



**Ultimate Outpouring of the Holy Spirit at Final Pentecost
(Schema Pentecost – Pentecost on Going – Final Pentecost)**

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ABSTRACT

This study delves deeply into the urgent necessity for a revitalization of spiritual fervour within modern-day congregations, especially among Christians who have witnessed a decline or stagnation in their faith journeys. It meticulously examines the adverse repercussions of spiritual complacency, which not only precipitates moral decay but also compromises the church's ability to fulfil its divine mandate effectively. Utilising a qualitative analysis firmly grounded in biblical precepts, the research thoroughly investigates the phenomenon known as the "third Pentecost," underscoring the enduring importance of the Holy Spirit's outpouring in reinvigorating the church. Also, employing a critical theological lens, the researchers methodically dissect the theological ramifications of the "third Pentecost" movement, juxtaposing its tenets with canonical scripture and historical perspectives. The study meticulously scrutinises the subjective nature of personal spiritual encounters and their potential influence on doctrinal fidelity, particularly in relation to the interpretation of Joel 2 and the realisation of Pentecost as chronicled in the Acts of the Apostles. Ultimately, the research underscores the perpetual relevance of the Holy Spirit's divine manifestation, affirming its ongoing presence and anticipating its broader and more profound impact within contemporary spiritual revival movements.

Keywords: Ultimate Outpouring Holy Spirit; Pentecost; Pentecost on Going, Final Pentecost.

INTRODUCTION

Churches experiencing decline must reevaluate their understanding of success according to God's definition. When disconnected from God's will and isolated from those beyond their walls, churches may focus solely on internal matters, neglecting those outside their congregation and wider community. This detachment signifies a loss of the church's purpose and function. For instance, statistics reveal that a significant percentage of major churches in the USA are in the latter stages of their lifecycle, with many nearing their decline's final phase. Without intervention, these churches risk irreversible decline. However, amidst this concerning trend, there is hope for a revival. By rediscovering their mission, actively engaging with their community, and fostering growth, churches can transition from decline to vitality (Ricardo, 2021a).

A few church buildings will change and re-emerge, experiencing a brand new cycle of existence that is more potent for their adventure. Others will not trade and will likely fade away as reputedly viable character institutions, but their contributors will look for other churches. Which direction is taken depends on a congregation's willingness to accept trade. It is clean to look at, but some things aren't always working; it is more difficult to know how to change for the better. It's no longer about doing the equal matters Christians have constantly performed and hoping for unique effects or using the identical questioning and tactics that set the congregation lower back. Now, not just making changes for the sake of trade or figuring out someone's personal timetable. Real transformation isn't only a mechanism to return numbers or money to their authentic country or restore the distinction that the church experienced inside and beyond (Ricardo, 2021a).

Based on the data and phenomena that occurred above, the researcher formulated the problem as follows: According to the researcher, the statements of the "3rd Pentecostal" movement appear to be very subjective, and there is the possibility of turning spiritual experiences and prophecies into a doctrine or teaching that is less precise. This has become a polemic in itself, whether it is permissible to make personal spiritual experiences into doctrine or not. This also has its own pros and cons for church audiences and theologians. One of them concerns the interpretation of Joel 2, which contradicts what is said by several theologians who state that what was conveyed by the prophet Joel was actually fully fulfilled in Pentecost, which occurred in the Acts of the Apostles (Musa Haisoo, 2018).

The novelty of this research lies in its utilization of Acts 2:17–18, drawing from Joel 2:28–29, to explore the *Conditio Sine Qua Non Theory*, distinguishing it from previous studies. The primary objective is to present a comprehensive and biblical understanding of the outpouring of the Holy Spirit, specifically focusing on Pentecost. This study elucidates how Pentecost occurs as a singular event yet repeats itself when individuals or groups experience the fullness of the Holy Spirit, often accompanied by revival and spiritual awakening. Central to this analysis is the concept of the Restoration of the Tabernacle of David, emphasising praise and worship as a means to glorify God. The research underscores that this outpouring continues until the final day, the Second Coming of the Lord Jesus, signifying the ultimate manifestation of the Holy Spirit.

CONDITIO QUA NON THEORY

The *Conditio Sine Qua Non Theory*, credited to Von Buri, posits that an action can be deemed to cause certain outcomes if those outcomes cannot be dissociated from the initial action. In essence, for a particular characteristic to exist, an action must serve as an absolute condition. This theory asserts the equality of all conditions or causes involved in bringing about an event. Consequently, it allows for the continuous tracing of causes from the present to the past, leading to an infinite regress (*regressus ad infinitum*). This concept, elucidated by Hans Thioso (2020), highlights the interconnectedness of actions and their consequences, forming the basis for understanding causality in various contexts.

EXEGESIS OF ACTS. 2:17

During Pentecost, the Holy Spirit is depicted as actively involved in various aspects of the Christian community and church life. Its influence is notably observed in preaching the gospel, prophecy, testimony, instilling joy, and guiding decision-making processes. However, Luke's account in the book of Acts primarily underscores the Holy Spirit's pivotal role in spreading the gospel through diverse means and methods. In Acts 2, particularly in Peter's sermon delivered to a large audience, it becomes evident that Joel's prophecy regarding the day of the Lord, commencing with the outpouring of the Spirit on the Israelites, finds fulfillment. Peter's discourse at the outset of his sermon clarifies the events of that time. He refutes the notion held by some witnesses that the disciples were intoxicated, firmly denying this misconception by referencing Joel 2:28–32.

Emphatically, Peter asserts that the disciples' experiences were not the result of drunkenness but rather the fulfilment of Joel's prophecy from the Old Testament. This aligns with the narrative of the Holy Spirit's outpouring, indicating the commencement of a significant spiritual era. Stamps (2015) further expounds on these events, highlighting their profound theological implications. In his sermon, Peter quoted Joel's words, precisely from Joel 2:28–32. The description of the time mentioned as the last days (plural) starts with the outpouring of the Holy Spirit (at Pentecost) and spreads indefinitely until the day of the Lord (singular), which can be called the day of judgment. Then, if you pay close attention, verses 17–18 are an inseparable unity, as shown by the phrase "end of the book," "I will pour out my Spirit," the mention of the last days, and the expression that I will prophesy, miracles above, in heaven, and miraculous signs below, on earth, in Peter's sermon, are included in the day of the Lord that is still to come (Stamps, 2015, p. 1766). In his sermon, Peter explained that the last days had arrived when the outpouring of the Spirit occurred in Acts 2:17. He emphasised that the promise to Israel, which would be fulfilled on the day of the Lord, had now been fulfilled not to Israel as a nation but to people who had believed in the Messiah. This is in accordance with the context discussed by Joel in his prophecy, with an understanding that is extended not only to the Israelites but also to everyone who believes in the Messiah. 19, So it can be concluded that, in fact, the concept of the outpouring of the Holy Spirit in the Acts of the Apostles itself is a fulfilment of the promise of universal salvation in Jesus Christ (which is effective exclusively for those who believe), as conveyed in the prophecy of the prophet Joel. So it can be said that what happened in Acts 2 is the fulfilment of what is written in Joel 2 until now until the second coming of the Lord Jesus, known as Final Pentecost (Stamps, 2015).

This research employs a critical theological study approach, delineated through a series of methodological steps. Initially, the study outlines and describes the problem or topic under investigation, focusing on the emergence of the third Pentecostal phenomenon within contemporary churches, particularly within Pentecostal denominations. Subsequently, the research delves into the examination of biblical perspectives and insights related to the identified problem, drawing upon scriptures and historical figures pertinent to the subject matter.

Following the exploration of biblical perspectives, the researcher proceeds to analyse and process the collected data through a biblical lens, scrutinising both Old Testament and New Testament references. This analytical phase seeks to discern patterns, themes, and theological implications surrounding the phenomenon of the third Pentecost. Subsequently, a comparative analysis is undertaken, juxtaposing the observed phenomenon with biblical teachings and principles. This critical evaluation aims to assess the compatibility of the third Pentecostal phenomenon with biblical truth, identifying any potential discrepancies or inconsistencies. Building upon the findings of the analysis, the researcher endeavors to formulate a comprehensive doctrine rooted in biblical truth. This doctrine encompasses various facets of the outpouring of the Holy Spirit, as depicted in the

Pentecost event and other relevant biblical passages. The aim is to provide a robust theological framework that offers clarity and coherence regarding the subject matter.

Finally, drawing upon the accumulated insights and conclusions derived from the research process, the study culminates in a definitive conclusion regarding the third Pentecostal phenomenon. This conclusion evaluates the alignment of the phenomenon with biblical truth, offering a nuanced perspective on its theological validity and implications.

HISTORY OF REVIVALS

Numerous genuine revival events have taken place in the past 15 years, as documented by researcher George Otis Jr., who has recorded approximately 800 such occurrences. In an effort to offer a succinct glimpse into some of the revivals spanning the last few centuries, the researcher has drawn upon material from Geoff Waugh's seminal work, "Revival Fires: History of Mighty Revivals" (also known as "Flame of Revival: History of Powerful Revivals"). This book serves as a rich repository of historical accounts, chronicling the ebb and flow of spiritual awakenings across various epochs. In addition to the insights gleaned from Waugh's comprehensive narrative, the researcher has incorporated a selection of excerpts from specific revivals to provide readers with a brief overview of the transformative events that unfolded during these divine visitations (Waugh, 2020).

A glimpse of how God has worked over the years can greatly strengthen a Christian's faith to believe that the same movement can occur today in the church and the world (Ricardo, 2021b).

August: Herrnhut, Saxony (Nicholas Zinzendorf)

August 13, 1727, was the day of the outpouring of the Holy Spirit. There was a feeling of closeness to Christ that was given to everyone present and also simultaneously to two members of their community who were working twenty miles away. The congregation of 300 people began 24-hour daily prayer meetings that lasted for 100 years. More than 100 missionaries were sent from the church over the next 25 years, all continually supported by prayer.

January: New England (Jonathan Edwards)

New converts reached 50,000 people out of a total of 250,000 colonists. People experience an extraordinary feeling of the awesome majesty and holiness of God, which sometimes overwhelms the soul and body; a piercing feeling from the all-seeing eyes of God, which sometimes takes away inner energy; and a magnificent scene of the terrible wrath of God.

January: London, England (John Wesley, George Whitefield)

Sometimes strange manifestations accompany revival sermons. Wesley wrote in his diary about manifestations that occurred while he was preaching. "One by one, they fell to the floor; they fell on all sides as if struck by lightning. Some people shook violently; others cried out to God with loud cries and tears. Crowds of 20,000–50,000 people gathered to hear sermons in the open air.

1745–August: Crossweeksung (now Crosswicks, NJ) (David Brainerd)

Results of the sermon: Their pagan beliefs and practices appear to have been completely abandoned in this area. They are generally released from drunkenness. although previously it was common for some of them to get drunk almost every day.

December: Cornwall, England

John Wesley testified that "the land was on fire, and the flames spread from village to village. A church had to be expanded to accommodate 5,000 people, the largest in the world at that time. Some unbelievers are drawn through dreams and visions. Some people came

to mock, but they were thrown to the ground by the power of the Holy Spirit. Entire denominations doubled, tripled, and quadrupled in the next few years.

1800–June–July: Red River and Gasper River (James McGready)

Four to five hundred members of McGready's three congregations, plus five ministers, gathered at Red River for a "camp meeting" that lasted several days. On the last day, "a mighty outpouring of the Holy Spirit" fell upon them, "and the floor was soon filled with falling people; screams for mercy pierced the sky."

1801–August: Cane Ridge, Kentucky (Barton Stone)

Seven ministers preached [to a crowd of 12,500] all at the same time, some on tree stumps, others from carts. The scene that came to mind at that moment is indescribable. At one time, I saw at least 500 people swept up in an instant, as if thousands of guns had been fired at them, and then immediately followed by screams and shouts (shouts, yells, and cries) that filled the sky.

1821–October: Adams, NY (Charles Finney)

During the height of revivals, he often saw God's amazing holiness descend upon people, not only in meetings but also in communities, bringing repentance and change.

October: New York, NY (Jeremiah Lanphier)

In May 1858, 50,000 of New York's 800,000 residents were converted. In some cities, there were no unrepentant adults to be found. During 1858–1859, an estimated 1 million Americans were converted out of a population of 30 million, and at least 1 million Christians were renewed.

1858–March: Ulster, Ireland (James McQuilkin)

100,000 new converts (one tenth of the total population) were added to the church. People lay helpless in conviction and repentance, unable to rise for some time.

1904–October: Loughor, Wales (Evan Roberts)

In January 1905, newspapers reported 70,000 converts in less than three months and 100,000 in a year. The Welsh revival was the most far-reaching of the revival movements, as it influenced all the evangelical movements in India, Korea, and China, renewed the revival in Japan and South Africa, and sent waves of revival to Africa, Latin America, and the Pacific Ocean South Side.

1905–June: Mukti, India (Pandita Ramabai)

This powerful revival spread across many areas of India, with Christians and unbelievers converting in large numbers and being filled with the Holy Spirit and fire of God. Restoration of apostates, successful evangelism in the surrounding area, and an extraordinary spirit of unity among all people.

1906–March: Assam, North East India

The revival spread throughout 1907 to all the churches on the Brahmaputra, then south to the Naga Hills, and then on to the Mizo people further south. An anti-revival movement flared up in 1911–1912, but when a large plague of rats invaded the area, depleting their food, they suffered greatly. Refugees flooded into the fields where Christians shared food with them. So the movement died out in 1913, and then in 1919, the Christian revival burned Naga Hills again.

April: Los Angeles, California (William Seymour)

Press opposition to this radical mixing of races and “wild scenes” attracted large crowds, many of whom came “to mock those who ended up staying to pray.” It was a spiritual storm that touched half a billion people.

January: Pyongyang, Korea

In March, 2,000 people were converted, and 30,000 by mid-1907. Before the Russian invasion, thousands of North Koreans gathered every morning at 5 a.m. Sometimes 10,000 people gather in one place to pray every morning.

- The Korean people have sent more than 10,000 missionaries to other Asian countries. Korea now has the world’s largest Presbyterian and Methodist churches and four of the seven Sunday services with the largest attendance in the world.

1909–July: Valparaiso, Chile (Willis Hoover)

Within two months, the congregation grew from 300 to 1,000 people, and this revival spread to other cities.

Belgian Congo, Africa (Charles T. Studd)

A common report from these revivals: The whole place seemed to have been electrified. People fell, jumped, laughed, cried, sang, confessed their sins, and some were shaking violently. The Holy Spirit descended in mighty power to sweep the entire congregation. My whole body shook with power. We saw an incredible sight: people completely filled and drunk in the Spirit. The Christian population makes up 45–50% of Africa south of the Sahara.

1915–October: Gazaland, South Africa (Rees Howells)

The mission agency reported more than 10,000 new converts during the three years of the revival.

1927–February: Shanghai, China (John Sung)

Estimates of the number of conversions in that decade of revival are in the hundreds of thousands in China and Southeast Asia, with thousands of churches founded throughout the region.

June: Gahini, Rwanda

This famous East African revival began in Rwanda in June 1936 and quickly spread to the neighbouring countries of Burundi, Uganda, and the Congo (now Zaire), then further to surrounding areas. The Holy Spirit moves into mission schools, spreading to churches and entire communities, producing deep conversions and changing lives. The East African revival lasted for 40–50 years and helped to establish a new, passionate spirit of holiness in African Christianity. This revival confronted the strongholds of the devil and prepared the church to face the horrors of mass murder and war that would erupt in later years. The African Rwanda Mission won 20,000 new converts in 1942.

February: Saskatchewan, Canada (Sharon Schools)

A revival movement that was later called “the Latter Rain” revival began suddenly at the Sharon Orphanage and Schools. This revival spread to churches and meetings throughout Canada and America.

1949–October: Hebrides Islands, Scotland (Duncan Campbell)

The movement of God, which was an answer to prayer at the time, continued in the region in the 1950s and peaked again on the previously resistant island of North Uist in 1957.

1951–June: City Bell, Argentina (Edward Miller)

The revival campaign moved to Argentina's largest venue, the Hurricane Football Stadium, which held a capacity of 11,000 people. In meeting every night for more than two months, 300,000 people were registered to accept Christ, and many people were healed at each meeting.

1954–April: Nagaland, India (Rikum)

In 1976, almost 95% of the Naga ethnic group converted to Christianity.

1960–May: Darjeeling, India (David Mangratee)

This revival took place in a small congregation of new souls gathered in the state of Sikkim. The Spirit of God fell on all the believers, and the village became a centre for evangelism. Today, many Sikkimese people are being evangelised.

September: Soe, Timor (Nahor Leo)

In one city alone, they saw 9,000 converts in two weeks. According to Indonesian statistical sources, in the first three years of the movement, the Christian population in Timor increased by 200,000 people. On Sunday, September 26, 1965, the day of Pentecost, people heard the sound of a tornado and fire in the church building, which caused the police to sound fire sirens to summon volunteer firefighters. Many were converted that night, and many were filled with the Holy Spirit, including speaking in tongues, including English. By midnight, a team of laypeople had been organised to begin spreading the gospel the next day. In the end, about 90 evangelistic teams were formed that worked powerfully with the gifts of the Spirit. Healing and evangelism increased dramatically. God's special direction brought the team into powerful ministry with thousands of people who became Christians. They saw many healings and miracles, such as water turning into non-alcoholic wine for Holy Communion, several instantaneous healings, deliverance from witchcraft and demonic powers, and several people raised from the dead through prayer.

1971–October: Saskatoon, Canada (Bill McLeod)

Strange things are happening in several congregations in the western provinces. Reportedly, brothers in faith were reconciled to each other; items stolen from stores were returned; the crime was reported by the perpetrator; church feuds were resolved; and the priests confessed their arrogance.

March: Min District, Papua New Guinea (Diyos Wapnok)

In the harsh western highlands of Duranmin, where Diyos is principal of Sepik Baptist Bible College, as he spoke to a crowd of about 50 people, they were filled with the Holy Spirit and great joy. Students experience light that is brighter than daylight and that fills the room in which they are located. Many simultaneously feel the awareness of unconfessed sin and cry out for mercy and forgiveness. Everyone realises the majesty, power, and glory of God. Many churches of new converts were founded, and in the next three years, at least 3,000 new believers were baptised.

1979–June: Port Elizabeth, South Africa (Rodney Howard-Browne)

Rodney Howard-Browne has seen hundreds of thousands of people converted through his ministry, and many more renewed in their love of God and empowered by the Holy Spirit.

1980–May: Anaheim, California (John Wimber)

In 1981, this congregation experienced a collective renewal. On the eve of Mother's Day, a young man who worshipped at the church gave a testimony and asked people under the age of 25 to come forward. Then he invoked the presence of the Holy Spirit, and the young people, numbering about 400, fell to the floor, crying, wailing, and speaking in tongues. A

revival has begun. In the next four months, they baptised 700 new converts. They began to minister in the power of the Spirit in new ways, and healing became a regular part of their church life and their international teaching ministry. The church grew to 6,000 people in 10 years and started many other Vineyard fellowships.

1988–March: North Salomon Islands District, Papua New Guinea (Jobson Misang)

For the past eight weeks, I have been fully booked for weekend camps. So far, about 3,500 people have taken part in this study. More than 2,000 people have given their lives to Jesus Christ and committed to living by the guidance of the Spirit.

1988–August: Kambaidam, Papua New Guinea (Johan van Brugen)

Results of revival: we see a longing for holiness, an insatiable hunger for God’s Word, and also a tremendous urge to go out and witness.

1988: Madruga, Cuba

In 1988, a revival occurred in a small church in Madruga, Cuba. Their pastor said that people started crying when they entered the church building. More than 60 churches experienced the same movement of the Spirit. And today, the presence of the Holy Spirit can still be felt. This revival resulted in more than 2,400 house churches—more than all the official churches put together. Although open evangelism is still prohibited, teenagers join children and adults in witnessing in parks, beaches, and other public places, regardless of the risks. The church’s previously defensive stance has shifted to an offensive stance, and Christians are committed to the “Cuba for Christ” vision.

1992: Buenos Aires, Argentina (Claudio Freidzon)

Freidzon stated: For seven years, my congregation was just seven people... After God’s visit, the church grew to over 4,000 people in a decade.

1994–January: Toronto, Canada (John Arnott)

Safety; recovery; liberation from oppression; weeping; laughter; new zeal for God; leaders influenced by God’s Spirit find their churches influenced in the same way. These results have been reported by hundreds of thousands of visitors to Toronto.

1994–August: Sunderland, England (Ken Gott)

The church began two daily worship meetings with daily prayer meetings at noon in January 1995. Many former criminals were rescued, and the crime rate decreased in society. Within two years, a youth group of six ex-offenders was founded.

1995–January: Melbourne, Florida (Randy Clark)

Five local churches in Melbourne, Florida, invited Randy Clark as a guest speaker at Tabernacle Church on Sunday, January 1, 1995. An extraordinary revival occurred that included large numbers of people falling, laughing, crying, and experiencing many dramatic physical healings. Thousands of people flock to worship meetings held six days a week. Pastors and musicians from 15 different congregations held worship meetings with a new attitude of cooperation and unity.

1995–June: Pensacola, Florida (Steve Hill)

More than 26,000 new converts were registered in the first year of the ‘Pensacola Revival’ (Brownsville AOG). Over 100,000 new converts were registered in the first two years.

1995–October: Mexico (David Hogan)

Between 150 and 500 people are saved every month.

March: Smithton, Missouri (Steve Grey)

After Steve Grey's visit to a revival at the Brownsville AOG church, the fire came down on their church in Smithton. There were over 100,000 visitors in the first two years. The greatest challenge Grey faced was maintaining unity and purity in the revival and protecting the people from the "wolves" that caused division and strife.

1996–April: Hampton, Virginia (Ron Johnson)

The growing phenomenon of today's spiritual revival is repentance and unity.

September: Mobile, Alabama (Cecil Turner)

Meetings held every night except Mondays attracted 25–300 people, with 400 people attending Sunday church services, the maximum number they could fit into the place of worship. This phenomenon continues to foster a new movement of unity, not of doctrine but of the Spirit.

October: Houston, Texas (Richard Heard)

When an altar call is given, they will not wait for the aisle between the pews to be empty; they climb up the pews, businessmen take off their ties, and they literally pile on top of each other—the most powerful sound of harmonious repentance you've ever heard. Just thinking about it still gives me goosebumps. When I gave the altar call at that time for the 8:30 a.m. service, I had no idea that it would be the first of seven altar calls that day. After a year, people were still coming to repent, often 30–40 each week.

1997–January: Baltimore, Maryland (Bart Pierce)

Tommy Tenney does not deliver traditional sermons in Baltimore but encourages and facilitates people to a place where they can experience an encounter with the real presence of God. After a long time of worship, Tommy quietly took the microphone and began to explain how to get closer to God. Worship teams will sometimes sing the same song for a very long time. This helps the congregation move from corporate praise and worship to a place where each person finds individual expression of worship and conversation with God in a personal encounter.

These meetings were marked by deep conversion, life change, and the extraordinary presence of God. Many people report that, as they approached their seats, they were hit by a wave of His glory and presence. When they stood up and began to sing, they became breathless, humbling themselves in His presence. No longer able to sing, they sat down, unpacked all the worries of today and all the promises for tomorrow, and now they were taken to a place outside the church building. Now, at the feet of Jesus, the chair melted, and it felt right to prostrate himself on the ground before the Most Holy God.

This place of intimate individual encounter with the manifestation of God's presence is where Tommy Tenney loves to lead people. It's truly a breakthrough; suddenly people find themselves in God's garden, in God's throne room, in the third heaven, or at the feet of Jesus. They didn't get any words of wisdom from Tommy or blessings from the prayer team. They had an encounter with God—a chance to worship and talk to him. This contagious hunger and powerful presence of God are not limited to time in the sanctuary but can be found by those who seek Him in prayer at home, at work, or in the car. Visitors take it all over the world. It requires repentant worship and sacrifice to maintain it.

1997–November: Pilbara, Australia (Craig Siggins)

Craig Siggins, an Aboriginal Baptist minister, reported on the Spirit movement in Western Australia, which attracted the attention of the secular media, especially through the closure of a hotel in Newman, Western Australia, following a revival movement there that saw a strong and authentic Aboriginal church rise among the people of the Martu Aborigines in

this area. But we didn't expect to see it so soon. We expect it will be a long, slow struggle before anything substantial can develop.

1998–August: Kimberleys, Australia (Max Wiltshire)

Max Wiltshire, Assemblies of God Australian Aboriginal Outreach (AAO) coordinator, reported a revival in the Kimberley region of northwestern Australia at the Assemblies of God state conference in August 1998. The Kimberleys burned. The fire of God in the hearts of His people burns brighter than ever; new churches have been founded; others have doubled in size—one jumped from 10 percent of the community to 90 percent in just a few weeks. Furthermore, in the Pilbara region, the move of God was so great that local hotels received the help. This move has caused the number of Christians to double in the region over the last twelve months, meaning our services have increased to up to a thousand people at evening meetings.

1999–July: Mornington Island, Australia (Jesse Padayache)

Brian Pickering, Australia's prayer coordinator, gathered reports of spiritual revival in indigenous communities in North Queensland. Jesse Padayache, an Indian from South Africa now living in Australia, has led meetings in these communities and reported revivals on Mornington Island, Arakun, and Weipa in the Gulf of Carpentaria, North Queensland, as well as on Psalm Island northeast of Townsville.

2023: Revival at Asbury University

Furthermore, this spiritual revival movement did not stop until 1999 but continues until now. On February 8, 2023, a revival occurred at Asbury University in Kentucky. They pray, praise, and worship God day and night in unity of heart. This is the principle of the restoration of the Tabernacle of David and the Tower of Prayer. This revival spread to other campuses in the United States, such as Lee University, Oral Robert University, and others, and news of the revival spread throughout the world. This spiritual revival at Asbury University is part of the fulfilment of the Third Pentecost. God visited the 'Jeremiah Generation', namely young people who are filled with the Holy Spirit, love the Lord Jesus fiercely, do not compromise on sin, and will win many souls.

SPIRITUAL AWAKENING

Few people today understand the definition of revival. They were unfamiliar with the historical events over the last few centuries in which individuals and entire congregations experienced visitations from God that brought about major, radical changes. This visitation of God inspired and filled believers with a strong and powerful evangelistic spirit, so that hundreds of thousands of people were brought into the Kingdom of God in just a few years (Sitindaon, 2022).

REVIVAL AWAKENING

Todd Rhoades says some people think revival occurs when an evangelist preaches in a long series of meetings in a church that lasts several days or even weeks. Others may think revival is a style of worship or preaching. However, revival is not something we do, but what God does in and through us (Sitindaon, 2022).

Arthur Wallis (2010) said revival is when God reveals Himself in awesome holiness and irresistible power. That is, when He visited the human world to provide a new vision of His glory and grace and, at the same time, reveal human sin, shortcomings, and the great need for God's mercy. During times of revival, God's people are restored from their old despicable habits, carelessness, and laziness. They became busy with divine things. They prayed intensively, coming to the house of God more often for fellowship and worship. They became hungry for God's spoken word, which illuminates and powerfully penetrates the hearts of its listeners, bringing conversion and response. Believers become passionate about

souls and become deeply concerned about the spiritual salvation of lost souls (Sitindaon, 2022).

Stephen Olford argues that revival is the work of a strange and sovereign God, where He visits His own people, restoring, resurrecting, and freeing them into the fullness of His blessings (Sitindaon, 2022). Whereas Michael Houdmann Revivals, in many ways, resemble the experiences of believers when they are first saved. This starts with the encouragement of the Holy Spirit, which creates awareness of something missing or wrong in the believer's life that can only be justified by God (Sitindaon, 2022).

Revival is a divine visitation, the work of a sovereign God, in answer to sincere, untiring prayer. During a revival, God will (Lingga, 2019): hold His people with deep faith, repentance, forgiveness, and deliverance from personal sins; fill His people with the Holy Spirit and manifest through them the fruits and grace of the Holy Spirit; fill His church and community with His presence and power; get non-Christians to earnestly seek Him; awaken in His people, young and old; and have a passion for bringing the lost to Christ at home and throughout the world.

Bill Bright says revival is a time of humility, forgiveness, and personal restoration in the Holy Spirit, where repentance of visible and hidden sin occurs. Revival comes to burn before it heals. He came to punish God's servants and people for their unfaithful testimony, for their selfish lives, and for their negligence (Bill Bright, 2017).

SPIRITUAL AWAKENING IN THE BIBLE

The definition of spiritual awakening according to the Bible includes (Yosua Feliciano Camerling and Hengki Wijaya, 2019):

1. Resurrect (Strong's 2421) = life, both literally and figuratively; as a cause, revive: speed up, restore, repair, and return to life, become active again.

Literally, "start again."

1. Awaken; revive; enlighten; push; energise; turn on; deploy; renew; restore; refresh; rejuvenate; awaken; renovate; revitalise; activate; strengthen; strengthen; repair; wake.
2. Jacob was resurrected when he heard that Joseph was still alive (Gen. 45:26–27).
3. Food revived an Egyptian whom David met in the field... (1 Sam. 30:11–12).
4. Elijah's prayer brought a child back from the dead (1 Kings. 17:22).
5. The body of the dead man, when placed in a tomb, was exposed to Elisha's bones. The newly dead man came back to life (2 Kings. 13:21).
6. Revival speaks clearly about God's work in believers.
7. As the Psalmist faced various events and struggles in life, he cried out to God to renew his inner self (Psalm. 51:9–13). Difficulty, suffering, and trials can weaken even the best among us.
8. Nehemiah 8:9–10: After turning to the Word of God and reading it for several hours, God's people:
 - Start crying.
 - Improve worship and establish celebrations.
 - They humbled themselves by fasting.
 - Confess their sins, as well as the sins of their ancestors.
 - Resolve to correct areas of their lives that do not honour God, even signing a solemn covenant between themselves and God.

When believers fall into spiritual apathy, neglect, or a sinful lifestyle, God will speak to the leaders of the congregation of believers to revive them (Rev. 2–3). While perusing the revivals recorded in the Bible, Christians can quickly see similarities among them. In his book *Revival Fire*, Geoff Waugh lists nine similarities among biblical revivals (Octavius Winslow, 2018):

1. The revival occurred in a time of moral darkness and national depression.

2. Every spiritual revival begins in the heart of a holy servant of God, who is the empowering force behind the revival.
3. Every revival rests on God's Word, and most are the result of preaching God's Word with power.
4. Everything results in a return to the worship of God.
5. Every revival witnessed the destruction of the idols in which they existed.
6. In every revival, separation from sin is noted.
7. In every revival, people return to obeying God's laws.
8. There is a restoration of great joy.
9. Every revival is followed by a period of national prosperity.

Old Testament Revival (Edwards, 2014):

1. Jacob and his family (Gen. 35:1–15)
2. Israel on Mount Sinai under Moses (Ex. 32; 33:1-23)
3. Israel at Shechem under Joshua (Josh. 24:1-28)
4. Israel under an unknown prophet (Judg. 6:1–10) and Gideon (Judg. 6:11–40; 7:1-25; 8:1-35)
5. Israel at Mizpah under Samuel (1 Sam. 7:1–17)
6. The Northern Kingdom of Carmel under Elijah (1 Kings. 18:1-46)
7. Assyrians in Nineveh under Jonah (Jonah. 3:1–10)
8. Judah under Asa (2 Chr. 15:1–19)
9. Judah under Hezekiah (2 Kings 18:4–7; 2 Chr. 29; 30; 31; 32)
10. Judah under Josiah (2 Kings 22–23; 2 Chr. 34–35:1–19)
11. The remnant of Israel's exile under Haggai and Zechariah (Ezr. 5:1–17; 6:1-22)
12. Remnant of Israel's exile under Ezra (Neh. 8:1–18; 9:1-38).

New Testament Revival (Edwards, 2014):

1. John the Baptist (Matt. 3:1–17; Luke. 3:1–18)
2. Pentecost (Acts. 2; 3; 4; 5)
3. Samaritan (Acts. 8:5-25)
4. Cornelius (Acts. 10–11:1–18)
5. Conversion of the Gentiles at Antioch (Acts. 11:19–30; 12:1-24–13:1-3)
6. Expansion of ministers in Antioch through Barnabas and Paul (Acts. 13:4-52–14:1-28)
7. Europeans under Paul on the 2nd Missionary Journey (Acts. 16:16–40; 17:1-34; 18:1–11)
8. Paul in Ephesus (Acts. 19–20:17–38).

Two Views of Spiritual Awakening

Two views that people generally take regarding preparation for revival are as follows (David J. Bosch, 2006):

First view: whether revival will occur all depends on us. God is waiting to open the windows of heaven and pour out a refreshing rain of revival, but we must first show Him that we really want it, and we demonstrate that deep desire through humility, fasting, prayer, deep purification, sanctification, etc.

Second view: God is sovereign, and He will send revival in His time, and there is nothing we can do to change His sovereign will.

TRANSFORMATIONAL AWAKENING QUOTES

God needs Christians as His vessels who are willing to be used by Him, and if God does not find a generation that is willing to desperately prepare the way for God, then God will use even stones to speak. Revival is often a preparation for the suffering that will follow, and the suffering itself becomes a test of the quality and reality of the revival. Within 10 years of the revival in Wales, thousands of young men who had been converted in the revival fought

and died in the mud on the great battlefield (World War I). How many young people, if not for revival, would not have had the hope of eternal life, only eternity knows (Edward, 2019). The revival that swept East Africa in the 1930s prepared the church for the terror of Iddi Ammin's 8-year reign, during which more than half a million people were brutally murdered. It also prepared Kenya for the Mau-Mau atrocities of the 1950s and the horrific tribal wars in Rwanda and Burundi. The revival that hit Congo in 1953 prepared the church to face the violent Simba rebellion 10 years later, when many leaders and missionaries were murdered" (Edward, 2019).

Today, Christians understand that the arrival of the spiritual awakening is also a time of preparation for God's children to endure great suffering, especially at the end of this age. God has announced to Christians that there will be great persecution and that the Antichrist will come to fight God and His children. A final war that will drag out so many victims. A spiritual awakening must happen. In the end-time spiritual revival, where the early rain and the latter rain are given abundantly (Joel 2:23–25), God's power is poured out. God needs Christians as His vessels who are willing to be used by Him, and if God does not find a generation that is willing to wholeheartedly prepare the way for God, then God will use even stones to speak. Even today, Satan is also working diligently to hinder spiritual revival. The main characteristic of spiritual revival is a deep awareness of sin until Christians feel so sinful and need God's grace to save them (Edward, 2019).

Revival always brings Christians closer to God, in compassion for lost souls, majesty, joy in God, judgement of sin, His power, and holiness. There is always enormous mercy accompanying God's moves. All activities are useless if there is no mercy, because Jesus was always driven by love, first of all for His Father and for souls. Only mercy, holiness, and great desire will move God's heart to do something. It is God who owns the revival; Christians are only His servants. Sometimes Christians want revival but don't want to pay the price, or Christians want revival so badly that Christians want to create revival immediately in the Christian way and time (Edward, 2019).

The greater the revival and recovery, the greater the foundation that will be built. God is working—not too late or too soon. He knows the time. Christians only obey, watch, do what is part of being Christians, and remain hopeful and faithful without deciding for themselves what God decides. That is why Psalm 126 explains that when God restored the condition of Zion, like someone who had a dream, without realising it, suddenly it just happened. Like a woman who is pregnant, she is not in a hurry to get her child out of the womb because the child will definitely not be healthy if it is born too soon or too late. When the time is up, the woman will give birth to her child naturally and healthily. That is spiritual revival; God "conceives" spiritual revival, souls, and the conversion of mankind, so Christians must be willing to "conceive" those souls, and in time there will be great glory. At the beginning of the birth preparation process, it may be very painful and require patience and loyalty. It needs formation for the sake of formation, and it needs change for the sake of change, from the actors of this spiritual revival. So, just do our part, because we believe that His time is very near and all His plans and promises will soon be fulfilled (Edward, 2019).

REVIVAL AND TRANSFORMATION AT PENTECOST IS IN PROGRESS UNTIL THE FINAL PENTECOST. REVIVAL AND TRANSFORMATION AT PENTECOST IS IN PROGRESS UNTIL THE FINAL PENTECOST.

Transformation

Transformation is about change that reconnects Christians to being who God has called them to be. To become a church with a mission. Transformation is about reconnecting with God's will and means that Christians must change, first as people and, in turn, as a congregation. The results of change can be improvement or regression, good or bad, real or imagined, long-term or temporary. Changes that result in decline usually mean Christians have only changed on the surface. True transformation means Christians change deeply and

become a more effective faith-filled community. But how do Christians know they need to change? As the church of Christ, the guidance Christians need is found in prayerful affirmation of God's desires for their congregation (Au, 2020).

v Christians must be willing to review everything they do as a church within the framework of God's mission and presence in the world today, without just personal preferences, traditions, and agendas. Transformation is not an overnight process; deep change takes time. If Christians are in a church and it is not a church that has undergone transformation, then Christians cannot start the process instantly and quickly (Reid, 2016). Transforming revival, or spiritual revival, is a corporate encounter with God, a supernatural person who is real, measurable, and can be observed by all who live at the location of the divine visitation. God's presence brings accompanying fruit that characterises His nature and His heavenly kingdom, with transformational change occurring at every level of the individual, family, church, society, and land. "Transformational awakening" refers to the entire process of change that a community experiences as a result of God's manifest presence and subsequent spiritual awakening. Like the classical revival in the previous four eras, the transformational revival (fifth era) always had an impact on both the church and society. Additionally, it involves an acute awareness of God and His holiness that changes the spiritual climate of a community or region with transformational results. It is a manifestation of God's glory, love, wisdom, and power for people who willfully neglect themselves in order to prepare for His divine presence. Transformational revival is a significant invasion of God and His kingdom upon the people and communities in which they live. Transformational revival is God's salvation destroying the work of the devil; His extraordinary grace replaces poverty and want. His justice overcomes injustice, and His love brings life to a broken society (Prior, 2017).

Theologically, everyone agrees that God intends to establish His kingdom on earth. Most believers, however, have no hope of entering into the experiential reality of what is believed theologically and what is promised biblically. As transformational and transforming revivals occur in communities today, God is closing the gap between what He has promised in His Word and what believers are experiencing as a reality today on earth. Revival that transforms goes beyond personal salvation to honour Jesus as Lord over areas of society such as education, business, finance, and land. In transformational revival, God not only fills large buildings with people, but He also brings His redemption and kingdom to every environment—families, churches, communities, and the physical land itself. This is a radical new dimension of revival. In communities experiencing transformational revival, there is objective evidence that God and His kingdom impact the visited communities with dramatic changes in their spiritual atmosphere and physical environment. These changes include wide-scale salvation in communities, deliverance from demonic oppression, miraculous reductions in addiction and abuse, and many instances of supernatural transformation of the physical land itself (Yong, 2011).

No Age Limit

Just because it is very common for God to call young people to start revivals, that doesn't mean the more mature pastors among us are passed over simply because of their age. Christians do not want to criticise pastors; realising that most of them carry tremendous burdens and saying that they are the ones who are standing in the way of revival is not something we want. However, from the reports of many writers and historians of revival, we should note that they have stated that there was an important responsibility placed on the shoulders of pastors to open the doors of revival (Nathanael Ricardo, 2021c).

Confession and repentance

Those who seek God's presence and who want Him to resurrect them and their church must admit that they need to be resurrected, that somehow they have lost God, they have sinned, and they have grieved His presence (Eph. 4:30). To remedy this situation, the Holy Spirit

must be allowed to do His work of convicting. Man's responsibility is to respond to the work of the Holy Spirit with confession and repentance. Spiritual revival is impossible without the convicting power of the Holy Spirit and the correct human response (John. 16:8; 1 John. 1:9) (Damara & Setiawan, 2020).

Repentance—turning from sin—is a primary and indispensable ingredient for revival to occur. It is impossible for revival to occur without repentance. “The Azusa Revival began where every revival should begin—in tears of repentance. This revival began with tears, lived in tears, and when the tears ceased, Azusa's revival ended” (Rev. 3:19). The verse above was conveyed by Jesus to the true church (Laodicea). The word “repent” is central to Jesus' message to the church, and this is important for every person or church who wants to experience revival today (Nathanael Ricardo, 2021a).

In the minds of most Christians, the word “repent” is thought to be reserved for sinners, not saints. Nevertheless, the New Testament is full of verses telling professing Christians to repent. Repentance is defined as a change of mind, a change of heart, a change of attitude, or a change of direction. Anyone who wishes to experience personal or corporate revival must also be willing to accept the inevitable changes that will be required (Nathanael Ricardo, 2021a).

Strong Hope and Desire for God's Presence

Those who seek revival must, in fact, seek the presence of God. If our focus is on revival, we may shift our focus from Christ to less important goals, such as (Nathanael Ricardo, 2021b): an increase in church attendance, increased offerings, and increased participation in church programmes.

If Christians remain focused on seeking God's presence and making Christ the centre, everything else will fall into place. “No true revival has ever occurred simply because people sought revival. Revival is born when people seek Him. It's time to look for the maker of revival, not revival itself.” Tommy Tenney in the book “The God Chasers” (Nathanael Ricardo, 2021b).

FINAL PENTECOST

Scheme of Pentecost (Pentecost-PPentecost on Progress-Final Pentecost)

Pentecost is a term found in the Bible; in the Old Testament, Pentecost is better known as the feast of “Seven Weeks” (Ex. 34:22; Deut. 16:10), namely as a sign of the end of the harvest (Lee, 2020). Pentecost, in Greek itself, is interpreted as the fiftieth day (Pandir Manurunga Dan Ribka Dian Agathab, 2022). Then in the Acts of the Apostles, God chose the holiday of Pentecost to pour out His Holy Spirit accompanied by supernatural signs to the people who had been waiting for this in the upper room of a shelter in Jerusalem, as Jesus had promised to His disciples. So it can be understood that later, the term Pentecost gained a new meaning and importance (Acts. 2:1:12) and became the beginning of a new life history for the church that believed in Jesus Christ (Damawijaya, 2006). In the following century, within the church, Pentecostal movements, or Pentacostism, emerged that were considered or assessed as a continuation of what had happened in the Acts of the Apostles, namely the early church. After some time, this term was no longer brought to the surface. Recently, a phenomenon emerged using this term: the “3rd Pentecostal” movement.

Recently, the virtual world (dumay) has been filled with polemics about the “third Pentecost,” and the echo became louder after the Empowered 21 event at SICC Bogor more than a week ago. The third Pentecostal discourse is “restoration of the fullness of the Holy Spirit with the sign of speaking in tongues” (Musa Haisoo, 2018). As a researcher, if we start from the assumption that the Azusa Street incident was the “second Pentecost,” then the possibility of a third Pentecost and so on is very reasonable. However, it must be understood (and, of course, also realised) that the term “second Pentecostalism” is only a one-sided claim from Pentecostals, not an ecumenical theological agreement. Then, if the order of mention is based on the chronology of spiritual revival events that swept across the face of

the earth, then the Azusa Street event as the “second Pentecost” may not be objective. There are several reasons to say so.

There were other movements before the Azusa Street incident. Church history records many events of spiritual movement that occurred from time to time, and it is difficult to say that these events were not caused by the work of the Holy Spirit. There is a lack of historical objectivity in determining the “second Pentecost.” According to Jan Aritonang (1996:167), there are two different historical approaches to determining the events that marked the beginning of the Pentecostal movement. The first approach is the ideal historical approach, referring to events that occurred in Topeka, Kansas, in early January 1901 with a character named Charles Parham (Musa Haisoo, 2018).

Meanwhile, the second approach is a historical approach according to reality, referring to the Azusa Street incident, which occurred in 1906 with a character named William Seymour. Furthermore, the majority of Pentecostal circles refer to this second approach as the beginning of the Pentecostal movement, whatever the basis on which it was formed. Based on the manifestation of tongues, the first person to experience the manifestation was Agnes Ozman during the incident in Topeka, Kansas. If we want to be honest and objective about history, then the Azusa Street incident should have been the umpteenth, perhaps even the umpteenth, event of the Pentecostal movement. As a pentecostal and researcher, we can understand what is said in the Third Pentecost: that there will be a restoration of the fullness of the Holy Spirit before the time of the parousia (rapture). However, using the term “third Pentecost” to explain the meaning, especially when conveyed with the introduction “God spoke to me,” is counterproductive and inappropriate. It is better to use Pentecost, which is still ongoing until the rapture and the second coming of the Lord Jesus (Final Pentecost) (Musa Haisoo, 2018).

The concept in Acts 2 regarding Pentecost is the fulfillment of what was conveyed by the prophet Joel. The Pentecost event, like in the Acts of the Apostles, will not happen again repeatedly, only once and for all. So it is clear that the theological view of the “3rd Pentecostal” movement regarding the recurrence of the Pentecost event similar to what happened in Jerusalem (Acts. 2) is not correct (Pandir Manurunga Dan Ribka Dian Agathab, 2022).

Restoration of David’s Tabernacle

The Restoration of the Tabernacle of David are the mighty soldiers of God, who have a lifestyle of prayer, praise, and worship together in unity day and night and who carry out the Father’s will in the present era (Suparman, 2019).

Christians say this DNA on many occasions; quite a few of them ask questions and even question what concrete steps to carry out this DNA. The Pentecostal Church firmly and practically conveys that we live our DNA by living intimately (building intimacy) with God through intense two-way communication, which includes prayer, praise, and worship. David was someone who built intimacy with God in his daily life, even since he was a teenager, and tended two or three sheep in the pasture (Suparman, 2019).

Characteristics of people who live the DNA of the Tabernacle Daud Restoration like King David (Suparman, 2019):

1. Have a longing to always be close to God.

David’s longing for God seemed to be manifested in several things that David did, including:

1. Creating psalms, poetry, and songs of longing for God (Psalm. 63). In fact, David was a favourite psalmist and wrote many psalms of praise for God.
2. Bringing the Ark of the Lord back to his city (2 Sam. 6).

The Ark is a symbol of God’s presence, as since the time of Moses, God came to meet the people of Israel on the cherubim on the mercy seat. David longed to always be close to God in His presence. That’s why David brought the Ark back to his city. People who live with DNA and build intimacy with God always have a longing to be close to God, pray, praise, and worship God.

2. Impart the longing for God to other people.

After the Ark was brought back from Obed-Edom's house, David did not place it in the tent of meeting at Shiloh, but instead built a hut and placed the Ark there (2 Sam. 6:17), and appointed priests who guarded the door and priests who praised the worshipers from the tribe. Levi and Judah. This was a very revolutionary and unusual thing, but it had an impact on the restoration of the worship of God. In the tent of meeting (the Tabernacle), only the high priest could access the Ark once a year, but in the tent that David opened, everyone could access (see and be near) the Ark.

3. Doing God's will in his day.

After Saul was removed, God made David their king. Concerning David, God has declared: I have found David the son of Jesse, a man after My own heart and who does all My will (Acts. 13:22). If we live the DNA of the Restoration of the Tabernacle of David, building intimacy with God, Christians will be sensitive to what God's will is and do it in this era.

THE FULLNESS OF THE HOLY SPIRIT UNTIL BEFORE THE RAPTURE

Christians who are filled with the Holy Spirit will experience two great things in their lives: first, receiving the gifts of the Spirit; and second, producing the fruit of the Spirit in their lives. "Gifts of the Spirit to complete ministry and fruit of the Spirit are virtues in our lives after being filled with the Spirit to witness. Believers who are filled with the Spirit will always long for fellowship with God and with each other, "not just gathering but joyful fellowship." There are children of God who, if they don't come to worship on Sunday, feel like something is missing, namely the absence of joy in their life, throughout that day or that week." A father who initially only wanted to take his wife to church was suddenly moved when he heard the song: The power of God is not hidden. The father then testified that Jesus seemed to say to him that your wife was saved, and finally the father believed in the Lord Jesus and was saved (Izaak, 2024).

The key verse for understanding the fullness of the Holy Spirit in this era can be found in John 14:16. Jesus promised that the Holy Spirit would indwell believers permanently. It is important to distinguish between the indwelling of the Holy Spirit and the infilling of the Holy Spirit. The permanent indwelling of the Holy Spirit is not only for certain believers, but for all believers. There are a number of references in the Bible that support this conclusion. Firstly, the Holy Spirit is said to be a gift for everyone who believes in Jesus Christ, without exception and without conditions, except faith in Jesus Christ (John 7:37–39). Second, the Holy Spirit is given when salvation is awarded. Through Ephesians 1:13, Paul indicates that the Holy Spirit is given at the same time that salvation is awarded. Galatians 3:2 also emphasises the same truth by saying that the indwelling of the Holy Spirit and the sealing of a person with the Holy Spirit occur when a person believes. Third, the Holy Spirit indwells believers permanently. The Holy Spirit is given to believers as a guarantee that is part of the believer or as proof of a glorious future in Christ (2 Cor. 1:22; Eph. 4:30) (Atmaja, 2024).

This is in contrast to Paul's command to the congregation to be filled with the Holy Spirit, as stated in Ephesians 5:18. Christians need to submit themselves completely to the Holy Spirit so that He can possess us as a whole, which, in this context, can fulfil them. Through Romans 8:9 and Ephesians 1:13–14, Paul explains that the Holy Spirit dwells in every believer, but He can be grieved (Eph. 4:30) and His work in Christians can be extinguished (1 Thess. 5:19). When Christians allow this to happen, they will not fully experience how the Holy Spirit works and reveals His power in and through them. Being filled with the Holy Spirit means letting Him freely occupy every part of a Christian's life, guiding and ruling them. His power can be channelled through Christians so that what they do is fruit for God. The fullness of the Holy Spirit does not only apply to actions but also to the deepest thoughts of Christians and the motivation for their actions (Atmaja, 2024).

Psalm 19:15 says, "May you approve of the words of my mouth and the meditation of my heart, O Lord, my rock and my redeemer." What prevents Christians from being filled

with the Holy Spirit is sin. Obedience to God is the way to maintain the fullness of the Holy Spirit. Even though the Christian's focus is more on how to be filled with the Spirit, as commanded in Ephesians 5:18, praying to be filled with the Spirit is not the way to get that fullness. Only obedience to God's commandments allows the Holy Spirit to work freely within them. Because humans are sinful creatures, it is impossible for them to always be filled with the Holy Spirit. Christians need to immediately deal with sin in their lives and renew Christians' commitment to being filled and led by the Holy Spirit (Atmaja, 2024).

RAPTURE IN THE OLD TESTAMENT

If we investigate the Books of the Prophets, Christians will find the Rapture in the Book of the Prophet Isaiah, namely in Isaiah 60:8. Before the Rapture, it is said in the Book that the nations will come to Christ; this indicates there will be a great harvest of souls. And this is also written in Revelation 14, namely about the announcement of judgment. Revelation 14 is in accordance with the parable of the wise virgins and the foolish virgins spoken by the Lord Jesus (Atmaja, 2023).

The Second Coming of the Lord Jesus

In the book of Revelation, it is said that the Lord Jesus will come a second time, when He, as the Supreme Judge, will be the day of judgement for all humans, and He will no longer have a mission to save all humans. Therefore, before the rapture, God will pour out His Spirit so that everyone will see His glory and believers can experience visions and miracles.

OPINIONS PROS AND CONS OF THE THIRD PENTECOST

Researchers only limit two pro opinions and three con opinions regarding the Third Pentecost, namely as follows:

Pro Opinion

According to Josep Tatang, the Third Pentecost is "the restoration of the fullness of the Holy Spirit with the sign of speaking in tongues," with reference to the Azusa Street incident being the "second Pentecost" (Tatang, 2020). Rev. Nathan Subroto, why should there be a third Pentecost? And I believe this can be the basis for us to move forward in the days ahead. The Third Pentecost is a powerful outpouring of the Holy Spirit in this era beyond what happened on Azusa Street (Nathan Subroto, 2021).

Counter Opinion

According to Pandir Manurung and Ribka Dian Agatha, with the article title Critical Analysis of the Third Pentecostal Movement, they explain that the statements of the "3rd Pentecostal" movement, according to researchers, appear to be very subjective, and there is the possibility of turning spiritual experiences and prophecies into a doctrine or teachings (Pandir Manurunga Dan Ribka Dian Agathab, 2022). While Rev. Musa Haisso said that the use of the term Third Pentecost is inadequate because the term will affect the meaning and understanding as well as the context of the term, Christianity only accepts the terms Revival and Transformation in this Era and not a non-scriptural term because the event of Pentecost only occurred once but spiritual fullness occurred over and over again until now and the last day where the greatest and final outpouring of the Holy Spirit is poured out for many believers (Musa Haisoo, 2018).

Irfan F. Simanjuntak (2019), in the title of his article "Third Pentecost," A View from an Evangelical, states that the Third Pentecost is an expression that still needs to be studied and tested honestly so that in the end it produces a teaching or belief that is not bombastic in expression, one-sided in claims, and ahistorical in the history of Christianity.

CONCLUSION

In conclusion, the outpouring of the Holy Spirit stands as a foundational element in the establishment and perpetuation of the New Testament Church. While the event of Pentecost occurred once in history, its profound impact and transformative power persist throughout the ages, shaping the life and mission of the Church. The Holy Spirit, as the third person of the Trinity, remains a living presence within the church, unchanging in essence yet dynamic in His influence. As long as the Church exists, the Holy Spirit's manifestations of power and signs will continue, provided the Church creates an environment conducive to His work.

The experiences of Pentecost recorded in the Acts of the Apostles serve as a template for ongoing spiritual renewal and revival within the church. Just as the early disciples witnessed the outpouring of the Spirit, contemporary believers can expect similar encounters marked by a broader and more potent manifestation of the Holy Spirit's presence. Therefore, the church must earnestly seek to cultivate a deep and abiding reliance on the Holy Spirit, allowing Him to move freely and unhindered in their midst. In doing so, the church can anticipate a continual renewal and empowerment for its mission until the ultimate culmination on the day of the Final Pentecost.

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