

READING REPORT FOR “Word and Power Church”.

SF505.NA/NOS — Formation for Ministry (FFM)

Student Name: Annika Tilly

With integrity, I have read this book (circle one):

Thoroughly and Entirely—100% YES

Quickly but Completely—___%

Thoroughly but NOT Entirely—___%

Quickly and NOT Completely—___%

Not at all —___%

Signed: Annika Tilly

1. Short summary of the main points of the author.

Doug Banister addresses the strengths of both the evangelicals and charismatics in his book “The Word and Power Church”. He explains his personal journey and others’ stories in both the evangelical and charismatic churches. The value each brings and the missed opportunity when divided. Banister explains, “This book asks you to rejoice in who you are and then calls you to become even better” (p. 58). In the second part of the book, Banister looks at what a church with both strengths from evangelicals and charismatics would look like working together. This includes teaching the church to listen to God speak, allowing some to pray in tongues but above all else prioritizing love, encouraging passion, and challenging the reader to reevaluate how evangelism within the church is shifting towards powerful worship experiences.

2. Interaction - How does the reading interact with your present or anticipated ministry context?

It comes as a surprise that some churches believe that the gifts of the Spirit, including prophecy, are not for the Church today. There is a misconception that the gift of prophecy is spiritually “dangerous”. Banister quotes Ken Gire, who compares prophetic gifts by using an illustration of an open window. An open window lets in fresh air and sunlight, while simultaneously risking letting in flies and pollen. Both Gire and Banister argue the advantages of allowing the prophetic ministry to take place in your church outweigh the risks. Banister then explains how to identify and test prophetic words given in a church setting by asking these questions: 1. Does the prophecy edify those who hear it? 2. Does the prophecy agree with scripture? 3. Do others agree that the prophecy is of God? (p.106-107). These questions will help with my present ministry when I am approached by prophetic words that are shared with a group. Knowing God’s word and these few questions will help me identify prophetic words shared and protect the group from what is not.

3. What did this book reveal about your worldview and spiritual expectation (please use quotes & page numbers)?

This reading has revealed and explained where my worldview and spiritual expectations on the baptism of the Holy Spirit. I can see how both the baptism of the Holy Spirit as a second work or at conversion make sense. Banister explains it this way, “Can the Holy Spirit encounter us in a powerful way after salvation? Of course he can. Do we need to be filled with the Spirit on a daily basis? Of course we do. Word and power churches seek both kinds of experiences” (p. 165). In my personal experience I can see both playing out. At a young age I knew I had received

the Holy Spirit, although I won't be able to identify it as such at the time, as well as in my adult years.

4. Where did you agree most with the author? Disagree most?

I agreed with most of what Banister wrote in his book, except for his teaching on praying in tongues. Banister's understanding of the gift of praying in tongues is that it is for some, but not everyone. I agree that it is possible to have an empowered and spirit-filled life without practicing praying in the spirit. However, I would argue that all believers have access to praying in tongues. Where in the Bible does it state that the Holy Spirit gifts some, but not others? In 1 Corinthians 14:5 Paul writes, "Now I want you all to speak in tongues, but even more prophesy." Banister not only teaches his church that only a select number of believers have been "graced" with the gift of praying in tongues, but he also doesn't give opportunity to learn or receive the gift of tongues. He states, "At Fellowship Church, the gift of Spiritual language is most commonly practiced in private as a means of personal prayer and praise. It is not a topic of discussion, and we don't have a lot of people praying for one another to receive this gift" (p.123). So not only does he teach his church that not all have access to pray in a heavenly language, that strengthens their spirit man, and prays the perfect will of God. But he also doesn't teach anything about praying in tongues. However, later he writes out a prayer, "Lord, if you really want us to pray for people in the services, or learn about the prophetic, or even allow folks to receive a prayer language, we will, because that's what your word says" (p.148). I am left to assume this is his prayer with the understanding that the Spirit doesn't gift all believers the ability to pray in tongues.

5. How will this book impact your theology and current ministry?

This book has impacted my theology and current ministry by clarifying what strengthens the church by looking at both the evangelical and charismatic churches. The evangelical church values expository preaching to be God-centered, focusing on what the text is saying, and how we are to apply God's word to our lives practically. This allows the teacher to avoid sensational interpretation or grab the church's attention with shock factor or chasing the next spiritual high. In other words, spiritual growth is a process and God's word has the authority and power when taught contextually. In the Charismatic church, prayer is emphasized God responds to us when we pray through impressions, dreams, and a prophetic word. I have learned through this book that a church that encourages its congregation to be both biblically literate and spiritually sensitive will lead to a greater relationship and trust in God as well as with one another.

Bibliography

Banister, Douglas. *The Word and Power Church*. Zondervan, 2009