

# THE PENTECOST

ISSUE #13 APRIL 2007



# THE PENTECOST



Hello to you, and welcome to *The Pentecost*, Issue No.13! In this issue we will hear more from revivalist, Charles Finney. We are continuing with the themes of spiritual hunger and enlightenment. God bless you!

*Shawn Stevens*

---

## IN THIS ISSUE

I SPREAD OUT MY HANDS TO YOU	3
REVIVAL AT AUBURN, NEW YORK AND THE CONVERSION OF MR. HAWLEY	4
ENLIGHTENMENT PART 2	5
THIS HOUSE SHALL BE CALLED A HOUSE OF PRAYER	7
SHINE IN MY HEART, LORD JESUS	BACK PAGE

### Zion Tape Ministries

P. O. Box 933,  
Lynden, WA 98264,  
U. S. A.

<http://members.shaw.ca/ziontapeministries>  
[fststevens@shaw.ca](mailto:fststevens@shaw.ca)

## I SPREAD OUT MY HANDS TO YOU

*I remember the days of old; I meditate on all Your works;*

*I muse on the work of Your hands. I spread out my hands to You;*

*My soul longs for You like a thirsty land. Selah*

Psalm 143:5-6

This is the speech of a man who is thirsty for God. In this great verse of Scripture David, the King of Israel, expresses his heart for God with these longing words. He begins by remembering the past. He has taken the time to reflect on God's faithfulness to himself, personally, and to Israel as a nation. He remembers the great moments of deliverance. Sometimes, it is right to take a look back and see God's faithfulness in retrospect. Life is full of valleys and sometimes your present situation or valley doesn't present hope to your immediate view. To see it, you must look with the eyes of faith. Sometimes, a look to the past is just what we need to spark that faith and belief again, for the present. Charles Spurgeon said about past days with God that *"these are as flowers for the bees of faith to visit, from whence they may make honey for the present use."*<sup>1</sup>

David remembered the *days of old* and meditated on God's works. At this point he is shifting away from the preoccupation with self, which we read in the preceding verses, and he is focusing on God. He stretched forth his hands to God and his heart stretched upward also. The words to one old hymn read:

*Father, I stretch my hands to Thee, no other help I know.*

*If Thou withdraw Thyself from me, whither shall I*

*go?*

*Author of faith, to Thee I lift my weary longing eyes.*

*Oh, may I now receive that gift, my soul without it dies.*

David's heart was alight with burning desire for God, with inward longings for the Divine. His soul was like a parched, thirsty land whose desert floor was cracked and broken. His soul was athirst for God and only a heavenly shower would satisfy his need. He was in pursuit of the blessedness of a revelation of God. He would cry out until he had his desire. He was determined for God.

The spiritual person sometimes grows tired of communion with the finite and longs for communion with the infinite. If one is thirsty for God in his heart, his speech will echo the longing that he feels so acutely. David continues with these words:

Answer me speedily, O Lord; My spirit fails!

Do not hide Your face from me, Lest I be like those  
who go down into the pit.

Cause me to hear Your lovingkindness in the  
morning, For in You do I trust;

Cause me to know the way in which I should walk,

For I lift up my soul to You.

(Vs. 7,8).

David cries for a speedy answer from God. David feels that if God delays, he won't make it. Each moment is important. It is as if his life is ebbing away and he desperately throws himself on God. God is his supreme affection. He raises his desperate cry to the LORD. His request is that he would hear the LORD'S loving kindness in the morning. He doesn't want God's loving kindness to be held back from him until noon or evening but, rather, he wants to experience it now. He was like the fledgling birds in their nest that are

continued on back page...

## **REVIVAL AT AUBURN, NEW YORK AND THE CONVERSION OF MR. HAWLEY**

In 1826, Charles Grandison Finney came to Auburn, New York, to conduct revival meetings. He had come after being urged to do so by a Dr. Lansing, pastor of the First Presbyterian Church at Auburn. In this city, Finney had found that a great deal of opposition towards his ministry had been aroused. He determined to persevere in the midst of it and, one day, while at Dr. Lansing's home, he received a vision. He describes it in the following words:

“I shall never forget what a scene I passed through one day in my room at Dr. Lansing's in Auburn, soon after my arrival there. The Lord showed me in a vision what I had to pass through. He drew so near to me while I was engaged in prayer that *my flesh literally trembled on my bones*. I shook from head to foot, like a man in an ague fit, under a full sense of the presence of God. At first, and for some time, it seemed more like being on the top of Sinai, amidst its full thunderings, than in the presence of the cross of Christ.

“Never in my life, that I recollect, was I so awed and humbled before God as I was then. Nevertheless, instead of feeling like fleeing, I seemed drawn nearer and nearer to God seemed to draw nearer and nearer to that Presence that filled me with such unutterable awe and trembling. After a season of great humiliation before Him, there came a great lifting up. God assured me that He would be with me and uphold me; that no opposition should prevail against me; that I had nothing to do but to keep about my work, and wait for the salvation of God in regard to all this matter.”<sup>2</sup>

Finney did keep about the work before him, waiting on God. In the following account, he tells of one notable conversion in one of the meetings at Auburn.

“There was a hatter by the name of Hawley residing at this time in Auburn. His wife was a Christian woman, but he was a Universalist, and an opposer of the revival. He carried his opposition so far as to forbid his wife from attending our meetings, and for several successive evenings she remained at home. One night as the warning bell rang for the meeting half an hour before the assembly met, Mrs. Hawley was so much exercised in mind about her husband that she retired for prayer, and spent the half hour in pouring out her soul to God. She told Him how her husband behaved, and that he would not let her attend meeting, etc., and drew very near to God. As the bell was tolling for the people to assemble, she came out of her closet, as I learned, and found that her husband had come in from the shop, and as she entered the sitting room, he asked her if she would not go to meeting, and said that if she would go he would accompany her. He afterwards informed me that he had made up his mind to attend meeting that night to see if he could not get something to justify his opposition to his wife, or at least get something to laugh about and sustain him in ridiculing the whole work. When he proposed to accompany his wife she was very much surprised, but prepared herself, and they came to meeting. Of all this I knew nothing at the time of course. But I went to meeting, as was common with me in those days, without having made up my mind at all as to the text from which I should preach.

“I had been visiting and laboring with inquirers

the whole day, and had had no time whatever to arrange my thoughts, or even settle upon a text. During the introductory services a text occurred to my mind, just before I was to rise and preach. It was the words of the man with the unclean spirit, who cried out 'Let us alone.' I took those words and went on to preach, and endeavored to show up the conduct of those sinners that wanted to be let alone, that did not want to have anything to do with Christ. The Lord gave me power to give a very vivid description of the course that class of men were pursuing. In the midst of my discourse I observed a person fall from his seat near the broad aisle, who cried out in a most unearthly and terrific manner. The congregation were very much shocked and the outcry of the man was so great that I stopped preaching and stood still. After a few moments I requested the congregation to sit still, and I would go down and speak with the man. I found it to be this Mr. Hawley of whom I have been speaking. The Spirit of the Lord had so powerfully convicted him that he was unable to sit on his seat. When I got to him he had so far recovered his strength as to be on his knees with his head on his wife's lap. He was weeping aloud like a child, confessing his sins, and accusing himself in a terrible manner. I said a few words to him, to which he seemed to pay but little attention. The Spirit of God had got his attention so thoroughly that I soon desisted from all efforts to make him attend to what I said. When I told the congregation who it was they all knew him and his character, and it produced tears and sobs in every part of the house. I stood for some little time to see if he would be quiet enough for me to go on with my sermon, but his loud weeping rendered it impossible. I can never forget the

appearance of his wife as she sat and held his face in her hands upon her lap. There were in her face a holy joy and triumph that words cannot express. We had several prayers, and then I dismissed the meeting. They helped Mr. Hawley to his house. He immediately wished them to send for certain of his companions, with whom he had been in the habit of ridiculing the work of the Lord in that place. He could not rest until he had sent for a great number of them and had an opportunity to make confession to them, which he did with a very broken heart. He was so overcome that for two or three days he could not get about town, and continued to send for such men as he wished to see that he might confess to them, and warn them to flee from the wrath to come. As soon as he was able to get about he took hold of the work with the utmost humility and simplicity of character, but with great earnestness. Soon after he was made an elder, or deacon, I do not recollect which, and he has ever since been a very exemplary and useful Christian. His conversion was so marked and so powerful, and the results were so manifest to everybody, that it did very much to silence opposition.”<sup>3</sup>

<sup>2</sup> Charles G. Finney, *The Original Memoirs of Charles G. Finney* (Grand Rapids: Zondervan, 2002), 157.

<sup>3</sup> Charles G. Finney, *The Original Memoirs of Charles G. Finney* (Grand Rapids: Zondervan, 2002), 160-162.

## ENLIGHTENMENT PART 2

The Bible records that, on one occasion, Jesus Christ took his disciples Peter, James and John up a mountain, and that there he was transfigured before them. His face shone like the sun and His clothing became as white as the light. Moses and Elijah appeared and talked with Him. There was a cloud overshadowing them and out of the cloud came a voice saying; "...This is My beloved Son, in whom I am well pleased. Hear Him!" (Matthew 17:5). This is enlightenment, hearing Jesus.

Natural hearing and spiritual hearing are two different things. Natural hearing is done with our ears. Spiritual hearing is something that we do with our hearts. In one epistle, the Apostle Paul says; "...Eye has not seen, nor ear heard, Nor have entered into the heart of man The things which God has prepared for those who love Him." (1 Corinthians 2:9).

Let's read this scripture again. In it is mentioned our first human faculty, sight, followed by our second human faculty, hearing. This is followed by the phrase entered into the heart of man. This entering into the heart of man is spiritual hearing. It is when the heart understands something spiritual. It is enlightenment. The following verses read:

*But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God. For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God. Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God. These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual*

*things with spiritual. But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned. But he who is spiritual judges all things, yet he himself is rightly judged by no one. For 'who has known the mind of the Lord that he may instruct Him?' But we have the mind of Christ.*

(1 Corinthians 10-16).

Here, we are told several things. God reveals things through His Spirit, and His Spirit knows the deep things of God. To know the things that God freely gives, we must receive His Spirit. Natural men and women do not receive the things of God's Spirit because these things are spiritually discerned. They even seem like foolishness to him or her. However, the spiritual man or spiritual woman is ready to judge all of these things.

Why does the natural man not receive the spiritual things of God's kingdom? Scripture discusses spiritual things. Because of the limitations of human reason, the natural man simply can't grasp spirituality. He must be transformed into a spiritual man first, before he will understand anything of any spiritual depth beyond salvation. He must be enlightened even unto salvation and God is faithful to bring this enlightenment to the sincere seeker.

Even the spiritual man and spiritual woman slips back into unspiritual patterns of thought. Even he or she still needs to request enlightenment and further leading from the Lord. Every person, whether Christian or not, needs God to supply them with enlightenment.

Not only do we need God's supply of enlightenment, we also need to read God's Word with an application to ourselves. The purpose of studying the Scriptures is so that we would come to know God, grow spiritually from digesting them, and that we would share its truth with others. There must be an ongoing intention to practice what we learn.

Spiritual food is digested in the heart, not the head. People, and perhaps you, dear reader, may have a head knowledge of Jesus without a revelation of Him in their inward being. We must have a heart-entering revelation of Jesus Christ. There is a narrow door into God's kingdom. We are not inside this kingdom unless we pass through that door. The way to salvation was opened freely through Christ's sacrifice on Calvary. There is no other way to salvation and God's kingdom than through Jesus Christ. We are enlightened to our sin and God's grace, and then enter that door by faith.

It is Jesus who enlightens and reveals God, His Father, to us. He said:

All things have been delivered to Me by My Father, and no one knows the Son except the Father. Nor does anyone know the Father except the Son, and the one to whom the Son wills to reveal Him. Come to Me, all you who labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light. (Matthew 11:27-30).

Why is Jesus central to enlightenment? Because He is the sole mediator between God and man. You don't need to be a linguist, a historian or a theologian to understand the Bible, but you do need to have Jesus, as your mediator, enlightening you to its truth.

Friend, it is spiritual knowledge and spiritual help which will bring our lives on track and move us upward to God. Everything that we need to know is supplied by Jesus. Let's humble ourselves before Him now, and pray:

*Lord Jesus, I want to hear You. I want for Your spiritual truth to enter into my heart this day. I don't want to be a natural man. I want to be a spiritual man. Give to me a heart-entering revelation of Yourself and an ongoing spiritual life of revelation from You. I surrender my life to You, to follow You. You will forever be my one*

*mediator. Reveal to me the Father and let me wear your yoke. Thank you. Amen.*

Shawn Stevens

REFERENCES:

- Arndt, Johann. *True Christianity*. New York: Paulist Press, 1979.  
 Erb, Peter C. Ed. *Pietists Selected Writings*. New York: Paulist Press, 1983.  
 Finney, Charles G. *Lectures To Professing Christians*. Springfield: World Library Press, Inc. Reprint 1998.  
 Geisler, Norman L. and William E. Nix. *A General Introduction to the Bible*. Chicago: Moody Press, 1983.  
 Henry, Carl F. H. *God, Revelation and Authority : God Who Speaks and Shows*. Vol. III. Waco: Word Book Publisher, 1982.  
 Pache, Rene. *The Inspiration and Authority of Scripture*. Translated by Helen I. Needham. Chicago: Moody Press, 1969.  
 Spener, Philip Jacob. *Pia Desideria*. Translated by Theodore G. Tappert. U.S.A.: Fortress Press, Reprint 1964.  
 Ward, Wayne E. and Joseph F. Green, Ed. *Is The Bible A Human Book?* Nashville: Broadman Press, 1970.



**THIS HOUSE SHALL BE CALLED A HOUSE OF PRAYER**

This house shall be called a house of prayer.  
 We will tarry in His presence for He's called us here.  
 And the gates of hell shall not prevail.  
 The promise of victory has heaven's seal.

He shall pour out water on thirsty ground.  
 Hearts ablaze, eyes heaven-bound.  
 Rushing wind and other tongues.  
 We will serve the Lord Jesus till His kingdom comes.

We are not drunk as you suppose.  
 This is that Joel spoke by the Holy Ghost.  
 What we've waited for and what we've wanted most.  
 That He'd rain down heaven and move coast to coast.

Shawn Stevens

stretching and calling for their mother to come and deliver food to them. He lifts up his soul to the LORD. If our soul does not automatically rise above the despair and darkness of earth, we must lift it up to the Lord. David didn't let his soul sink down into despair. He raised it up to God.

The verse is followed by a *Selah* which is thought to mean (among other definitions) that it is a *time to pause*. Friend, it would be wrong to rush over these words and not look inward. Do you feel the thirst that David had for God? Inside of you, is there an ache for the Lord? Do you remember past days of God being wonderfully and noticeably active in your faith experience? Are you thirsty for a renewal of your faith experience? Brothers and sisters, let's cry out and agonize Godward. If we do, we will find that He is graciously near. Let's pray:

*Lord Jesus, there is an ear that we know will always hear us and it is Yours. In the midst of trials and loneliness and despair we lift up our souls to You. Our hands are stretched out to You. Let us be renewed in You. Let us know You in a new and fresh way. Let us receive from You revelation into Your character and faithfulness, and we will be like those who have found a large treasure. May our spiritual perception be vivid. Lord, this is a dry and parched land but You are the one who sends rain from heaven, and places the rock in the wilderness from which water springs. All of our fountains are in You. You are a fountain of love, goodness and salvation. We need to drink of You. You are our portion and exceeding great reward. You are the Vine and we are the branches which continually need to be supplied with a flow of life from You. We need*

*strength for this spiritual walk of faith and You are the sustenance that we require. We spread out our hands to You. May we hear Your loving kindness in the morning.*

Shawn Stevens

REFERENCES :

- Brainerd, David. *The Life and Diary of David Brainerd*, Ed. Jonathan Edwards. Grand Rapids: Baker Book House, 1996.  
Finney, Charles G. *Sanctification*. Fort Washington: Christian Literature Crusade, Reprint, 1994.  
Kidner, Derek. *Tyndale Old Testament Commentaries*, Vol. 14b. Downers Grove: Inter-Varsity Press, 1973.  
Pietersma, Albert. Translator. *A New English Translation Of The Septuagint : The Psalms*. New York: Oxford University Press, 2000.  
Charles H. Spurgeon, Charles H. *The Treasury of David*. Peabody: Hendrickson Publishers, n.d.

**SHINE IN MY HEART, LORD JESUS**

Shine in my heart, Lord Jesus,  
And lead me into light,  
Dispel each cloud and shadow  
And chase away my night;  
Shine on my soul, O Jesus,  
And warm me with Thy love,  
Oh, help me when I need Thee,  
Thy faithfulness to prove.

Shine in my heart, Lord Jesus,  
I need Thee ev'ry day,  
To help me keep Thy statutes  
To walk the narrow way;  
Oh, leave me not, my Saviour,  
Or else I faint, I fall;  
Come in Thy might and help me  
When Thou dost hear me call.

Increase my faith, Lord Jesus,  
May Thy dear precious blood,  
Of sin completely cleanse me  
And make me pure and good;  
Increase my love O Jesus,  
And bind my heart to Thee,  
So when my days are numbered  
Thy smile of love I'll see.

Come, Holy Spirit, fill me,  
Come show me all my need;  
With heav'ns refreshing manna  
My hungry spirit feed;  
And though the way is rugged,  
And though my path is drear,  
Thy presence will sustain me,  
Give comfort, hope, and cheer.

And when the king of terrors  
Shall stand across my way,  
Oh, help me to go forward,  
Regardless of his sway;  
Thy rod and staff to help me,  
My safety will insure,  
And with the Father's favor  
I'll rest in love secure.