

An Apostle of Love:
Heidi Baker, the 'Toronto Blessing,' and the New Apostolic Reformation*

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ABSTRACT

Heidi and her husband Rolland Baker founded Iris Global (formerly Iris Ministries) in 1980, while serving as missionaries in Asia, then England, and finally (since 1996) in Mozambique. Both were profoundly impacted by the revival at the Toronto Airport Christian Fellowship (now Catch the Fire) in the mid-1990s, with Heidi Baker soon becoming a sought-after speaker for its conferences. Although the New Apostolic Reformation (NAR) has its roots outside the Toronto Blessing movement, revival leaders linked to Toronto are commonly profiled as examples of the NAR. Using Heidi Baker, co-founder of Iris Global, this article explores the diversity found in the NAR and suggests that common portrayals often miss the essence of the movement as lived out by pentecostal revivalists. While the NAR is often seen depicted by select leaders taking political stands who self-identify as “prophets” and “apostles,” the heart of the reformation arguably is best found in religious experiences of divine love and supernatural empowerment to minister.

An ebb and flow of the charismata – particularly glossolalia, healing, and prophecy – has played an important role in the history of Christianity. The paranormal “spiritual gifts” can often be found in the birth of its new cults and sects, but they quickly lose much of their experiential power to institutional forces. Often within a generation religious experiences that birthed the new sect are relegated to history, labeled as mythology or enshrined in doctrine and ritual.¹ Pentecostalism found its roots in earlier revivals and awakenings that are part of American history, including Methodism and the Wesleyan Holiness movement that provided fertile soil for the Azusa Street Revival that broke out in Los Angeles (1906-09), drawing pilgrims from across the United States many of whom went out as missionaries to other parts of the world. Scholars have arguably regarded Azusa Street as the birthplace of the global Pentecostal movement with pilgrims coming from throughout North America and beyond to experience the charismata (especially speaking in tongues, prophecy and divine healing), carrying its story and their personal experiences throughout North America and around the globe.²

Revival has been and continues to be an important force in the various streams of Pentecostalism that have emerged during its one-hundred-plus year history. Each generation would have to experience Pentecostalism anew for the movement to retain its vitality. Three major “waves of revival” have been identified as significant markers in American Pentecostal history. The first wave began on Azusa Street, a revival that birthed what is now known as the classical or historic Pentecostal denominations, including the Church of God in Christ and the Assemblies of God (both of which are among the top ten largest denominations in the United States).

Ripples of new revivals can be seen as the first wave crested that would impact both the subsequent second and third waves of Pentecostalism. One such ripple during the late 1940s was the New Order of the Latter Rain originating in Saskatchewan, Canada and quickly spreading through parts of the U.S. But the alleged extremes of the Latter Rain were deemed heretical by most newly emergent Pentecostal denominations of the first wave that were gradually finding a degree of acceptance in mainstream America. Latter Rain with its renewed emphasis on divine healing practices, miracles and prophetic experiences is regarded as one of the catalysts for the second wave of Pentecostalism, and its teachings continue to impact the face of the third wave, including the New Apostolic Reformation.³

The second wave, commonly known as the “charismatic movement,” introduced Pentecostalism to mainstream Christianity, including most Protestant denominations, Catholicism, and even some sectors of Eastern Orthodoxy.⁴ For Pentecostalism to be more than a blip on the spiritual radar screen, waves of revival would need to keep coming. As David du Plessis, often called “Mr. Pentecost” for his role in bringing Pentecostalism to the awareness of mainline churches, was fond of saying, “God has no grandchildren.” Each generation would have to experience “revival” anew for the movement to retain its vitality. A third wave of ongoing revivals began in the 1980s and continues to revitalize a growing number of independent Pentecostal churches and ministries to this day.

In sum, three major “waves” of the Pentecostal movement have been identified as markers for describing American Pentecostalism during its plus-one-hundred-year history. The first wave began at Azusa Street (Los Angeles, CA) in 1906 and in its wake

birthed what have come to be known as classical or historic Pentecostal denominations (e.g. the Assemblies of God; Church of God in Christ; and the Church of God, Cleveland, TN). The second wave, often known as the charismatic renewal, occurred within mainline Christianity in the 1960s, introducing Pentecostalism and its experiences (with glossolalia or “speaking in tongues” as a main marker) to mainline Protestant denominations, Roman Catholicism, and Eastern Orthodoxy. Concurrent with this wave that flowed through existing denominations, another revival was underway known as the Jesus Movement that brought the signs and wonders of Pentecostal belief and practices to the countercultural youth of the late 1960s. Lasting only a decade, it continues to have a decided impact in shaping the renewed emphasis on “signs and wonders” and contemporary Christian music characteristic of the third-wave.⁵ The increase and growth of these independent neo-pentecostal congregations and ministries provided a significant catalyst in developing America’s post-denominational religious culture.

The third wave, as labeled by Fuller Theological Seminary professor C. Peter Wagner in the early 1980s, singled out those neo-pentecostals who chose not to identify (or ceased to identify) with the theology of denominational Pentecostals of the first wave or the hybrid Catholic and mainline Protestant theologies of the second wave. Wagner identified this latest wave of Pentecostalism in observing his friend and colleague John Wimber, founder of the Association of Vineyard churches (AVC), whose emphasis on “signs and wonders” and contemporary Christian music owes much to the hippie evangelist Lonnie Frisbee and the birth of the Jesus Movement in California. Although glossolalia is commonly practiced by third-wavers, no longer is it the litmus test for experiencing the power of the Holy Spirit as found in much historic Pentecostal doctrine.

Wagner writes: “The desire of those in the third wave is to experience the power of the Holy Spirit in healing the sick, casting out demons, receiving prophecies, and participating in other charismatic-type manifestations without disturbing the current philosophy of ministry governing these congregations.”⁶ Third-wave pentecostalism is not limited to newly emergent denominations like the late John Wimber’s AVC, but is more likely to be found in independent churches whose pastors and leaders are involved in one or more “relational networks.”⁷ Those identified with the New Apostolic Reformation tend to be founders of churches and ministries who are in such relational networks with other like-minded leaders of independent Pentecostal/charismatic churches and ministries.

An Introduction to the New Apostolic Reformation

According to C. Peter Wagner, the Fuller Theological Seminary professor who observed and provided the nomenclature and descriptions for both the New Apostolic Reformation (NAR) and the third wave of Pentecostalism, the NAR “is not an organization” but rather it “represents the most radical change in the way of doing church since the Protestant Reformation.”⁸ Wagner traces the roots of NAR to the African Independent Church Movement in 1900, the Chinese House Church Movement beginning in 1976, and the U.S. independent charismatic movement found in the second wave of Pentecostalism. Among its innovative doctrinal beliefs and ritual practices, according to Wagner, is its apostolic government, a stance that many who are ascribed the NAR label would not concur. Wagner himself is aware of the amorphous nature of the NAR, observing:

I am rather fascinated at the lists of individuals whom the media glibly connects with the NAR. I'm sure that some of them wouldn't even recognize the term. In many cases, however, they would fit the NAR template, but since the NAR has no membership list they themselves would need to say whether they consider themselves affiliated or not.⁹

Although providing a broad definition and description of the NAR that allows for most of third wave pentecostalism to be synonymous with the NAR, Wagner tends to narrow his focus on a rise in apostolic government. Led by men (and some women) who like himself are self-designated "apostles," the goal is not only to transform the church but to change society by transforming the "seven mountains of culture" of "religion, family, education, government, media, arts & entertainment, and business." This appears to be the heart of the NAR for Wagner and one that has been picked up by the media in portraying the relationship between the NAR and right-wing politics.¹⁰ Less attention has been paid to the broader markers of the NAR on Wagner's list that bring untold numbers of neo-pentecostals under its umbrella, namely, those markers that focus on loving God who is encountered in revival worship that supernaturally empower believers to actively love and serve others.

In sum, the NAR has been narrowly circumscribed by two of Wagner's select markers: (1) the reinstatement of the office of apostle and apostolic governance and (2) "dominionism" or ushering in the kingdom of God through programs in the "seven mountains of culture." Arguably the most controversial marker of the NAR is the

proposed reinstatement of the church offices of “apostles” and “prophets” to complement the existing offices of pastors, teachers, and evangelists. The NAR thus advocates the restoration of what is believed to be the original “five-fold ministry” of the early church, including the church governance by apostles who are guided by the prophets. With proper apostolic governance in order, the NAR believes it possible to reform the “seven mountains of culture” -- education, government, media, arts and entertainment, religion and family -- to usher in the kingdom of God throughout the society.¹¹ Although these two markers appear to be Wagner’s primary focus, he also describes NAR followers as being able to hear directly from God, as experiencing supernatural signs and wonders, and in terms of relationships that cross existing boundaries -- traits that significantly enlarge the NAR tent.

Some of NAR ideology about the working of the Holy Spirit has roots in the New Order of Latter Rain, but a primary catalyst can be found in the third-wave theology of John Wimber and his Association of Vineyard Churches (AVC). During the early 1990s, a revival movement was birthed by Randy Clark (then an AVC minister) in a Toronto AVC church that quickly spread to other AVC churches. It was a revival movement from which Wimber paradoxically distanced himself as he ousted the Toronto Airport Vineyard (now Catch the Fire) from the AVC. Although Wagner has sometimes been called the founder of the NAR, he insists that he is “simply a professor who observed that they were the fastest growing churches in their respective regions and that they had a number of common characteristics.” His astute observation led him to a “paradigm shift” from “traditional Christianity to an openness to the person and to the full ministry of the

Holy Spirit.”¹² Not all of those who might be regarded as part of the NAR would agree with what this “openness” entails.

Although Wagner and others may place the emphasis of the NAR on a restoration of modern-day apostles as leaders of a new church government, many others who fit the general NAR template question the significance of apostolic leaders. Their focus is on revival that brings in the palpable presence of God and experiences of the “signs and wonders” manifested in corporate worship. For perhaps most believers in congregations that fit this broader NAR template, fresh experiences of God that empower service are the main draw. Although anyone can experience this empowerment, using the restoration of the “apostolic” as a main marker for the radical change in Christianity significantly limits the affiliates of the NAR.

We contend that Heidi Baker’s link to the NAR is primarily one of a common support of the heart of revival, namely, being part of networks where the focus on ushering in the kingdom of God’s love and service is empowered by worship and a sense of the divine. As we will demonstrate she personally has reservations about teachings that call for the restoration of apostolic leadership and the “seven mountains of culture” which some regard as the heart of the NAR. Although she has earned a Ph.D. in systematic theology from the Kings’ College in Cambridge, Mama Heidi (as she prefers to be called by her thousands of Mozambique followers) is less interested in developing or critiquing doctrine and programs than in allowing the love of God to flow through her. Her self-description as someone who is “very simple” demonstrates her orientation as a peacemaker rather than a critic. As Heidi puts it, “What you see is what you get. I just want to love God and the one in front of me. That’s it.”¹³

Revival, Supernatural Ministry and the NAR

For Heidi and Rolland Baker, the NAR cannot be understood apart from the ongoing revivals of the past two decades and the creation of a revival culture. The “reviving” of the charismata of early Pentecostalism and reform of ministry – with intense communal experiences of the divine that impact outreach and service -- has been an important catalyst of the movement. Iris Global (formerly Iris Ministries) provides an excellent case for the revitalization and reformation brought about by revival. As Rolland writes in one of the Iris Newsletters (March 1, 2001):

We are often asked what brings about church growth here? Is it our Bible teaching, Bible school structure, bush conferences, strategy, what? Many things might be involved but our own pastors tell us that it is miracles that bring the people. They go where Jesus heals them, loves them, and does things for them. We might say that those things shouldn't be necessary, but our people are very simple. They don't want to go where they can't feel or appreciate the presence of Jesus, even if the place is a beautiful traditional church. They don't want to exchange their powerful witch doctors for a powerless church. They want a living God involved with their lives who can be trusted in everything and who has more power than any opposition.

Rolland has described what may be the primary catalyst for congregations that identify with the NAR, namely, the presence and the power of God being an experienced reality.

Although it is easy to fixate on the physical manifestations and strange happenings (gold teeth, feathers, and glory clouds), the heart of the third-wave “Toronto Blessing,” where Heidi and Rolland both experienced supernatural empowerment has always been encapsulated by the motto: “to walk in God’s love and to give it away.”¹⁴

For Heidi and Rolland Baker, knowing the love of God cannot be separated from revival power. Supernatural miracles are dependent on tangible experiences of a loving God and important source of empowerment for benevolence. Heidi believes that she can accomplish nothing without the power of God. Her unconditional love for others, including enemies who have attacked her, is rooted in her experience of divine power. Indeed, for her love is impotent without it. When we interviewed Heidi for a project that researched the effects of religious experience on benevolent action,¹⁵ we asked her about relationship between (supernatural) power and love, Heidi used the metaphor of needing two wings to fly:

You can’t fly with one. Power and love are very much connected. If you have this great love and compassion for the poor and have no bread, you’re a very sad person. If you have great compassion and concern for the dying and the sick and you have no power to see them healed, you end up a very sad person. But the merciful love of God is that His love has teeth. His love has teeth. He doesn’t give you this radical compassion so you just sob in the dirt and have no answer. He gives you radical compassion because he knows very well that any human being who would yield themselves to the power of the Holy Spirit would have the power to lay hands on the sick and they would be healed – would have power to

believe for provision, whether food be multiplied or it comes in a freighter ship or with somebody releasing finance. It doesn't matter. You know that you know that God is a powerful God. He is a loving God and a powerful God and He does not put love in your heart without any power. That would be sick and sad. God is a powerful and loving God and He gives us both. So we have two wings and now we soar.

Revival, with extended times of worship and experiences of the divine, is in the DNA of Iris Global for both Heidi and Rolland. Although Heidi quickly became the sought after speaker from Iris Global, Rolland has been the voice heard in newsletters and through the Iris Global website. Rolland recalls the revival his missionary grandfather described in China among orphan children that stirred Rolland's desire to see revival happen in his own lifetime.¹⁶ The dramatic experiences both Heidi and Rolland report from their pilgrimages to the Toronto Airport Christian Fellowship (now Catch the Fire) and the so-called "Toronto Blessing" empowered them to seek the presence of God and to expect miracles in Mozambique similar to those reported to have lit the flames of early Christianity. Through their ministry with reputedly over 10,000 churches in Mozambique, they have reportedly seen food multiplied, blind eyes and deaf ears opened, and resurrections from the dead.¹⁷ To the extent that the NAR is centered on revival, the Bakers are clearly on board. We would contend, however, that other markers used to describe the NAR by Peter Wagner and picked up in the media – "five fold ministry" and the "seven mountains of culture" – are not an integral part of Iris Global (or for many others implicated in the NAR).

Who Is Heidi Baker?

Heidi and Rolland both believe that God was the Divine Choreographer who had planned the steps leading to their meeting and their marriage. Heidi was on a self-described fast track during her late teen years and early twenties. As she succinctly narrated in an interview that Poloma conducted with her in 2008: “I finished my first degree (at Southern California College, now Vanguard University) in 3 years. I was barely 20. Married Roland after one lunch date, went off to the mission field, then went back and did a Master’s there. I was 25. Kind of pushed through everything. Did it, double time.”¹⁸ (Heidi elaborated saying that God had told her in prayer that she would “marry Roland Baker” before she ever met him – even providing his last name so she would not be confused.)

Rolland independently heard the divine call to marry Heidi. In a forward to one of her books, Rolland confessed to needing “a real-life example of Jesus living in someone to such an extent that I would be inspired and motivated to consider living the Sermon (on the Mount) as not only realistic but also the only viable way to approach life and ministry in the Lord.” Rolland’s description of his wife is perhaps the best introduction we can provide. In the Forward to Heidi’s book *Compelled by Love*, Rolland writes of Heidi:¹⁹

I know that our Lord has many such monuments of His grace among His people who are often hidden in the far corners of the world, but for me that

encouragement came during the late 1970s when I met Heidi in a small charismatic church in Dana Point, California. She had a privileged upbringing, living on a private beach, and lacked for nothing in education, comforts, and opportunity. But even as a small girl growing up, she pulsed and radiated with a consuming hunger for God. Radically influenced by her sixth-grade teacher who had been a missionary, Heidi's heart turned toward the poor and suffering of other cultures. That teacher turned out to be my mother, and so our families became interlinked. When I met her, she was a pure, idealistic flower child in the Spirit, a teenager who at sixteen had already been mystically taken to heaven and commissioned by Jesus to be a missionary and a minister to Asia, England, and Africa. . . . Here was someone who could take no thought for tomorrow, seek first His Kingdom and His righteousness under any circumstance anywhere in the world, and in the most childlike simplicity pursue heaven on earth—in spite of all opposition and discouragement.

Despite her Ph.D. in systematic theology Heidi is playfully dismissive about it, saying “it is less than 1% of who I am.” When asked why she felt God wanted her to earn a Ph.D., she said, “You know, we serve a sneaky God. He loves to confound the wise with ‘little fools.’” Heidi delights in being “God’s little fool.” When asked during an interview that we conducted what God may have had in mind in having her study for a PhD, she sounded a more serious note:

It was obedience. I love studying, so it was joy. It was a blessing to me to be able to read and reflect. That was kind of God. But it's also a tool that He can use for

certain things in my life that He has me destined for. Speaking to other theologians. Speaking to universities.²⁰

Heidi has describes herself as “a type A, driven person,” for whom the concept of resting and soaking in God was not at all appealing.” Her experiences at the Toronto Airport Christian Fellowship (now Catch the Fire) revival provided a different model for prayer and ministry. As Heidi explains:

During one week at TACF everything changed. John Arnott was preaching about the weight of the glory and the anointing. Suddenly I felt heavy and ended up stuck on the floor in the morning service, unable to move. It was as if I was being cradled in the loving arms of the Father. He soothed away all the years of exhaustion as I rested close to His heart. I could hear His voice clearly and felt affirmed in His intense love and acceptance of me.²¹

During a visit to Toronto for the pastors’ conference in 1998, Heidi experienced a powerful prophetic word and vision. While Randy Clark, the minister who launched the Toronto Blessing, preached on “dying to self and the holy fire of God,” Heidi jumped from her seat, ran forward, and knelt beneath the stage. Of this experience Heidi would later write:

The fire of God hit me, and I felt like I was literally going to burn up and die. I began to cry out, ‘I’m dying; I’m dying.’ I heard the Lord say, “Good, I want you

dead!” Not knowing who I was, Randy grabbed my hand and told me there was an apostolic anointing on my life. He declared that I would see the blind healed and many miraculous healings. He asked me, “Do you want the nation? God’s giving you a nation.” I cried out, “Yes!” and four hours the power of God flowed through my body like an electric current.

Then I heard the Lord say, “You’ll have hundreds of churches!” I began slapping the floor and laughing. It was the funniest thing I had ever heard! It had taken us 18 years to plant four churches. How could there ever be hundreds. But I knew it was the Lord.”

In fact, there would reportedly be thousands of new churches; Iris Global claims more than ten thousand can be found in and around Mozambique alone.²² The current website describing the mission of Iris Global offers a picture of an organization that is affecting lives across the globe – a networked organization based on loosely-knit relationships:

Now we have networks of churches and church-based orphan care in all ten provinces in Mozambique in addition to our bases in main cities. . . . As more and more people want to associate with us spiritually and in every way possible, our Iris family is expanding country by country, a step at a time. Bases are being established, works are being initiated, and in developed nations fervent believers wanting to participate with us in the Gospel are starting Iris charities. . . . It

includes evangelism, Bible schools, medical clinics, primary and secondary schools, farming, vocational training, church planting, bush conferences, counseling, child sponsorship and in the future, a university in Pemba for the poor! We make ourselves available to the Holy Spirit to make use of every gifting He brings our way. We celebrate the life of God among us in all its variety!²³

Heidi Baker and the NAR

Despite her academic degree in theology, Heidi is more likely to theologize through stories – personal stories – than through proof-texting the Bible or laying out theological propositions. Her emphasis is on living out a life of radical love rather than critiquing others who may think or act differently. A widely circulated story, however, can be used to speak of Heidi’s reservations about promoting the apostolic office that C. Peter Wagner regards as central to the NAR. Taking place in a revival meeting at the Toronto Airport Christian Fellowship and narrated by Heidi, it provides an illustration about her understanding of the apostolic:²⁴

Randy Clark was talking and he said, ‘I need to stop—I need to change my message – I need to talk about the apostolic anointing.’ Well that word bothered me because I had seen a lot of arrogance surrounding the word. So my little theological brain was ticking. But I couldn’t help it. I was praying for a Brazilian who had mouth filled with gold (that was already wild) and she is screaming. Suddenly Randy says “apostolic anointing” and God just flips me on my side – on the top of my head – I can’t even do this physically. And all I could say is ‘Sweet Jesus, thank you that I

am wearing trousers.’ (You see, I was Pentecostal and Holiness – I once wore only skirts – no trousers.) So I am on my head and Randy is saying “more, Lord.” (He is enjoying this.) I am on my head, and I remember this song: “Take me and use me; bruise me, if you need me.” I was singing of white fields of harvest and children crying and dying. “Take me and use me; bruise me, if you need me.” And I am on my head. And ‘bam’ I am down. And I was literally bruised from head to toe. And as I was up on my head, the Lord said, “Apostolic—upside down—it’s the lowest place.”

More recently she succinctly described this incident, “As I was there stuck on my head, I asked God what all of it meant. I felt him say, ‘I am turning your ministry upside down. The apostolic is upside down. It’s the lowest place you can go!’”²⁵

So what is Heidi Baker’s relationship to the NAR? We would contend it depends what is meant by “NAR.” Using a narrow definition that focuses on changing church governance and advocating right-wing politics to change the political order, the relationship would be weak or none. If on the other hand, the focus is on revival – on experiencing the divine and its empowerment for service as illustrated by Heidi, Rolland, and others affiliated with Iris Global, we see a strong relationship. Iris Global core values continue to attract thousands of workers and followers with an emphasis on (1) intimacy with God, (2) dependence on God, (3) looking “for revival among the broken, humble, and lowly, and start at the bottom with ministry to the poor,” (4) understanding “the value of suffering in the Christian life”; and (5) the “joy of the Lord that far outweighs our suffering.”²⁶

Yet Heidi can be found ministering in revival churches where apostles lead, echoes of the prosperity gospel are heard, and the poor remain marginalized. Heidi is a lover, not a critic. The “marriage” of Iris Global (the Bakers) and Bethel Redding (Bill Johnson, a name frequently cited as an NAR apostle) is possibly one reason the Bakers sometimes make an NAR list. According to Johnson, he received a prophetic word that there was to be a marriage of their two ministries. When he shared the word with Heidi, she reportedly said “Let’s do it.”²⁷ This affiliation, however, does not mean a merger of ministries, but it is consistent with a word Heidi believes God gave to her: “Only when you work together will you bring in the harvest.” She sees herself and Iris Global as only a small part of the big work that is going on in the larger “body of Christ” that multiples God’s love in the world.²⁸ She is unlikely to criticize any part of the larger church – “the body of Christ” – but rather seeks to present an affirmative message of God’s love and how to share this love with others.

Heidi Baker’s contention is that “radical love equals radical obedience.”²⁹ By this she does not mean obedience to existing practices or to group, but rather to an ongoing divine calling. An example of this awareness occurred when she heard God telling her that she did not love Him. The reason: she was judging affluent Americans. She still occasionally asks this group to forgive her. She feels she has been commissioned by God to love, not to judge. It can be argued that this stance for Christian unity and cooperation might represent a step toward the “radical change of doing church” that Wagner has called the New Apostolic Reformation.

Some Concluding Thoughts

Heidi contends that God is not seeking extraordinary people, but rather “little lovers.” She says that people who do not understand this perspective often thank her for her “sacrifice,” but she goes on to say that “my life is joy, not sacrifice.” Her simple message of love and her profound example would not appear to be a particularly good match with the controversial and triumphalist NAR, particularly the face of NAR that has made past headlines.³⁰ If the NAR is about baptizing right-wing American politics, Heidi is unlikely to play the game. If it is about the love of God poured out in power through the revival that has the potential to change the world, she is a lead player.

Most groups that identify with the NAR are seeking ways to usher in the kingdom of God through the power of the Holy Spirit. Their sermons and teachings about how to accomplish the goal of bringing heaven to earth generally steer clear of overt partisan politics, focusing rather on learning to listen for God and allowing God to empower believers in whatever is their life’s work.³¹ Whether it in the realm of business and finance, education, administration or the arts, the message is to rely on the Holy Spirit to direct and empower the worker to bring a piece of heaven to the situation. Having said this, some leaders of the NAR have become overtly political and their actions have made past headlines.

So is Heidi Baker a good profile for the NAR? We will close with part of the 2008 interview we conducted with Heidi— and leave the reader to answer that question.

MP: So you’ve been to Asia, you’ve gone to England and now you’re in Africa. Is that home?

HB: Yes, that's home. But I am very much aware, a third of my life I'm called to travel to the nations to call laid down lovers to give their lives for passion and compassion. And that has been a great personal cost to me. Because I love being in the dirt with the poor on the field all the time.

And in my natural mind I would think that's where I would stay and that God would just allow me to be hidden among the poor because that's my greatest joy. But as I've yielded myself to God, every time I yield again and I ask Him again and I ask Him again. He keeps confirming, you're called to give a third of your life to travel the nations to call His body to their destinies, to give themselves away fully, fully, fully, to give themselves away, to lay down for love.

So I unashamedly say that is part of my destiny and I will continue to do that as long as God calls me to it. I want to see an army. An army of radical lovers of God released to compassion and mercy and power. I want to see a radical army of lovers of God that just go into the darkest places on the planet and live a life of selfless love and in their anointing, in their destinies, in their gifts, just give themselves away totally, fully for God.

And find their lives that way. And I want to see all the hungry fed. I want to see every child brought home. And that's never about me. How could that be about me? That would just be foolish and stupid and ridiculous beyond measure. It's about all of us stopping for one. It's about all of us loving and carrying His mercy and compassion every day.

Whether it be across the street or around the world. So although I'm a tiny, tiny little piece of the puzzle, my little piece matters. So my destiny is I'm going to call, I'm going to call them. I'm going to call them to go and to give and to receive and to live a life of love.

¹ For recent discussions of the institutionalization and revitalization of charisma in Pentecostalism, see Mark J. Cartledge (2014) “‘Catch the Fire’: Revivalist Spirituality from Toronto to Beyond” (pp. 216-38 in *PentecoStudies. An Interdisciplinary Journal for Research on the Pentecostal and Charismatic Movements: Vol. 13.2*). See also Margaret M. Poloma and John C. Green, *The Assemblies of God. Godly Love and the Revitalization of American Pentecostalism* (New York University Press. 2010).

² Eddie L. Hyett 1996. *2000 Years of Charismatic Christianity. A 20th Century Look at Church History from a Pentecostal/Charismatic Perspective*. Hyatt International Ministries: Chicota, TX. See also, Cecil M. Robeck (2002). “The Azusa Street Revival.” Pp 344-50 in Stanley M. Burgess and Eduard M. Van Der Maas (eds) *The New International Dictionary of Pentecostal Charismatic Movements.* Zondervan: Grand Rapids, MI.

³ See R.M. Riss “The Latter Rain Movement,” pp 830-33 in Stanley M. Burgess and Eduard M. Van Der Maas (eds) *The New International Dictionary of Pentecostal Charismatic Movements.* Zondervan: Grand Rapids, MI.

⁴ See P. D. Hocken (2002) “Charismatic Movement,” pp. 477-515 in Stanley M. Burgess and Eduard M. Van Der Maas (eds) *The New International Dictionary of Pentecostal Charismatic Movements.* Zondervan: Grand Rapids, MI.

⁵ See David Di Sabatino 1999. “Lonnie Frisbee: A modern day Sampson,” Appendix III in Bill Jackson, *The Quest for the Radical Middle*. Vineyard International Publications; 1999. See also David Di Sabatino (1997) “History of the Jesus Movement” www.one-way-org/Jesusmovement (accessed on November 1, 2014).

⁶ C. Peter Wagner, (2002) “The Third Wave,” p. 1141 in Stanley M. Burgess and Eduard M. Van Der Maas (eds) *The New International Dictionary of Pentecostal Charismatic Movements.* Zondervan: Grand Rapids, MI.

⁷ In an early empirical account of Pentecostalism, anthropologists Luther P. Gerlach and Virginia H. Hines (*People, Power, Change Movements of Social Transformation*. New York: Bobbs-Merrill; 1970) were perhaps the first social scientists to note the “web-like and reticulate” organization of Pentecostal believers. Although differences in ideology continue to split groups, Gerlach and Hine (p.61) observed how “commonality of the Baptism experience and the conceptual authority of a non-human leader provide a basis for continuing interaction between resulting splinters.” Contemporary “splinters” are, as we shall see in the case of the NAR, are often held together in “relational networks” commonly found within the third wave.

⁸ C. Peter Wagner (2001), “The New Apostolic Reformation Is Not a Cult”; Charisma News www.charismanews.com/opinion/31851-the-new-apostolic-reformation-is-not-a-cult (accessed October 31, 2014).

⁹ Ibid.

¹⁰ Ibid.

¹¹ The “seven mountains of culture” were derived from a vision of Youth With a Mission founder Loren Cunningham and affirmed by evangelical writer Francis Schaefer and evangelist Bill Bright in 1975. Cunningham presented it as an evangelistic tool -- a “way to reach people for God” – that has been adopted and adapted by some NAR apostles and leaders.

¹² C. Peter Wagner, “Foreword” in Dr. Bill Hamon (1997), *Apostles, Prophets and the Coming Moves of God. God’s End-Time Plans for His Church and Planet Earth*; Christian International: Santa Rosa, FL (p. xxii)

¹³ For her book on “How to change the world through the simple power of love in action,” see Heidi Baker with Shara Pradhan (2008) *Compelled by Love*. Charisma House.

¹⁴ Michael Wilkinson and Peter Althouse (2014) *Catch the Fire. Soaking Prayer and Charismatic Renewal*; Northern Illinois University Press: DeKalb, IL. See also, Margaret M. Poloma (2003) *Main Street Mystics. The Toronto Blessing & Reviving Pentecostalism*; Alta Mira Press: Walnut Creek, CA.

¹⁵ See Lee, Matthew T, Margaret M. Poloma, and Stephen G. Post (2013) *The Heart of Religion*; Oxford University Press. Heidi Baker is one of the five profiles used to illustrate the findings of a national survey that explores spiritual empowerment, benevolence and the experience of God’s love.

¹⁶ H. A. Baker (1973) *Visions of Heaven*; Whitaker House: New Kensington, PA.

¹⁷ For a description and results of a social scientific study of divine healing at Iris Global in Mozambique see Candy Gunther Brown (2012), *Testing Prayer. Science and Healing*; Harvard University Press: Cambridge.

¹⁸ Margaret M. Poloma’s personal interview with Heidi Baker at a Global Awakening Conference in Harrisburg, PA (October, 2008).

¹⁹ Rolland Baker. 2008. “Forward.” (pp. x-xi) in Heidi Baker, *Compelled by Love*. St. Mary, FL: Charisma House.

²⁰ In a recent book, Heidi Baker (2014) attributes her call to earn a Ph.D. as preparation for the university that Iris Global is planning to open. See pp. 194 in *Birthing the Miraculous*; Charisma House: Lake Mary, FL.

²¹ Personal interview (October 2008).

²² Baker (2014).

²³ www.irisglobal.org/about. Downloaded October 29, 2014

²⁴ “Heidi Baker Testimony” – www.YouTube.com/watch?v=0836Bq44a61. (downloaded December 29, 2011)

²⁵ Baker (2014), p. 105.

²⁶ Iris Core Values; <https://www.irisglobal.org/about/core-values>, downloaded 10/30/2014.

²⁷ “Bill Johnson on “Partnering with Heidi Baker and Iris Ministries”; You Tube (downloaded on October 29, 2014).

²⁸ Baker (2014), p. xix.

²⁹ Lee, Poloma, and Post (2013), p. 221.

³⁰ As we were writing this chapter, National Public Radio ran this headline “Rick Perry’s Religious Revival Sparks A Holy War” to describe an upcoming event associated with some NAR leaders and the Governor of Texas (see <http://www.npr.org/2011/08/05/138995325/rick-perrys-religious-revival-sparks-a-holy-war>, downloaded on 8/5/11). The reference to “holy war” seems appropriate given the contentiousness of topic (for one example of Christian-based criticism of NAR see <http://www.deceptioninthechurch.com/newapostolic.html>, downloaded 8/5/11). One observer notes that, “there is a lot of cross-pollination and sharing and borrowing (and in some cases, plagiarizing) of ideas and strategies” among the NAR and other religious movements such as Word of Faith (see http://www.religiondispatches.org/dispatches/sarahposner/4874/rick_perry_and_the_new_apostolic_reformation/, downloaded 8/5/11).

³¹ For further discussion see, Bill Johnson’s (2006) *Dreaming with God. Co-Laboring With God for Cultural Transformation* (Destiny Image: Shippensburg, PA).

³¹ Margaret M. Poloma, (2003) *Main Street Mystics: The Toronto Blessing and Reviving Pentecostalism*. Alta Mira Press: New York. See also Lee, Poloma, and Post (2013).
