

August 9 2025

Azusa Street Revival

Today I am going to talk about another revival, building upon my sermon pertaining to Brownsville for a very specific reason. Just as Adonai requires two witnesses as the basis for any testimony

Deu 19:15 "One witness alone will not be sufficient to convict a person of any offense or sin of any kind; the matter will be established only if there are two or three witnesses testifying against him.

Hence my decision to share two Revivals, nearly 100 years apart from one another, yet related in that out of this revival in California, Azusa St., would come the Assemblies of God denomination.

This is one of the two types of revivals I have shared with you...

One being how God responds to our prayers.

The second being that which comes from God and is a promise He makes.

Num 23:19 "God is not a human who lies or a mortal who changes his mind. When he says something, he will do it; when he makes a promise, he will fulfill it.

These revival, you will notice, started with prayer and took years before Adonai would respond.

*The **Azusa Street Revival** at Azusa Street Mission was a historic series of revival meetings that took place in Los Angeles, California. It was led by William J. Seymour, an African-American preacher. The revival began on April 9, 1906, and continued until roughly 1915 though not in the form it began.*

An African American preacher a very prominent position in America long before Martin Luther King Jr.

Seymour was invited to Los Angeles for a one-month engagement at a local church, but found himself barred due to his controversial views on baptism with the Holy Spirit after his first Sunday. He continued his ministry in the homes of sympathetic parishioners, and on the night of April 9, 1906, first one, then six others in his meeting began to speak in tongues and shout out loud praising God, so loudly that the neighborhood was alerted. The news quickly spread; the city was stirred; crowds gathered; services were moved outside to accommodate the crowds who came from all around; people fell down as they approached, and attributed it to God; people were baptized in the Holy Spirit and the sick were said to be healed.^[2]

Pastor called for all Christians who honor God, regardless of denomination

Los Angeles was a vast melting pot of many diverse races and nationalities at the turn of the century.

The spirit of prayer was upon the people in 1901, the Holy Spirit would fall upon Agnes Osmund on the first day of the new century. As she prayed and hands were layed upon her she prayed to receive the Ruach. She did. Just as prayer for revival among those in Pensacola FL and Brownsville was prominent for two years prior to the Spirit of Adonai coming forth, so to was prayer and in this case, receiving the Ruach prominent long before God actually moved.

Prior to Azusa street, there was movement that first occurred in the 1800s in Russia, then in Armania. The Welsh revival was just prior to what would start in Los Angelas.

The Welsh revival started with no more than 20 intercessors. There was a transformation among the people that began in 1904 and would continue. Evan Roberts became the most publicized preacher in the world at that time...He wrote

“Remove human resistance to God's Will and change the World”

Last week I had talked about knowing the Will of God. Apparently, Pastor Roberts was experiencing a similar thing where the people did not know the will of God then either, thinking it was what ever they made it out to be and hence resisting truly what His Will IS!!

Those who fled Russia for Armania would eventually come to Los Angelas.

What do we know about William J Seymour...

In 1905, [William J. Seymour](#), a 34-year-old son of freed slaves, was a student of well-known [Pentecostal](#) preacher [Charles Parham](#) and an interim pastor for a small [holiness](#) church in [Topeka, Kansas](#).^[5] Seymour inherited from Parham the belief that baptism with the Holy Spirit was the [third work of grace](#), following the [new birth](#) (first work of grace) and [entire sanctification](#) (second work of grace).^{[6][7]} Neely Terry, an African American woman who attended a small holiness church pastored by Julia Hutchins in Los Angeles, made a trip to visit family in Houston late in 1905.^[8] While in Houston, she visited Seymour's church, where he [preached](#) on [receiving the Holy Spirit](#) with the evidence of [speaking in other tongues](#), and though he had not experienced this personally, Terry was impressed with his character and message. Once home in California, Terry suggested that Seymour be invited to speak at the local church.^[9] Seymour received and accepted the invitation in February 1906, and he received financial help and a blessing from Parham for his planned one-month visit.^{[8][10]}

The holiness movement had started around this time, separating from the Methodist church. Azusa street started as part of this movement.

Seymour arrived in Los Angeles in 1906,^{[11][12][13]} and within two days was preaching at Julia Hutchins' church at the corner of Ninth Street and Santa Fe Avenue.^[9] During his first sermon, he preached that speaking in tongues was the first biblical evidence of the inevitable infilling in the [Holy Spirit](#).^[14] On the following Sunday, March 4, he returned to the church and found that Hutchins had [padlocked](#) the door.^[15] Elders of the church rejected Seymour's teaching, primarily because he had not yet experienced the blessing about which he was preaching.^[8] Condemnation of his message also came from the Holiness Church Association of [Southern California](#) with which the church had affiliation.^[10] However, not all members of Hutchins' church rejected Seymour's preaching. He was invited to stay in the home of congregation member Edward S. Lee, and he began to hold [Bible studies](#) and [prayer meetings](#) there.^[16]

Before Azusa St. there was North Bonnie Brae St.

Seymour and his small group of new followers soon relocated to the home of Richard and Ruth Asberry at 216 North Bonnie Brae Street. [12] White families from local holiness churches began to attend as well. The group would get together regularly and pray to receive the baptism of the Holy Spirit. On April 9, 1906, after five weeks of Seymour's preaching and [prayer](#), and three days into an intended 10-day [fast](#), [15] Edward S. Lee spoke in tongues for the first time. [17][18] At the next meeting, Seymour shared Lee's [testimony](#) and preached a sermon on [Acts 2:4](#) and soon six others began to speak in tongues as well, [10][17] including Jennie Moore, who would later become Seymour's wife. A few days later, on April 12, Seymour spoke in tongues for the first time after praying all night long.

William Seymour believed so strongly in something he had not yet received. His conviction was resolute and it finally happened to him.

News of the events at North Bonnie Brae St. quickly circulated among the African American, [Latino](#) and white residents of the city, and for several nights, various speakers would preach to the crowds of curious and interested onlookers from the front porch of the Asberry home. Members of the audience included people from a broad spectrum of income levels and religious backgrounds. Hutchins eventually spoke in tongues as her whole congregation began to attend the meetings. Soon the crowds became very large and were full of people speaking in tongues, shouting, singing and moaning. Finally, the front porch collapsed, forcing the group to begin looking for a new meeting place. [18]

A resident of the neighborhood described the happenings at 216 North Bonnie Brae with the following words:

They shouted three days and three nights. It was Easter season. The people came from everywhere. By the next morning there was no way of getting near the house. As people came in they would fall under God's power; and the whole city was stirred. They shouted until the foundation of the house gave way, but no one was hurt.

What could have been chaotic and tragic had the hedge of God's protection around them.

The group from Bonnie Brae Street eventually discovered an available building at 312 Azusa Street in downtown Los Angeles, which had originally been constructed as an [African Methodist Episcopal Church](#) in what was then an impoverished part of town. [18] The rent was \$8.00 per month. [21] A newspaper referred to the downtown Los Angeles building as a "tumble down shack". Since the church had moved out, the building had served as a wholesale house, a warehouse, a lumberyard, stockyards, a tombstone shop, and had most recently been used as a stable with rooms for rent upstairs. It was a small, rectangular, flat-roofed building, approximately 60 feet (18 m) long and 40 feet (12 m) wide, totaling 2,400 square feet (220 m²), sided with weathered whitewashed clapboards. The only sign that it had once been a house of God was a single [Gothic-style window](#) over the main entrance. [18]

By mid-May 1906, anywhere from 300 [8] to 1,500 people would attempt to fit into the 2400 square foot building. Since horses had very recently been the residents of the building, flies constantly bothered the attendees. [24] People from a diversity of backgrounds came together to worship: men, women, children, [Black](#), [White](#), [Asian](#), [Native American](#), [immigrants](#), [rich](#), [poor](#), [illiterate](#), and [educated](#). [20] In the documentary I watched and have provided a link in my notes...I believe I heard that a Jewish

Rabbi and other Jewish people had also attended. People of all ages flocked to Los Angeles with both skepticism and a desire to participate. [8][24] The intermingling of races and the group's encouragement of women in leadership was remarkable, as 1906 was the height of the "Jim Crow" era of racial segregation, [17] and fourteen years prior to women receiving suffrage in the United States.

They, the people would speak in tongues, that is speak in various languages just like occurred in Acts 2...

Act 2:6 When they heard this sound, a crowd gathered; they were confused, because each one heard the believers speaking in his own language.

Act 2:7 Totally amazed, they asked, "How is this possible? Aren't all these people who are speaking from the Galil?

Act 2:8 How is it that we hear them speaking in our native languages?

Act 2:9 We are Parthians, Medes, Elamites; residents of Mesopotamia, Y'hudah, Cappadocia, Pontus, Asia,

Act 2:10 Phrygia, Pamphylia, Egypt, the parts of Libya near Cyrene; visitors from Rome;

Act 2:11 Jews by birth and proselytes; Jews from Crete and from Arabia. . . !
How is it that we hear them speaking in our own languages about the great things God has done?"

Worship at 312 Azusa Street was frequent and spontaneous with services going almost around the clock. Among those attracted to the revival were not only members of the Holiness Movement, but also Baptists, Mennonites, Quakers, and Presbyterians. [21] An observer at one of the services wrote these words:

No instruments of music are used. None are needed. No choir – the angels have been heard by some in the spirit. No collections are taken. No bills have been posted to advertise the meetings. No church organization is back of it. All who are in touch with God realize as soon as they enter the meetings that the Holy Ghost is the leader. [14]

The Los Angeles Times was not so kind in its description:

Meetings are held in a tumble-down shack on Azusa Street, and the devotees of the weird doctrine practice the most fanatical rites, preach the wildest theories and work themselves into a state of mad excitement in their peculiar zeal. Colored people and a sprinkling of whites compose the congregation, and night is made hideous in the neighborhood by the howlings of the worshippers, who spend hours swaying forth and back in a nerve racking attitude of prayer and supplication. They claim to have the "gift of tongues" and be able to understand the babel. [9]

The first edition of the Apostolic Faith publication claimed a common reaction to the revival from visitors:

Proud, well-dressed preachers came to "investigate". Soon their high looks were replaced with wonder, then conviction comes, and very often you will find them in a short time wallowing on the dirty floor, asking God to forgive them and make them as little children.
[\[15\]](#)

Among first-hand accounts were reports of the blind having their sight restored, diseases cured instantly, and immigrants speaking in German, [Yiddish](#), and Spanish all being spoken to in their native language by uneducated black members, who translated the languages into English by "supernatural ability".[\[14\]](#)

Singing was sporadic and in [a cappella](#) or occasionally there would be [singing in tongues](#). There were periods of extended silence. Attenders were occasionally [slain in the Spirit](#). Visitors gave their [testimony](#), and members read aloud testimonies that were sent to the mission by mail. There was prayer for the gift of tongues. There was prayer in tongues for the sick, for missionaries, and whatever requests were given by attenders or mailed in. There was spontaneous preaching and [altar calls](#) for [salvation](#), [sanctification](#) and baptism of the Holy Spirit. Lawrence Catley, whose family attended the revival, said that in most services preaching consisted of Seymour opening a Bible and worshippers coming forward to preach or testify as they were led by the Holy Spirit.[\[25\]](#) *Many people would continually shout throughout the meetings. The members of the mission never took an [offering](#), but there was a receptacle near the door for anyone who wanted to support the revival. The core membership of the Azusa Street Mission was never many more than 50–60 individuals, with hundreds if not thousands of people visiting or staying temporarily over the years.*[\[9\]](#)

The Apostolic Publication...

Starting in September 1906 was the publication of the revival's own newsletter, the *Apostolic Faith*.[\[28\]](#) Issues were published occasionally up until May 1908, mostly through the work of Seymour and a white woman named Clara Lum,[\[20\]](#) a member of the Apostolic Faith Mission. The *Apostolic Faith* was distributed without charge, and thousands of laypersons and ministers received copies worldwide. Five thousand copies of the first edition were printed, and by 1907 the press run reached over 40,000.
[\[8\]](#)[\[10\]](#)[\[29\]](#)

The *Apostolic Faith* publication reported the happenings at the Azusa Street Mission to the world. Its first issue's lead story was titled "Pentecost has Come". It contained a letter from Charles Parham, an article on [Pentecost](#) from [Acts](#), and a series of anecdotes of people's experience within the revival.[\[30\]](#) One edition in 1907 wrote, "One token of the Lord's coming is that He is melting all races and nations together, and they are filled with the power and glory of God. He is baptizing by one spirit into one body and making up a people that will be ready to meet Him when He comes".[\[8\]](#) The *Apostolic Faith* brought increasing attention to the happenings at Azusa Street and the fledgling movement that was emerging from the revival.[\[29\]](#)

The Legacy

By 1913, the revival at Azusa Street had lost momentum, and most of the media attention and crowds had left by 1915. Seymour remained there with his wife, Jennie, for the rest of their lives as pastors of the small African American congregation,[\[22\]](#) *though he often made short trips to help establish other smaller revivals later in life. After Seymour died of a [heart attack](#)*[\[9\]](#) *on September 28, 1922, Jennie led*

the church until 1931, when the congregation lost the building.^[14]

Birth of Pentecostal movement

The leaders of the Apostolic Faith Mission. Seymour is front row, second from the right; Jennie is back row, third from left.

By the end of 1906, most leaders from Azusa Street had spun off to form other congregations, such as the [Apostolic Faith Church](#), 51st Street Apostolic Faith Mission, the Spanish AFM, and the [Italian Pentecostal Mission](#). These missions were largely composed of immigrant or ethnic groups. The [Southeast United States](#) was a particularly prolific area of growth for the movement, since Seymour's approach gave a useful explanation for a [charismatic](#) spiritual climate that had already been taking root in those areas. Other new missions were based on preachers who had charisma and energy. Nearly all of these new churches were founded among immigrants and the poor.^[citation needed]

Many existing Wesleyan-holiness denominations adopted the Pentecostal message, such as the [Church of God in Christ](#) and the [Pentecostal Holiness Church](#), and are now Holiness Pentecostal denominations. Holiness Pentecostals, such as the [Apostolic Faith Church](#), affirm three works of grace: (1) [New Birth](#), (2) [entire sanctification](#), and (3) [Baptism with the Holy Ghost](#).^[3] The formation of new denominations also occurred, motivated by doctrinal differences between [Holiness Pentecostals](#) and their [Finished Work Pentecostal](#) counterparts, such as the [Assemblies of God](#) formed in 1914 and the [Pentecostal Church of God](#) formed in 1919—these represent Finished Work Pentecostal denominations. An early doctrinal controversy led to a split between Trinitarian and [Oneness Pentecostals](#), the latter founded the [Pentecostal Assemblies of the World](#) in 1916 and the [United Pentecostal Church](#) in 1945.^[33]

Today, there are more than 500 million Pentecostal and charismatic believers across the globe,^[34] and it [was] the fastest-growing form of Christianity today [in 1978].^[14] The Azusa Street Revival is commonly regarded as the beginning of the modern-day Pentecostal Movement.^{[22][35][36]}

Other denominations would include Assemblies of God (Springfield, MO) and Church of God (Cleveland, TN)

Monday April 9 1906.

Do you know what also happened in the month of April, nine days after the beginning of what would be known as the Azusa Street Revival, where the first person received the gift of speaking tongues, followed by six others, April 18, 1906 - San Francisco Earthquake. The ground was shaking in a much different way in San Francisco than in Los Angeles

Like we witnessed with Brownsville, a revival in human hands is not sustainable. Burnout and factions come into the picture the longer a revival continues. It is not of God, but of man...

Deu 32:3 "For I will proclaim the name of Adonai. Come, declare the greatness of our God!

Deu 32:4 The Rock! His work is perfect, for all his ways are just. A trustworthy God who does no wrong, he is righteous and straight.

Deu 32:5 "He is not corrupt; the defect is in his children, a crooked and

perverted generation.

Deu 32:6 You foolish people, so lacking in wisdom, is this how you repay Adonai? He is your father, who made you his! It was he who formed and prepared you!

His News Paper “The Apostolic Faith” was transmitted throughout the world via a mailing list where he had accumulated names and addresses of those who came to Azusa street. It would be through his paper “The Apostolic Faith” that he would share theology as it pertained to what was happening during this revival.

Before followers and email addresses, there were mailing lists with valuable contact information. This was the most valuable asset William Seymour possessed

Various splits and factions after 1909.

https://en.wikipedia.org/wiki/Azusa_Street_Revival

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