

# SUPERMACY OF THE WORD OF GOD

## REVIVAL

We have begun by teaching on some foundations for revival. One is that God uses human vessels to ignite revival fires. Whether we like it or not, it is imperfect vessels that He uses and appoints for a revival. In this Holy Bible, whenever God wants to do something, He has always raised up a man or a woman. He did not raise up an organization, He raises up a man or a woman. When Jesus wanted to turn the people of this earth to God and have the message of the kingdom of God going forth to this earth, He didn't set up an organization, He didn't write any books and He didn't write any creed But He put His life into twelve people. One of them failed and was replaced but Jesus invested His life in human clay vessels. When God does anything, He does it through a vessel. When you think about any move of God, you automatically think about the man or woman behind that move. When you think about the first great awakening, you think about John Wesley, Charles Wesley, George Whitefield. In the second great awakening, you think about Charles G Finney. When you think about people coming out of Egypt, it was Moses whom God used. When you think about the revival on the day of Acts, the first part you think about the apostle Peter. When you think about revival among the Gentiles it was a man named Paul the apostle.

The first key principle of a revival is God uses human vessels. Many times people say when revival comes we do away with human vessels. No, you cannot run from God's appointed vessels. It is God's ordained method. Much as we don't understand it fully as we realize how fragile humans are, yet God puts His glory in clay vessels. Anywhere you go, before God does anything there must be a dedicated man or woman who gives spirit, soul and body to God for the revival to come through. And even when the revival comes, you still need that person to lead

them on into God's glory.

The second key principle of revival is the word of God - the living word of God, the written word and the spoken word. As we look into that subject I want to enumerate some lessons for us from a revival in church history.

We all heard about the Azusa Street revival in the early 1900s. When the Spirit of God was poured out on Azusa Street, the Pentecostal movement flowed throughout the whole world. Today we are blessed because of that revival. But I want to point to some areas here that are of importance to us. We are concerned about how a revival starts. And there are keys to how it starts. And I want to point to the fact that we need to understand how a revival dies too. Today, if you go back to the very same spot where Azusa Street is, the Spirit of God is no more there. Why? Today, if you go back to some of those places where the apostle Paul preached, there are no more Christians there any more. Why? I want to show from the word of God that one of the key foundations of a revival is the word of the living God. If you move away from that, the revival dies. In fact a revival is also ignited by the word of God.

Lets us just take one revival. I have a book that talks about all the revivals in all the different countries of the world, and in every one of them the foundation is always the same. Sometimes when you look at some thing new that God does, people repeat the mistakes of history. If only they learn from history. Many speak highly of the Azusa Street revival on hindsight but let me ask you this question. Do you know how the revival died? We know how the revival came. People were hungry after God. They prayed, they travailed and God came. Do you know how the revival died?

We will tell you what took place in the revival and how it died. See if we don't learn how it died we cannot maintain it and we get off track. There was a man named William Seymour who was used by God. William Seymour was a disciple of Charles Parham who was among the first in the twentieth century to receive the baptism in the Spirit and have the gift of tongues following. Let me read a little bit

of history to you for your education so that we know what God is going to do in our midst. And we don't repeat the same mistake. Many people talked about revival in a dreamily nice way. They don't realize how rough a wildfire it can be but yet it is. It looks nice from a distance but when you are actually in it, you may not realize that you have a revival and the revival is going on. See some people don't understand what a revival is. And when the revival hits, he doesn't even know that it hits. Let me give you the scriptural definitions through this series that qualify what a revival is and what constitutes it.

First of all, a revival comes because of the teaching of the word. Where the word is not taught, the revival cannot come. When people like Charles Parham started seeking God, there was a reason. They became convinced spiritually, mentally that is theologically, emotionally, that they needed the baptism in the Spirit. But just like the book of Acts 19 Paul asked the Ephesians who have only been baptized in John's baptism, "Have you received the Holy Spirit when you believed?" And they said, "We have not even heard of the Holy Spirit." Now how can you receive something you have not heard? And how can they hear unless the word is preached. So the word is actually what brought forth the revival. The people believe in the word of God and as Charles Parham did his bible study with a group of students, he came to the conclusion theologically that there is such a thing as baptism in the Spirit with tongues. Being convinced of it mentally, spiritually, they started seeking God and then God worked on the word that they believe and brought forth the revival. And he started a bible school and in that bible school, William Seymour was one of the students. God used William Seymour in the Azusa Street revival.

Let me read a few passage here to show that it was Parham who was indirectly the igniter of the Azusa Street revival. See without sound word and sound doctrine the revival cannot be directed. There will only be wildfire. If you are just like a match and throw it in your house, it will only burn down your house. A fire has to be directed. And the only direction that a spiritual fire can have is the word of God.

So it says here, *America had also experienced the outbreak of the tongue phenomena during the same period of time where the Welsh revival was in progress. The person responsible for introducing this practice as a formally stated doctrine was the Rev. Charles Parham of*

*Kansas. It was Parham who singled out speaking in tongues as the only evidence of receiving the baptism of the Spirit. And he taught that it should be a part of normal Christian worship rather than a curious by product of religious enthusiasm. It was his teaching that laid the doctrinal and experimental foundation of the modern Pentecostal Movement. It was Parham's ideas preached by his followers that produced the Azusa Street Revival of 1906 and with it the world wide Pentecostal Movement.*

See it's the doctrine. It's the word that they received and as they acted and sought out the word that brought forth the revival. So the story tells us that by December 1900 Parham led his students through a study of the major tenets of the holiness movement. The man whom God used to inaugurate the speaking in tongue had knowledge of doctrine. He studied every doctrine that was prevalent during his time - the holiness movement, including sanctification and divine healing.

*When they arrived at the second chapter of Acts they studied the event that transpired on the day of Pentecost in Jerusalem including speaking in other tongues. At this juncture, Parham had to leave the school for three days for a speaking engagement elsewhere. Before leaving he asked the students to study their bible in an effort to find the scriptural evidence for the reception of the baptism in the Spirit. Upon returning, he asked the students to state the conclusion of their study and to his astonishment they all answered unanimously that the evidence was speaking in other tongues. This they deduced from the four recorded occasions in the book of Acts when tongues accompanied the baptism with the Holy Spirit. They are in the book of Acts chapter 2, chapter 8, chapter 10 and chapter 19. So by December 31 1900 they were convinced mentally.*

They don't have the experience yet. They don't have the revival yet. But they have the word of God. See how important the word is. It is the word that comes first. And you build the revival upon the word. So based on the word let me read a scripture about what God says about His word from Psalms 138:2 *I will worship toward Your holy temple, and praise Your name. For You have magnified Your word above all Your name.* He magnified His word above all His name. The word of God has first place. After that they started bible school. I am reading from *The Holiness-Pentecostal Movement in the United States* (1971) by Vinson Synan.

I have a little passage here.

*In 1901 Parham closed his school in Topeka and began a whirlwind school of revivals, which lasted four years. By the fall of 1905 he moved his headquarters to Houston, Texas at the request of friends there. And for a short while he opened another bible school for the propagation of his views. It all has to do with doctrine.*

Sometimes people think that when revival comes, we only need prayer but we don't need the word. No. Without the word the revival will also die. And the revival is also based on the word. You see God built this whole universe based on His word. And anything His Spirit does, it is always the Spirit and the word.

*When his bible school in 1905 was in Houston, Texas this man William Seymour, a Negro born in Louisiana had moved to Texas early in life and had become a Baptist minister in the Huston area. Coming in contact with the holiness movement he had accepted the idea of sanctification as a second blessing and had begun to preach in the local holiness church.*

He was a short stocky man minus one eye. If God could use a one eye Jack to bring about the Pentecostal revival, God can also use you.

*William Seymour in 1905 was a poverty stricken Southern Negro with little or no knowledge of religious history. Hearing of Parham's new school he determined to improve his religious training if possible. Then he entered Parham's school for several months.*

William Seymour heard the new Pentecostal theology. Look it all begins with the word of God.

*He was taught that the holiness movement had been wrong in exerting that sanctification*

*was also the baptism with the Holy Spirit. It was rather a third experience separate in time and nature from the second blessing of sanctification. The only biblical evidence was the baptism of fire with speaking in other tongues.*

Then I like this statement here.

*All of these William Seymour accepted unquestioningly and uncritically. Yet while he studied under Parham in Houston, he never experienced speaking with tongues.*

Isn't it marvelous? He believed it, he was convinced theologically but he didn't have the experience yet. So he had the word without the revival yet. And here was a man that God was going to use to shake the world. He had to accept the word by faith and be convinced.

*William Seymour after he graduated went around teaching the doctrine that he had come to believe. And one day he traveled to Los Angeles at a well known holiness mission on the way. William Seymour introduced himself as a man of God and asked for lodging and meal. William Seymour's reception was anything but warm in the pillar of fire center.*

I want to show you how people don't look to these people whom God use. Look at his reception.

*William Seymour impressed Mrs. White as a very untidy person, wearing no collar. Then Mrs. White made this statement not a very complimentary statement of him. She said, "I have met many kinds of religious backpackers and tramps. But I felt he excelled them all."*

I mean he was the man of God whom God was going to use. Mrs. White thought that he was a bum. If God can use him, God can use anybody. Some of us think that he was a holy man, handsome. He was short, stocky with one eye. When the

Holy Ghost came on him, it was different.

*William Seymour the central personality of the Azusa Street was a typical Southern Negro. He has built a reputation in his area as a very humble man but one extremely interested in holiness religion. Described by many observers as a dirty and collarless man.*

Incidentally I am not used to all this coat and tie business. If you all remember when I was in the Word Center, I preached wearing a short tee shirt tucked out. I had to train myself to wear coat and tie today. If you want to reach to a particular group of people in society, your clothing and mannerisms have to be acceptable to their level.

Lets look at the beginning of the revival.

*William Seymour preached his first sermon at the Nazarene church at Santa Fe Street. He took as his text Acts chapter two verse four. And as he preached that, they started a prayer meeting.*

Notice the word came first. It was the word that made them hungry for the revival. And they prayed according to the word. We will compare the scripture afterwards. But basically you see that in the bible in Acts chapter two, why did they gather together? It was because the Lord had commanded them. Notice the revival in Acts 19 in Ephesus was due to the preaching of the word for three years day and night at the school of Tyrannus. The word needs to come. The bible says in Acts 19 *the word grew mightily and prevailed*. It is always the case that the word must grow first.

*For several days, prayer services continued in the Asbury home until the 9<sup>th</sup> of April 1906 when William Seymour and seven others fell to the floor in a religious ecstasy speaking with other tongues. When this occurred a daughter of the Asbury fled through the kitchen door terrified by what she saw. The news of this unusual event spread quickly through the*

*neighborhood as the newly baptized went to the front porch to conduct their strange services. Soon the curious began to gather as one of the worshipers. Soon people began to mingle in the crowd as William Seymour addressed them from a makeshift pulpit on the front porch. As crowds pressed into the house the pressure became so great that at one point the floor caved in. Then they shifted to No. 312 Azusa Street.*

So when did the revival actually begin? It began in the heart of one man. Then from there, he started a prayer meeting to seek God, which was the main point of the Azusa Street revival.

*After a search of the city an old abandoned Methodist Church at 312 Azusa Street was secured to continue the meeting. This building was located in the business section of Los Angeles and had most recently been used as a combined tenement house and a livery stable.*

So the place is often known as the Azusa stable. Isn't it interesting that this revival began in a little place like a stable in a manger? The Lord uses the humble to confound the proud.

So this revival began and the strange thing happened as they prayed an earthquake hit Los Angeles. At the same time let me describe what the reporters report about him. You want to hear what people say about him when he became more and more prominent. This is what the Los Angeles Times described.

*The Los Angeles Times by mid April and the reporter describe what he called the wild scene. These new set of fanatics describe William Seymour as an old colored exhorter who acted as a major doorman of a company. The reporters felt that his stony optic eye serve to hypnotize unbelievers. Old colored mummies were seen to gargle worthless thoughts in a frenzy of religious zeal. Then one day William Seymour in his vision he saw the people of Los Angeles flocking in a mighty stream to petition. He then prophesied awful destruction to this city unless its citizens are brought to believe in the new faith. Awful destruction did come the very next day but to San Francisco instead of Los Angeles in an earthquake. The worshipers of Azusa Street felt the tension of what took place. So the Azusa Street revival*

*began. And people from all over the world who heard that began to visit that place and receive their own baptism in the Spirit.*

Now watch what takes place after the revival comes. We have to teach this to show that when the revival comes that's not the end. You have to learn how to flow with the revival. How to emphasize the word and not your prophecy or what you hear from God. Emphasize the doctrine of God and not go astray. Because many revivals come and they died off when the man of God died or even when the man of God is still there and he goes astray. And you think that Azusa Street will grow from glory to glory. I want to show you how the revival died. First of all there were many things that took place. As the fame of the meeting increased, many people visited the place who were not hungry for God, They were just curious. And then false people visited the place. Mediums started visiting the place because it was published in the papers.

*And it says here, As the meetings continued at Azusa Street, many attended who were critical of the proceedings.*

I want you to know there is no revival that has not been criticized. I read John Wesley's journal you know what the newspaper called him. A young emotional man. Today we look back and we made them heroes of the faith. But if some of us were living in their days we may be the ones criticizing them. Understand that a revival may not be pleasant to our ears.

*Some felt the emotionalism and enthusiasm that characterized the services were too extreme even for holiness people.*

It is a familiar story with anything that God does. See we cannot make decisions based on fancies or on what we are comfortable with. We must always make a decision based on the word. Which is why in this church, I don't care how many times people criticize people who dance in the Spirit. Or how many leaders who come and say, "Brother, don't dance in the Spirit." The word of God permits liberty

on worship. As long as it doesn't go against God's word, we must allow it. We must learn how to flow with the Spirit. See we make a stand based on the word and not based on popularity, not based on criticism, not based on whether we are used to it or not. We need openness to the Spirit yet we need checks and balances and only the word can do that.

*It says that, Many of the more radical holiness churches and missions closed their services and came ad mass to Azusa Street where the services there became well known. Soon physical demonstrations were in evidence in the mission. Before long, the spiritualists and mediums from the numerous occult societies in Los Angeles began to attend and to contribute their séances and trances to the services to use those untaught in the word to distract from the revival.*

I have been in the ministry since 1976 at the age of 17 plus. I have seen revivals come and go. A lot of my good friends were in the Charismatic revival. One of my seminary friends who is presently a Baptist pastor wanted to revive his church. And revival started because people are hungry for God, people started speaking in tongues. After sometime, there were two sisters there who started prophesying and he began to listen to their prophecies. Everything they said became the guidelines. Slowly problems came. The women's prophecies directed the church and he got into trouble. In the end, they went more and more extreme.

This is why we said in a revival, No. 1, God appoints leaders and you must respect leaders whom God appoints as revivalists to lead any group. You cannot allow anyone who has a word from the Lord to lead the group. There must be defined leadership otherwise they will go astray. And that destroyed the whole of what God wanted to do in his church. Anyway he was not exercising his leadership. The church nearly broke apart and today there is no more revival there. And that is the same story that goes on and on.

See we must build on the word. And so there are these spiritualists and mediums coming to the Azusa Street mission.

*Disturbed by these developments William Seymour wrote to Parham for advice on how to handle the spirits and begged him to come to Los Angeles and take over the supervision of the revival.*

Now this is what happened. How did the revival die? We know how it started. It was actually only hot for three years. We have seen some revivals. In the 1970s there were two revivals that hit East Malaysia. I want you to know how the revival died. There are reasons for it. It is not because God wants any revival to die. Now William Seymour saw the problem, which he couldn't handle. See you got to make judgment. You got to say this is right this is wrong when you began to lead. You cannot be a leader without saying what is right and what is wrong. A leader must stand up for what is right and say what is wrong too.

And so William Seymour asked Parham to come and help. Now watch what happened when Parham comes. Notice something began to happen to William Seymour.

*It says here, Although William Seymour attempted to de-emphasize tongues and the uncontrolled followers of the Azusa Street crowd but his efforts were futile.*

Something was happening in William Seymour's life. He tried to de-emphasize the tongues instead of teaching what is right. Sometimes when the Spirit is outpoured and people started speaking in tongues, you have another group that says not to speak in tongues or to smear the genuine tongues with fake jabbering and gibberish. Instead of teaching people how to speak in tongues properly, they went to the other extreme and told people not to speak in tongues anymore. We need people to show the right way. When you tell people what is wrong you must tell them what is right. When you disallow something you must allow other things to show what is right. These are the principles that will carry on the revival until Jesus comes. And so William Seymour tried to backtrack. I see a lot of people backtracking. When God moves they start backtracking. They don't know how to

continue the revival. They don't know how to handle the situation.

In 1906 they were still getting criticisms all the time reported that people were singing songs in a faraway tune that sounded very unnatural and repulsive. So they reported all kinds of wrong things. Many of the Holiness people rejected William Seymour's baptism. He was "an instrument of Satan." That is what they called the man behind the Azusa Street revival. Do you know if some of us were there, we would be afraid to identify with him? I know what human nature is like. When the going is rough, nobody dare to stand with you. When you are accused falsely and it seems that you are the lone person, no one dares to stand with you. But when you breakthrough to success and everybody recognizes you they all come back. I want you to know the same people today who will not join with anyone who love God because they are too dignified for it are the same people in Azusa Street who would not have joined William Seymour either in that great revival. It's the same story. History repeats itself. If some came to criticize, many more will come out of curiosity. And one foreign-born reporter from Los Angeles Newspaper came on assignment to report on the circus like meeting in the Azusa Street stable. He reported different things.

What happened when Parham came?

*In October 1906 (remember the revival fell in April. About seven months later,) Parham whom William Seymour claims as his father in the gospel of the kingdom arrived in Los Angeles. When he came to Azusa Street he was shocked by the Holy Roller aspect of the services and made efforts to correct the extreme fanaticism, which he had felt, had gone beyond the pound of common sense and reasoning. After preaching two or three times of the apostolic faith, he was told by some of William Seymour's followers that he was not wanted in that place.*

How did the revival die? When the people started rejecting correction and teaching in the word. In fact it's the word that brought the revival.

*Parham himself, William Seymour's teacher, was pushed out. And from the historical record it looks like William Seymour himself didn't dare to take a stand. His followers took the stand and said, "Parham, you are not welcomed here any more." He then was invited to leave because of his denunciation of the spiritualists who seem to have taken over the services. He left disgusted because many came through chattering, jabbering speaking in no language at all. After being barred from the Azusa mission the rejected prophet opened services in a local W.C.T.U. building in a corner of Broadway. However, he failed to succeed in there too because the fire was still there in Azusa Street.*

It just needs to be directed. That's the first thing that took place. It was very hard to direct that place. Now William Seymour was possibly the only one that could direct it properly. Obviously he didn't do a very good job at that. The revival went on for three years. Something began to happen after the three year period. See when God brings the word He brings the revival around the word. But after sometime, what you have becomes dull. Just like some of us are fresh in Charismatic revival. When you enter Charismatic service from a denominational church, your goose pimples stood up. I remember what it was like to be a practice minister when I attended my first Charismatic service. Everybody was raising hands except me. But you know one thing the presence of God was there. After three or four years of joining there and singing in the Spirit what happened was that the singing in the Spirit became normal for me.

What happened after that was God moved on. He was bringing more and more of the word teaching into the body. About that time God raised up William H Durham of Chicago. Many people at that time came to Azusa Street, were touched and they left and started their own work all over the United States and all over the world. And so the revival fire continued. Among one of those people who caught the fire in 1907 was William H. Durham. He got baptized in the Spirit there. At first he rejected it but he accepted when he saw the work. Then he left and started his ministry and traveled all over the place. Then one day he traveled back into Azusa Street invited by William Seymour to preach.

At that time point No. 2 takes place. A new teaching came. It was the teaching of the dual experiences. You see in William Seymour's time they taught three experiences. Before they had the baptism in the Spirit they knew there was born

again and sanctification based on John Wesley's teaching. When they received the baptism in the Spirit they didn't know how to relate to the baptism in the Spirit. So they put baptism in the Spirit as the third experience. So there were three experiences, born again, sanctification and baptism in the Spirit. Durham came from a different field altogether. And he looked at the scriptures and he said no there are only two. Born again and baptism. Sanctification is all the way through a Christian's life, which is actually the more scriptural view. But William Seymour hung on to his old holiness tradition and teaching and said, "No, there are three, born again, sanctification and baptism in the Spirit." Durham says no there are two.

*Not knowing what Durham believed in he invited Durham. And one day, Durham came and preached in Azusa Street. When he was there he preached about the dual experiences and sanctification as found in Christ. And at that time he conducted a series of meetings.*

What I want you to know is by that time the revival in Azusa Street has come to stagnant point although the meetings were still going on. When Durham came to preach there, the word increased. What was that? The anointing of God was on a new teaching. People were hungry for the word of God.

Let me read what happened when Durham came. *When Durham came to Azusa Street, he preached while William Seymour was away. When he came back, Durham was expelled by William Seymour although William Seymour earlier prophesied that whatever this man preaches the Holy Spirit will come down on his people. And when Durham was preaching at Azusa Street, Azusa Street even continue to grow. But William Seymour came and booted him out.*

Do you know what Durham did? He opened another meeting. The bible tells us that God will bless wherever the word is preached. God will confirm it with signs following it.

Let me read a little passage on Durham.

*The problem was brought to an early crisis when Durham returned to Los Angeles for a preaching mission in 1911.*

You can see here the revival fire in Azusa Street was for three years and for the next two years onwards it was just so, so. God was moving elsewhere.

*Coming first to Upper Mission by then the largest Pentecostal church in the city, Durham was invited to leave when his doctrine became known. He then returned to the Azusa Street mission. The Azusa Street mission was not the largest church. Because of some problems he didn't want to correct some of their extremes. There was a whole lot of people who wanted to move who could not move in because it catered for the street rough people.*

Which is why we change as we go along. If you remember in the early days I preached in an open collar tee-shirt. But when we want to reach to different people we need to change what need to be changed. And what cannot be changed we must not change like the word of God and doctrine of God in order to reach different groups of people.

And so they failed to do that. You see William Seymour remained basically what he was dirty and untidy whereas the new group of people who started getting into the revival were all dignified people. And they failed to change. Like Paul says to reach to all people you must be a Roman to the Roman, a Jew to the Jew in order to reach to them. The only limitations are your ways and mindset. We change ourselves to be in line with the word. The word cannot be changed but we can be changed. We will affect our own ability to reach to different people.

And so from Upper Room Mission he went down to Azusa Street mission, which by 1911 was essentially a local Negro church. That was all over by 1911. You know how the revival died. The first part was when Parham wanted to correct the excesses so that they could bring the revival further. I am sure if they allowed

Parham to correct them, it would have grown to reach more people rather than just confined to a group of street ruffians. It would have reached more people but failure to do that stunted them. Although the Azusa Street mission rejected the first opportunity to change, they were still given a second chance in the person of William H. Durham.

*When Durham went to William Seymour's place to preach in 1911, William Seymour was in the East in a preaching tour. Durham was invited to preach in this the mother church of Pentecostalism. With his dynamic personality and new message, Durham soon filled the whole mission with crowds from other missions in the city.*

You notice there is a revival. There was an anointing on that man.

*When William Seymour heard of the "finished work" heresy he came back and bolted the doors of the mission to Durham who then moved to another location to continue his revival.*

Guess what happened? When Durham moved to another location to preach, his crowd grew bigger and bigger and overtook William Seymour. What was God doing? You see God tried to work in William Seymour's life and it was the word. But he had certain personal characteristics that were adverse to changes. When Charles Parham tried to correct the revival, he didn't allow that too. He continued to allow the excesses that were not in line with the word. Then God did another work in the teaching of the word in the finished work theory and the two experiences. Durham's work was stoking the fires of the revival with the word. God was blessing the word and William Seymour shut the door to that word and the revival slowly died. And instead God started blessing Durham's work and he outgrew the Azusa Street and the revival continued to spread elsewhere.

What are we saying here is this: a revival is based on the word; it starts because of the word and it will continue because of the word. And if we begin to move out of the word, the revival will die. We need to understand that. There are other examples elsewhere, like in Brazil and South Africa. I can show you that because of

the word that the Pentecostal revival grew in South Africa through Andrew Murray's teaching on the full blessing of Pentecost. He did not teach on tongues yet but that prepared the way. It was the same with Alexander Dowie's work on healing. Then slowly with John G Lake. We realize these people prepared the way with the word of God.

Now lets look at the bible in the book of Acts 2:1 *When the Day of Pentecost had fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. Then there appeared to them divided tongues, as of fire, and one sat upon each of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.*

A revival of God began on that day. But before the beginning of that revival, notice here that they had to get something in line with the word. Look at Acts 1:4 *And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the promise of the Father.* They knew what they were waiting for. They were waiting for the Promise from the Father. And even before that, Jesus spent forty days with them in verse 3 *to whom He also presented Himself alive after His suffering by many infallible proofs, being seen by them during forty days and speaking of the things pertaining to the kingdom of God.*

Notice He spent forty days with them teaching the word of God, which is not recorded in detail for us. There was only a summary of the forty days He spent preparing them with the word. Then they had ten days of prayer and the revival came. It was the word again.

Remember Jesus said in John 15 verse 3 He says *My word has made you clean.* It is the word of God that prepares us for a revival. And then when the revival starts, you will act according to scriptures. Notice here in Acts 1:16 Peter said *Men and brethren, this Scripture had to be fulfilled.* What were they doing? As they were praying Peter who was the leader of them all stood up and said, "I believe God is speaking to me about this scripture that we must do something about before the Spirit comes." And

so they obeyed the scriptures. They appointed one to replace Judas Iscariot and then they continued the prayer meeting. See as they prayed, the word of God came and said there is one more thing in the word that they need to fulfill. And they prepared themselves for the revival. When the revival came it was tremendous.

How did the revival continue? Look at the book of Acts 2:42 *And they continued steadfastly in the apostles' doctrine.* Look at the teaching of the apostles; the word must go on in a revival. People still need to be led. It doesn't mean that since the Holy Spirit has come and everyone has the gift of prophecy or be able to speak in tongues, that there is no need of leaders to give the word and direct the whole group. No, you still need leadership, that's No. 1 and No. 2, you still need the word of God. Everything that can be judged must be judged. The bible tells us in the book of I Thessalonians chapter five. It says despise not prophecy but hold fast to that which is good, prove all things. The only instrument by which you could test every other word, every other gift, every other prophecy, is by the written word of God. If you move out of that the revival dies. When we reach a point where we are no more teachable or pliable to the word of God the revival will stop. And I can tell you God can easily raise any other group or any other person to continue that revival who will be soft enough to listen to the word of God.

The reason we continue to be in the front line, we continue to move on is because we remain pliable to the word of God. If God is doing a new thing, flow with it. Don't hinder it; don't go against it. Be opened to it. Which is why when the faith movement came, I rode on the faith movement. When the prophetic wave comes lets ride on the prophetic wave. Lets ride on every wave that God brings. Let us be opened to the Spirit. Don't just shut our minds and say, "No, that couldn't be God." We need to understand that doctrine is an important part for the continuance of any revival.

As we look on in Acts 5 many things happened. God granted them signs and wonders and they were persecuted. Then in chapter 6 they had some structural problems. In verse 7 after they appointed the seven deacons and it said *and the word of God spread.*

Now how many people came to the Lord through the revival? The revival was exploding and there were three thousand added on the day of Pentecost. In Acts 3 the numbers came to about five thousand then they multiplied. As they grew when the revival was going on things were happening among the leaders. They were getting more and more busy with administrative work like feeding the widows until they said, "Stop. We must continue the word and pray." They knew if they stopped their prayer and word life, the revival would stop. I know many places where the revival had come and the leaders got so busy that they neglected their devotional life and the revival died. They knew that something has to give way.

*Acts 6:4 But we will give ourselves continually to prayer and to the ministry of the word.* And this is what they were called to do - the ministry of the word of God. They had a house ministry organized and in verse 7 *the word of God spread*. There is no revival without the word of God. And so the revival multiplied. It did not end. It could have finished. At every point if they had not moved with the Spirit the revival could have died. I know many revivals where at certain point it just died whereas in the book of Acts it continued because they were pliable to the work of the Spirit. And from time to time God wanted to do a new thing and that's where they reached the maximum capacity of stretching. When God wanted to reach out to the Gentiles, the customs and traditions of the Jews were too strong to let Him move. Even Peter found that the only limit to the revival was himself. When God sent him to Cornelius he himself said I should not be here actually. In Acts 10:28 he said you know how unlawful for a Jewish man to come. The only limit was not only himself but his own culture and traditions as well. And when he reached his maximum, God had to look for another man who would not be limited by that so that the revival will move. Imagine what would happen if the revival stopped there. None of us would have heard the gospel.

But God raised another man up, Paul, who was willing to go to the Gentiles. He put aside all those things of the Jewish customs, sat and ate with the Gentiles, which was against the Jewish law. He mixed with the Gentiles because he understood what the word that God came to do. And so the revival went to the Gentile world. Notice here from the beginning of Acts 8 look at the peculiarity here. Verse 4 *Therefore those who were scattered went everywhere preaching the word. Then Philip went down to the city of Samaria and preached Christ to them. And the multitudes with one*

*accord heeded the things spoken by Philip.* Now where was the blessing now? God wanted them to go out and preach to the multitudes - some of them were Gentiles who never heard the word, some of them Samaritans. That was when the anointing of God was moving. And it was very hard for them to flow with them. But yet God shows His sign of blessing upon them in Acts 11:19 *Now those who were scattered after the persecution that arose over Stephen traveled as far as Phoenicia, Cyprus, and Antioch, preaching the word to no one but the Jews only.* Now that was not what the Holy Ghost wanted. Who was the one limiting the revival? Jesus said to go and preach to every creature to all nations. It was the culture that limited them.

But those who managed to break through those cultures in verse 20 *but some of them were men from Cyprus and Cyrene, who, when they had come to Antioch spoke to the Hellenists, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number believed and turned to the Lord.* That was when the revival was moving. One of the greatest revivals among the Gentiles was in the city of Ephesus, as recorded in Acts 19. In Acts 19 we are told here in verse 8 that when Paul went to Ephesus *he went into the synagogue and spoke boldly for three months, reasoning and persuading concerning the things of the kingdom of God.* Now notice that everywhere Paul went, there were revivals but how did the revival come? The revival came because the word was spoken.

Long ago there was a healing revival. And the healing revival came because there was preaching on healing. And people had faith to be healed. Let me point to a very curious historical fact. Do you know why among the Charismatics and Pentecostals today they are not enough signs and wonders? There was a change that started taking place in 1960s and 70s that are recorded for us. The early evangelists of the 1950s that saw many healings, signs and wonders remarked that there was a theological change among the people in the second generation, the first group of revivalists that slowly took over in 1960s, 1970s. And they don't preach healing as strong as they preached in 1950s. Instead they began to say, "Well, it's O.K. if you got this modern medicine first and if it doesn't work, you go to God." They don't have that strong convicting faith that the first generation had. And so they preached less on healing. You can't preach what you don't believe in. And when they preached less on the subject of healing, it diminished. The 1950s healing evangelists were lamenting the fact that the latter generations of revivalists didn't have the same faith that they had.

And do you know how to restore it? Start with preaching the word again. Start preaching that it is possible for God to heal today if you do not doubt. See there are too much doubts in the body of Christ for God to do signs and wonders. And if God raises up people who will preach once again that we serve a God of miracles, the same signs and wonders can take place again. People can only have faith when they hear the word. They can't receive what they have not heard. In Acts 19 we are told that Paul preached in the synagogue for three months and then he was driven out. Then in verse 9 *when some were hardened and did not believe, but spoke evil of the Way before the multitude, he departed from them and withdrew the disciples, reasoning daily in the school of Tyrannus. and this continued for two years, so that all who dwelt in Asia heard the word of the Lord Jesus.* That was a revival. And in Acts 19 it says in verse 20 *So the word of the Lord grew mightily and prevailed.*

I pray that I have impressed deeply in your spirit that every revival that God brings is based on the word of God. It may be based on one aspect of the word. But when the aspect is brought forth in the right time in the right place to the right audience, the hand of God comes. Then we need to keep moving on in the word. The word is our only life. O we could go on and show how in this book in the book of Chronicles, in the book of Kings, in the book of the prophets how that every time they wanted a revival, what did they do? They returned to the word of God. When the word was given first place again, they had revival. No matter how hard it was. Some of the kings who took over from the bad kings had a very hard audience to deal with. They had a very hard place to take off from. But because of the word there was revival. When the people started returning to the word revival came. It is the word that brings the revival it's the word that maintains the revival and it's the word that keeps you moving onto the next move of God. We must never forsake the word. We must not be so narrow minded that we shut off a new revelation. We must not be so cemented in our thoughts and doctrine and traditions that we cannot open to some new things that God is doing. Neither must we be so wishy washy without a backbone that when the word tells us what is right and what is wrong, we dare not make a stand accordingly. It's the word that sets the standard.

These are foundational principles in the word of God on revival. Firstly, God appoints vessels in leadership. Nothing can change that. We have to flow along

with God's appointed vessels. Secondly, the word is the foundational principle and underlying current that supplies revivals with fuel for the fire to burn.