

THE PENTECOST



Welcome to May, and to the twenty-fourth issue of The Pentecost. We have all heard about the burning bush that Moses saw at Horeb. In this issue, we will discuss another kind of burning bush. We will also look at the inspiring lives and ministries of Lucy Farrow and Abundio and Rosa de Lopez from the Azusa Street Revival. God bless you!

Shawn Stevens

Hey there everyone, this is Ramona, Shawn's wife. My prayer for you is that you will be filled with the knowledge of God's will, through all spiritual wisdom and understanding, and know how deeply you are loved by Christ. Colossians 1:9 and Jeremiah 31:3.

Ramona Stevens

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GOD HAS ANOTHER BURNING BUSH

Now Moses was keeping the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back of the wilderness, and came to the mountain of God, unto Horeb. And the angel of Jehovah appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will turn aside now, and see this great sight, why the bush is not burnt. And when Jehovah saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

Exodus 3:1-6 American Standard Version

The day probably started like any other day for Moses as he set about the task of tending his father-in-law's flock. However, as he led the flock through the desert to a place called Horeb, Moses was about to have a very unusual experience. He beheld a bush

that was on fire but, strangely, the bush was not consumed by the flames. Moses turned aside to see "this great sight, why the bush does not burn." At this point, God called to him from the midst of the bush.

The imagery of a bush, or of plant life, appears often in Scripture. This imagery is sometimes used to depict God's people. For example, we read: "For the vineyard of the LORD of hosts is the house of Israel, And the men of Judah are His pleasant plant. ..." (Isaiah 5:7). Did you know, Christian, that you are God's spiritual Judah? You are His pleasant plant.

The Scriptures continue with plant-life imagery depicting God's people. God says that His people are "...The branch of My planting, The work of My hands, That I may be glorified." (Isaiah 60:21). The Lord ministers to His people; "...That they may be called trees of righteousness, The planting of the LORD; that He may be glorified." (Isaiah 61:3).

Not only does the Old Testament use plant-life to depict God's people, but in the New Testament Jesus uses it as well. Jesus said to His disciples, "I am the vine, you are the branches..." (John 15:5). As the events of Scripture progressed, these branch-like

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AZUSA SERIES - THE LIFE AND MINISTRY OF LUCY FARROW

One interesting life which God used in the foundations of the Azusa Street Revival was that of Lucy Farrow. We do not know the details of her early life other than the fact that she was born in Norfolk, Virginia, in 1851 and that she was the niece of Fredrick Douglas, the famous abolitionist. She was an African-American woman and there is at least one picture which includes her, surviving today. Her past can be sketchily traced to her living in Mississippi in 1871. Here, she had a son and was presumably married. By 1890, she was living in Houston, Texas, was a widow, had borne seven children, only two of whom remained alive.

In Houston, Farrow pastored a small mission-church. Her connections to Azusa began through her association with William Seymour. Seymour attended her church in Houston and was given leadership of it for a season while Farrow moved east to Kansas. Farrow left for Kansas to work in the Bible College of the controversial early Pentecostal leader, Charles Fox Parham. At Parham's school she heard his teaching on the baptism in the Holy Spirit and its evidence being that of speaking in tongues. In one of Parham's meetings,

Farrow had this spiritual experience of being baptized in the Spirit and she spoke with other tongues. She is the first recorded Negro person to have had this experience.

After having this wonderful spiritual experience of Holy Spirit baptism, Farrow returned to Texas to pastor, once again. Here, she told Seymour and her congregation about her experience. She would later introduce Seymour to Parham. It is through Farrow's association with Seymour, and her influence on him, that Seymour came to a Pentecostal understanding of the baptism of the Holy Spirit. This teaching and experience would become one of the major features of the Azusa Revival.

Farrow was fifty-six years old when she came to Azusa. Some historians disagree about whether her ministry in Los Angeles began with Azusa or with the earlier Bonnie Brae Street meetings. Whichever is the case, Farrow was mightily used by the Lord. She laid hands on many, praying for them, and they would receive this same experience of Spirit baptism. At Azusa she did much teaching as well.

Farrow did not stay at Azusa indefinitely. She ministered throughout America, holding meetings in Louisiana, North Carolina, Virginia, New York, and also in England. In Texas, she worked with Parham's

ministry, once again. Farrow continued her ministry of laying hands on people and seeing them come into the experience of the baptism in the Holy Spirit. An early skeptic, named Howard Goss, heard Farrow speak at Azusa and became convinced of the experience. Later, as he saw Farrow ministering to others and after they experienced this baptism, he said that his "heart became hungry again for another manifestation of God.... So I went forward that she might place her hands upon me. When she did, the Spirit of God again struck me like a bolt of lightning; the power of God surged through my body, and I again began speaking in tongues."¹

Farrow was mightily used of the Lord in the city of Portsmouth, in Virginia. Here, she saw about two hundred come to Christ and most of them spoke in tongues. Farrow also went overseas to Liberia, Africa, where she worked with Julia Hutchins. It was reported that she was supernaturally enabled to speak to the Kru people in their own language. She even ministered to the king of the Kru. Reports came back of Liberians becoming saved and baptized in God's Spirit.

Upon leaving Liberia, in 1907, Farrow returned to the United States. She held one revival meeting in

Littleton, North Carolina and, in May 1908, Farrow was back at Azusa. Here, she ministered from a "small faith cottage" at the back of the mission, where people came to her for prayer. *The Apostolic Faith Magazine* reported:

"The Lord had baptized a number in the little faith cottage back of the Mission. He has used our dear Sister Farrow whom He sent from Texas at the beginning of the outpouring of the Spirit in Los Angeles. In her room in the cottage, quite a number have received a greater filling of the Spirit and some have been healed and baptized with the Spirit since she returned from Africa."²

Farrow later returned to Texas to live with her son. In 1911, she contracted tuberculosis and died at the age of sixty. Farrow's life was lived in obscurity, faithfully, pastoring others. In God's appointed time, she was raised up and used by God in revival. The testimony of her faithful life inspires us today.

Shawn Stevens

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- The Apostolic Faith*, 1, on 12 September 1907. 

Anonymous, quoted in The Apostolic Faith, Vol. 2, No. 13, May 1908 (Los Angeles: The Apostolic Faith Mission), 2.

disciples were about to experience a further transformation. After Jesus died and resurrected, He spent another forty days with them. At the end of this time, He ascended into heaven. Before doing so, He instructed His disciples to wait in Jerusalem for "...the Promise of the Father..." (Acts 1.4). He said, "for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now." (Acts 1.5).

The disciples did wait in an upper room in Jerusalem and when the day of Pentecost had fully come, Jesus' words, spoken shortly before, found fulfillment in a mighty outpouring of the Holy Spirit. Suddenly, there was a sound from heaven like a rushing wind, and tongues of fire appeared over everyone gathered. They were filled with the Holy Spirit and spoke in other tongues.

This experience of Pentecost marked a transformation in the disciples. Once each of them had received tongues of fire, they were no longer just a pleasant plant. They were now a burning bush. Like the burning bush that Moses saw, the disciples were ablaze with this flame, but not consumed by it.

This experience reminds me of other events in the Scriptures. Do you remember the biblical account of Shadrach, Meshach and Abed-Nego? Nebuchadnezzar, the king of Babylon, had a golden

image made and he commanded that his subjects fall down and worship before this image. Shadrach, Meshach and Abed-Nego knew that this defied the true God, and they refused to bow down. In a fury, Nebuchadnezzar had the three of them thrown into a fiery furnace. To his amazement, he observed that the three men were not consumed by the flames that were intensely burning around them. Moreover, he saw a fourth man in the fire and said "...the form of the fourth is like the Son of God." (Daniel 3.25). Always remember that Jesus, the Son of God, is part of this bush too. He is the Vine and we are the branches.

Just as Moses' attention was arrested by the burning bush as he turned to see "this great sight," so too, Nebuchadnezzar "was astonished" at the sight before him. How much more so, will those of our time be astonished by the great sight of the fire of God filling the lives of God's people today. An amazing sight shall be seen in these last days, the Christian ablaze with the holy fire of God. United with other Spirit-baptized believers, in one accord, the church becomes more than just a candle; it becomes a towering inferno. Oh Lord, let this be our experience, not just our understanding.

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AZUSA SERIES - THE TESTIMONY OF ABUNDIO AND ROSA DE LOPEZ

At the Azusa Street Revival there was a mix of races. Sadly, that is one reason some rejected the revival itself. One group which had representation was the Latinos. Abundio de Lopez had come to California in 1902 from Guadalajara, Mexico. He worked as a laborer, most likely on the railroads. He had come to Christ and was married to Rosa before coming to the Apostolic Faith Mission (Azusa). In 1906, they came and continued to come at least through 1909. They came in search of the experience of sanctification and were baptized in the Spirit.

Abundio and Rosa did ministry work among Latin-speaking people who came to Azusa. Abundio worked his manual job by day and worked at Azusa's altars by night. In 1909, Seymour ordained Abundio. The Lopezes are believed to be the first Latin-speaking Pentecostal evangelists. Together, they held street meetings in a Mexican open-air plaza. Abundio pastored a small work which also, like Azusa, was called the Apostolic Faith Mission.

The Lopezes faced a difficult trial in 1908 when Rosa developed a tumor. This brought her health very low and even Abundio did not expect her to live long. He took her to a Maria Woodworth-Etter meeting where God healed her and the Lopezes continued their work. Within several years of Azusa's outbreak, a number of Mexican congregations had come into being. The Lopezes rejoiced over God's revival blessing.

In *The Apostolic Faith* magazine the Lopezes testify:

We testify to the power of the Holy Spirit in forgiveness, sanctification, and the baptism with the Holy Ghost and fire. We give thanks to God for this wonderful gift which we have received from Him, according to the promise. Thanks be to God for the Spirit which brought us to the Azusa Street Mission, the Apostolic Faith, old-time religion. I and my wife, on the 29th of last May, I came for sanctification, and I thank God also for the baptism with the Holy Ghost and fire which I received on the 5th of June, 1905. We cannot express the gratitude and thanksgiving which we feel moment by moment for what He has done for us, so we want to be used for the salvation and healing of both soul and body. I am a witness of His wonderful promise and marvelous miracles by the Holy Ghost, by faith in the Lord Jesus Christ. May God bless you all.

Abundio and Rosa received their personal Pentecost at Azusa. Out of their experience of the baptism of the Spirit they ministered to others. Whether from the Mexican open-air plaza or from the altar at Azusa or from their small mission, the Lopezes served Jesus in a way that touched the lives of many.

Shawn Stevens

Copyright © 1982 by Thomas Nelson, Inc. All rights reserved. "The Azusa Street Mission and Beyond" (Edinburgh: Thomas Nelson, 2000), (p. 147), pp. 1-7.
"The Azusa Street Mission: The Witness of Abundio and Rosa" (Edinburgh: Thomas Nelson, 2000), (p. 100-101).
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A FEW THOUGHTS ON LIVING A HOLY LIFE

Anyone writing on the subject of living a holy life is immediately humbled by such a topic. Holiness does not start with us; it starts with God, but then is worked out, and lived out, in our lives as we live under the lordship of Jesus Christ. Holiness goes against the grain of the secular society and much of the postmodern church culture that surrounds us. There are no shortages of examples of what not to do, and how not to live. To make progress we must clear our minds of all the examples around us and, instead, look to Jesus. Jesus is not only our Lord; He comes with us on this journey. We can learn from His example, and petition His strength in following Him upward. We are encouraged to be "looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God." (Hebrews 12:2). On this journey there are many others who will have advice for us, and some of that advice may be wise. However, let us make sure that we are letting Jesus be the author of our faith.

Those who pursue a holy life have a goal in mind. Jesus said, "Blessed are the pure in heart, For they shall see God." (Matthew 5:8). Is it true that living a holy life and seeing God is something that we pursue? There is some mystery to this. On the one hand, a holy life is something a person is ushered into upon conversion. A holy life is the work of the Holy Spirit within a Christian. However, the Christian is not merely passive in the outworking of holiness. We are instructed to pursue holiness. We are told in the book of Hebrews to "[p]ursue peace with all people, and holiness, without which no one will see the Lord;" (Hebrews 12:14). How much of God do you and I see? Seeing God, and greater communion with God, becomes the goal of the upward-climbing Christian.

Friend, may we be one of these upwardly-climbing Christians. Let us pray:

Lord Jesus, we look to You and see the most beautiful life that was ever lived on this earth. You lived holiness out before men and now we want to follow in such a life-experience and life-pattern. Though it stretch us, though it goes against the grain of many others, we want a life which shines heaven's light. Will You author in us such a work that shows Your glory to those who have never seen it. We will let You move and work in us in Your way. We will pursue holiness and see You during, and at the end, of this life. Amen.

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