



THE GLUE~ Receiving what God is doing Part 2

The 1 minute Glue: God manifests Himself in His believers to glorify himself and carry out His will. Throughout history there have been intense times of revival and manifestations which lead to many being saved. This is our portion, God's promises are for you!

Many of the quotes were taken from New Wine Articles on
God's Manifest Presence

...if My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then **I will hear from heaven, and will forgive their sin and heal their land.** **2 Chron 7:14** Once we have the right posture or disposition, the Lord says, "I will bless you", otherwise we will not receive from God what He desires to do, which is heal us.

My desire is to encourage you today to walk out of your prison into God's sovereign destiny for your life. The promises of God are for you!

*And He said to them, "Go into all the world and preach the gospel to every creature. He who believes and is baptized will be saved; but he who does not believe will be condemned. And **these signs will follow those who believe:** In My name they will cast out demons; they will speak with new tongues; they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover. **Mark 16:15-18***

Last week we talked about biblical accounts of the manifestations of the Spirit and this week we are talking about historical accounts of the manifestations of the Spirit. Extraordinary physical phenomena caused by the operation of the Holy Spirit's presence upon people is fully documented and affirmed throughout the history of revivals in virtually every branch of the Christian church. God does not always come the same but He does have a signature of commonality. The following are just a few examples of what God has done in history.

Azusa Street Revival

Among first-hand accounts were reports of the blind having their sight restored, diseases cured instantly, and immigrants speaking in German, Yiddish, and Spanish all being spoken to in their native language by uneducated black members, who translated the languages into English by "supernatural ability". Singing was sporadic and in a cappella or occasionally in tongues. There were periods of extended silence. Attenders were occasionally slain in the Spirit. Visitors gave their testimony, and members read aloud testimonies that were sent to the mission by mail. There was prayer for the gift of tongues. There was prayer in tongues for the sick, for missionaries, and whatever requests were given by attenders or mailed in. There was spontaneous preaching and altar calls for salvation, sanctification and baptism of the Holy Spirit.

There is almost always criticism when the Spirit moves. Charles Parham was sharp in his criticism: "Men and women, white and blacks, knelt together or fell across one another; a white woman, perhaps of wealth and culture, could be seen thrown back in the arms of a big 'buck nigger,' and held tightly thus as she

shivered and shook in freak imitation of Pentecost. Horrible, awful shame!"

Another local paper reporter in September 1906 described the happenings with the following words: "...disgraceful intermingling of the races...they cry and make howling noises all day and into the night. They run, jump, shake all over, shout to the top of their voice, spin around in circles, fall out on the sawdust blanketed floor jerking, kicking and rolling all over it. Some of them pass out and do not move for hours as though they were dead... They claim to be filled with the spirit. They have a one eyed, illiterate, Negro as their preacher who stays on his knees much of the time with his head hidden between the wooden milk crates. He doesn't talk very much but at times he can be heard shouting, 'Repent,' and he's supposed to be running the thing... They repeatedly sing the same song, 'The Comforter Has Come.'" The move of the Spirit is an offense to the natural man and the western mind. The question is how many of us have been significantly influenced by this mindset? I believe God is okay with being an offense and knows it will happen. God also does not want us to be intimidated by the enemy or those offended.

The first edition of the *Apostolic Faith* publication claimed a common reaction to the revival from visitors: "Proud, well-dressed preachers came to 'investigate'. Soon their high looks were replaced with wonder, then conviction comes, and very often you will find them in a short time wallowing on the dirty floor, asking God to forgive them and make them as little children.: Pray and ask God to make you like a little child.

As people came in they would fall under God's power; and the whole city was stirred. All who are in touch with God realize as soon as they enter the meetings that **the Holy Ghost is the leader.**

Lawrence Catley, whose family attended the revival, said that in most services preaching consisted of Seymour opening a Bible and worshippers coming forward to preach or testify as they were led by the Holy Spirit. Many people would continually shout throughout the meetings... The core membership of the Azusa Street Mission was never much more than 50-60 individuals with hundreds and thousands of people visiting or staying temporarily over the years. Observe the impact at a small group of people had on the world because they let God do what He wanted to do.

Jonathan Edwards

Jonathan Edwards was regarded to be one of the greatest theologians of history. He lived during the time of the Great Awakening in America in the 1730's and 1740's. Edwards provides the most thoughtful and comprehensive biblical evaluations, reflections and writings about the manifestations of the Spirit.

Taken from *A Narrative of Surprising Conversations and the Great Awakening*, Vol 4 of *The Works Of Edwards*. "It was very wonderful to see how person's affections were sometimes moved -- when God did as it were suddenly open their eyes, and let into their minds a sense of the greatness of his grace, the fullness of Christ, and his readiness to save...Their joyful surprise has caused their hearts as it were to leap, so that they have been ready to break forth into laughter, tears often at the same time issuing like a flood, and intermingling a loud weeping. Sometimes they have not been able to forbear crying out with a loud voice, expressing their great admiration" (*Narrative* pp. 37-38)

"...some persons having had such longing desires after Christ or which have risen to such degree, as to take away their natural strength. Some have been so overcome with a sense of the dying love of Christ to such poor, wretched, and unworthy creatures, as to weaken the body. Several persons have had so great a sense of the glory of God, and excellency of Christ, that nature and life seemed almost to sink under it; and in all probability, if God had showed them a little more of himself, it would have dissolved their frame... And they have talked, when able to speak of the glory of Gods perfections" (*Narrative* p. 45)

"It was a very frequent thing to see a house full of outcries, faintings, convulsions and such like, both with distress, and also with admiration and joy." (*The Great Awakening* p. 547)

"many in their religious affections being **raised far beyond what they ever had been before** (How many of us feel like that?); and there were some instances of persons lying in a sort of trance, remaining for perhaps a whole twenty-four hours motionless, and with their senses locked up; but in the meantime under strong imagination, as though they went to heaven, and had there a vision of glorious and delightful objects." (*The Great Awakening* p. 550)

I want the manifestations of God in my life because they make our assignment for the Lord much more impacting and effective. Not to mention the chains from my life being broken off, revealing the joy of the Lord. The Welch revival saw 100,000 come to Christ in 6 months. What could have taken a decade of tiresome efforts in evangelism, but it took 6 months with revival.

Testing the validity of a manifestation

We should look at the overall beliefs and life-styles (and changes in them!) of those affected, the overall beliefs and life-styles of those being used to impart the experience, the short and long term "fruit" of the experience, and the overall glory given to Jesus Christ in the general context in which the manifestations are occurring. Jonathan Edwards referred to five tests to determine if a manifestation is a true work of the Holy Spirit. He states that Satan cannot and would not, if he could, generate these kinds of things in people. (Satan does not cast himself out of people) If we can answer "yes" to one or more of these questions, then it is to be regarded as genuine, despite any "little objections, as many people make from oddities, irregularities, errors in conduct, and the delusions and scandals of some professors (people who claim to be believers)" Some "human mixture" does not invalidate a general work of true revival, in fact, some should be expected.

1. Does it bring honor to the person of Jesus Christ?
2. Does it produce a greater hatred of sin and a greater love for righteousness?
3. Does it produce a greater regard for Scripture?
4. Does it lead people into truth? (Truth in the inward parts)
5. Does it produce a greater love for God and man?

Manifestations are rooted in the Biblical doctrine of the "manifest presence" of God.

When the omnipotent (all powerful), omniscient (all knowing), omnipresent (all present), eternal, infinite, holy, just, and loving God condescends (To descend from the privileges of superior rank or dignity, to do some act to an inferior, to submit or yield, as to an inferior) to "come down" and touch weak and finite humans, what would you expect or predict might happen to the natural and normal order of things?

Our vision is to glorify God by being a life-giving church that reaches the lost, disciples the heart and equips God's people to observe all that Jesus has commanded.

Service: Sunday: 9:30am

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