

#995 The Whore's Latter Rain – The Double *Latter Reigns* of April 9, 1906, and April 6 [= 9], 1917, part 6, The Return to the Apostolic Faith: The error of the Azusa Street Revival and the Pentecostals/Charismatics

The Apostolic Faith. In the fall of 1906, William Joseph Seymour, the key pastor figure in the April 9, 1906, Azusa Street Revival (reference Unsealing #945), began chronicling the revival in a periodical called *The Apostolic Faith*. Seymour had been a student of Charles Fox Parham, who also called his message “Apostolic Faith.” What is meant by “Apostolic Faith” is that the Pentecostal message/movement was a restoration of the 1st Century apostolic faith – that is, the faith of the 1st Century apostles. It was a restoration of the apostolic and prophetic gifts.



Headline of the first ever publication of *The Apostolic Faith*, from September 1906

The Return to 1st century Christianity. What is implied by the term “Apostolic Faith” is that this was a return of the Church to the faith of 1st century Christianity.

That, plus the fact that “speaking in tongues” itself is evidence of the Lord’s presence, gives Pentecostals/Charismatics undue security in their walk with God, *a security that those of the “speaking in tongues” church at Corinth probably felt.* Therein lies the problem. The gospel at Azusa Street, while it represented the Lord’s outpouring of the Holy Spirit, also had in its bosom the horribly misguided doctrines and spirits of “*we shall reign as kings.*” And the reason why the spirit of “we shall reign as kings” became dominant in the Charismatic/Latter Rain movement is because from the very inception of the Azusa Street Revival, there was no understanding of the Sword vs. the Cross, no true understanding of the cross of the believer, and no true understanding that the Lord’s kingdom for the believer is not of this world and is not to be mixed with false doctrines such as “One Nation Under God.”

Key Understanding: *The error of the Azusa Street revival and the Pentecostals/Charismatics.* In short, the Azusa Street Revival of April 9, 1906, did *not* represent a return to the true faith of the early apostles, and

instead represented the doctrine and spirit of “reigning as kings” that was evident in the “speaking in tongues” 1st century church of Corinth. Furthermore, because there was no true understanding that the Lord’s kingdom is not of this world, those of the Azusa Street Revival gladly added



themselves to the patriotic spirit of Woodrow Wilson’s Locust Army of World War I, and likewise to the Calvinistic Woman, “that Great City” Babylon. The implications are serious

because whoever preaches another gospel, such as “Kingdom Now,” let him be accursed (Galatians 1:8-9).

1 Corinthians 4:8 (NIV) Already you have all you want! Already you have become rich! YOU HAVE BECOME KINGS—AND THAT WITHOUT US! How I wish that you really had become kings so that we might be kings with you!

Revelation 17:18 (KJV) And THE [Scarlet] WOMAN which thou sawest IS THAT GREAT CITY [Babylon the Great], WHICH REIGNETH OVER THE KINGS OF THE EARTH [by Making the World Safe for Democracy].

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