

Revival Study Part 4

True and False Revival

Handout from the class taught by Pastor Doug Livingston, October 3, 2012

Jonathan Edwards: “Satan is not restrained in times of revival. He seeks to carry away revived believers by exploiting the strength of their feelings, tempting them to pride, censoriousness (harsh criticism), impatience with all established order in the church, & a persistent belief that the Spirit has more freedom to work when Christians leave themselves in a state of disorganization, & when ministers preach without bothering to prepare their sermons; as if spur-of-the-moment spontaneity is the supreme form or condition of spirituality. Satan further seeks to delude revived believers by immediate suggestions & inspirations, inviting them to conclude that all the thoughts & texts which come into their mind unbidden must be messages from God.” See Ephesians 4:11-16.

1. The Azusa Street Revival in Los Angeles, California began in 1906 with a number of signs & manifestations, such as speaking in tongues & healings. This revival was generally sound in doctrine, but many of the breakoff or branch movements did not emphasize a strong scriptural foundation, but rather emphasized the manifestations themselves. This led to the birth of the Pentecostal & Assemblies of God denominations.

Background: In 1904, Pastor Joseph Smale of the First Baptist Church of Los Angeles went to Wales to witness the “Welsh Revival” which had attracted some 100,000 followers. When he returned to the L.A., he tried to ignite revival in his own church, but failed. However, there were pockets of “revival” in Minnesota, North Carolina & Texas.

By 1905, reports of speaking in tongues, supernatural healings, & significant lifestyle changes accompanied these “revivals.” And, evangelicals across America began to pray for revival in their churches.

That same year, William Seymour served as the interim pastor of a small church in Houston, Texas. A visitor from L.A. (Neely Terry) heard Pastor Seymour preach & invited him to come to her church in L.A. He arrived in L.A. on February 22, 1906 & preached that speaking in tongues was the first biblical evidence of the baptism in the Holy Spirit, although he had not experienced it himself. As a result, he was not allowed to preach in this church again.

Soon, Pastor Seymour & a few of his followers started another church & regularly prayed to receive the baptism of the Holy Spirit. And, on April 12, Pastor Seymour spoke in tongues for the first time & the “revival” took off & continued until 1915.

2. Kathryn Kuhlman (1907-1976) was an ordained Baptist minister & influenced by the Azusa Street Revival & the Roman Catholic Church. She was well known for the “manifestations” that occurred in her meetings, is said to have been responsible for the introduction of being “Slain in the Spirit” & had a strong influence on Benny Hinn.

3. The United Pentecostal Church (1945) & Pastor William Branham (1909-1965) were also influenced by the Azusa Street Revival. The UPC believed:

- The doctrine of the Trinity was demonic.
- Speaking in tongues is an essential sign of salvation.
- Jesus was Himself the Father.
- Baptism in Jesus’ name alone is necessary for salvation (Hartford Tabernacle of Joy)

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Pastor Branham believed:

- God's Word consists of the zodiac, Egyptian pyramids & scripture.
- He was the prophet Elijah.
- Millenium was to begin in 1977.

4. The Latter-Rain Movement (mid-1940's): People were looking for another move of the Spirit & wanted signs & wonders. They followed the teaching of William Branham & influenced Oral Roberts among others. They believe:

- Christians are "gods."
- Christians are to subdue/dominate the world, as "Joel's Army," prior to Christ's return in order for the Millenium to begin.
- The Rapture is to remove the wicked from the world (denominational churches).

5. Word-Faith Movement (1978): Similar to the "Latter-Rain Movement, but Trinitarian. Those in this movement include: Kenneth Copeland, Kenneth Hagin, Benny Hinn & Paul Crouch (TBN). They believe:

- We are lacking faith if we are not healthy & wealthy.
- Men are capable of saving themselves.
- Belief in faith as a "force" is capable of being used for good or evil.
- God is unable to operate within the earth without our help.

6. John Wimber (1934-1997) & the Vineyard Churches (1975): John was the manager for the Righteous Brothers when he felt called to go into the ministry at a Quaker church. Soon, he formed his own denomination: "The Vineyard." John believed:

- We are to conquer the world to bring in the Millenium.
- Scripture should not be used to test the "manifestations" of the Spirit, including laughter which he claims is the "Third Wave" of Revival after the Reformation & Azusa Street.
- The Roman Catholic use of relics for healing was acceptable.

7. Holy Laughter: Rodney Howard-Browne, Randy Clark, John Arnott & Marc Dupont. Randy Clark was the pastor of a Vineyard Church in St. Louis, MO (1993). During a bout of depression, he was looking for something to reinvigorate his ministry & heard Rodney Howard-Browne speak on "laughter" in Tulsa, OK & brought it back to his church & passed it on to Pastors Arnott & Dupont in Toronto.

8. Brownsville, FL Revival (1995-2000): This "revival" produced an \$11 million debt!

Sources:

"Background to the 'Holy Laughter' Movement" by Tom & Sheila Smith.

J. I Packer's book, "A Quest for Godliness – The Puritan Vision of the Christian Life."

Wikipedia