they just did not want to be together, and usually selfishness is at the heart of the problem. I have counseled others, where the marriage relationship had been violated in some way, yet they still wanted to stay together and see their marriage healed. It is the same in the Church. People will give all kinds of reasons why

...the gospel to everyone, everywhere, by anyone.

they will leave a church or the Fellowship. Usually, when it gets down to the real reason, it is a heart issue.

This is the key to the Church being his Church in the world. Jesus said, "By this all will know that you are My disciples, if you have love for one another" (*John 13:35, NKJV*). This is something that can't be manufactured in an organization, denomination, or an institutional-type church. Love can only happen in relationship and community. Jesus loved his disciples, and so he could tell us to love each other: "This is My commandment, that you love one another as I have loved you" (*John 15:12, NKJV*).

The Family Is the Most Radical of All of God's Creations

Just the thought that God would place within man and woman the power to birth new human beings and become a family is amazing. There is no government, organization, or institution of any kind that has the power God invested in the family. Nothing man can come up with can replace the family. Only the family can procreate. Only the family passes on DNA to the next generation. Only the family has the power to instill values into the early formation of the human being.

Starting with Adam and Eve, God's purpose was to "fill the earth." Even after Adam and Eve sinned and were cast out of God's presence, he still allowed them to fulfill their role as a family. God's crowning creation, mankind, was made in the "image of God." Now, God gives a man and woman the power to birth more humans and to have the main influence upon their lives.

Would you have entrusted a man and a woman to produce the next generation of humans after such a fall? Would you give them

The Globality Revolution

complete freedom to raise and nurture a helpless infant? Early history of the family recorded in Genesis showed that they were good at birthing but not so good at raising their children. The first murder was between two brothers. Yet, when it was time to send his Son into the world, the Father chose a family again—Joseph and Mary. Jesus was raised in a family.

God Moves Through Family

From the Garden of Eden to the manger and on to the Church, God moves through family. When we make the church an institution, we destroy it. God is our Father, and we are his children. You are my brothers and my sisters. Jesus made the distinction clear in Matthew: “Someone told Jesus, ‘Your mother and brothers are out here, wanting to speak with you.’ Jesus didn’t respond directly, but said, ‘Who do you think my mother and brothers are?’ He then stretched out his hand toward his disciples. ‘Look closely. These are my mother and brothers. Obedience is thicker than blood. The person who obeys my heavenly Father’s will is my brother and sister and mother’” (*Matthew 12:47-50, The Message*). We need to look closely again at the church. We are brothers and sisters in the Lord. The Church is the family of God. It is only as the family, with all the love and commitment that it takes to be a family, that the church can achieve Globality.

The Family Is the True Organic Structure

Many are using the word “organic” to describe the life of the church. It refers to the Church being simple, reproducible, and naturally growing in any culture. When we live out the Church as a family, then it is organic.

...the gospel to everyone, everywhere, by anyone.

The family deals with just about everything any organization does. The family may not have a president, CEO, and employees, but a family is organized and has structure, authority, budgets, housing issues, education issues, and so forth.

During this Globality Revolution, organizations are working through change that is happening at a pace like never before in history. Nothing handles change like the family. This is what makes the family so dynamic. From the moment of conception, change is happening within the mother and embryo beyond our wildest imaginations. That is only the beginning. Every second from then on, change is everywhere in the family. Bring a newborn baby home, and you will deal with change.

The issues families deal with are far more consequential than those of a major company. Companies will plan, organize, come up with vision statements, and do everything in their power to deal with problems. Usually the goal is to make money. Meanwhile, the family has the future generations under their mentorship.

There is no way to overestimate the power invested in the family. The family can help shape a positive future for a child, or it can critically damage the future of the child. Does that mean we should do away with the family? Should we become baby factories with the government raising our kids? Should we disassemble the family because there are challenges, divorces, or abuses? Hopefully, none of us want to do any of those things.

The Family Adapts to Any Situation

For the Church to be at the cutting edge of the Globality Revolution, we must be adaptable. Families are in every culture and in every situation of life. Some are poor, and some are rich.

The Globality Revolution

They adapt to their surroundings, living in the most elegant to the harshest of conditions. When we organize our fellowship of churches around the rhythms and structures that mirror family, then we can seek to understand the living power that is in it. That is the power to adapt to the changing culture. Only then will we be the change elements of “salt and light” that God has called us to be.

Adapting to the surrounding environment takes time. Janet and I pioneered a church in Lancaster, Pennsylvania in 1981. The first person through the door on the Friday night we opened was Louie Carrillo from New York. Along with a few others, Louie answered the altar call and committed his life to Christ. The next couple that came in was Steve and Nancy Graybill. They were newly married believers who were looking to be a part of a new church. Janet and I only stayed in Lancaster a little over a year before we moved to Manila, Philippines to pioneer another church. We left the church in Lancaster with Greg and Robyn Johnson as the pastors. A year later, they too left to pioneer a church in Australia.

The church had a number of pastors over the following years, but it was struggling until it finally closed down. A few years before it closed, Steve and Nancy were sent to pioneer a church in Reading, Pennsylvania. Today that church in Reading, called Praise Fellowship, is an exciting mission-minded church. But that is not all the fruit out of that church in Lancaster.

Louie was preaching on the streets and met Phil Hernandez, who was also from New York but was living and working in Lancaster. Phil became a part of the church and when it closed, he announced that he was going to open a church in his home in Lancaster the following Sunday. So before the congregation disbanded, they released him to go. With a few young people Phil pioneered, In the Light Ministries in his house. Phil's decision to pioneer a church was God's idea.

...the gospel to everyone, everywhere, by anyone.

Years later, that ministry has not only birthed new churches, it has breathed new life into ministries that were dying.

"I was sent by our denomination to bury this dead church; instead, we have had a rebirth!" said Ron Miller of Grace Church. Ron was speaking in the service when the properties of their once flagship church (in the heart of the city of Lancaster, Pennsylvania), were given to In the Light Ministries. The church is over 150 years old. It had been the largest church in their denomination, but it began to dwindle in numbers as the congregation steadily moved out of the city as the members aged. The demographics changed from white to multiethnic, and the church needed to reach them, or it was in danger of dying.

Thankfully, the church did not die. Barry and Valerie Bradley from In the Light Ministries became the pastors for Grace Church, which continues to meet in the same facilities, but is now reaching into the community once again. Today, In the Light Ministries is a thriving multiethnic missional church-planting center.

Brent and Elisabeth Martin, who were the youth pastors from In The Light Ministries, became the pastors of Seibert Evangelical Congregational Church in Allentown, Pennsylvania. This was another older church and congregation where the culture of the area had changed and they, too, needed a new lease on life. That is the church adapting to the environment where it is planted.

Parents Are the Real Servant Leaders

Bring a newborn baby home, and you learn what it is to serve. One of God's purposes in the family is to combat selfishness, making us servants. We serve the babies and children. We work to support them, and provide a place for them to live, eat, and be educated.

The Globality Revolution

What is the reward? Do we expect them to give us money? Pay us back? No, the reward is intangible. Who can describe the joy a baby brings to a couple, or the experience of your daughter or son having a child? Who can explain the feeling of being a grandparent? My life keeps getting richer though my children and their children. That richness is unique to me, just as it is to every other parent. It has to do with my humanity. It is an inward joy, a fulfillment and completeness that just can't be explained.

Christian leadership is servant leadership, and it is in the local church. The family of God is where we learn to be servants. Many want the recognizable positions. It was the same during the time of Christ, and that is why he said to His disciples, "Whoever wants to be a leader among you must be your servant, and whoever wants to be first must be the slave of all. For even I, the Son of Man, came here not to be served but to serve others, and to give my life as a ransom for many" (*Mark 10:43-45, NLT*).

How Is a Family Organized?

Very few families are overly organized. When we had our first child, Paul, we lived in an apartment in Kansas City, Missouri. I was serving at a church doing music while painting and remodeling houses. Everything was good, even though we did not have much. We had a bed, an old baby crib that I refinished, and a table in the kitchen. That was it. We were in love, having a great time, and enjoying our baby. Life does not have to be complicated.

Most of the books I read today make the Church out to be a complicated organization. You would need a master's degree in administration to even be on staff. Vision casting is a demanding task that takes a highly skilled leadership team. A family does not need all

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of this, yet it functions and multiplies.

When the family is young, it is easy to make decisions. In the US, many families take vacations around the first week of July. Children are on school break, dad and mom can take a week off work, and it's just a matter of deciding where to go and what to do. As the kids grow, they begin to have their own schedules and soon they get married and have children of their own. More people are involved as the family enlarges, and the decision for a vacation together is much more complicated. It can be done, but the family must be willing to change how they make decisions and do their planning. Now the dad and mom can't simply say, "Everybody is coming to our house for the holiday." There are now other families to consider. I have seen some parents who will not be considerate and work around the schedules of their adult children's families, causing a lot of grief to the younger families.

As Praise Chapel has grown from one church to many churches and one Fellowship to a Family of Fellowships, we now face extended family issues. They are not much different than the ones the natural family faces. We are not reinventing another organization; we are simply working with a growing and extending family of churches and fellowships. Our children are having a lot of babies, and those babies are growing and having children. I visited a three-year-old church plant in Philadelphia, Pennsylvania while working on this book. Pastor Jamie Centeno introduced me as their grandpa. He said, "It is nice to receive from our heritage."

Times change, requirements change, and standards change as new laws and needs arise in the culture where the family lives. As the family enlarges and moves to various parts of the world, then different means of communication, travel, and legal documents need to be in place. When family members get older, living trusts,

wills, and insurance policies need to be arranged. Plus as the family prospers, legal issues must be worked through. All of this is good as long as it is put into place to serve the family. As our Family of Fellowships multiplies, we are proactive in our organizing and planning, and we have a blueprint that works—the family.

No Perfect Families

Today there are billions of families in the world. Yet, I doubt if there is one perfect family. Just as every human is different, every family is different. Counselors who spend their lives working with families would have an easier job if every family were similar. I have counseled families for over thirty-five years, and I have learned that there are principles that guide us in counseling, but there is no book, formula, or twelve-step program that has all the answers.

All Families Have Squabbles and Face Challenges

Have you ever, rather loudly, said, “Kids, quit fighting”? Put children together very long, and there will be some yelling, crying, and maybe even hitting or biting. With proper correction and some maturity, this childish fighting should stop, but in some families it never does.

Paul wrote, “For you are still controlled by your own sinful desires. You are jealous of one another and quarrel with each other. Doesn’t that prove you are controlled by your own desires? Envy, strife, and divisions are some of the marks of carnality. Paul said that as long as these exist, “you are acting like people who don’t belong to the Lord” (1 Corinthians 3:4, NLT). The Corinthian church was fighting and

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picking sides. "You're all picking sides, going around saying, 'I'm on Paul's side,' or 'I'm for Apollos,' or 'Peter is my man,' or 'I'm in the Messiah group.' I ask you, 'Has the Messiah been chopped up in little pieces so we can each have a relic all our own?'"

(1 Corinthians 1:12-13, The Message)

When we do not view the church or our movement as a family, then a breakdown begins. When the church begins to think like an organization or a company, then the individual is no longer important. It is the organization that becomes the priority. Property becomes more important. Rules and structure take over.

We are aiming to be more like a family. Families are not perfect, but I would rather have a family than any other option I have seen. Orphanages are wonderful institutions, but they cannot replace a family. The best thing that can happen to an orphaned child is to be adopted into a loving family. This movement of Praise Chapel was not planned. It was not thought through, but it was birthed naturally out of a passion to have true Christian relationships while living out our calling and ministry. So if you long for a loving family, Praise Chapel Family of Fellowships will connect with you.

We Are a Family Within God's Global Family

The only way we can experience Globality and church multiplication is through interacting and partnering with others in God's family.

Do we agree with everything that everyone is doing? No. Do we have to? No. If we can work together with others for the sake of the gospel, we want to do that. What if they do not believe like we do?

The Globality Revolution

What we believe is not to become a prison that keeps us in and others out. Paul asked, "Is Christ divided?" (*1 Corinthians 1:13, NIV*). There are enough pastors and churches that have made the world too small. Praise Chapel does not want to be the next generation of divisive pastors. We want to partner with God's global family. We do not have to be less "Praise Chapel" to experience Globality.

Years ago I was a part of a denomination, and we were going to send a couple out to plant a new church in a city with a population of about a half-million people. The denomination had only one church there for forty years. When the pastor of that church heard that we were going to send a couple into "his" city, he did everything he could to stop the church plant that was going to be clear across town.

Kids will be territorial over their space, toys, and friends. Hopefully as they grow, this will change. We do not need to be territorial in the family of God. Local neighborhoods can sustain several churches, each seeking to reach the different cultures that Globality provides.

Do I Really Need the Church?

Saul (later Paul) was on his way to persecute the followers of the Way in Acts 9, when Jesus appeared to him. Right after he met Jesus, he was sent to Ananias, who was instructed by the Holy Spirit to pray for Paul and to baptize him. Later Paul became a part of the Antioch church. God did not leave him alone because Paul had a few things to learn from the family.

In Acts 10, a Gentile man named Cornelius had an encounter with an angel of God, who instructed him to send for Peter (*Acts 10:3-8*).

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Why did he need Peter when he had an angel talking to him?

Peter baptized him and introduced him to the family of God. Water baptism not only identifies us with the death, burial, and resurrection of Jesus, but it also links the believer to the family. This is to identify believers and bring them into the community of the family, under the discipline and the leadership that the family of God provides.

One of the great tragedies in our generation is the increasing number of unwed fathers who birth children outside the family situation. When birthing happens outside the family, there is great impairment to the individuals. It is the same in the family of God.

People have come to me who want the church to dedicate their baby, but they do not attend the church and do not intend to live for God. Many are unwed parents, yet they want us to dedicate their baby. Dedication to them is simply a ritual. When we dedicate a baby, we are making a commitment before God that we will raise the child to serve the Lord. How can this be done when a couple is living in sin? Many families have gotten mad at me because I will not dedicate a baby if the parents or parent does not show some intention to serve the Lord within the local church family. I will not allow a couple living in an unwed relationship to stand together before a congregation and dedicate their baby. However, I will dedicate a baby for a single parent if he or she has committed his or her life to the Lord and has discontinued the unwed relationship. Dedication is a family function and involves a commitment to the family of God.

Church Multiplication Happens Within Family Relationships

The message that is usually presented is that a church needs to be large enough, mature, and financially secure before trying to be a parent church. Instead of promoting church multiplication, they are really promoting birth control. If every couple waits until they are financially secure, their careers are in place, they own a home, and all the other requirements megachurch planting ministries say a church needs, then population explosion would come to a halt.

For a long time, the government of Singapore encouraged couples to put off marriage and having families until their careers were in place and they were financially ready. When we lived there, the government realized that the country was not experiencing enough births to reproduce the population, so they changed their strategy. They encouraged couples to marry and have children and then start their careers. Many European countries are not having enough new births to replenish the population. Likewise, the Church has been in this mode for a long time.

The church Jesus founded did not hold people back because they were not rich, powerful, or educated. In fact Paul said, "Take a good look friends, at who you were when you got called into this life. I don't see many of 'the brightest and the best' among you, not many influential, not many from high-society families. Isn't it obvious that God deliberately chose men and women that the culture overlooks and exploits and abuses, chose these 'nobodies' to expose the hollow pretensions of the 'somebodies'? That makes it quite clear that none of you can get by with blowing your own horn before God.

Everything that we have—right thinking and right living, a clean slate and a fresh start—comes from God by way of Jesus Christ.

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That's why we have the saying, 'If you're going to blow a horn, blow a trumpet for God'" (*1 Corinthians 1:26-31, The Message*).

God uses anyone who is willing, available, and surrendered to his plan. Phil and Dee Dee Hernandez pastor the Praise Chapel church in El Monte, California, and they sent Greg and Nancy Cole into La Habra, California to pioneer a church in 1999. A young man named Jason followed his childhood sweetheart, Brandy, to this new church. There, Jason committed his life to the Lord and married Brandy. Brandy's best friend from childhood, named Mary, came to the church and renewed her commitment to the Lord. Jason's best friend, Vaughn, also came and received Christ. Vaughn and Mary were soon married. A few years later, Greg and the congregation sent Jason (who was then twenty two years old) and Brandy to pioneer a church in La Mirada, California. A short time later, Vaughn and Mary joined them. Before long, Vaughn and Mary were sent to Brea, California to pioneer a church. Recently the two churches collaborated and took a team to Kenya, Africa where they sponsored a Bible conference and serviced an orphanage. That is Globality: the gospel to everyone, everywhere, by anyone.

Why Don't We Birth More New Churches?

Churches have excuses for why they cannot birth new churches. In Jesus's story about the talents, the person with the one talent said to his master, "I was afraid because you are a hard man to deal with, taking what isn't yours and harvesting crops you didn't plant" (*Luke 19:21, NLT*).

The Globality Revolution

We let caution, fear, and unbelief paralyze us into inactivity. We can view the opportunity before us and overanalyze or scrutinize it, saying there is no money, or we must support the local ministry first. Or we look at a couple and say that they have a few problems and they are not ready to plant a church. How ready do you have to be? We can analyze something to the point that we become paralyzed and don't do anything.

Some couples have experienced the tragedy of a miscarriage or losing a child, yet most of them do not stop trying to have a baby. I have heard pastors say, "We tried. We planted a church, and it did not work." You have to understand that there is nothing that the devil fights more; churches birthing churches is the devil's worst nightmare. Yes, there will be times when we experience a stillborn, or a miscarriage, or the death of a church plant, but we do not stop birthing.

A church reproducing through the birthing of new churches is as natural for a healthy church as it is for a healthy couple. The church has to plan not to reproduce. If people are spiritually healthy and mature in the Lord, then there will be those called to pioneer new churches. I did not have to convince my son or my daughter to want to have a family of their own; the passion came naturally as they matured. We did our best to prepare them for their roles in life, but then the time came when our preparation ended, and they married and began their families. Their life experiences at home with us will have an impact upon their families, but they still have to grow and develop each family according to the culture, temperaments, and passions of their lives.

When we view church as a family, then it is understandable that birthing should take place. Churches are by nature and by definition reproductive. Howard Snyder said, "Normal church growth, like

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normal biological growth, involves division rather than unlimited expansion; indeed, the growth of individual cells beyond a certain point without division is pathological, whereas reproduction ... feeds into a continuous cycle which, empowered by the Holy Spirit, makes the Christian church a dynamic, living organism."

The Praise Chapel movement has sent hundreds of men and women into many nations of the world to pioneer churches. Parent churches have birthed them all, and none of the parent churches were megachurches. Most of the church planters were saved in one of our churches, nurtured, and disciplined within the life of the church and then sent out to pioneer a new church. That is why our motto is "Win, build, and send."

No Two Children Are Alike

Parents love to tell you how different each of their children are. They may share the same last name, the same DNA, and look similar, but they are different. Why should we expect two pioneer churches to be alike? There will be shared characteristics from the DNA and from the fact that they are raised in the same home and family, but we do not expect any of our children to be the same. We should not be afraid for our churches to be different. Pioneering a new church is an opportunity to experiment, to do things in a new way.

I can't reproduce exactly the same family that I grew up in; the circumstances are totally different, the culture is different, and all the intangibles are skewed. No two families do everything the same way. Birthdays and holidays are celebrated differently. To promote fellowship and assure variety, we give room for church personality. The Bible allows for a variety of expressions.

The Globality Revolution

We have all seen an undisciplined child somewhere. Maybe you've been in a restaurant where you had wanted to enjoy a nice dinner, only to have a screaming, uncorrected child running all over the place. Perhaps this has happened right in your own home; guests came over whose little child was a walking bulldozer. The Bible teaches us to correct a child while there is hope. I pity a child that goes undisciplined because some time in life, the discipline the parents neglected will come from some other source. It may be at the workplace, school, or prison.

An undisciplined leader is a danger to everyone around him or her. There are Christian leaders and ministries who have no relationships of accountability. They are at the top of the food chain, and can do what they want—at least they think they can. In a family, there is a place for correction. Again, our understanding of the Family of Fellowships stands out. As a family, we can accept correction without feeling rejection, as we are functioning out of a heart of love for each other. Paul refers to Timothy as “a true son in the faith” (*1 Timothy 1:2, NKJV*). That's family.

Families Have Homes, but That's Not the Family

My brother Mike was excited; the church had secured the Golden Gate Theater at the corner of Whittier Boulevard and Atlantic in East Los Angeles. He could not have wanted a better location. It needed work and did not have much parking, but it was a well-known location that seated about fifteen hundred people. Their church was experiencing true revival, so moving from a small building in Maywood to this large strategic location was the logical thing to do.

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Exactly what they expected happened: the church grew. Soon close to a thousand people were attending. But then a terrible thing happened. There was an earthquake, and the building was condemned. They had to quickly find a new location. A church building opened up in Huntington Park, California that they were able to purchase. This was a good move, but it only seated six hundred. Mike decided to move the church there and to plant some new churches with the people who could not fit into the building. Before Mike died, he told me that for the growth of the local church he pastored, the earthquake was a tragedy (his church never went over seven hundred people again). But, he said, for church planting, the earthquake was the best thing that could have happened. It set the church he pastored on a different path that led to the emphasis on church planting instead of church growth. Today Praise Chapel has around ninety churches in the greater Los Angeles area.

Occasionally, Praise Chapel combats mind-sets that favor church growth over church planting. In the Rancho Cucamonga Praise Chapel, we started a weekly concert called Nitty Gritty. Hundreds of kids began coming into our warehouse building every week. They would put their feet on the wall, form a mosh pit in the middle of the auditorium, and really mess up the carpet. I had some folks complain: "Oh, our church! We work so hard to make it nice, and you let these kids come in and destroy it." I could not believe that was coming from folks I pastored—an evangelistic, missional-minded congregation!

One night an usher came to me and said, "Pastor, there are some kids smoking just outside the front door. You want me to tell them to stop or move?" Again, I could not believe what I was hearing.

The Globality Revolution

I said, "No! It wasn't long ago that you were smoking." So, I took the carpet out of the auditorium and had the cement floor color treated. Now we don't have to worry about our carpet getting dirty.

What is the use of planting churches if we are going to end up just like every other church in town? I understand the value of a nice meeting place and the economic value of owning a building over renting. But, we will not be a church multiplication movement if every church pioneer thinks that to be fruitful, they have to grow large and then apply so much of their energy and resources into buildings. Study church history, and you will soon learn that buildings have never been a necessity for the church to be fruitful.

The greatest growth of the church is in and will be in cities where meeting space is a premium. Many cities in the greater Los Angeles area do not want more churches and do their best to make it as difficult as they can for churches to have buildings. What do we do? We use any and every available place to assemble the family of God. Homes may end up being the best locations. There is no limit to how many churches we can pioneer if we place dignity on the house church. Doesn't that kind of fit with the family of God?

Globality is
anyone reproducing the
kingdom, It's everywhere,
it's a revolution, it's competition,
it's a challenge, it's change,
it's an enlargement, it's a vision,
it's about the unseen,
it's interdependent, it's new,
and it's fresh.

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Part 4

The Globality Reformation

Was there any birthing accomplished? We must measure every ministry activity, all doctrine, or religious experience by this principle.

Preferring something to be true and believing in it doesn't make it true.

"When there are megashifts in a culture, there tends to be a reconceptualization of the church. The more profound the cultural shift, the more thorough is the shift in the church's notion of itself" (*Frost and Hirsch*).

My longtime friend Greg Johnson said, "The book of Joshua marks a huge transition time for Israel. Moses is dead and a new leader has arisen, how do they move forward now? The most important words of Joshua 1 are: 'The Lord spoke to Joshua.' Those words set the stage for all that follows. Nothing good happens without those words."

The Globality Reformation Is Missional

The Globality Revolution is affecting every area of commerce, business, and communication, forcing change everywhere, and it is not going to bypass the church structure. From the smallest house churches to the super megachurches, reformation is in the air.

The twenty-first century Globality Generation has never lived without the Internet, smart phones, instant communication, and gratification. They are post-Christian. Their view of God, the Church, and the Christian makes them a more challenging group than unreached people you would commission a missionary to go to the ends of the earth to find. Now they are your neighbors, your kids, and your co-workers. They do not respond to an invite to come to church. They are looking for something much more meaningful than to be a spectator for an hour one day a week in an unfamiliar setting. Nor do they desire to sit in a small group and share their deepest feelings with each other.

I am not writing to give the ten points for reformation. Our culture is changing too fast and too dramatically for anyone to keep up. The cutting-edge Internet company, Google, lives daily with the threat of someone else coming up with a better search engine. Another couple of college students could get a new idea, and almost instantly, the billions of searches on Google could move to another platform.

This is the church today. If you don't keep up with the latest trend, the coolest music, and the proper colors in your lobby coffee shop, then the people will follow the newest start-up church or the one with the best of something. We have an environment of competition in the Christian communities. I don't think it is deliberate, but that is the way it is. There is little or no collaboration on how to reach our communities, cities, nation, or world for Christ.

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We talk about it, but every pastor knows that if you hook up with the other local church around you, they will gladly welcome the people from your congregation to join them. Most churches don't seek sinners; they seek believers—not in their purpose statement but by their programs and actions. With our branding, programs, music, sermon series, and buildings, we are competing with each other for the same people. Only an earthquake-style reformation like that in Acts 7 will force the church to Globality: the gospel to everyone, everywhere, by anyone.

Jesus Was Missional

"He made himself nothing; he took the humble position of a slave and appeared in human form" (*Philippians 2:7, NLT*). God in the flesh! He came into a specific culture at a specific time. Jesus ate the food, celebrated the holidays, and worshiped in the synagogues, yet he was clear about his mission and message. We must do as our Lord did. If he would leave his "throne in glory" to mingle with us in every common way, we need to leave the security of the Christian culture we have developed.

To be "missional" means that we approach unbelievers the way that missionaries have used to reach unreached people groups with the message of Christ. If a missionary goes to a country or a people group that has never heard the gospel message, the missionary will take time to learn about the people he or she is going to try to reach.

"Culture" is the most difficult word to describe in the English language. Culture can form around any number of groups, ages, cities, regions, and educational levels. Music cultures, skateboard cultures, ethnic cultures—you name it, and we have it.

The Globality Revolution

If we want to reach a culture or people group, we must learn about them, not attack them. A culture has artifacts, movies, music, cars, motorcycles, and television stations; culture involves just about everything. There are hundreds of books and magazines that do not even think of targeting the demographics that I belong to. So if we want to reach people, we might ask questions like: What movies do they go to or TV programs do they watch? What do they do for fun? What kind of music do they have plugged into their ears? What celebrations do they observe?

It is critical for the gospel to reach the thousands of subcultures that now exist all around us. But how? Not by inviting them to church Sunday morning. We have fallen prey to the seeker pattern of ministry. The attraction model of doing church does not work for us. It attracts those who are seekers, but this Globality Generation is not seeking (at least, they don't think they are). We have to go and get them, not by confrontation, but by entering into their culture, getting to know them and accepting them, in a way that leads them to the Savior.

Jesus shocked his disciples when he waited by a well for a woman to come, so he could talk with her (*John 4*). The disciples would have never spoken to this woman. Why not? She was a Samaritan and a sinner. Jesus said, "I must go through Samaria" (*John 4:4, NLT*). This is one of the greatest stories of evangelism in the Bible.

The Globality Reformation means that the church "must go through Samaria." We must leave the ninety-nine and go find the "lost sheep." Simply spoken, we need to be diligent and creative in searching for the lost ones. Jesus said, "Healthy people don't need a doctor—sick people do. I have come to call sinners, not those who think they are already good enough" (*Mark 2:17, NLT*).

The Big Question: Did People Get Saved?

Salvation is the center of God's mission. You did not decide one day to become a Christian, so you went and joined a church and that was it. "Everyone who believes that Jesus is the Christ is born of God" (1 John 5:1, NIV). Just as natural birth is a miracle of life, so is spiritual birth. When we believe through a personal faith in Jesus Christ, we are born of God, become a member of the family of God, and by a miracle, become partakers of his divine nature. Does this mean that the person who is born of God is perfect? No, but it does mean that the born-again follower of Christ does not practice sin. If we fall and make mistakes, we confess our sins, and we are forgiven.

"All honor to the God and Father of our Lord Jesus Christ, for it is by his boundless mercy that God has given us the privilege of being born again. Now are the sons of God, children of God by a miracle birth. See how very much our heavenly Father loves us, for he allows us to be called his children, and we really are!" (1 Peter 1:3, NLT).

We have the right, as children of God, to ask ourselves this question after any Christian activity: was there any birthing accomplished? If there was no birthing as the undergirding principle of the activity, then we can question the validity of the ministry activity. The danger every revival movement faces is getting off course. The movement starts with birthing, but it gets sidetracked into other activities and forgets about this important truth. This is as old as history. We must measure every ministry activity, all doctrine, or religious experience by this principle. Simply gathering together does not make us a church.

The Globality Revolution

It takes more than public speaking or the natural gift of moving people to bring about spiritual birthing. Within the church today, we have to make judgments if something is of God or not. So we ask: Is a clear gospel message brought forward? Are people challenged to a personal faith in Jesus Christ? Is opportunity given to respond to that faith?

Who Are We Going After?

If we go a long time having church and there is no birthing, then something is wrong. When the youth have their rallies, are these simply fun and games, or is there a clear challenge to salvation? We are called to win, build, and send. If we stop winning the lost, then we are lost.

Church planting is only legitimate if set within a broader missional context. Jesus is the source of inspiration for pioneering churches. Defining his mission, Jesus said that, "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favour" (*Luke 4:18-19, NIV*).

The Church is trying to get unchurched people to come to us. We have made Jesus a product, using the kind of slick branding, advertisements, and promotions that the leading marketing companies create to promote a product. Yet, the church is looked upon more unfavorably today than ever. I know our response is, "It's the devil, the end times." I agree. But that is why a reformation is in the making. It is not because the church is not trying or not doing a lot of right things. It is because of Globality. Our world is changing. There is no stopping it.

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The Church is not about “come and see,” but it is about “go and tell.” Jesus said, “As the Father sent me, I am sending you” (*John 20:21, NIV*). The Great Commission is the mission. Commission is movement; “go” is the word. The Church was to go from Jerusalem to the ends of the Earth. The kingdom is advancing, not standing still. The kingdom involves conflict; to preach the gospel for the kingdom is to engage in battle.

The Globality Reformation: What Will It Take?

I live in Southern California, not far from the famous San Andreas Fault. We are reminded constantly that the “big one” is coming, referring to the earthquake that may devastate California. Just recently, at the Southern California center where they monitor seismic activity, everyone was sent home because they were sure it was going to happen that day. That is how close many scientists believe the “big one” is. I wish we Christians believed as intensely about the Second Coming of Jesus! Yet, we live in California just as if nothing is going to happen. Most are not prepared with food, water, and the simple survival necessities. But, that will not stop the earthquake. There are things happening below the ground that we can’t see with our natural eyes or hear with our natural ears, but those who have the proper equipment and knowledge hear the rumbling and see the fault lines moving.

God did not have Stephen killed or force Saul to persecute the Church, but we know he allowed it. The forces of darkness working through the religious system brought about the persecution. In the same way, it is the forces of Globality along with the power of

The Globality Revolution

darkness that are pressing on the Church and will force a reformation that will make the one in Acts look like a walk in the park (*Acts 7, 8*). When the tsunami of Globality hits the global economy with its full force no economist knows what is going to happen, or who will be the winners and losers. As our economic, social, and political world is reeling under the forces of Globality, the Church will experience reformation.

The End Times?

“Now as He sat on the Mount of Olives, the disciples came to Him privately, saying, ‘Tell us, when will these things be? And what will be the sign of Your coming, and of the end of the age?’ And Jesus answered and said to them: ‘Take heed that no one deceives you. For many will come in My name, saying, ‘I am the Christ,’ and will deceive many” (*Matthew 24:3-5, NKJV*).

Jesus may not be referring to a messenger so much as he is the message. Paul wrote to the Galatians and said, “I am astonished that you are so quickly deserting the one who called you by the grace of Christ and are turning to a different gospel” (*Galatians 1:6, NIV*). Paul predicted that this would be even more prominent as we approach the end times: “For a time is coming when people will no longer listen to right teaching. They will follow their own desires and will look for teachers who will tell them whatever they want to hear. They will reject the truth and follow strange myths” (*2 Timothy 4:3-4, NLT*).

Jesus said, “I can see it now—at the final judgment thousands strutting up to me and saying, ‘Master, we preached the Message, we bashed the demons, our God-sponsored projects had everyone talking.’ And do you know what I am going to say? ‘You missed

...the gospel to everyone, everywhere, by anyone.

the boat. All you did was use me to make yourselves important. You don't impress me one bit. You're out of here'" (*Matthew 7:21-23, The Message*). That makes me constantly evaluate what I preach and do in the name of Jesus.

I was talking with two friends, and one had just been to a Bible conference where one speaker was saying that their church took in fifty million dollars last year. A while later, I was talking with Jack Harris, a missionary, as he was getting on the plane to go to Iraq where he has been laboring for the past five years during the war. He has built houses, and provided water, food, support, and medical teams to the new church plant teams in Iraq. He has a relationship and favor with the new government and the highest-ranking military officials. Unlimited doors are open to him in an unprecedented window of opportunity. Yet, he was going back there with only enough funds to barely survive. He couldn't find enough Christians to partner with him! This may well be God's hour of visitation in Iraq. It is a season of opportunity that comes and goes like a comet in the sky.

I have a friend, Dr. Bob Doe, who over the years has made more mission trips than anyone I know. As soon as he could get the tickets, he had a medical team on the ground in Haiti after the earthquake. He has been in Iraq many times during the war. I have seen him go to devastated areas offering medical help while also sharing the gospel. Last year, Bob felt that he needed to do missions full-time. If he could give more time to missions, he could keep teams moving and make a greater impact for the kingdom of God. I had coffee with him in December, and he said that going into full-time missions just about bankrupted him. People who had promised to support the mission backed out. He was unable to raise the necessary funds. Here is a Christian doctor willing to sacrifice his talents full-time for

The Globality Revolution

the kingdom, and yet he had to accept work in a clinic restricting his time and ability to respond to missions because he lacked support.

In the case of the first church we talked about in the book of Acts, it was not until an earthquake-type persecution hit them with the murder of Stephen that Globality happened. Their world was shaken up. The believers scattered, running for their lives, and they went everywhere preaching to everyone (*Acts 8:4*). A reformation had taken place, and it was not the work of the apostles; it was a work of God.

"After this I looked, and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb" (*Revelation 7:9, NIV*). "For the earth will be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (*Habakkuk 2:14, NKJV*). This will happen as we get the gospel to everyone, everywhere, by anyone.

Globality is
anyone reproducing the
kingdom, It's everywhere,
it's a revolution, it's competition,
it's a challenge, it's change,
it's an enlargement, it's a vision,
it's about the unseen,
it's interdependent, it's new,
and it's fresh.

...the gospel to everyone, everywhere, by anyone.

Part 5

The Globality Generation

Why does the Church worry so much about structure when the Bible devotes very little space to it?

“You must be the change you want to see in the world” (*Gandhi*).

“I slept and dreamt that life was joy. I woke and saw that life was duty. I acted—and behold—duty was joy” (*Tagore*).

Greg Johnson remarked, “Our response to Globality is how to hold on to the DNA of what God has done in our lives, while at the same time being open to the ever changing world we live in. There will always be a tension here.”

In 1806 Samuel Mills declared, “We can do it if we will, we ourselves can go.”

We Must Be Proactive

The business world is scrambling to keep up with Globality.

Companies are changing, management and leadership styles are being stretched to the max, and organizational structure is morphing. Globality is inevitable. What will it be like? How do we respond? Who will win, and who will lose? Those who ignore Globality will be run over or die out along the way in the sinking sand of denial.

This is what usually happens to revival movements. They begin on the cutting edge, but somewhere along the way, the world moves on, and they stay somewhere in the distant past. Then they live in denial, thinking they are still on the cutting edge. Jesus said that “for the children of this world are in their generation wiser than the children of light” (*Luke 16:8, KJV*).

When John the Baptist was in prison, he sent messengers to Jesus to ask if he was the Messiah. The answer Jesus gave was, “Go back to John and tell him what you have seen and heard—the blind see, the lame walk, the lepers are cured, the deaf hear, the dead are raised to life, and the Good News is being preached to the poor” (*Luke 7:22, NLT*). I would say they were a bunch of marginal people. That is where every move of God begins. Then they move to the mainstream, they prosper, build buildings, become acceptable, and then die.

Mike and Donna Neville moved from Tulsa, Oklahoma to Maywood, California with a word from God that if they would go, they would be fruitful. Sometimes it only takes going in obedience. Praise Chapel was birthed in the barrios of East Los Angeles as a result of Mike and Donna’s obedience. Mike had his fill of religion, and he wanted revival. God gave it to him in such a place and with the most unlikely people. The streets of East Los Angeles were the real

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first Praise Chapel. Parking meters were the pulpits, and megaphones were the PA systems.

Praise Chapel—we are being drawn into what does not work, and it is not in our DNA! What is in our DNA is to win, build, and send. Our heartbeat is evangelism. Go out and get them! The drama *Homie Don't You Know Me* reached tens of thousands of hard-core sinners, what happened? Where is *Homie* now? Tucked nicely away in a comfortable seat? We talk about evangelism, and yet we have a generation of youth who are in danger of not knowing how to evangelize: rappers who only rap to Christians and music groups that only play worship music. Give me some missionary musicians! I want bands that can sing and play to challenge sinners singing songs like Larry Norman's "Sippin' Whiskey:" "Sippin' whiskey from a paper cup. Drown your sorrows till you can't stand up. Why don't you look into Jesus, He's got the answer."

As my friend Larry Reed would say, "We have gone for the fried ice cream." We have believed the line from the movie *Field of Dreams*: "If you build it, they will come." If we can get the right building in the right place (location, location, location), do the right branding, have a fancy Web page, make sure the colors are right and the music and children's programs are in place, then they will come. Well, it ain't happening!

I wonder how much the Church today resembles the church patterns given to us in the book of Acts? Could it possibly be that we can understand the present/future by looking to the past? Could the four Gospels and the book of Acts be more than history books showing us how Christianity came into being? Do they form a pattern? While we struggle to come up with programs and methods to take the gospel to everyone, everywhere, by anyone, could the answer be as simple as a Carpenter hooking up with twelve dudes,

The Globality Revolution

investing his life in them and then sending them “into all the world” as his witnesses? Could the Master’s plan be the master plan? Could it be as simple as a family? A plan as brilliant as moving the gospel via small groups? One as effective as Jesus’s encounter with a woman at a well—personal, life-changing, and yet with no fanfare? Or one where numbers mean two or three of us gathering is a good meeting because God is there?

Was Jesus revealing the master plan when he said, “You must love the Lord your God with all your heart, all your soul, and all your mind. This is the first and greatest commandment. A second is equally important: Love your neighbor as yourself”? (*Matthew 22:37-39, NLT*). Maybe it’s not about all the programs, events, production, and personality that we have made the Church out to be. “Jesus passed a fig tree and rebuked it for having nothing but leaves. It is possible to have results without having fruit” (*Stockstill*).

Write the Vision?

When I began this book, I intended to write about the vision for Praise Chapel Family of Fellowships for the next ten years. It was in my mind to clarify where the Praise Chapel movement is headed. I thought I knew, and it would be simple to write a clear vision. The more I prayed, studied, and wrote, the more I knew that I didn’t know. Globality is unpredictable. We do not know what is going to happen in our world in the next few seconds. Another 9/11? The stock market might have a glitch. An outbreak of a virus like H1N1? Or the big earthquake could finally come to California and change everyone’s priorities in seconds.

So here I sit, with the computer on my lap ready to finish this book, and what do I write? What do I say to you? Since the

...the gospel to everyone, everywhere, by anyone.

very beginning of our church planting, I have envisioned church multiplication. I have talked about it and preached about it. Church multiplication is the end result of the gospel to everyone, everywhere, by anyone. How do we get there? If we follow the well-worn path that most Christians, churches, and denominations are heading down, we will never get there.

Earlier on, Praise Chapel chose to walk a different path. It is a radical path, committed to evangelism, discipleship, and church planting. We value fellowship, lifelong friendships, and partnering in world missions. We contend for the supernatural and value the working pastor and the small church.

Here are ten essentials that I trust we will hold on to and contend for as we move into the Globality Generation.

The Globality Generation Is Radical

The wild disciple with the bullhorn pacing back and forth on the street corner may not be as effective today in some areas as it was, but the principle is the same. Being missional, to us, is radical evangelism. Go out and get them!

It means that we need some men like Peter to step out of the boat, and others like Stephen to stir things up. We need people like Philip to try new things and go to new people groups, and people like Barnabas who exhibit true servant leadership. And we need some like Paul who will travel to the regions beyond, always looking to go where no one has already gone with the gospel.

Our heritage is radical release. We send out imperfect people to pioneer. I don't know how many times I have heard people say, "They are not ready; they have too many problems." Some want to push the level of qualifications so high that most will never qualify to

The Globality Revolution

pioneer. How together were the disciples when Jesus turned the work of the kingdom to them? They couldn't even pray with him for an hour. Even after he commanded them to go into all the world, they did not leave Jerusalem until the persecution by Saul. Jesus was a risktaker.

This is a radical generation who thinks outside the box. We would not have iPhones, iPads, iTunes, Google, YouTube, and Facebook if someone did not take the risk. If it has never been done before, then try it.

Praise Chapel, let's dream and let's create! Let's be radical in our R&D and have the vision to win, build, and send! We can create ways to multiply churches, finance missions, and evangelize the multiple cultures in our communities. We must!

The Globality Generation Is Supernatural

The vision for church multiplication is not something that we can write a vision statement for or plan a ten year strategy around. What I am talking about must be a work of God. There is no pattern that is right. When the church scattered in Acts 7, it probably felt like mass chaos. With Stephen killed, persecution came, and their homes were invaded and families were dragged off to prison. The rest fled for their lives out of Jerusalem. It must have felt totally out of control to the Apostles. Yet, what they might have thought was chaos resulted in the expansion and multiplication of the Church.

What most people do not like about the supernatural is that they are not in control. We want to control the Holy Spirit while the Holy Spirit wants to control us. "Let the Holy Spirit fill and control you" (*Ephesians 5:18, NLT*). We are called to do his work by his power.

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When are we going to understand that human problems cannot be solved by human means? Prayer, spiritual warfare, prophetic insight, fivefold gift ministry, signs, wonders and miracles—we need all that God has for us.

“Are you going to continue this craziness? For only crazy people would think they could complete by their own efforts what was begun by God” (*Galatians 3:3, The Message*).

Mitch Thurman, pastor of Family Life Worship Center in San Jose, California e-mailed me this: “I believe with all my heart we need to think biblically, pray fervently, believe for God to move, and draw the lost to Jesus, like in the dark times throughout history. We should practice the supernatural of God and expect him to confirm his word with signs and wonders.” Amen!

The Globality Generation Is Discipleship

“Then Jesus came to them and said, ‘All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age’” (*Matthew 28:18-20, NIV*).

Dallas Willard in his book *The Great Omission* wrote that the “great omission” today from the Great Commission is discipleship. He said, “The New Testament is a book about disciples, by disciples, and for disciples of Jesus Christ.” He went on to say, “Jesus told us explicitly what to do. We have a manual just like the car owner. He told us, as disciples, to make disciples. Not converts

The Globality Revolution

to Christianity, nor to some particular 'faith or practice.'"

For those who have asked and wondered at the requirements or the courses that we put our disciples through, the answer is simply this: we use the kind of courses that Paul took Timothy and Titus through. Disciples are made in the going. "The Seventy-two returned with joy and said, 'Lord, even the demons submit to us in your name'" (*Luke 10:17, NIV*). As a result of the going and their actions, the anointing was released. It is only in doing and going that kingdom truths become reality to others and to us. "Teachers cannot teach what they do not personally know and cannot lead where they themselves will not go" (*Frost and Hirsch*).

The spirit of discipleship is imparted from heart to heart. You don't spread a disease you don't have. Life births life. A critical factor in disciples is the mysterious power of a person to pass vision and purpose by the will of God to another person. The key to discipleship is not found in books or manuals, but in the give-and-take of life. *The X-Fools Guide to Discipleship* by Ron Simpkins is recommended reading.

"So the greatest issue facing the world today, with all its heartbreaking needs, is whether those who, by profession or culture, are identified as 'Christians' will become disciples—students, apprentices, practitioners—of Jesus Christ, steadily learning from him how to live the life of the Kingdom of the Heavens into every corner of human existence. Will they break out of the churches to be his Church—to be, without human force or violence, his mighty force for good on earth, drawing the churches after them toward the eternal purposes of God? And, on its own scale, there is no greater issue facing the individual human being, Christian or not" (*Willard*).

We have seen the wildest outcasts of society come into our churches, get saved and discipled, and then sent out to pioneer

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new churches. Many of our pastors make Peter look tame. Take, for instance, Johnny Kingsbury.

It was like a movie scene. Johnny Kingsbury was held up in a house with a SWAT team all around it, and the policeman on the megaphone was trying to coax him to lay down his weapons and come out. Johnny did not budge. He told them that he would only surrender if a certain detective he trusted named Lucky came. When Lucky came, Johnny came out of the house, "lay on the ground," and surrendered. Johnny served three years in prison.

While he was incarcerated, Johnny got saved. His wife Kitty also got saved at the Praise Chapel in Monrovia, California where Ruben and Virgie Gutierrez were pastoring. As soon as Johnny was released from prison, he started attending the church with his wife. Later the Monrovia Praise Chapel merged with their mother church in El Monte. After a few more years in the church in El Monte, California, Johnny and Kitty went to Duarte, California, right next to Monrovia, to pioneer a church. Recently the detective that coached him out of his house had lunch with Johnny and told him how proud he was of him. That is Globality: the gospel to everyone, everywhere, by anyone.

The Globality Generation Is Made Up of Bi-vocational Workers

We know that Paul was a great apostle, pioneer missionary, and church planter. His life and ministry were a pattern for all time. Whatever Paul did needs to be repeated in the Globality Generation.

The Globality Revolution

"After this, Paul left Athens and went to Corinth. There he met a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla, because Claudius had ordered all the Jews to leave Rome. Paul went to see them, and because he was a tentmaker as they were, he stayed and worked with them. Every Sabbath he reasoned in the synagogue, trying to persuade Jews and Greeks" (*Acts 18:1-4, NIV*).

Paul the Apostle was making tents! Why? He was setting an example of self-support. These are the first verses that speak about Paul working in secular employment while he pioneered a church. This story indicates that this was his practice. No doubt he had been doing this for most of his ministry.

Years after Paul pioneered the church at Ephesus, he stopped on his way to Jerusalem and reminded the elders (pastors) of the churches, "I have never coveted anyone's money or fine clothing. You know that these hands of mine have worked to pay my own way, and I have even supplied the needs of those who were with me" (*Acts 20:33-34, NLT*).

Paul wrote to the Corinthian church and said, "To this very hour we go hungry and thirsty, without enough clothes to keep us warm. We have endured many beatings, and we have no homes of our own. We have worked wearily with our own hands to earn our living" (*1 Corinthians 4:11-12, NLT*). Then to the Thessalonians he wrote, "Don't you remember, dear brothers and sisters, how hard we worked among you? Night and day we toiled to earn a living so that our expenses would not be a burden to anyone there as we preached God's Good News among you" (*1 Thessalonians 2:9, NLT*).

By setting the example of bi-vocational church leadership, he set a pattern for church multiplication. Even as the churches grew, Paul did not highlight spiritual leadership by any criterion that involved

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being “paid” for the ministry. To Paul, the office of the ministry that he was privileged to serve in and laboring with his hands went together. Being a full-time minister is not a sign of fruitfulness, success, calling, or ministry.

Paul is not saying that those who preach the gospel should not be supported. He taught that they should be well cared for. But Paul was saying that he was a servant of Jesus Christ, and he would fulfill the task and bear his office at his own expense. That was a major character quality that made Paul a great missionary apostle.

I grew up in an environment that taught that a preacher should live by faith. So every preacher’s dream was to be full-time in the ministry. Most of the preachers I knew growing up lived by faith. Their families suffered financially because they were caught up in a religious system that did not work for most of them. I have witnessed the same situation in many countries where pastors and Christian workers are taught that they need to be full-time ministers.

When should someone become full-time in the ministry? I don’t believe that this should be the target. When and if the ministry requires your full time and the resources are available without your family suffering, and it will not detour finances from evangelism and church planting, then perhaps full-time may be sensible. We are living in a changing financial landscape. I believe that it is going to become more difficult for the average-sized local church in any country to sustain the cost of full-time workers.

I praise the bi-vocational pastor. Most of the pastors in the Praise Chapel movement are bi-vocational. This is and will be the norm and not the exception. Paul’s pattern is again our example for ministry. This enables small churches to function and to plant churches, especially in cities.

The Globality Revolution

Ronny and Teresa Chavez are leaders in our movement. They pastor Praise Chapel in Chula Vista, California. Ronny works a full-time job and pastors the church. The church does not have their own building, so they meet in a youth center. Yet, this church has planted four churches. There are many similar examples in our movement.

Allen Cates was pioneering the Praise Chapel in Kingman, Arizona when he got a job selling cars. It was his testimony and boldness in sharing the gospel that touched his boss Carl Friedrich. Carl and his wife Bonnie Friedrich got saved and pioneered the Praise Chapel in Orange, California. In May 2010, they celebrated the twenty-fifth anniversary of the Orange Praise Chapel. They have planted churches in the United States, Mexico, England, Malaysia, and Vietnam. Carl and Bonnie are leaders in the Praise Chapel movement, all because a man named Allen Cates was willing to follow Paul's method and be a bi-vocational pastor.

Ken Weathers, vice president of the Southern Baptist North American Mission Board further affirms, "We are grateful to the Lord for our kingdom-minded bi-vocational pastors."

The Globality Generation Is About Empowering Common People

"When they saw the courage of Peter and John and realized that they were unschooled, ordinary men, they were astonished and they took note that these men had been with Jesus" (*Acts 4:13, NIV*).

"Church Planting Movements are led by laypersons. Jesus pioneered this lay movement when he bypassed the Pharisees and Sadducees to call common men, fishermen, tax collectors, and political rebels. Out of this rabble he forged a community of disciples

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that changed the world" (*Garrison*).

When is the Church going to get delivered from the clergy-laity mentality? Remember that the job both Stephen and Philip were assigned to in Acts 6 was to "wait on tables." They were not apostles. It was out of this serving position that God used them to be catalysts in the expansion of the first church. D.L. Moody is credited with saying, "The measure of a man is not how many servants he has, but how many men he serves."

The Lord's final lesson for his disciples was about servant leadership. Jesus took cloth and a bucket of water and began washing the disciples' feet—the lowest job available. "After washing their feet, he put on his robe again and sat down and asked, 'Do you understand what I was doing? You call me 'Teacher' and 'Lord,' and you are right, because it is true. And since I, the Lord and Teacher, have washed your feet, you ought to wash each other's feet. I have given you an example to follow. Do as I have done to you'" (*John 13:12-15, NLT*).

Why does the church worry so much about structure when the Bible devotes very little space to it? Jesus did not set any organization in order. He didn't even leave instructions to the eleven disciples on how to fill the vacancy left by the treason of Judas. Didn't Jesus care about their structure? Who was going to be in charge?

Structure and leadership in the Globality Generation church will be servant leadership just as Jesus exemplified and taught. The best place to serve is in the church family where you are: "Whenever we have the opportunity, we should do good to everyone, especially to our Christian brothers and sisters" (*Galatians 6:10, NLT*).

Jesus called the disciples together and said, "You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you.

The Globality Revolution

Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all. For even the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many" (Mark 10:42-45, NIV).

Servant leadership is one of the key characteristics of the Globality generation church. It reflects the very character and nature of God. If you want to reflect God, then you will understand this principle and find a place to serve in his church.

Dr. Walter C. Jackson wrote in *Christianity Today*: "Servant leadership, as portrayed in the gospels, is difficult to maintain in a climate where increasingly larger segments of the Christian population prefer 'super-leader' styles." He goes on to say that the "servant leadership model as illustrated in scripture is virtually unknown in our 21st Century leadership." That gives us something to strive for in the Globality Generation.

The Globality Generation Is the Small Church

The past few decades have emphasized the church growth movement. The megachurches and ministries have been in the spotlight, while the small churches have been ignored and considered irrelevant. I believe that the Globality Generation is going to belong to the church multiplication movement. They consist of common people and the smaller churches who are willing to collaborate and partner together for kingdom purposes.

A megaministry has the ability to stand alone, be independent, and do what it wants. If it wants to send a missionary to another country, it can do that alone. It can sponsor a large event in its city

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with no problem. It has the funds and personnel. The smaller churches must work together, but this is where their strength is.

There is way too much pressure on pioneers and pastors to grow a church. We want fruitfulness, but we have gotten caught up measuring success by the wrong matrix. If you asked Jesus how many were in his church the night he was betrayed, he would tell you there were not very many. But, those few changed the world.

The first Christian congregations were built upon the family, as the smallest natural unit. The word "church" is from the Greek words *kyriakos oikos* (house of the Lord). Paul wrote, "To our sister Apphia and to Archippus, a fellow soldier of the cross. I am also writing to the church that meets in your house" (*Philemon 1:2, NLT*).

The house was a gathering place and a place of fellowship. Worship services were both at the house and the temple: "And daily in the temple, and in every house, they did not cease teaching and preaching Jesus as the Christ" (*Acts 5:42, NKJV*). "I kept back nothing that was helpful, but proclaimed it to you, and taught you publicly and from house to house" (*Acts 20:20, NKJV*). I don't know how this is going to play out in the Globality Generation, but we need to pay careful attention to opportunities in this arena.

To multiply churches in the Globality Generation, we should seriously embrace patterns of ministry that seek to keep the costs down of operating a church. If every church we plant has to rent a building, remodel it to be a church, and then get into the program of raising and saving money to purchase equipment and property, we will never multiply churches. Where we meet, when we meet, and how we communicate the message must be radical if rapid multiplication of churches is our vision.

The Globality Revolution

Most of the Praise Chapel churches were started through home Bible studies called "sheepfolds." We forget that. Church planting can be as simple as beginning a new Bible study that targets a people group you are not reaching. There are people in every Praise Chapel church than can pioneer this kind of new church. Are they ready? As much as most first time parents are.

Missionaries/pastors Eric and Jenny Dooley have personally pioneered churches in Indonesia, Singapore, Cambodia, and Vietnam. They had the New Life Church in Ho Chi Minh City meet in a hotel where the attendance averaged over three hundred people. On Sunday August 18, 2005, the Vietnamese communist government sent the military and shut them down.

Eric said to me:

Fortunately, we already had about eight home groups. I quickly put together three more so that by the next Sunday, we had eleven home churches ready to go. In our case, it was a positive change. Of course we missed meeting with everyone on Sunday. Most people lamented the loss of freedom of worship and were disappointed to lose corporate worship in a big group and hearing me preach. However, we saved over \$1000 a week in room rental, and instead of just me preaching, we now had eleven people preaching. Instead of just one worship team, we now had eleven worship teams. Instead of one group of greeters, we now had eleven groups of greeters. People who did not like going to church seemed to like the atmosphere of the home churches. One of the main comments we got was how nice it was to be able to really get to know people. What clearly did happen was that we made a heck of a lot more leaders than ever before. One thing I believe is clear: Religious

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people want to worship in a church building, but a church building can be a real hindrance to the lost. For someone who is not a Christian, walking into a church building, especially alone, can be such a huge, intimidating hurdle that they simply will not do it. On the other hand, it is only religious people who don't like the idea of going to church in a home. So in some ways it comes down to, who we are trying to reach: religious people or the lost?

The small can be mighty big when we come together. I have the privilege of working with thousands of people in small churches. I would not have it any other way.

The Globality Generation Is Connectivity

The name "A Family of Fellowships" describes who we are and what we want to be. It is about connectivity, the desire for lifelong friendships and partnerships in the faith. In essence, it speaks of our vision to multiply.

Throughout history, human beings have shown that they are incapable of experiencing or even understanding what true fellowship is, especially when crossing racial, social, or economic barriers. The history of the world is filled with every kind of prejudice imaginable. Global leaders of multinational companies may enter into agreements and contracts for the sake of making money, but the prejudices are still in the hearts of the people involved. In the end, that will lead to competition and economic wars.

The Globality Revolution

In Jesus's prophecies about the last days, he said, "Nation will go to war against nation, and kingdom against kingdom. There will be earthquakes in many parts of the world, as well as famines. But this will be only the first of the birth pains, with more to come ... A brother will betray brother to death, a father will betray his own child, and children will rebel against their parents and cause them to be killed" (*Mark 13:8 & 12, NLT*). Not a pretty picture of Globality, is it? Money and business have never brought the world together, and never will.

Jesus prayed for true unity that is only possible within the family of God: "I am praying not only for these disciples but also for all who will ever believe in me because of their testimony. My prayer for all of them is that they will be one, just as you and I are one, Father—that just as you are in me and I am in you, so they will be in us, and the world will believe you sent me" (*John 17:20-21, NLT*).

It is the fellowship of the saints that will convince the world that Jesus is the Son of God. The world does not know what it is to be "one." Human efforts at Globality will not bring the world together—only transformed hearts that come through true faith in Jesus Christ can bring the fulfillment of this prayer. Praise Chapel Family of Fellowships is a unique movement that was birthed out of one church in Maywood, California. This family continues to multiply as more churches birth churches.

Over the years, we have worked through principles of fellowship that help to make this movement work. We have learned both from the Word of God and through hands-on experience that to have true fellowship, there must be an understanding of biblical principles of fellowship that is actually lived out.

As Praise Chapel moves into a new generation of church planters, our Family of Fellowships will be like an extended family.

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In an extended family, three or four generations can be alive. In an extended family, you are always dealing with anything and everything; caring for and dealing with babies, toddlers, children, teens, young adults, midlife adults, and seniors is a normal part of it. There are issues at every season of life. What does the family do? They deal with it and move on.

Praise Chapel deals with similar issues like the extended family does. That is why we must view ourselves as a Family of Fellowships. If a family member (a church) gets sick, help them out. If a church dies, rally as a family. When a family member has a baby, we all celebrate, even if the bundle of joy was not expected. If there is a need, we will rally to help. When there is a problem in the family, we deal with it and then get over it.

The Globality Generation Is About Collaboration

Let's face it; we cannot do the work of God alone. We need each other. If we are to fulfill God's purpose in each of our lives and in the Family of Fellowships, we must partner together.

When God confused the languages of the people building the Tower of Babel, he said, "If they can accomplish this when they have just begun to take advantage of their common language and political unity, just think of what they will do later. Nothing will be impossible for them!" (*Genesis 11:6, NLT*).

In Acts 2, God came down to the human race again. This time, his goal was not to confuse their languages but to call out and call together some of this confused human race to be a people for himself—to be a people who again are to have a great cause,

The Globality Revolution

establish a great kingdom, and work together. Acts tell us how these people had all things in common (*Acts 2:44*). They had one Lord, one baptism, and one faith. Without a doubt, they turned the world upside down (*Acts 17:6*).

I believe the Globality Generation is another time of visitation. God has called you and me for such a time as this. He has brought us together. We are the ones I have spoken about in this book. The power of a revolution is always with the common folks coming together as a force to be reckoned with. Praise Chapel can be that force in the Globality Generation.

God is into variety. Just look at life and the variety of living creatures. In life there are unseen organisms, and there are giant whales. Every living species has a place and a purpose in God's creative design. The church is the same. From the individual believer to the two or three gathering together, the house churches, storefront churches, and on through to the megachurches, we are all a part of God's supreme strategy toward Globality: the gospel to everyone, everywhere, by anyone. "The human body has many parts, but the many parts make up only one body. So it is with the body of Christ" (*1 Corinthians 12:12, NLT*).

Families can be disorganized, separated, and filled with their individual priorities. But let a crisis hit the family. For instance, mom gets terminally ill, and the family can come together in an instant, pooling resources, sacrificing time to help, and doing whatever it takes to make it through the crisis.

The Globality Generation is in crisis. If we are to fulfill each of our callings in this Globality Generation then we have no other choice but to trust each other. We must put the blade to our selfishness, rise up as a revolutionary army, and collaborate to get the job done that we are called to do.

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The Globality Generation Is About Restoring the Old Waste Places

“Those from among you shall build the old waste places; You shall raise up the foundations of many generations; And you shall be called the Repairer of the Breach” (*Isaiah 58:12, NKJV*).

Praise Chapel was birthed soon after Mike and Donna Neville became pastors of Rosewood Assembly in Maywood, California (one of the many cities in the greater Los Angeles area). This was an established church that had experienced decline due to age and demographic change. Out of that dying church came a revival and the Praise Chapel movement.

Since that time, God has taken pastors from Praise Chapel and used them to breathe new life into dying churches. Such opportunities have occurred several times for pastors in our fellowship. Richard Hill had just graduated from college, so he took off backpacking through Asia, enjoying whatever unsaved young English men do hanging out in Asia. He had a friend in Hong Kong, so he stopped there to visit him. His friend had recently received Christ at Calvary Church of Hong Kong. Richard went to church with his friend and got radically saved. Needless to say, Richard stayed in Hong Kong, got a real job, and became a part of the church. There in the church, Richard met Joyce, a Taiwanese-Canadian news anchorwoman from Canada who was working at China Central Television in Hong Kong. It wasn't long until they were married and felt the call of God to go to England to pioneer a church.

As they searched different areas to decide where to pioneer the church, they ended up in Woking, a city just outside London. One day, while sitting on a bus bench, they looked behind them and saw that they were right in front of Calvary Church (the same name as

The Globality Revolution

the church in Hong Kong, but no relation). They went in and met the pastors.

Richard and Joyce began pioneering a church in a hall in Woking. When the pastors of Calvary Church were about to retire, they asked Richard and Joyce to become the pastors of Calvary. It was an elderly congregation with few people. Today Richard and Joyce still pastor the Calvary Church of Woking. Now the church that was dying is growing, and they have moved the Sunday service into a local school hall. That is Globality: the gospel to everyone, everywhere, by anyone.

A friend of mine named Steve Skotko contacted me about a church in Rainham, Essex, England (London area) that he had visited. It was an elderly congregation that had not had a pastor for years. Mr. Leland, a lawyer who was a trustee for the church and a friend, was taking care of the small elderly congregation. Through Steve, Mr. Leland contacted me and said that he had heard about our vision of planting churches and invited us to place a pastor in the church. A short time later, while in San Diego with Tommy and Sara Miller, I just mentioned the situation to him. Tommy said that he had a young couple that wanted to pioneer in England. The young couple, Oscar and Gloria Medrano, moved to England to take over the church. Now, they have a thriving church in Rainham and a great relationship with Mr. Leland. That is one of many stories where God is allowing disciples from Praise Chapel to be a part of restoring the old waste places.

Several Christian denominations have requested couples from Praise Chapel to pastor their churches for one reason or another. Some Praise Chapel couples pastor churches for the Southern Baptists, Evangelical Congregationalists, Church of God, Pentecostal Church of God, and other nonaligned churches. Such is the case

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in San Jose, California with Mitch and Jeanne Thurman. The Praise Chapel Family Life Church was moving from place to place meeting in various venues. The Assemblies of God church in their city that had been in decline for a long time joined together with them and today, it is a thriving church planting center. It is a part of both the Assemblies of God and Praise Chapel Family of Fellowships.

It has been said that the old revival would resist a new move of God. That does not need to happen. In this Globality Reformation, the old and the new can come together. If we are willing to lay down ideologies and partner for the Kingdom of God, we can experience Globality: the gospel to everyone, everywhere, by anyone.

The Globality Generation Is Church Multiplication

Praise Chapel is the fruit of church planting. Without church planting, there would be no Praise Chapel Family of Fellowships. Our heritage is church planting. Our vision and destiny is church planting. We have in our DNA the qualities that can release church multiplication. But, we are getting caught up in the religious culture that does not prioritize church planting. The truth is that church planting is the greatest way to grow the Church.

There are over six billion people on the Earth. That has happened because almost everyone everywhere keeps having babies. If a couple is unable to have a baby, usually they will do everything in their power to find out why and get the proper medical attention, so they can conceive. In this Globality Reformation, every church can birth new churches. If your church is not birthing churches, then you need to discover why and fix it. In Praise Chapel, we have proven that our churches of any size can reproduce.

The Globality Revolution

In the book *Church Planting Movements*, David Garrison wrote, "In the 16 chapters of Mark's Gospel the word 'immediately' occurs 17 times, and is always used in relation to Jesus—either in his teachings or his actions. Mark's Gospel reveals something of the passion and urgency that Christ felt. When we draw deeply from his spirit we share this passion and urgency."

The writers of the book *Globality* said:

Our goal is to help companies shift their mind-sets in light of the new global realities so they can successfully take advantage of the vast opportunities that Globality offers. When we discussed these issues with one executive of a large company, he said, 'We don't have to move too quickly. We've got five or six years to figure that out.' Twiddling their thumbs will likely prove to be a mistake for his company, as it will for most companies throughout the world. By the time they realize they're in trouble, it will be too late. The only way to succeed is by competing with everyone from everywhere for everything. Starting now. (*Sirkin, Hemerling, and Bhattacharya*)

Jesus said: "I must work the works of Him who sent Me while it is day; the night is coming when no one can work" (*John 9:4, NKJV*). Paul warned the Romans, "But make sure that you don't get so absorbed and exhausted in taking care of all your day-by-day obligations that you lose track of the time and doze off, oblivious to God. The night is about over, dawn is about to break. Be up and awake to what God is doing!" (*Romans 3:11-12, The Message*). Do you want to know what God is doing in this Globality generation? He is multiplying churches to reach the lost.

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Everywhere believers went, the multiplication principle went with them in mighty power. "Then the churches throughout all Judea, Galilee, and Samaria had peace and were edified. And walking in the fear of the Lord and in the comfort of the Holy Spirit, they were multiplied" (*Acts 9:31, NKJV*).

Please do not close the pages of this book and go on with life and ministry as before. The Globality Reformation calls for a response. I challenge you to respond to the call and opportunity immediately.

A Promise From God

Monday night at the 2006 Praise Chapel World Bible Conference on the theme of "Revival," the late Dr. John Holland brought a prophetic word to us. I want you to read a short portion of that message:

From my youth I have believed there will be a worldwide revival, that it will bring a harvest of gigantic proportions and that we will get to be part of that grand and glorious occasion. I saw visions of this, and I had dreams of it.

I have heard from the Lord, I have seen a vision, I have received a promise and I confess, I believe God has chosen Praise Chapel for a specific ministry at this time and for this people. I am to challenge you to take off the clothes of doubt and defeat which the evil one has brought to you. Arise and put on the garments of praise for the day of drought is over, and the dawn of the day of spiritual rain has arisen. Rise to meet the destiny of the Lord.

The Globality Revolution

You have called yourselves dirt, a people of little value, but the rain of the Lord shall take the barren soil, and it shall bring forth abundance. Therefore, take down the coverings of your experience, and allow the former and the later rain to fall on you. Don't fear the abundance that will come, the threshing floors shall be full, the wine and the oil shall overflow. It is the time of rain!

The Conclusion

(
We can do it if we will;
we ourselves can go.
)

In August 1806, five young men from Williams College in Williamstown, Massachusetts were enjoying fellowship outdoors when they were forced to find shelter from a rainstorm under a haystack. While they waited, they began to pray concerning the needs of missionaries around the world. They had been studying about Asia in their geography class. Through studying this subject, the five students saw the great need for the gospel of Jesus Christ.

The Globality Revolution

Samuel Mills said, "We can do it if we will; we ourselves can go."

Harry Loomis objected, "We will all be killed."

Samuel Mills and the other students replied, "God certainly wants the advancement of his kingdom, if we do our part."

The Haystack Prayer Meeting gave the initial impulse to the foreign missionary movement of the churches in the United States. There is a monument where that haystack was that reads, "The Birthplace of American Foreign Missions." These young men helped change the world.

I want Praise Chapel to be the birthplace of Globality: the gospel to everyone, everywhere, by anyone.

"We can do it if we will; we ourselves can go."



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...the gospel to everyone,
everywhere, by anyone.

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About the Author



Larry Neville spearheads Praise Chapel Christian Fellowship world-wide as its president and visionary. Praise Chapel Family of Fellowships, is a church planting movement with over 200 churches in the US and hundreds more internationally.

Larry's passion is church planting. He has pioneered churches and ministries in Arizona, Pennsylvania, the Philippines and Singapore. His experience and knowledge on missions and church planting has influenced ministries to the far corners of the globe.

Even as he continues to travel to over a dozen nations a year, visiting pioneer churches, speaking at Conferences and missional events he is constantly seeking new places to pioneer and plant churches.

Larry has been married to Janet for 39 years, they have two children, six grandchildren and live in Lake Arrowhead, California.

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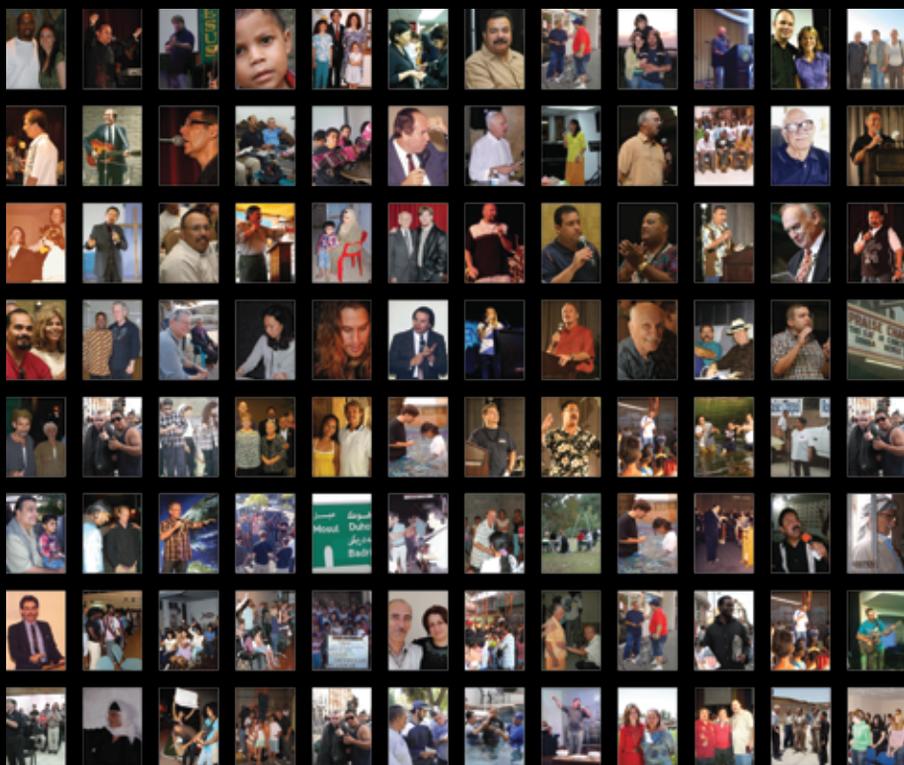
Harvest Generation



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...the gospel to everyone,
everywhere, by anyone.

by Larry Neville



Globality is anyone reproducing the kingdom,
It's everywhere, it's a revolution, it's competition,
it's a challenge, it's change, it's an enlargement, it's a vision,
it's about the unseen, it's interdependent,
it's new, and it's fresh.

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