

# HOLY HARVESTS

Annual Revivals at Whitsuntide through Pentecost Feasts  
especially in Andrew Murray's South Africa from 1860 to 1990



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Cover design by his daughter, Annamarie Lee:

the Triune God expressing Himself  
in the fruitful works of the Holy Ghost  
within and through the Spirit-filled Christian

## **DEDICATION**

**Dedicated** to my dear wife, Nellie Lee, who knew by heart and showed forth from her life the fruits of the Spirit in Galatians 5:22-23 before I ever first spoke to her.

We were sealed with the Holy Spirit of promise. Let us be strengthened with might by His Spirit, internally! Let us keep on being filled -- unto all the fullness of God! Let us therefore keep on walking worthy of the vocation with which we were called! With all humility and meekness, and with patience, let us keep on forbearing one another in love!

Let us maintain the unity of the Spirit, in the bond of peace! There is one body and one Spirit -- one Lord, one faith, one baptism. Yet, to each one of us, grace was given according to the measure of Christ's Gift.

Let us not grieve God's Holy Spirit in Whom we were sealed unto the day of redemption! Let us keep on being filled with the Spirit! Wives, keep on submitting yourselves to your own husbands -- as unto the Lord! Husbands, keep on loving your wives -- as Christ too loved the Church, and gave Himself for her! Ephesians 1:13 to 5:25

“Let us keep feast on the holy day of Pentecost....  
Let us afterward keep the holy feast of Pentecost....  
Let us keep the Festival to the Spirit!”

– Athanasius: *Epistles* 1:10; 9:11; 14:6.

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## INTRODUCTION

Throughout my Ministry, two great truths have challenged and encouraged me. They are: 'National Revival Through a Revived Church'; and 'Evangelism is the Heartbeat of the Church.'

The first truth teaches that there is a vital relationship between the Nation and the Church. If the Church lives up to its holy standards, it can challenge and encourage the State to stand by its principles and ideals.

The second truth -- that 'Evangelism is the Heartbeat of the Church' -- shows how the Church may be revived by far-flung Spirit-guided preaching of the Gospel. The Church must practise what it preaches. If it wants to see the Nation 'revived' -- it [the Church] must first itself be revived.

Ever since my appointment as State Evangelist of the Queensland Presbyterian Church in 1951, I have cherished in my heart the great dream of 'National Revival Through a Revived Church.'

After eight years in Queensland as State Evangelist, I spent three years in Perth (Western Australia) as the Principal of the Perth Bible Institute; and then ten years as Principal of the Illawarra Bible College outside Sydney. Of these ten years, I spent the three months' vacation period each year on evangelistic work, also looking for further students.

The records show that 50% of the total number of Bible College Students during those ten years, came from these evangelistic trips throughout Australia and overseas. That 'Evangelism is the Heartbeat of the Church' is surely no exaggeration.

It is right here that South Africa -- and Dr. Lee's stirring essay *Holy Harvests: Annual Revivals at Whitsuntide through Pentecost Feasts* -- comes into focus. These meetings are special evangelistic services -- held annually for ten successive days each Whitsuntide, between Ascension Day and Pentecost Sunday.

Rev. Dr. Andrew Murray instituted these Revival Meetings, in 1862. They are continuing, to this day -- more than 125 years later. Just imagine it -- after more than a century-and-a-quarter!

What a contribution to the life and work of the Church! What a challenge to the Ministers and Elders and Members of our Church!

As Dr. Lee writes in this challenging essay: "In his twilight years, Murray concluded: 'Every believer must be a soul winner.... Continual believing prayer is the secret of vitality and

fruitfulness.... God calls us now again, to unite in fervent and unceasing prayer for the power of His Spirit!"

Is not this the heart of the matter -- "every believer must be a soul-winner"? Shall we not, in God's strength, today obey His call?

“Rise up, O men of God;  
have done with lesser things!  
Give heart and mind and soul and strength  
to serve the King of kings!

Rise up, O men of God!  
The Church for you doth wait,  
her strength unequal to the task.  
Rise up, and make her great!”

-- Rev. Prof Dr. Harold J. Whitney (Th.M., Th.D., D.D., D.Litt.),  
Queensland Presbyterian Church State Evangelist,  
Principal-Emeritus of the Queensland Presbyterian Theological Hall.

Brisbane, Australia, November 14th, 1986.

## **FOREWORD**

It is very strange that perhaps the chief means of reviving Christ's Church has often escaped the notice of her friends. We easily lose sight of the involvement of the Holy Ghost with seasonal growth and the annual climate.

However, God's Holy Word declares: "All wait upon You, so that You may give them their food at the right season. That which You give them, they gather.... You open Your hand; they are filled with good.... You take away their breath -- they die.... You send forth Your Spirit -- they are created! And You renew the face of the earth!"<sup>1</sup>

After the barren winter, comes the promise of spring. Throughout the world, spring is followed by the fruitfulness of summer --and then by the harvest of autumn. In the northern hemisphere's Palestine, Pentecost is the time of fresh spring growth. It is followed by the abundant fruit of a glorious summer.<sup>2</sup>

Possibly from the time of Noah or even earlier -- and certainly from the time of Moses -- this rule of revival has been recognised in Holy Scripture.<sup>3</sup> The New Testament too records this.<sup>4</sup>

Here, the focus was and is on Pentecost Sunday itself. For it was then that the Church and the world both saw that Christ, the ascended Son of man, had indeed assumed His heavenly session -- at His coronation. Here on Earth, the irrefutable evidences of that cosmic rule were clearly demonstrated in the power of Christ's Spirit exactly fifty days after Calvary.<sup>5</sup>

Subsequent anniversaries of that demonstration were, ere long, called *White Sundays* -- depicting fields white to be harvested. They were named *White Sundays* or *Whitsuntides*, because of the Early Church's soon-established practice of wearing white at those annual commemorations of the fruitful feast of Pentecost.<sup>6</sup> See Rev. Professor Dr. Otto Zöckler's great article *Pentecost* -- in the *Schaff-Herzog Encyclopaedia of Religious Knowledge*.<sup>7</sup>

Thus, in the Early Christian Church, each year during the 'merry month of May' -- there was a ten-days-long anniversary of the triumphs of our ascended Christ. This commemorated those unique events which had occurred once and for all -- between Ascension Day and Pentecost Sunday itself. The annual anniversary was called *White Sunday Time* -- an expression soon shortened to *Whitsuntide*.

Indeed, in the northern hemisphere -- where by far the majority of the world's peoples have always lived -- this is the time farmers sow their seed. Furthermore, it is done with the expectation -- that the fields will soon be "white" and "all ready to harvest."<sup>8</sup>

Whitsuntides, then, are the subsequent anniversaries of that (ten-days-long) unique Feast of Pentecost which commenced immediately after Our Lord's ascension into Heaven. That occurred precisely forty days after Calvary, as described in the first two chapters of the book of Acts. At that first and unique New Testament Feast of Pentecost, the Church grew massively.<sup>9</sup> Thereafter,

that growth was steadily augmented<sup>10</sup> in the Apostolic Church.<sup>11</sup>

That growth -- especially annually at Whitsuntides -- was sustained. Year after year, it continued -- also in the early centuries of the Patristic Church. On this, see: Tertullian; Hippolytus; Origen; Eusebius; Athanasius; the *Apostolic Constitutions*; Jerome; Chrysostom; Augustine; and Leo the Great. Sadly, however, during the mediocrene Middle Ages, the Church lapsed into stagnation.

Christianity only really revived, with the arrival of Calvin --alias 'The Theologian of the Holy Spirit' -- at the time of the Protestant Reformation. On this, see especially our two monographs -- (1) *John Calvin and the Infilling with the Holy Ghost*; and (2) *Rev. Dr. Andrew Murray -- was he a Calvinist, or a Pentecostalist?*

It was particularly that later Calvinist, Rev. Dr. Andrew Murray, who recognised the abiding indwelling of the Holy Spirit in the daily life of the Christian. From 1860 onward, Murray then resurrected the discontinued 'Annual Harvest' -- as the Apostolic Church's ten-day Pentecost Feast.

That 'resurrection' is a thrilling story. For it gave birth to 140 years of still-continuing annual revivals -- from east to west, across a Continent!

Remarkably, it pleased God to 'resurrect' His Pentecost Feasts precisely in the southern hemisphere -- where the seasons are reversed, and where few people live. In that 'Deep South' --Christmases can never be white. Yet all southern Pentecost Feasts should, and indeed could, be as 'white' for the harvest as were the Early Church's annual Whitsuntides themselves!

To demonstrate the truth of this, the following suggestions are now being proposed by me. First, prayerfully start reading only the latter part of this book -- commencing on page 33, at the heading: *The Course of the 1860 Whitsuntide Holy Ghost Revival*. Second, prayerfully revise and study the last three sections -- *Noted Australians Evaluate South African Whitsuntide Feasts* (on pp. 48-50); the *Summary of Holy Harvests: Annual Revivals At Whitsuntide* (on pp. 50-52); and *Conclusion: How to Harvest a Holy Spirit Revival!* (on pp. 52-55). Next, prayerfully re-read the whole book right through from the very beginning. Then finally, sincerely ask Almighty God to stir us all up, to prevailing prayer -- until He visits us with times of refreshing! Acts 3:19.

This book is written in chronological and theological order. The layman, however, may well first wish to read about the way God used Rev. Dr. Andrew Murray to revive Christ's Church -- in the main text, at our footnotes 83 to 103. Next, he may wish to trace the history of Pentecost Prayer Meetings from Moses to Calvin --in the main text at our footnotes 2 to 83. Thereafter, he may wish to trace the history of Pentecost Prayer Meetings since Dr. Murray until today -- in the main text at our footnotes 102 to 111. Finally, he may thereafter wish to tackle also my other writings (1) *John Calvin and the Infilling with the Holy Ghost* and (2) *Rev. Dr. Andrew Murray -- was he a Calvinist, or a Pentecostalist?*

I am deeply indebted to my famous predecessor, former Systematic Theology Professor Rev. Dr.

H.J. Whitney, for kindly writing the *Introduction*. He is eminently suited for that assignment. Indeed, Dr. Whitney has visited the land of Andrew Murray four times. He has personally witnessed the operation of the Pentecost Feast Prayer Meetings in the Reformed Churches of Southern Africa. Further, he believes the whole world-wide Christian Church again needs to re-activate this truly Biblical practice.<sup>12</sup>

Dr. Whitney wrote shortly after his 1969 visit to Southern Africa: "Perhaps the greatest feature [there] of the Reformed Church life, is its annual 'Pentecost Meetings' -- which begin with Ascension Day and go on for ten days.... Thousands of people attend these 'Pentecost Meetings'.... The Holy Spirit is honoured.... Andrew Murray's well-known writings on the Holy Spirit are still the standard for many Reformed people.... This feature of Reformed Church life [in Southern Africa] each year, should be publicised abroad! I doubt if anywhere in the World such a spiritual phenomenon could be found..., holding annual ten-day 'Pentecost Meetings' where the results challenge the entire Church."

Dr. Whitney concluded: "If keen Evangelical Ministers...could make their way to...these ten days of 'Pentecost Meetings,' it could furnish them with inspiration -- and challenge them to go home and seek to reproduce in their own country what they had seen in South Africa..... I came back to Australia more convinced than ever, that if we wish to see revival in our country -- we must believe the Word of God and honour the Holy Ghost!" Thus Dr. Harold J. Whitney's *Evangelism the Heartbeat of the Church*.<sup>13</sup>

Dr. Andrew Murray was fruitful till the very day of his death, in his eighty-ninth year. Rev. Prof. Dr. Whitney turned eighty in 1986, then himself becoming an alert octogenarian. Indeed, right after Pentecost 1989, he was delighted to learn from the undersigned that his own Queensland Presbyterian State Assembly had just resolved unanimously, effective 1990, to urge all her congregations to "set aside Pentecost Sunday and the preceding ten days as a time of corporate prayer for the revitalisation of the Church."

Precisely to make this possible, the Assembly then rescheduled its future regular meetings -- to start somewhat later each year than in the past. "The Moderator, in the name of the Lord Jesus Christ, the King and Head of the Church, declared the Assembly dissolved, and indicted the Assembly to meet...on Monday, 21 May, 1990, at 7.30 *p.m.*, and pronounced the Benediction."<sup>14</sup>

Thereby, God granted me to see the fulfilment of one of my own objectives. For many years, I had been advocating this -- especially through the *Ad Hoc* Spiritual Renewal Committee of the Presbyterian Church of Queensland (of which I was privileged to be the Convener).

Dear Reader! What revives the Church each year in Southern Africa, can -- when implemented -- can surely revive the Church everywhere. May Almighty God the Holy Spirit stir up His Church Universal in a similar way -- throughout the world; now, in this third millennium; yes, today!

-- Rev. Professor-Emeritus Dr. Francis Nigel Lee (Pentecost 2001)



# H O L Y H A R V E S T S

## **Annual Revivals at Whitsuntide through Pentecost Feasts especially in Andrew Murray's South Africa from 1860 to 1990**

by Rev. Dr. Francis Nigel Lee  
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Do you wish God's people would grow in grace vigorously -- year after year? Do you want to witness the Lord adding new converts to His Church -- daily? Would you like to see, among God's people, annual increases -- of love, joy, peace, patience, usefulness, goodness, faithfulness, obedience, and inner power?<sup>15</sup>

Holding annual Harvest Feasts -- in a New Testament manner -- is one of the chief Biblical ways to achieve this. Ten consecutive days of meditation about the Holy Spirit at Whitsuntide -- the ten days between the anniversaries of Ascension Day and Pentecost Sunday -- have often promoted annual revival!<sup>16</sup>

### **Old Testament Roots of the Pentecost Sunday Harvest Feast**

Even before creating man, the Triune God promoted growth and made the seasons. "The Spirit of God kept on moving.... Then the Triune God said, 'Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit according to its kind!'.... Then the Triune God said, 'Let there be lights in the firmament of the sky, to divide the day from the night; and let them be for signs, and for seasons, and for days and years!'"<sup>17</sup>

Later, "the Triune God said, 'Let Us make man in Our image, after Our likeness; and let them have dominion over...the Earth!' So the Triune God created man as His Own image; as the image of the Triune God did He created him. He created them male and female. Then the Triune God said to them, 'Be fruitful and multiply and fill the earth and subdue it!'" Thus "the Lord God formed man from the dust of the ground, and breathed into his nostrils the breath of life -- so that man became a living being." Before the fall of Adam and Eve, those first human beings were thus the living and intact images of God (the Father, Son, and Spirit) -- inbreathed by the Holy Ghost Himself.<sup>18</sup>

As such, the Holy God must obviously have filled His image man --at the latter's very creation -- with the Holy Ghost.<sup>19</sup> Had they not fallen, Adam and Eve (and also their children) would have **advanced** from their first moments onward -- precisely by keeping on being filled with the Holy Spirit, more and more.<sup>20</sup> In that regard -- had he remained unfallen, and had he further increased in the grace of God -- Adam would more and more have become much like that later sinless Son of man: Jesus Christ (the Second Adam).<sup>21</sup>

However, Adam and Eve became emptied of being full of the Holy Spirit -- immediately after they first sinned.<sup>22</sup> Yet the Word of God in the power of the Holy Spirit then came and saved them and their elect descendants, sanctifying them to become His first not-yet-sinless yet 'un-de-sanctifi-able' saints.<sup>23</sup>

Thus, as Augustine rightly pointed out, the fallen Adam and Eve received more (*viz.* unlosable everlasting life) in their justification by Christ the Seed of the woman right after their fall -- than they ever possessed before their fall (*viz.* losable everlasting life). Before their fall, they had only an 'Arminian' acceptability in the eyes of God -- an acceptability which was conditional upon their own ongoing obedience. However, after their repentance to Christ, our fallen ancestors were granted a 'Calvinistic' coronation for Christ's sake -- an unconditional justification -- and an ongoing sanctification, by Christ's indwelling Spirit Who would never abandon them.

This was apparently the case -- with Adam, Eve, Abel, Seth, Enoch and Noah *etc.*<sup>24</sup> Yet it was only after the Great Noachic Flood that the Harvest Feast -- that great symbol of ongoing and ever-increasing sanctification -- was solidly (re-)established.<sup>25</sup> Especially thenceforth, it also pointed forward to Calvary -- and to Pentecost Sunday fifty days thereafter.<sup>26</sup>

The later annual Harvest Feast **of Israel** -- which links up with the Pre-Abrahamic alias the 'Noachic' Harvest Feast for all mankind -- was first instituted at the giving of the Mosaic Law on Mount Sinai.<sup>27</sup> Because it both then and thereafter followed exactly fifty days after the Eastertime Passover, it was appropriately called *Shavuoth* -- alias the festival of the 'Seven Weeks.' Indeed, the (270 B.C.) Septuagint Greek translation of Lev. 23:16 refers to it as occurring *penteekonta heemeris* (alias 'fifty days') after the Passover.

Also after the Ex. 20 giving of the Law at Sinai, this Harvest Feast was subsequently re-celebrated annually -- throughout Old Testament times.<sup>28</sup> It was centrally fulfilled fifty days after Calvary, at the Pentecost Sunday Harvest Feast.<sup>29</sup> Yet also thereafter, it was still commemorated annually -- albeit in a New Testament format -- apparently even by the Apostles themselves.<sup>30</sup>

For even the New Testament<sup>31</sup> still speaks of 'the Day of Pentecost' or 'the Fiftieth Day' -- alias *teen heemeran tees Penteekosteetes*. Yes, also some two decades **since** the first Pentecost Sunday ten days after Christ's Ascension, the Apostle Paul simply declares:<sup>32</sup> "I shall remain in Ephesus -- **till** Pentecost" (or *heoos tees Penteekosteetes*).

We shall later see that Pentecost was still suitably remembered each year also by the Patristic Church -- at least until the Early Middle Ages. At the time of the Protestant Reformation, its importance was noted by the great Presbyterian John Calvin -- 'The Theologian of the Holy Spirit.' Finally, in the mid-nineteenth century, it was resurrected as a 'New Testament Feast' -- by Rev. Dr. Andrew Murray and other leaders of the South African Reformed Churches.

The first forerunners of this Feast of Pentecost -- marking the end of the barley harvest and the beginning of the wheat harvest -- go back very much further than the giving of the Mosaic Law on

Mount Sinai. The everlasting Decalogue dates even from Eden. At Sinai, it was apparently merely re-published. That was during the season of the Harvest Feast -- while the travelling Israelites were encamped at the Mountain of God.<sup>33</sup>

Thus, the Harvest Feast itself suggests not only gratitude to the Lord God for His Spirit-given and Spirit-filled Law. It also suggests thanksgiving -- for Spirit-caused seasonal growth. Indeed, God's Law and His Spirit-caused growth -- both date even from creation itself.<sup>34</sup>

Now the Pentecost Sunday Harvest Feast of Acts 2:1-47 re-constituted the Re-formed Church Visible -- alias the Spirit-filled people of God here on Earth.<sup>35</sup> Yet the latter incipiently roots even in Adam and Eve -- as God's Spirit-filled children -- right after their very creation and before their fall.<sup>36</sup>

Too, that same Harvest Feast at its deepest level points to the life and death and resurrection of the Spirit-filled Second Adam Jesus Christ. Indeed, it also points to His outpouring of God's Spirit into His Church just fifty days later. For these two latter events -- the Calvary Passover and then the Pentecost Sunday Harvest -- are the first-fruits, alias the upfront commencement, of the powerful Spirit-ual Kingdom of Christ right here on earth.<sup>37</sup>

That Kingdom is still advancing -- right here and now. This advance, though sometimes slow, is always steady and sure -- and progressive. Ultimately, it will yet culminate in the world-harvest of the future.<sup>38</sup>

Now Mount Sinai's Law seems to have been given -- precisely during the very first Harvest Feast ever observed by Israel after her Exodus from Egypt. This is the view of the Ancient Hebrews unanimously, of the Early Church overwhelmingly, and of John Calvin accordingly. Thus, at this annual Feast, the Jews even today -- by reading from the book of Exodus -- still celebrate the giving of the Law at Sinai. Indeed, they at that time also commemorate the giving of the first-fruits -- by reading<sup>39</sup> from the book of Ruth<sup>40</sup> about 'the beginning of the barley harvest.'

This giving of the Law at the first Israelitic Harvest Feast, is wonderfully reflected especially at its New Testament historic fulfilment.<sup>41</sup> Particularly then, God the Spirit came down from Heaven -- and carved His Law into the soul of His Visible Church, and onto the hearts of its Members. Thereafter, the Early Church soon started commemorating that event -- year after year -- as a special Festival.

That annual Feast soon became a major occasion for the spiritual revival of Christians -- and also for the joyous baptisms of new converts, all customarily clothed in white.<sup>42</sup> Christians then began giving a very appropriate name to that yearly commemoration of Acts 2:1*f*. They called it "Whit(e) Sunday Time" -- alias "Whitsun-tide."

Now at the (re-)giving of the Moral Law on Mount Sinai, there were awesome sights and noisy "sounds" -- like "fire" and "tempestuous thunderings" *etc*. They accompanied the Spirit-uttered

Word or "Voice" of God the Father Himself.<sup>43</sup> Initially, the Moral Law had been written on man's heart at his very creation -- before becoming progressively obscured, after his fall. To Israel, it was then re-given, later -- at Mount Sinai.

Finally, that same Moral Law was enshrined in the Christian Church on Pentecost Sunday. For then, it was re-promulgated indelibly. That was done through a cyclone-like "sound" of the tempestuous "rushing mighty wind" and with "tongues like as of fire" -- when God the Father, through His Holy Ghost, spoke forth His mighty "Voice" or Word.<sup>44</sup> Such then were the 'birth-cries' -- both of Ancient Israel in former times, and later also of the New Testament Church.

The Pentecost Sunday of Acts chapter two was thus indeed a 'Second Sinai.' God gave His Old Testament Church her legal 'Constitution' on Mount Horeb -- at her then-concomitant Harvest Feast.<sup>45</sup> So too, He gave His New Testament Church her legal 'Constitution' at the Mount of Olives -- and on Pentecost Sunday.<sup>46</sup>

Apparently -- ever since Moses -- the Harvest Feast had always been set aside by the Israelites to celebrate the giving of the Law. For the latter was first given to them at Sinai -- fifty days after the Exodus Passover.<sup>47</sup>

Significantly, the Judaistic *Midrash* on Ps. 68:11-18 -- of Pre-Christian antiquity, at least in its roots -- makes an important declaration. That *Midrash* commemorates Sinai. Yet it also 'predicts' the (post-Calvary) 'ascension' of the Messiah -- and His resultant outpouring of God's Holy Spirit and all of His gifts (just ten days later). Compare too Eph. 4:4-11f.

That *Midrash* states<sup>48</sup> that "when the Word went forth from Sinai, it became seven voices. And from the seven voices, the Word was divided into seventy tongues. As sparks leap from the anvil -- there came a great host of proclaiming voices!"<sup>49</sup>

The great Hellenistic Judaistic Scholar Philo, also commented on the giving of the Law at Sinai. Philo lived at the time of the New Testament Pentecost Sunday (just fifty days after Calvary). At the giving of the Law on Mount Sinai, said Philo, an invisible Voice (*cf.* Acts 2:2) was formed by God in the air -- and shaped into a flame!

Philo continued: "A Voice sounded forth in the most amazing way." It came "from out the midst of the fire that poured from Heaven -- as the flame articulated itself into language."<sup>50</sup> "Then, from Heaven, sounded forth a trumpet's Voice -- which reached forthwith, in all likelihood, to the ends of the Universe."<sup>51</sup>

Thus the Pre-Christian *Midrash* on Psalm 68:11-18 comments, on the giving of the Law on Sinai -- on the 'birthday' of the Old Testament people of God. So too does the Judaist Philo, around 33 A.D. Similarly -- almost contemporaneously with Philo -- in Acts two, Pentecost Sunday itself was a kind of "Second Sinai." For it marked the very 'birthday' of the New Testament Visible Church -- the very descent of God the Holy Ghost into His earthly body.

## The Irrepeatable 'Pentecost Sunday Work' of the Holy Spirit

The New Testament Church Visible was born -- when the ascended and glorified Christ, from Heaven, poured forth His Spirit. It was Christ Himself Who thus baptized the disciples -- with the Holy Ghost and with fire. He did so, when on Pentecost Sunday He Himself engrafted them as Members of His new earthly body -- into His new Church Visible.<sup>52</sup>

Now this New Testament Church was born once and for all -- at nine o'clock in the morning on Pentecost Sunday, fifty days after Calvary.<sup>53</sup> For God the Holy Ghost then powerfully descended from Heaven, in order to constitute His New Testament Church Visible. He did so, like a cyclonic thunderstorm: once and for all. Then the Father, through the Son, "did shed forth" His Spirit.<sup>54</sup>

Here, the word "did" is clearly past tense. Not 'does'; but "did" *etc.* For it was then, on Pentecost Sunday itself, that God the Father -- through His Son -- had "the Holy Ghost sent down from Heaven." Again, note the past tense -- "sent"; not 'sends'.<sup>55</sup>

One should also add that Peter, an eye-witness of those events, did not at all (either then or later) encourage Christians to seek ecstatic experiences. Instead, Peter rather urged them (both then and later) to heed "the Scripture" authored "by the Holy Ghost."<sup>56</sup>

Ever since that Pentecost Sunday, God's Spirit has abided -- and shall continue to abide -- in His Church forever. Of course, the irrepeatable glorious events of that Pentecost Sunday can, and indeed should, still be commemorated annually -- just as we celebrate the work of God's Son in the irrepeatable events of Christ-mas too, each year. Yet the Spirit's work of "first-fruited" the New Testament Church Visible -- can never again occur. Neither can the (equally commemorable) Father's work of creation.

Subsequently, new disciples would indeed be engrafted into the Church Visible -- that is, at their 'baptism with water and by the Spirit.' This first occurred only minutes later, on that very same Pentecost Sunday. At that time, three thousand new converts were baptized with water and by the Spirit -- into membership of that just-born Visible Church. Indeed, this would and will constantly keep on recurring -- in respect of the once-and-for-all water-baptism of fresh converts -- and right down till the Second Coming of Christ at the very end of history.<sup>57</sup>

Now, the Visible Church had been constituted once and for all --from Jews and Jewish proselytes; at nine o'clock in the morning; on Pentecost Sunday; exactly fifty days after Calvary. Never again would such a rushing mighty wind be heard -- nor such fire-like tongues be seen. This has never recurred subsequently -- not even during the Apostolic Age itself at the unique 'Spirit-baptisms' of the representative 'first converts' from the various ranks of the Samaritans; the Gentiles; and the Pseudo-Johannine heretics.<sup>58</sup>

Such latter events were indeed the last refreshing 'drizzlings' of the God the Holy Ghost upon the first-fruits of all other categories of persons possible. They were the Spirit's final 'after-showers' --

marking the complete termination of His irrepeatable downpour. That downpour had occurred once and for all, at the constitution of the Visible Church as such precisely fifty days after Calvary, on Pentecost Sunday itself.

For the Church Visible had already[!] been born -- and the Church's Apostles had already been thrust forth preaching, into all the World -- once and for all, on Pentecost Sunday itself.<sup>59</sup> Now obviously, this could never subsequently re-cur. For the New Testament Church had[!] now been born, once and for all -- *viz.* nearly two millenniums ago -- on Pentecost Sunday. Her foundational tongues-speaking Apostles and their contemporaries, soon died -- and died out forever -- during that same first century A.D.

Since then, that New Testament Church has continued growing -- from Apostolic infancy, and toward her Heavenly maturity. She has also constantly admitted new Members -- by the Spirit's ingrafting, at their water baptism. For, unlike even her foundational Apostles, the Church herself will never die. Consequently, she shall never again need -- nor be able -- to be "born anew." See, on this: Irenaeus; Gregory Nazianzen; and Jerome.<sup>60</sup> So too many of the much more modern 'anti-repristinatory' theologians -- such as Calvin, Hodge, and Kuyper *etc.*

Rev. Prof. Dr. Harry R. Boer -- in his doctoral dissertation on *Pentecost and Missions* -- draws quite the right conclusions.<sup>61</sup> "Pentecost [Sunday] is the fulfillment of Old Testament prophecies concerning the coming of the Spirit.... It marks the incipient realisation of the promise given to Abraham, 'In you all the families of the Earth shall be blessed!' Gen. 12:3.

"At Pentecost [Sunday], a distinct period in the divine economy of redemption was introduced, the characteristic feature of which is the presence of the Holy Spirit. We may therefore [clearly] say that -- after Creation and Incarnation -- the Outpouring of the Spirit is the third great work of God.

"At Pentecost [Sunday]," continues Professor Boer, "the Holy Spirit made the Church as 'body of Christ' His dwelling-place.... From Pentecost [Sunday] on, the abundance of the Spirit's activity in the Church is testified.... He renews us, Titus 3:5; dwells in us, Rom. 8:11; confers gifts, I Cor. 12; and rich fruits of the Spirit, Gal. 5:22."

He, the Holy Spirit Himself, continues Boer, "is our Access to the Father, Eph. 2:18 -- and makes intercession for us, Rom. 8:26. The Spirit is the means of fellowship, Phil. 2:1; of prayer, Eph. 6:18; of joy, I Thess. 1:6; of worship, Phil. 3:3. He wars against the flesh, Gal. 5:17; will at last quicken our mortal bodies, Rom. 8:11; and changes us into the image of the Lord -- from glory, to glory. II Cor. 3:18.

"The gospel is preached with the Holy Spirit sent down from Heaven. I Pet. 1:12. Only through the Spirit, can men confess that Christ is Lord. I Cor. 12:3. He [the Spirit] makes men able Ministers of the New Testament. II Cor. 3:6. At Pentecost [Sunday], the fullness of the Spirit was poured out." Indeed, it was then that "the universalism -- with which God began His dealings with men at their creation -- was re-initiated with a view to their redemption." Acts 2:1-47.

Finally, concludes Boer, "the New Testament nowhere speaks of a second or larger outpouring of the Spirit. There is only one Pentecost. And at that Pentecost, the Spirit was once for all given to the Church.... In Eph. 1:13-14, the Spirit is 'the earnest [or down-payment or pledge] of our inheritance -- until the redemption of the purchased possession.' This is reinforced by [Eph.] 4:30. There, believers are admonished not to grieve the Holy Spirit -- by Whom they have been 'sealed unto the day of redemption.'

"The presence of the Spirit in the Church is therefore an eschatological phenomenon. The first-fruits are a part of the harvest -- as well as a promise of the full harvest.... The center from which this reconciling activity radiates into the World, is the Church. It is the body of those who, with all their shortcomings, have the gift of the Spirit. The existence of the Church as body of Christ indwelt by the Spirit...is an ineradicable feature.... At Pentecost, a reconstitution of the Church took place -- which changed the Old Testament sacerdotal *qaahaal* into the witnessing *ekkleesia* of the New." Acts 2:1,17f cf. 6:3,5 & 7:38,55 etc.

### **Apostolic Commemorations of Pentecost at Later Whitsuntides**

The Apostolic Age started on Pentecost Sunday -- and finished at the death of the last-dying Apostle.<sup>62</sup> In Old Testament times, the annual Harvest Feasts had often been festivals of great fruitfulness -- both agriculturally and spiritually. They all looked forward to, and predicted<sup>63</sup> the arrival of, the then-future (and centrally important) ten-day Pentecost Sunday Harvest Feast -- of Acts chapters one and two.

That particular 'Pentecost Harvest Feast' fifty days after Calvary, would therefore be a time of superabundant fruitfulness.<sup>64</sup> It would also be a time of unique occurrences, such as the once-and-for-all descent of the Holy Spirit to constitute His New Testament Church Visible -- like a rushing mighty wind; and with cloven tongues as of fire!<sup>65</sup>

Even after this, there were indeed yet further unique 'Acts' of the risen-and-ascended Christ -- right here on Earth.<sup>66</sup> However, those remarkable revelations had all ceased<sup>67</sup> -- by the time of the completion of the Apostolic Scriptures. Indeed, it is toward that very **target** -- now reached and **finalised** for ever -- that they were, all, then being aimed.<sup>68</sup>

Spiritual fruitfulness as such should never cease. Even after the completion of the Holy Scriptures -- and on till the very end of the history of the World -- Christians must keep on being filled with the Holy Spirit.<sup>69</sup> Only in that way, will new converts ever keep on being attracted toward God's people -- at and between the Church's yearly Harvest Feast anniversaries.<sup>70</sup>

As Rev. Dr. G. Keizer notes: "It was on the [Acts chapter two] Day of Pentecost that our Saviour brought His Father the offering of the firstfruits of the field of the World.... Pentecost was the festival commemorating the Sinaitic legislation.... Henceforth, the New Covenant Israel [alias the Christian Church] would live under renewed legislation.... The Holy Spirit would write the Law of

God on the fleshly tables of the hearts of God's children -- in whose midst He has now come to dwell, and within whom He now resides forever."<sup>71</sup>

The Mount Sinai Harvest Feast had started with fire.<sup>72</sup> So too did the Pentecost Sunday Harvest Feast.<sup>73</sup> Between those two events, God's true children always observed this festival annually.<sup>74</sup>

However, it seems that even **since** the latter Pentecost Sunday fifty days after Calvary -- the Apostolic Church still kept up the annual commemoration of that fulfilment of the Harvest Feast. Each year it was also subsequently remembered -- as the 'Birthday Anniversary' of the New Testament Church Visible.<sup>75</sup> Of course, this annual commemoration was thenceforth to be observed -- only in a non-ceremonial, 'New Testament' way.<sup>76</sup>

The celebrated Swiss-American Presbyterian writer Rev. Prof. Dr. Philip Schaff remarks in his famous *History of the Christian Church*: "The 'Feast of Harvest'...[was] called 'the Feast of the Joy of the Law' (*Simchath ha-Thorah*).... The Pentecost in the year of the Resurrection, was the last Jewish...and the first Christian Pentecost. It became the spiritual Harvest Feast of redemption from sin, and the birthday of the visible Kingdom of Christ on earth."

Even in subsequent years, Schaff next explains, "Paul twice went to Jerusalem, at Pentecost. Acts 18:21; 20:16.... Pentecost admitted of an easy transformation, similar to that of the Jewish into the Christian Sabbath. From some hints in the Epistles (I Cor. 5:7-8; 16:8; Acts 18:21; 20:6,16) -- viewed in the light of the universal and uncontradicted practice of the church in the second century -- it may be inferred that the annual celebration of...the outpouring of the Holy Spirit originated in the Apostolic Age."

Schaff then concludes: "The Festival of Pentecost...was universally observed as early as the second century.... During that period, the Acts of the Apostles were read in the public service."<sup>77</sup>

At its annual commemorations of the events of the great Pentecost Sunday itself, the Apostolic Church (quite rightly) never sought to manipulate people. It never tried to engineer or even to pray for new outpourings of the Spirit. Nor did it ever experience a repetition of the mighty rushing wind and the visible tongues like as of fire.

Instead, the Apostolic Church correctly sought to remind Christians of the wonderful resources and powerful potential they now **already** had available from the indwelling Holy Spirit. For He had already (and irrepeatably) been poured out into the New Testament Christian Church Visible -- on the great Pentecost Sunday itself, exactly fifty days after Calvary.

Subsequently, the Apostles drew attention to the Spirit -- Who has always lived inside of those rational beings who truly are the children of God. Sadly, that Spirit sometimes only smouldered in the ashes of their lives -- instead of burning incandescently. However, especially the annual commemorations of the Pentecost Sunday Harvest Feast -- could fan those embers into flames, anew.<sup>78</sup>



We soon learn of at least one such annual commemoration, by Christians, of a Hebrew Feast. The Festival concerned, was probably the anniversary celebration of the great Feast of Pentecost. That anniversary commemoration occurred almost twenty years **after** the birth of the New Testament Church Visible (at the Acts chapter two Pentecost Sunday Harvest Feast fifty days after Calvary).

For, at the end of his second missionary journey, Paul -- bound for Jerusalem -- left Ephesus in order to attend the anniversary celebration. As he himself explained to the Ephesian Christians: "I must by all means **keep this Feast** coming up!"<sup>79</sup> That "Feast" -- according to Professors Anger, Alford, Plumptre, Schaff, Turner, Wieseler, and Conybeare & Howson -- was apparently the annual 'Whitsuntide' Christian Feast of Pentecost.<sup>80</sup>

Again, a couple of years later, Paul was in the throes of his third missionary journey. At that time, he carefully wrote to the Corinthian Christians -- telling them he planned to "tarry at Ephesus, until Pentecost." He then immediately added --probably referring also to the opportunities during the anniversary **Pentecost Feast** itself which was then fast approaching -- "**for a great and effectual door** has opened for me."<sup>81</sup>

Also subsequently, a few years later still -- at the very end of his third missionary journey -- the Apostle Paul is again mentioned in connection with the Feast of Pentecost. We are specifically told that he "**hastened**, if it were possible, for him to be at Jerusalem **the Day of Pentecost**."<sup>82</sup>

Here is how Luke later records the fulfilment of that event: "When we had come to Jerusalem, the brethren received us gladly.... The day following, Paul went in with us.... All the Elders were present.... He saluted them.... They glorified the Lord and said to him, 'You see, brother, how many thousands of Jews there are which believe [the Gospel]; and they are all zealous about the Law!'"<sup>83</sup>

All of these passages<sup>84</sup> are very important for the subject of this monograph. On each of them, see too Calvin's comments --later below.<sup>85</sup>

It would further seem that not just the Jerusalem Church but also the Church at Ephesus -- together with the Apostle Paul -- apparently commemorated the annual Feast of Pentecost at Whitsuntide. For the Ephesian Christians certainly seem to have been doing so, even about twenty years after Calvary.<sup>86</sup>

However, from Rome some seven or eight years later, Paul found it necessary to urge those very same Christians in Ephesus -- again to keep on being filled with the Spirit.<sup>87</sup> For, by then, many in the Ephesian Church had backslidden. Indeed, some of them were then even "grieving the Holy Spirit of God."<sup>88</sup>

Several years yet later -- but still before the end of the Apostolic Age -- Christ Himself urged the Apostle John to "write to the Minister of the Church at Ephesus." This Minister was then

commanded to challenge that once-loving and once-faithful congregation -- again to repent.

Jesus then told His Church at Ephesus: "I know your works and your labour and your patience.... Nevertheless, I have something against you -- because you have left your first love. Remember therefore what you have fallen from -- and repent!"<sup>89</sup>

Christ then applies the above warning to all of the other congregations within that region, in the second half of the first century A.D. By implication, He also applies it even today to all Christian congregations everywhere -- till the very end of world history. For He concludes: "Whoever has an ear -- let him hear what the Spirit keeps on saying to the churches!"<sup>89</sup>

### **Annual Whitsuntide Celebrations in the Patristic Church**

Rev. Prof. Dr. Otto Zöckler was a godly and indeed a learned Lutheran. He has made some very valuable remarks about the annual Whitsuntide celebrations of the Pentecost Sunday Harvest Feast -- in the Early Patristic Church.

The Christian annual festival of Pentecost alias Whitsuntide, explains Zöckler, "is connected with its Jewish predecessor." This is so, "not only historically through the events recorded in Acts two; but also internally -- being early regarded as a Festival of thanksgiving for the first fruits of the Spirit (Rom. 8:23)....

"This joyful period was marked," continues Professor Zöckler, by a cessation of theatre and circus exhibitions, and by increased...church services.... At an early period, the days around Pentecost were also regarded with especial honour."<sup>90</sup>

Similarly, St. John's College Censor R.E. Nixon has maintained that "Pentecost was observed by the second century -- as a Christian Feast second in importance only to Easter."<sup>91</sup> Indeed, the Hastings' *Dictionary of the Bible* has observed that the Feast of Pentecost soon "became one of the Church's great religious Festivals -- as the anniversary of the spiritual firstfruits promised through Jesus Christ's sacrifice. By the close of the second century, it was established as an occasion of Christian rejoicing."<sup>92</sup>

This was still only about a century after the completion of the New Testament itself. Thus, perhaps by 192 A.D., the famous Church Father Tertullian -- in the first phase of his Christian development -- made a most remarkable statement.

Writing on *Prayer*,<sup>93</sup> Tertullian insisted: "On the [Easter Sunday anniversary] of the Lord's resurrection..., we defer even our businesses.... Too, we distinguish 'the period of Pentecost'" -- viz. the anniversaries of the ten days between Ascension Day and Pentecost Sunday (Acts 1:4 to 2:1f) -- by the same solemnity of **exultation**."

Also, around 198f A.D., Tertullian<sup>94</sup> stated that the Pagans abhorred the Christian Feasts. Said

he: "Not the Lord's Day, not Pentecost -- even if they had known them -- would they have shared with us..., lest they should seem to be Christians.... The individual solemnities of the Heathen...will not be able to make up a Pentecost.... We celebrate the Passover annually.... In the fifty ensuing days, we spend our time in all exultation.... Pentecost is a most joyous space.... The Day of the Passover, and of Pentecost..., is properly a Feast-Day."

Soon thereafter, and probably around 225 A.D.,<sup>95</sup> the Anti-Montanist Church Father Hippolytus wrote his *Apostolic Tradition*. That records how, in his own age, on the seventh Sunday after Easter -- the churches still commemorated the descent of the Holy Spirit into the Apostolic Church.<sup>96</sup> So too, in one of his *Fragments* [on Christian Feasts], Hippolytus stated that "at Pentecost" we "presignify the Kingdom of Heaven -- as He Himself first ascended to Heaven, and brought man as a gift to God."<sup>97</sup>

Again, about 245 A.D., Origen wrote that "we ourselves...**observe** certain days -- as for example...Pentecost." It is of course quite so, that the true Christian "is always living in the 'season' of Pentecost." Yet this is the case "most of all when, going up to the upper chamber like the Apostles of Jesus [in Acts 1:4-14 & 2:1f], he gives himself to supplication and prayer" -- so that the Holy Spirit may "destroy sin and its fruits among men."<sup>98</sup>

Now the 305 A.D. Church Councils of Elvira and of Antioch both enjoined that the Feast of Pentecost should be observed by the churches.<sup>99</sup> Likewise did the famous (Anti-Montanist) Church Historians Eusebius and Jerome.<sup>100</sup> So too did Athanasius (see in our Dedication).

"From the **beginning**" of the New Testament -- explained the historian Eusebius (around A.D. 338) -- the Church has always observed "the august and holy solemnity of Pentecost. This is distinguished by...that one Day on which the Holy Scriptures attest the Ascension of our common Saviour into Heaven [Ascension Day] -- and [by that other Day of] the descent of the Holy Spirit among men [Pentecost Sunday]. In the course of this Feast..., the last Day of all one might justly call 'the Feast of Feasts.'"

Certainly no later than 350 A.D., the *Apostolic Constitutions*<sup>101</sup> issued a resounding reminder to the Christian Churches. "Ten days from the Ascension [onward] --which from the first Lord's Day is the fiftieth -- you keep [as] a great Festival.... During the time of Pentecost..., we ought to rejoice."

Also Basil the Great declared<sup>102</sup> around 374 A.D., "Pentecost is a reminder of the resurrection expected in the age to come.... On this Day, the rules of the Church have educated us."

Indeed, Gregory Nazianzen too -- in his oration *On Pentecost* (around 381 A.D.) -- gave some extremely important injunctions:<sup>103</sup> "Let us reason a little about the Festival -- that we keep it spiritually...! Keep [the] Festival...pleasing to the Spirit...! We must keep the Feast spiritually...!"

"We keep the Feast of Pentecost.... Honour the Day of the Spirit...! Let us keep the Feast...! The Festival is never to be put an end to!"

About 400 A.D., the great John Chrysostom discussed Acts 2:41. There he maintained that God "gave us Baptism" -- so "that we should show [forth] the fruits of it.... Hast thou not heard that 'the fruit of the Spirit is love, joy, peace' (Gal. 5:22)...? Observe how, when one is 'continuing in prayers' --when one is in charity -- then it is that the Spirit draws near [*cf.* Acts 1:14 - 2:1f)]...! 'They were all filled with the Holy Ghost' [Acts 4:31 *cf.* 2:4].... They were inflamed; and the Gift burned within them."<sup>104</sup> Yet *nec tamen consumebatur!*

John Chrysostom further observed in his *Homily 43 on Acts 20:16* that Paul "hasted...to be at Jerusalem the Day of Pentecost...for the sake...of the multitude.... By this, he conciliated the Jews -- as being one that did honour the Feasts.... At the same time also, he delivers the Word. Accordingly, see what great gain accrued for all being present...! All this is done, so that we may not fancy that he was above human nature.... For those great and holy men -- were partakers of the same nature with us." Compare too Chrysostom's *Homily 43 on I Cor. 16:8*.

Chrysostom's great contemporary Augustine of Hippo declared that the Law was given to God's people of old, fifty days after Passover. It was written by the hand of God on tables of stone. Similarly, added Augustine, it is the work of the Spirit to write that Law in our hearts -- on the same number of days after the resurrection of Christ, Who is the true Passover. This is the fulfilment of what had been prefigured in the giving of the Law.<sup>105</sup>

Wrote Augustine: "It is not without reason that the Lord Himself continued for forty days on this Earth and in this life -- in fellowship with His disciples -- after His resurrection.... When He ascended into Heaven, He sent the promised Holy Spirit after an interval of ten days more -- when the Day of Pentecost was fully come.... This period of fifty days after the Lord's resurrection, we celebrate in praying -- as representing not toil, but rest and gladness.... Every Lord's Day during the fifty days, this usage is observed.... The Alleluia is sung, which signifies that our future exercise shall consist wholly in praising God.... As it is written: 'Blessed are they who dwell in Thy house, O Lord! They will be still [*i.e.* eternally] praising Thee."<sup>106</sup>

Augustine continued:<sup>107</sup> "The Fiftieth Day [alias Pentecost Sunday] is also commended to us in Scripture." This is done, "not only in the Gospel -- by the fact that on that Day the Holy Spirit descended."<sup>108</sup> In addition, it is further done "also in the books of the Old Testament. For in them, we learn that after the Jews observed the first Passover with the slaying of the lamb as appointed<sup>109</sup> -- fifty days intervened between that Day and the Day on which, upon Mount Sinai, there was given to Moses the Law written with the Finger of God."<sup>110</sup>

"This 'Finger of God' is, in the Gospels,<sup>111</sup> most plainly declared to signify the Holy Spirit.... After fifty days, is given the Holy Spirit -- Who is the Finger of God, and Whose fruit is love.... The celebration of Easter and Pentecost, is therefore most firmly based on Scripture."

Augustine further noted<sup>112</sup> that there are "other things which we hold." Such are customs "which are observed throughout the whole World.... It may be understood that they are held as approved and instituted either by the Apostles themselves, or by plenary Councils whose authority in the Church is most useful." Such useful customs include "the annual commemoration by special solemnities...of the descent of the Holy Spirit from Heaven --and whatever else is in like manner observed by the whole Church, wherever it has been established."

Finally, we look at the (430 A.D.) Leo the Great's *Sermons on Whitsuntide*. There, he stated that "the giving of the Law by Moses [at the first Feast of Pentecost after the Exodus from Egypt]...prepared the way for the outpouring of the Holy Ghost.... Let us with one mind be incited to pay respect to the Day of Pentecost -- exulting, in honour of the Holy Ghost, through Whom the whole Christian Church Universal is sanctified!"

Concluded Leo: "Today's Festival, dearly beloved, which is held in reverence by the whole World, has been hallowed by that advent of the Holy Ghost Who, on the Fiftieth Day ['Pentecost'] after the Lord's resurrection, descended on the Apostles and the multitude of believers.... Jesus had promised that He should come -- not then for the first time to be the indweller of the saints, but to kindle to a greater heat and to fill with larger abundance the hearts that were dedicated to Him; increasing, not commencing, His gifts.... Today's Festival, dearly beloved, hallowed by the descent of the Holy Ghost, is [to be] followed!"<sup>113</sup>

### **Mediaeval Decline of the Whitsuntide Feasts until John Calvin**

Unfortunately, according to the leading authorities Rev. Professor Drs. Lefferts A. Loetscher and Otto Zoeckler, especially after the time of (the 430 A.D.) Leo the Great -- the Church greatly sacramentalised. Its mode of commemorating the Whitsuntide Harvest Feast, rapidly degenerated. The Feast deformed into Romish ritualism -- especially after the time of the first Pope, Gregory the First (who died in A.D. 604). Then it deteriorated into mediaeval mysticism; next into sterile sacerdotalism; and finally into the abandonment of the Feast altogether -- by a reactionary rationalism.<sup>114</sup>

It was Switzerland's John Calvin -- "The Theologian of the Holy Ghost" -- who rediscovered the importance of God's Spirit in the life of the Church. For a full statement of his position, see our monograph *John Calvin on the Infilling with the Holy Spirit*.

Significantly, Calvin the 'Genius of Geneva' regarded Adam as having been generated by and filled with the Spirit -- before the fall. That indeed seems clear, from Adam's very creation as the holy image of God.<sup>115</sup> Calvin also believed that, after Adam's fall, the Spirit re-generates and sanctifies elect men. This was so: even when fallen man was still in Paradise; after his expulsion from Eden; and before the flood. It has remained so also for ever since.

To Calvin, the annual Harvest Feasts of the ancient Israelites were also very significant.

Indeed, he held that God thereby predicted the advent of a superabundant harvest -- on the first Day of Pentecost after the last Passover (on Good Friday).<sup>116</sup>

"The Passover" of ancient Israel, maintained Dr. Calvin,<sup>117</sup> "fell in a part of the year when the harvests were beginning to ripen.... The first-fruits...were then offered. Seven weeks afterwards, they celebrated another Feast-Day, which was called Pentecost -- *i.e.*, the 'Fiftieth' -- by the Greeks. There was just this number of days between the departure of the people [from Egypt] and the publication of the Law."<sup>118</sup>

Continued Dr. Calvin: "Another offering of first-fruits was then made" -- at Pentecost. Therein, "each one according to his ability and in proportion to the produce of the year, consecrated a gift to God of the harvested fruits. In order that they might be more ready and cheerful in their liberality, God's blessing is set before them -- as if Moses had commanded the people to testify their gratitude."

Calvin further observed<sup>119</sup> that "the Israelites were commanded to offer their first-fruits.... This typical ritual has now, indeed, ceased; but Paul tells us that the true observation of it still remains -- where he exhorts us, whether we eat or drink, to do all to the glory of God (I Cor. 10:31)."

Calvin here concluded that the words "'thou shalt rejoice' &c. [in Deut. 26:11], seem indeed to have been a promise.... God, by setting before them the assurance of His blessing, added a stimulus to arouse the people to more cheerful affection.... In order, then, to render the Israelites more prompt in their duty, Moses reminds them that they would only be able to rejoice freely in the use of God's gifts -- if they should have expressed their gratitude as He commanded."

We now come to Calvin's views about the New Testament time of Pentecost, as mentioned in Acts chapter two. That time, he held, was predicted by the prophet Joel (2:28). In the verse Acts 1:5 Jesus, right before His ascension, predicted the soon outpouring of the Holy Ghost. That came to pass just ten days later, on Pentecost Sunday.

On this, Calvin remarked<sup>120</sup> that "the sending of the Holy Spirit in so spectacular a manner, was a symbol of the hidden grace wherewith the Lord **continuously** inspires His elect.... To the Son, it is given to baptize with the Spirit.... So ought **we** to consider that the baptism of water which we received from the hands of men, was not in vain. Because Christ, Who ordered that it be done, will do His part to baptize with the Spirit.... Let **us** therefore observe such a balance -- that the honour due to Christ is in no way diminished!.... Let **us** hope for that fruit from **our** baptism which is here noted!"

Indeed, Calvin also observed<sup>121</sup> that, between Ascension Day itself and Pentecost Sunday ten days later, the disciples were all "waiting with expectancy for the Spirit. This was the purpose of their prayer -- that Christ would send His Spirit, as He had promised.... **We** ask the Lord to

grant to **our** prayers the things which we know He has promised. So it is right that after their example, **we** should be instant in prayer --[so] that **we** may gain daily **increase** of the Spirit."

On the events of that Acts chapter two Pentecost Sunday itself, Calvin further stated:<sup>122</sup> "I do not wish to contradict the interpretation<sup>123</sup> of Augustine.... The Law was given to the people of old, fifty days after Passover (*Pascha*) -- written by the hand of God on tables of stone.... So [too in respect of] the Spirit -- Whose work [it] is to write that Law in our hearts.... The same number of days after the resurrection..., Christ, Who is the True Passover, fulfilled what had been prefigured in the giving of the Law. I Cor. 5:7."

Dr. Calvin expressed further thoughts too in respect of the annual Pentecost Harvest Festival. "It was upon a Feast-Day -- when a great multitude always gathered at Jerusalem -- that the miracle<sup>124</sup> was performed, [so] that the fame of it might be the greater. And certainly, by this cause it was spread abroad -- even to the furthest bounds of the Earth.... Christ often went up to Jerusalem on Feast-Days...; so that the mighty works which He wrought, might be the more widely known -- and [so] that in the greater gathering of people, there might be greater fruit for His teaching. Similarly, Luke later reports that [many years after Christ's Ascension] Paul hastened -- with a view to reaching Jerusalem before the Day of Pentecost..., because of the greater profit to be gained from larger numbers. Acts 20:16."

Calvin also wrote the following,<sup>125</sup> about the very first Pentecost Sunday after Christ's Ascension: "The appearance of the tongues, is restricted to this event only. For just as the figure of a dove which descended upon Christ was an appropriate indication of Christ's nature and office -- so now God chooses that sign [of irrepeatable tongues of fire].... The Apostles' teaching did not simply sound in the air, but pierced the minds of men -- and filled them with the warmth which came from Heaven."

Very importantly, Calvin then immediately added: "This **power** was shown forth not in the Apostles' words alone, but is **still** revealed **daily**.... The Lord gave the Holy Spirit **once** to His disciples in **visible** shape.... They were all filled with the Holy Spirit.... The fullness of the Spirit, with which He says each one was endowed, does **not** signify an **equal** measure of gifts in **each** one -- but rather the excellence which would be **sufficient** to enable each to execute his **office**." These emphases, throughout, are my own -- F.N. Lee.

On that very same Pentecost Sunday -- right after the Holy Spirit had been poured out upon the twelve Apostles (in the presence of all 120 of the disciples then in Jerusalem) -- something further happened in that place. For many of the other listeners there, observed Calvin,<sup>126</sup> "were smitten with astonishment -- when they saw the Apostles suddenly begin to speak in foreign tongues.... This does **not** strictly **apply** to **us**.... Since it was the **inauguration** of His Kingdom that Christ meant to set forth by these miracles -- they lasted **only** for a time." The emphases are again my own -- F.N. Lee.

Calvin then most significantly concluded that now, "**we** do **not** receive the Spirit to the end that

we may: speak with tongues; or be prophets; or cure the sick; or work miracles. Yet He is given to **us** for a **better** use -- [so] that we may believe with the heart unto righteousness, [and so] that our tongues may be trained to true confession. Rom. 10:10." Emphases mine -- F.N. Lee.

Dr. Calvin made further interesting remarks -- even regarding the subsequent<sup>127</sup> annual Christian Whitsuntides during the Apostolic Age. For he further noted how the Early Church later too commemorated the events which had occurred on that unique Pentecost Sunday fifty days after Calvary.

Almost twenty years after Christ's Ascension, Paul stated in Acts 18:21 while at Ephesus: 'I must by all means keep this Feast [now] coming up in Jerusalem!'<sup>128</sup> Here Calvin commented with his characteristic sobriety. Paul, remarked Dr. Calvin, was then intending "to take part in an assembly in which he could do more good than at other times of the year."<sup>129</sup>

About two years later, in I Cor. 16:8f, Paul further stated: 'I will tarry at Ephesus until Pentecost!' This is apparently a reference to that year's annual Christian Whitsuntide commemoration -- and indeed in the Non-Palestinian and largely Non-Jewish city of Ephesus on the Aegean -- of the events of the Acts chapter two Pentecost Sunday. So here, Dr. Calvin's comments are still more interesting.

First, he here repudiated the interpretation of the Roman Catholic Humanist Erasmus. The latter, said Dr. Calvin, "was influenced by worthless guesses rather than [by] any solid reasoning. He [Erasmus] protests that the Day of Pentecost, as now observed" [in Calvin's own day], "had not yet been established as a Christian Festival" in Paul's own day. Here Calvin apparently disagreed with Erasmus.

Yet, continued Calvin, Erasmus here nevertheless **rightly "denies** that this [word 'Pentecost' in I Cor. 16:8] should be understood as referring to the **Jewish** Festival."<sup>130</sup> Emphases mine -- F.N. Lee. It was not as a Jew and in a Jewish way, but as a Christian Apostle and in a Christian way -- that "Paul kept that Day" in Ephesus and at that time. Thus Calvin.

Here Calvin then concluded: "I concede to him [Erasmus] not that Paul kept that day at Ephesus because he was bound by scrupulous regard for it -- but rather that he [**'kept'** that Day]...because there would be a greater gathering of people then.... So, he hoped that he would be presented with an opportunity of spreading the Gospel."<sup>130</sup> Emphases mine -- F.N. Lee.

In I Cor. 16:8-9, Paul's tarrying till the Pentecost" of that year "at Ephesus" when "a great and active door had opened" to him, yielded a rich harvest there. Read Eph. 1:1 & 1:13,23 & 2:18-22 & 3:14-21 & 5:18f -- and Calvin's comments thereon!<sup>131</sup> Also read the subsequent statement of Jesus Christ to the Apostle John about Ephesus!<sup>132</sup>



Paul thus kept the Feast of Pentecost in Ephesus -- more than twenty years after Calvary. For the same reason, he again observed it a few years yet later -- in Jerusalem. At that time -- explained Dr. John Calvin<sup>133</sup> -- Paul "was eager to get to Jerusalem.... The reason<sup>134</sup> he gave for his haste, was that he might reach there -- by Pentecost....

"The greater the numbers present, the greater effectiveness his ministry would have... He clearly says *teen Pentekosteen* ( 'the Pentecost' ). This can only be taken to mean a specific Day.... God was blessing his labour, and making his teaching efficacious --by the power of His Spirit."

Thus, more than two decades after Calvary, Paul had determined...to be at Jerusalem the day of Pentecost.<sup>135</sup> Here,<sup>136</sup> Calvin again made a careful comment. "There is no doubt that he [Paul] had strong and important reasons for hurrying to Jerusalem.... Strangers were in the habit of flocking to Jerusalem from all directions -- for the Feast Days."<sup>136</sup>

Calvin elsewhere referred<sup>137</sup> explicitly to the Pentecost Sunday 'birthday' -- and implicitly to the subsequent 'birthday anniversaries' -- of Christ's "Church, whose Head is the Son of God.... He Who is the Fountain of eternal life, always quickens it [the Church] by His Spirit.... The Acts of the Apostles [is a book which]...embraces the very beginnings of the Christian Church right from its actual birth -- and then its **advances**, and **increases**."

These "advances and increases" of Christ's Church -- in spite of many setbacks -- continued. They did so, argued Calvin, even down to his own time of the Protestant Reformation. For, "when the power of the whole World was in opposition, and all the men who had control of affairs then, were in arms to crush the Gospel, a few men -- unarmed and contemptible -- relying on the support of the truth and the Spirit alone, laboured so strenuously in spreading the faith of Christ...until at last they emerged victors.

"May the Lord help us!" concluded Calvin. Here he thus applied his above words to "us" -- to Christians in his own age. "May the Lord help us -- with the Spirit of wisdom and fortitude!"

### **The Holy Spirit and the Calvinistic Westminster Confession**

After Calvin (1509-64), such 'Calvin-ism' was further enshrined in the 1618<sup>f</sup> decisions of the famous international Synod of Dordt (which in its 162nd Session prescribed Whitsunday as a religious festival).<sup>138</sup> The above truths were then re-stated in the 1646 *Westminster Confession* of the British Puritans. That historic document immediately took root especially in Scotland -- the land where Dr. Andrew Murray's forefathers were born, and where he himself was trained.

The Spirit-drenched *Westminster Confession of Faith*<sup>139</sup> insists that "there is but one only living and true God, Who is infinite in being and perfection, a most pure Spirit." Nevertheless, "in

the unity of the Godhead there be three Persons -- of one substance, power and eternity." They are: "God the Father, God the Son, and God the Holy Ghost." Each is distinct from the Other Two, yet Each also co-operates harmoniously with the Others -- "the Holy Ghost eternally proceeding from the Father and the Son."<sup>140</sup>

Now it was precisely the third Divine Person -- "God the Holy Ghost" -- Who inspired "the Holy Scripture." So, the latter is now "most necessary" -- all "former ways of God's revealing His will unto His people being now ceased."<sup>141</sup>

Holy Scripture, the *Westminster Confession* goes on,<sup>142</sup> is therefore "the Word of God written." It comprises sixty-six books, "all of which are given by in-spir-ation of God." This means they have all been in-breathed by the Holy Ghost.

We are next clearly told that "our full persuasion and assurance of the infallible truth and divine authority thereof, is from the inward work of the Holy Spirit." He, the Holy Ghost, keeps on "bearing witness by and with the Word -- in our hearts." Furthermore, "the whole counsel of God...by good and necessary consequence may be deduced from Scripture, unto which nothing at any time is to be added...by new revelations of the Spirit."<sup>143</sup>

"Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word." Too, "the Old Testament in Hebrew" and "the New Testament in Greek...are to be translated into the vulgar [or common] language of every nation unto which they come.... I Cor. 14:6,9,11,12,24,27,28."<sup>144</sup>

Clearly, the above<sup>144</sup> insists on a truly linguistic view of, and precludes all non-linguistic (alias glossolalic-ecstatic) notions about, I Cor. 14:6-28. Now "the infallible rule of interpretation of Scripture, is the Scripture itself."<sup>145</sup> So "the Supreme Judge by Which all controversies of religion are to be determined..., can be no other but the Holy Spirit speaking in the Scripture."<sup>146</sup>

The *Westminster Confession*<sup>147</sup> further reminds Christians that it is the Triune God Himself Who saves Christians -- and Who keeps on "persuading them by His Spirit to believe and obey." He alone is to keep on "governing their hearts by His Word and Spirit."

God also effectually calls men to belief in Christ "by His Word and Spirit..., enlightening their minds spiritually and savingly to understand the things of God."<sup>148</sup> The elect are "quickened and renewed by the Holy Spirit," and "thereby enabled to answer this call and to embrace the grace offered."<sup>149</sup> Indeed, even "elect infants dying in infancy, are regenerated and saved by Christ through the Spirit."<sup>150</sup> For all "children of God...receive the Spirit of adoption."<sup>151</sup>

Furthermore: "God did, from all eternity, decree to justify all the elect; and Christ did, in the fulness of time, die for their sins, and rise again for their justification. Nevertheless, they are

not justified until the Holy Spirit doth in due time actually apply Christ unto them."<sup>152</sup> Thus, "the grace of faith...is the work of the Spirit of Christ in their hearts."<sup>153</sup>

Christians have "the virtue of Christ's death and resurrection, by His Word and Spirit, dwelling in them." In this way, they become "more and more quickened and strengthened in all saving graces, to the practice of true holiness -- without which no man shall see the Lord."<sup>154</sup>

Now this unleashes "a continual and irreconcilable war, the flesh lusting against the Spirit -- and the Spirit against the flesh."<sup>155</sup> In that war, "through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome.... So the saints grow in grace, perfecting holiness in the fear of God."<sup>156</sup>

This produces in God's elect "good works..., wholly from the Spirit of Christ.... Besides the graces they have already received, there is required an actual influence [or **ongoing influx**] of the same **Holy Spirit** -- to work in them to will and to do of His good pleasure. Yet are they not hereupon to grow negligent, as if they were not bound to perform any duty unless upon a special motion of the Spirit. But **they** ought to be diligent in **stirring up** the grace of God that **is** in them" **already**.<sup>157</sup> Emphases mine -- F.N. Lee.

Note above that God's elect are not told simply to pray to the Father that His Spirit, in His own good time, may be pleased to stir them up to greater obedience. No! Instead, God's children -- though indeed requiring such "an actual influence of the same Holy Spirit" -- are **themselves** to **stir themselves up**. The *Confession* insists that **they themselves** are to act thus. For "they ought to be diligent in stirring up the grace of God that is in them." In so doing, they themselves actually produce good works. Yet, as the *Confession* is quick to remind us, all of "our best works" -- to the extent or "as they are good" -- indeed "proceed from His Spirit" alone.<sup>158</sup>

Now the "infallible assurance" of our state of grace and salvation comes -- whenever the believer is "enabled by the Spirit to know the things which are freely given him of God." The believer indeed "may -- without extraordinary revelation -- in the right use of ordinary means, attain thereunto.... Thereby, his heart may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience -- the proper fruits of this assurance."

The present writer considers the last paragraph to be one of the most important (yet also one of the most neglected) parts in the *Westminster Confession*. For here, Christians are enjoined by God, through His Holy Ghost, to have their hearts **enlarged** -- in **peace** and **joy** and **love** and **thankfulness** and **strength** and **cheerfulness**. Indeed, such are the **duties** of their **obedience**. Nay more! Such are the **proper fruits** of this **assurance** that they truly are the Spirit-indwelt children of the Living God.

Of course, as the *Confession* goes on to explain too, even "true believers may have the

assurance of their salvation [in many or] divers ways shaken, diminished and intermitted -- as by negligence in preserving of it, by falling into some special sin which woundeth the conscience and grieveth the Spirit.... Yet are they never so destitute of that seed of God and the life of faith, [of] that love of Christ and the brethren, [nor of] that sincerity of heart and conscience of duty -- out of which, by the operation of the Spirit, this assurance may in due time be **revived**.<sup>"160</sup>

Now then, what is the nature of such a **revival**? "God gave to Adam a Law.... This Law, after his fall, continued to be a perfect rule of righteousness -- and, as such, was delivered by God upon Mount Sinai in Ten Commandments.... The Moral Law doth for ever bind all, as well justified persons as others, to the obedience thereof.... Neither doth Christ in the Gospel any way dissolve, but much strengthen this obligation.... Neither are the...uses of the Law contrary to the grace of the Gospel, but do sweetly comply with it -- the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the Will of God revealed in the Law requireth to be done."<sup>161</sup>

Further: "The liberty which Christ hath purchased for believers under the Gospel -- consists in their freedom from the guilt of sin.... The liberty of Christians is further enlarged...in the greater boldness of access to the throne of grace and in **fuller** communications of the free **Spirit of God** than believers under the Law did ordinarily partake of."<sup>162</sup>

Moreover: "The acceptable way of worshipping the true God is instituted by Himself -- and so, limited by His own revealed will.... He may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan....

"Religious worship is to be given to God -- the Father, Son, **and Holy Ghost**.... Prayer with thanksgiving...is by God required of all men.... It is to be made in the name of the Son, **by the help of His Spirit**, according to His will, with understanding[!]...and, if vocal, in a **known tongue**. I Cor. 14:14."<sup>163</sup>

Again: "The reading of the Scriptures...; the sound preaching and conscionable hearing of the Word in obedience unto God with understanding....; the singing of Psalms...instituted by Christ -- are all parts of the ordinary religious **worship of God**." **This is quite in addition to or "besides religious...thanksgivings upon special occasions** (Ps. 107 & Est. 9:22) -- which are, in their several times and seasons, **to be used**.<sup>164</sup> For example, at the Acts 1:7f "times" and "seasons" of annual Whitsuntides -- alias the **Feasts of Pentecost**, year after year.<sup>165</sup>

Hence: "God is to be worshipped everywhere, in spirit and in truth (John 4:23-24); as in private families daily, and in secret each one by himself. So, more solemnly, in the publick assemblies -- which are not carelessly or wilfully to be neglected or forsaken when[ever] God by His Word or providence calleth thereunto."<sup>166</sup>

The word "solemnly" here implies -- "with **understanding** and "in a **known tongue**."<sup>167</sup> This

means: not "praying or speaking in a strange language." Thus the 1580-1651 *National Covenant or Confession of Faith*<sup>168</sup> of the Scottish Presbyterian General Assembly *etc.* Indeed, "the public worship being begun, the people are wholly to attend upon it..., abstaining much more from all private whisperings...and other indecent behaviour which may disturb the Minister or people."

So too the Minister is to preach God's Word "in demonstration of the Spirit and of power..., abstaining also from an unprofitable use of unknown tongues, strange phrases, and cadences of sounds." Thus the Westminster Assembly's *Directory for Publick Worship*.<sup>169</sup>

Last. The 'baptism of the Spirit' in Acts 2:38f and I Cor. 12:13 does not refer to a subsequent blessing after conversion. Nor does it refer to what occurs when persons are regenerated and thereby implanted into the **Invisible** Church of Christ. No! Instead, it refers to the blessing which occurs when any person -- and also the infant child of the covenant -- is grafted into the **Visible** Christian Church. This takes place during one's reception of Holy Baptism -- **with** water, but **by** the **Spirit**.

Such a **non-regenerating** ingrafting into Christ's Visible Church is **no way** effected **by** or through the **water**. Yet, during water baptism, it is indeed effected **by God the Holy Ghost** -- and indeed as the '**baptism of the Spirit**.' In more than ten different places, the *Westminster Standards* belabour this point -- as too do all leading orthodox Protestant theologians.<sup>170</sup>

Once again. This baptism by the Spirit, during its action, no way regenerates the baptizee. Yet it indeed brings him into the **fellowship** of Christ's Church **Visible**. Consequently, it requires and obligates that 'tender loving care' alias the "Communion of the Saints" -- both then and for ever thereafter -- be shown by all (the baptized) Church Members toward all other (baptized) Members of the Christian Church both young and old.

For Christ declares to His Ministers: 'Keep on nurturing My little lambs...; keep on pasturing My sheep!' Paul champions household baptism, and insists that in marriage even an unbelieving wife has been 'sanctified' by the husband -- so that their children are holy. John writes: 'I write to you, fathers, because you have known Him Who is from the beginning. I have written to you, young men, because you have overcome the wicked one. I write to you, tiny little children, because you have known the Father.... You have an unction from the Holy One.... The anointing which you have received from Him, keeps on abiding in you.... Little ones, keep on abiding in Him!'<sup>171</sup>

### **Revival of the Whitsuntide Harvests by God the Holy Spirit**

Rev. Dr. Andrew Murray (1828-1917) was raised and steeped in the above-mentioned Holy Ghost doctrines of the Westminster Assembly, especially by his Scottish Presbyterian father --

Rev. Andrew Murray Sr. -- who, as a bachelor, had migrated to South Africa in 1822. According to famous Church History Professor Rev. Dr. A. Moorrees (of the Dutch Reformed Theological Seminary in Stellenbosch), this Scottish Presbyterian Minister Rev. Andrew Murray Sr. was one of those who -- "by their Puritan diligence, the faithfulness of their pastoral work, and the example of their godly walk of life -- exercised a blessed influence on the development of religious life."<sup>172</sup>

Not long after his arrival in South Africa, Rev. Andrew Murray Sr. married the godly Afrikaner Calvinist Miss Maria Susanna Stegmann. God graciously gave them eleven covenant children, including the (later internationally famous) Andrew Jr. The stage was now set for this younger Andrew's own demonstration of the practicality of Puritanism in the power of the Spirit of God.

It was the Triune God Himself, and thus the Holy Spirit, Who -- through His officiating Minister of the Word and Sacraments -- baptized Rev. Dr. Andrew Murray shortly after his birth. As a child of the covenant -- after being conceived, born and baptized -- he was raised in a godly home by his Scottish Presbyterian father Rev. Andrew Murray (M.A.) and his South African mother. Like the rest of their many children, also their son the later Dr. Andrew was never immersed. Nor did he at any time ever speak in tongues -- or lay claim to the possession of any other miraculous powers. See F.N. Lee: *Andrew Murray -- Calvinist or Pentecostalist?*<sup>173</sup>

On this, further consult the various works of Rev. H.C.J. Flemming -- such as his essay *Was Dr. Murray Immersed as an Adult?* See Flemming's books *Sect Problems* and *Sectarian Heresies in Our Land*.<sup>174</sup> As seen from the previous paragraphs, also Dr. Andrew Murray was raised to believe that the 'baptism of the Spirit' in Acts 2:38f and I Cor. 12:13 does not refer to some subsequent blessing which Members of the Christian Church need to experience after their conversion to Christ.

Dr. Murray well knew it refers instead to what occurs whenever even the infant child of the covenant is engrafted by the Spirit into Christ's Visible Church at water baptism -- ever since the 'birth' of that Visible Church on Pentecost Sunday, fifty days after Calvary. For Dr. Murray was raised on the *Heidelberg Catechism* -- on which he later wrote a commentary. Significantly, that *Catechism* -- at 17:74i and at 21:55i -- applies I Cor. 12:13 respectively to the baptism of infants and to the communion of the saints.

It fell, then, especially to that dedicated Calvinist and child of the covenant Rev. Dr. Andrew Murray -- to re-discover the full power of the Holy Ghost in practice. Raised and catechised by godly parents and Ministers, it was particularly he and his fellow clergy in the Dutch Reformed Churches of South Africa who re-emphasised the reviving work of the Holy Spirit (as the chief instrument of Christian Reconstruction). It was precisely when they recommitted themselves to revival -- that they rediscovered the Early Church's (by then long neglected) Whitsunday Harvest Feast.

As J.F. van Oordt wrote in his 1908 famous book *The Life of John Calvin Sketched for the South African Nation*:<sup>175</sup> "Nowhere in the world does the influence of Calvinism reign more strongly, than in South Africa.... Would John Calvin be able to rise these days from his neglected grave..., then South Africa of all countries would be the one where he would be able to find the principles for which he lived and strove, living on in purity and strength.... Should he be able to come to this country, he would find here the man to whom he would be bound to give the credit for working unfailingly to establish this remarkable fact -- insofar as anything of this kind might be said to be the work of man. We mean here our patriarch and predecessor, [Rev.] Dr. Andrew Murray.... Since the days of John Knox, perhaps no man has been so strongly drenched in the spirit of Calvin as this man has."<sup>176</sup>

Rev. Prof. Dr. A. Moorrees has noted<sup>172</sup> that Andrew Murray Jr., ever since the latter's youth, was "characterised by a complete and total surrender to Christ and all His demands.... He was lively and fiery, yet also careful in demeanour. Above all, he had a whole-hearted love of the Saviour -- a burning desire to partake of the highest measure of sanctification reachable by a Christian.

"He sought to use all his abilities to the honour of God and the salvation of immortal souls. He was a person who combined a cordial mystic piety with an extreme practicality. This extended itself to the smallest particulars of daily life. His preaching did not excel in ornate language or attractive presentation. Yet, from the beginning, it was characterised by a clear and logical train of thought, great vitality, simplicity -- and a holy and whole-hearted seriousness which [usually] overwhelmed his listeners."

The noted Australian theologian Rev. Prof. Dr. Harold J. Whitney, the late Principal-Emeritus of the Queensland Presbyterian Theological Seminary in Brisbane, has toured the land of Rev. Dr. Andrew Murray four times. Here is a brief excerpt from Professor Whitney's article *South African Visit 1969-70*. We quote from it, as later published in his 1987 book *Evangelism the Heartbeat of the Church*.<sup>177</sup>

"One of the most memorable visits, was to the University city of Stellenbosch [quite near Cape Town], where 7000 students...worship in the various churches on Sunday -- with 600 of them teaching in Sunday Schools and doing Evangelistic work on Sunday. From the scholastic angle, Stellenbosch reminded me of Heidelberg in Germany, with its long tradition of scholarship.... Heidelberg is said to be the place where the Reformation first broke out in the sixteenth century.

Stellenbosch reminded me more of Calvin's Geneva, where the pursuit of knowledge went hand in hand with a Church and Civic discipline that in twenty-five years made Geneva the purest spot in Europe. Lunching with the Dean of the Dutch Reformed Seminary [whose dear wife is an Australian Medical Missionary], I was shown both [the] Seminary and his church. Rev. Van Wyk, related to the great Andrew Murray, showed me over his church."

Here follows a brief outline of the life of Rev. Dr. Andrew Murray. Very appropriately, he was born just before the anniversary of Pentecost or Whitsuntide (in May 1828). The son of a Scottish Presbyterian Minister, Dr. Andrew Murray himself was born at Graaff-Reinet in the Cape Province of South Africa. Within days thereafter, the young Andrew was baptized in the Name of the Father, Son, and Holy Spirit.

In 1838, the young South Africans Andrew Jr. and his elder brother John departed for Scotland where (as students) they spent the next seven years of their lives under the roof of their godly uncle, the Scottish Presbyterian Rev. John Murray of Aberdeen. In 1840, when Andrew was but twelve years old, he was moved by the revival services in Aberdeen conducted by the fiery Presbyterian Minister and famous Missionary to China -- Rev. William C. Burns. In 1843, when fifteen, Andrew saw the Disruption of the Church of Scotland and the establishment of the Free Church. Then, in 1845, Murray received his (M.A.) degree from the University of Aberdeen; departed for Holland; and in Utrecht, powerfully professed Jesus Christ as his Lord and personal Saviour (when but seventeen).

In 1848, he was ordained at The Hague -- and then departed back to South Africa (age twenty). In 1849, when twenty-one, he was inducted as the new Minister of the Dutch Reformed Church in Bloemfontein. That was the capital city of the Orange River Colony (alias the later 'Orange Free State') -- between the Vaal River in the north and the Orange River in the south.

In 1852, when only twenty-four, Murray attended and played a significant part in the signing of the peace treaty between Great Britain and the Transvaal (alias the 'South African Republic' to the north of the Vaal River). Then, in 1853 -- after functioning as the official translator at the international negotiations -- he represented his own nation, the Orange Free State, at the political independence talks in England (aged twenty-five).

1858 saw the publication of Murray's first book (*Jesus the Friend of Children*), when only thirty years of age. After the 1859 opening of the Reformed Theological Seminary at Stellenbosch, with his brother John as one of the Professors -- Andrew Jr. was in 1860 inducted as the Minister at Worcester, in the Cape Province of South Africa. That very same year, he then soon saw the commencement of the Great Whitsuntide Revival (when aged thirty-two).

In 1862, the Rev. Andrew Murray Jr. was elected Moderator of the Synod alias the General Assembly of the Dutch Reformed Church of South Africa (for the first of six times). It was then, when thirty-four, that he also started the struggle against the various heresies then pestering his denomination. In 1864, when thirty-six, he was called as the Minister of Cape Town -- where he was later awarded the D.Litt. degree at its famous University.

In 1871, he accepted a call to Wellington (age forty-three). There, in 1874, he founded the Huguenot Seminary (age forty-five). In 1877, he represented his denomination at the first international Council of Presbyterian Churches -- in Edinburgh (age forty-nine). The same year,



he started preparing to launch the Wellington Tertiary Education Missionary Training Institute. That was officially opened at Whitsuntide 1883 (when Murray was aged fifty-five).

Subsequently, he repeatedly travelled and preached throughout southern Africa and overseas (in Britain, Europe, and America). He undertook his Ninth South African Evangelistic Tour (when aged seventy-seven) -- and his Sixth Overseas Campaign (when aged eighty-two). Then, after producing some twenty thousand pages in 240 publications (excluding his unpublished writings), he died in 1917 -- in his eighty-ninth year.

Rev. Professor Dr. W.J. van der Merwe -- Professor-Emeritus of Missionary Science at the University of Stellenbosch --tells<sup>178</sup> the story further. "Amongst the leading Ministers who entered the Reformed Church [of South Africa] toward the middle of the nineteenth century -- were Abraham Faure, Andrew and John Murray, N.J. Hofmeyr, G.W.A. van der Lingen, J.H. Neethling, and P.K. Albertyn.... Among these, Andrew Murray occupied a unique position. He was the son of a pious and prayerful Scottish Minister, who had come to the Cape [in South Africa] under Lord Charles Somerset.

"With his brother John," the young Andrew Murray "had studied in Scotland and Holland, and had breathed the atmosphere of religious fervour.... He returned to South Africa with a thorough training in Scriptural truth, and with a vital experience of the dynamic which Christianity can put into human life. He adhered firmly to the Reformed faith; but, in his sense of fellow-feeling with other Christians, he was never exclusive."

Perhaps the fullest written account of Murray's life, is that of Rev. Dr. J.J. du Plessis (sometime Professor of New Testament at the University of Stellenbosch). Rev. Professor Dr. Du Plessis declares, in his famous biography *The Life of Andrew Murray*:<sup>179</sup> "The secret of his influence lay in his lofty Christian character, and in the irresistible power which revealed itself in all he said and did. For he was, above everything, the man of prayer. He held constant communion with the Unseen. His spiritual life was fed and nourished by the springs which were invisible -- and eternal."

Rev. Professor Dr. Van der Merwe continues the narrative:<sup>180</sup> "Great was his influence upon his colleagues. More and more, he felt himself constrained to urge upon them 'the duty and privilege of entire consecration.' The spiritual revival within the Reformed Church [of South Africa] at that time, cannot be attributed entirely to the ministry of Andrew Murray. However, it was providential that the Church was given such a man out of her midst as a teacher and a leader. Six times he was called to [preside at] the Moderator's Chair [of the Synod or General Assembly of his denomination]. In most of the important movements within the Church, he took the lead; while through his writings he was reaching out to an ever-widening circle."

When Murray was thirty years old, from 1858 onward a circle of godly Reformed Ministers started to pray -- and kept on praying -- for revival. Such Ministers included Albertyn, Faure, Hofmeyr, the two Murray's, Neethling, and Van der Lingen.<sup>181</sup> As the aged Rev. Dr. Andrew

Murray himself later wrote in 1913, some fifty-five years afterward: "In 1858 and the following years, some of our elder Ministers issued a Circular, urging the Churches to pray that God might visit us.... In 1860, the revival broke out, in various congregations."

Let Murray's biographer, Rev. Prof. Dr. J.J. du Plessis, again speak out:<sup>182</sup> "The establishment of a Theological Seminary at Stellenbosch was the first effort of the Dutch Reformed Church [of South Africa] to provide an indigenous Ministry, and thus to stand ecclesiastically on its own feet. At the opening of that institution in November 1859, the Ministers present authorised the 'Stellenbosch triumvirate' -- Professor...[John] Murray and [Professor] Hofmeyr and Rev. J.H. Neethling -- to issue an invitation to members of all Christian Churches to attend a Conference at Worcester" in South Africa. That was scheduled just before **Whitsuntide** "the following April -- in order to discuss great church questions and burning problems like...missions, education, revivals.

"Mr. [Andrew] Murray" -- then under call from Bloemfontein to Worcester -- "at once grasped the significance of the proposed gathering, and in a letter to his brother [Rev. Professor John Murray]...discussed some of the details.... The attendance was representative of some twenty congregations.... The subject, introduced by papers read to the gathering, and subsequently thrown open for discussion, consisted of...*Revivals* by Dr. Robertson...; *Literature for the People* by Professor Murray; *The Hallowing of the Sabbath* by Dr. Abraham Faure"; etc.<sup>182</sup>

### **The Course of the 1860 Whitsuntide Holy Ghost Revival**

Rev. Prof. Dr. Van der Merwe explains:<sup>183</sup> "The revival first became manifest after a conference which had been held at Worcester [in South Africa] in 1860, and for which there had been much prayerful preparation.... The movement started in a quiet way. It spread over the country.... The religious life was green with new growth."

Rev. Prof. Dr. Du Plessis continues:<sup>184</sup> "The induction of Mr. [Andrew] Murray to the pastorate of Worcester took place on **Whitsunday**, the 27th May, 1860. The charge was delivered by Professor Murray" -- Dr. Andrew's elder brother, Prof. John Murray -- "who preached from Acts 2:1[!].... The same day, Mr. [Andrew] Murray delivered his inaugural sermon, preaching from Second Corinthians 3:8[!], 'How shall not the ministration of the Spirit be rather glorious?'

"Great congregations attended these diets of worship, and many members of neighbouring parishes evinced their interest by being present. A feeling of deep earnestness prevailed. Great expectations were aroused that the Lord would richly own the Ministry of His servant who had that day assumed the pastor's staff with solemn vows.... God was preparing not the Worcester congregation only, but many others throughout the country, for remarkable manifestations of the power and vivifying influence of His Holy Spirit.

"It was from the Worcester Conference that the first impulse went out, which issued in a [very] widespread and most blessed spiritual awakening in the Reformed Church [of South Africa].

At that Conference, the subject of revivals had been dealt with by Dr. Robertson, who in his paper recalled to mind the many occasions on which God had visited His Church with...the Spirit of prayer and supplication, and with a great revival of vital religion.

"The revival commenced in quiet fashion, and without the employment of any special agencies for rekindling the flame of spiritual life. The congregations which were most largely represented at the Conference were those in which the awakening showed increased attendances.... Many new prayer circles were established. The first congregations in which a true arousal became visible, were those of Montagu and Worcester. A remarkable feature of the movement was that the awakening was not confined to towns, but showed itself powerfully even on remote farms, where men and women were suddenly seized with emotions to which they had been utter strangers a few weeks or even a few days before.

"The village of Worcester [where Dr. Andrew Murray was now the new Pastor] was powerfully affected by the rising tide of blessing.... An eye-witness, Rev. J.C. de Vries, has left us the following account of what occurred at meetings at which he was present."

Wrote he: "On a certain Sunday evening, there were gathered in a little hall some sixty young people. I was leader of the meeting, which commenced with a hymn and a lesson from God's Word, after which I engaged in prayer. After three or four others had (as was customary) given out a verse of a hymn and offered prayer -- a Coloured girl of about fifteen years of age...asked if she too might propose a hymn.... She gave out her hymn-verse, and prayed in moving tones. While she was praying..., the whole meeting began to pray, the majority in audible voice, but some in whispers.... All continued praying, and calling on God for mercy and pardon.

"After that, the prayer-meetings were held every evening. At the commencement, there was generally great silence. But after the second or third prayer, the whole hall was moved as before, and everyone fell to praying. Sometimes the gathering continued till three in the morning. And even then, many wished to remain longer; or, returning homeward, went singing through the streets. The little hall was soon quite too small, and we were compelled to move to the school, which building also was presently full to overflowing -- as scores and hundreds of countryfolk streamed into the village."

Rev. De Vries continued: "On the first Saturday evening in the larger meeting-house, Mr. [Dr. Andrew] Murray was the leader. He read a portion of Scripture, made a few observations on it, engaged in prayer, and then gave others the opportunity to pray.... On a sudden, the whole gathering was praying." Compare the Lord's Prayer -- when recited publically in unison.

Rev. De Vries concluded: "Even now [1903], forty-three years after these occurrences [1860], the events...pass before my mind's eye like a soul-stirring panorama. I feel again as I then felt; and I cannot refrain from pushing my chair backwards, and thanking the Lord fervently for His mighty deeds.... The fruits of that revival were seen in the congregation -- for many years.

They consisted, among others, in this: that fifty young men offered themselves for the Ministry -- and this happened in days when it was a difficult matter to find young men for the work of the Ministry. May God in His mercy again visit South Africa as He did in those days!"

Just think -- fifty Ministerial Candidates from a single congregation! Many hundreds of young men came forward also from other congregations, to train as Ministers of the Word -- either for the Pastorate, or as Missionaries.

Continues Murray's biographer Rev. Prof. Dr. Du Plessis: "Nor was the revival limited to the European [or White] section of the population" as well as to the Coloured [or Mulatto] section. Numbers of Natives [[or Blacks], living upon lonely farms..., came under the influence of the vivifying Spirit. A farmer passing across the veld [or open country], caught one day the sound of loud lamentation.... Great was his emotion on finding there a young Fingo [or Black] girl, who was in the employment of his wife, wrestling with God in prayer for the forgiveness of her sins in the Name of Jesus Christ."

There is a South African town called Calvinia -- named after and in honour of the pre-eminent Protestant Reformer John Calvin. Prof. Du Plessis goes on: "In Calvinia, a town in South Africa, a villager gave up his comfortable home and betook himself to a 'location' of half-breeds, in order to proclaim to these neglected beings the love of God in Christ -- the local Christians making themselves responsible for the maintenance of messenger and family."

Another eye-witness, Rev. C. Rabie, wrote: "Mr. [Andrew] Murray arrived at Worcester just at the right time.... When Mr. Murray commenced his ministry on **Whitsunday** the 27th May [1860] with his sermon on 'the Ministration of the Spirit' -- there was a general movement among the dead bones. His preaching was in very deed in the ministration of the Spirit and of power [*cf.* I Cor. 2:4]. It was as though one of the prophets of old had risen from the dead. The subjects were: conversion, and faith. The appeals were couched in terms of deadly earnestness."

"Let me mention some of his texts. 'What meanest thou, O sleeper? Rise, and call upon thy God!' Jonah 1:6. 'He that believeth not, shall be damned!' Mark 16:16.... 'Friend, how camest thou in hither -- not having a wedding garment?' Matt. 22:12.

"His pulpit manner was very violent; and bookboard and Bible were soundly belaboured. Mr. Murray was a man of power in his catechisations. I was one of those privileged to be confirmed by him.... His pastoral visitation carried terror to the hearts of his parishioners.... His preaching was like thunderbolts from the summit of Sinai.... People felt under the earnestness...that they were being ground to powder."

### **The Revival Spreads: the 1861-63 Annual Harvest Feasts**

Continues Prof. Dr. Du Plessis:<sup>184</sup> "The revival...spread during the course of 1861 -- throughout the Central Karroo and beyond, visiting even congregations that were pastorless.... In the rich spiritual harvest of this period of grace, Andrew Murray contributed in no small degree to the diffusion of the blessings...at Conferences held at such widely separated centres as Cape Town and Graaff-Reinet.... Wherever he spoke, the impression was immediate and profound.

"During the [**Whitsuntide**] Conference of April 1861, the closing service was assigned him [at Graaff-Reinet], when he spoke from Second Chronicles 15:12." That text reads: 'They entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul.' This was after 'the Spirit of God came upon Azariah the son of Oded' -- and after the king then 'heard these words and the prophecy of Oded the prophet' (verses 1 & 8). For Asa the king then 'took courage, and put away the abominable idols out of all the land..., and renewed the altar of the Lord.'

Next year, as Whitsuntide 1862 was approaching, Rev. Dr. Murray went "from Worcester to Rustenburg..., nearly a thousand miles.... Mr. Murray then proceeded to Pretoria, in order to confer with the members of the Executive Council resident at the capital.... Mr. Murray then returned to Rustenburg, and placed himself in communication with Paul Kruger, the famous State-President [of the Transvaal alias the South African Republic] of after-years."

On 30th May 1862, Rev. Dr. Murray wrote to his wife: "We were all full of the confident hope that we should witness the triumph of our King (it was Ascension Day) in the opening of the door here!" Compare in I Cor. 16:8-9 the statement of Paul: "I will tarry...until Pentecost. For a great and effectual door has opened for me!"

To his own children, Rev. Dr. Murray -- 'Papa' -- then wrote at that same time: "Mr. Kruger says that when God gave him a new heart, it was as if he wanted to tell everyone about Jesus' love, and as if he wanted the birds and the trees and everything to help him praise his Saviour.... He could not bear that there should be any poor black people not knowing and loving the Saviour whom he loved.... Mr. Kruger sent a message to [the Black Chief] Ramkok to come and have a talk with us. He [Ramkok] did not come till Sunday afternoon -- so we had two days to wait. It was just the **Day of Pentecost** -- and Papa preached in the morning and the afternoon." Compare: Acts 1:4,14 & 2:1,14.

Continues Rev. Prof. Dr. Du Plessis: "The days spent at Paul Kruger's farm, were momentous.... Mr. Murray reveals in letters to his wife...at the end of June: 'The two days of waiting[!] before **Whitsunday** at Paul Kruger's, were not lost.'" Compare: Acts 1:4f,9f,14f & 2:1,4a,17b.

Andrew Murray went on: "It was during these days [right before **Whitsunday**] that I felt...[that] the thought of the blessing of the indwelling Spirit appears so clear.... It cannot be the Lord's pleasure to withhold from His bride the full communion of His love -- the glorious prospect of what we could be and do, if truly filled with the Spirit of God. All this combines to

force one to be bold with God and say, 'I will not let Thee go, except Thou bless me!'" Gen. 32:26.

Murray then went on in his letter to his wife: "I yesterday preached from the words 'Be filled with the Spirit!'" Eph. 5:18. "It is our calling just to take God's Word...as it stands, and [to seek] and **expect** it" to be confirmed in our midst. "We did not forget on Saturday evening that it was, if I calculate aright, the **anniversary** of the beginning of the great revival movement [which started at **Whitsuntide** in 1860]. May the Lord now grant us [the ongoing infilling of] His Spirit -- [so] that all who believe, may [constantly] be filled with His grace, and become entirely His!"

Particularly the children -- both Rev. Dr. Andrew Murray's own as well as those of the rest of his congregation and of the entire denomination -- were urged to keep on being filled with the Spirit. They were so urged, not only and especially at the annual Whitsuntide Harvest Feasts; but also year-round. Murray's book *What Manner of Child Shall This Be?* was first published in 1863 -- and later translated into English and circulated World-wide under the commanding title: *The Children for Christ!*

The itinerant Rev. Dr. Murray had written to his wife about their own children, just before the revival first started at Whitsuntide in 1860. Said he (*cf.* Acts 2:1,38-39): "Did you ever observe the promise, as applicable to parents, when God grants them children -- 'whosoever receiveth a little child in My Name, receiveth Me?' If we only knew how to accept our children in His Name -- as given by Him, to be educated for Him and, above all, as bringing a blessing to the home where they are rightly welcomed -- how rich the reward would be!

"Each succeeding generation of a God-fearing family ought to rise higher and higher! This principle of progression is acknowledged in all mundane matters -- and also in religion, so far as concerns its general effects on a nation.... Surely, a true faith in God -- as the God of our seed also -- should not be afraid to expect this for individual families. The subject of parental and domestic religion may be more closely connected with ministerial success than we think. Paul, at least, thought so -- when he spoke [I Tim. 3] of the necessity of a bishop's knowing how to rule his house well. And so did our Saviour.... In answer to the disciples' question 'Who is the greatest in the Kingdom of heaven?' -- He replied, 'he that is like a little child'; and then, 'he that receiveth the little ones in My Name.'"

### **The Annual South African Harvest Feasts from 1864 to 1876**

"During the Great Revival of 1860," writes Prof. Dr. Du Plessis,<sup>185</sup> there was "an earnest-minded Minister of the Reformed Church [of South Africa] -- the Rev. Van der Lingen of Paarl. He proposed that, in future, the ten days between Ascension [Day] and [the Day of] Pentecost should be observed in the same manner as the disciples did -- namely by 'continuing steadfastly in prayer' for the Holy Spirit."<sup>186</sup> The suggestion was readily adopted, and the number of congregations and prayer-circles taking part in the movement grew slowly greater.

"In 1867, Mr. [Andrew] Murray published in '*Die Kerkbode*' [alias his denomination's weekly newspaper '*The Church Messenger*'] a series of ten brief meditations for each day of the Whitsuntide gatherings. This was the precursor of many similar subject-outlines, which were prepared annually, and of which several were expanded into devotional manuals."

These ten-day annual Pentecost Prayer Meetings, and the growing body of concomitant devotional material, soon led to a further proliferation of Christian educational institutions. In 1871, Rev. Dr. Andrew Murray had accepted a call (away from Cape Town) to South Africa's Western Cape village of Wellington.

After two years of preparation, he and his supporters established the Huguenot Seminary in Wellington in 1874. This had the expressed aim of promoting "the intellectual, moral and spiritual...development of the head and hand and heart -- all baptized in the spirit of Christian service."<sup>187</sup>

This was then followed by a further three years of blessed annual Pentecost Prayer Meetings. Then, in 1877, Murray also started preparing to launch a tertiary-level Missionary Training Institute.

Continues Prof. Du Plessis:<sup>188</sup> "It is noteworthy how many articles in the *Church Messenger* are devoted, during 1874 and subsequent years, to personal details...and to descriptions of...meetings and methods -- and of the extraordinary results that flowed from them. Ministers...gave accounts of what they had witnessed and shared in.... Their recital imparted a new warmth and glow to Christian hearts, and led in many instances to a new and blessed ingathering into the Saviour's fold.

"In this manner, revivals broke out in Swellendam, Montagu, Wellington, Cape Town and Stellenbosch -- a chief characteristic of which was the large number of young people who decided for Christ. The Synod of 1876 devoted much time and earnest attention to the question of special services, and appointed a 'Committee for Special Gospel Preaching' -- with instructions to arrange a series of evangelistic services in various congregations throughout the country.

"The custom which Mr. Murray thus encouraged and aided -- of holding meetings for prayer from Ascension Day to Whit-Sunday --had been of inestimable blessing to the Reformed Church [of South Africa]. Year after year, reports appear in the columns of the denominational paper, from Ministers and congregations in all parts of South Africa, describing the blessing which has attended the observance of the ten days of prayer in the quickening of believers and the regeneration of the unconverted. It is surely not the least of the spiritual blessings which Andrew Murray conferred upon his Church, that he assisted her in establishing and continuing a usage to which she owes so much of her religious vitality and missionary fervour."

Rev. Professor Dr. Willie Van der Merwe writes:<sup>189</sup> "The work of the revival was followed up by conferences, circulation of religious literature, and by conducting special evangelistic tours. In 1876, the Synod appointed a 'Committee for Special Gospel Preaching.' It consisted of Mr. Andrew Murray [Rev. Dr. A. Murray Jr.] and [Rev. Professor] Dr. S. Hofmeyr. In his evangelistic services, Mr. Murray began to put increasing emphasis on a higher spiritual life.

"After the revival of 1860, the prayer life of the Reformed Church [of South Africa] had been remarkably quickened. At the suggestion of the Rev. Mr. Van der Lingen of Paarl, the time between the Ascension and Pentecost was observed as ten days of prayer. The custom has proved to be a great source of blessing. Through the mediation of Rev. Andrew Murray, a society for more systematic prayer and Bible study was formed.... Books for guidance in prayer and Bible study were published -- like *The School of Prayer, A Wonderful Book*, and others."

### **The Annual South African Harvest Feasts from 1877 to 1913**

Early in 1876, Rev. Dr. Andrew Murray was appointed by the Synodical Committee of his own denomination as its official delegate to the [inaugural] first meeting of the International Council of Presbyterian Churches -- in Scotland, at Edinburgh, in 1877. Especially in his remarks about this meeting of that Pan-Presbyterian Council, we see his commitment to the Reformed Faith. Compare our monograph *Rev. Dr. Andrew Murray was he a Calvinist, or Pentecostalist?*<sup>190</sup>

Murray much appreciated and warmly commended the high standard of the scholarly theological papers read at that Conference -- by Godet, Schaff, Hodge, and others. Their sound apologetic thrust could achieve only good, in confronting unbelievers with the intellectual defensibility and rational attractiveness of the orthodox Christian viewpoint.

Murray then solemnly reported<sup>191</sup> to his denomination's weekly newspaper -- "there is another kind of labour for which God has lately raised up chosen instruments. It consists not in the endeavour to bring in those who are outside the fold, but in the endeavour to lead those who are within to a deeper comprehension of Christian truth and privilege.

"The more we study as Christians the state of the Church of Christ on Earth -- the more is the conviction strengthened that it does not answer to its holy calling. Hence the powerlessness of the Church against unbelief and semi-belief and superstition, against worldliness and sin and heathenism. The power of faith; the power of prayer; the power of the Holy Spirit -- are all too greatly lacking. God's children in the first place require a revival...by the Holy Spirit of what is the hope of their calling -- of what God does indeed expect from them, and of the life of power and consecration [and] of joy and fruitfulness which God has prepared for them in Christ."

Rev. Dr. Andrew Murray then returned from Britain to South Africa -- just after Pentecost



Sunday in 1877. Much later, Murray wrote: "In our [Presbyterian and Reformed South African] Church, it is customary to have daily prayer meetings during the ten days between Ascension and Whit Sunday [Acts 1 & 2]. In my absence, they had been held [in 1877] as usual.... At the first prayer meeting after Whit Sunday, the question was asked: 'We have prayed; why have we not received?' The answer was given: 'If we persevere, we shall receive!' They resolved to begin again. The next week, I arrived at home and joined them. We continued prayer for a week..... The after-meetings during the next five weeks proved such a blessing that the fruit remains till this day."<sup>192</sup>

Rev. Dr. Andrew Murray's eldest daughter provides us with a graphic description of the above. She writes: "The first Whitsuntide after father's return from England, God granted him a wonderful ingathering of souls." Acts 20:16f & 21:20f cf I Cor. 16:8f. "The Elders requested him to preach on Hell -- and he did so. Many a man and woman trembled under that sermon; but it was under the tender wooing of God's great love to us in the gift of Christ, that they found peace. For three weeks, he preached to a crowded church, which had sitting accommodation for over 1000 people, night after night on one text only: John 3:16. 'God so loved the world, that He gave His only Son.'"<sup>193</sup>

Now that he was again back in South Africa, in the same year 1877 -- just after **Whitsuntide** -- Murray started preparing to launch a tertiary-level Missionary Training Institute. This was established in his own home town of Wellington. Significantly, that Institute was later officially opened, in 1883 -- at **Whitsuntide**.

About that, Murray wrote:<sup>194</sup> "Our Training School is intended not merely for Teachers, but for Missionaries. I consider it a matter of great importance that our young South African Christians should be trained as Missionaries.... Our Church should have its due share in carrying out the last command of the Master to preach the Gospel to every creature."

Very significantly, Murray then continued: "It is surely time that we should bid farewell to the fear that we shall soon have too many workers for the Lord's vineyard. A few years ago, there were men who asked, 'What is to become of all the students who issue from our Theological Seminary?' They now realise that it was a foolish question. We need not fewer but more Ministers.... Five years ago., we announced the opening of the Huguenot Seminary.... The **more** institutions we have like our Training Institute, the **better** will be the supply of material."

Writes Prof. Dr. Du Plessis:<sup>194</sup> "The Institute was opened with great acclaim -- [at **Whitsuntide**] on the 14th of May, 1883." Murray was one of the Trustees. Their Report is very illuminating.

It concluded as follows: "Will the Institute really become a source of blessing, for Country and for Church? These questions have driven us to more prayer -- and greater confidence in God as our only strength. It is the season of **Pentecost**. The King desires to bestow His Spirit upon us in richest measure. 'To you is the promise, and to your children, and to all who are

afar off' [*cf.* Acts 2:1-39]. It is the promise of blessing upon our children -- and of blessing upon the training for service of those who will labour among them that are afar off [*viz.* the surrounding heathen]. In this hope, we take possession of the new edifice, and dedicate it to the Lord -- for His work, and to His glory."

Conferences for ongoing revival continued, even during subsequent years. Hear Dr. Murray's biographer W.M. Douglas:<sup>195</sup> "Going to Johannesburg for a...Missionary Congress and the ten days of prayer at Pentecost, he preached twenty-eight times in twelve days.... It was preaching! From a full heart, he would pour out praise and thanksgiving.

"One Pentecost Sunday at Wellington -- seventh of June, 1908 -- there was a deficit...in the fund.... [The then eighty-year-old] Dr. Murray, frail in body but magnificent in command and spirit, gave his marching orders: Exodus 14:15.... He had battled his way through the doubts, right into the presence of God.... 'His people were made willing, in the day of His power' [Ps. 110].... The *Laymen's Missionary Movement* in South Africa was started; daring resolutions were passed, such as wiping out the disgraceful deficit before the end of the year.... These resolutions became realisations before December of that year."

When speaking at a Conference of the China Inland Mission, Andrew Murray cited Hudson Taylor as saying: 'Today, the Holy Ghost is as truly available and as mighty in power -- as He was on the day of Pentecost.' Murray himself then added: "But has the whole Church ever -- since -- [on] the days before Pentecost: put aside every other work, and waited for Him for ten days, that the power might be manifested? Has there not been a source of failure here? **We have given too much attention to methods and to machinery** and to resources -- and **too little to the Source of Power: the filling with the Holy Ghost.** If we are not filled --we are living in disobedience and sin!"<sup>196</sup>

In his 1913 book *The Prayer Life*, Andrew Murray stated:<sup>197</sup> "This book was the outcome of a conference of Ministers at Stellenbosch.... Professor de Vos, of our Theological Seminary, had written a letter to the Ministers of our Church.... He wrote: 'If only we study the conditions in all sincerity, we shall have to acknowledge that our unbelief and sin are the cause of the lack of spiritual power.... This condition is one of sin and guilt before God; and nothing less than a direct grieving of God's Holy Spirit.'"

Continued Murray: "Our four Theological Professors -- with more than two hundred Ministers, Missionaries, and Theological Students -- came together [in 1912] with the above words as the keynote of our meeting. From the very first, in the addresses, there was the tone of 'confession' -- as the only way to repentance and restoration.... We were gradually led to [acknowledge] the sin of prayerlessness as one of the deepest roots of the evil.... If the leaders of the Church, Ministers and Elders, begin to see that in spiritual work everything depends upon prayers and that God Himself is the Helper of those who wait on Him -- it would indeed be a day of hope for our Church!"

Murray's same 1913 book also has an invaluable section about the earlier [1858-62f] South African rediscovery of the ancient Whitsuntide Harvest Feasts. He recalled: "In regard to the 'Pentecost Prayer Meetings' held throughout our Church, these have had a very interesting and important place in our work."

Explained Murray: "In 1858 and the following years, some of our elder Ministers issued a circular urging the Churches to pray that God might visit us.... In 1860, the revival broke out in various parishes.... In April 1861, there was very deep interest shown in the Paarl, in one of our oldest parishes....

"During the week preceding Whitsunday, [Rev. Van der Lingen] the Minister...announced that in the afternoon there would be a public meeting in the Church. The occasion was one of extraordinary interest, and many hearts were deeply touched. As one result, the Minister suggested that in the future, the ten days between Ascension and Whitsunday should be observed by daily prayer meetings. This took place the following year [1862]."

Murray continued: "The blessing then received, was such that all the neighbouring congregations took up the suggestion.... Now, for fifty years [1862-1912], the ten days of prayer have been observed throughout the whole denomination. Each year, notes were issued as subjects of addresses and prayer.... The result has been that, throughout our whole Church, Christians have been educated in the knowledge of what God's Word teaches regarding the Holy Spirit, and have been stirred to seek and to yield themselves to His blessed leading."

Murray concluded regarding the 'Pentecost Prayer Meetings': "These ten days have often proved the occasion for special effort with the unconverted, and of partial revival. And they have been the means of untold blessing in leading Ministers and people to recognise the place that the Holy Spirit ought to have as the Executive of the Godhead in the heart of the believer, in the dealing with souls, and in consecration to the service of the Kingdom. There is still very much indeed lacking, of the full knowledge and power of the Holy Spirit. But we feel that we cannot be sufficiently grateful to God for what He has done through His leading us to dedicate these days to special prayer for the movings of His Spirit."

Likewise, also Murray's biographer W.M. Douglas recognises: "One source of great spiritual blessing, was the annual Whitsuntide ten days of prayer -- commencing on Ascension Day. Ever since the Revival of 1860-61, these ten days have been set apart for prayer -- throughout the Reformed Church of South Africa, to seek...the Holy Spirit.... The responsibility of providing the meditations for these meetings, fell on Mr. Murray.... He either wrote them himself, or requested others to do the work. Some of the subjects were *The Holy Spirit in Believers*, *The Holy Spirit and the Unconverted*, *The Holy Spirit and Missions*, *Types of the Holy Spirit*, *The Full Blessing of Pentecost*.... The reports that came in, from all over the country, showed the quickening of believers and the ingathering of souls as the result."<sup>198</sup>

### **Fiery till the End: Dr. Murray's Last Years (1912-17)**

Explains his biographer Prof. Dr. Du Plessis: "Beyond South Africa, Mr. Murray's influence has been, probably, greater than that of any other contemporary devotional writer.... *Abide in Christ*, his first English venture, appeared in 1882; and in 1888 were published *Holy in Christ* and *The Spirit of Christ* which -- together with *The Holiest of All* -- represent the high-water mark of his literary and theological achievements.

"Between the above-mentioned dates, he had found his audience. For when *The Spirit of Christ* was issued, his first work had already reached its fifty-third thousand. His readers, counted by tens of thousands, were scattered all over the globe. Evangelical circles in England and America recognised in him a Christian teacher who spoke with authority -- and not as one of the common scribes."<sup>199</sup>

Of particular importance to the annual commemoration of the Pentecost Harvest Feast, are the following works of Dr. Murray. In English: *Filled With the Spirit* (1895, London, 6 pp); *The Power of the Spirit* (1895, London, 218 pp); *Waiting on God* (1896, London, 151 pp); *The Full Blessing of Pentecost* (1907, London, 182 pp); *Back to Pentecost!* (1917, London, 106 pp); and the undated *Be Filled With the Spirit!* (London, 24 pp). In Dutch, there also appeared *The Spirit Upon All Flesh* (1914, Amsterdam, 16 pp).

In Afrikaans -- and for the most part still awaiting translation -- Dr. Andrew Murray wrote the following pamphlets on the yearly celebration of Whitsuntide: *The Promise of the Spirit* (1891, Cape Town, 24 pp); *The 'Pentecost Prayer Meetings'* (1902, Cape Town, 32 pp); *Pentecost Prayer Week Subjects* (1907, Cape Town, 16 pp); *After Pentecost* (1915, Stellenbosch, 68 pp); *The Way to Revival* (1915, Cape Town, 47 pp); and *The Fiery Baptism of the Spirit* (1917, Stellenbosch, 16 pp).

Four further brochures on the same subject were also printed in Cape Town, but undated. They were: *Praying for the Holy Spirit* (4 pp); *The Pentecost Prayer Association* (4 pp); *The Baptism of the Spirit* (12 pp); and *The Time of Pentecost* (34 pp). In addition, Murray was still working on his uncompleted twenty-chapter book *The Return to Pentecost* at the time of his death. (See below at note 202.) Of unknown date, yet printed in Stellenbosch (South Africa), is Dr. Andrew Murray's eight-page tract *Daylesford -- A Voice from Australia*.

In his twilight years, the octogenarian Rev. Dr. Andrew Murray stated: "Every believer [must be] a soul winner.... So the deepening of the Christian life becomes the power of a new devotion to...the Kingdom of our Lord.... Continual, believing prayer is the secret of vitality and fruitfulness.... It was as the answer to a half-century of prayer [1810-1860]..., that the awakening came [1860-1910f]. God calls us now again, to unite in fervent and unceasing prayer for the power of His Spirit."<sup>200</sup>

The celebrated evangelist Walter Barlow once testified:<sup>201</sup> "During a term of missionary service

in South Africa I attended an annual convention of the *Christian Students' Association* [in 1912] at Caledon, in Cape Province. The chief speaker was Andrew Murray, then 84 years of age. His ringing voice (despite his frail figure of under 100 pounds) filled the great Dutch Reformed Church on the town square -- as he preached the unsearchable riches of Christ with the vigour of a prophet, to throngs who hung breathlessly upon his words."

Walter Barlow continued: "Dr. Murray quietly said, 'Let us pray!' The benediction of that prayer abides. We all knew before we met him, that he was a religious writer of World renown -- as well as South Africa's best beloved preacher. After that prayer, we knew we were in the presence of a man of God."

Writes Prof. Du Plessis<sup>202</sup> of the aged Murray's last endeavours: "When Dr. Murray was in his eighty-sixth year..., [he] dictated in the parsonage garden the titles of twenty chapters of a new book to be called *The Return to Pentecost....* This volume was never published in its original form.... He seemed to overcome his weakness...with his fire and energy.

"Towards the end of his life, his interest was awakened in a scheme of One-day Conferences.... His powers were [now] too feeble to make it possible for him to undertake a series of gatherings; but he was well able to attend a conference of two or three sessions lasting but a single day. No sooner did the thought find a lodgment in his mind, than he issued a leaflet."

Said the 85-year-old Murray in his leaflet: "Subjects like the following might be submitted for discussion: 1) The true life of grace which God expects of us.... 2) The state of the spiritual life of the Church.... 3) The chief hindrances to a fuller life.... 4) Inward personal intercourse with the Lord Jesus.... 5) Faithfulness in the study of the Word and the practice of prayer. 6) Personal appropriation of the Holy Spirit, as the indwelling One, to possess us wholly and lead us daily. 7) The calling of the whole Church and of each individual Member to witness for Christ.... 8) Missions as a proof of sincere love to Jesus Christ."

The aged Murray then concluded: "If such a conference be held after much prayer, and in the expectation that the Lord will mightily work through His Spirit -- it will contribute towards arousing, in the heart of both Minister and Congregation, a new and clear conception of what their common aim and endeavour ought to be, and will encourage them to pray more definitely for what God will so surely bestow."

Professor Du Plessis records: "Several Conferences of this kind were held.... [After turning 88,] Mr. Murray's journey to and from Riebeeck West, a village some twenty miles from Wellington where a One-day Conference was held [just after **Whitsuntide**] the 9th and 10th of June 1916, was accomplished in pouring rain. This continued on the Sunday, the 11th of June.... In spite of the inclemency of the weather, he carried out his intention, preaching...for the last time..., from Galatians 4:6."

What a characteristic text for Dr. Murray's last sermon here on earth! "God has sent forth the

Spirit of His Son into your hearts, where He keeps on calling out: 'Abba, Father!'" Not long thereafter, Andrew Murray died -- aged eighty-eight years and eight months.

Observes Dr. Murray's biographer W.M. Douglas:<sup>203</sup> "On the last evening of his life, he paused as he was preparing for bed and said: 'We have such a great and glorious God, we ought to be rejoicing in Him always.... Oh, ever blessed and glorious God! Satisfy us with Thy mercy, that we may rejoice and be glad in Thee all our days! Satisfy me, that I may rejoice and be glad, always, in Thee!'"

Next day, at 3:30 *a.m.*, Andrew Murray weakly said to his eldest daughter: "Have faith in God, my child!" Just before 5:00 *a.m.*, he exclaimed: "God is worthy of trust!" Toward evening, he passed away peacefully. By 6:45 *p.m.*, he was in Heaven.

### **The 1917-1990 Post-Murray South African Whitsuntide Revivals**

Even since Rev. Dr. Andrew Murray's death some seventy years ago, the annual Whitsuntide Harvest Feasts have still continued every year throughout his denomination -- now numbering well over a thousand large congregations. At such meetings, every morning and/or evening, every congregation of the denomination gathers throughout the land for religious services during the ten days between the anniversaries of Ascension Day and Whitsunday. Yet the Church has never once asked God (and never would ask Him) for irrepeatable miracles.

Just like Dr. Murray himself, his denomination too has never once requested fresh outpourings of the Holy Spirit -- heralded anew with a rushing mighty wind and tongues of fire and supernatural tongues-speaking in foreign languages previously unknown to the speakers. However, at all such annual Whitsuntide meetings, the Church has -- ever since 1860 -- each year sought more of the abiding blessing of the Holy Ghost.

She has sought this in the very way also done by the Apostolic Church, as well as by the Early Patristic congregations -- through prevailing prayer. Indeed, she has done so especially at the same season, each year -- on the anniversaries of Ascension Day till Pentecost Sunday (ten days later).

Thus, each year at Whitsuntide, Rev. Dr. Murray's denomination still pleads to God for a more powerful operation of His Spirit Who **is** in her. She pleads for a more dynamic outworking of Holy Ghost power **through** her. Indeed, she pleads for an ever-deepening work of God's Holy Spirit **within** her -- where He **already** dwells and abides with her for ever. These annual Whitsuntide Harvest Feasts have been a revival-promoting means of inestimable and permanent blessing. They have now continued annually for some 140 years throughout Southern Africa -- and, during the latter part of that period, also in the regions beyond.

It is seen that the Pentecost Sunday 'Holy Spirit Baptism' (of Acts 1:5 *cf.* 2:4) refers only to the incorporation of the first-fruits from the Hebrew Christians into the New Testament Church

Visible. This was also augmented -- though uniquely and finally so -- at the later incorporation into that Church of the first-fruits from the Samaritans, from the Cornelian Gentiles, and from the Pseudo-Johannine heretics.<sup>204</sup>

Before the Pentecost Sunday right after Calvary, all of Christ's long-converted Apostles and other seasoned disciples had indeed been baptized with water. However, the Spirit now took and **newly** grafted them into the body of the New Testament Church Visible -- on its very birthday.<sup>205</sup>

Different entirely was the water-and-Spirit baptism of the three thousand then converted immediately thereafter. They were strangers in Jerusalem -- visiting that city precisely during the period of the great annual Feasts (from Passover to Pentecost). Indeed, they only then repented. They had never previously been given water baptism, and so they were only on that Pentecost Sunday now baptized with water.<sup>206</sup>

Thus, that water baptism of theirs was akin to all subsequent water baptisms of others. It visibly incorporated them into Jesus Christ's newly-born but already-growing (and still-continuing) New Testament Church.

Hence even I Cor. 12:13, just like Acts 2:38, refers to the Holy Spirit's non-regenerating yet Church-engrafting action during water baptism -- and not to any of the various post-baptismal spiritual experiences of Christians. Thus (alphabetically): Barclay, Barrett, Bengel, Beza, S.T. Bloomfield, F.D. Bruner, Calvin, Chrysostom, De Wette, Doddridge, A.B. du Toit, Edwards, Fee, Gaffin, Grosheide, Hering, Kuyper, Lenski, Lias, Luther, Meyer, Moffatt, Leon Morris, Oecumenius, Pieper, Plummer, Robertson, Theophylact, Van Andel, the Westminster Assembly theologians, and T.L. Wilkinson (Professor-Emeritus of the Presbyterian Theological Seminary in Melbourne). See too my own articles *Spirit-ual Water-Baptism in First Corinthians 12:13* and *What is 'Spirit-Baptism'?*

On the other hand, Acts 1:4f and 1:14f -- and all subsequent commemorations thereof -- refer not only **back** to water baptism. Far rather do they also refer **forward** -- to the yet-ongoing **Spirit-ual consecration** rightly required of Christ's water-baptized Visible Church as a whole.

In 1947, Rev. Dr. Harold John Ockenga<sup>207</sup> -- the renowned American leader of the 'National Association of Evangelicals' and the 'World Evangelical Fellowship' -- referred to Acts 1:4-9,14f and 2:1f. There, he observed that "the disciples were filled with the Spirit after a ten-day prayer meeting.... Andrew Murray reminds us that in every case in the New Testament where the disciples were filled with the Holy Spirit, it was **after** they had prayed."<sup>208</sup>

Naturally, this was not the mechanical result **because** they had prayed. Yet it was indeed a divine blessing which followed **after** they so prayed.

The internationally famous commentator and New Testamentian Rev. Prof. Dr. Jac. J. Müller

-- M.A., Ph.D., Th.D. -- was, until his death, Head of the Department of New Testament Studies at the University of Stellenbosch in South Africa. Prof. Mueller -- under whom the present writer did auxiliary studies toward his first doctorate -- was a fiery supporter of the annual Whitsuntide Harvest Feasts.

In his celebrated 1975 article *The Baptism with the Holy Spirit*,<sup>209</sup> Dr. Müller explains: "The Church was 'baptized' once and for all, when the Holy Spirit was poured out [Acts 2:2-16f] -- and came to indwell her, I Cor. 3:17. That coming of the Spirit was similar to the incarnation of Christ. For the baptizing of the Church with the Spirit, with accompanying signs (Acts 2:2-4), was a once-and-for-all salvational happening.

"However, the Holy Spirit was permanently given -- to sanctify and to indwell the people of God -- and to equip them. By faith, He must constantly and repeatedly be appropriated anew -- so that the people of God may know and experience the 'infilling with the Holy Spirit.'<sup>210</sup> This must happen through the Holy Ghost --just as Christ, Who has been born but once-and-for-all, must constantly and repeatedly become a reality in human lives.... The infilling with the Spirit is both a promise (Acts 2:39) as well as a command (Eph. 5:18).

"[The Acts chapter two] Pentecost cannot be repeated. Yet repeatedly, there are to be new manifestations of the Spirit Who has come [on that Acts chapter two Pentecost Sunday].... For Pentecost is **continued** in the Church of Christ.... Believers are urged to pray that they will be 'filled with all the fullness of God' -- Eph. 3:14-21." That is, they must keep on being filled with God the Holy Spirit, *cf.* Eph. 5:18f. "They will know Christ also as the One Who...gives [and Who keeps on giving] His Church the gift of the Spirit -- and all His power, and equipment, and fullness.

"Infilling with the Spirit is not something static, but it is a dynamic and repeatable experience. This is seen in Peter, who repeatedly receives a new equipping with spiritual power and boldness to witness.<sup>211</sup> This is also seen in Paul.<sup>212</sup> Indeed, it is also seen from the expression 'full of the Holy Spirit' -- in the Deacons, and especially in Stephen (in Acts 6:3,5,8,10 & 7:55); and also in Barnabas (Acts 11:24)."

Of course: "No separation can be made in the Church between so-called 'Spirit-baptized' and 'Non-Spirit-baptized' children of God -- on the basis of the absence or presence of some or other gift of the Spirit. Scripture indeed knows of 'carnal' as opposed to 'spiritual' children of God (I Cor. 3:1-3). Indeed, Scripture knows of all kinds of nuances in spiritual experience and degrees of progress in sanctification and service. However, it knows of neither separation nor distinction between children of God who have the Spirit, and other children of God who do not have the Spirit of God (I Cor. 12:3b & 3:16).

"There is a deep need of the fullness of the Spirit in the Church.... The Church knows not only of Good Friday, but also of Pentecost [Sunday]. Indeed, it is in her Spirit-filled stature -- that the Church must fulfil her vocation in the world.... As Members of a [Non-Pentecostalistic]



Spirit-filled Church, we are called upon to stand in the fullness of spiritual life, experience, and service. For the glory of Christ, the power of the Holy Ghost, and the honour of God the Father -- must be displayed fully."

### **Noted Australians Evaluate South African Whitsuntide Feasts**

We close by quoting from the writings of two great Australian Presbyterian theologians. We refer to yesteryear's Rev. Prof. Dr. William Gray Dixon, and to the late Rev. Prof. Dr. Harold James Whitney.

Rev. Professor Dixon (M.A. Glasgow & Melbourne, and D.D. Edinburgh), is the well-known co-author of the booklet *John Calvin and the Modern World*.<sup>213</sup> In 1930, thirteen years after the death of Rev. Dr. Andrew Murray, he also completed a book on Church History<sup>214</sup> (which was published by the Board of Religious Education of the Presbyterian Church of Australia).

There, Rev. Prof. Dr. Dixon wrote<sup>215</sup> that "the picturesque city of Capetown...is the Beautiful Gate admitting to the courts of the oldest and largest of the Presbyterian Churches of the Antipodes [alias the Southern Hemisphere].... Until 1806, the Dutch Reformed Church of South Africa was under the jurisdiction of the Presbytery of Amsterdam in Holland. Since then, she has organized herself as one of the Churches of the British Empire.... With adherents spread over the great territory of the South African Union..., her Church spires -- rising above the people's homes in city, town and township -- testify to her commanding influence in the life of the country.... The Psalm swells forth in full and measured tones, as in an old-fashioned church in Scotland.... The simple dignity and reverence historically characteristic of the Presbyterian Church, are strongly in evidence.

"Close association between the Dutch Church of the Cape and the Church of Scotland, began in the earlier part of last century, when an appeal for Ministers was sent to Scotland in preference to Holland [from 1817 onward]. It was this appeal that brought out the Murray family, various members of which have been distinguished leaders, scholars and preachers in the South African Church -- not least Dr. Andrew Murray, well known throughout the world as one of the most spiritual teachers of our time.

"A few months ago [1930], Dr. Donald Fraser, the distinguished Central African Missionary and Moderator of the United Free Church of Scotland, arrived in the course of a triumphant campaign in the interest of Foreign Missions at Wellington -- where Dr. Murray had in his latter years resided. The whole tone of the place, he found, still radiated the influence of the great mystic preacher.

"It was the week before Pentecost (alias Whit Sunday), the outstanding Festival of the Dutch Reformed Church [of South Africa] which, in common with the other Presbyterian Churches of the European Continent -- while rejecting Saints' Days -- adheres to Christmas, Good Friday, Easter, Ascension and Pentecost as commemorating the salient events in the life of Our Lord.

Twelve hundred people, old and young, were meeting night after night for prayer and for teaching on the work of the Holy Spirit. The atmosphere was quick with spiritual power."

Finally, we again quote from the 1970 *Report* of the 1969 visit to the South African Churches by the renowned late Rev. Prof. Dr. Harold Whitney (Th.M., Th.D., D.D., D.Litt.). As is widely known, he was the beloved Queensland Presbyterian State Evangelist -- and Principal-Emeritus of the Queensland Presbyterian Theological College.

Dr. Whitney writes about these Pentecost Prayer Meetings in his 1987 book *Evangelism the Heartbeat of the Church*. Before quoting therefrom, it is appropriate first to refer to its later 'Endorsement' -- and also to the testimony of yet another noted Australian Presbyterian, Rev. Dr. N.W. Wallis (B.D., Th.M., Th.D.).

Dr. Whitney's book was endorsed by the present author as well as by Rev. Prof. Norman Thomas Barker (B.A., Dip. Com., B.D., M.Litt.St.), formerly the Principal and Professor of Biblical Studies at the Queensland Presbyterian Theological College. In his own 'Endorsement' of Dr. Whitney's above-mentioned 1987 book, the author of this present work (Rev. Professor-Emeritus Dr. Francis Nigel Lee) himself observed that Dr. Whitney there "speaks glowingly about the annual 'Pentecost Services' or 'Harvest Feasts' in the Reformed Churches of South Africa each Whitsuntide."<sup>216</sup>

A similar testimony is given by the Australian Acting Dean of Students of the Central School of Religion, Rev Dr. Noel William Wallis (B.D., Th.M., Th.D.), formerly the Queensland Minister of the Mowbrayton-Norman Park Presbyterian Church. In his own 1986 book *The War Horse: the Life and Work of Harold J. Whitney*, Dr. Wallis writes<sup>217</sup> that "while he was in Cape Town, Harold visited Dr. Vorster, head [Moderator-General] of the Dutch Reformed Church (and brother of the Prime Minister). This visit led to his first opportunity of speaking in the Dutch Reformed Church [of South Africa]. A visit to Stellenbosch University introduced him to a special feature of Dutch Reformed Church life -- the ten-day Pentecost Meetings held each year from Ascension Sunday onwards.... Thousands of people attended these meetings, and many found Christ."

Wrote Rev. Professor Dr. Whitney himself in his 1987 book *Evangelism the Heartbeat of the Church*:<sup>218</sup> "I found a healthy response to Gospel and Revival preaching in South Africa.... The tradition of Andrew Murray still operates in the country.... Perhaps the greatest feature of the Reformed Church life [in South Africa], is its annual 'Pentecost Meetings' -- which begin with Ascension Day, and go on for ten days.... People are invited by...their Ministers to 'hear the infallible Word of God' -- before the Scriptures are read.... Thousands of people attend these 'Pentecost Meetings'.... The message of Pentecost is proclaimed. The Holy Spirit is honoured. The [South African] Dutch Reformed Church is opposed to the 'Tongues Movement' -- but is not afraid to preach about the Pentecost blessing. Andrew Murray's well-known writings on the Holy Spirit are still the standard for many Dutch Reformed people.

"This feature of [South African] Reformed Church life each year, should be publicised abroad! I doubt if anywhere in the world such a spiritual phenomenon could be found.

"Here is a people [the Afrikaners], numbering two million, out of a total white population of three-and-a-half million, dedicated to belief in an infallible Bible, of strongly Calvinistic leanings, with widespread emphasis on discipline at both ministerial and lay levels -- holding annual ten days of 'Pentecost Meetings' where the results challenge the entire Church!"

In the last parts of his *Report* -- the sections on 'National Revival Through a Revived Church' and 'My Deepest Impressions' -- Rev. Dr. Whitney issues a concluding clarion call to his Australian readers. He writes: "If keen Evangelical Ministers or laymen could make their way to Stellenbosch during these ten days of 'Pentecost Meetings' -- it could furnish them with inspiration, and challenge them to go home and seek to reproduce in their own country what they had seen in South Africa....

"My interest is in the potential for revival which I found in South Africa.... It shows more real potential, than any other country I have visited.... I came back to Australia more convinced than ever, that if we wish to see revival in our country -- we must believe the Word of God and honour the Holy Ghost! My prayer is that we may increasingly do both!"

### **Summary of *Holy Harvests*: Annual Revivals at Whitsuntide**

In the light of the above historical facts, we now summarise our findings. First we systematise the Biblical data. Then we go on to follow the golden threads of Pentecost revivals -- from subsequent Church History.

1. Adam was undoubtedly filled with the Holy Spirit right at his very creation, before the fall. Presumably, even if he had never fallen -- he would have kept on being filled increasingly. Indeed, he would perhaps also have celebrated Annual Harvest Feasts for Jehovah -- even in the state of rectitude (if the latter had continued).<sup>219</sup>
2. After the fall, man needed to repent and to believe in the coming Christ. This was the essential pre-condition for again being indwelt and infilled by the Holy Ghost.<sup>220</sup>
3. God republished His Ten Commandments to man on Mt. Sinai, with wind and fire, at the inauguration of the first Israelitic Annual Feast of Pentecost. This probably further built upon the prior foundations of the Noachic Harvest Feasts.<sup>221</sup>
4. The Old Testament Harvest Feasts were thenceforth celebrated yearly. This foreshadowed the then future great Pentecost Sunday, fifty days after Calvary.<sup>222</sup>

5. The Holy Spirit would be poured out once-and-for-all into the New Testament Church Visible on Pentecost Sunday. This was frequently predicted in Old Testament times.<sup>223</sup>

6. Jesus Himself also predicted a unique and irrepeatable coming down of God the Holy Ghost from Heaven. This would occur shortly after His Own departure thence, and during that very same generation.<sup>224</sup>

7. After Christ's departure for Heaven, the Apostles -- together with many other Christians -- spent the ten days of the Pentecost Harvest Feast (between Ascension Day and Pentecost Sunday) in serious prayer and meditation upon the Word of God. At that time, they also recollected the Old Testament Psalms predicting the important events of those times.<sup>225</sup>

8. The Apostles were Spirit-ually re-filled -- when the Holy Ghost was dramatically poured down into the newly-born Church Visible once and for all, on that Pentecost Sunday fifty days after Calvary. This fulfilled and augmented all Old Testament ceremonial Harvest Festivals.<sup>226</sup>

9. Christ's Apostles and His other disciples in Jerusalem, were (re-)filled with the Spirit on the Pentecost Sunday fifty days after Calvary. They were frequently again (re-)filled with the Holy Ghost, thereafter too.<sup>227</sup>

10. Even after the unique descent of the Spirit on that Pentecost Sunday fifty days after Calvary at the birthday of the New Testament Church Visible, the Apostolic Church still commemorated the final 'Old Testament' alias the first 'New Testament' Pentecost Harvest Feast -- at subsequent Annual 'Whitsuntide' Festivals. However, this was done only in a non-ceremonial alias a New Testament way.<sup>228</sup>

11. The Patristic Church commemorated Whitsuntide each year. It did so in a specifically New Testament way, and with much blessing. Thus: Tertullian; Hippolytus; Origen; Eusebius; the *Apostolic Constitutions*; Chrysostom; Augustine; Leo; Schaff; *etc.*<sup>229</sup>

12. Later, in the Mediaeval Church, the Feast of Pentecost fell into ritualism. This led to its stagnation and decline. Thus: Zöckler; Loetscher; *etc.*<sup>230</sup>

13. John Calvin -- "The Theologian of the Holy Ghost" -- resurrected the importance of being (re-)filled with the Holy Spirit. See his 'Commentaries' and his 'Sermons' on Romans and Ephesians, *etc.*<sup>231</sup>

14. The Holy Spirit figures greatly in the Calvinistic *Westminster Confession of Faith*.<sup>232</sup> Accordingly, it should also do so in the lives of all Presbyterians who have sworn to uphold that *Confession*.

15. The Calvinist Rev. Dr. Andrew Murray was moved by the fiery Presbyterian Missionary

Rev. Wm. C. Burn's Revival Meetings at Aberdeen in Scotland. Murray then returned to South Africa in 1848.<sup>233</sup>

16. Murray evangelised with some success for ten years. Then, in 1858, he and his ministerial associates started praying -- and kept on praying -- for Revival.<sup>234</sup>

17. Also in 1858, Murray and other Reformed Ministers issued a *Circular for Revival* to the churches. When at first nothing happened, they did so again, in 1859.<sup>235</sup>

18. The South African Dutch Reformed Theological Seminary at Stellenbosch in 1859 organised a Revival Conference at Worcester in the Cape Province. This was just before Pentecost, in the year 1860.<sup>236</sup>

19. Anticipated and prayed-for Revival broke out at Montagu, Paarl and Worcester in 1860. This occurred at Whitsuntide, in that very year.<sup>237</sup>

20. Next, Rev. Van der Lingen of Paarl organised special 'Pentecost Prayer Meetings.' This was for Whitsuntide 1861.<sup>238</sup>

21. Optional outlines were issued early in 1862 by the denominational newspaper *Die Kerkbode*, for Whitsuntide Services alias 'Pentecost Prayer Meetings.' These were to be held, and were so held, throughout the Church nation-wide -- and beyond. They were used for the ten days of Special Services between Ascension Day and Whitsunday in 1862.<sup>239</sup>

22. New outlines were similarly and subsequently published again before Whitsuntide in 1863. This has since continued every single year, right down to the present.<sup>240</sup>

23. The Church's Synod or State Assembly warmly promoted these blessed endeavours. Later, after Union in 1910, the National General Assembly did the same. All State Assemblies as well as the National General Assembly still do so, every year. Other denominations have followed suit, even in certain other countries. Noted Australian Presbyterians have recommended that Calvinists throughout the Commonwealth too -- should do the same.<sup>241</sup>

### **Conclusion: How to Harvest a Holy Spirit Revival!**

In conclusion, the present writer (Francis Nigel Lee) would himself humbly yet urgently once more again make the following Scriptural suggestions to all Christians everywhere.

\* As in 1858 in South Africa -- let all godly Christians and especially Ministers, world-wide and right now, start praying privately and from time to time corporately: for revival!<sup>242</sup>

\* As in 1858 and 1859 in the Reformed Churches near Cape Town -- let the Church issue Circulars urging all congregations to pray that God might again visit us too, with power!<sup>243</sup>

\* As in 1859 and in 1912 at Stellenbosch -- let especially Presbyterian Theological Colleges and Reformed Theological Seminaries world-wide organise Conferences for Revival!<sup>244</sup>

\* As in 1860 and each year subsequently, in the Reformed Churches of South Africa -- let the various denominational newspapers or church magazines world-wide issue 'Pentecost Prayer Meeting' outlines for those Special Services: alias "decrees for to keep!"<sup>245</sup> For even in the Apostolic Age -- "so were the churches established in the faith and increased in number daily!"<sup>246</sup> See again our text above.<sup>247</sup>

\* Let each congregation in the world-wide Church of our Lord Jesus Christ -- regardless of denominational affiliation -- pray on, regularly, for Holy Ghost revival!<sup>248</sup>

\* Let each set aside at least every evening between the next anniversaries of Ascension Day and the Day of Pentecost, for ten days of Whitsuntide Harvest Meetings!<sup>249</sup>

\* Let this be done every year from now on, till the end of the history of the World! May it continue -- until Jesus comes on the clouds, just as He went (on Ascension Day itself)!<sup>250</sup>

\* Let also the Theological Colleges and Seminaries help take the lead -- in assisting to plan such Pentecost Prayer Meetings!<sup>251</sup>

\* Let folks prepare for these 'Harvest Feast' Meetings, many weeks ahead -- starting right after Easter!<sup>252</sup>

\* Let all Members of each congregation -- **including the children!** -- attend these ten days of special meetings.<sup>253</sup> Let them thus **expect** God to revive them!<sup>254</sup>

\* Let them not -- any more than they expect a re-incarnation of Jesus at Christmastimes! -- expect an impossible repetition of the unique phenomena of Pentecost Sunday itself!<sup>255</sup> Yet, let them indeed expect -- yes, **expect** -- a great **advance** in their own permanent holiness before the Lord, during and after those days of prayer and supplication!<sup>256</sup>

\* Let the Ministers, then -- for ten successive days, on and between each Ascension Day and each Whitsunday annually -- preach prayerfully and in the power of the Holy Ghost!<sup>257</sup>

\* Let the Ministers then preach a series of ten successive sermons -- one each day -- on the Person and work of the Holy Spirit! They might well do so not only on His blessed attributes and Personal procession. They could also deal with subjects such as the Spirit's empowerment of the seventy Elders.<sup>258</sup> Or on: the Spirit's anointing of the judges of Israel.<sup>259</sup> Or on: the Spirit's sevenfold Messianic unction.<sup>260</sup> Or on: the Spirit's promise to refresh on Pentecost Sunday.<sup>261</sup> Or on: the Holy Ghost's multiple Spirit-ual gifts.<sup>262</sup> Or on His manifold Spirit-ual fruit.<sup>263</sup> Or on the Spirit's ongoing domestic infillings.<sup>264</sup> Or on His re-conversion messages to His backslidden churches.<sup>265</sup>

\* Let the meetings be drenched with the spirit-ed strains of melodious Psalms and Hymns!<sup>266</sup> Let the people publically respond to the preaching of God's Holy Spirit-ed Word -- with fervent prayer; with solemn repentance; with personal testimonies; and with enthusiastic singing! Yet, by all permissible means: O Lord -- let there not be make-believe nor phony hullabaloo; but only a **real** revival!<sup>267</sup>

\* For, as this present writer said<sup>268</sup> in his own message to our Queensland Ministers on the occasion of Rev. Prof. Dr. Whitney's eightieth birthday in 1986: we must all "keep on being filled with the Spirit...of the Lord."<sup>269</sup>

\* This means "we are to keep on turning away from sin.... We are to keep on following God.... We are to keep on giving thanks for everything.... We are to keep on studying the Scriptures.... We are to keep on making melody in our heart.... We are to keep on submitting ourselves to one another in love..., [and] to keep on loving and caring."<sup>270</sup>

\* To keep on being filled with the Spirit, also means "to keep on being strong in the Lord." It challenges us "to keep on putting on the whole Spirit-ual armour of God." It urges us "to keep on wrestling against principalities and powers" -- and even against the politics of neo-paganism. It obliges us "to keep on withstanding evil." It enjoins us "to keep on girding ourselves with truth." Indeed, it requires us -- filled with the Spirit -- "to keep on going forth into battle."<sup>271</sup>

\* This also means we must further "keep on preparing our Spirit-ual war-boots." We need to "keep on marching forth to proclaim the Gospel of peace." We are to "keep on taking up the Spirit-ual shield of faith." For we are impelled to "keep on wielding the sword of the Spirit, which is the Word of God." Indeed, it is imperative that we "keep on praying always with all prayer and supplication in the Spirit; keep on being watchful; and keep on making bold utterance of the Gospel."<sup>272</sup>

Let us then keep on -- keeping on! Let us ever continue -- to be filled with the Spirit! We thus urge that the following measures be taken in all Christian churches world-wide, just as soon as possible:

# May Christians everywhere carefully study points 1-14 in the *Summary* above! May their congregations then decide to implement its points 15-23!

# May they then consider the asterisked (\*) suggestions immediately above in this *Conclusion*. For these are effective possible ways in which a programme of annual Pentecost Harvest Feasts could be implemented each Whitsuntide!

# May God soon lead all the Courts of our own denomination, and of every other Christian denomination, to do likewise! May they thus all experience the full faithfulness of the faithful

and unchanging Almighty God of Noah, Moses, Jesus Christ, the Apostles, the Early Church, John Calvin and Andrew Murray!

For Jesus the Saviour of the World has come already; in fact, He was then anointed King; so even now, He reigns.<sup>273</sup> Indeed, "the Spirit of the Lord shall **remain** upon Him -- the Spirit of wisdom and understanding, the Spirit of counsel and might.... For the Earth shall be full of the knowledge of the Lord -- as the waters cover the sea.... He shall stand up as an ensign of the people. For Him shall the nations seek; and His rest shall be glorious."

The prophet Habakkuk<sup>274</sup> gives us this blessed assurance: "The just[ified] shall keep on living by faith." For ultimately, even "the Earth shall be filled with the knowledge of the glory of the Lord." Meanwhile, especially since Pentecost Sunday, "the Lord is in His holy temple" -- alias His Spirit-indwelt Christian Church. Therefore, "let all the earth be silent before Him!"

So, may Christ's Spirit-grieving Church now be stirred up to **repent!** Then may she expectingly pray, in the midst of the years: "**Revive** Thy work, O Lord!"



## FOOTNOTES

<sup>1</sup> Ps. 104:27-30.

<sup>2</sup> Matt. 24:20,32.

<sup>3</sup> Gen. 1:14f & 8:20f, *cf* Lev. 23:10-17.

<sup>4</sup> Acts 2:1f; 18:21; 20:16 *cf* 21:20; I Cor. 16:8f

<sup>5</sup> Lev. 23:16f *cf* Acts 2:1f,33

<sup>6</sup> Acts 2:1f,37-41 *cf* Rev. 7:3-9f

<sup>7</sup> Funk & Wagnalls, New York, 1891, III, p 1801.

<sup>8</sup> See Dan. 11:35 & 12:10, *cf* John 2:13 & 4:3-35

<sup>9</sup> Acts 2:1f

<sup>10</sup> Acts 2:39-47; 4:4,31-33; 5:11-14; 6:1,7.

<sup>11</sup> Acts 18:21f; 20:16; 21:17-20; I Cor. 16:8-9a

<sup>12</sup> Acts 1:4 - 2:47; 20:16f; I Cor. 16:8

<sup>13</sup> Mission Publications of Australia, Lawson NSW, 1987, pp 216-24.

<sup>14</sup> See *Assembly Highlights '89*, Presbyterian Church of Queensland Church Offices, Brisbane, 1987, p 4; compare *Minutes of Proceedings of the General Assembly of the Presbyterian Church of Queensland*, Session 144, 15th May to 19th May, 1989, Presbyterian Church of Queensland Church Offices, Brisbane, 1987, p 95 Min 202:6 & p 124 Min 301.

<sup>15</sup> Gal. 5:22-23

<sup>16</sup> Lev. 23:10-22; Num. 15:17-26; Deut. 16:9-11 & 26:1-11; Acts 1:4-8,11-14 & 2:1,28,37,41,47; Gal. 5:16-25.

<sup>17</sup> Gen. 1:1-3,11,14

<sup>18</sup> Gen. 1:26f & 2:7

<sup>19</sup> Gen. 2:7 *cf* Zech. 12:1 & Luke 1:15,35f

<sup>20</sup> Eph. 4:24-30; 5:18f.

<sup>21</sup> Luke 2:40,52; 3:23,38; 4:1,14,18; I Cor. 15:20-23,45-47.

<sup>22</sup> Job 31:33 *cf* Hos. 6:1-7.

<sup>23</sup> Gen. 3:8,15,20 *cf* I Cor. 7:14 & I Pet. 3:7,20f..... 24) Gen. 4:1-4,25f; 5:3,22; 6:3,9..... 25) Gen. 8:20-22.

<sup>26</sup> Gen. 1:14; 2:7; 3:15f; 4:1,26; 6:3-9; 8:20-2; *cf* Luke 2:40,52; 3:23-8; I Cor. 15:22,45; II Cor. 3:18; Eph. 4:23-4; Col. 3:10-6.

<sup>27</sup> Ex. 12:1-6; 19:1; 22:29; 23:16-19.

<sup>28</sup> Ex. 34:22-3; Lev. 23:1-22; Deut. 18:4; Neh. 10:34-39; 13:31.

<sup>29</sup> Acts 1:5 to 2:47.

<sup>30</sup> Acts 18:21; 20:16; 21:17f; I Cor. 16:8f.

- <sup>31</sup> At Acts 2:1; & again, from some 20 years later onward, at 20:16 & at I Cor. 16:9.
- <sup>32</sup> At I Cor. 16:9.
- <sup>33</sup> Ex. 20:1-17,24; *cf n. 27* above.
- <sup>34</sup> Gen. 1:14; 4:3f; 8:20f; Ps. 104:27f; Eccl. 7:29; Acts 14:13f; Rom. 1:19-21 & 2:14-16.
- <sup>35</sup> Heb. 2:3-12; 9:8-10f; 12:22f.
- <sup>36</sup> Gen. 1:14,26f; 2:7; Luke 3:22,38; I Cor. 15:22-3,45-7; Eph. 4:24.
- <sup>37</sup> Lev. 23:1-22; Acts 26:22-3; 2:1-47.
- <sup>38</sup> Lev. 25:5f; Luke 4:1,14,18f; I Cor. 15:20f,58; Rev. 14:4,14f.
- <sup>39</sup> *Jub.* 1:1 & 6:17; *Pes.* 68b; *Mid. Tanch.* 26c.
- <sup>40</sup> *Cf* Ruth 1:22.
- <sup>41</sup> Acts 2:1f.
- <sup>42</sup> Acts 2:38 *cf* Rev. 3:5,17 & 4:4 & 6:2,11 & 7:3,9,14.
- <sup>43</sup> Ex. 19:12f; 20:18; Heb. 12:18.
- <sup>44</sup> Acts 2:2f *cf* Heb. 12: 18-29.
- <sup>45</sup> Ex. 19:1 to 20:18f.
- <sup>46</sup> Acts 1:4-12 & 2:1-47.
- <sup>47</sup> Ex. 12:1-6 & 19:1-16f *cf* 23:4-22.
- <sup>48</sup> D. Walker: *The Gift of Tongues* Clark, Edinburgh, 1906, p 50.
- <sup>49</sup> Gen. 10:1 to 11:9 & Acts 2:1-11.
- <sup>50</sup> *Dec. Orac.* 9-11.
- <sup>51</sup> *Sept.*, 22.
- <sup>52</sup> Luke 3:16f; Acts 1:5f; 2:1f,33.
- <sup>53</sup> Acts 2:1-4f *cf* Lev. 23:6-17.
- <sup>54</sup> Acts 2:33 *cf* I Pet. 1:12.
- <sup>55</sup> Acts 2:1-4,14-22,33 *cf* I Pet. 1:10-12.
- <sup>56</sup> II Pet. 1:16-21.
- <sup>57</sup> I Cor. 12:13 *cf* 15:28f
- <sup>58</sup> Acts 8:12-17 (*cf* verse 39 in *D*) & 10:44-48 & 19:1-6.
- <sup>59</sup> Acts 1:5f; 2:1f; 8:14f; 10:5f; 11:1f; 15:7f; 19:1f; Rom. 15:19f.

<sup>60</sup> *Haer.* III:17:1f; *Orat.* 41 (*De Pentec.*); *Ad Marcell.* 41:1-4.

<sup>61</sup> H.R. Boer: *Pentecost and Missions*, Lutterworth, London, 1961, pp 65f, 74f, 92-7, & 113.

<sup>62</sup> Acts 1:2f & 2:1f; I Cor. 4:9; 15:8f; John 21:23-4; Rev. 22:8,16-19f.

<sup>63</sup> Gen. 1:14; 4:3-5; 8:20-22; Ex. 23:16; Lev. 23:5-22; Num. 11:16-25; Deut. 16:9-16; Ps. 68:9,18; Joel 2:23-32.

<sup>64</sup> Joel 2:23-32 *cf* Acts 2:1-41f.

<sup>65</sup> Acts 2:1-11.

<sup>66</sup> Acts 2:33-47 *cf* 8:13-17; 10:44-47 *cf* 11:15-17; 19:1-6.

<sup>67</sup> *West. Conf.* 1:1f & 1:6m & 21:3m.

<sup>68</sup> Dan. 9:24-7; Zech. 13:1-5; Mark 16:14-20; I Cor. 4:9 *cf* 13:8-13 & 15:3-8; II Cor. 12:1,11-2; Heb. 1:1-2 & 2:1-4; I Pet. 1:10-2 & II Pet. 1:16-21; Rev. 21:14 & 22:18f.

<sup>69</sup> Eph. 5:18 to 6:18 *cf* Gal. 5:16-25.

<sup>70</sup> Acts 18:21; 20:16; I Cor. 16:8f. On Acts 18:21, see n 75 & 77 below.

<sup>71</sup> Art. *Pentecost*, in *Christian Encyclopaedia*, Kok, Kampen, 1925), IV, p 573.

<sup>72</sup> Ex. 19:1 to 23:16f *cf* Heb. 12:1  
8f.

<sup>73</sup> Joel 2:3f,16f,23-32 *cf.* Acts 2:1-4,16-19f.

<sup>74</sup> Lev. 23:5-16f & Deut. 16:9-16.

<sup>75</sup> See: Acts 2:4a,12,28,41,47; 18:5,21-5; 20:16,23,28,35; 21:4,11,17-26; I Cor. 16:8-9,15f. On Acts 18:21, the Western and Byzantine texts both include: "I must by all means make the coming feast in Jerusalem!" *Cf* Meyer's 1880 (Rupprecht of Goettingen) *Commentary on Acts* (18:21) for further argumentation (p 392). Alford, Anger, Plumptre, Schaff & Wieseler all maintain this was the Feast of Pentecost. See Schaff (as cited in n 77 below). See too Turner's *Chron. of N.T.*, p 422. Further, see too R.J. Knowling: *Acts of the Apostles*, in *The Expositor's Greek Testament*, Hodder & Stoughton, London, 1908, p 394. Also: Conybeare & Howson: *The Life and Epistles of St Paul*, Eerdmans, Grand Rapids, 1957 rep., pp 329 (n 3) & 833.

<sup>76</sup> See *Westminster Confession of Faith*, 7:5-6 & 19:3-4.

<sup>77</sup> Schaff: *History of the Christian Church*, Eerdmans, Grand Rapids, 1968 ed., I, pp 226 n 1 & 480 n 1 (Acts 18:21 = Pentecost), & I pp 226-227 & 480 with II pp 220-221 (on Pentecost in general, and as cited in our own main text).

<sup>78</sup> See: Ps. 51:1-12; Rom. 8:1-16; Gal. 5:16-25; Eph. 1:1,13; 4:30; 5:18; I Th. 5:19-23; II Tim. 1:6; I Pet. 10-13 *cf* II Pet. 1:4-8,13-21.

<sup>79</sup> Acts 18:21.

<sup>80</sup> *Cf.* n 75 & 77 above.

<sup>81</sup> I Cor. 16:8-9. *The Expositor's Greek Testament*, Hodder & Stoughton, London, 1908, II, p 947, at I Cor. 16:8-9, states that the apostle Paul's words "but I stay on in Ephesus until the Pentecost"...suggest that Paul is

writing not very long before Whitsuntide; verses 6ff indicated a date for the Epistle immediately antecedent to Easter".

<sup>82</sup> Acts 20:16.

<sup>83</sup> Acts 21:17-20.

<sup>84</sup> Acts 18:21; I Cor. 16:8-9; and Acts 20:16 *cf* 21:17-20.

<sup>85</sup> See our text at n 127 to 136 below.

<sup>86</sup> See I Cor. 16:8-9.

<sup>87</sup> Eph. 5:18f *cf* 1:13 & 2:20-22 & 3:16-19f.

<sup>88</sup> Eph. 4:30.

<sup>89</sup> Rev. 2:1-7.

<sup>90</sup> Art. *Pentecost*, in Schaff-Herzog's *op. cit.*, 1891, III, p 1801.

<sup>91</sup> Art. *Pentecost* in (ed.) Douglas's *New International Dictionary of the Christian Church*, Zondervan, Grand Rapids, 1974, p 763.

<sup>92</sup> Art. *Pentecost*, in *op. cit.*, Clark, Edinburgh, 1914, p 698.

<sup>93</sup> Compare *Ante-Nicene Fathers*, Eerdmans, Grand Rapids, 1968, III, pp 681 n 1 & 689.

<sup>94</sup> *On Idol.*, 14; *On Fast.*, 14; *On Bap.*, 19. These writings apparently all date from about 198 (A.D.) onward. See *Ante-Nicene Fathers* (*op. cit.*), III, pp 6-11,60 n 1 and IV p 102 n 1.

<sup>95</sup> *Ibid.*, V, p 6.

<sup>96</sup> Chapter 29; compare *Pentecost, Christian* -- in ed. Ferm's *Encyc. of Relig.*, Philosophical Library, New York, 1945, p 572.

<sup>97</sup> *Ibid.*, V, p 238.

<sup>98</sup> *Adv. Cels.*, 8:22 (*cf* too Euseb. *Church History* VI:36:1-2, in *Nicene & Post-Nicene Fathers*, Eerdmans, Grand Rapids, 1971, I, p 278 col 2 n 2).

<sup>99</sup> *Can. Elv.* 43 & *Can. Ant.* 20.

<sup>100</sup> Eusebius's *Vit. Const.*, 4:64; and jerome's *Epp.* 22:35 & 46:8.

<sup>101</sup> *Apost. Const.* V:3:20.

<sup>102</sup> *De Spir. Sanct.*, ch. 27.

<sup>103</sup> *Orat.* 41:1,2,5,10,14,18.

<sup>104</sup> *Hom.* I-XI; *On the Acts of the Apostles*.

<sup>105</sup> Aug. *Quaest. in Exod.*, compare I Cor. 5:7. See too n 106-112.

<sup>106</sup> Aug.: *Ep. 55 ad Jan.*, II:XV:28.

<sup>107</sup> *Ib.*, II:XVI:29 & XVII:32

<sup>108</sup> Luke 24:49 *cf* Acts 1:4f.

<sup>109</sup> Ex. 12:1-6.

<sup>110</sup> Ex. 19:1f.

<sup>111</sup> Luke 11:20.

<sup>112</sup> *Ep. 54 ad Jan.*, I:1:1.

<sup>113</sup> *Serm.* 75:1:1,5; 77:3:1-2; 78:1:3,4.

<sup>114</sup> Compare *Ordo Romanus*. See too art. *Whitsunday* in (ed.) Loetscher's *Twentieth Century Encyclopedia of Religious Knowledge*, Baker, Grand Rapids, 1955, II, p 1172. *Cf* further Zöckler's observation (in n 90 above) about "Pentecost days," *viz* that "from the eighth century down...these festivals began to be curtailed." See too n 127-136 below.

<sup>115</sup> *Cf* Luke 1:35; 2:40,42; 3:23,38[!]; 4:1,14.

<sup>116</sup> Note Calvin's comments on Gen. 1:2,14,26; 2:7; 3:15-21; 4:1,26; 6:3-9; 8:20-22; 9:1-6; Joel 2:28f; Acts 14:12-17; Eph. 4:23f; II Cor. 3:18. Also see our monograph *John Calvin and the Infilling with the Spirit*.

<sup>117</sup> *Comm.* on Deut. 16:9 (in *Harmony of the Pentateuch*).

<sup>118</sup> Ex. 12:1-6; 19:1f; 20:1f; 23:14-19.

<sup>119</sup> *Comm.* on Deut. 26:1-11.

<sup>120</sup> *Comm.* on Acts 1:5.

<sup>121</sup> *Comm.* on Acts 1:14.

<sup>122</sup> *Comm.* on 2:1.

<sup>123</sup> See at n 105-112 above.

<sup>124</sup> Acts 2:1-11.

<sup>125</sup> *Comm.* on Acts 2:2f.

<sup>126</sup> *Comm.* on Acts 2:38.

<sup>127</sup> See at n 85 above.

<sup>128</sup> *Cf* n 75-77.

<sup>129</sup> *Comm.* Acts 18:21.

<sup>130</sup> *Comm.* I Cor. 16:8.

<sup>131</sup> See our monograph *John Calvin and the Infilling with the Spirit*.

<sup>132</sup> Rev. 2:1-7.

<sup>133</sup> *Comm.* on I Cor. 16:8f.

<sup>134</sup> Acts 20:16 (*cf* 18:21).

<sup>135</sup> Acts 20:16 (*cf* 21:17-20).

<sup>136</sup> *Comm.* on Acts 20:16.

<sup>137</sup> *Epist. Dedic.* to his *Comm. on the Acts of the Apostles*.

<sup>138</sup> R.S. Ward: *The Bush Still Burns: the Presbyterian and Reformed Faith in Australia 1788-1988*, Globe Press, Brunswick Australia, 1989, p 365.

<sup>139</sup> WCF 2:1.

<sup>140</sup> WCF 2:3.

<sup>141</sup> WCF 1:1.

<sup>142</sup> WCF 1:2.

<sup>143</sup> WCF 1:5-6.

<sup>144</sup> WCF 1:6-8.

<sup>145</sup> WCF 1:9.

<sup>146</sup> WCF 1:10.

<sup>147</sup> 8:8.

<sup>148</sup> WCF 10:1.

<sup>149</sup> WCF 10:2.

<sup>150</sup> WCF 10:3.

<sup>151</sup> WCF 12:1.

<sup>152</sup> WCF 11:4.

<sup>153</sup> WCF 14:1.

<sup>154</sup> WCF 13:1.

<sup>155</sup> WCF 13:2.

<sup>156</sup> WCF 13:3.

<sup>157</sup> WCF 16:3.

<sup>158</sup> WCF 16:5.

<sup>159</sup> WCF 18:3.

<sup>160</sup> WCF 18:4.

<sup>161</sup> WCF 19:1f.

<sup>162</sup> WCF 20:1.

<sup>163</sup> WCF 21:1-3 (and see again WCF 1:8 as above).

<sup>164</sup> WCF 21:5.

<sup>165</sup> Acts 1:13-14; 2:1-4; 18:21; 20:16; I Cor. 16:8-9.

<sup>166</sup> WCF 21:6.

<sup>167</sup> WCF 21:3, *cf* 21:6.

<sup>168</sup> *The Subordinate Standards and Other Authoritative Documents of the Free Church of Scotland*, Offices of the Free Church, Edinburgh, 1933, p 266.

<sup>169</sup> *Ibid.*, p 293.

<sup>170</sup> *West. Conf. Faith* 25:1-2bc, 27:1-3h, 28:1ab; *West. Larg. Cat.* 62wx, 161s, 162ab, 165eklm, 167pqy, 177s; *West. Short. Cat.* 91w; *West. Form of Presb. Church Government* ('Of the Church' a). For a detailed discussion, see the 1989 revision of my D.Ed. dissertation *Catechism Before Communion!* (at I Cor. 12:13). See also the theologians referred to in the text of my paragraph just before the reference to n 207 here below.

<sup>171</sup> WCF 26 (compare I Cor. 12:13-25 & 13:1-11 with 1:16 & 6:11-20 & 7:14 & 14:1a,20-23 & 16:13,22 and with John 21:15f & I John 2:13,20,27f).

<sup>172</sup> A. Moorrees: *The Dutch Reformed Church in South Africa 1652-1873*, S.A. Bible Association, Cape Town, 1937, pp 507-510 *cf.* p. 746.

<sup>173</sup> *Jesus Saves*, Brisbane, 2nd ed., 1989 (available from the author: 3 Kenya St., Wavell Heights, Q.4012, Australia).

<sup>174</sup> Published respectively by: Sacum, Bloemfontein, 1955; and by: Sunday School Book Trade, Bloemfontein, 1955.....

<sup>175</sup> H.A.U.M., Cape Town: 1908, Preface.

<sup>176</sup> Cited in Kempff's *Research on Calvin and its Influence in the Field of Afrikaans Theology*, in (ed.) B.J. van der Walt's *Calvinus Reformator* (Potchefstroom: University Press, 1982), pp 7-8 & 12.

<sup>177</sup> *Op. cit.*, pp iii & 220.

<sup>178</sup> W.J. van der Merwe: *The Development of Missionary Attitudes in the Dutch Reformed Church in South Africa*, Ph.D. dissertation at Hartford Seminary, Conn., U.S.A. [National Press, Cape Town, 1936], p 155.

<sup>179</sup> Marshall Brothers Limited, London/Edinburgh/New York, 1919, p 436.

<sup>180</sup> *Op. cit.*, p 156.

<sup>181</sup> See our text at n 178, 182, and 192.

<sup>182</sup> *Op. cit.*, pp 184f.

<sup>183</sup> *Op. cit.*, p 159.

<sup>184</sup> *Op. cit.*, pp 192f.

<sup>185</sup> *Ib.*, pp 441f & 322.

<sup>186</sup> Acts 1:4f,9f,14f; & 2:1,4a,17b.

<sup>187</sup> *Huguenot College Year Book*, Wellington, South Africa, 1973, p v.

<sup>188</sup> *Op. cit.*, pp 441f *cf* 322.

<sup>189</sup> *Op. cit.*, p 159.

<sup>190</sup> *Jesus Lives*, Brisbane, 1986, pp 10-11.

<sup>191</sup> See: Du Plessis: *op. cit.*, pp 294f.

<sup>192</sup> W.M. Douglas: *Andrew Murray and his Message*, Baker, Grand Rapids, 1981 ed., pp 130f.

<sup>193</sup> *Ib.*, p 131.

<sup>194</sup> Du Plessis: *op. cit.*, pp 300f.

<sup>195</sup> Douglas: *op. cit.*, pp 234 & 257f.

<sup>196</sup> *Ib.*, pp 328f.

<sup>197</sup> *Liverpool: Oliphants*, 1968, pp 7f.

<sup>198</sup> *Ib.*, p 157.

<sup>199</sup> Du Plessis: *op. cit.*, pp 441f *cf* 322.

<sup>200</sup> See Murray's *The Key to the Missionary Problem* and *The Kingdom of God in South Africa* -- in Van der Merwe's *op. cit.*, p 191.

<sup>201</sup> See his *Introduction* to A. Murray's *With Christ in the School of Prayer*, Revell, Old Tappan N.J., 1970, p 7.

<sup>202</sup> *Op. cit.*, pp 491-495.

<sup>203</sup> Douglas: *op. cit.*, p 243.

<sup>204</sup> Acts chs. 8, 10-11, and 19.

<sup>205</sup> Acts 1:5 *cf* 2:7.

<sup>206</sup> Acts 2:5-11,38f.

<sup>207</sup> *The Spirit of the Living God*, Revell, New York, 1947, pp 136f.

<sup>208</sup> Acts 4:24,31; 8:15f; 9:17,31. *Cf* too Luke 11:13.



<sup>209</sup> In *Die Kerkbode* (= 'The Church Messenger'), DRC Pub. Co., Cape Town, 19th June 1975, pp 792 & 814.

<sup>210</sup> Eph. 3:19; 4:10f; 5:18f.

<sup>211</sup> Acts 2:4,14; 4:18; 4:31.

<sup>212</sup> Acts 9:17; 13:9; 13:52.

<sup>213</sup> W.G. Dixon & J.J. Jamieson: *op. cit.*, Board of Religious Education (of the Presbyterian Church of Australia), Melbourne, 1926, pp 1,3,29,31..... 214) *Ibid.*, p 33.

<sup>215</sup> W.G. Dixon: *The Romance of the Catholic Presbyterian Church*, Board of Religious Education of the Presbyterian Church of Australia, Melbourne, 1930, pp 1 & 255f; *cf* Moorrees: *op. cit.*, S.A. Bible Union, Cape Town, 1937, pp 499-508f.

<sup>216</sup> *Op. cit.*, pp ivf.

<sup>217</sup> Mission Publications of Australia, Lawson NSW, 1986, pp if & 96.

<sup>218</sup> *Op. cit.*, pp iii & 215-24.

<sup>219</sup> Gen. 1:14; 2:7; 8:20-22; Luke 2:40,52; 3:33,23,28; I Cor. 15:22,45; Eph. 4:23f.

<sup>220</sup> Gen. 3:15f; 4:1,26; 5:21f; 6:3-9; Heb. 11:3f.

<sup>221</sup> Gen. 8:20f & Acts 14:13f *cf* Ex. 16:1; 20:1f; 22:29; 23:16f; 34:22f.

<sup>222</sup> Lev. 23:1-22; 25:5-10; Deut. 18:4; Neh. 10:24-39; 13:31; Acts 2:1.

<sup>223</sup> Num. 11:16-25; Ps. 68:9,18; Prov. 1:23; Isa. 32:15f; 44:3; Ezek. 34:26; 36:25f; 39:29; Hos. 6:1-3; Joel 2:23-32.

<sup>224</sup> Luke 24:49; John 7:37-39; 14:26; 15:26; 16:7-15; Acts 1:4-8.

<sup>225</sup> Luke 24:49; Acts 1:3,13,14; 1:15-26.

<sup>226</sup> Acts 2:1-11; 11:15; I Pet. 1:12; *West. Conf.* 7:5-6; 19:3-4; 20:1.

<sup>227</sup> Acts 2:4; 4:8,31; 6:3-10; 7:55; 9:17; 11:24; 13:9,52; Gal. 5:16-25; Eph. 3:16-21; 5:18f.

<sup>228</sup> Acts 18:21; 20:16; 21:17-20; I Cor. 16:8-9.

<sup>229</sup> See our text between n 76 & 77 and between n 90 & 113 above.

<sup>230</sup> See our text between n 113 & 115 above.

<sup>231</sup> See our text between n 113 & 115 above.

<sup>232</sup> Compare: *WCF* 1:1-10; 2:3; 8:8; 10:1-4; 12:1; 13:1-3; 14:1; 16:3-5; 18:3-5; 19:5-7; 20:1; *etc.*

<sup>233</sup> See our text between n 177 & 178 above.

<sup>234</sup> See our text between n 180 & 182 above.

<sup>235</sup> See our text at n 182 & 197 above.

<sup>236</sup> See our text at n 181 *cf* (later again) at n 197 above.

<sup>237</sup> See our text between n 183 & 189 above.

- <sup>238</sup> See our text at n 185 & n 197 above.
- <sup>239</sup> See our text between n 186 & 190 & at n 198 above.
- <sup>240</sup> See n 239 & also our text at n 113 above & at n 256 to 265 below.
- <sup>241</sup> See our text between n 197 & 208 above.
- <sup>242</sup> Ezra 9:1,4,8f *cf* Acts 13:1-4.
- <sup>243</sup> *Cf* Acts 15:20-21 & 16:1-5; and *cf* at n 181-3, 189 & 197.
- <sup>244</sup> *Cf* II Kgs. 2:3 to 9:4.
- <sup>245</sup> Acts 16:4.
- <sup>246</sup> Acts 16:5.
- <sup>247</sup> Between the references to notes 184 and 200 above.
- <sup>248</sup> *Cf* Ps. 85:4-6.
- <sup>249</sup> *Cf* Acts 1:4,9,14f.
- <sup>250</sup> Acts 1:11.
- <sup>251</sup> *Cf* Ex. 19:1ff; 23:19; 24:1-14.
- <sup>252</sup> *Cf* Lev. 23:5-22.
- <sup>253</sup> *Cf* Neh. 8:2f & Acts 2:17f.
- <sup>254</sup> *Cf* Acts 1:4 to 2:1f.
- <sup>255</sup> Acts 2:2-11.
- <sup>256</sup> Acts 1:8-14 *cf* II Cor. 3:18.
- <sup>257</sup> *Cf* Acts 1:14-20f.
- <sup>258</sup> Num. 11:16-29.
- <sup>259</sup> Judg. 3:10 to 15:14f.
- <sup>260</sup> Isa. 11:2f.
- <sup>261</sup> Joel 2:16,23-28f.
- <sup>262</sup> I Cor. 12:28f.
- <sup>263</sup> Gal. 5:16-25.
- <sup>264</sup> Eph. 5:18 to 6:18f.
- <sup>265</sup> Rev. 2:5 to 3:22.

<sup>266</sup> Eph. 5:18f; Col. 3:16f; Heb. 13:15; Jas. 5:13.

<sup>267</sup> Hab. 3:2.

<sup>268</sup> In *The Church Office Bulletin* Presbyterian Church of Queensland, Brisbane, October 1986.

<sup>269</sup> Eph. 5:18f.

<sup>270</sup> Cf I Cor. 12:13f & 13:1-13.

<sup>271</sup> Eph. 5:18 cf 6:10-14.

<sup>272</sup> Eph. 5:18 cf 6:15-18.

<sup>273</sup> Isa. 11:2,9f cf Luke 3:21f & 4:14-21.

<sup>274</sup> Hab. 2:4,14,20 & 3:2.



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