



Sunday April 01, 2012
Marketplace Mandate (Part - 5)
Marketplace Missions

Indian Cities and the Indian Marketplace

The latest population figures are based on data from the 2011 census of India. India has 641,000 inhabited villages and 72.2 percent of the total population reside in these rural areas.

India's 27.8 percent urban population lives in more than 5,100 towns and over 380 urban agglomerations.

The number of Indians living in urban areas has grown by 31.2% between 1991 and 2001

There are 53 urban agglomerations in India with a population of 1 million or more as of 2011. About 43 percent of the urban population of India lives in these cities.

The Indian marketplace is booming – with opportunities all around. New career options, etc. etc.

The Seven Mountain Assignment (Review)

In 1975, Bill Bright, founder of Campus Crusade, and Loren Cunningham, founder of Youth With a Mission, had lunch together in Colorado. God simultaneously gave each of these change agents a message to give to the other. During that same time frame Dr. Francis A. Schaeffer was given a similar message. That message was that if we are to impact any nation for Jesus Christ, then we would have to affect the seven spheres, or mountains of society that are the pillars of any society.

These seven mountains are:

1. FAMILY : the institution set up by God
2. RELIGION : include the church, the people of God
3. EDUCATION : school, colleges, universities, academic and professional training or education.
4. MEDIA : all forms of public communication, print and electronic, newspaper, TV, internet
5. ARTS & ENTERTAINMENT (CELEBRATION) : arts, entertainment, and sports, all forms of celebration within a culture.
6. BUSINESS (ECONOMY) : begins with innovations in science and technology, and includes activities such as production, sales, and service.
7. GOVERNMENT : all of the three branches: judicial (system of justice), legislative (establishing law), and executive (operation of government systems).

Marketplace Missions (history)

William Carey

Talk briefly on the missions work of William Carey

FGBMFI

Full Gospel Business Mens Fellowship International

started in 1952 by Demos Shakarian

fgbmf.org

<http://www.fgbmf.org/pdf/howitbegan.pdf>



International Christian Chamber of Commerce

<http://www.iccc.net>

J. Gunnar Olson

ICCC registered in Brussels, Belgium in 1985

Today:

TGIF / OS Hillman

Lance Wallanu

Books

Reaching Indian Cities and the Indian Marketplace

1, Influencing Culture with Biblical values and Kingdom principles

Being salt and light

Proverbs 11:10 When it goes well with the righteous, the city rejoices; And when the wicked perish, there is jubilation.

Proverbs 11:11 By the blessing of the upright the city is exalted, But it is overthrown by the mouth of the wicked.

Having a sense of "vocational stewardship"

Coffee shops : The Sanctuary, Mustard

2, Workplace prayer groups

Share story of the **Fulton Street Noontime Prayer and the Revival of 1857-58**

3, Minister in the marketplace

Mark 6:56 Wherever He entered, into villages, cities, or the country, they laid the sick in the marketplaces, and begged Him that they might just touch the hem of His garment. And as many as touched Him were made well.

Acts 17:16 Now while Paul waited for them at Athens, his spirit was provoked within him when he saw that the city was given over to idols.

Acts 17:17 Therefore he reasoned in the synagogue with the Jews and with the Gentile worshipers, and in the marketplace daily with those who happened to be there.

An APC Dream

4, Weekend Missions (few days to a week)

Professionals going out over weekends or a few days to make a difference
e.g. our partnership with EHA (slowly taking shape)

5, Short Term Missions (few weeks to a month)

Micro-financing and helping start small businesses

6, Long Term Missions (many months to a few years)

The example of the apostle Paul and planting churches



Corinth

Acts 18:1-11

Ephesus

Acts 18:19-21, Acts 19:1-20 Acts 20:15-38

"Paul then at Ephesus was making tents, conducting a great course of apologetics for Christianity, fulfilling the function of the pastor, watching over the flock, admonishing with tears and teaching from house to house; but he was also directing a great missionary enterprise to that whole region round about Ephesus.

In all probability it was here in Ephesus that Philemon was brought to Christ and sent to Colosse for the formation of that Church. Probably also it was at Ephesus that fellow-worker with Paul in prayer, Epaphras, who watched over another Church, was first brought to Christ.

Think of this man. Think of the forces in Ephesus against him, against his Gospel, against his Lord. How did he finish that paragraph in the Corinthian letter? 'If I must needs glory, I will glory of the things that concern my weakness.' (II Cor. II:30)." G. Campbell Morgan, *The Acts of the Apostles*, Pickering & Inglis, 1948, pp.352-353

7, City Transformation Teams (Urban Church Planting Movement)

A strategic extension of point 6 above

I would like to see APC develop "City Transformation Teams" – which eventually will become an intentional, urban church planting movement that affects cities across India.

We need teams of people who will strategically come together, pray, plan, relocate, plant and pastor a church in one of the many cities across India.

As a church we will put things in place to facilitate this and share that with you.

Prayer + Altar Call
Invite LG Leaders

Appendix:

<http://www.christianitytoday.com/ch/bytopic>

William Carey

Father of modern Protestant missions (1761-1834)

<http://www.christianitytoday.com/ch/131christians/missionaries/carey.html>

"Expect great things; attempt great things."

At a meeting of Baptist leaders in the late 1700s, a newly ordained minister stood to argue for the value of overseas missions. He was abruptly interrupted by an older minister who said, "Young man, sit down! You are an enthusiast. When God pleases to convert the heathen, he'll do it without consulting you or me."

Raised in England,
trained as a cobbler took up shoe making
had a deep interest in languages, taught himself NT Greek,



"I can plod," he wrote later, "I can persevere to any definite pursuit."

married Dorothy Plackett, first child died at age of 2

he continued his language studies, adding Hebrew and Latin, and became a preacher with the Particular Baptists.

1792 William Carey, John Thomas (a former surgeon), and Carey's family (which now included three boys, and another child on the way) were on a ship headed for India.

He learned Bengali with the help of a pundit, and in a few weeks began translating the Bible into Bengali and preaching to small gatherings.

When Carey himself contracted malaria, and then his 5-year-old Peter died of dysentery, it became too much for his wife, Dorothy, whose mental health deteriorated rapidly. She suffered delusions, accusing Carey of adultery and threatening him with a knife. She eventually had to be confined to a room and physically restrained.

1799, things finally turned. He was invited to locate in a Danish settlement in Serampore, near Calcutta.

Carey was joined by William Ward, a printer, and Joshua and Hanna Marshman, teachers. Mission finances increased considerably as Ward began securing government printing contracts, the Marshmans opened schools for children, and Carey began teaching at Fort William College in Calcutta.

In December 1800, after seven years of missionary labor, Carey baptized his first convert, Krishna Pal, and two months later, he published his first Bengali New Testament. With this and subsequent editions, Carey and his colleagues laid the foundation for the study of modern Bengali, which up to this time had been an "unsettled dialect."

Carey continued to expect great things; over the next 28 years, he and his pundits translated the entire Bible into India's major languages: Bengali, Oriya, Marathi, Hindi, Assamese, and Sanskrit and parts of 209 other languages and dialects.

He also sought social reform in India, including the abolition of infanticide, widow burning (sati), and assisted suicide. He and the Marshmans founded Serampore College in 1818, a divinity school for Indians, which today offers theological and liberal arts education for some 2,500 students.

By the time Carey died, he had spent 41 years in India without a furlough. His mission could count only some 700 converts in a nation of millions, but he had laid an impressive foundation of Bible translations, education, and social reform.

His greatest legacy was in the worldwide missionary movement of the nineteenth century that he inspired. Missionaries like Adoniram Judson, Hudson Taylor, and David Livingstone, among thousands of others, were impressed not only by Carey's example, but by his words "Expect great things; attempt great things." The history of nineteenth-century Protestant missions is in many ways an extended commentary on the phrase.

Fulton Street Noontime Prayer and the Revival of 1857-58



http://www.loudountimes.com/index.php/blogs/article/fulton_street_noontime_prayer_and_the_revival_of_1857-58_loudoun/

But in the 1850s secular and religious conditions combined to bring about a crash. The third great panic in American history swept the giddy structure of speculative wealth away. Thousands of merchants were forced to the wall as banks failed and railroads went into bankruptcy. Factories were shut down and vast numbers thrown out of employment. New York City alone had 30,000 men unemployed. In October 1857, the hearts of people were thoroughly weaned from speculation and uncertain gain, while hunger and despair stared them in the face.

Fulton Street Noontime Prayer and the Revival of 1857-58

Background

The Fulton Street prayer revival began in the North Dutch Reformed Church (established 1628), just a few blocks from where the World Trade Center's once stood. It grew to include Christians from a variety of denominational backgrounds and spread from one local church throughout the city, nation and into the world.

Jeremiah Calvin Lamphier (1808-1898) was hired by the consistory of the Collegiate Church as a lay missionary in connection with the North Dutch Reformed Church. A quiet, zealous forty-six-year-old businessman, he was appointed on July 1, 1857. Lamphier was a tall man with a pleasant face and affectionate manner, shrewd and endowed with much tact and common sense.

Lamphier had been converted in 1842 in Broadway Tabernacle, Charles Finney's church that was built in 1836. From his personal observations and experience, he felt it would be profitable to challenge "men engaged in active business to devote a portion of the time usually given to rest and refreshment at mid-day to devotional purposes." So Wednesday, from noon to one o'clock, was set aside on the third floor in the consistory building in the rear of the North Dutch Church, corner of Fulton and William Streets (entrance from Fulton and Ann Streets) to give "merchants, mechanics, clerks, strangers and businessmen generally an opportunity to stop and call upon God amid the daily perplexities incident to their respective avocations."

Lamphier printed some handbills announcing the prayer meetings with the title, "How Often Should I Pray?" The handbill stated, "As often as the language of prayer is in my heart; as often as I see my need of help; as often as I feel the power of temptation; as often as I am made sensible of any spiritual declension, or feel the aggression of a worldly, earthly spirit. In prayer, we leave the business of time for that of eternity and intercourse with God."

He left these in some offices and warehouses. He also put one on the door of the church on the street side.

The first meeting was held on the 23rd of September, 1857. The first person to join Lamphier was a half-hour late; several others came even later. Five denominations were represented. "Prayer and praise were offered." The following week, twenty attended. On October 7 there were nearly forty. The meeting was so blessed that they decided to meet daily. One week later there were over one hundred present, including many unsaved who were convicted by the Holy Spirit of their sin.



Within one month pastors who had attended the noon prayer meetings in Fulton Street started morning prayer meetings in their own churches. Soon the places where the meetings were held were overcrowded. Men and women, young and old of all denominations met and prayed together without distinctions. The meetings abounded with love for Christ, love for fellow Christians, love for prayer, and love of witnessing. Those in attendance felt an awesome sense of God's presence. They prayed for specific people, expected answers, and obtained answers. A canopy of holy and awesome revival influence—in reality the presence of the Holy Spirit—seemed to hang like an invisible cloud over the prayer gathering.

The three rooms at the Fulton Street Church were filled beyond capacity, and hundreds had to go to other places. By early February a nearby Methodist Church was opened, and it immediately overflowed. The balconies were filled with ladies. By March 19 a theater opened for prayer, and half an hour before it was time to begin, people were turned away. Hundreds stood outside in the streets because they could not get inside. By the end of March over six thousand people met daily in prayer gatherings in New York City. Many churches added evening services for prayer. **Soon there were 150 united prayer meetings each day across Manhattan and Brooklyn.**

Newspapers began to report on the meetings and the unusual spirit of prayer that was evident. Within three months similar meetings had sprung up across America. Thousands began praying in these services and in their own homes. In New York, gospel tracts were distributed to those in attendance, with instructions that they pray over the tracts and then give them to someone God brought to mind.

A journalist presents a picture of what the early meetings were like:

"The meeting is begun at twelve o'clock precisely, and it closes exactly on the hour 1 PM. The room is full and crowded, and the interest appears to increase from day to day. It began with a modest meeting held once in the week. But attendance and benefit seemed to demand the more frequent observance of the privilege: now it has become a daily service. With the pressure came a larger attendance and a more spirited service. The probability is that the meeting will be adjourned to the church. Any one comes in or goes out as he pleases. It is the rule of the place to leave at any moment. All sects are here: the formal, stately Churchman and the impulsive Methodist who cannot suppress his groan and his "amen;" the sober, substantial Dutchman and the ardent Congregationalist, with all Yankee restlessness on his face; the Baptist and the Presbyterian, joining in the same chorus and bowing at the same altar.

The agenda was simple: "the salvation of the soul." They would pray for the "souls" of family members, neighbors, and coworkers—by name. The meeting is begun at twelve o'clock precisely, and it closes exactly on the hour 1 PM. The room is full and crowded, and the interest appears to increase from day to day. All sects are here: the formal, stately Churchman and the impulsive Methodist who cannot suppress his groan and his "amen;" the sober, substantial Dutchman and the ardent Congregationalist, with all Yankee restlessness on his face; the Baptist and the Presbyterian, joining in the same chorus and bowing at the same altar.

The agenda was simple: "the salvation of the soul." They would pray for the "souls" of family members, neighbors, and coworkers—by name. Others would join in praying in agreement. They prayed for salvation and praised God when it happened. The absence of "oratory" (i.e., a speaker) and "argument" (theological discussion) made these meetings both unique and attractive.

Four items distinguished these prayer meetings from others:



- 1) Spontaneity - With the exception of a patterned beginning, the meetings generally conducted themselves. Almost everyone participated.
- 2) Their interdenominational nature - Leaders came from every evangelical faith: Baptists, Brethren, Congregationalists, Episcopalians, Friends, Lutherans, Methodists, Presbyterians, and Reformed. Issues and items which distinguished them were not discussed.
- 3) Promptness - The meeting started promptly at noon and closed promptly at one. Prayers were held accountable to the five-minute rule.
- 4) Their focus on prayer - The "agenda" was prayer—prayer for salvation and for the Holy Spirit's empowerment. No "business" was conducted.

Historians estimate that as many as one million people may have come into a personal relationship with Jesus Christ as a result of this prayer revival.

The Prayer Meeting

The character and pattern of the Fulton Street prayer meeting was followed as it spread across the United States and beyond. Leaders were given a "bill of direction" and required to observe it strictly:

Please observe the following rules:

Be prompt, commencing precisely at twelve o'clock.

The leader is not expected to exceed ten minutes in opening the meeting.

Open the meeting by reading and singing three to five verses of a hymn.

Initiate time for collective prayer.

Read a portion of Scripture.

Say the meeting is now open for prayers and exhortations, observing particularly the rules overhead, inviting the brethren from abroad to take part in the services.

Read but one request at a time, requiring a prayer to follow. Such prayer is to have special reference to same.

In case of any suggestion or proposition by any person, say this is simply a prayer-meeting and that they are out of order and call on some brother to pray.

Give out the closing hymn five minutes before one o'clock. Request the benediction from a clergyman, if one be present.

A placard was hung on the wall in a prominent place, commanding the attention of the whole meeting.

Brethren are earnestly requested to adhere to the five-minute rule.

Prayers and exhortations are not to exceed five minutes in order to give all an opportunity.

Not more than two consecutive prayers or exhortations.

No controverted points discussed.

Vision

That churches, communities, and cities will use this noontime activity as an opportunity to gather across denominational lines to pray together.

That churches and communities will encourage businessmen and women to set aside one noontime (lunch hour) each week to pray together.

That churches in business districts will open their doors for multi-denominational noontime prayer gatherings.



That these prayer groups will prioritize prayers for the lost, for the presence of God and for the empowering of the Holy Spirit.

That major gatherings for prayer and celebration will be held in metropolitan areas.

That people will pray that God will use these activities to ignite the fire of revival.

Implementation Plan

Encourage people, churches, and denominations to pray for this celebration—that God will anoint it by his Spirit and use it to bring revival.

Use the above guides for setting up a noontime prayer meeting and training leaders.

Provide reproducible promotional materials to churches and to denominational and other ministry leaders.

Recruit additional prayer ministry partners who will endorse this vision and encourage their members' participation.

The goal is to make this a national, multi-denominational, multi-ethnic celebration of God and tool for revival.

Encourage churches to initiate interdenominational noontime prayer meetings in their area through their businessmen and women.

In Northern Virginia, God will bring in His people. You are only responsible for you. Start up a weekly prayer meeting in your community. Do what God has called you to do and trust God to do the rest. This is a grassroots movement, which means it begins with people just like you who hear God's call and move in faith's obedience.

"About noon the following day as they were on their journey and approaching the city, Peter went up on the roof to pray" [Acts 10:9].

A renewed call to noontime prayer in 2011

"We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God" [2 Corinthians 5:20].



USEFUL RESOURCES



Watch our online Sunday Church service live stream every Sunday at 10:30am (Indian Time, GMT+5:30). Spirit filled, anointed worship, Word and ministry for healing, miracles, and deliverance.

YOUTUBE: <https://youtube.com/allpeopleschurchbangalore>

WEBSITE: <https://apcwo.org/live>

Our other websites and free resources:

CHURCH: <https://apcwo.org>

FREE SERMONS: <https://apcwo.org/resources/sermons>

FREE BOOKS: <https://apcwo.org/books/english>

DAILY DEVOTIONALS: <https://apcwo.org/resources/daily-devotional>

JESUS CHRIST: <https://examiningjesus.com>

BIBLE COLLEGE: <https://apcbiblecollege.org>

E-LEARNING: <https://apcbiblecollege.org/elearn>

WEEKEND SCHOOLS: <https://apcwo.org/ministries/weekend-schools>

COUNSELING: <https://chrysalislife.org>

MUSIC: <https://apcmusic.org>

MINISTERS FELLOWSHIP: <https://pamfi.org>

CHURCH APP: <https://apcwo.org/app>

CHURCHES: <https://apcwo.org/ministries/churches>

WORLD MISSIONS: <https://apcworldmissions.org>