



Being Pentecostal
 Week 9: As the Holy Spirit PIVOTS
 C. 1651-1800
 August 9th, 2023

- | | | |
|--|--|--|
| 6/7 – O Introducing the Spirit | 7/12 – O When the Spirit Goes
Mainstream | 8/2 – M – the HS opens our eyes |
| 6/14 – O Disciples in the Spirit | 7/19 – O When the HS Brings
Freedom | 8/9 – O – As the HS PIVOTS |
| 6/21 – M The Spirit’s Gifts | 7/26 – O The Spirit in the
Darkness | 8/16 |
| 6/28 – O The Spirit “Gets”
Organized | | 8/23 |
| 7/5 | | 8/30 |

Oliver, Jeff. (2017). *Pentecost to the Present: The Holy Spirit’s Enduring Work in the Church. Book one: Early Prophetic and Spiritual Gifts Movements.* Page ????. Bridge-Logos.
 Oliver, Jeff. (2017). *Pentecost to the Present: The Holy Spirit’s Enduring Work in the Church. Book two: Reformations and Awakenings.* Page ????. Bridge-Logos.

This Summer
 Join the Wednesday Night Crew
 In the auditorium @6:30PM
 For our adult bible study: BEING PENTECOSTAL
 Ever wonder what signs and wonders have been recorded in history since Acts chapter 2?

H.O.

- | | |
|--|---|
| Fruit of the Spirit (As displayed in JC Life) – Week 1 | Spirit Gets Organized – Week 4 |
| Gifts of the Spirit (Hayford) – Week 1 | NOTE CARD FOR FREEDOM CEREMONY – Week 6 |
| Spiritual Gifts Inventory – Week 3 | Asking Questions In The Darkness – Week 7 |
| Spiritual Gifts Test – Week 3 | |

Foundation:

First, need to identify the Holy Spirit as a person and part of the Trinity.
 Then, how He works through Christ
 The, how He works through the Disciples
 (How can we graph this?)

Three Measurable Goals:

1. **Understanding** the person of the Holy Spirit
2. **Measuring** our understanding of the Holy Spirit by the amount of Fruit of the Spirit in our life.
3. **Expressing** the will of the LORD by what the Holy Spirit does through us and how He chooses to display Himself.

OUR relationship(interaction) **with the Holy Spirit**
provides the clarification(illumination) **of the scriptural path**
we walk on in our life with Jesus Christ.

Areas of Influence: Family. Work. Hobbies. Social media. Church. Neighborhood.
 Events. **DO YOU HAVE A LIST OF NAMES?** Any testimonies....

Practicing the Gifts: Any Testimonies

- Praying very simply for healing/Using oil (James 5:14)
- Practice: Simply and Continually giving the HS addicting behaviors (and our egos that stop us from admitting they are present) AND/OR the lies of our culture that control/influence us.
- Answering the Questions on Week 7 h.o. “Asking questions in the Darkness”.
- How does the Holy Spirit open my eyes? (Awaken)



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John 3:5-8 HCSB (all verses unless otherwise noted)

⁵ Jesus answered, "I assure you: Unless someone is born of water and the Spirit, he cannot enter the kingdom of God.⁶ Whatever is born of the flesh is flesh, and whatever is born of the Spirit is spirit. ⁷ Do not be amazed that I told you that you must be born again. ⁸ The wind blows where it pleases, and you hear its sound, but you don't know where it comes from or where it is going. So it is with everyone born of the Spirit."

⁵ Jesus answered, "I assure you, unless someone is born of water and the Spirit, it's not possible to enter God's kingdom.⁶ Whatever is born of the flesh is flesh, and whatever is born of the Spirit is spirit. ⁷ Don't be surprised that I said to you, 'You must be born anew.' ⁸ God's Spirit^[a] blows wherever it wishes. You hear its sound, but you don't know where it comes from or where it is going. It's the same with everyone who is born of the Spirit." **CEB**

As the Holy Spirit PIVOTS

Define Pivots:

plural **noun**: **pivots**

1. the central point, pin, or shaft on which a mechanism turns or [oscillates](#).

Similar: Central shaft Fulcrum Axis Axle Swivel Pin Hub Spindle Hinge Pintle Kingpin Gudgeon Trunnion
 Pintle: one of the pins (on the forward edge of a [rudder](#)) that fit into the [gudgeons](#) and so [suspend](#) the rudder.
 BOATING

Gudgeon: a [pivot](#) or [spindle](#) on which a bell or other object swings or [rotates](#).
 o the [tubular](#) part of a [hinge](#) into which the pin fits to [unite](#) the joint.
 o a socket at the [stern](#) of a vessel, into which a [rudder](#) is fitted.
 o a pin holding two blocks of stone together.

Trunnion: a pin or [pivot](#) forming one of a pair on which something is supported.
 • a supporting [cylindrical](#) projection on each side of a [cannon](#) or [mortar](#).

verb

3rd person present: **pivots**

1. turn on or as if on a pivot.
 "the sail **pivots around** the axis of the mast"

Similar: Rotate Turn Revolve Spin Swivel Twirl Whirl Oscillate (FAN)

2. (especially in a business context) completely change the way in which one does something.

[H.S. Empowering the organization of the early church to empowering the Monks to the illumination of Martin Luther.]

Reformation/Renaissance

If the Middle Ages were all about experiencing a supernatural God through a tenderhearted, faith in Jesus, the reformation or renaissance era was all about an intellectual pursuit of God. However, while the reformation highlighted, the denial of certain supernatural aspects of the faith, the renaissance was set out to replace faith with science and reason, and make them the new cornerstones of civilization. While some Christians tried to counter, this intellectual revolution, with more intellectualism, others countered with a cultural revival of faith in the supernatural.

Oliver, Jeff. (2017). *Pentecost to the Present: The Holy Spirit's Enduring Work in the Church. Book two: Reformations and Awakenings*. Page67. Bridge-Logos.



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Reformation -> Highlighted the denial of certain supernatural aspects of the faith
Renaissance -> Set out to replace faith with science and reason to make them the cornerstones of civilization.

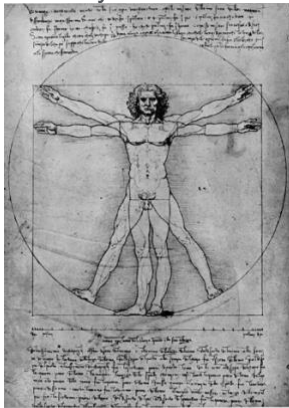
Birth of Humanism

- Constantinople fell (1453) = leaving the East open to Muslim rule and the Greek/Roman scholars fled to Italy. Europe was born as Asia became “off limits”.
- Condensed the proximity of intellectual pool of debate and discourse.
- Renaissance = Rebirth of classical Greek/Roman and Eastern literature, philosophy and culture. Showed up in the arts and civic and political realm.
 - What makes us, US?
 - What is intelligence?
 - What is beauty?
 - Leading the way to, “What is truth?”

[My book on Spain]

- DIAGRAM – The Vitruvian Man by Leonardo da Vinci (c. 1490) pg. 67

What is the meaning behind the Vitruvian Man? The Vitruvian Man is da Vinci's study of the human form, which is meant to be perfectly proportionate through the application of geometry and mathematics. Its only meaning is to demonstrate the perfect ratios and proportions found in human anatomy.



Giving Society the illusion of:

WHAT is truth?

WHO gets to define truth?

As if it is our right to create and answer to these questions.

Always forgetting that Truth is capitalized. It is a Whom not a what.

To find truth(not capitalized) is our job. To discover TRUTH requires...A PIVOT.



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- “Easier” to just deny that God exist.
- Supernatural facets can only exist in fantasy.
- Weak to believe in them. (Desirous to embrace as it removes the wonder if something GREATER than us exist. NO supernatural = ME in control.)
- Creates an easy to understand an “Us” v.s. “Them” hierarchy that is not an inherited one (aristocracy) but an earned one thereby proving we are entitled to make all the rules.

Awakening

Requires the understanding that one is “asleep”. [Thanku, Pr. Michelle]
Sign of “asleep” – The embrace of Disunity.

Council of Trent (1545 – 1563) “Ecumenical Council”
Jesuits v.s. the Calvinists

To invite but not enable. (Protestants were invited to but given no vote)

25 Sessions in 18 years w/not really any progress.

“All it managed to do was condemn the doctrines of Protestantism, clarify the doctrines of Catholicism, and implement a few minor reforms surrounding the sale of indulgences.” Oliver, Jeff. (2017). *Pentecost to the Present: The Holy Spirit's Enduring Work in the Church. Book two: Reformations and Awakenings.* Page 49. Bridge-Logos.

Token attempts at unity.

Neither wanted to solve or create a unified church... Truth.

“Catholicism could not **crush** the new heresy, and Protestantism could not **reform** Rome.”

Polarization solidified.

- Refueling the idea of “conquering” a nation and mass conversion thru force. England (Protestant) /Spain(Catholic) – English Protestant (Presbyterian) acted too much like Spanish Catholic (Anglican) and...Puritans pursued more reform. They got the creation of the Authorized King James Version translation of the Bible but no more =

ASK: HOW did the Holy Spirit PIVOT [Write on board]

When the Holy Spirit doesn't look like the Holy Spirit:

- When we mix in man's freewill?
- When is something vastly different than what we are comfortable with?
 - Moving to America for freedom of religious practice.
 - Oliver Cromwell's THEOCRACY in England (lasted 4 years)
War 1642-1649 – King Charles lost and would not surrender so he was tried for high treason (putting his will above those of the people) and



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beheaded. Tried and executed by his own people – the nation and the world turned their heads from Cromwell’s government. When he died, the theocracy died.

- 1648 – Thirty year war in Europe Catholics & Protestants in Germany. The concept of both sides embraced Truth was accepted. [1740 the word “denomination” would be used. 1783 Protestant Episcopal Church formed. “Perhaps then, the greatest accomplishment of the Reformation Era was not so much the reforms instituted but the foundations for freedom and diversity that those reforms laid for future generations.”
Oliver, Jeff. (2017). Pentecost to the Present: The Holy Spirit’s Enduring Work in the Church. Book two: Reformations and Awakenings. Page 61. Bridge-Logos.]
- Puritans of America – “Shining city on a hill”
All children must be taught to read.
[NO sex outside of marriage, gambling, toasting, drunkenness, music, drama, dancing, entertainment, toys, dolls, festivities (including Christmas and Easter) AND if you did not agree, you could be persecuted and executed.]

What is the difference between Reformation and Bigotry?

[Salem witch trials = 150 arrested and imprisoned / 29 convicted / 14W@5M were hung and 1M crushed w/heavy stones. 1692-1693]

“The Salem witchcraft was the rock on which theocracy shattered.”

George Lincoln Burr “Narratives of Witchcraft Cases, 1648-1706 (1914) 197:”Salem witch trials”, Wikipedia AS REFERENCED IN Oliver, Jeff. (2017). Pentecost to the Present: The Holy Spirit’s Enduring Work in the Church. Book two: Reformations and Awakenings. Page 69. Bridge-Logos.

ASK: HOW did the Holy Spirit PIVOT [write on board]

Separating Faith from Force
Separating Theology from Territories.

The Example of George Fox: 1624 – 1691

- Born in England.
- Loner and odd in his younger years.
- Sense call of God from youth.

“When I came to eleven years of age, I knew pureness and righteousness; for, while I was a child, I was taught how to walk to be kept pure. The Lord taught me to be faithful, in all things, and to act faithfully two ways; inwardly to God, and outwardly to man.”

John L. Nickalls, ed., The Journal of George Fox. 1952.

Oliver, Jeff. (2017). Pentecost to the Present: The Holy Spirit’s Enduring Work in the Church. Book two: Reformations and Awakenings. Page 68. Bridge-Logos.



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- Community expected him to become a priest.
- Wasn't interested in the schooling.
- 19 – questioning the behavior of so-called Christians.
- One night, he heard an inner voice calling him to forsake ALL (things and people).
- Traveled to learn from Priest, Puritans, Dissenters.
- Formed his belief on knowing Christ personally.
- Daily relying on the Holy Spirit.
- Scripture.
- Formal education cannot make you “called”.
- The Holy Spirit calls. Men, Women, Children.
- Worship is not confined to “steeple houses” but anywhere God’s presence is known. He was known to preach in pubs as well as the marketplace and churches.
- Truly resented the “letter of the law” thinking of the organized Church as they left out the “quickening, illuminating presence of the Holy Spirit – who made scripture come to life”. pg. 69
- Healings. Deliverances...beyond what people could receive or bear.
- The Word mixed with The Spirit will lead anyone of any age.

- His followers became known as Quakers after Fox rebuked a judge (operating under England’s state run church) for not trembling at the Word of God. Quaker(trembler) was meant to be a slam.
- Almost all Quakers were imprisoned one time or another.
- Services were known for complete silence awaiting the Spirit to speak to anyone there. After hours, if not, they would disband and go home.

“While waiting upon the Lord, in silence, as we often did for many hours together, with our hearts toward Him, being stayed in the light of Christ, from all fleshly motions and desires, we often received the pouring down of His Spirit upon us, and our hearts were made glad, and our tongues loosened, and our mouths opened, and we spoke with new tongues, as the Lord gave us utterance, and His Spirit led us, which was poured upon sons, and daughters. Thereby things unutterable were made manifest, and the glory of the Father was revealed. Then we began to sing praises to the Lord God Almighty, and to the Lamb, who had redeemed us to God, and brought us out of bondage of the world, and put an end to sin and death... and mighty and wonderful things hath the Lord wrought for us, and by us, by his own outstretched arm... Being prepared of the Lord, and having received power from on high, we went forth as commanded of the Lord... We sounded the word of the Lord, and did not spare; and caused the deaf to hear, the blind to see, and the heart that was hardened to be awakened; and the dread of the Lord went before us, and behind us, and took hold of our enemies.”

Oliver, Jeff. (2017). *Pentecost to the Present: The Holy Spirit's Enduring Work in the Church. Book two: Reformations and Awakenings.* Page 72. Bridge-Logos.

- As Renaissance would give birth to humanism



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- Enlightenment would ultimately give birth to secularism.

As humanism elevated the individual above God, secularism sought to elevate and entire culture and society above God.

ASK: HOW did the Holy Spirit **PIVOT** [write on board]

John Wesley – (1703 – 1791)

England:

- Humanism and Secularism ruled.
- Infidelity norm.
- Moral decay visible.
- Infant mortality rate was high due to diseases: Smallpox, dysentery, consumption, typhus.
- Food was in shortage.
- Inadequate housing.
- Disregard for hygiene.
- Main drink: Gin
- Parents either abandoned or sold their children to feed their addictions.
- 75% of children never made it to their 5th Birthday.

Born to Samuel:

Puritan dissenter who became Rector of Anglican Church in Epworth 1697.
and Susanna: Nonconformist. Brilliant. Knew Hebrews, Greek, Latin.
Taught her children history, language, literature, music and scripture.
Life = Prayer. Bible reading. Personal discipline.

ONE OF 19. He was #15. Of only 6 surviving children.

- Snatched from a house fire...5yrs old.
- Oxford Graduate(highest degree possible) 1727.
- Began preaching right away – but apparently not much response(fruit) led to years of questioning.
- Brother Charles and George Whitefield two years younger in college began a club dubbed the “Holy Club”.
- Combat Deism (belief that God’s existence could be proven by reason alone).
- Met every evening 6-9PM: Prayer. Bible study. Fast on Wed&Fri. Communion weekly. Food to the poor. Visited prisoners and orphans.
- Some applauded.
- Some derided: Bible Moths. Enthusiasts. Sacramentarians. Methodists.



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- 1736 landed in Savannah, Georgia, to become ministers of Anglican church.
- Still questioning his effectiveness.
- Met Moravian Missionaries on the ship.

Pastor asked him: Does the Spirit of God witness with your spirit that you are a child of God? John hesitated.

Pastor continued: Do you know Jesus Christ?

John: I know he is the savior of the world.

Pastor: True, but do you know He has saved you?

John: I do. (but later wrote in his journal he thinks those words were in vain.)

The American pastorate did not go well. Returned to England 1738.

Attended Moravian meetings in England.

In England:

The Moravians were studying Luther's Preface to the Epistle to the Romans.

8:45PM – the change God works in the heart through faith in Christ. It. Is. Not. Earned.

From this point on, John never questioned his faith – salvation by faith alone – and that hesitation left his preaching.

But it did force the decline of his welcome in the Anglican church.

Instead, he continued to preach the Methodists that still gathered from the college group (Oxford).

Herrnhut Village in Saxony, south of Dresden, built and settled in 1722 by the Moravian Brethren under Christian David on land owned by Zinzendorf. For many years until 1992 it was the headquarters of the German Moravian Church, and it remains one of the legendary Moravian institutions. John Wesley, who admired the Moravians, made a pilgrimage to the settlement in 1738.¹

John experienced their 10 Year prayer service. Stayed for two weeks.

New Years Eve 1738:

Charles, George Whitefield, and John went to the Moravian prayer meeting

3AM

Power of God fell:

Many Cried out for JOY

Fell to the ground

Worshipped in song

"Pentecost Season" began.

¹ Kurian, G. T. (2001). In [Nelson's new Christian dictionary: the authoritative resource on the Christian world](#). Thomas Nelson Publishers.



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Organized church shut their doors to them.
So they preached in graveyards (standing on tombstones), barns, fields, town squares
and any church that would open their door.
Preached in open fields to coal miners and shipyard workers (no churches for them). [W]

Wesleyan Methodist Revival began.

Believing they were not all from God, Whitefield took issue with some of the manifestations, such as people falling and going into convulsions. He personally confronted Wesley one day for encouraging such. The next day, however, four people dropped to the floor, while Whitefield was preaching. Wesley recorded, one of them lay without sensor motion. A second tremble exceedingly. The third has strong, convulsions all over his body, but made no noise, unless by groans. The fourth, equally convulsed, called upon God, with strong cries in tears. From this time, I trust we shall all suffer God to carry his own work in the way that pleases him.

Oliver, Jeff. (2017). *Pentecost to the Present: The Holy Spirit's Enduring Work in the Church. Book two: Reformations and Awakenings*. Page 117. Bridge-Logos.

[THUNDERSTRUCK was a word used to describe what the people looked like during the fall of the HS.]

1740:

As their names grew and the revivals grew, the Moravians and John decided together to part ways.
Disagreed on some points but parted ways in UNITY.
Whitefield (Calvinist) and John (Arminian) parted ways in UNITY.
Whitefield went back to America.
John stayed in England.
Moravians – missionaries around the world.

ASK: HOW did the Holy Spirit PIVOT [write on board]

Jonathon Edwards 1703–1758

- Labeled one of the greatest minds ever produced by America.
- Considered one of America's greatest theologians
- 1716: Edwards begins studying at Yale College at the age of 12.
- 1720: Edwards graduates Yale with a bachelor's degree.
- 1722: Edwards earns a master's degree from Yale.
- 1724: Edwards begins working as a tutor at Yale College.
- In 1757, Edwards reluctantly became president of the College of New Jersey (Princeton University),
- Accepts Associate Pr. At grandfather's' church in Northampton. 1726
- Edward's is ordained into the lead Pastor. 1727
- Grandfather dies in 1729



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- So introverted he could not manage the everyday needs to visit his parishioners.
- Spent 14+ hours per day IN HIS STUDY
- July 8, 1731: Edwards preaches on the Public Lecture in Boston. The sermon is published under the title “God Glorified in the Work of Redemption, by the Greatness of Man’s Dependence upon Him.” **This is Edwards’ first publication.**

In 1734, Edwards preached “A Divine and Supernatural Light,” advancing a new theory of religious semantics. **Professing Christians who have had truth drilled into them by others can talk a good game even when they are totally out of touch with supernatural reality.** They can move pieces of theology around like markers on the map of a territory they have never visited.

Real Christianity requires encounter with truth, but that truth must be illuminated by the presence of the Holy Spirit.

Lovelace, R. F. (1995). [The Surprising Works of God](#). *Christianity Today*, 39(10), 28–32.

- **1734: Revival begins in Edwards’ church.**

Marked by: God being pleased to “carry on a work of His grace in a more observable and glorious manner.” Oliver, Jeff. (2017). *Pentecost to the Present: The Holy Spirit’s Enduring Work in the Church. Book two: Reformations and Awakenings*. Page 133. Bridge-Logos.

- Said the God came down as in a mighty rushing wind.
- Strange things were happening, much like in Acts 2.
- Instantaneous healings. (Mrs. Wheeler – crippled 16 yrs – had a meeting in her home – read in her devotions:
John 11:40 *Jesus said to her, “Didn’t I tell you that if you believed you would see the glory of God?”*)

- Speaking in “gibberish”.
- Some were so noisy they had to be carried out of the meeting house.

“Jonathan Edwards agreed that the apostles had established standards for testing whether religious excitement was legitimate, arguing that such manifestations might indeed signal the presence of the Spirit but that wisdom recommended waiting to see what kind of fruit the excitement bore.”

Oliver, Jeff. (2017). *Pentecost to the Present: The Holy Spirit’s Enduring Work in the Church. Book two: Reformations and Awakenings*. Page 134. Bridge-Logos.

Do not sensationalize NOR Dismiss God’s working

The Great Awakening

Edwards played a pivotal role in the **First Great Awakening** that swept through the American colonies in the 1730’s and 1740’s. Beginning in 1734, his church in Northampton entered a period of revival during which time he wrote extensively on revival and conversion. In a letter that was published in 1737, Edwards recounts what the early revivals were like:

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,



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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.—The Works of Jonathan Edwards, vol. 1

Much of Edwards' tenure as a pastor took place during seasons of revival, the experiences of which clearly shaped his writings. A particularly important contribution of his was his defense of revival against those that would either sensationalize the experiences or deter and dismiss them. Edwards wrote *A Treatise Concerning Religious Affections* during this time, eager to distinguish the signs of true faith from those of false religion. Today, Edwards endures as one of the most influential thinkers on spiritual revival and conversion.

Parks, J., ed. (2017). [Jonathan Edwards: A Guide to His Life and Writings](#). Faithlife.

- November 6, **1736**: Edwards pens letter "A Faithful Narrative of the Surprising Work of God" detailing the revival occurring in Northampton, Massachusetts.
- **1738**: Edwards publishes *Discourses on Various Important Subjects*, a collection of sermons preached during the period of revival in his church.
- **1739–1740**: George Whitefield preaches throughout the American colonies.
- October **1740**: Jonathan Edwards meets George Whitefield. Whitefield preaches several times in the town's meetinghouse and gives a private lecture at Edwards' home.

1741: *The Distinguishing Marks of a Work of the Spirit of God, Applied to that Uncommon Operation that has lately Appeared on the Minds of Many of the People of the Land: With a Particular Consideration of the Extraordinary Circumstances with Which the Work is Attended.*

- Holy Spirit is Sovereign
- Work in a variety of ways.

"We ought not to limit God where he has not limited himself."

Oliver, Jeff. (2017). *Pentecost to the Present: The Holy Spirit's Enduring Work in the Church. Book two: Reformations and Awakenings*. Page 135. Bridge-Logos.

- July 8, **1741**: **Edwards preaches Sinners in the Hands of an Angry God.** The sermon is also published.



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- **1743:** Edwards meets David Brainerd and the two become friends.
- **1746:** Edwards published *A Treatise Concerning Religious Affections*.
- June 22, **1750: Edwards is dismissed as pastor in Northampton. He preaches A Farewell Sermon.**

In 1748, there had come a crisis in his relations with his congregation. The [Half-Way Covenant](#), adopted by the synods of 1657 and 1662, had made [baptism](#) alone the condition to the civil privileges of church membership, but not of participation in the [sacrament](#) of the [Lord's Supper](#). Stoddard had been even more liberal, holding that the Lord's Supper was a converting ordinance and that baptism was a sufficient title to all the privileges of the church.^[32]

[https://en.wikipedia.org/wiki/Jonathan_Edwards_\(theologian\)](https://en.wikipedia.org/wiki/Jonathan_Edwards_(theologian))

- 1751–1758: Edwards serves as a missionary to Native Americans in Stockbridge, Massachusetts.
- February 16, 1758: Edwards becomes president of the College of New Jersey.
In 1757, Edwards reluctantly became president of the College of New Jersey (Princeton University), where he hoped to complete two major works—an expansion of his treatise on the history of redemption and a study of the harmony of the Old Testament and the New Testament. [The Works of Jonathan Edwards \(26 vols.\)](#) is a massive collection containing five decades' worth of study and scholarship on and from Edwards.
- March 22, 1758: Edwards dies of small pox in Princeton, Province of New Jersey.

SIGNS OF REVIVAL:

- Curiosity grew to a hunger of what a LIFE WITH GOD actually looks like.
- Worldly pursuits became duty.
- Dedicating life to Christ and the lifestyle thereof
- Dedicating their lives to care for their families
- Wove through denominational lines.
- Affects ALL peoples: Rich – poor, white – black, young – old.
- Strange.
- Based on scripture.
- No one owns it.
- Witnessing – Testifying to WHAT JC does.

More positively, Edwards finds five biblical marks of a genuine revival:

it exalts Jesus Christ;
it attacks the powers of darkness;
it exalts the Holy Scriptures;
it lifts up sound doctrine;
and it promotes love to God and man.

Lovelace, R. F. (1995). [The Surprising Works of God](#). *Christianity Today*, 39(10), 28–32.

As in *Distinguishing Marks*, Edwards starts by listing a series of “insufficient signs” that neither discredit nor validate a revival movement: intense religious emotions, involuntary bodily effects, talkativeness, self-oriented



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forms of love, a slavish fear of God, intense religiosity, praise of God that is really focused on self, assurance of salvation (or lack of this), and even pleasing other godly persons. Lovelace, R. F. (1995). [The Surprising Works of God](#). *Christianity Today*, 39(10), 28-32.

ASK: HOW did the Holy Spirit PIVOT [write on board]

ASK: Feelings that may accompany A PIVOT:

Oddity

Doubt

Anger?

Nervousness

Estrangement

Questioning

ASK: Actions that accompany A PIVOT:

Questioning

Discussion (or gossip?)

More time WITH God

Prayer

Small group support

CLOSING:

Can I PIVOT?

Do I PIVOT?

Notes:



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THE *Surprising* WORKS OF GOD

Jonathan Edwards on revival, then and now.

RICHARD F. LOVELACE

At a time when critics are attacking intellectual weakness, theological decline, and worldliness among evangelical Christians, there are also rumors of revival. Tens of thousands of men attend rallies and rededicate their lives to Christ and recommit to their marriages. Students in Christian colleges line up to testify and confess their sins. In Toronto, a congregation nestled among airport hotels becomes a jet-age version of the frontier camp meetings, drawing its attendance not just from the next county, but from other continents. Are events like these the overture to another great awakening—or even just a small one?

Jonathan Edwards, the Puritan theologian who has been called the greatest mind produced by America, was also the greatest theologian of revival. When we talk about renewal in the contemporary church, Edwards's writings provide us with the best standards available to help us judge what is genuine, what is spurious, and what is a mixture waiting to be purified.

THE INTROVERTED EVANGELIST

Early in his pastoral career, Edwards had to grapple with what it would mean for his congregation to be revived. His church was solidly orthodox and had experienced several harvests of conversions under Edwards's grandfather, Solomon Stoddard. In the 1730s, however, the church's orthodoxy was merely "notional," as Puritans would say. Parishioners knew their catechism and could rattle off the elements of Christian faith, but few of them cared deeply about Christ. They were absorbed and fascinated by business and everyday life, and they gave little attention to God.

In 1734, Edwards preached "A Divine and Supernatural Light," advancing a new theory of religious semantics. Professing Christians who have had truth drilled into them by others can talk a good game even when they are totally out of touch with supernatural reality. They can move pieces of theology around like markers on the map of a territory they have never visited.

Real Christianity requires encounter with truth, but that truth must be illuminated by the presence of the Holy Spirit. Only this can produce "a true sense of the divine excellency of the things revealed in the word of God." One of the effects of this encounter will be a delight in the glory of God. The convert "does not merely rationally believe that God is glorious, but he has a sense of the gloriousness of God in his heart ... there is a sense of the loveliness of God's holiness." Biblical Christianity is therefore a Spirit-illuminated orthodoxy that transforms the heart and reorients the whole life to focus on God and seek his will.



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It is clear from Edwards's *Personal Narrative* that he is describing his own experience in these passages. When he first encountered the Scripture under the illumination of the Holy Spirit, his life began to change:

My mind was greatly engaged to spend my time in reading and meditating on Christ, on the beauty and excellency of his person, and the lovely way of salvation by free grace in him.... I walked abroad alone, in a solitary place in my father's pasture, for contemplation.... There came into my mind so sweet a sense of the glorious majesty and grace of God, as I know not how to express.... I seemed to see them both in a sweet conjunction; majesty and meekness joined together: it was a sweet, and gentle, and holy majesty; and also a majestic meekness; an awful sweetness; a high, and great, and holy gentleness.

A part of this new, Spirit-driven concern in the young Edwards was a fervent interest in revival and the extension of Christ's kingdom.

I had great longings for the advancement of Christ's kingdom in the world ... If I heard the least hint of anything ... that appeared ... to have a favourable aspect on the interests of Christ's kingdom, my soul eagerly caught at it, and it would much animate and refresh me. I used to be eager to read public newsletters, mainly for that end; to see if I could not find some news favorable to the interests of religion in the world.

Edwards may not have suspected that his own congregation would be one of the major foci of the revival for which he was praying. He was an intellectual introvert who had devoured John Locke at 14 and could not manage the small talk needed for parish visitation. He spent 14 hours a day in his study. He read his sermons from manuscript on Sunday morning, staring intermittently at the bell rope. He was the last person to know "How to Promote and Conduct a Revival," to use R. A. Torrey's phrase.

But in 1734, revival broke out in his Northampton, Massachusetts, congregation. It began among the young people, who had been drifting away from the church but who now wanted to meet with Edwards to discuss his sermons. Most modern pastors would be willing to settle for this as revival enough; but as often happens, the awakening spread to the adults. Edwards stresses that spiritual things had become so pressingly real to these that it cured their addiction to the world:

A great and earnest concern about the great things of religion, and the eternal world, became universal in all parts of the town.... All other talk but about spiritual and eternal things, was soon thrown by.... Other discourse than of the things of religion, would scarcely be tolerated in any company. The minds of people were wonderfully taken off from the world, it was treated amongst us as a thing of very little consequence. They seemed to follow their worldly business, more as a part of their duty, than from any disposition they had to it; the temptation now seemed to lie on that hand, to neglect worldly affairs too much, and to spend too much time in the immediate exercise of religion.

Intense conviction of sin was nearly universal among those responding to the Northampton revival. Deeper sins like pride and envy were the focus. Some were even convicted that they were not more convicted.



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Though their catechetical training should have shown most parishioners the way out of the sloughs of conviction, most had to come to Edwards in his study to be led to the Savior. The pastoral calling Edwards had always avoided was now being done in reverse!

Two other additional aspects of the Northampton revival should be noted. **First**, congregational worship was enlivened. Parishioners were now no longer working only from theological maps, they were in touch with the territory of divine reality:

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 ministers 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.

Second, personal witnessing was enlarged on a scale unprecedented among Puritans. Lay witnessing rose to a new prominence. The sharing of the gospel, which was previously directed mainly from clergy to laity, now flowed in new channels—from wives to husbands, and even from children to parents: "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.... 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."

WAVES OF REVIVAL

Edwards did not think of the Northampton revival as something apart from God's aims in the rest of the church. In the 1739 sermons on *The History of Redemption*, he indicates that sacred history alternates between periods of spiritual decline, relentless as the gravity of sin, and eras of grace, in which the Holy Spirit is poured out on the people of God, enabling them for spiritual warfare that will take ground from the flesh, the world, and the Devil. This spiritual force is evident in the generation that conquered Canaan, in Pentecost and the subsequent Christianizing of the Roman Empire, and in the Protestant Reformation. Edwards projected a future alternation of declines and awakenings that would ultimately lead to the church's millennial glory.

The ebb and flow of spiritual warfare accounts for the typical sine curve in the history of revivals. If we graph the military history of World War II, we see that ground is gained, then lost, then regained and expanded. The Normandy invasion is the equivalent of a major spiritual awakening, which raises the church to a new level of purity and influence. The history of the kingdom of God begins as a point of light on a fallen planet, which expands, contracts, and expands again, liberating territory until all the earth is full of light, full of the glory of God, as the waters cover the sea.

But Edwards's model of revival and decline, based on the ebb and flow of spiritual warfare, implied that an awakening might be more like a street fight than a spring morning. A revival movement might be diluted, disfigured, or even invaded by the resisting forces of sin and Satan.

Edwards saw this happen first in 1735 when one of his parishioners heard a persistent voice telling him to cut his own throat, and finally did so. Edwards comments that during the height of



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the revival, “Satan seemed to be unusually restrained” by the freeing of persons afflicted by depression and temptations; but that with the suicide, “Satan seemed to be more let loose, and raged in a dreadful manner.”

Edwards evidently believed that injecting spurious and disfiguring elements into a revival is a main part of demonic strategy. He would certainly agree with J. Edwin Orr that in any awakening, the first person to wake up is the Devil.

Edwards soon saw more evidence of this, in the explosive period of revival in New England from 1739 to 1742. The great evangelistic rallies at which George Whitefield preached were powerfully effective in securing conversions, but they were disfigured by Whitefield’s unguarded suggestions that his opponents were not real Christians. Gilbert Tennant’s “The Danger of an Unconverted Ministry” split the Presbyterian Church for 17 years, and James Davenport’s praying for the conversion of local ministers, by name, from the pulpit, brought chaos to churches on Boston’s North Shore. (Tennant would later heal the breach in his church by admitting that the Philadelphia Presbytery was probably just sleepy, not dead. Davenport later confessed that he did not know what spirit drove him during the revival.)

Edwards was suddenly faced with a storm of criticism, often focused on real problems in the revival. His first response was almost purely defensive. *Distinguishing Marks of a Work of the Spirit of God* (1741) begins by stating that there are many elements in the revival that are neither sure signs of the Spirit nor marks of the flesh or the Devil, but that are simply indifferent—a kind of accidental package surrounding the real core of spiritual awakening.

It proves nothing that revivals emerge from protracted meetings or that they seem to cause strange bodily effects. Strong preoccupation with religion or imaginative visions prove nothing either way. If revival phenomena seem to spread by contagion or imitation, this is again inconclusive. Imprudence and irregularity, satanic delusions, and even the subsequent apostasy of some converts do not disprove the real activity of the Spirit in a revival. **More positively, Edwards finds five biblical marks of a genuine revival: it exalts Jesus Christ; it attacks the powers of darkness; it exalts the Holy Scriptures; it lifts up sound doctrine; and it promotes love to God and man.**

Edwards was convinced that there could be a lot of immaturity in a genuine revival: “In the spring innumerable flowers and young fruits appear flourishing and bid fair, that afterwards drop off and come to nothing.... So a shower causes mushrooms suddenly to spring up, as well as good plants to grow.... (In the spring of the year when the birds sing, the frogs and toads also croak.)”

THE DEFENDER TURNS CRITIC

In subsequent writings, Edwards turns more and more from defending the revival to critiquing its defects. In *Thoughts on the Revival in New England* (1742), after opening with a strong portrayal of the revival’s power, he offers a searching critique **of carnal religiosity**. He is concerned that revival leaders have begun to confuse their own hunches and impulses with God’s leading. Above all, he laments the prevalence of spiritual pride, “the main door by which the devil comes into the hearts of those who are zealous for the advancement of religion ... the main



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handle by which the devil has hold of religious persons ... to clog and hinder a work of God.” Pride is so serious an impediment because it diverts Christians from repentance and makes them censorious:

Spiritual pride is very apt to suspect others; whereas an humble saint is most jealous of himself, he is so suspicious of nothing in the world as he is of his own heart.... The eminently humble Christian has so much to do at home ... that he is not apt to be very busy with other hearts.... He is apt to esteem others better than himself, and is ready to hope that there is nobody but what has more love and thankfulness to God than he.

Spiritually proud Christians, on the other hand, are quick to censure others and quick also to separate from them if their beliefs or behaviors do not measure up. They can manifest a carnal spirituality that sets others’ teeth on edge, a self-assurance and unholy boldness, and a dogmatic inflexibility that either argues continually or will not even dialogue. Spiritual pride “often disposes persons ... to affect a singular way of speaking.” It “takes great notice of opposition and injuries that are received.” **It preens itself, while it neglects others.**

In the early 1740s, Edwards longed for revival leaders who were not pompous and contentious, who were mere humble Christians:

Christians who are but fellow-worms, ought at least to treat one another with as much humility and gentleness as Christ ... treats them. The eminently humble Christian is as it were clothed with lowliness, mildness, meekness, gentleness of spirit and behavior.... Pure christian humility has no such thing as roughness, or contempt, or fierceness, or bitterness in its nature; it makes a person like a little child ... or like a lamb, destitute of all bitterness, wrath, anger, and clamour.

In the *Treatise on the Religious Affections* (1744), Edwards trained his critical powers almost exclusively on his own party. He was concerned that pure Christian spirituality was being drowned in counterfeits. “’Tis by the mixture of counterfeit religion with true, not discerned and distinguished, that the devil has had his greatest advantage against the cause and kingdom of Christ.”

As in *Distinguishing Marks*, Edwards starts by listing a series of “insufficient signs” that neither discredit nor validate a revival movement: intense religious emotions, involuntary bodily effects, talkativeness, self-oriented forms of love, a slavish fear of God, intense religiosity, praise of God that is really focused on self, assurance of salvation (or lack of this), and even pleasing other godly persons.

If these are not adequate signs of spiritual renewal, then what is? Edwards answers that the heart (the inmost center of the personality) must be touched by the Holy Spirit. This healing touch generates affections (driving motives that inform and direct the mind and will) flowing out of love for God himself, not just gratitude for his gifts. These affections are responses to God’s own beauty, not merely to his power or greatness. They do not bypass the mind, they illuminate and transform it. They make faith more certain, but they also create humility. They change our nature, producing a meek and gentle spirit and a tender sensitivity to sin. They do not foster self-centered emotionalism but rather a vigorous social conscience that cares for bodies as well as souls. They lead inevitably to the practice of Christian charity.



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By the time the *Treatise on the Affections* was published in 1746, Edwards was discouraged over the revival. In 1742, he had warned against the Devil's strategy of sowing tares among the wheat in order to discredit the whole crop:

We may observe that it has been a common device of the devil, to upset a revival of religion; when he finds he can keep men quiet and secure no longer, then he drives them to excesses and extravagances... Though the devil will do his diligence to stir up the open enemies of religion, yet he knows ... that, in a time of revival of religion, his main strength shall be tried with the friends of it; and he will chiefly exert himself in his attempts to mislead them. One truly zealous person ... may do more ... to hinder the work, than a hundred great, and strong, and open opposers.

In 1747, Edwards assisted a project of Scottish Presbyterians, asking for quarterly concerts of prayer for spiritual awakening in *A Humble Attempt to Promote Explicit Agreement in United Prayer for the Advancement of Christ's Kingdom*. At this point, he felt that the errors of revival leaders had temporarily derailed the revival. Still, he was confident that united prayer for the kind of spiritual awakening he had described in his writings could prevail. He argues that when the church is at its worst and weakest, it may be closer to revival, as it is drawn to God in greater dependence:

The church's extremity has often been God's opportunity for magnifying his power, mercy and faithfulness, towards her. The interest of vital piety has long been in general decaying, and error and wickedness prevailing; it looks as though the disease were now come to a crisis.... When his church is in a low state, and oppressed by her enemies, and cries to him, he will swiftly fly to her relief, as birds fly at the cry of their young.

IF EDWARDS WERE HERE TODAY

If Edwards could return to America today, how would he evaluate the spiritual situation?

First, he might be surprised by the degree of activism, organization, and promotion in evangelicalism, resulting from Charles Finney's influence during the last century. Puritans had been reluctant to intrude upon the work of the Holy Spirit, avoiding evangelistic invitations and all efforts to engineer spiritual response, except through presentation of biblical truth. The Edwardsian strategy was to pray for God to change the weather in human hearts. Finney, on the other hand, counterbalanced this passive/dependent approach with a stress on active planting of the seed, using weeks of extended meetings, invitations, lay exhortations, and other tactical innovations.

Edwards never doubted that God worked through human efforts, but he valued spontaneous stirrings among the laity, the churches, and a variety of leaders. He would be impressed by the huge rallies of laymen now gathering to respond to Scripture, often with a minimum of promotional hype.

It is in the Devil's interest to make people weird.



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For Edwards, the primary human catalyst for revival was always dependent prayer. He would be delighted with movements like David Bryant's Concerts of Prayer, which is partly based on his own writings. He would be especially happy that prayer movements are now focused on broad-scale outpouring of the Holy Spirit and not just on support for individual ministries and campaigns.

For Edwards, as for Calvin, conviction of sin was the usual result of an awakening encounter with God. He would be nonplused by the public confessions of baby busters in Christian schools. Sharing on this level was restricted to pastor's studies and small groups during the eighteenth and nineteenth centuries, though it became almost a public sacrament in modern movements like the East Africa Revival. In any case, Edwards would conclude that young people do not show such extraordinary candor unless God is moving them. The normal result of college revivals—for example, the Yale revival under Edwards's grandson Timothy Dwight—is a decades-long refreshing of the church's leadership.

What about the Toronto Blessing and its impact through other Vineyard churches? Edwards, Wesley, and other revival leaders also encountered fainting or prostration as the Holy Spirit dealt with individuals. Edwards's concern would be to verify that the experience involved real illumination and transformation of the heart, with lasting fruit in Christian faith and life, and not just transient bodily effects.

But he would be impressed by the Vineyard's study of his own writings and their growing grasp of the full implications of revival for evangelism and social transformation. He would be delighted with their optimism of grace, which insists that the church must become more visibly the glorious bride of Christ before the end of history.

Some of the components of the Vineyard renewal would give him pause. It is true that during the frontier revivals converts were seized with contagious behavior, jerking involuntarily and barking like dogs. Peter Cartwright encouraged the phenomena as an aid to humility, but others felt that the revival was being disfigured by these elements. One historian comments:

Those opposed to the excitement soon realized that the attitude of the preacher had a great influence upon the character of the meeting. A peremptory command from him upon the first appearance of undue excitement sufficed in most cases to quiet those affected, and prevented contagion. A Baptist minister who was preaching where one of the jerkers began his motions made a pause, and in a loud and solemn tone said, "In the name of the Lord I command all unclean spirits to leave this place." The jerker immediately became still.

Vineyard leaders are now trying to downplay the phenomena. But some have defended the animal imitations as adjuncts to humility, which could not be demonic because of the holy atmosphere of meetings. But Edwards and the other revival leaders knew that in awakenings they were always in a tug of war with the Devil. Puritans said, "When the sun shines on a swamp, mist rises." Sometimes conversion effects exorcism, and the displaced agents may not go quietly. Unable to beat the revival, they may try to join it, like the girl at Philippi who gave the apostles free advertising but was promptly exorcised by Paul (Acts 16:16).

A revival movement that finds itself replicating compulsive laughter, spiritual drunkenness, pecking like chickens or roaring like lions as expected aspects of spiritual awakening may be



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playing into the Enemy's hands. It is in the Devil's interest to make Christians weird. He does not need possession to do this; he can manage by suggestion. The goal of his strategy is to create a church that is so institutionally strange that unbelievers will detour around it. The goal of revival is conformity to the image of Christ, not imitation of animals.

Movements of revival usually center on recovered biblical truth. If we ask what the Toronto renewal has that would explain God's blessing, it may lie in the fact that the leaders had been praying for an outpouring of the Holy Spirit on an Edwardsian scale. The "Third Wave" has retained the Pentecostal gifts but has recentered the charismatic movement on spiritual warfare and healing, decreasing the emphasis on tongues and accepting a broader range of gifts as signs of fullness of the Spirit. This may be a winning combination, to which God wants to draw attention.

In any case, Edwards would find many parts of modern evangelicalism much stranger than the Vineyard, full of theological weakness, cultural conformity, and the disfiguring effects of spiritual pride: barren and uncomfortable houses where there is little to nurture spiritual life. He would be pleased with the trend of prophetic criticism that pinpoints these needs, but he would not be discouraged. His own final approach to the Great Awakening was to subject it to the most rigorous critique, on the one hand, and to solicit extraordinary prayer for its advancement, on the other. These are strategies we need to follow today.²

Jonathan Edwards (1703–1758) is considered one of America's greatest theologians. While attending Yale College, he encountered the same Calvinism that had influenced his own Puritan upbringing.

Three years after Edwards was ordained as a minister, the First Great Awakening began in his church, which prompted Edwards to study conversion and revival within the context of Calvinism. During the revival, Edwards preached his most famous sermon, "Sinners in the Hands of an Angry God," and penned many of his most popular works, including *Distinguishing Marks of a Work of the Spirit of God*, *A Treatise Concerning Religious Affections*, and *Life and Diary of the Rev. David Brainerd*.

In 1757, Edwards reluctantly became president of the College of New Jersey (Princeton University), where he hoped to complete two major works—an expansion of his treatise on the history of redemption and a study of the harmony of the Old Testament and the New Testament. [The Works of Jonathan Edwards \(26 vols.\)](#) is a massive collection containing five decades' worth of study and scholarship on and from Edwards.

Life History

Timeline: Life of Jonathan Edwards

Childhood (1703–1716)

² Lovelace, R. F. (1995). [The Surprising Works of God](#). *Christianity Today*, 39(10), 28–32.



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- October 5, 1703: Edwards is born in East Windsor, Connecticut Colony.

Education and Early Life (1716–1726)

- 1716: Edwards begins studying at Yale College at the age of 12.
- 1720: Edwards graduates Yale with a bachelor's degree.
- 1722: Edwards earns a master's degree from Yale.
- October 31, 1723: Edwards writes the "Spider Letter" detailing his interest in the behavior of spiders. This letter is one of Edward's most well-known writings and was originally thought to have been written when he was a young boy.
- 1724: Edwards begins working as a tutor at Yale College.

Early Ministry (1726–1734)

- **1726: Edwards accepts position as associate pastor at his grandfather's church in Northampton.**
- July 28, 1727: Edwards marries Sarah Pierpoint.
- February 11, 1729: Edward's grandfather Solomon Stoddard dies.
- February 15, 1727: Edwards succeeds his grandfather and is ordained as pastor in Northampton.
- July 8, 1731: Edwards preaches on the Public Lecture in Boston. The sermon is published under the title "God Glorified in the Work of Redemption, by the Greatness of Man's Dependence upon Him." This is Edwards' first publication.

Revival and the First Great Awakening (1734–1750)

- **1734: Revival begins in Edwards' church.**
- November 6, 1736: Edwards pens letter "A Faithful Narrative of the Surprising Work of God" detailing the revival occurring in Northampton, Massachusetts.
- 1738: Edwards publishes Discourses on Various Important Subjects, a collection of sermons preached during the period of revival in his church.
- 1739–1740: George Whitefield preaches throughout the American colonies.
- October 1740: Jonathan Edwards meets George Whitefield. Whitefield preaches several times in the town's meetinghouse and gives a private lecture at Edwards' home.
- **July 8, 1741: Edwards preaches Sinners in the Hands of an Angry God. The sermon is also published.**
- 1743: Edwards meets David Brainerd and the two become friends.
- **1746: Edwards published A Treatise Concerning Religious Affections.**

Later Life and Death (1750–1758)

- **June 22, 1750: Edwards is dismissed as pastor in Northampton. He preaches A Farewell Sermon.**
- 1751–1758: Edwards serves as a missionary to Native Americans in Stockbridge, Massachusetts.
- **February 16, 1758: Edwards becomes president of the College of New Jersey.**
- March 22, 1758: Edwards dies of small pox in Princeton, Province of New Jersey.

Social Network

Family

- Grandfather: Solomon Stoddard (1643–1729): preacher.
- Father: Timothy Edwards (1668–1759): minister, tutor.
- Mother: Esther Stoddard Edwards (1672–1770).



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- Siblings:
 - Sister: Esther Edwards Hopkins (1695–1766).
 - Sister: Elisabeth Edwards Huntington (1697–1733).
 - Sister: Ann Edwards Ellworth (1699–1798).
 - Sister: Mary Edwards (1701–1776).
 - Sister: Eunice Edwards Backus (1706–1746).
 - Sister: Abigail Edwards Metcalf (1708–1754).
 - Sister: Jerusha Edwards (1710–1729).
 - Sister: Hannah Edwards Wetmore (1712–1773).
 - Sister: Lucy Edwards (1715–1736).
 - Sister: Martha Edwards Tuthill (1716–1794).
- Wife: Sarah Pierpoint Edwards (1710–1758).
- Children:
 - Daughter: Sarah Edwards Parsons (1728–1805).
 - Daughter: Jerusha Edwards (1730–1748): nurse to David Brainerd during his final days.
 - Daughter: Esther Edwards Burr (1732–1758): mother of U.S. Vice President [Aaron Burr, Jr.](#)
 - Daughter: Mary Edwards Dwight (1734–1807).
 - Daughter: Lucy Edwards Woodbridge (1736–1786).
 - Son: Timothy Edwards (1738–1813): merchant.
 - Daughter: Susanna Edwards Porter (1740–1803).
 - Daughter: Eunice Edwards Pollock (1743–1822).
 - Son: Jonathan Edwards, Jr. (1745–1801): theologian, linguist.
 - Daughter: Elizabeth Edwards (1747–1762).
 - Son: Pierpont Edwards (1750–1826): lawyer, politician, federal judge.

Friends and Associates

- David Brainerd (1718–1747): missionary.
<https://ref.ly/logos4/MediaTool?MediaItemId=866119>
Brainerd, a missionary to Native Americans, was a close friend of Edwards. When he became ill in 1746, he came to reside at Edwards' home in Northampton until his death the following year. Edwards later penned Brainerd's biography *The Life of David Brainerd*.
- George Whitefield (1715–1770): preacher, evangelist.
<https://ref.ly/logos4/MediaTool?MediaItemId=866115>
Whitefield played a crucial role in the First Great Awakening, his preaching at times drawing thousands of listeners.

Students

- Joseph Bellamy (1719–1790): minister, theologian, preacher.
Bellamy studied under Edwards while in Northampton, Massachusetts.
- Samuel Hopkins (1721–1803): theologian.
<https://ref.ly/logos4/MediaTool?MediaItemId=866143>
Hopkins studied under Edwards while attending Yale College.

Influences

- Isaac Newton (1642–1726): scientist.
<https://ref.ly/logos4/MediaTool?MediaItemId=866112>
Edwards studied Newton while at Yale; Newton's philosophy was a great influence on Edwards' thinking.
- John Locke (1632–1704): philosopher, doctor.
<https://ref.ly/logos4/MediaTool?MediaItemId=866121>



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Edwards read Locke's "Essay on Human Understanding" at a young age; Locke's philosophy was a great influence on Edwards' thinking.

Notable Contemporaries

- Charles Wesley (1707–1788): hymn writer.
<https://ref.ly/logos4/MediaTool?MediaItemId=1053146>
Charles Wesley was a hymn writer who wrote over 6,000 hymns for the church. His hymns helped lead and teach the early Methodists.
- Isaac Watts (1674–1748): hymn writer, theologian.
<https://ref.ly/logos4/MediaTool?MediaItemId=1053148>
Isaac Watts was an English hymn writer and theologian. Recognized as the "Father of English Hymnody," he is credited with authoring more than 500 hymns, including "Joy to the World" and "When I Survey the Wondrous Cross."
- John Wesley (1703–1791): author, religious group founder, theologian.
<https://ref.ly/logos4/MediaTool?MediaItemId=1053149>
John Wesley is recognized as the founder of Methodism. An acclaimed preacher, Wesley traveled extensively on horseback and drew large crowds for his outdoor sermons.
- John Woolman (1720–1772): abolitionist, Quaker.
<https://ref.ly/logos4/MediaTool?MediaItemId=1053152>
John Woolman was a Quaker who traveled through British North America to speak against slavery and other injustices. He published many essays, many of them protesting slavery. His journal is considered an important American Spiritual Work.

Geography

- East Windsor, Connecticut: Edwards was born here on October 5, 1703.
- New Haven, Connecticut: Edwards studied here at Yale College.
- Stockbridge, Massachusetts: Edwards served as a missionary and pastor here for several years.
- Northampton, Massachusetts: Edwards served as pastor here, succeeding his grandfather Solomon Stoddard. Revivals in Northampton were among the first of the First Great Awakening in the American colonies.
- Princeton, New Jersey: Edwards was appointed president of the College of New Jersey here. He later died here on March 22, 1758.

Notable Contributions

The Great Awakening

Edwards played a pivotal role in the First Great Awakening that swept through the American colonies in the 1730's and 1740's. Beginning in 1734, his church in Northampton entered a period of revival during which time he wrote extensively on revival and conversion. In a letter that was published in 1737, Edwards recounts what the early revivals were like:

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,



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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.—The Works of Jonathan Edwards, vol. 1

Much of Edwards' tenure as a pastor took place during seasons of revival, the experiences of which clearly shaped his writings. A particularly important contribution of his was his defense of revival against those that would either sensationalize the experiences or deter and dismiss them. Edwards wrote *A Treatise Concerning Religious Affections* during this time, eager to distinguish the signs of true faith from those of false religion. Today, Edwards endures as one of the most influential thinkers on spiritual revival and conversion.

For more, see *Revival*.

Additional Reading

- Selected Sermons of George Whitefield

George Whitefield was another key player in the First Great Awakening, embarking on a preaching tour of the American colonies in 1739. He preached several times at Edwards' church in Northampton, as well as taught in Edwards' home. Whitefield, contrary to the more subdued Edwards, was typically more dramatic and animated when preaching.

The Glory of God

The glory of God was an important topic to Edwards. In his work, *Concerning the End for which God Created the World*, Edwards, in seeking to answer the question of why God created the world, argued that God's end goal was to manifest his own glory.

For it appears that all that is ever spoken of in the scripture as an ultimate end of God's works, is included in that one phrase, the glory of God; which is the name by which the last end of God's works is most commonly called in scripture; and seems to be the name which most aptly signifies the thing. – Concerning the End for Which God Created the World

For Edwards, true happiness for the creature is found in the Creator, namely, in delighting in the magnifying of God. Thus there is no division between God doing that which glorifies himself and seeking the good of his creation. Likewise, the chief end of humankind is to delight in knowing and pursuing the glory of God. God is most glorified by his creations' delight in his glory.

For more, see *Glory*.

Additional Reading

- God's Passion for His Glory: Living the Vision of Jonathan Edwards

John Piper expounds on Edwards' teaching on the glory of God in "Concerning the End for Which God Created the World."

Quotations

On Fear:

He, whose heart is fixed, trusting in Christ, need not be afraid of any evil tidings. 'As the mountains are round about Jerusalem, so Christ is round about them that fear him.'—*The Works of Jonathan Edwards, Volume 2*



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<https://ref.ly/logos4/MediaTool?BodyText=He%2c+whose+heart+is+fixed%2c+trusting+in+Christ%2c+need+not+be+afraid+of+any+evil+tidings.+%27As+the+mountains+are+round+about+Jerusalem%2c+so+Christ+is+round+about+them+that+they+are+not+afraid+of+him.%27&MediaItemid=303789>

On Freedom:

True liberty consists in these two things: a liberty to do whatever tends to our own advantage; a liberty to do whatever is for our true pleasure and satisfaction.—Jonathan Edwards Sermons

<https://ref.ly/logos4/MediaTool?BodyText=True+liberty+consists+in+these+two+things%3a+a+liberty+to+do+whatever+tends+to+our+own+advantage%3b+a+liberty+to+do+whatever+is+for+our+true+pleasure+and+satisfaction.&MediaItemid=303789>

On Happiness:

The happiness of the creature consists in rejoicing in God; by which also God is magnified and exalted.—The Works of Jonathan Edwards, Volume 1

<https://ref.ly/logos4/MediaTool?BodyText=The+happiness+of+the+creature+consists+in+rejoicing+in+God%3b+by+which+also+God+is+magnified+and+exalted.&MediaItemid=303789>

On Holiness:

A true and faithful Christian does not make holy living a mere incidental thing, but it is his great concern.—Ethical Writings

<https://ref.ly/logos4/MediaTool?BodyText=A+true+and+faithful+Christian+does+not+make+holy+living+a+mere+incidental+thing%2c+but+it+is+his+great+concern.&MediaItemid=303789>

On Humility:

My heart panted after this—to lie low before God, as in the dust; that I might be nothing, and that God might be all, that I might become as a little child.—The Works of Jonathan Edwards, Volume 1

<https://ref.ly/logos4/MediaTool?BodyText=My+heart+panted+after+this%E2%80%94to+lie+low+before+God%2c+as+in+the+dust%3b+that+I+might+be+nothing%2c+and+that+God+might+be+all%2c+that+I+might+become+as+a+little+child.&MediaItemid=303789>

A truly Christian love, either to God or men, is an humble broken-hearted love. The desires of the saints, however earnest, are humble desires; their hope is an humble hope; and their joy, even when it is unspeakable and full of glory, is an humble, broken-hearted joy, leaving the Christian more poor in spirit, more like a little child, and more disposed to an universal lowliness of behavior.—The Works of Jonathan Edwards, Volume 1

<https://ref.ly/logos4/MediaTool?BodyText=A+truly+Christian+love%2c+either+to+God+or+men%2c+is+an+humble+broken-hearted+love.+The+desires+of+the+saints%2c+however+earnest%2c+are+humble+desires%3b+their+hope+is+an+humble+hope%3b+and+their+joy%2c+even+when+it+is+unspeakable+and+full+of+glory%2c+is+an+humble%2c+broken-hearted+joy%2c+leaving+the+Christian+more+poor+in+spirit%2c+more+like+a+little+child%2c+and+more+disposed+to+an+universal+lowliness+of+behavior.&MediaItemid=303789>

On Music:

The best, most beautiful, and most perfect way that we have of expressing a sweet concord of mind to each other is by music.—The Works of Jonathan Edwards, Volume 2

<https://ref.ly/logos4/MediaTool?BodyText=The+best%2c+most+beautiful%2c+and+most+perfect+way+that+we+have+of+expressing+a+sweet+concord+of+mind+to+each+other+is+by+music.&MediaItemid=303789>

On Prayer:

Prayer is as natural an expression of faith, as breathing is of life; and to say a man lives a life of faith, and yet lives a prayerless life, is every whit as inconsistent and incredible, as to say, that a man lives without breathing.—The Works of Jonathan Edwards, Volume 2

A prayerless life is so far from being holy, that it is a profane life: he that lives so, lives like a heathen, who calleth not on God's name; he that lives a prayerless life, lives without God in the world.—The Works of Jonathan Edwards, Volume 2

<https://ref.ly/logos4/MediaTool?BodyText=Prayer+is+as+natural+an+expression+of+faith%2c+as+breathing+is+of+life%3b+and+to+say+a+man+lives+a+life+of+faith%2c+and+yet+lives+a+prayerless+life%2c+is+every+whit+as+inconsistent+and+incredible%2c+as+to+say%2c+that+a+man+lives+without+breathing.&MediaItemid=303789>

On Wisdom:

I make it my rule to lay hold of light and embrace it, wherever I see it, though held forth by a child or an enemy.—The Works of Jonathan Edwards, Volume 1



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<https://ref.ly/logos4/MediaTool?BodyText=I+make+it+my+rule+to+lay+hold+of+light+and+embrace+it%2c+wherever+I+see+it%2c+though+held+forth+by+a+child+or+an+enemy.+&MediaItemId=303789>

How would the Holy Spirit move? (still happening today...How does)

Refute with debate?

Ostracize those who do not believe like us?

Shame those who do not act like us?

Apostles Creed

The Apostle's Creed (baptism confession in 2nd century Rome)

"I believe in **God Almighty**, and in Christ Jesus, his only Son our Lord, who is born of the Holy Spirit and the Virgin Mary, who was crucified under Pontius Pilate, and was buried, and the third day rose from the dead, who ascended into heaven, and sits on the right hand of the Father whence he comes to judge the living and the dead, I believe in the Holy Ghost, the holy church, the remission of sins, the resurrection of the flesh, and the life everlasting."

The Nicene Creed

I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.

I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages.

God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made.

For us men and for our salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became man.

For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures.

He ascended into heaven and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church.

I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.

³ Parks, J., ed. (2017). [*Jonathan Edwards: A Guide to His Life and Writings*](#). Faithlife.



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Michelle's Week 8 Sermon

The Holy Spirit opens our eyes...

Why? What is the point? Why are we studying these people? These times? What does it matter?

To help us question ourselves... to encourage ourselves... to embolden ourselves and others...

The Holy Spirit is alive and well just as He was in Jesus' time... in the disciple's time... and in our time... and in all the time in between... we've looked up to the dark ages – now we are going to look at The Reformation...

How did The Holy Spirit open their eyes...

**Timeframe: (C. 1501-1650)
The Reformation**

Came in response to “the Great Papal Schism” (when different popes were vying for authority) and the issues within the Catholic Church – goes through the settling of the New World – Puritans – Salem Witch Trials

3 people we will discuss:

JOHN WYCLIFFE – 1330-1384

MARTIN LUTHER – 1483-1546

JOHN CALVIN – 1509-1564

The Holy Spirit opens our eyes... be thinking... how does

JOHN WYCLIFFE – 1330-1384

- The Morningstar of the Reformation
- Earliest reformer
- **Destroyed the medieval barrier between God & humanity by teaching that everyone – priest & layman alike – had an equal place in the eyes of God**
- **“Dominion founded on grace”**
- **Everyone had been given the right to govern themselves through sanctifying grace**
- Was Catholic – maintained most of the beliefs of Catholicism but not all
 - did not believe in transubstantiation.
 - the pope was not the head of the church



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- organized church was not necessary for salvation – instead simple obedience to God & the Bible was sufficient
- Led a group of scholars to translate the Bible into the language of craftsmen & peasants
- Launched a new movement – the “Lollards”
- Sent out his “poor priests”
 - They lacked any formal academic background
 - Tracts/sermons/ and PAGES ripped from his new Bible
- **Consequences:**
 - They were forced to recant or be expelled from the church
 - Wycliffe – because he was popular – was left alone – was expelled from the university– eventually forbidden to lecture
 - The “movement” found great support elsewhere

Oliver, Jeff. (2017). *Pentecost to the Present: The Holy Spirit's Enduring Work in the Church. Book two: Reformations and Awakenings*. Page 2-3. Bridge-Logos.

ASK: How did the Holy Spirit open his eyes – open other people’s eyes – what were the consequences...

Wycliffe.org – Wycliffe bible translators – impacted our whole world... Our Vision - For people from every language to understand the Bible and be transformed. **Our Mission** - Serve with the global body of Christ to advance Bible translation and work together so people can encounter God through his Word.

Achieving a God-Sized Mission: vision 2025 - In 1999, Wycliffe USA made a bold decision to adopt a God-sized vision: to have a translation program in progress in every language still needing one by the year 2025.

Their COO – a woman who started as a typist in 2002...

MARTIN LUTHER – 1483-1546

- Eldest son – Hans and Margarethe Luther
- Planned to be a lawyer until one night, in a thunderstorm while returning to the university on horseback, he was nearly struck by lightning. “Help!” he cried. “Save me, St. Anne, and I will become a monk!”
- On becoming a monk:
 - “If ever a monk got to heaven by his sheer monkery, it was I”
 - Fasted and slept without a blanket in winter trying to obtain salvation.
 - Johann von Staupitz (friend)
 - Told him try loving God instead
 - “Love God? I hated him!”
 - Staupitz believed he would find his love for God in the scriptures.



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- Gave him a position at Wittenberg University
- Reading the bible – eyes fell on Romans 1:17
 - For therein is the righteousness of God revealed from faith to faith; as it is written: “The just shall live by faith.”
- Gained a whole new perspective on God:
 - **“Night and day,” he recalled, “I pondered until I saw the connection between the justice of God and the statement ‘the just shall live by faith.’ Then I grasped that the justice of God is that righteousness by which through grace and sheer mercy God justifies us through faith. Thereupon I felt myself to be reborn and to have gone through open doors into paradise”**

THE BIRTH OF THE REFORMATION

- **“Sola Scriptura” – Scripture alone –only authority**
- **“Sole Fide” (fee-day) (faith alone) – “His “justification by faith” doctrine would not only become his own salvation but would also soon lay the groundwork for a worldwide movement with enormous implications”**
- **If salvation came by faith alone – then the ecclesiastical structure of the church would no longer be necessary – priests, popes, monks, Mass, prayers to saints, penance, confessions, indulgences**
- **Led to his 95 Theses to the door of Wittenberg’s Castle on October 31, 1517**
- **This was the spark that ignited the Protestant Reformation**
- Denounced by the Dominicans (Friars)
 - Condemned 41 of his theses as “heretical, scandalous, false, offensive to pious ears, seductive of simple minds, and repugnant to Catholic truth”
- Luther’s response:
 - Went to German people
 - Lead a crowd of students outside Wittenberg to burn copies of the Canon Law & other theological works – Bonfire of 1520
- Asked for scriptural proof of the Rome’s authority
- The pope declared him a heretic & excommunicated him from the church
- Fell on Germany’s young emperor Charles V – sworn an oath to defend the church & root out heresy
- The emperor summoned Luther to an imperial assembly at Worms
- **Luther appealed to scripture: “My conscience is captive to the Word of God. I will not recant anything, for to go against conscience is neither honest nor safe. Here I stand, I can do no other. God help me. Amen.”**
- Declared an outlaw
- Saved by Frederick the Wise, Prince of Saxony – the province that surrounded Wittenberg



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- Spent 9 months disguised as a minor nobleman translating the New Testament into German
- 1522 returned to Wittenberg to put into effect his reforms
 - Became a model for Germany & much of Western civilization.
 - Abolished the office of bishop
 - Priests/monks/and nuns abandoned their celibacy and married
 - A new ministry emerged – that of a married pastor living with his family like any other
 - Worship changed from a liturgical service filled with ritual & ceremony to a celebration filled with music & preaching
- 1524 revolt ended with everyone hating Luther
 - Peasants blamed Luther for their defeat
 - Nobles blamed Luther for instigating the rebellion
 - The emperor hated him
 - The pope hated him
 - Catholics hated him
 - **Such was the life of a reformer...**
- Then came the plague
 - Everyone who was well left Wittenberg
 - Luthers stayed to help
 - Local monastery was turned into a hospital
 - Luther watched many of his friends die
 - Lowest time of his life
 - **Luther penned the words of his most beloved hymn: “A mighty fortress is our God, a bulwark never failing; our helper He amid the flood of mortal ills prevailing.”**
 - **Luther, once again, turned to God for his help.**
 - **Just before his death, Luther wrote to his wife, “I am fed up with this world, and it is fed up with me.” He died with his faith in the newly reformed church intact; “I entertain no sorry picture of our Church, but rather that of the Church flourishing through pure and uncorrupted teaching and one increasing with excellent ministers from day to day.”**

Life in the Spirit:

- Miracles:
 - Primary purpose of miracles was for the spreading of the gospel – since the gospel had already spread into the entire world, there was no longer a need for miracles as in apostolic times
- Believed he learned under the Holy Spirit’s guidance
- Described as “a prophet, evangelist, speaker in tongues & interpreter, in one person, endowed with all the gifts of grace.”
- Luther spoke prophetically on a number of occasions



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- Some fulfilled during his lifetime
- Others later
- Healing: said,
 - “Often has it happened, and still does, that devils have been driven out in the name of Christ; also by calling on His name and prayer, the sick have been healed.”
 - Prayed for his friend who had TB through the mail – his friend revived and outlived him
 - 18 year old demon possessed girl – ordered her to recite the Apostles’ Creed – got to “and in Jesus Christ His only Son our Lord,” she fell into convulsions. Luther said, “I know you, Satan. You would like for me to begin exorcising with great display, but I will do no such thing.” Next day – the same – urged his student not to follow “popish ceremonies of exorcism but to simply pray patiently and perseveringly without assigning God a time or manner in which to cast out the demon.” Luther laid his hand on her head – repeated the Apostle’s Creed and the Lord’s Prayer, quoted John 14:12 – then he & the other ministers prayed, asking God for Christ’s sake to cast the devil out. Luther then touched the girl with his foot & repeated, “Proud devil, you would indeed like for me to proceed against you with great display, but I will do no such thing. I know that your head is crushed and that you lie prostrate at and under the feet of our Lord Jesus Christ.” Then he left, and the girl was taken home to her friends, where she was no more troubled by the devil.
- Power of the Holy Spirit for today:
 - In a collection of sermons taken from Luther's church and dated 1523, Luther again referred to John 14:12: “He who believes on me, the works that I do shall he do also; and greater works than these shall he do.” He then commented, “Therefore, we must allow these words to remain and not gloss over them, as some have done who said that these signs were manifestations of the Spirit in the beginning of the Christian era, and that now they have ceased. That is not right; for the same power is in the church still.”

Oliver, Jeff. (2017). *Pentecost to the Present: The Holy Spirit's Enduring Work in the Church. Book two: Reformations and Awakenings*. Page 6-15. Bridge-Logos.

ASK: How did the Holy Spirit open his eyes – open other people’s eyes – what were the consequences...

- **Justification by faith alone – Sola Fide (fee-day)**
- **Scripture alone – only authority – Sola Scriptura**
- **Translated the bible into German – wanted the average person to read – a few years after Gutenberg’s bible**
- **Protestants vs Catholicism**



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Mention:

ANABAPTISTS: 1524 – much the same as modern Pentecostals & charismatics

- Came about because the Zurich city council insisted that all newborn infants be baptized
- This group believed baptism was for believers only – not babies – not biblical
- Re-baptizers – heretics
- Charismatic
- preferred being called “Baptists”
- 1526 – if you “rebaptized” penalty of death by drowning
 - Felix Manz – became the first Anabaptist martyr
 - George Blaurock – fled – was burned at the stake
 - In 4 yrs – 4-5000 Swiss Brethren executed by fire, water, sword
- strongly believed in the baptism of the Holy Spirit
 - not unusual for early Anabaptists to dance, fall under the power, speak in tongues, raise the dead, or experience healings
- Holy Spirit resided in every church member
 - Each one possessed one or more of His gifts for the edification of the body
 - Every member should have opportunity to exercise those gifts for the building up of the congregation
- Mennonites came out of Anabaptists

Oliver, Jeff. (2017). *Pentecost to the Present: The Holy Spirit's Enduring Work in the Church. Book two: Reformations and Awakenings*. Page 17-19. Bridge-Logos.



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JOHN CALVIN – 1509-1564

- Parents hoped he would become a lawyer
- 24 yo - Pursuing humanist studies in Paris
- Profound spiritual conversion experience that ultimately led him into ministry & out of the Catholic Church
- Joined the reform movement in Paris
- Forced into exile
- Fleeing France to Strasbourg on the French-German border – military maneuvers forced him to Geneva, Switzerland
- Planning to stay only 1 night William Farel – French reformer begged him to stay
- Ended up staying there until his death at 54 – exiled for 3 years but later invited to return
- **If Luther's foundation was “justification by faith”, Calvin's was “the sovereignty of God.” If Luther's creed was “the just shall live by faith,” Calvin's was “Thy will be done.”**
- Having attended an Augustine church and studying Augustine’s writings extensively. Calvin was greatly influenced by the early Christian theologian.
- Preached over 2,000 sermons in Geneva – 2x on Sunday 3x during the week
- Believed the Word mixed with the Spirit is what shaped the true church.
- Using God’s Word as his pattern – he organized the church
 - Outlined 4 permanent orders of ministry: pastors, teachers, elders, deacons.
 - Encompassed all of church life – worship, education, holy living, acts of service
 - Pastors: pray, preach – not wear themselves out doing all the visiting/caring
 - Teachers: teaching theology, guard the purity of the gospel – lecture to educate the congregation & to equip prospective pastors
 - Elders: chosen by the lead pastor – responsible of overseeing the spiritual life of the church
 - Deacons: chosen to serve, oversee & manage the church’s financial & social affairs
- Calvin reintroduced the biblical practice of personal counseling, corporate worship, congregational singing, elders caring, praying for the sick

Life in the Spirit:

- **Believed the entire universe, like the church, had been created by a collaborative effort of the Word and the Spirit.**
- **The Spirit played such a vital and pivotal role in shaping the universe and creating order out of chaos that, if suddenly withdrawn, the entire cosmic structure would collapse.**
- **Within this order, the Spirit was both the source and the sustainer of life-giving power.**
- **The Holy Spirit is also the source of particular gifts and fruit poured out on God's people**
- **The church represents the restoration of order in the world**



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- Believers are enriched with spiritual gifts for the building up of the entire Christian community
- Christ is intimately associated with and in touch with his body, the church, through the presence of the Spirit.
- Believed the gifts were for his day
- DID NOT believe in healing for his day
- Gift of tongues, like healing, as a temporary gift given to early Christian missionaries that enabled them to speak in foreign languages unfamiliar to them – *xenoglossy*
- Did admit they were also to be “an ornament to the gospel” - *glossolalia*

ASK: How did the Holy Spirit open his eyes – open other people’s eyes – what were the consequences...

Closing...

ASK:

- How does the Holy Spirit open our eyes?
- Is there something getting between me & the Holy Spirit that is stopping Him from opening my eyes? (fear, expectations, etc...)
- What am I willing to do with what the Holy Spirit shows me?
- Are there always...
 - Consequences?
 - Outcomes?
 - Results?
- Should there always be?