

Introduction to catch the revival (and frustration)

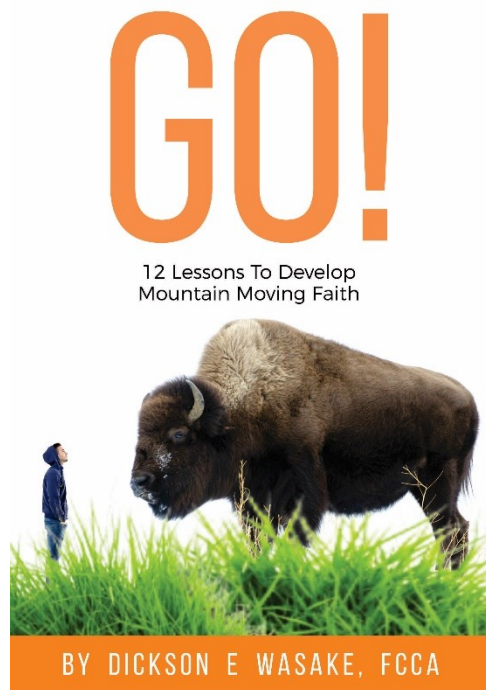
Aka tarrying prayer, fasting and the word.

By Dickson E Wasake

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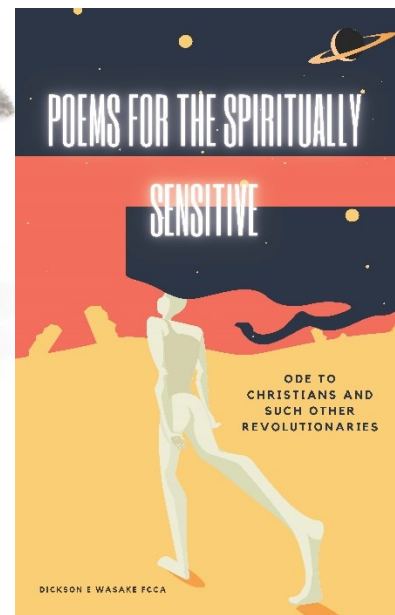
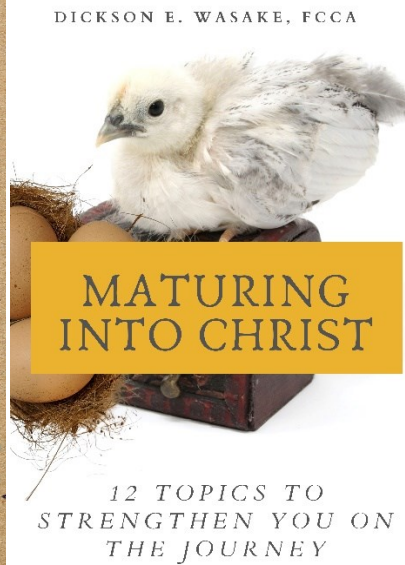
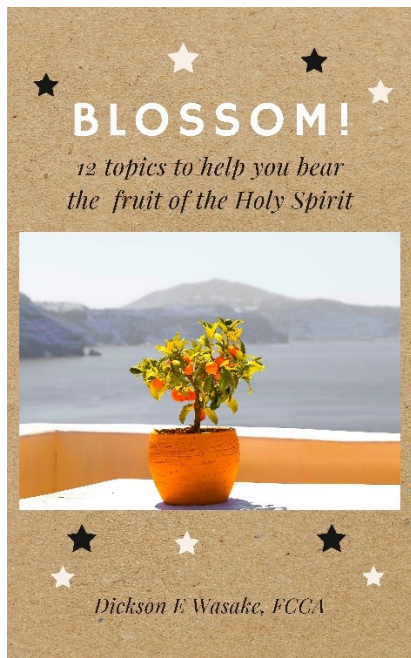
The Lord of hosts has been gracious to me because for 5 years now, every year, he gives me a word to guide me for the season coming.

For example, last year was amazing. The word was “Go” about mountain moving faith and eventually the Lord used the word to bring me to a new place and fulfil his word to me. That season even birthed a book! This book which is on Amazon!



The Lord used the same season of Go to actually give me permission to release another 3 books from previous seasons. Also all on Amazon:

- Blossom! Which is about growing in the fruit of the Spirit.
- Maturing into Christ which is about how to firmly hold on to Jesus
- Poems for the Spiritually sensitive which is my poetry collection.



I do not take the word of the Lord lightly or for granted and so I cried when on 29 August 21 the Lord almighty seemed to confirm that “Catch the revival” would be the word of the next season, this one I am in. As I wrote in my prayer book at the time:

“I don’t take it for granted that your word comes to me oh King of the universe. Thank you for choosing me to carry your message. It came as I listened to a guest pastor, rich Wilkerson Jnr of elevation preaching about the “frustration of expectation”.”

Now am I a revival expert? Well about that, hmm!

A wise person would tell you that you should only hear about revival from someone who has lived through one. That is mighty good advice and I would tell you the same myself, but somehow, the God of the universe has called me to this task of telling you about revival and yet I don’t know the first thing about the practical aspects of revival!

My revival “credentials”

Episode 1: Catch the fire visits

As I mentioned, in August 2021 the word of the Lord came to me and that’s what he said I speak about. I don’t know why he chose me, given I have no experience of revival, well except that time when “[Catch the fire](#)” came to our little island in 2019 and I went to attend the church service primarily of praise and worship. This ministry is the successor of the famous [1994 Toronto blessing](#) so they have experience of revival.

At the end of their services, they have this famous “fire tunnel”. You walk single file through a line of their praise, worship and ministry team – who are on both sides putting a blessing and perhaps an anointing on you. One or two of the people who had come out of this tunnel, overcome by the anointing of the Lord were indeed lying on the ground, as if paralysed and occasionally shaking.

This didn’t happen to me. What I do remember though is one person who stretched out to bless me had been eating tangerines for their smell was heavy on his fingers as I passed by. I

therefore left the tunnel with only the tangible memory of the smell of tangerines. No, this wasn't a heavenly scent (something I heard has happened at religious gatherings).

Episode 2: boarding school revival

I can also remember another time over 20 years ago. Revival seemed to have swept us in 1999 in boarding school. It was "term x". Everyone else had gone home except us in the candidate class preparing for our final exams before joining university. 2 girls were at the centre of this revival. One of these two is now dead and one of my last memories of her was us in a nightclub in Bruges, Belgium and she was straddling someone else who was on the ground on all fours like a horse.

The other has lost her faith and has told me she is struggling.

Anyway, these two girls were mightily used by God and what I do remember is that it was a chaotic time. We were in a constant state of excitement and confusion as well. It was so crazy that right after lunch during those revival days, instead of returning to our dormitories to perhaps lounge and talk about who had a crush on who or who had been visited by parents and had spare avocado, we would instead all pack into the school chapel (and also perhaps before dinner) for a time of prayer and praise.

One of those lunch times found me in the chapel. I was bemused by this whole raucous revival business. I was of course curious about this move of God (as after all in boarding school we attended church 6 days a week) but I was also sceptical so I was just standing there in one of the pews watching one of the two "revival" girls.

I was about 3 pews behind her and I am 100% sure she couldn't see me, because I could see she had her eyes closed and was praying loudly. I then distinctly heard her say: "*dickson pray! dickson pray!*". Unbelievable! I was immediately scared into closing my eyes and so I started praying or perhaps mumbling.

The revival died down, just as quickly as it had started. During the days when it was waning, the prophecies started emerging and on one of those evenings, I was visited by an associate of the revival girls. They had received a word of prophesy for me. God had said I was going to be a lawyer!

Now, who was I to doubt such a word from the Sovereign when I had seen for myself that a girl with eyes closed had beseeched me to pray, hence something that had left me astounded! It is from such an experience that I was receptive to the prophetic word about becoming a lawyer.

Sure enough when it came round to choosing our university study courses, I put law as my first choice and accounting as my second, despite the fact that for those 2 years of A levels I had been preparing for accountancy and not law (and neither had I followed the usual route as others) and so the word about law was totally alien to me. As it turns out, I never made it become a lawyer, but I did get my second choice – hence how I came to be an accountant, as per my original plans, before the revival "word of God".

20 years later I am still wondering what happened to the word. I am not a lawyer but who knows, God is mysterious, it could still happen for I have seen his long-term promises come to pass.

I know this because one time I remember, again in school, someone prophesied that the devil was trying to tear apart our family. There was just one problem, my parents had by this point been separated about 4 years. The word of the Lord nevertheless came to pass over 25 years later because my parents re united. Albeit it was only short lived as my dad died about 2 or so years after.

So I don't have the personal experience of having been in the thick of revival but somehow the Lord has chosen me the chief of sinners to handle his oracles and study past revivals and line them up with the bible so I can set out a blue print of how to prepare to catch revival.

I do also have this though:

- a one-eyed illiterate negro called William Seymour had never experienced revival or speaking in tongues before he set out to cause the Azusa Street revival of 1906 – the origin of the modern-day Pentecostal movement.
- I love Jesus who caused a personal revival in my life. I had spent 20 years of hot and cold until he revived my life when I set out to read the bible in one year and along the way I encountered him and this resulted in me getting baptised a second time in May 2017. After I started to walk with him, I heard him call to me a second time saying "whom shall I send, who will go for us". Like Isaiah I responded: "Here I am, send me!" That is how he gave me the ministry of shaweleroad.com and now he has called me again. This time he has sent me out to replicate this revival experience to a family, a church, a city, a nation. Will you catch the revival?

So how do you catch the revival the Lord is bringing?

Not too long after I received the word for the season, I went on a 40 day fast. Towards the end of the fast, the word of the Lord came to me and I received one of the anchor verses for catching revival:

"But now we have been given a brief moment of grace, for the Lord our God has allowed a few of us to survive as a remnant. He has given us security in this holy place. Our God has brightened our eyes and granted us some relief from our slavery." Ezra 9:8 NLT

God is showing us that we are receiving a "brief moment of grace".

Why did God give us a moment of grace?

So we could revive building his temple. The next verse in the passage above says so:

*"For we were slaves, but in his unfailing love our God did not abandon us in our slavery. Instead, he caused the kings of Persia to treat us favorably. **He revived us so we could rebuild the Temple of our God and repair its ruins.** He has given us a protective wall in Judah and Jerusalem." Ezra 9:9 NLT*

So this original passage from the old testament is taken from a time when the children of Israel had returned from exile in Babylon after 70 years. They had shrivelled from a once glorious nation to a nation of slaves. This was a second time they had become slaves of another nation. The first time God had taken them out of Egypt by the hands of Moses in the Exodus.

So in revival we indeed need to build a temple or house for God but what kind of house or temple is this?

We know from the New Testament teaching of Jesus that the temple is no longer a physical building but Jesus' body and we the Church are his body and so rebuilding the temple means our bodies being filled with the Holy Spirit of Jesus.

The ultimate goal of catching revival is so that you can re-build the house of God, to repair its ruins – but this process comes with frustration and before the work starts, there is often a long period where it seems as if there is a lot of frustration or waiting.

Lesson #1 on revival: Frustration

So the first lesson the Lord has gotten me to tell you about revival is that **there is a frustration which comes with revival**. What I mean (I think as I understand from the Lord) is that, a revival comes, but before it does there is a lot of frustration, during a long period of waiting and there are many examples to confirm this, both personal and from the bible.

- There was a 25 year wait for a prophesy to come about my parents. It did come and then just a few years after they rekindled their love, daddy died.
- There was a 20 year wait from when I first lost my faith to being revived when I got baptised a second time. 20 years of being a prodigal son.
- There was a 430 year wait before the Children of Israel were rescued from slavery in Egypt by Moses the mighty Prince of Egypt and their leader. (Exodus 12: 40-41).
- There was a 70 year wait before the children of Israel left slavery in Babylon. (Daniel 9:1-2). This time, after the Babylonian captivity, there was no Moses, prince and mighty leader of the armies of the tribes heading off to the promised land to conquer. Instead, these were enslaved people leaving with humility with priests, Levites and temple musicians predominant. They had one main aim, rebuild the temple. Ezra whose prayer is the anchor verse was one such leading priest and teacher (Ezra 7:6).

In the bible there is therefore a pattern where there are many years of waiting for example the 430 years before rescue from Egypt.

Then there is the "[400 silent years](#)" from after the New Testament closed (with Malachi) to when John the Baptist the last testament finally came to announce the Messiah.

Then the promised Messiah came and died and rose again and everyone was expectant that finally all things would come to an end! Infact the disciples incessantly asked Jesus about this after his resurrection:

*So when the apostles were with Jesus, **they kept asking him, "Lord, has the time come for you to free Israel and restore our kingdom?"***

He replied, "The Father alone has the authority to set those dates and times, and they are not for you to know. But you will receive power when the Holy Spirit comes upon you. And you will be my witnesses, telling people about me everywhere—in Jerusalem, throughout Judea, in Samaria, and to the ends of the earth." Acts 1: 6-8 (NLT)

So it seems we are experiencing the greatest frustration of all!

We thought when messiah came, then the end would come immediately but instead? 2,000 years later and we are still here and the end of days are not yet here.

In fact it seems to be getting worse, creation is groaning, the spirit is groaning and we are groaning waiting for our adoption as sons (at the marriage supper of the Lamb). We are waiting for the redemption of our bodies (when we will receive bodies like the Son of God). (See Romans 8: 19-23).

In fact, since Jesus' ascension and subsequent pouring out of the Spirit, there have been many revivals while we wait in frustration but in between each revival, there have been many years of waiting! Between each of the major revivals since Pentecost, the number of years of waiting is broadly summarised as follows:

Chronological summary of top 10 revivals and years of waiting.¹

Ref	Revival name	Location	Estimated year(s) it took place	Years of waiting
1	Pentecost	Israel	30 AD	N/A
2	Pre – Reformation revival (Wycliffe, Hus and G. Savonarola)	England, Bohemia, Italy	1381-1481 AD	1,381
3	Protestant Revival	Germany	1517	36
4	The First Great Awakening		1727-50	210
5	The Second Great Awakening		1780-1810	30
6	The General Awakening		1830-1840	20
7	The Layman's prayer revival		1857-61	17
8	The 1904 revival (Azusa street revival)		1904	43
9	World War II revival		1935-50	31
10	Baby Boomer revival		1965-70	15

From the summary above, we can see that revival does take time and there can be anywhere from 15 years to 1,381 years of waiting and/or frustration!

What do you do about the years of frustration?

Inevitably, people waiting for God get frustrated and then ask "why he is slow" and others scoff saying "where is this 'coming' he promised?" (2 Peter 3: 4).

The Lord then speaking in 2 Peter 3: 8-12a reminds us this:

But do not forget this one thing, dear friends: With the Lord a day is like a thousand years, and a thousand years are like a day. The Lord is not slow in keeping his promise, as some understand slowness. Instead he is patient with you, not wanting anyone to perish, but everyone to come to repentance.

But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything done in it will be laid bare.

Since everything will be destroyed in this way, what kind of people ought you to be? You ought to live holy and godly lives as you look forward to the day of God and speed its coming.

So we see that:

1. We have to understand that God's timing is not like ours (1000 years = 1 day and vice versa).
2. We have to preach the gospel during this time because God is giving sinners time. He is being patient so that no one perishes. This is the time for tarrying prayer (prayer that doesn't give up), for fasting and reading the bible (the word).
3. We have to remember that the day itself will come unexpectedly – "like a thief".
4. In light of this unexpected day, we need to live Holy.

So what should we do in this day to day living?

We should recognise that the frustration of waiting serves a purpose. It pushes people to be desperate and seek God with all their heart. People who are well don't need a doctor, it's those who are sick.

Likewise, unless you see things fall apart, you might not realise your need for a saviour so it seems God subjects us to frustration of waiting so that we know that man does not live on bread alone but on every word that proceeds from the mouth of the father.

It is during such times of frustration that the Lord causes us to groan in the Spirit, like grapes being squeezed. During this time when we tarry in prayer and fasting, we are purified and poured out as a drink offering, until we are purified like silver and dross – holy and pure and then we can see God clearly and then when we pray and lift up holy hands, he hears us from heaven and pours out his Spirit on us and then we catch the revival.

A case study #1 in frustration: The Azusa Street revival of 1906.

Facing frustration from brothers and sisters....

William Seymour who moved in "Holiness groups" heard a woman named Lucy Farrow praying in what seemed like another language, he knew he had to talk to her. It was widely held by Holiness groups of that day that "speaking in tongues" was a sign that would accompany the arrival of the last days. He learned from her that her employer a man named Charles Fox Parham, a white preacher who ran a Holiness Bible school in Topeka, Kansas US had introduced her to the experience he called "the baptism of the Holy Ghost," which led to speaking in tongues.

Before long, Seymour headed to Topeka to seek out Parham. When he found him, he begged to be admitted into the school. In making his request, however, Seymour was once again brought face-to-face with the realities of life in America at the turn of the century.

While Parham was always looking for students and welcomed the zeal of Seymour, Parham was also a Ku Klux Klan sympathizer. He wasn't sure he was ready to welcome a black student into his school. On the other hand, how could he turn him away? That just didn't seem to be the Christian thing to do, either.

Finally, Parham arrived at a compromise. He would allow Seymour to listen to his lectures from a chair outside by an open window. In the event of rain, Seymour would be allowed to move his chair into the hall, and the door would be left ajar so he could hear.

Eventually, without success in receiving the gift, Seymour ended up receiving an invitation to preach at a little store front church on Sante Fe Avenue in Los Angeles. At the first meeting with the pastor of the Church, Sister Julia Hutchins, she however recognised significant differences between Seymour's preaching and her views such that when he arrived to preach that afternoon, he found the church doors locked. Undaunted, he agreed to preach in a home on Bonnie Brae Avenue. Soon several meetings followed and people came to hear a preacher who had never spoken in tongues tell how the blessing of God would come soon when all would have this unique gift.

Eventually on April 9 1906 after a prophetic word, "the power fell" on those assembled and several, including William Joseph Seymour himself, began praising God in "unknown tongues."

As news of the outpouring spread through the community, the little home on Bonnie Brae Avenue soon became too small. The weight of the crowd gathered on the porch outside was so great that the porch collapsed. While there were no serious injuries, everyone knew a more adequate meeting place had to be found.

An abandoned church building at 312 Azusa Street was available. It had most recently been used as a warehouse and livery stable. The building was swept out, and Seymour's Apostolic Faith Mission moved to its new home on Easter Saturday, April 14, 1906.

Charles Parham, Seymour's mentor in his pilgrimage to Pentecost, arrived in Los Angeles in October 1906 to investigate the revival for himself. Seymour welcomed the arrival of his teacher and invited him to preach in his pulpit. For years, Parham had preached about the need for a new dispensation of the Spirit, so he came to Azusa Street with great expectation. But what he saw there was far different from his own vision of the coming revival.

Parham shuddered to see blacks and whites praying at the same altar. When a white woman "slain in the Spirit" (that is, overcome by the power of God) fell back into the arms of a black man, he was horrified at what he called a "darkey revival." When he began preaching, he accused those gathered of practicing animism and rebuked them for their disregard for racial distinctions.

The elders of the Azusa Street Mission, both black and white, rejected Parham's condemnation.

Unfortunately, he wasn't the only white Holiness preacher sympathetic to the Pentecostal message who was unable to break from the cultural values of the day. Soon after the revival began, Pentecostal denominations began to be formed along racial lines.ⁱⁱ

....And frustration from the world

Seymour in his search for the Spirit faced many frustrations – not only from his mentor but from the press. In fact one disparaging article about him said this:

"disgraceful intermingling of the races...they cry and make howling noises all day and into the night. They run, jump, shake all over, shout to the top of their voice, spin around in circles, fall out on the sawdust blanketed floor jerking, kicking and rolling all over it. Some of them pass out and do not move for hours as though they were dead. These people appear to be mad, mentally

deranged or under a spell. They claim to be filled with the spirit. They have a one eyed, illiterate, Negro as their preacher who stays on his knees much of the time with his head hidden between the wooden milk crates. He doesn't talk very much but at times he can be heard shouting, "Repent," and he's supposed to be running the thing... They repeatedly sing the same song, "The Comforter Has Come."

That is how the Los Angeles times newspaper described the Azusa Street revival.

Today, there are more than 500 million Pentecostal and charismatic believers across the globe, and it is the fastest-growing form of Christianity today.

This movement was birthed by a one-eyed illiterate Negro who got tired of getting crumbs from heaven fed to the dogs. He wanted more. This one-eyed Negro decided to hunger and thirst for the Holy Spirit and he didn't care to be called mad, mentally deranged or under a spell. He didn't care to hide his head between the wooden milk crates. He was searching for spiritual milk. What was the end result?

Those who hunger and thirst shall be filled – the Lord declares (Matthew 5: 6).

The lesson is this: Hungry people like William Seymour eventually get frustrated – perhaps even by their brothers and sisters in the faith and even by the news channels of the day.

A case study #2 in frustration: Gideon in the bible

Frustrated people eventually call to God for help...

The Israelites did evil in the eyes of the LORD, and for seven years he gave them into the hands of the Midianites. Because the power of Midian was so oppressive, the Israelites prepared shelters for themselves in mountain clefts, caves and strongholds. Whenever the Israelites planted their crops, the Midianites, Amalekites and other eastern peoples invaded the country. They camped on the land and ruined the crops all the way to Gaza and did not spare a living thing for Israel, neither sheep nor cattle nor donkeys. They came up with their livestock and their tents like swarms of locusts. It was impossible to count them or their camels; they invaded the land to ravage it. Midian so impoverished the Israelites that they cried out to the LORD for help.

Judges 6: 1-6 (NIV)

The lesson is this: Revival is often needed because people have turned from God. God's method of revival often involves us being squeezed like grapes. It's when people turn to the Lord in prayer and fasting and reading the word. Frustrated people hungry for revival therefore know the word and are indeed waiting for God BUT they don't easily believe God, even when he appears to them and confirms his presence.

...But when he appears – they have lost their self esteem and their confidence.

The angel of the Lord came and sat down under the oak in Ophrah that belonged to Joash the Abiezrite, where his son Gideon was threshing wheat in a winepress to keep it from the Midianites. When the angel of the Lord appeared to Gideon, he said, "The Lord is with you, mighty warrior."

"Pardon me, my lord," Gideon replied, "but if the Lord is with us, why has all this happened to us? Where are all his wonders that our ancestors told us about when they said, 'Did not

the Lord bring us up out of Egypt?’ But now the Lord has abandoned us and given us into the hand of Midian.”

The Lord turned to him and said, “Go in the strength you have and save Israel out of Midian’s hand. Am I not sending you?”

“Pardon me, my lord,” Gideon replied, “but how can I save Israel? My clan is the weakest in Manasseh, and I am the least in my family.”

The Lord answered, “I will be with you, and you will strike down all the Midianites, leaving none alive.”

Judges 6: 11-16 (NIV).

The lesson is this:

Frustrated people know the word and are indeed waiting for God BUT they don’t easily believe God, even when he appears to them and confirms his presence.

This is the reason why we need God to revive us during a “brief moment of grace” because frustrated people are often in a mindset of slaves – they see the chains and shackles and difficulties and don’t see the Lord shining.

For you who are frustrated, the Lord says: “The Lord is with you, mighty warrior”.

Case study # 3: Overcoming frustration in the Azusa street revival

What did Pastor Seymour and his team do at Azusa to bring about the revival and also overcome the frustration of their time?

They did some of the following:ⁱⁱⁱ

1. **Earnest prayer and petition (tarrying).** It is said that prior to the revival, William Seymour dedicated 5 hours a day to prayer. This prayer included praying for the salvation of others. Azusa Street participants were as known for quantity of their prayers and efforts at seeking God as for the quality. Services were reported to routinely run around the clock as people come and went. It was common for those attending to spend hours as if they were minutes, if not whole days in pursuit of God.
2. **Extended periods of praise and thanksgiving.** Worship and thankfulness were central to the services at the mission. Much of the notoriety generated by the revival arose from excited methods of worship including loud boisterous speaking, singing and "holy roller" calisthenics lasting long into the night. Seekers were often left on the floor supposedly "slain by the Spirit" for hours and even days in soul travail.
3. **Continual time allotted for personal testimonies.** Central to the Azusa experience was telling about it. Most, if not all services dedicated plenty of time for interaction between believers as they shared their thoughts and feelings. In this regard, Pastor Seymour was overly generous in allowing hours at a time for "body ministry" and testimonies from those seeking or experiencing salvation, sanctification and/or the baptism of the Spirit. Skeptics frequently found themselves compelled to believe based on what they heard and saw, sometimes to the point of joining in.
4. **An Upper Room for prolonged prayer and travail:** For individuals wishing more privacy while travailing against sin and praying through for the infilling of the Spirit, Azusa kept an upper room open nearly day and night. Hundreds if not thousands availed

themselves of these altars for extended seasons of drawing near to God. The floor was often strewn with the bodies of seekers, sometimes laid out for hours or even days, as they sought forgiveness and healing, the fullness of the Spirit and God's direction for their life.

5. **Azusa street newspaper:** To carry the message of the revival the mission started publishing "The Apostolic Faith" newspaper in September 1906, only about 6 months after the outpouring began. With a circulation of 50,000 at it's height, the periodical was useful in a variety of ways. Carrying the message of the revival, teachings, apologetics and compelling testimonies were used to evangelize the unsaved and disciple the church. **Misunderstandings were addressed and attacks from rivals were answered**, further entrenching Azusa Street into the minds of the local populace. Meetings, events and needs were publicized and answering the correspondence generated by news of the movement locally and nationally undertaken by a large volunteer staff.

A revival prayer

Lord May we catch the revival during this: "brief moment of grace". It's a brief moment of grace to escape our slavery! Thank you, Lord, but help us not to slide back!

ⁱ Source: "The ten greatest revivals ever from Pentecost to the present", Elmer Towns and Douglas Porter, 2000.

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ⁱⁱⁱ <https://www.godblog.net/page249/page523/page531/page531.html>