

A Love Revolution

“A new commandment I give to you, that you love one another; as I have loved you, that you also love one another” (John 13:34, NKJV). The command “love one another” appears eleven times in the Bible, all in the New Testament. Jesus said it three times. “Love each other” appears four times in the Bible, all in the New Testament. “These things I command you, that you love one another” (John 15:17). “Perfect love casts out fear” (1 John 4:18). Jesus defeated Satan through an “act” of love! Love is unconditional affection with no limits or conditions: completely loving someone.

Five hundred years ago the Holy Spirit gave Martin Luther a revelation of salvation by grace alone. This revelation was the catalyst that brought about freedom from the false doctrine of salvation by works and religious law-keeping. The revelation of salvation by Jesus’ grace alone (God’s unearned, unmerited favor, blessing and enabling) brought mankind out of the “Dark Ages.” A revolution is defined as: a sudden, complete, or marked change in something, a procedure of course, as if in a circuit, back to a starting point, and a single turn of this kind.

In 1905, William J. Seymour was an interim pastor for a small holiness church in Houston, Texas. Neely Terry, an African-American woman who attended a small holiness church pastored by Julia Hutchins, also a woman, in Los Angeles made a trip to visit family in Houston late in 1905. While in Houston, Neely visited Seymour’s church where he preached, “receiving the Holy Ghost,” though Seymour himself had not experienced this personally. Terry was impressed with Seymour’s character and message. Once home in California, Terry suggested that Seymour be invited to speak at her local church. Seymour received and accepted the invitation in February 1906.

Seymour arrived in Los Angeles on February 22, 1906 and within

two days was preaching at Julia Hutchins' church. During his first sermon, Seymour preached on the infilling of the Holy Ghost with the evidence of speaking in tongues. The following Sunday he returned to the church and found that Hutchins had padlocked the door. Elders of the church rejected Seymour's teaching, primarily because he had not yet experienced the blessing about which he was preaching. Condemnation of his message also came from the Holiness Church Association of Southern California with which the church had affiliation. 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.

Seymour and his small group of new followers soon relocated to the home of Richard and Ruth Asberry at 216 North Bonnie Brae Street. 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, Edward S. Lee spoke in tongues for the first time. 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, 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.

News of the events at North Bonnie Brae Street 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. 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.”

The group from Bonnie Brae Street eventually discovered an available building at 312 Azusa Street in downtown Los Angeles and we know the “Power Reformation” as “The Azusa Street Revival.” {eoa}

Leanne Goff is a catalytic leader. A pastor, author, international speaker, entrepreneur and business owner, Leanne is a power-packed minister about identity and destiny as well as cultural transformation. She delivers her message of transformation with relevance, wit and intensity. Leanne has been personally mentored by Leif Hetland and trained as a 7-Mountain Consultant by Lance Wallnau. Leanne is an ordained minister through Randy Clark’s Apostolic Network (ANGA) and is also associated with the Global Legacy Network at Bethel Church in Redding, California.

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