



The Controversy over the Term ‘The Third Pentecost’: *Bhinneka Tunggal Ika* Perspective


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Abstract

A well-known Indonesian pastor, Niko Njotorahardjo has popularized the term the ‘third Pentecost’. This term is motivated by his belief that the outpouring of the Holy Spirit occurs in this age to fulfill the Great Commission before the second coming of Jesus Christ. Pastor Njotorahardjo preaches the calling of the third Pentecost to the whole world including for example Europe, Hansei University in South Korea, Israel, and Oral Roberts University in Oklahoma. Co-founder of Generals International Ministry, Cindy Jacobs, welcomes the calling of the ‘third Pentecost’, saying, “pastor Niko Njotorahardjo is indeed the messenger of the third Pentecost.” French L. Arrington, a Biblical scholar at Pentecostal Theological Seminary, also endorses the calling of the third Pentecost, stating that pastor Niko Njotorahardjo might be right on the ‘third Pentecost’. Despite these acceptances, the notion of the third Pentecost still receives criticism in



Indonesia. Abraham (2019: 17-28) and Simanjuntak (2019: 147-156), for instance, question the term of the 'third Pentecost' because there is only one Pentecost according to them, and it occurs in the book of Acts. This article, attempts to respond to the issue of the third Pentecost in light of Bhinneka Tunggal Ika. It suggests that there should be peaceful discussions relating to the idea of a third Pentecost which is problematic for many believers and that Bhinneka Tunggal Ika (unity in diversity) should be used as its methodology because it offers a constructive dialogue approach to the highly debated term: the 'third Pentecost'. Thus, this article advocates for the application of Bhinneka Tunggal Ika (unity in diversity) as a methodological framework, as it facilitates a productive dialogue regarding the contentious term: the 'third Pentecost'. This principle encourages the acceptance of differences and disagreements while fostering a spirit of unity. Consequently, Christians can express their diverse views in a more respectful and charitable manner.

Keywords: Dialogue, Pentecostal-Charismatic theology, Evangelical denomination perspective, third Pentecost, Bhinneka Tunggal Ika

Contribution of This Research

This research does not omit the importance and the effectiveness of the Holy Bible to unite Christians. However, this article proposes another approach to unite the people of God which is from Bhinneka Tunggal Ika the national motto of Indonesia, which translates to "Unity in Diversity".) For Indonesian readers, this article aims to ingrain Bhinneka Tunggal Ika into their consciousness in order that they may live respectfully and harmoniously alongside one other. For non-Indonesian readers, this research seeks to promote Bhinneka Tunggal Ika as a unity in diversity proposal for challenging issues which may divide communities.

Introduction

Pentecost is a very important Christian holiday that commemorates the descent of the Holy Spirit on the Apostles and other disciples after the Crucifixion, Resurrection, and Ascension of Jesus Christ. In the book of Acts 10:44, the Holy Spirit came upon all who heard the message, including many Gentiles. Even circumcised believers who were with Peter were amazed that the gift of the Holy Spirit had been poured out on Gentiles. The 'third Pentecost' is a term coined by pastor Niko Njotorahardjo, and it refers to the current movement of the Holy Spirit in Indonesia. It relates to the Holy Spirit's outpouring, which is said to allow the church to finalise the Great Commission. The calling of the third Pentecost came to Njotorahardjo, in 2009. Pastor Niko stated that he received the message from the Lord Jesus Christ, saying that "I will come soon. Hold on to what you have, so that no one will take your crown" (Revelation 3:11 NIV). To usher the second coming of Jesus Christ, the outpouring of the Holy Ghost has to take a place first. Pastor Niko believes that the third Pentecost will occur in many locations and will not stop until the second coming of Jesus Christ (Teologi Gereja Bethel Indonesia, 2019). Pastor Niko continues that although the outpouring of the Holy Ghost will happen in many places, the calling of the third Pentecost begins in Indonesia and it will finish in Jerusalem, Israel. The influence of Pastor Niko's teaching on the third Pentecost has been phenomenal.

On May 14th-18th 2012, there was the second World Prayer Assembly (WPA) in SICC, and the theme of that prayer event was "A New Wave is Coming." People interpret that this was one of the fulfillments of what one of pastor Yonggi Cho saw in his vision that the lampstand in South Korea has moved to Indonesia (Handojo & Leenardo, 2019: 36-37). This affirms the 'third Pentecost'. In February 2014, pastor Niko was awarded with an Honorary Doctorate by Hansei



University in South Korea due to his proclamation on the ‘third Pentecost’ (Handojo & Leenardo, 2019: 39).

Pentecostal Theological Seminary, another instance, founded the Niko Njotorahardjo Chair for the Restoration of David’s Tabernacle in 2016. Pastor Niko was elected as co-Chair of Empowered21 Asia by Oral Roberts university (Teologi Gereja Bethel Indonesia 2019). Even though pastor Niko received a worldwide appraisal on the third Pentecost, he also experienced criticisms both from Pentecostal-Charismatic denominations and non-Pentecostal-Charismatic denominations. A Reformed-Evangelical pastor, Esra Soru, rejected the term of the ‘third Pentecost’. In his YouTube channel, he argued that the Holy Scripture clearly states that the outpouring of the Holy Spirit and the baptism of the Holy Ghost use the aorist tense in the Bible. It means the outpouring of the Holy Spirit has already occurred and it happened once in the book of Acts.¹

Further criticism on the ‘third Pentecost’ also came from Pentecostal-Charismatic denominations. Pastor Dr. Rubin Adi Abraham is the senior pastor of Bethel church of Indonesia in Bandung and Jakarta and he opposed the notion of the ‘third Pentecost’ in his lecture on the controversy of the third Pentecost. He believes that the outpouring of the Holy Ghost occurred only once, but that the impacts of that Pentecost could happen repeatedly.² Pastor John Sung even labelled pastor Niko as a heretical pastor because of the teaching of the third Pentecost which he believes leads the people of God astray from the truth.³ This article, thus, attempts to facilitate a constructive dialogue between the proponents and the opponents of the ‘third Pentecost’ through Indonesian philosophy: *Bhinneka Tunggal Ika*. Discourse analysis – such as literature and media recordings – were utilized to collect and evaluate the term of the ‘third Pentecost’ in light *Bhinneka Tunggal Ika*.

The Importance of *Bhinneka Tunggal Ika* in Indonesia Religious Landscape

Why does *Bhinneka Tunggal Ika* matter for this research? There are a couple of reasons. First, pastor Niko Njotorahardjo believes that the third Pentecost starts in Indonesia. Australian pastor Evans also agrees that the outpouring of the Holy Ghost happened in Indonesia first. Korean pastor Yonggi Cho visions that the lampstand of God has moved from South Korea to Indonesia. Second, the messenger of the third Pentecost is an Indonesian pastor: pastor Niko Njotorahardjo. Therefore, it is essential to discuss the controversy of this term in light of the nation that God has chosen. Then, what is *Bhinneka Tunggal Ika*? *Bhinneka Tunggal Ika* is ‘diversity in unity’. Why does *Bhinneka Tunggal Ika* matter for the Indonesian people? There are more than four hundred ethnic groups in Indonesia (Chia, 2022: 91-98). In addition, Indonesia has six known religions: Muslims (87.2%), Protestants and Catholics (9.90%), Hindus (1.69%), Buddhists (0.72%), and Confucians (0.05%) (Hefner, 2020: 1-17). *Bhinneka Tunggal Ika* unites Indonesia because it embraces diversity in religions, and also ethnicities. Therefore, the first Indonesian president, Soekarno, delivered a *Bhinneka Tunggal Ika* (diversity in unity) speech two months before Indonesian’s Independence Day (cf. Chia, 2022: 91-98).

“<https://news.detik.com/berita/d-3222960/ini-pidato-bung-karno-1-juni-1945-yang-jadi-cikal-bakallahirnya-pancasila>. *“Prinsip yang kelima hendaknya: Menyusun Indonesia Merdeka dengan bertaqwa kepada Tuhan Yang Maha Esa. Prinsip Ketuhanan! Bukan saja bangsa Indonesia bertuhan, tetapi masing-masing orang Indonesia hendaknya bertuhan Tuhannya sendiri. Yang*

¹ <https://www.youtube.com/watch?v=D4ZfcEU0UFc>

² <https://www.youtube.com/watch?v=Dj31t0l2emA>

³ <https://www.youtube.com/watch?v=N1ygW4LNeJM>



Kristen menyembah Tuhan menurut petunjuk Isa al Masih, yang Islam bertuhan menurut petunjuk Nabi Muhammad SAW, orang Buddha menjalankan ibadatnya menurut kitab-kitab yang ada padanya. Tetapi marilah kita semuanya bertuhan. Hendaknya negara Indonesia ialah negara yang tiap-tiap orangnya dapat menyembah Tuhannya dengan cara yang leluasa,” papar Bung Karno.”

Translated it states:

“The fifth principle should be: Develop an independent Indonesia by piety to God Almighty. Divine Principle! Not only do Indonesians believe in God, but each Indonesian should believe in their own God. Christians worship God according to the instructions of Isa al Masih, Muslims worship according to the instructions of the Prophet Muhammad SAW, Buddhists carry out their worship according to the books available to them. But let us all be godly. The state of Indonesia should be a country where everyone can worship their God in a free way,” said Karno.”

Soekarno’s speech promoted the notion of ‘diversity in unity’ (Bhinneka Tunggal Ika) in Indonesia. He welcomed religious pluralism and encouraged Indonesian people to cherish others in their diversity because Indonesia is a multireligious, multiethnic, and multicultural country (Chia, 2022: 91-98).

Bhinneka Tunggal Ika promotes the ontological unity as the foundation of respecting and living within the social reality of the diversity of Indonesian people (Chia, 2022: 91-98). Bhinneka Tunggal Ika offers prospects of hospitality and a mutual respect in the world of diversity. Prasetyo (2019) records that Christian and Muslim leaders met to join multifaith collaborations both at the regional and national level in 1991. In the late 1990s and early 2000s, Nahdlatul Ulama’s sent the army to protect Christian churches in areas threatened by hardline Islamist attacks. In the early 2000s, nearly 25 million Muhammadiyah started educational programmes with non-Muslims to strengthen the relationship between Muslim and non-Muslim communities (Mu’ti, 2016). In 2017, Indonesian President, Joko Widodo, launched a taskforce for Pancasila Ideology Education (BPIP) across Indonesia. Nahdlatul Ulama and Muhammadiyah urged a resolution to Muslims not to label non-Muslim as ‘kafir’ or unbelievers, and they encouraged their members to call non-Muslim Indonesians muwathinin or citizens (Hefner, 2020, 8). Although these cases demonstrate the positive impact of living according to Bhinneka Tunggal Ika in the society, it does not mean that every Indonesian realizes the importance and the benefit(s) of living respectfully and harmoniously. Chia (2022: 91-98) lists some examples. In 2009, for example, Indonesia Constitutional Court upheld the “Blasphemy Law” (Law 1/PNPS/1965) to favour the majority.

This means that the freedom, equal rights, and mutual recognition for all citizens are abolished, although a religious liberty was guaranteed in article 29(2) of the Indonesian Constitution. Harsono (2020) also states that Fakultas Kerukunan Umat Bergama (FKUB) or an Interfaith Communication Forum should be composed mainly by the majority. Bali, for instance, has 83% percent of Interfaith Communication Forum and should be from Balinese Hindu leaders. FKUB in Jakarta, on other hand, consists of 85% percent Muslims. As a result, the majority religious group have veto power against the religious minority. ⁴ This conflict also appears in the Christian community in Indonesia. In the case of the third Pentecost, the Christian community are divided into two major groups: those who accept or reject the third Pentecost. The opponent(s) of the third Pentecost create divisions among the Christians in Indonesia. A Reformed-Evangelical pastor, Esra Soru, rejects the term of the third Pentecost because it is unbiblical. Pastor John Sung considers pastor Niko Njotorahardjo as a false teacher due to his teaching on the ‘third Pentecost’.

⁴ <https://www.hrw.org/news/2020/04/11/indonesias-religious-harmony-regulation-brings-anything>



The 'Third Pentecost' in Indonesia

What is the 'third Pentecost' in Indonesia? Pastor Niko and his team assert that the third Pentecost is the outpouring of the Holy Ghost in this age and that it exceeds what happened at the Azusa Street event (Teologi Gereja Bethel Indonesia 2019; Handojo and Leenardo 2019). One hundred years after Seymour's prophecy, Pastor Niko Njotorahardjo received a divine calling regarding the third Pentecost in 2009, accompanied by the message: I (Jesus) will come soon. Drawing from Seymour's prophecy, Pastor Njotorahardjo asserts that the forthcoming outpouring of the Holy Spirit during this third Pentecost will surpass that of the second Pentecost in three significant aspects: the number of people, the geographical locations, and the temporal duration (Tim Teologi Gereja Bethel Indonesia 2019: 15).

This third Pentecost, or outpouring of the Holy Spirit, is anticipated to affect a vast multitude, encompassing individuals from both the western and eastern regions. Furthermore, this event is expected to manifest globally, transcending geographical boundaries. Unlike the previous Pentecost, which was confined to a specific timeframe, the outpouring of the Holy Spirit is believed to be an ongoing phenomenon that will persist until the second coming of Jesus Christ. The Azusa Street Revival was a series of Pentecostal meetings that took place in Los Angeles, California in 1909. It involved Baptism of the Holy Spirit: Willima Seymour taught that the baptism of the Holy Spirit was accompanied by speaking in tongues, and there were apparently miracles and other spiritual experiences. This definition requires Pastor Niko's followers to except the event at the Azusa Street as the 'second Pentecost' (Burgess & Mass, 2010: 743; Widjaja, Simanjuntak & Boiliu, 2022: 152-168; Welchel & Griffith, 2013: 29; cf. (Liardon, 2006). Although there is a close connection between the term of the 'second Pentecost' and the 'third Pentecost', this article limits its discussion to the third Pentecost only.

Then, the next question to ponder, "is it valid to use the term of the 'third Pentecost'?" Pastor Niko and his team of theologians believe that the term is valid. They provide three arguments to defend the usage of this term: biblical, theological, and historical argument (Teologi Gereja Bethel Indonesia, 2019). Biblically, pastor Niko and his team believe that the prophecy on the outpouring of the Holy Spirit in Joel 2:28-32 has not been fully fulfilled yet at the first Pentecost or in Acts 2:1-4 (Teologi Gereja Bethel Indonesia, 2019). Theologically, pastor Niko and his team of theologians follow Charles H. Talbert, a New Testament scholar, that says that it is a mistake to think that Pentecost is just one event for Luke (Talbert, 2018). In the book of Acts, the outpouring of the Holy Spirit has been described as repeated even in the life of the church (Teologi Gereja Bethel Indonesia, 2019). Based on Talbert, the followers of the 'third Pentecost' believe that the prophecy in Joel 2:28 has not been fulfilled completely because the first Pentecost just occurred in the upper room for the followers of Jesus, while Joel prophesies that the outpouring of the Holy Spirit must happen to all people and in all places. Historically, the church experienced the outpouring in the book of Acts (Talbert, 2018). Nevertheless, the Middle Ages reveal that the church did not rely on the Holy Spirit like they used to. The Lord, however, did not abandon them. He poured out the Holy Spirit in the 20th century at the Azusa Street to restore his people. This is the 'second Pentecost' that was led by William J. Seymour in 1909 (Gastón, 2014).

This Azusa Street revival was very impactful. Handojo and Leenardo calculate that thirty percent of the population of the world are believers, and seventy percent of them were saved ever since this second Pentecost (Handojo & Leenardo, 2019: 31). In addition to the impactful revival of the second Pentecost, Seymour prophesied, "in one hundred years, there would be another revival like Azusa and the Shekinah (glory) would return! And that coming move of God would be greater and further reaching than Azusa. It would not be in one place only or with [merely] a few people,



but all over the world. And it would not end, even to the coming of the Lord” (Gastón, 2014). Historically, the prophecy of Seymour predicts the ‘third Pentecost’ would happen in 2009 (Gastón, 2014). Pastor Niko Njotorahardjo received the calling of the ‘third Pentecost’ in 2009 with a message: I (Jesus) will come soon.

The ‘third Pentecost’ is greater than the ‘second Pentecost’ in three ways: people, place, and time (Teologi Gereja Bethel Indonesia 2019). The ‘third Pentecost’ or the outpouring of the Holy Spirit will happen to many people. The ‘third Pentecost’ or the outpouring of the Holy Ghost will take place in the whole world. The ‘third Pentecost’ will not occur for a year or three years, but the outpouring of the Holy Spirit will continually happen until the second coming of Jesus Christ. Consequently, pastor Niko believes that the ‘third Pentecost’ is the last Pentecost. In other words, it will not be a fourth or fifth Pentecost since the ‘third Pentecost’ ushers in the return of Jesus Christ.

Since 2009, pastor Niko Njotorahardjo has been teaching and popularizing the term of the ‘third Pentecost’. His teaching has been well received by Cindy Jacobs, co-founder of Generals International Ministry, pastor Ella Onakoya from London, UK, and pastor Dee E. Stepanoski from Perth, Australia, and a professor of Greek New Testament French L. Arrington (Handojo and Leenardo 2019: 35-44).

Dialogue on the Term of the ‘Third Pentecost’

Since there are so many arguments that accept and reject the term of the ‘third Pentecost’, this article chooses selected arguments from some pastor-theologian in Indonesia that are in favour of the term the ‘third Pentecost’.

Pastor Russel Evans, the senior pastor of Planetshakers Church in Australia, endorsed the term of the ‘third Pentecost’ after he received God’s vision. He said that the fire of the Holy Ghost is being poured out in Indonesia. The clouds of God’s glory go out of Indonesia and move to other nations (Handojo & Leenardo, 2019: 41). In addition to the vision of pastor Evans, Widjaja, Simanjuntak, and Boiliu have evaluated the term of the third Pentecost from its impact. Is the term of the third Pentecost valid? Widjaja, Simanjuntak, and Boiliu argue that the validity of this term should be linked to its effect on those who believe in the ‘third Pentecost’. Individual and communal growth that is because of the third Pentecost cannot be overlooked. The proponents of the third Pentecost gain spiritual growth such as showing more dedication in reading the Holy Scriptures, praying, and evangelising. Pastor Niko’s message on the ‘third Pentecost’ also revives the Christian community: both in Indonesia and in other countries. Handoyo and Leenardo record that many nations – which joined Empowered21 Asia with the theme “fire and glory” –experienced the wave of the outpouring of the Holy Spirit and came to their countries with the spirit of the ‘third Pentecost’ to share the Gospel to the whole world (Handoyo & Leenardo, 2019: 43). Consequently, Widjaja, Simanjuntak, and Boiliu argue that the effect and the impact validate the term of the third Pentecost.

Cons on the term of the ‘third Pentecost’

Widjaja, Simanjuntak, and Boiliu state that the ‘third Pentecost’ has created uneasiness among Indonesian churches, including the Pentecostal-Charismatic churches (Widjaja, Simanjuntak, & Boiliu, 2022: 152-168). The evangelical churches opposed the term of the third Pentecost because it gives the impression that the ‘third Pentecost’ is better and greater than the Pentecost stated in the book of Acts. One of opponents of the term of the third Pentecost is Irfan Simanjuntak. He refuses to accept the term ‘third Pentecost’. He argues that Pentecost was a



once-for-all-event and that Pentecost started the beginning of the church. The Holy Ghost still works since the beginning of Pentecost in the book of Acts right up to the present day. Therefore, it is incomprehensible that there would be a the second and the 'third Pentecost' which give the impression that there is a break of the work of the Holy Spirit (Simanjuntak, 2019: 147-156).

Although Simanjuntak rejects the term of the 'third Pentecost', he still believes that the Pentecostal experiences occur among the believers such as in Samaria (Acts 8), the house of Cornelius (Acts 10), Ephesus (Acts 19), the Great Awakening, the pietist movement, and the holiness movement (Simanjuntak, 2019: 147-156). In conclusion, Simanjuntak argues that the outpouring of the Holy Spirit cannot be repeated, but the experience of Pentecostal continues. Simanjuntak adds his second objection to the term of the 'third Pentecost'. The outpouring of the Holy Spirit in the book of Acts ushered in a new era: the church (Simanjuntak, 2019: 147-156). Admitting the second and the 'third Pentecost' means there is a newer era (newer church) and the newest era (the newest church). Simanjuntak believes that the Pentecost in the book of Acts opens a new era, and that era is the last era before the second coming of Jesus Christ. The church is the last entity before eternity (Simanjuntak, 2019: 147-156).

A Reformed-Evangelical pastor, Esra Soru, also rejects the term of the 'third Pentecost'. The reason is the book of Acts uses an aorist tense so that the outpouring of the Holy Ghost in the Bible was a once and-for-all-event. Therefore, the term of the second and the third Pentecost are not biblical, and Christians should avoid using that term at all.⁵

Some criticism on the 'third Pentecost' also comes from Pentecostal-Charismatic denominations. Pastor Dr. Rubin Adi Abraham is the senior pastor of Bethel church of Indonesia in Bandung and Jakarta and he opposed the idea of the third Pentecost in his lecture on the controversy of the third Pentecost. Historically, Dr. Abraham asserts that the term of the third Pentecost is highly problematic because there is no consensus on this issue. Some people count neo-Pentecostalism in 1960 as the 'third Pentecost', and the Toronto and Pensacola blessing in 1980 as the fourth Pentecost. Thus, the outpouring of the Holy Spirit taught by some is the fifth Pentecost for some people.⁶ C. Peter Wagner, on the other hand, believes that the third wave movement or the third wave of the Holy Spirit appeared in 1980 (Wagner 1988). Dr. Abraham, thus, argues that the 'third Pentecost' is just a term. The most important issue is not the term, but the teaching essence of the 'third Pentecost': longing for God's visitation in this last times to fulfill the Great Commission. In other words, Dr. Abraham avoids the usage of the term the 'third Pentecost', and he emphasizes the teaching essence of the 'third Pentecost' because he believes that the outpouring of the Holy Spirit appeared only once, but the impacts of that single Pentecost event could happen repeatedly.

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Pastor John Sung argues that pastor Niko's teaching on the 'third Pentecost' is contrary to the Bible truth. Theologically, pastor Sung believes that the outpouring of the Holy Spirit appears only in the book of Acts. There is no Pentecost again outside of the Holy Bible.⁸ In other words, he opposes the second and the 'third Pentecost' ideas totally. He argues that the Pentecost in the Holy Bible is sufficient to begin a new era of Holy Spirit activity. Like pastor John Sung, Hedlund voices the same conviction: the outpouring of the Holy Spirit could not be iterated, but the signs of Pentecost could (Hedlund, 1985: 197).

⁵ <https://www.youtube.com/watch?v=D4ZfcEU0UFc>

⁶ <https://www.youtube.com/watch?v=Dj31t0l2emA>

⁷ <https://www.youtube.com/watch?v=Dj31t0l2emA>

⁸ <https://www.youtube.com/watch?v=N1ygW4LNeJM>



Reflection: The ‘Third Pentecost’ in light of *Bhinneka Tunggal Ika*

The term of the ‘third Pentecost’ is as seen above highly controversial. There are proponents and opponents of the ‘third Pentecost’ notion. The opponents do not only come from non-Pentecostal-Charismatic denominations, but also Pentecostal-Charismatic denominations themselves. Pastor John Sung labels the term and the messenger of the third Pentecost as heretical. A Reformed-Evangelical pastor, Esra Soru, also completely denies that terms validity. *Bhinneka Tunggal Ika* (diversity in unity), however, lays out a foundation to have a respected and constructive discussion. *Bhinneka Tunggal Ika* (diversity in unity) provides a hospitality and a mutual respect among Indonesian peoples (Chia, 2022: 91-98). *Bhinneka Tunggal Ika* (diversity in unity) facilitates Indonesia people to live collectively and harmoniously in the world of diversity (cf. Prasetyo, 2019; Mu’ti, 2016). Therefore, *Bhinneka Tunggal Ika* (diversity in unity) allows Christians to have disagreement on the controversy around the term of the ‘third Pentecost’, but in a respectful and hospitable manner.

Acknowledging and honoring differences in a courteous and welcoming way is essential as it enhances social unity, diminishes discrimination and bias, and fosters a sense of belonging for all individuals. By recognizing and appreciating diversity, we can cultivate a more inclusive, fair, and harmonious community. Furthermore, it encourages empathy and comprehension by understanding that people possess varied life experiences and viewpoints. After all there should be peace between all Christian denominations since based on Romans 15:5-6, living in harmony with other people glorifies God. Furthermore a church body that is united is important as a example of the unity of the gospel. Promoting mutual trust and having shared values, and good understanding allows denominations to learn from each other.

Dr. Rubin Adi Abraham, for example, tends to avoid the usage of the term ‘the third Pentecost’, but he elaborates his disagreements in a respected way without giving any derogatory labels and unhospitable response. Religious and doctrinal issue are a sensitive issue in Indonesia. A different opinion could create hostilities and divisions among the body of Christ. These divisions, nevertheless, could be hindered and/or minimized by Indonesian philosophy: *Bhinneka Tunggal Ika* (diversity in unity). Implementing *Bhinneka Tunggal Ika* (diversity in unity) promotes a spirit in people to learn from different perspectives, to have a respectful and constructive discussion, and still be united in our differences. *Bhinneka Tunggal Ika* offers mutual respect and promotes living harmoniously with others. People could still disagree with each other and provide their arguments and viewpoints peacefully. The spirit of *Bhinneka Tunggal Ika* can guide and prevent us from throwing accusations and blaming at others, and creating tensions and divisions in the midst of disagreements that may and will arise from time to time.

Philippians 1:27 is a biblical verse that encourages followers to embody a lifestyle that is consistent with the teachings of Christ. The term "conversation" in this context refers to the behavior of citizens who prioritize the honor, security, tranquility, and welfare of their community. Paul expresses his hope that, despite facing challenges and persecution, believers will remain united, fearless, and actively promote the Kingdom of God by disseminating the gospel. It is imperative that our behavior reflects the values of the Gospel of Christ, so that whether I am present with you or not, I may receive reports of your conduct, confirming that you remain steadfast in one spirit, united in purpose, and working collaboratively for the advancement of the Gospel (Philippians 1:27). The apostle Paul emphasizes the importance of living in a manner that is worthy of the Gospel of Christ, linking it to our unity within the body of Christ. Following his

exhortation to conduct ourselves honorably, he clarifies his expectations: that we should “stand firm in one Spirit, with one mind, striving together for the Gospel.”



To “stand firm in one Spirit and one mind” signifies that each day we awaken with a shared purpose and motivation guiding our actions. We are created to embody the nature of God (Genesis 1:26), which is fundamentally love (1 John 4:7-8). Through Christ, we have been restored to this divine nature, and scripture encourages us to embrace it continually (Colossians 3:10). From this place of spiritual health, we work together to promote the Gospel.

Consider the transformation that could occur within the Church if we achieved such unity. Conflicts, resentment, gossip, and hasty judgments would cease, allowing everyone to engage in love towards one another. The gifts of the Spirit would flourish as love permeates our community, enabling the message of salvation to reach every corner of the earth.

Conclusion

A prominent Indonesian pastor, Niko Njotorahardjo, has brought attention to the concept of the 'third Pentecost.' This notion is driven by his conviction that the Holy Spirit's outpouring is taking place in the current era to accomplish the Great Commission prior to the second coming of Jesus Christ. Pastor Njotorahardjo advocates for the message of the third Pentecost globally, reaching audiences in regions such as Europe, Hansei University in South Korea, Israel, and Oral Roberts University in Oklahoma. The concept of the 'third Pentecost' is indeed a subject of contention, sparking significant debate within social media platforms. It is anticipated to be a period marked by the outpouring of the Holy Spirit and miraculous events, characterized by phenomena such as blood, fire, and a pillar of smoke, which are believed to herald numerous conversions and signal the imminent return of Jesus Christ. Critics present various arguments against the notion of the third Pentecost, while supporters passionately defend its validity.

This article advocates that all theological and religious discussions should be framed within the principle of *Bhinneka Tunggal Ika* (unity in diversity). It proposes that there should be constructive discussions surrounding the notion of a third Pentecost, which presents challenges for numerous believers. Furthermore, it advocates for the application of *Bhinneka Tunggal Ika* (unity in diversity) as a methodological framework, as it facilitates a productive dialogue regarding the contentious term: the 'third Pentecost'. This principle encourages the acceptance of differences and disagreements while fostering a spirit of unity. Consequently, Christians can express their diverse views in a more respectful and charitable manner.

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