



Empowering People to Change the World

Windstorm IV: Fresh Worship & Enlivened Effects

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Opening:

Up to this point, in the first three nights, we have been looking at the Windstorm of the Spirit and what God did in the first century, at Pentecost, and how this outpouring of the Spirit is repeated again and again throughout church history. The book of Acts in general and Acts 1 and 2 in particular can be seen as a type of spiritual template from which we can judge the authenticity and truth of work of God.

In the process, we have been going through Acts 1 and 2 verse by verse, and drawing out characteristics of a Windstorm in times of revival and awakening. We are learning the deeper lessons of what an empowered church in the last days will look like and the kind of power and effects the Spirit brings in a God ordained, God orchestrated Windstorm:

1. Burning Desire leading to Unity and Prayer (Acts 1:14)
2. Devine Disruption (Acts 2:1)
3. Holy Spirit comes. Spirit filling, Spirit spilling (Acts 2:2-3)
4. Mission Magnetism (Acts 2:4-11)

Acts 2:11

we hear them speaking in our own tongues the wonderful works of God.”

5) Fresh Worship

- At Pentecost, immediately, when the people are struck by the Spirit, new tongues are given! Not just glossalia, or speaking in tongues, but tongues of worship and praise—“in our own tongues the wonderful works of God”
- Our tongues are closely associated with our hearts. We speak of, we rejoice, we bless what our heart are focused on
- When a Windstorm comes, God raises up men and women who, in their own unique way, begin to sing a new song, write new songs of the wonderful works of God

- The old guard is perplexed by the new sound, the new words, the new ways of worshipping
- Others are amazed by it and love it
- Criticism and mocking comes, but so does this new sound, new worship
- During the Reformation worship changed dramatically, out went Latin services, altars and unleavened wafers, the cult of Mary and the saints, holy days and feast days, prayers for the dead, belief in purgatory, crucifixes, and elaborate ritual. In came a simple service based on preaching, Bible study, prayers, and metrical psalms sung to common tunes. The people were no longer passive spectators but were actively encouraged to sing God's praise as part of their worship.

Martin Luther became known in particular for three things: the doctrine of salvation by faith alone, the belief that Scripture should be translated into the people's language, and the birth of congregational singing. He felt that music was of God, not of man. And he was determined to restore congregational singing in the German language to the Church.

- So strong were his beliefs about music and worship that he wrote these fiery words: "Next to the word of God, the noble art of music is the greatest treasure in the world. It controls our hearts, minds and spirits. A person who does not regard music as a marvelous creation of God does not deserve to be called a human being; he should be permitted to hear nothing but the braying of asses and the grunting of hogs."
- He further remarks that the songs in this collection were arranged to "give the young who should at any rate be trained in music and other fine arts, something to wean them away from love ballads and carnal songs and to teach them something of value in their place."

- Luther once wrote, “Music is an outstanding gift of God and next to theology. I would not give up my slight knowledge of music for a great consideration. And youth should be taught this art; for it makes fine skillful people.”
- “The fluid boundary between the sacred and secular spheres made popular music welcome in the Christian churches of Germany, either as part of the liturgy or in paraliturgical religious activities. Religious song was also at home in the non-sacred world, sung as devotion or as entertainment in the same homes and streets where secular pieces predominated.”
- The truth is that the Wesleys and Luther never made such use of saloon songs, nor would they have condoned such use. The misconception stems from confusion over a musical term *bar form*. In German literature and music of the Middle Ages, “Bar” was a poem consisting of three or more stanzas. Each stanza was divided into two *Stollen* (section a) and one *Abgesang* (section b), which yielded a form of AAB. The term “bar form” is commonly used today to refer to any poem or musical composition in this AAB form, or any variation of bar form, such as AABA. A number of Luther’s hymns and tunes used this form, including “A Mighty Fortress Is Our God.” Other chorales (“Praise to the Lord, the Almighty”) and hymns (“What a Friend We Have in Jesus,” “Come, Christians, Join to Sing,” “When I Survey the Wondrous Cross,” “Rescue the Perishing”) also use bar form...It is not difficult to understand how the musical term, *bar form*, also sometimes referred to as *bar tune*, can become confused in an uninformed person’s mind with barroom tune, drinking song.”
- During the Protestant Reformation, Martin Luther wrote hymns and songs that revolutionized the church
 - Martin Luther writer of *A Mighty Fortress is our God*, once said, “The devil should not be allowed to keep all the best tunes to himself.” Winkie Pratney, *ibid*, p. 56
 - Spurgeon, writing about the emergence of new music said, “In Luther’s day his translation of the Psalms and his

chorales did more to make the reformation popular than even his preaching; for the ploughman in the field and the housewife at the cradle would sing one of Luther's Psalms; in Wycliffe's day fresh psalms and hymns were scattered all over the land." (Charles Spurgeon, *The Metropolitan Tabernacle Pulpit*, #3514, p. 261.)

- The twentieth-century Anglican author Evelyn Underhill may not have liked the worship that characterized Calvinism, but she had little trouble recognizing its uniqueness. According to Underhill in her 1937 book *Worship*, for John Calvin, the abiding reality of worship was "God's unspeakable Majesty and Otherness, and the nothingness and simplicity of man." This truth dramatically affected Reformed worship. Underhill continued: "No ceremonial acts or gestures were permitted. No hymns were sung but those derived from a Biblical source. The bleak stripped interior of the real Calvinist church is itself sacramental; a witness to the inadequacy of the human over against the divine."
- Reformed worship in the sixteenth century introduced the practice of congregational song. Throughout the Middle Ages, the congregation participated in the Mass largely by observing; this included choirs that performed the duties of singing during the service. All the Protestant churches reformed this practice by opening singing to the whole congregation.
- At the time of the London Revival under John and Charles Wesley, they wrote 9k hymns and psalms, including "And Can it Be," and "Oh for a Thousand Tongues to Sing"
- During the Jesus Revolution new music came forth with the sound of rock and folk music invading the church
- Song writers and groups like Barry McGuire, Love Song, Second Chapter of Acts, All Saved Freak Band, Servant, Petra, Resurrection Band, Phil Keaggy, Dion DiMucci, Paul Stookey[7] of Peter, Paul, and Mary; Randy Stonehill, Randy Matthews,

Andraé Crouch (and the Disciples), Nancy Honeytree, Keith Green, and Larry Norman.

- New music labels were birthed during that time: Marantha Music and later Vineyard Music

Vs. 12 So they were all amazed and perplexed, saying to one another, “Whatever could this mean?” Others mocking said, “They are full of new wine.”

6) Enlivened Effects

- With the first windstorm in Acts there were enlivened effects to the wind of the Spirit. In all great awakenings and revivals, we observe enlivened effects that are very similar
- In this case, those affected had the effect of being drunk—they must have been staggering around, maybe some fell to the ground and could not walk, we don’t know for sure
- But in all revivals there are what I’m calling “enlivened effects” or excitement and enthusiasms—some of it positive and some of it negative, but a windstorm doesn’t go unnoticed and unfelt

Enlivened Effects in a Windstorm:

1. Emotional Phenomena.

- a. I don’t know of any revival where there are not emotional responses. Some are touched very gently and quietly but others become very animated and excited
- b. This doesn’t mean that either is more valuable or more spiritual than the other, just that all revivals have this emotional element
- c. During the Welsh Revival in 1904 and 1905, people would just weep under conviction of sin. Whenever sin was called out by Evan Roberts or other preachers, people would just begin to cry and some would even cry out

- d. In the First Great Awakening under the preaching of Jonathan Edwards, people would scream out, clutch the back of pews and stone pillars of the church, so as not to fall into hell.

2. Physical Phenomena.

- a. In all moves of the Spirit there are some elements of physical responses that might be considered unusual—not unlike any of us at a football game if you look at the crowd, there are different physical responses to a touchdown—some are jumping up and down, some are crouched over in amazement, some are hugging their neighbor, even comical stuff as people dance around the aisle
- b. Well, its similar in a windstorm of the Spirit that people respond to the manifest presence of God in different physical ways
- c. Cane Ridge Kentucky 1801: Just in the midst of our controversies on the subject of the powerful exercises among the people under preaching, a new exercise broke out among us, called *the jerks*, which was overwhelming in its effects upon the bodies and minds of the people. No matter whether they were saints or sinners, they would be taken under a warm song or sermon, and seized with a convulsive jerking all over, which they could not by an possibility avoid, and the more they resisted the more they jerked, If they would not strive against it and pray in good earnest, the jerking would usually abate. I have seen more than five hundred persons jerking at one time in my large congregations. Most usually persons taken with the jerks, to obtain relief, as they said, would rise up and dance. Some would run, but could not get away. Some would resist; on such the jerks were generally very severe.

- d. In the revival of 1859 in Northern Ireland, they referred to it as being “struck,” when people fell to the ground in a state of complete unconsciousness
- e. In the London Revivals under Wesley and Whitefield, out in the fields, these hardened, manly, tough coal miners would weep and fall to the ground
- f. In all revivals there are people who have gone into trances, seeming to leave this earth and see things, experience God in new ways
- g. Some are given the ability to speak, to pray, to preach in phenomenal ways during such a revival:
 - i. There was a preacher in Wales who could hardly speak without stammering, stuttering, and coughing. But during the Wales Revival, he attended a pastors meeting, a Presbytery, and heard reports and testimonies from pastors of what God was doing and came back transformed. He suddenly could preach and pray with eloquence.
 - ii. One writer described it, “All the hesitation was gone. All the impediment had disappeared. He spoke with freedom, with authority, and with a power such as they had never known from him before.” Ibid. Lloyd-Jones, p. 135

3. Prophetic Phenomena.

- a. There is often the gift of prophecy given during such times. In Acts we see the gift of prophecy as Peter proclaims what God is doing
- b. There are stories of people who could not read or write but suddenly can quote and find scripture in amazing ways

- c. During the Jesus Revolution of the 60's there are countless stories of these hippies being told to go to certain places and there would be somebody there that they would meet and lead to the Lord and it would happen

4. Healing Phenomena.

- a. In such times there are dramatic healing that occur. We see in Acts 3, a few days later, that they go to the Temple for the Hour of Prayer, and being confronted by a lame man asking for money, they pronounce healing over him and he walks
- b. I have come to believe that often the physical and emotional responses are deliverance from demons—not necessarily understanding the ways of demonology hundreds of years ago, they wouldn't have described it that way, yet the phenomena and the freedom that happened after such outbursts seem to me that some of these were deliverance healings

Along side the effects of a Windstorm on the participants, there are also the responses of people looking in

Responses vary with a Windstorm. I can see 3 responses in our passage that seem to be consistent with movements of the Holy Spirit:

“So they were all amazed”

- 1. **The Amazed**—accepting the Windstorm as from God, receiving it, walking in it, experiencing signs and wonders

“So they were all amazed and perplexed”

- 2. **The Perplexed**—not sure, standing back, unable to decide, double minded

“Others mocking said, “They are full of new wine.””

3. **The Mocking**—opposing it as from the Devil. Unable to enter in but can only criticize and mock

- Nothing has changed. In the Great Awakenings, each of these kinds of people were around
- “Dislike of enthusiasm is to quench the Spirit. Those...familiar with the history of the church, and in particular the history of revivals, will know this charge of enthusiasm is one always brought against people most active in a period of revival.” Lloyd-Jones, *ibid*, p. 72
- “God began to work; then the devil began to work in opposition; then God began to work all the harder; then man began to work and the revival came to an end.” Wallis, *ibid*, p. 65
- Some of the explanations given by the mockers and those skeptical of such a work have been:
 - Brainwashing
 - Mass Hysteria
 - Satanic Work
- I think the amazing aspect of such revivals has been the men who oversaw them—men who were largely not emotional themselves and reasoned in their approach
- Jonathan Edwards, the leader of the first Great Awakening in Northampton Massachusetts was a very quiet reasonable scholar who read his sermons. He observed all the phenomena we have mentioned above and believed they were of God, even writing a book on the subject
- Evan Roberts in the Welsh Revival was a deep, almost painfully introverted man. It was said that when he prayed, he would put a bucket over his head so as not to be noticed

So what can be said of these phenomena and the criticisms leveled against them—what are their use? They seem to be of no purpose or reasoned explanation yet they must be judged by their results—what are the results?

- If it were brainwashing like the Nazis in Germany or the communist in China, the results would be destructive and evil.
- With cult groups like Jim Jones and Charles Manson, we see the results to the people who were involved
- If it were only mass hysteria, then like some of the soccer matches in England and the rock concerts here, the results would be broken lives and confusion
- If it were Satanic, the results would be demonized people who would lose all of life in their marriages, jobs, and personal life
- But In each case of a true revival work, awakening, lives are transformed, people are drawn closer to God, hundreds and in some cases thousands come to Christ for the first time, bodies are healed, people come into a closeness and intimacy with Christ that they never had before
- Satan doesn't do such things! Satan steals, kills, and destroys and Jesus brings life abundant!

The Results of a Windstorm of the Spirit is that lives are changed, hearts are warmed, fires are lit, and Spirit filled disciples go out and spread the gospel...