

The Third Pentecost Movement

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Uncovering the Third Pentecostal Phenomenon in Indonesia

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Abstract

This article examines the Holy Spirit’s outpouring phenomenon in Indonesia, named as the ‘third Pentecost’ by Indonesian Pastor Niko Njotorahardjo from Gereja Bethel Church. Njotorahardjo suggests that the first Pentecost was reported in Acts 2, the second Pentecost occurred at the Azusa Street revival, and the third Pentecost is being poured out now. This research uses discourse analysis to study discourse collected from literature, sermons, conferences, and media recordings. While the analysis of the data used in this research is descriptive, this article is expected to provide constructive input to the global church in general and to the Pentecostal–Charismatic movement in particular.

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Keywords

third Pentecost – renewal movement – Holy Spirit – eschatology

1 Introduction

The ‘third Pentecost’ is a term coined by Niko Njotorahardjo¹ in his presentation to the Jerusalem Empowered21 conference in 2015. Njotorahardjo’s bold and controversial statement was criticized by many who were present and by others who questioned the term ‘third Pentecost’, which Njotorahardjo grounded in the prediction of Joel 2.28–31. He repeated his message regarding the third Pentecost¹⁶ at Empowered21, SICC Indonesia, on 17–20 July 2018. The third Pentecost is believed to be a sign of the Holy Spirit’s tremendous outpouring in the end times to reap a great harvest in the end times before the return of Jesus.

Johan Handojo and Himawan Leonardo chronicle the beginnings of the term ‘third Pentecost’:

2009 – message delivered by Rev. Niko from God about Revelation 3.11 ‘I am coming soon’, This is further elaborated with Joel 2.28–32. That through 3 (three) signs: 1. children, youth, parents God will be used extraordinarily, (2) miracles will also occur extraordinarily, (3) shock will also occur extraordinarily. Through these three signs, many people will cry out to God and be saved.

2010 – commencement of joint service with the Empowered21 movement at Oral Roberts University, Tulsa, Oklahoma, United States. Empowered21 is a forum and congress that discusses what the Holy Spirit will do in the future. Billy Wilson, as Global Chairman Empowered21 and President of Oral Roberts University, requested that the first regional congress be held in Asia, Jakarta (25–28 Oct 2011).

2013 – Empowered21 Asia’s second congress at SICC. Through the process from God to Rev. Niko, he got the statement, ‘Niko, what I mean by the outpouring of the Holy Spirit is the third Pentecost. This will be like William Seymour’s prophecy that there will be an outpouring of the Holy Spirit compared to the Azusa Street Revival’. This same year, Pentecostal Theological Seminary, a theological seminary under the Church of God,

1 Niko Njotorahardjo, pastor of the GBI Jakarta. He is One of the most influential Pentecostal people in Indonesia, whose entire pastoral care network under him has reached more than 1000 Branch churches, 8,400 cell groups, and more than 300,000 congregations.

Cleveland, TN, launched the establishment of The Niko Njotorahardjo Chair for the Restoration of the Tabernacle of David as a manifestation of the vision of the Restoration of the Tabernacle of David and preparation for the third Pentecost.

2015 – Message of the third Pentecost Niko delivered at the Empowered21 global congress in Jerusalem.

2016 – Pentecostal Theological Seminary officially founded the Niko Njotorahardjo Chair for the Restoration of David's Tabernacle. French L. Arrington was appointed as the Chairperson.

2018 – Asia Empowered21 Congress is held again in Jakarta with the theme 'Fire & Glory'. The Lord's servants and speakers present confirmed the third Pentecost. The participants who attended were not only from Asia but also from nations outside Asia. Participants experienced a wave of the Holy Spirit. Moreover, they were encouraged to bring the message of the third Pentecost throughout the world.²

Billy Wilson, the President of Oral Robert University, announced Indonesian Pastor Niko Njotorahardjo as Co-Chair of Empowered21 Asia, and Pastor Niko has led many E21 events across the continent over the years. Pastor Niko often talks about the third Pentecost flowing out of Asia to touch the world. He described Acts 2 as the first Pentecost, the Azusa Street revival as the second Pentecost, and the current revival in Asia as the third Pentecost.³ Witnesses to the Holy Spirit's recent outpouring in Indonesia attest that God is moving mightily across the continent of Asia, and the revival is blessing the world. Wilson asks, 'I cannot help but wonder: What would have happened globally if none of us were ashamed of the work of the Holy Spirit or of the power released when we prayed in the Spirit'.⁴

This study will assume a Pentecostal hermeneutic and will utilize discourse analysis to evaluate Pastor Niko's messages regarding the third Pentecost. Discourse analysis makes it possible to see how messages are organized, used, and understood. Some of Pastor Niko's messages are repeated in texts and speeches that he delivered in conjunction with the activities of Empowered21. Discourse analysis can also help trace the variety of methods used by communicators, be it writers, speakers, or directors, in achieving specific goals or purposes through messages that contain certain discourses conveyed.

2 Johan Handojo and Himawan Leenardo, *Messenger of The 3rd Pentecost* (Jakarta: WFC Production, 2019), pp. 35–44.

3 Vinson Synan & Billy Wilson, *As the Waters Cover the Sea* (Tulsa OK: ORU Press, 2021), pp. 139–40.

4 Synan & Wilson, *As the Waters Cover the Sea*, pp. 139–40.

Pentecostal Hermeneutics eliminates the historical boundary between what happened in the early church in the book of Acts and the church's witness in modern times. It is an unfortunate anomaly that the manifestation of the Holy Spirit's work diminished in the early fourth century until the recovery of these signs in the early twentieth century.⁵

With this hermeneutic, we recognize that many renewal movements have taken place in the history of the church's recovery from a state of decline back to spiritual health.⁶ Furthermore, we recognize that the Pentecostal revival is the church's empowerment to fulfill the great commission of the Lord Jesus.⁷ However, Rubin Adi admits that the use of the term third Pentecost is controversial.⁸ The objection to the term arises primarily because scholars would argue that the outpouring of the Holy Spirit as recorded in Acts 2 was a unique event, not to be repeated, with its effects continuing until the end of time. Because a recurrence implies that the first event expired and must be repeated for the second, third, and so on. So the outpouring only happened once in time after Jesus was glorified, then the Holy Spirit was poured out, and the church was established. Subsequent moves of the Spirit cannot be called outpourings; rather, they should be called renewals or restorations.

2 The First Movement of the Spirit and Early Theologians

Many times in the OT, God promised an outpouring of the Holy Spirit and the purification of the tongues and hearts of God's people. In Isaiah's call narrative, for example, the prophet confessed that his words and his people's words were not the pure and holy words of God. He knew he was flawed at heart like everyone else, and his mouth was the organ which most obviously proved it. The 'pure language' that God prophesied for nations that they might 'all call upon the name of the LORD, to serve him with one consent' (Zeph. 3.9) was fulfilled in the unifying outpouring of the Spirit on the day of Pentecost. In the glossolalia of Pentecost, 'every nation under heaven' became a counterpoint to the confusion of languages at the tower of Babel.

In the NT, Peter emphasized the gift of the Holy Spirit in the times to come. Peter's affirmation of repentance in Acts 2 corresponds to the people who

5 Abraham Lalamentik, 'What Qualifies as Pentecost?', in *Third Pentecost and its Movement* (Batam: STT Real Batam, 2019), pp. 29–42.

6 A. Michael et al., *Pentecostal Outpourings: Revival and the Reformed Tradition* (Grand Rapids Michigan USA: Reformation Heritage Books, 2016), p. ix.

7 Robert P. Menzies, *Empowered for Witness: The Spirit in Luke–Acts* (New York: T&T Clark, 2005), p. 256.

witnessed the gift of tongues that filled the disciples in Jerusalem at that time. Peter also affirmed Christ's words about the Holy Spirit's outpouring and His role in the lives of those who would repent.

In Jesus' farewell speech to his disciples, he repeatedly promised to send the Holy Spirit. Jesus declared, 'But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me' (Jn 15.26 NKJ).¹⁸ This promise was fulfilled on Pentecost when the Apostles and disciples were filled with the Holy Spirit (Acts 2.1–4).

Luke reported the first outpouring of the Holy Spirit, which took place on the Jewish day of Pentecost, ten days after Jesus' ascension. Paul Barnett argues that the outpouring of the Spirit on the day of Pentecost marked the birth of Christianity.⁹ That first Pentecost in the Acts 2 came without suddenly, and with many supernatural performances. God provided supernatural signs so that His people would realize the importance of the event.

First, the signs included the roaring sound from heaven, like heavy winds filling the house. There is no indication that the actual breeze was present; the text mentions only 'a sound' like the wind. The second sign occupies the vision rather than the hearing. The disciples see fire-like tongues of fire resting on each person's head. In other words, each individual must be filled with the Holy Spirit, and each must use his tongue for witnessing. The third supernatural sign is that each participant starts speaking in a language they have never learned. Thomas Scott remarked,

These three experiences seem like natural phenomena (wind, fire, and speech) but are supernatural in both origin and character. The sound is not the wind, but it sounds like that; the sight was not fire but resembled it, and the language is in an unusual language but a foreign language.¹⁰

According to Charles Webb Carter and Ralph Earle, the supernatural phenomena are symbolic.¹¹ The sound of heavy winds symbolizes the power of

8 Rubin Adi Abraham, 'The Works of the Holy Spirit and the Third Pentecost', in *The Third Pentecost and its Movement* (Batam: STT Real Batam, 2019), pp. 17–28. Rubin Adi Abraham is the Chairman of GBI Synode 2019–2023 and the President of Charisma Theological School, Bandung.

9 Paul Barnett, *Jesus and the Rise of Early Christianity: A History of the New Testament* (Downers Grove: InterVarsity Press, 2002), pp. 415–22.

10 Thomas Scott, 'The Comprehensive Commentary on the Holy Bible: Containing the Text According to the Authorized Version,' in *The New Testament of Our Lord and Saviour Jesus Christ* (New Jersey: Fessenden, 1899), p. 888.

11 Charles Webb Carter and Ralph Earle, *The Acts of the Apostles* (Zondervan Publishing House, 1973), p. 221.

spirits because heavy winds are strong enough. The tongues of fire symbolize purity because fire is a purifying agent. The Spirit's fullness signifies ownership because those who are filled with the Spirit have surrendered to God. Moreover, speaking in an unknown language symbolizes the proclamation because disciples will use language to preach the good news about Jesus.

Kenneth Kinghorn explains that interpreters have offered four different models of the tongues spoken in Acts 2:

1. The tongues were human languages unknown to the speaker.
2. They were languages known only in heaven, as suggested by 1 Corinthians 12–14. For this tongue to be understood, it must be interpreted by people who have the gift of interpreting tongues (1 Cor. 12.11). Kinghorn, however, believes that the gift of language (1 Corinthians 12–14) is a different phenomenon from speaking in tongues in Acts 2.
3. The tongues of Acts 2 were what Kinghorn calls 'the devil's tongues,' which were tongues spoken by pagan shamans and priests usually expressed in Greco-Roman religions.
4. The tongues may be viewed as 'psychological responses'. That is, speaking in tongues reflects a religious activity within groups where tongues are expected and valued. Therefore, speakers either consciously or sub-consciously produce the phenomenon because they want to be accepted by the group.¹²

It should be understood that speaking in tongues is an act of embodiment. Glossolalia is something that happens to the body. The Holy Spirit's blessings in the Bible are always associated with the body, and the body always benefits. According to Zeph. 3.9, God in the Old Testament was looking forward to giving this extraordinary gift to humankind in exchange for human language, which was so widely used for profanity. Furthermore, glossolalia is closely associated with worshiping God, which demands pure human worship and holiness.

Even in Romans 12, Paul emphasizes that true worship is the offering of the body to God. Since speaking in tongues is also a gift of the body, it is also the sacred offering that humans offer to God. Also, according to Paul's advice in 1 Corinthians, God's people need to understand that the Holy Spirit's gift cannot be separated from an attitude of love.

Reflecting on the events of Babel (Genesis 11), where the human language was confused, speaking in tongues was a gift of the Holy Spirit given instead of God's curse that was generated by human pride that argued against God. The advantage of tongues is that it is the language of unity of God's people, displaying the strongest physiognomy of an attitude of humility to God. God

¹² Kenneth C. Kinghorn, *Gifts of the Spirit* (Abingdon Press, 1976), p. 96.

ultimately desires pure language – pure speech and pure praise – from a pure heart. And he wants all nations, all languages, and all souls to be united in that purity. ⁹

The sin of the people in Genesis 11 was the desire to rule the world and their destiny apart from God through organization ¹⁷ unity, power, and great human-centered success. This goal was based in pride and rebellion against God. God destroyed this effort by multiplying languages so the people could not communicate with one another (Gen. 11.7). This etiological event explains the diversity of nations and languages in the world. At that time, humankind turned from God to idols, witchcraft, and witchcraft (cf. Isa. 47.12).

The Old Testament prophecies ⁴² help us understand the connection between the changing of the tongue on the day of Pentecost and the changing of the heart. God prophesied to Israel: ‘A new heart also will I give you, and a new spirit will I put within you’ (Ezek. 36.26). They spoke in a new fresh tongue out of the abundance of this new fresh heart and given utterance by this new fresh Spirit. ¹⁴

Johannes Van Oort investigates how various leading theological figures in the first centuries of the Christian era spoke about the Trinity and the Holy Spirit.¹³ On the one hand, the Spirit is seen as a gift from God; on the other, as God’s being. In his investigation of early Christian writings, Oort finds essential elements of the Holy Spirit’s doctrine. Irenaeus provides a remarkable amount of material in his work ‘Against Heresies’ (Adversus Haereses). Irenaeus was a theologian of the Holy Spirit par excellence.¹⁴ Oort also mentioned the very influential Tertullian (c. 160 ²¹), who spoke rather reservedly about the Holy Spirit. Tertullian, however, speaks about the ‘person’ of Spirit, who works within and watches over the church.¹⁵ Oort also mentioned theologians such as Novatian (c. 258), Hilary (c. 315–367), Origen (c. 185/6–c. 253/4), Arius (336), and Athanasius of Alexandria (c. 296–373), who provide us with an immense amount of material about the emergence of the doctrine of the Holy Spirit.

3 The Second Pentecost

The second stage of the Holy Spirit’s movement was the twentieth-century outpouring at the Azusa Street revival. This second Pentecost is inseparable

¹³ Johannes Van Oort, ‘The Holy Spirit and the Early Church: Doctrine & Confession,’ *HTS Theological Studies* 67.3 (2011), pp. 164–72.

¹⁴ Chris Minns, *Irenaeus: An Introduction* (London: Bloomsbury, 2010), p. 41.

¹⁵ Oort, ‘The Holy Spirit and the Early Church,’ pp. 164–72.

from William Seymour, a disciple of Pentecostal preacher Charles Parham. Seymour received the Baptism of the Holy Spirit on April 12, 1906¹⁶

Seymour was not a trained theologian but a humble black preacher.¹⁷ Gaston Espinosa explained that Seymour did not deliver a message in the lecture hall in a prestigious university's academic department.¹⁸ Instead, he preached in a forty-sixty-foot dilapidated building known as the Azusa Street Mission. The teaching was not from the pulpit of a classroom but from behind rough shoe boxes made into a simple emergency pulpit. From this pulpit and from the prayer benches at the altar, a new paradigm of missionary movement emerged for the twentieth century. From these and other humble origins, the Pentecostal movement has blossomed to 631 million people around the world.

Seymour famously exhorted his flock, saying, 'Now, do not go from this meeting and talk about tongues, but try to get people saved.'¹⁹ Seymour's evangelistic emphasis could be considered the beginnings of the Pentecostal missiology that emerged in the twentieth century and which spread to the ends of the earth, including Indonesia.

Azusa Street's revival inspired the world with the Holy Spirit's movement.²⁰ It proves that the outpouring of wind and fire of the Holy Spirit is still happening. Pentecostal outpourings are not an ordinary event. What happened in Acts 2 is not just a legend. In the history of Christianity, generation after generation, it has been proven that a massive outpouring of the Holy Spirit can occur if there are people who are thirsty and hungry for him and look forward to it like disciples and believers in the upper room of Jerusalem.²¹

16 Handojo and Leenardo, *Messenger of the 3rd Pentecost*, p. 28.

17 Stanley M Burgess and Eduard M. van der Maas (eds.), *The New International Dictionary of Pentecostal and Charismatic Movements* (Grand Rapid, MI: Zondervan, rev. and expanded edn, 2010), p. 743.

18 Gaston Espinosa, *William J. Seymour and the Origins of Global Pentecostalism: A Biography and Documentary History* (Durham, NC: Duke University Press, 2014), p. 162.

19 Stanley H. Frodsham, *With Signs Following: The Story of the Latter-Day Pentecostal Revival* (Springfield, MO: Gospel Publishing House, 1926), p. 38.

20 Grant McClung, *Azusa Street & Beyond* (Gainesville, FL: Bridge-Logos, 2012), pp. 24–26.

21 YouTube, 'Ibadah Kenaikan Yesus Kristus - PDT. IR. NIKO NJOTORAHARJO' (Indonesia: OFFICIAL, GBI MY HOME, 2020), <https://www.youtube.com/watch?v=Pxe7GA7bMA>; Gina A. Zurlo, Todd M. Johnson, and Peter F. Crossing, 'World Christianity and Mission 2020: Ongoing Shift to the Global South,' *International Bulletin of Mission Research* 44. 1 (January 16, 2020), pp. 8–19; <http://journals.sagepub.com/doi/10.1177/2396939319880074>.

4 The Third Pentecost

The third Pentecost that Pastor Niko proclaimed at Empowered21 Sentul International Convention Center (SICC), July 19, 2018, refers to the movement of the large-scale outpouring of the Holy Spirit in contemporary times in Indonesia. The purpose of this move is to complete the Lord's church in the great harvest of the last days; the church must finish the Great Commission.

The third Pentecost fulfills the expectation of the Holy Spirit's outpouring from one generation to the next as the book of Joel prophesied. The Old Testament pattern shows that the Pentecost event on Mount Sinai was marked by the Torah's giving to the Israelites as the law of life for the Israelites. The law has a purpose and limitations, where the aim is for God's people to see what is right, but the burden is that the law cannot help them⁴⁴ live righteously. In the end, Israel failed to keep the Torah. That is why later in the New Testament, the Holy Spirit was poured out precisely at the celebration of Pentecost. Everyone needs supernatural help to keep the law. Even God's people are no longer under the Torah's rule in the New Testament; that does not mean to abolish the law. Indeed, after Jesus fulfilled the law, some provisions were renewed in the New Testament by Christ. Such sacrifices are no longer performed in the New Testament. But the faith of believers¹⁹ who have accepted the gospel is not a ticket to freedom to break the law. The Holy Spirit was poured out to enable every believer to live in holiness within the fence of the law. It means that there is no gospel without the law. Through the Holy Spirit's³⁷ outpouring, believers are also enabled to carry out the mandate of Jesus to preach the gospel message to the whole world before the second coming of Christ.

The third Pentecost has characteristics that will not be far from the first and second Pentecosts, including:

First, the Holy Spirit's outpouring enables the church to complete the Great Commission, as stated in Mk 16.16–18 and Mt. 28.19–20. The third Pentecost takes place as predicted by William Seymour in 1909:

In the next hundred years, there will be another revival like Azusa. The glory of the Shekinah will return, and that God's movement will be bigger and wider than what happened in Azusa. It happens in one place or to a few people, but it will reach the whole world. And the movement will not end, even until the Lord comes!²²

²² Reported in Tommy Welchel & Michelle P. Griffith, *True Stories of the Miracles of Azusa Street and Beyond* (Shippenburg PA: Destiny Image Publishers, 2013), p. 29.

God will raise up three generations: parents have dreams, children prophesy, and young men get visions. God will use Jeremiah's generation, generation Y, and generation Z. A resurrected generation will not compromise with sin.²³

Second, God will perform miracles (unique signs that have never happened or are very rare can have positive connotations or can also be devastating disasters). There is blood, fire, and a pillar of smoke.

Third, there will be many conversions; those who cry out in God's name will be saved. Facing an abundant harvest, the churches will unite.

Fourth, the second coming of Christ will happen soon.

Before the term 'third Pentecost' appeared, Peter Wagner, professor of Church Growth at Fuller Theological Seminary, used a similar terminology: the 'Third Wave Movement'. The Third Wave of the Pentecostal movement began in the 1980s.²⁴ The third Pentecost is just a term that believes that the Holy Spirit's work 2000 years ago is not only a historical past but still works dynamically in the present. It is not unlike the 'Third Wave of Holy Spirit'. The first wave of the Pentecostal movement began with Charles Parham's teachings followed by the Azusa Street revival. The second wave came in the 1960s with the Charismatic movement. Within the Charismatic movement, Pentecostal doctrine, education, and practices began to spread to non-Pentecostal churches and denominations. In the 1980s, a new movement of the Holy Spirit emerged among evangelicals who did not identify with Pentecostals or Charismatics. This Third Wave is also known as the Neo-Charismatic movement and includes the Toronto Blessing, characterized by laughter in the spirit. This Third Wave also emphasizes the miraculous signs and miracles performed by modern apostles and prophets. Likewise, the term 'third Pentecost' does not need to be taken literally and provoke debate; what matters is its essence.

In the context of Christian faith, Pentecost is an event of the pouring out of the Holy Spirit which is the fulfillment of Jesus' promise to His disciples (John 14–16) as well as the fulfillment of God's promise to His people (Joel 2, cf. Acts 2). Since then, the New Testament church was founded, and we enter into a new period, namely the age of the Holy Spirit, the age of the church, or the age of grace. Thus, the day of Pentecost is one of the most critical days in the history of the Christian church. According to Jesus' prophecy, it was the beginning of the New Testament church; and subsequently, 'the gates of hell will not prevail against it' (Mt. 16.18). From the day of Pentecost (Acts 2) to the present day, the church has always existed. It continues to be the embodiment of a group

²³ Handojo and Leonardo, *Messenger of The 3rd Pentecost*, p. 19.

²⁴ C. Peter Wagner, *The Third Wave of the Holy Spirit: Encountering the Power of Signs and Wonders Today* (Ann Arbor: Servant Publications, 1988), p. 9.

of people who believed in God in Jesus Christ on earth and will continue to do so into the parousia.

Based on Acts 1.8, the Holy Spirit's descent will give the church the power to be an effective witness for the Kingdom of God. The Spirit's presence is also said to fulfill the promise of the church's participation until the end of time (cf. Mt. 28.19-20). Since Pentecost, the Holy Spirit will continue to work to reveal his power with and through the church. The Spirit that was poured out at Pentecost will **35** continue to empower the church today, so the gospel of the kingdom spreads **to the ends of the earth until the last days.**²⁵

In his writing about the third Pentecost, Irfan Simanjuntak responded that openness and space for discussion is needed. Simanjuntak wrote that Pentecost was a once-for-**28** event. As long as the church existed on this earth, there has only been one **event of the Holy Spirit's in Jerusalem on the day of Pentecost,** which was **the beginning of the church's birth.** From that time on, the Holy Spirit has worked in and through the church. There is no need for a second or third, or fourth outpouring; because, indeed, the same Holy Spirit is still around and working until now.²⁶

Furthermore, Simanjuntak added that there are at least two things that need to be emphasized. First, even if it happened only once and did not need to be repeated, the Pentecostal sign or experience can still be replicated. Luke records many times the Pentecostal experiences occurred again in the lives of Christians, both in Samaria (Acts 8), at Cornelius' house (Acts 10), and also in Ephesus (Acts 19). Meanwhile, in the history of the church, more or less the same experience also happened repeatedly. **Ex**25**amples include the Great Awakening, the holiness movement, the pietist movement, and the Pentecostal movement in the 20th century.** As mentioned above, even among the Pentecostals themselves, it is believed that three waves of the Holy Spirit have occurred. All of this is believed to be the same Holy Spirit's fantastic work, which was poured out 2000 years ago in Jerusalem, which will always reveal his power and renew the church's vitality in carrying out evangelistic missions. The outpouring events were not repeated or restored, but the Pentecostal experience can continue to be experienced. Roger Hedlund also suggested as much when he said that the events of Pentecost could not be repeated, but the signs could repeat themselves.²⁷

25 Irfan F. Simanjuntak, "Pentakosta Ketiga", Sebuah Pandangan dari Seorang Injili, in *The Third Pentecost and Its Movement* (Batam: STT Real Batam, 2019), pp. 147-56.

26 Simanjuntak, "Pentakosta Ketiga", pp. 147-56.

27 Roger E. Hedlund, *The Mission of the Church in the World: A Biblical Theology* (Grand Rapids: Baker Books, 1985), p. 197.

Second, because the Holy Spirit's outpouring is one of the main preconditions for the birth and existence of the New Testament church, therefore the outpouring only occurs once and does not need to be repeated. Its impact and power continue and can be experienced as long as the church is here on earth. In other words, the continuity of the power of the Holy Spirit as manifested at Pentecost 2000 years ago will always be experienced by the church. The Holy Spirit, who is the third person of the Trinity, is the living God. He descended on Jerusalem at Pentecost and has remained the same and has not changed until now. But even so, he is also working dynamically and creatively in carrying out and fulfilling Christ's mission. Luke himself records that the Holy Spirit is alive and active. His presence enlightens and awakens the congregation to live their lives as they should and live their vocation.²⁸ He can be trusted to do tremendous and extraordinary works to revitalize the church and its mission in the world.

Therefore, it is not difficult for us to accept that the Holy Spirit will continue to manifest his power in even more extraordinary ways and effects throughout the church's history. The Bible itself anticipates this in many ways. In one place, Jesus prophesied that his disciples would do more wondrous works than he had done (Jn 14.12). Through the Holy Spirit's involvement, believers would realize Christ's promise, and the disciples' ministry's scope would be broader than that of Jesus in preaching the gospel.²⁹ Moreover, the Holy Spirit is compared to a steady stream of living water (Jn 7.38–39). That flow can be said to propel God's redemptive plan that started flowing when Jesus was glorified. The continuity of the work and power of the Holy Spirit will continue to occur even in a more significant portion. But still, the manifestations of the Holy Spirit's mighty power flow now from the same Holy Spirit who was poured out in the upper room of Jerusalem as witnessed by Acts 2.

5 The Phenomenon of the Third Pentecost Today

The outpouring of the Holy Spirit is a model for Pentecostal life. Pentecostals worldwide positively identify themselves through the book of Acts. Utilizing a narrative approach, Acts is the foundation that encourages, shapes life patterns, dreams, hopes, and imaginations that merge into a naturally biblical perspective – a unique interpretation of understanding the Bible.³⁰

28 ²⁴ n Morris, *Teologi Perjanjian Baru* (Malang: Gandum Mas, 1996), p. 271.

29 Sung Hwan Kim, *The Holy Spirit's Mission in the Book of Acts* (Fuller Theological Seminary, 1993), p. 54.

30 Robert P. Menzies, *Pentecost: This Story is Our Story* (Malang: Gandum Mas, 2015), p. 19.

Pentecostals have a trans-rational worldview. Although they are very concerned about orthodoxy (correct belief), they also emphasize orthodoxy (right feeling) and orthopraxy (fitting reflection or action). Although reason is valued as valid evidence of truth, Pentecostals do not limit validity to the realm of reason.³¹ The integrated spirituality and theology of Pentecostalism agrees with Wesley and Methodism, emphasizing the personal experience of sanctification and justification by Jesus Christ. According to Wesley, ¹⁰ it is vital in a believer's life is obtaining evidence through faith experience through the witness of the Spirit. The hand of the Holy Spirit intervenes directly in the heart of every believer. The doctrine of special experience came to be called the second blessing. This term ²⁵ characteristic of the Pentecostal movement, and Pentecostals see this term as Baptism in the Holy Spirit.³²

This explanation was supported by Celestin Tomic, who said, Christianity is actually 'faith in a personal God who revealed himself in Jesus Christ, man's liberator from all anxiety, fears, loneliness, abandonment, sins and punishments, sickness and death.'³³ Moreover, our faith is the 'solid answer to all life problems, and it is based on the reliability of the salvation event that reaches its full completion in Jesus Christ.'³⁴ The core phenomenon of what is now called the Pentecostal experience is that the real presence of God, which once was not a part of genuine experience but which was conceived of as imaginary, is now a daily experience.

The unique interpretation stated by Pastor Niko regarding the reality of the third Pentecost has created controversy among churches, especially in Indonesia, not to mention even the Pentecostal–Charismatic churches. The evangelical churches again criticized this statement because it gave the appearance of failure in the previous Pentecost events. The criticism that Pentecost is unique and cannot never be repeated has been denied by Robert Menzies. In Acts 2.18, the prophetic content of ¹⁰ Joel's book is quoted, emphasizing that Joel's prophecy, which speaks of the outpouring of the Spirit in the last days, was the fulfillment of Moses' hope in Num. 11.29.³⁵

In other narratives, Luke–Acts is also rich pneumatologically. Luke wrote about an event at the beginning of Jesus' ministry when he quoted the prophetic statement of Isa. 61.1–2. His declaration of the fulfillment of that prophecy was

³¹ Daniel Sutoyo *et al.*, 'Dunamis: Jurnal Teologi Dan Pendidikan Kristiani' Analisis Historis Terhadap Teologi Gerakan Pentakostalisme,' *DUNAMIS: Jurnal Teologi dan Pendidikan Kristiani* 2.2 (2018), pp. 167–96.

³² Hans Maris, *Gerakan Kharismatik & Gereja Kita* (Surabaya: Momentum, 2008), p. 10.

³³ Celestin Tomic, 'Vjerujem u Boga,' *Veritas* (2006), p. 10.

³⁴ Celestin Tomic, 'Vjerujem u Boga,' *Veritas* (2006), p. 10.

³⁵ Menzies, *Pentecost: This Story Is Our Story*, p. 28.

at that time being fulfilled. This passage also provides a model for the ministry of Jesus. There is a striking similarity between Jesus' experience at the Jordan River (Lk. 4.18–19) and the disciples' experience at Pentecost, both of which hint at the Holy Spirit's coming.

Regardless of the various controversies over the third Pentecost terminology, Fredy Simanjuntak has asked if the term is theologically valid. Without rejecting the prophetic phenomena above altogether, Simanjuntak finds an impact transnationally. 'It is necessary to ponder deeply whether this movement's echo is the Holy Spirit's work and how its progressivity is tested from the scriptures'?³⁶

Perhaps we could establish the validity of the term 'third Pentecost' and validity of the movement associated with the term by observing its effect on those who believe in the Holy Spirit's movement and who are clad in this unusual term. Some of the following indications appear in the fellowship and personality of these Pentecostals. First, these Pentecostals are not individualists. They are aware of and understand the church's role. Second, many of them experience personal spiritual progress, such as becoming more interested in reading the scriptures and gaining a deeper understanding of their faith. Third, the patterns of worship also experience growth. We may indeed observe that the preaching about the third Pentecost by pastor Niko has tremendous power. His message has flourished everywhere and is not a phenomenon limited to Indonesia but is also producing results in other countries. Now, this is a world phenomenon. It is a new trend of preaching the gospel in a simple (practical) reality. It is an answer to people's desire to exercise faith spontaneously and express it so they can feel it.

Furthermore, Simanjuntak emphasizes that it cannot be denied that many people see Pentecost as a movement in theological terms that shows the manifestation of the Spirit's work to revitalize the Christian community. Discussions of the third Pentecost have often focused not on spiritual things, but on outward, artificial forms (and excesses). It must be admitted that Pentecostals have frequently exaggerated the demonstrative side of religious revivalism.³⁷

However, it is necessary to analyze further the new dimension regarding the claim that this era is a new era of the Pentecostal movement. First, the day of Pentecost in Acts 2 refers to the Jewish festival 50 days after Passover. Church fathers packaged the Christian liturgical Pentecost as the day of the Holy Spirit's outpouring after reading Luke's writings. Second and foremost, there

36 Fredy Simanjuntak, 'Kontroversi Kegerakan Pentakosta yang Ke Tiga', in *Konfrensi Nasional The Third Pentecost and Its Movement* (Batam: STT Real Batam, 2019), pp. 61–75.

37 Simanjuntak, 'Kontroversi Kegerakan Pentakosta yang Ke Tiga', pp. 61–75.

is continuity and fulfillment in the events of Pentecost. The Old Testament celebrates Passover as a day of liberation from slavery. It is marked with the shedding of a lamb's blood. New Testament celebrates Easter as a memorial of the resurrection of Jesus, who frees humanity from sin by shedding the Lamb's blood once and for all (Heb. 10.2). However, there is no link between offering the Pentecostal harvest offering in the Old Testament and the Holy Spirit's outpouring in the New Testament. In today's Christian perspective, Pentecost does not emphasize 'when it happened' but 'what happened'.

6 The Impact of Pentecost

First, Pentecostalism is a movement that meets the perceived needs of the church today. Pentecost demands a bond of unity in the church. There is crisis in contemporary theology of churches divided into denominational areas is at the expense of believers who live amid isolation, alienation, and injustice. Meanwhile, the Pentecostal movement re-enacted a different unity from the unity in Babel' events in the Old Testament.

Furthermore, the Holy Spirit gives the believer the gift to communicate beyond human language. Communication is no longer understood as brain communication. Still, spirit communication is seen through the phenomenon of the outpouring of the Holy Spirit in Jerusalem as inter-heart communication that enables believers to convey God's message beyond human limitations. The Holy Spirit helps disciples communicate in a language given by Him to express God's message to the world.

The first and most important effect of the Holy Spirit's work in guiding and living the gospel is unity and reconciliation. The confusion of tongues at the Tower of Babel caused the people to be scattered. The people wanted to build on their own, without God, 'a city with a tower whose top reached to heaven' (Gen. 11.4). At Pentecost these divisions were bridged, and unity was accomplished. There is no arrogance towards God anymore; there is no conflict between ethnic groups. However, there is ⁵ an openness to God and honesty to proclaim God's words in a new language because God's love has been poured out in ³ our hearts by the Holy Spirit who has been given to us (Rom. 5.5). The new language is one which everyone can understand, and, once accepted, can be expressed in every life and every culture. Speaking in tongues is the language of unity that ³ invites us to refuse indifference, division, and hostility.

Second, Peter was filled with the Holy Spirit and stood 'with the eleven other apostles,' 'raised his voice' (Acts 2.14) and 'confidently' (³ 29), declaring the good news about Jesus, who gave himself to redeem us and whom God

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raised from the dead. Another effect of the Holy Spirit's action is the courage to proclaim the newness of the gospel of Jesus to all people, confidently, (boldly) in a loud voice, at any time and in every place.

Third, because of the Holy Spirit's influence, the church becomes aware and called to evangelize. The church experiences a renewed close relationship with God that can allow it to come out of its self-isolation and proclaim the gospel boldly. The church's vitality is restored, marked by the overcoming of longing, pain, hunger, isolation, sorrow, and death from empty religious routine and formalism towards continuous spiritual renewal.

Today, there is still a deep longing for the movement of the Holy Spirit. The Azusa Street and the many events that preceded it connected the need to receive the Pentecostal experience and the hope that the Lord will return soon. Now Dr. Niko, a pastor in Indonesia, predicts that before the Lord returns, there will be a new outpouring of the Spirit – the third Pentecost – the last significant event in preparing the world for God's return. He's probably right. The stage may be set for the new Pentecost to spread across the globe. By all indications, we are in the last chapter of the previous days, but we don't know how long that chapter will last.³⁸

7 Conclusion

The interesting phenomena of the third Pentecostal movement have tended to be accompanied by extraordinary growth. It cannot be denied that these changes and phenomena can, of course, call forth the pros and cons. However, the author concludes that the Pentecostal experience should be a spiritual journey and a personal encounter with Jesus. Pentecost is a movement in accord with Scripture; and as stated by Menzies, it is a movement centered on Christ and is moved by the Holy Spirit.

Based on the above description, it can be observed that the dynamic of the event, which is called the third Pentecost, has a strong relationship with the Christological event; in other words, it must be understood from the saving work of Christ. The New Testament tells of events in Christ's work of salvation, namely: his ministry, death, resurrection, and ascension. Therefore, we

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38 French L Arrington, 'To the Ends of the Earth: A Biblical Scholar Looks at Global Pentecostalism' (2018 Azusa Lecture, Cleveland, TN), pp. 13–14.

concluded the third Pentecost is a spiritual journey that directs believers to live in righteousness and holiness according to God's will.

Moreover, the Holy Spirit empowers God's people to complete the Great Commission of the Lord Jesus, in preparation for the world to meet the return of Christ. Pentecost is a turning point in harmonizing the relationship between humans and God, neighbors, and the universe as God has remained from the beginning.

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