

Revivals And Church History :: William J. Seymour's Doctrine and Discipline

William J. Seymour's Doctrine and Discipline - posted by sermonindex (), on: 2006/7/5 0:17

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Did you know that William Seymour published a book in 1915?

After the fires of revival began to wane in Los Angeles, Seymour traveled across the country and started several missions in other areas including Virginia and Ohio. He served as an overseer for these works. In 1915, Seymour published, *The Doctrines and Discipline of the Azusa Street Apostolic Faith Mission*, Los Angeles, California as a guide book for the mission and other churches he led. Original copies of the book are extremely rare.

Even though much of the book is borrowed from other sources, the fact that Seymour edited the work and wrote some segments himself prove some early claims that he was illiterate or could barely read and write as total falsehoods. The book contains much doctrinal material. It also contains helpful information for pastors and church leaders regarding, church functions and ordinances.

Here is a excerpt from the book:

The Apostolic Faith: A Doctrinal Overview

The Apostolic Faith stands for the restoration of the faith once delivered to the saints, the old-time religion of camp meetings, revivals, missions, street mission work and Christian unity everywhere. According to God's word (John 17:20,21).

Teaching on repentance (Mark 1:14,15).

Godly sorrow for sins (Examples: Matt. 9:13; 2 Cor. 7:9,11; Acts 3:19; Acts 17:30).

Confession of sin (Luke 15:21; Luke 18:13).

Restitution and faith in Jesus Christ (Ezek. 33:15; Luke 19:18).

Jesus died for our sins and arose for our justification (Romans 4:25).

The first work of grace. Justification is that act of God's free grace by which we receive remission of sins (Rom. 3:25; Acts 10:42,43; Rom. 5:1,10; John 3:3,14; 2 Cor. 5:17).

The second work of grace. The Holy Ghost calls the second work the "second benefit." The margin reads "second grace." And the Syriac reads that you might receive the grace "doubly" (2 Cor. 1:15).

Sanctification is the second work of grace and is that act of God's grace by which He makes us holy in doctrine and life (John 17:15, 17; Heb. 13:12;2:11; Heb. 12:14). Jesus opened the Bible to his disciples before He went back to heaven (Luke 24:24-50). He taught His doctrine to them well before He went to Heaven so when we get sanctified Jesus will teach us the Bible also, bless the Lord.

Sanctification is cleansing to make holy. The disciples were sanctified before the day of Pentecost. By careful study of scripture, you will find it is so now. "Ye are clean through the word which I have spoken unto you" and Jesus had breathed on them the Holy Ghost (John 15:3; John 13-10; John 20:21,22). You know that they could not receive the Spirit if they were not all clean. Jesus cleansed and got all doubt out of His church before He went back to glory. The disciples had the grace of the Spirit before the day of Pentecost. The disciples had an infilling of the Spirit before the day of Pentecost. For Jesus had cleansed the sanctuary and they had the witness in their hearts that He was their risen Lord and Savior and they were continually in the temple praising and blessing God (Luke 24:51,53).

The baptism in the Holy Ghost and fire means to be flooded with the love of God and power for service, and a love for the truth as it is in God's word. So when we receive it we have the same signs to follow as the disciples received on the day of Pentecost. For the Holy Spirit gives us a sound mind, faith, love and power (2 Tim. 1:7). This is the standard Jesus gave to the church.

The greatest evidence of the Holy Spirit abiding in the believer is what Jesus Christ promised He would do. Jesus promised He would teach us all things, and bring all things to your remembrance whatsoever I have said so He means what He says. (John 14:17-26; John 16:7-15). So when He comes He does that in the believer, for He does it for me.

Seeking healing. We must believe, with great joy, that God is able to heal "I am the Lord that healeth thee" (Exodus 15:26; Jas. 5:14; Psalm 103:3; 2 Kings 20:5; Matt. 8:16,17; Mark 16:16-18). "Behold I am the Lord, the God of all flesh; is there anything too hard for Me?" (Jer. 32:27; Luke 24:52,53).

God, Spirit and Word go together. They are the two witnesses spoken of in Zech. 4:3-14 and Rev. 11:3. When these two witnesses are not recognized all kinds of confusion will be manifested in the church.

Too many have confused the grace of sanctification with the endowment of power or the baptism with the Holy Ghost. Others have taken "the anointing" which we receive after we are sanctified for the baptism and failed to reach the glory and power of a true Pentecost (John 20:21-24; Acts 2:3,4).

We read in the second chapter of Colossians, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." This chapter tells us about Christ blotting out the handwriting of ordinances that were against us and contrary to us, and I am glad He did nail these ordinances to the cross with Him. He took them out of the way, nailing it to His cross. Bless the Lord. These were the old Jewish ordinances of divers washings, Sabbath days, new moons, circumcision and the Passover supper, and so on. But Jesus has ordinances in His church. Bless His dear Name.

Three ordinances Christ Himself instituted in His Church. First, He commands His ministers to baptize in water in the name of the Father and the Son and the Holy Ghost and it was practiced by the apostles (Matt. 28:19; Acts 32:38; Acts 22:16; Acts 8:12,17). The eunuch was baptized (Acts 8:35). The Apostle Paul was baptized. So many cases we can find in Acts where it was practiced after John the Baptist had died.

We believe in water baptism. Our mode is immersion only, and single, in the name of the Father, and of the Son, and of the Holy Ghost. Matt. 28:19,20; 2 Cor. 13:13; and as much light as the Holy Ghost will reveal to us by His word.

Second, foot washing is an ordinance that Jesus Himself instituted in His church and we, His followers, should observe it. For He has commanded us to observe all things that He has commanded us to teach. So we find we will have to recognize these three ordinances.

We believe in the feet washing; we believe it to be an ordinance. Jesus said, in the John 13-17, "Ye call me Master and Lord, and ye say well, for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet for I have given you an example, that ye should do as I have done to you. Verily, verily I say unto you, the servant is not greater than his Lord: neither is he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.

We believe in the ordinance of the Lord's supper, as it is set forth in 1 Cor. 11:2, 23-34 and Matt. 26: 26-29. We believe in taking unfermented wine and unleavened bread.

We the ministers, must be the husband of one wife (1 Tim. 3:2; Titus 1:6-9). We do not believe in unscriptural marriage (Rom. 7:2-4; 1 Cor. 7:39).

In Matt. 19:3-9, Matt. 5:32 and Mark 10:5-11, Jesus restored marriage back to the Edenic standard. Many are confused over the meaning of these passages. If either the husband or wife have defied themselves in the sins mentioned Jesus does not give either recognition as being legally married, while the first husband or wife is still living. They must repent to God and be reconciled to each other "for as Christ forgives so must we forgive" (1 Cor. 7:11). If a man or woman marry and either one has a living husband or wife their continuing to live together as a committing of fornication or adultery and the party who has a living husband or wife should be put away by the other, leaving the man or woman who has no living companion free to marry again to some one who is also free (1 Cor. 7:2; Matt. 19:9).

We do not believe in making a hobby of this doctrine of divorce, but we believe in the truth be comparing scripture with scripture, that no one in this work can marry the second husband or the second wife, while the first one is living (Rom. 7:2,3,4; 1 Cor. 7:10,11; 1 Cor. 7:39; 1 Tim. 3:9; Matt. 5:32; Luke 16:18; Mark 2-12).

Bishop Hurst says, in his Church History, that the gift of tongues has appeared in communities under powerful religious stimulus, as among the Cornisards, early Quakers, Lasare in Sweden in 1841-43, in the Irish Revival in 1859, and in the Catholic Apostolic (Irvingite) Church (Vol. 1, page 90).

I can say, through the power of the Spirit, that wherever God can get a people that will come together in one accord and one mind in the Word of God, the baptism of the Holy Ghost will fall upon them, like as at Cornelius' house (Acts 10:45, 46). It means, to be in one accord, as the word says in Acts 2:42,47.

The blood of Jesus will never blot out any sin between man and man they can make right; but if we can't make wrongs right, the blood graciously covers (Matt. 5:24; Matt. 6:15; Matt. 18:35; 1 John 1:7-9).

Dear loved ones, God's promises are true. We read in Exodus 12:3, God commanded Moses to take a lamb for a house and a house for a lamb when He was about to bring the children out of Egypt. Bless His holy Name, amen! They were to kill the lamb and take its blood and sprinkle it over the door overhead and the sides to save them from the destroyer. But in the very house they were instructed to eat the body. The blood saved them from the destroyer, but the body of the lamb saved them from disease and sickness. Glory to His Name! May we obey God's word and voice and we shall be saved through Jesus from sins and feast on His perfect body. Jesus is founder of His church, the Christian church, by His own precious blood. Hallelujah! So, Jesus is the Christian Passover. When the Jews eat the Passover they remember God bringing them out of Egypt and point to His coming. So we eat the Christian Passover and remember Calvary, how Jesus died and saved us, and we look forward to His coming again.

Moses' lamb was a type of Christ, the true Lamb, so Christ is our Lamb, bringing health to our imperfect body. Moses was founder of the Jewish church, by God, through the paschal lamb by the blood and body of the lamb. But Jesus is the Lamb of God, the founder of the Christian church.

Amended Articles of the Doctrines*

The Apostolic Faith Mission, 312 Azusa Street, stands for the following scriptural doctrines, ordinances, and truths, to-wit:

First, as amended: "Justification by faith, which we interpret as being the forgiveness of sins, which is the new birth spoken of in John 3:1-13" (Also Acts 10:42-43; Rom. 3:25). The doctrine of justification shall not be changed.

Second, as amended: "Sanctification by faith as a second definite work of grace upon the heart, which represents entire cleansing, made holy in heart" (John 17:15-17; 1 Thess. 4:3-5; Thess. 4:3; Heb. 2:11-13; Heb. 10:10; Heb. 13:12). The doctrine of sanctification cannot be changed.

Third, as amended: "The baptism with the Holy Ghost as a gift of power upon the sanctified life, and anointing for service and work" (Acts 2:1-4; Acts 10:45-46; Acts 19:6; 1 Cor. 4:21).

Fourth, as amended: "The speaking in tongues being one of the signs following the baptized believers and other evidences of the Bible, casting out devils, healing the sick and with the fruits of the Spirit accompanying the signs" (1 Cor. 13; Mark 16:16-19; Acts 2:2-3; Acts 10:44-45-46; Act 19:6).

Fifth, as amended: "We believe and teach that God intended and Jesus taught that there could be no holy union between man and woman after divorcement for any cause, so long as both parties to the first covenant live" (Mal. 2:14-17; Matt. 5:32; Matt. 19:3-9; Mark 10:11-12; Luke 16:18; Rom. 7:1-4; 1 Cor. 7:39).

Sixth, as amended: "We believe in the ordinance of water baptism, and teach that immersion is the only mode, in the name of the Father and of the Son, and of the Holy Ghost, only one dip, in the name of the Trinity."

Seventh, as amended: "We believe in the ordinance of the Lord's supper as instituted by Jesus and followed by the apostles, and teach that it should be frequently observed in holy reverence."

We do not believe in baptizing babies or children before they come to the age of accountability. A little child cannot believe.

Eighth, as amended: "We believe in feet washing as an ordinance, as it was established by our Master before the Lord's supper, according to John 13:4-18, and believe it was practiced by the Apostles and disciples through the First Century" (1 Tim. 5:10).

To belong to this faith they must obey its teachings.

Re: William J. Seymour's Doctrine and Discipline - posted by habakkuk3 (), on: 2006/7/5 12:20

I have read all of The Azusa Street Papers in one afternoon and was greatly blessed. This was a very powerful and real revival and the last major one that came to America. The Azusa Street Papers is no longer in print but a used one can be found online.

Unfortunately some things changed significantly in the Pentecostal movement shortly after Azusa Street. I would encourage all who are interested to read a little book called "The Rejected Blessing" by a pastor named Jim Kerwin. It was an eye opener but is worthy to spend a few minutes to preview and pray over. (<http://www.parbarwestward.org/frmRejected.htm>) "The Rejected Blessing"

EDIT: Here's a link to the Paper's Online. They're not in the original format which is a little difficult for me to read but in HTML and easy to read and search. Enjoy! (http://dunamai.com/Azusa/azusa_pages/azusa_newspapers.htm) Apostolic Faith Newspapers

Re: - posted by repentcanada, on: 2006/7/6 11:30

Thanks for posting this.

Re: William J. Seymour's Doctrine and Discipline - posted by repentcanada, on: 2006/7/14 10:40

When did speaking in tongues become THE evidence of the Baptism in the Holy Spirit in some denominational groups?

This is what Seymour has written, "Fourth, as amended: "The speaking in tongues being one of the 'signs following' the baptized believers and other evidences of the Bible, casting out devils, healing the sick and with the fruits of the Spirit accompanying the signs" (1 Cor. 13; Mark 16:16-19; Acts 2:2-3' Acts 10:44-45-46; Act 19:6)."

Notice he says ONE of the signs following in the life of a true believer.

When did Pentecostals/Charismatics begin to first teach that the ONLY sign of the Holy Spirit's Baptism is if you speak in tongues or not??