

# Teaching E-mail

## *Prophetic Warnings From A Righteous God*

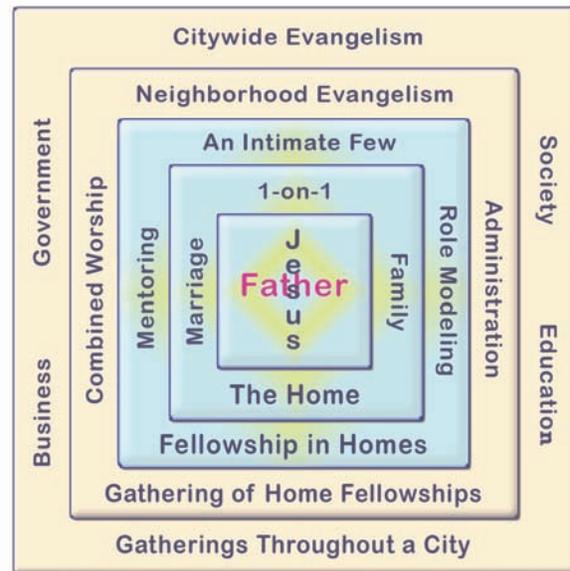
### 48. Do You Need To Be Revived In 2010? (Part 2) (January 12, 2010)

As we did in Teaching E-mail 47, we'll be presenting excerpts from the book *Azusa Street* by Frank Bartleman. Our God is calling His own to evangelize the world — but *not* through contemporary evangelism techniques or crusades, nor without spiritual power. As with those who were changed through *authentic revival* at Azusa Street, our Father is making clear the foundations needed in order for people today to respond to the movement of His Spirit.

At the diagram to the right you'll see the key *relational priorities* that our Father is restoring to those who follow Jesus as their Lord. At the center you'll find the highest priority: our Covenant union with Him which our Lord Jesus made possible by His atoning sacrifice on our behalf. That covenant relationship influences every other relationship you have! The testimony that validates that you are truly in Covenant with our Father is that people see the *Spirit of Christ at work* in and through you (John 14:9).

As we discussed in our Hebraic Article, *The Gospel of the Covenant is the Pilgrimage to Salvation*, when our Father sees that we wholeheartedly embrace the scriptural stipulations for entering His Covenant, He seals us with the Holy Spirit.

You can't miss the outworking of the Spirit in the Book of Acts! When people are indwelt by the Holy Spirit, noticeable things take place. People begin to speak in tongues, prophesy, heal others, teach and admonish people — all those 54 "one anothers" in the Newer Testament



that confirm His presence. If your relationship with the Father and His Son Jesus is your highest priority, then manifestations of the Holy Spirit at work in and through you should be evident in your life. If His Spirit does *not* dwell in you, then don't go on pretending you belong to Jesus (Romans 8:9). All the other relationships in the diagram flow from your relationship with the Father and Son made possible by the indwelling Holy Spirit.

The *Spirit's presence* is what the people at Azusa Street experienced. The excerpts we include so clearly express the point that we don't need to make any comments. As you read, seriously ask yourself:

***Do you want to experience our Lord's relationship with you no matter what it costs you? Are you willing to fulfill His will no matter where He leads you? If this is so, read on...***

### Azusa Street: Chapter 3

p.73 - God wanted a revival company, a channel through whom He could evangelize the world, blessing all peoples and believers. He could naturally not accomplish this with a sectarian party. That spirit has been the curse and death of every revival sooner or later.

p.75 - For some days we could do little but lie before the Lord in prayer. The atmosphere was almost too sacred and holy to attempt to minister.

p.76 - We had the greatest trouble with strange preachers who wanted to preach. Of all people, they seemed to have the least sense and did not know enough to keep still before Him. They liked to hear themselves.

p.77 - The enemy is moving hell to break up our fellowship through doctrinal differences, but we must preserve the unity of the Spirit by all means... God will never give this work into the hands of men. If it ever gets under man's control, it is done.

pp. 79-80 - Oh, the thrill of being fully yielded to Him! My mind had always been very active. Its natural workings had caused me most of my trouble in my Christian experience... Nothing hinders faith and the operation of the Spirit so much as the self-assertiveness of the human soul, the wisdom, strength and self-sufficiency of the human mind. This must all be crucified, and here is where the fight comes in. We must become utterly undone, insufficient, and helpless in our own consciousness, thoroughly humbled, before we can receive full possession of the Holy Spirit. *We want the Holy Spirit, but the fact is that He is wanting possession of us...* The full Pentecostal baptism spells complete abandonment, or possession by the Holy Spirit, of the whole man with a *spirit of instant obedience*... I found I had often charged

God with seeming lack of interest or tardiness of action, when I should have yielded to Him, in faith, that He might be able to work through me His sovereign will.

p.81 - He was asking me simply to go with Him to help in that which He alone had purposed and desired... He had existed, and had been working out His eternal purpose, long before I had ever been thought of—and will be long after I am gone.

p.82 - I had been shut up largely to a ministry of intercession and prophecy before I reached this condition of utter abandonment to the Spirit. I was now to go forth again in the service... The door of my service sprang open at the touch of the hand of a sovereign God. The Spirit began to operate within me in a new and mightier way.

p.83 - But we have made another step back on the way to the restoration of the Church as in the beginning. We are completing the circle. Jesus will return for a perfect Church, "without spot or wrinkle." He is coming for "one body", not a dozen. He is the Head, and as such He is no monstrosity, with a hundred bodies... The natural reason must be yielded in the matter. There is a gulf to cross between reason and revelation, and it is this principle in experience which leads to the Pentecostal baptism. It is the underlying principle of this baptism. This is why the simple people usually get in first.

p.84 - The early Church lived in this as its normal atmosphere. Hence its abandonment to the working of the Spirit, its supernatural gifts, and its power..., to know nothing in ourselves that we might receive the mind of Christ.

p.85 - The experience left behind it the consciousness of a state of utter abandonment to the Lord, a place of perfect rest from my

own works and activity of mind. It left me with a consciousness of utter God-control... Many have trifled foolishly with this principle and possession. They have failed to continue *in the Spirit* and have caused others to stumble. This has brought about great harm... The greater part of most Christians' knowledge of God is and always has been, since the loss of the Spirit by the early Church, an intellectual knowledge. Their knowledge of the Word and the principles of God is *an intellectual one*, through natural reasoning and understanding largely. They have little revelation, illumination, or inspiration directly from the Spirit of God.

p.88 - Past services now became a complete blank to me, and with the greatest relief on my part. I began again for God, as though I had never accomplished anything. I felt that I stood before Him empty-handed. The fire of testing seemed to sweep away all of my religious doings. God did not want me to rest in these. For the future I was to forget all that I might ever do for God as quickly as it was accomplished, so that it might not prove a further snare to me, and go on as though I had never done a thing for God. This was my safety.

p.90 - What we need is more of God to control the meetings. He must be left free to come forth at all costs. The saints themselves are too largely in confusion and rebellion. Through prayer and self-abasement, God will undertake for the meetings. This was the secret in the beginning. We held together in prayer, love, and unity, and no power could break this. But self must be burned out. Meetings must be controlled by way of the throne. A spiritual atmosphere must be created, through humility and prayer, that Satan cannot live in.

p.91 - The workers were not novices. They were largely called and prepared for years

from the Holiness ranks and from the mission field, etc. They had been burnt out, tried, and proven. They were seasoned veterans. They had walked with God and learned deeply of His Spirit. These were pioneers, "shock troops", the Gideon's three hundred, to spread the fire around the world, just as the disciples had been prepared by Jesus.

p.92 - We die out to self by coming into His presence. And this requires great *quietness of spirit*.

p.93 - Multitudes are shut up in ecclesiastical systems, within sectarian boundaries, while God's great, free pasture lies out before them, only limited by the encircling Word of God. "There shall be one flock, and one Shepherd" (John 10:16). *Traditional theology, partial truth and revelation soon become law.* The conscience is utterly bound, like Chinese foot-binding, shut up against further progress.

p.95 - The work of Calvary, the atonement, must be the center of our consideration. The Holy Spirit never draws our attention from Christ to Himself, but rather reveals Christ in a fuller way. We are in the same danger today. There is nothing deeper nor higher than to know Christ. Everything is given by God *to that end*... Christ is our salvation and our all. That we might know *"the breadth, and length, and depth, and height of the love of Christ"* (Ephesians 3:18,19).

pp.99-100 - It is a fact that in the beginning platforms and pulpits were as far as possible removed out of the way. We had no conscious need of them. Priest class and ecclesiastical abuse were entirely swept away. We were all brethren. All were free to obey God. He might speak through whom He would... We honored men for their God-given "gifts" and offices only. As the movement began to wane, platforms were built

higher, coattails were worn longer, choirs were organized, and string bands came into existence to “jazz” the people. *The kings came back once more to their thrones, restored to sovereignty. We were no longer brethren.*

#### CHAPTER 4

pp.105-106 - A real Christian means a martyr, unavoidably, in one way or another. Few people are willing to pay the price to become a real Christian to accept the ostracism, false accusation, and condemnation of others... “*Except a man forsake all,*” said Jesus, “*he cannot be My disciple.*”.. The Church, since her fall in the early centuries, has had an altogether mistaken conception of her calling and salvation. All believers are called to *one hundred per cent consecration*. God doesn’t have two standards of consecration—one for the foreign missionary, and another for the Christian at home... God has had but one purpose and interest since the fall. That has been to bring man back to Himself.

p.107-108 - All their [the Jews’] worship pointed to that one end—to bring the nations to the true knowledge of God and to bring in the Messiah of the world. Jesus Christ had but one interest in coming to this earth. His second coming waits for this one thing also. When this Gospel shall have been preached in all the world “*then shall the end come,*” the “curse” be lifted. Is the Church working, with all her resources, for this one purpose and to this one end? That certainly does not mean the selfish heaping up of property and riches, more than we really need. It does not mean getting all we want for ourselves and then tossing the Lord a dollar we do not need. We have had the order totally reversed since the early Church’s fall. God requires of everyone the same consecration... Is the Church moving

normally, in divine order? *The politico-religious system, since the early Church, and today, is largely a hybrid, mongrel institution. It is full of selfishness, disobedience, and corruption. Its kingdom has become “of this world,” rather than a “heavenly citizenship,” with spiritual weapons.*

p.108 - God usually withdraws His servants from the field of battle only to bring them back stronger and better armed.

p.109 - That moment... in which [God’s heroes] first recognize their helplessness and nothingness. From that hour they receive the strength of God from on high. A great work of God is never accomplished by the natural strength of man... Men must come to know their own weakness before they can hope to know God’s strength. The natural strength and ability of man are always the greatest hindrance to the work of God.

p. 110 - In those days the power and presence of God among us often converted sinners in their seats. We did not have to drag them to the altar and fight with them to get them saved.

p.111 - The leader who had written inviting me [to Ohio] had not the slightest ideas what Pentecost meant, just as I had feared. He wanted a big time, with a big increase in the mission, to build up the work in numbers... He was fleshly, proud, and self-important, and would not let the meetings go deeper... God showed me I had to deal with him. I had to obey or quit... God, however, brought him down. The Spirit convinced him, and he fell in a heap.

pp.113-114 - God was so near that no one felt tired or sleepy... *Much prayer* characterized the services. The Spirit was waited upon for every move, and He took complete control. No two services were alike...

Another night we were all broken up by the love of God. We could do nothing but weep for a whole hour. Every meeting was different, and each seemed to go deeper. Two or three whole nights were spent in prayer. One night the Spirit fell upon us like an electric shower... But again our battle was with the leader. He was not right with God and would not yield...The devil often gets into a preacher's coat. Satan used him persistently in the beginning of the meetings, but God finally got the victory, in spite of him. He did not yield. It is amazing the hold the devil has on some preachers.

p.115 - We were "brethren," baptized in "*one Spirit,*" into "*one body*"... In honor we preferred one another. No organ or hymn books were used. The Spirit conducted the services, and there seemed to be no place for them... The rapid evangelism of the world, on real apostolic lines, was the goal set. The present generation must be reached by the present generation.

p.119 - The Lord showed me my place of hiding. I determined to follow Him. That is the place of power. *Fear nothing but God, and obey Him.*

## CHAPTER 5

p.122 - The Lord will spare any man or mission if there is *repentance*. We cannot persistently abuse our privilege, destroy the prophets of God, and finally get away with it.

p.124 - [A] revelation and reformation are needed in the churches today almost as badly as in Luther's day. "Learn from me," said Luther, "how difficult a thing it is to throw off errors which have been confirmed by the example of all the world, and which, through long habit, have become second nature to us.".. Man always adds to the message God has given. This is Satan's chief way to discredit and destroy it... Men

are creatures of extremes. The message generally suffers more from its friends than from its foes.

p.126 - We feared nothing more in those days than to seek our own glory, or that the Pentecostal experience should become a matter of past history... But we drift back into the old ecclesiastical concepts, forms, and ceremonies... In the early Azusa days, you could hardly keep the saints off their knees. Whenever two saints met, they invariably went to prayer.

p.127 - A great crisis is now on. Men do not see the plan of God in the present Pentecostal movement. Such a complete revolution is necessary that it staggers them. They are unwilling to see that which they have labored so hard to build up thrown down; but *before God's plans can be carried out, man's plans must be set aside.* They fail to see that God, having set aside all the plans of man, is beginning to work after His own plan. He is revealing His real plan to so many that they will never consent to having the present work turned into a sect. God's people are simply not going to be led into the *snare of human organization* again.

pp.128,129 - Many have run ahead of God... God is not trying to build up something else, or to do something for men that will make them great and mighty, but rather to bring all men to naught, and do the work through the power of the Holy Ghost. The call of God to His people now is to *humble themselves, to recognize their weakness and lack of power, to get down before Him, and wait till His power is restored.* The great question is, will men see the plan of God and yield to it? Will men get down in humility at Jesus' feet and pray and wait till He restores His full Pentecostal power? Or will they continue to run ahead of Him and fail

in the end? Let God's people everywhere begin to seek in deep, true humility. Then He will reveal Himself and His plan to them. One man with the real power of God upon Him can do more than a thousand who go on their own account. Only those who are true and loyal to God and His present day message all share in this great victory. *The people who really humble themselves, and stand the test, God will use to do His work.* The fact is, when a man gets to the place where he really loves obscurity, where he does not care to preach, and where he would rather sit in the back seat than on the platform, then God can lift him up and use him, and not very much before.

p.131,132 - The editor of *The Friend of Russia* writes: "God's people can never get together on human creeds and disciplines. They are too narrow and changeable. We have a foundation that is broad enough to hold all. Christ Himself is this foundation. In Christ, all God's people are one, irrespective of race, color, social standing, or creed." ... As we look upon the Church divided, upon the sect-ridden multitude, none of whom can see alike, how our tried souls cry out for that original love. And we will never win the world on any other plane. It was said of the early Christians, by the heathen themselves, "Behold how these Christians love one another!" While we are breaking up into sects, creeds, isms, and doctrines, our love is dying. Our churches will be empty and our people lost. Your beautiful Pentecostal work, so full of promise, where God has designed to come in and fill souls and wonderfully baptize them in the Holy Spirit, is broken and peeled and ruined for lack of love. It is said of the mighty evangelist, Charles G. Finney, that he "forged his theology on the anvil of prayer in his own heart."

p.133 - "One is your Master, even Christ; and all ye are brethren" (Matthew 23:8).

We have too many who have a "leadership" spirit. These divide the "body," separate the saints.

## CHAPTER 6

p.135 - Ever since the early Church fell from New Testament purity and life, she has been a backslider, fallen from the summit of apostolic days... I refer to the true, mystical Body of Christ. It is a "prodigal son," wandered from the Father's house, but since the Reformation gradually returning... But steadily, relentlessly, the mighty Spirit of God has been moving on, restoring that which was lost and heading things up toward that great prophetic revelation of the Body of Christ in unity and fullness—even one Body, fully matured "*unto the measure of the stature of the fullness of Christ!*"

p.135-136 - Most Christians have failed to move on with God and to accept His cumulative unfoldings in their restoration of revelation, light and experience, once lost, but now being restored to the true Church...

## THE HEART OF OUR TROUBLE

p.136 - The human soul is ever lazy toward God... It is true that human error or conceit continually satisfies itself with a part instead of the whole, but the real fact is that men are not willing to pay the full price to come back fully to God's standard, to be all the Lord's.

p.136-137 - When the prodigal gets home, and the Church becomes one hundred per cent for God again, we will have the same power, the same life—and the same persecution from the world... "*Jesus Christ, the same yesterday, today, and forever!*" God never changes. We have changed. We are not waiting for God. God is waiting for us... But God can only work when we are willing, yielded and obedient. We tie God's hands. The history of the Church has been

the same. Each company that has come forth in the line of restoration has run the same course. That is human, fallen nature. It is human failure, not God's. When everything dried up and dies out, we call upon God. This alone makes it possible for God to come. *He must have some place to put His Spirit, and only empty vessels can be filled.* When we are filled with our own ways, think ourselves rich and increased in good spiritually, God can give us nothing.

### HOW IT ALL BEGAN

p.138 - The early Church ran well for a season. Everything went down before it. But by the third or fourth century, they had compromised to *escape the cross*. They sold out to the devil, backslid, and went down into the "Dark Ages." They lost the Holy Spirit anointing, the gifts, the life, the power, the joy, *everything*. The Church became a prodigal, left the Father's house, and went to feeding swine. The devil found he could not stamp out the early Church by killing them. For every one he killed, two sprang up. Like the children of Israel, *"the more they afflicted them, the more they multiplied and grew."* The early Christians vied with one another for a martyr's crown. They exposed themselves purposely, recklessly, for this reward. Someone has said the greatest call that ever came to man is the call to suffer in a noble cause. Heaven was real to the early Church—far more real than earth. In fact, they seem to have lived only for the next age. That was their longing, their goal, to be delivered from this present evil world.

p.139,140 - Without question, it was God's desire to restore the backslidden, prodigal Church at once, when she fell, just as He must have desired at once to restore the human race in the beginning, when they fell... Beloved, when we stop going forward, we go to "milling around." When an

individual stops going forward for God, he begins to go in a circle... So it was with the early Church. When they ceased to go forward, they started wandering in a circle and became lost in the Dark Ages. *The devil had found he could not destroy them or stop their march by persecuting or killing them; so he removed the cross, offering them titles, positions, honor, salaries, profits of every kind—and they fell for it. They no longer needed to look to God for their protection and support.* They were "like the nations round about them," just as the children of Israel when they rejected God as their King.

As He has done throughout history, our Father continues to revive those who earnestly and without any reservation seek Him. He is pleased when we trust Him! *"And without faith it is impossible to please God, because he who comes to Him must believe that He exists and that He is a rewarder of those who diligently seek Him"* (Hebrews 11:6).

Does this goal meet your heart? Then start learning and applying the Hebraic foundations which undergird both testaments of the Bible. In particular, make sure that you are living in Covenant union with our Father and His Son, our Lord Jesus. Cry out to Him until He breaks through to you!