

REVIVAL AND THE HOLY SPIRIT
Revival
Banska Stiavnica, 14 November 2019

καὶ ἔλθων ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως· ⁹περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ· ¹⁰περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν πατέρα ὑπάγω καὶ οὐκέτι θεωρεῖτέ με· ¹¹ περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται. ¹²Ἔτι πολλὰ ἔχω ὑμῖν λέγειν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι· ¹³ ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὀδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάση· οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἀκούσει λαλήσει καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. ¹⁴ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήμψεται καὶ ἀναγγελεῖ ὑμῖν

John 16:8-14 And when he comes, he will convict the world concerning sin and righteousness and judgment: ⁹ concerning sin, because they do not believe in me; ¹⁰ concerning righteousness, because I go to the Father, and you will see me no longer; ¹¹ concerning judgment, because the ruler of this world is judged. ¹² "I still have many things to say to you, but you cannot bear them now. ¹³ When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. ¹⁴ He will glorify me, for he will take what is mine and declare it to you.

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0. INTRODUCTION

- 'Everything is real in our churches today except God!' (Duncan CAMPBELL)

0.1. THE HOLY SPIRIT AND CHRISTIAN LIFE

- **Rom 14:17** For the kingdom of God is not a matter of eating and drinking but of (1) righteousness and (2) peace and (3) joy in the Holy Spirit.
- **Mt 3:11** "I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and with fire.
- **John 14:26** But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you
- **John 7:38-39** Whoever believes in me, as the Scripture has said, 'Out of his heart will flow rivers of living water.'" ³⁹ Now this he said about the Spirit, whom those who believed in him were to receive, for as yet the Spirit had not been given, because Jesus was not yet glorified
- **Eph 1:13** when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit (Ἐν ᾧ καὶ ὑμεῖς ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ πνεύματι τῆς

ἐπαγγελίας τῷ ἁγίῳ),

- **Rom 8:16** The Spirit himself bears witness with our spirit that we are children of God
- **Rom 8:26** Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words
- **1Cor 6:19** your body is a temple of the Holy Spirit within you
- **1Cor 12:7** To each is given the manifestation of the Spirit (φανέρωσις τοῦ πνεύματος) for the common good
- **1John 4:1** Beloved, do not believe every spirit, but test the spirits to see whether they are from God, for many false prophets have gone out into the world
- **2Cor 5:13** For if we are beside ourselves, it is for God; if we are in our right mind, it is for you (εἴτε γὰρ ἐξέστημεν, θεῷ· εἴτε σωφρονοῦμεν, ὑμῖν)

0.2. DEFINITIONS AGAIN

- (Arthur Wallis *In the Day of Thy Power*) To some prejudiced or misinformed people, the term is synonymous with excessive emotionalism and mass hysteria.
- (Geoff WAUGH *Revival History*)¹ Revival, in this course, describes the powerful impact of God's Spirit on His people and on the community, bringing new life and zeal to Christians and bringing multitudes to conversion.

[LLOYD-JONES *Revival*, "Doctrinal Impurity"] ...the most crucial point of all in connection with the doctrine of the person and the work of the Holy Spirit in this matter. And that is the question of outpourings of the Holy Spirit, or, if you prefer, baptisms of the Holy Spirit. This is obviously the crucial point with regard to this whole question of revival, because I take it that by definition what a revival means is an outpouring of the Spirit of God; the Spirit of God coming in power upon a person or a number of persons at the same time. Read the stories of revival and that is what you will find.

0.3. DEGREES RELIGIOUS EXPERIENCE

- (1) signs of general interest in religion, (2) concern about personal salvation, (3) believing the gospel and repenting → regeneration (4) following Jesus in the power/gifts of the Holy Spirit → **Phil 3:14-15** I press on toward the goal for the prize of the upward call of God in Christ Jesus.
¹⁵ Let those of us who are mature think this way
- → "SECOND BLESSING"
 - → <https://www.gotquestions.org/> "John Wesley, the founder of the Methodist movement, is generally credited with originating the term *second blessing*. He taught that the second blessing was an act of God whereby a believer was granted deliverance from both inward and actual sin. While his language can at times be confusing, it is apparent that Wesley did not hold to the modern concept of sinless perfection, but rather acknowledged that believers should grow to a point of being wholeheartedly devoted and obedient to Christ. He believed this "perfection" could be attained either by a gradual growth in grace or by an instantaneous second work of grace. Wesley was clear that even the instantaneous blessing was both preceded and followed by gradual growth in grace. His emphasis was on the need for individuals to desire and pursue God's work in their hearts, so that their every thought and act would be according to His will."

[WESLEY *A Plain Account of Christian Perfection*] Be particularly careful in speaking of yourself: You may not, indeed, deny the work of God; but speak of it, when you are called thereto, in the most inoffensive manner possible. Avoid all magnificent, pompous words; indeed, you need give it no general name; neither perfection, sanctification, the second blessing, nor the having attained. Rather speak of the particulars which God has wrought for you.

[LLOYD-JONES *The Baptism and Gifts of the Spirit*, p. 15] ...the truth about the Christian should be this statement of John 1:16' And of his fulness have all we received, and grace for [or upon] grace.' That is what the Christian is meant to be like. He is a man who has received something of the fullness of Christ and he goes on receiving it increasingly. That is the Christian life

¹ 1998, 2018 Citipointe Ministry College, PO Box 2111 Mansfield, Qld 4122, Australia. Renewal Journal Publications

1. PENTECOST REPEATED?

1.1. THE HISTORICAL EVENT

- once for all (prophecy of Joel)
- **John 7:39** Now this he said about the Spirit, whom those who believed in him were to receive, for as yet the Spirit had not been given (οὐπω γὰρ ἦν πνεῦμα), because Jesus was not yet glorified (ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη).
- **Acts 2:33** Being therefore exalted at the right hand of God (τῇ δεξιᾷ οὐν τοῦ θεοῦ ὑψωθείς), and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing.

1.2. PRAYER FOR THE HOLY SPIRIT

- **Luke 11:13** If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!
- **Eph 5:18** And do not get drunk with wine, for that is debauchery, but be filled with the Spirit, (καὶ μὴ μεθύσκεσθε οἴνω, ἐν ᾧ ἐστὶν ἀσωτία, ἀλλὰ πληροῦσθε ἐν πνεύματι)

2. SIGNS OF THE WORK OF THE HOLY SPIRIT

2.1. JONATHAN EDWARDS

- [Wikipedia] Jonathan Edwards (October 5, 1703 – March 22, 1758) was a North American revivalist preacher, philosopher, and Congregationalist Protestant theologian. Edwards is widely regarded as one of the America's most important and original philosophical theologians. Edwards' theological work is broad in scope, but he was rooted in Reformed theology, the metaphysics of theological determinism(?), and the Puritan heritage. Recent studies have emphasized how thoroughly Edwards grounded his life's work on conceptions of beauty, harmony, and ethical fittingness, and how central The Enlightenment was to his mindset. Edwards played a critical role in shaping the First Great Awakening, and oversaw some of the first revivals in 1733–35 at his church in Northampton, Massachusetts. His theological work gave rise to a distinct school of theology known as the New England theology.
- The revival in Northampton 1735

[A Faithful Narrative of the Surprising Work of God in the Conversion of Many Hundred Souls, in Northampton and the Neighbouring Towns and Villages of New Hampshire, in New England; in a letter to the Rev. Colman of Boston.] This work of God, as it was carried on, and the number of true saints multiplied, soon made a glorious alteration in the town: so that in the spring and summer following, anno 1735, the town seemed to be full of the presence of God: it never was so full of love, nor of joy, and yet so full of distress, as it was then. There were remarkable tokens of God's presence in almost every house. It was a time of joy in families on account of salvation being brought unto them; parents rejoicing over their children as new born, and husbands over their wives, and wives over their husbands. The goings of God were then seen in his sanctuary. God's day was a delight, and his tabernacles were amiable. Our public assemblies were then beautiful: the congregation was alive in God's service, every one earnestly intent on the public worship, every hearer eager to drink in the words of the minister as they came from his mouth; the assembly in general were, from time to time, in tears while the word was preached; some weeping with sorrow and distress, others with joy and love, others with pity and concern for the souls of their neighbours.

Toto dielo ako pokračovala a počet naozaj veriacich sa zväčšoval, čoskoro spôsobilo v meste veľkolepú zmenu. Takže nasledujúcu jar a leto 1735 sa zdalo, akoby mesto bolo plné Božej prítomnosti. Nikdy nebolo také plné lásky, radosti, ale napriek tomu také plné nešťastia, ako vtedy. Takmer v každej domácnosti boli pozoruhodné znaky Božej prítomnosti. V rodinách to bolo obdobie radosti zo spasenia, ktoré dostali. Rodičia sa radovali zo svojich detí ako znovunarodených, manželia zo svojich žien a ženy zo svojich manželov. V Božej svätyni bolo poznať Božiu prácu. Boží deň bol príjemný a Jeho stany boli milované. Verejné zhromaždenia boli vtedy nádherné. Zhromaždenie žilo službou Bohu. Každý horlivo vyhľadával spoločné zhromaždenie. Každý poslucháč bol smädný po slove, ktoré vychádzalo z úst kazateľa. Zhromaždenie počas kázania z času na čas plakalo. Niektorí plakali zo smútku a nešťastia, iní z radosti a lásky, iní z ľútosti a starosti o duše svojich susedov. (Jonathan Edwards: Zbrané spisy, Londýn 1840, Zv.I, str.348)

2.2. THE DISTINGUISHING MARKS OF A WORK OF THE SPIRIT OF GOD

- I. Nothing can be certainly concluded from this...
- II. A work is not to be judged of by any effects on the bodies of men; such as **tears, trembling, groans, loud outcries, agonies** of body, or the **failing** of bodily **strength**
- III. It is no argument that an operation on the minds of people is not the work of the Spirit of God that it occasions a great deal of noise about religion. (“undignified”?)
- IV. It is no argument that an operation on the minds of a people is not the work of the Spirit of God that many who are the subjects of it have great impressions made on their imaginations (fears, joys based on mere imaginations)
- V. It is no sign that a work is not from the Spirit of God that example is a great means of it.
- VI. It is no sign that a work is not from the Spirit of God that many who seem to be the subjects of it are guilty of great imprudences and irregularities (neobvyklo) in their conduct
- VIII. If some, who were thought to be wrought upon, fall away into gross errors, or scandalous practices, it is no argument that the work in general is not the work of the Spirit of God (→ Samaria, Acts 8)
- IX. It is no argument that a work is not from the Spirit of God that it seems to be promoted by ministers insisting very much on the terrors of God’s holy law, and that with a great deal of pathos and earnestness.

Section II What are distinguishing Scripture evidences of a work of the Spirit of God.

- I. When the operation is such as to raise their esteem of that Jesus who was born of the Virgin, and was crucified without the gates of Jerusalem; and seems more to confirm and establish their minds in the truth of what the gospel declares to us of his being the Son of God, and the Savior of men; it is a sure sign that it is from the Spirit of God
- II. When the spirit that is at work operates against the interests of Satan’s kingdom, which lies in encouraging and establishing sin, and cherishing men’s worldly lusts; this is a sure sign that it is a true, and not a false spirit
- III. The spirit that operates in such a manner as to cause in men a greater regard to the Holy Scriptures, and establishes them more in their truth and divinity is certainly the Spirit of God.
- IV. Another rule to judge of spirits may be drawn from those compellations given to the opposite spirits, “The spirit of truth and the spirit of error.” (**1John 4:6** Whoever knows God listens to us; whoever is not from God does not listen to us. By this we know the Spirit of truth and the spirit of error)
- V. If the spirit that is at work among a people operates as a spirit of love to God and man, it is a sure sign that it is the Spirit of God.

Section III Practical Inferences

- I. From what has been said, I will venture to draw this inference, viz., that the extraordinary influence that has latently appeared causing an uncommon concern and engagedness of mind about the things of religion is undoubtedly, in the general, from the Spirit of God.
- II. Let us all be hence warned, by no means to oppose, or do any thing in the least to clog or hinder the work; but, on the contrary, do our utmost to promote it.
- III. To apply myself to those who are the friends of this work, who have been partakers of it, and are zealous to promote it.

2.3. D. M. LLOYD-JONES

[LLOYD-JONES *Great Doctrines* p. 231] The Spirit does not glorify Himself; He glorifies the Son. Is this not wonderful? Here is the subordination. Here is the division of the work. The Son says that He has come to glorify the Father, and the Spirit’s work is to glorify the Son. Each one reflects the glory of the other. Thus we look into the mystery of this amazing doctrine of the blessed Trinity: ‘He shall glorify me: for he shall receive of mine, and shall shew it unto you’ (John 16:14). This is, to me, one of the most amazing and remarkable things about the biblical doctrine of the Holy Spirit. The Holy Spirit seems to hide Himself and to conceal Himself. He is always, as it were, putting the focus on the Son, and that is why I believe, and I believe profoundly, that the best test of all as to whether we have received the Spirit is to ask ourselves, what do we think of, and what do we know about, the Son. Is the Son real to us? That is the work of the Spirit. He is glorified indirectly; He is always pointing us to the Son.

3. TO REMEMBER

- Christian life is a life only made possible by the Holy Spirit.
- During revivals the life of Jesus is communicated in great power through the Holy Spirit.
- Christians must be careful to learn how to recognize the work of the Holy Spirit.