

D.C., Delaware & Maryland District Council

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22nd Episcopal District of the Pentecostal Assemblies of the World, Inc.

Bishop Charles E. Johnson, Diocesan

Suffragan Bishop Ernest L. Pendleton, Council Chairman

Memorandum

April 26, 2006

Subject: Call to Action on the Issue of Allowing Non-Apostolic Preachers to Minister at P.A.W., Inc. Sponsored Events

To: The Executive Board of Bishops, Pentecostal Assemblies of the World, Incorporated

From: Bishop Charles E. Johnson, Diocesan and the Pastors of the D.C., Delaware & Maryland District Council
22nd Episcopal District of the Pentecostal Assemblies of the World, Incorporated

Greetings in the Matchless Name of Jesus!

It is with a heavy heart, that we—Bishop Charles E. Johnson, Diocesan, and the Pastors of the D.C., Delaware and Maryland District Council (22nd Episcopal District of the Pentecostal Assemblies of the World, Inc. (P.A.W.))—feel compelled to write to you concerning the matter of the Organization’s spiritual move away from P.A.W.’s foundational beliefs and tenets. Our primary concern lies with the decision to allow Non-Apostolic speakers to minister the Spoken Word at our National Conferences, seminars and meetings. We believe that the P.A.W. must stand firmly on the Apostolic doctrine and the spiritual convictions as set forth by the Word of God, our Constitution, By-laws, and Procedures of the 2005 P.A.W. Organizational Manual (Minute Book). For nearly seventy years, our Council has stood firmly upon and passionately embraced these beliefs, mandates and principles.

These present times call to mind the words of Apostle Paul in his second epistle to Timothy:

“For the time will come when they will not endure sound doctrine: but after their own lusts shall they heap to themselves teachers, having itching ears . . . and they shall turn away their ears from the truth and shall be turned unto fables.” (II Timothy 4:3-4)

As Apostle Paul charged the young pastor, Timothy, each Pastor must guard against such apostasy. Our work as under-shepherds over God’s flock has eternal implications. We must answer directly to God regarding the discharge of our duties:

“I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.”
(II Timothy 4:1, 2)

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; . . . Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee.” (I Timothy 4:1, 2, 16)

Attached for your review is a position paper, which comprehensively sets forth our convictions on this matter. I presented this document to the P.A.W.’s Board of Bishops during its March 2006 meeting in Detroit, Michigan. The following statements identify specific areas of our discontent and trepidation.

Statement I – Violation of P.A.W. Bylaws

We direct your attention to Section III of the 2005 Minute Book, Bylaws on Directors over Auxiliaries, titled “Young People,” section 3(d) (page 80):

“Each participant on their program must be baptized in Jesus’ name and filled with the Holy Ghost.”

This directive was reaffirmed by the Executive Board of our Organization. Further, the Bylaws on Councils, section 24 (page 98) state:

“Any one who has not been baptized in Jesus Name and filled with the Holy Ghost shall not be eligible to hold office in any Council”.

These are policies that are directives from our Leadership to its membership but are not adhered to by them.

Statement II –Taxation without Representation

The Organization is increasing the financial obligations of affiliated Pastors while decreasing the affirmation of the doctrine and tenets of our faith at our National Conventions such as the recent decision to allow participation by Non-Apostolic ministers in the ministry of the spoken word. As a result, the whole body is suffering from spiritual malnutrition. Our stated P.A.W. guidelines and biblical mandates on separation from the world and guardianship of the flock from heresy, seducers, and evil men are a protective shield.

“Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds.” (II John 9-11)

Without it, we are denied the spiritual enrichment of our seasoned fathers in the gospel—a benefit eagerly anticipated at our Annual Conventions by the majority of P.A.W. membership.

Our directive to the Organization is to afford an opportunity for open discussion with the Pastors and Leadership and to further place this matter on the agenda of the General Body Business Session of the 2006 National Convention in Anaheim, California. This will enable all Pastors to address this matter with Leadership. Furthermore, taxation of the Pastors is increasing while their influence in deciding critical issues is decreasing. The P.A.W. is not a local church but rather an organized Ministerial

Affiliation. We believe that all of the Pastors of our Organization should be able to participate with Leadership in a business setting to discuss this urgent matter.

Statement III—Retention of “Jesus Only” in the P.A.W. Logo

We understand that there has been discussion among Leadership regarding altering the official P.A.W. logo by removing the phrase “Jesus Only.” We strongly oppose any changes to the official logo as it is symbolic of the aforementioned protective shield. For the record, our Council will hold on to Jesus. **The truth is that Jesus is the all-sufficient Saviour. No other Saviour is needed beside Him or with Him. It’s Just Jesus.** We believe inclusion of “Jesus Only” on the logo emphasizes this critical tenet of our faith and is essential to our identity as an **Oneness** organization.

Statement IV –Responsibility to Preserve Doctrinal Integrity

In conclusion, we submit to you an excerpt from the Ordination vows taken directly from Section VI of the 2005 Minute Book, Ordination Procedures, titled “Ordination of Elders, The Epistle – Ephesians 4:7-13” (page 132). It reads as follows:

*“BISHOP Reads: Will you be ready **always**, faithful and diligent to oppose and drive from your midst all erroneous, strange and false doctrine, contrary to the Word of God and the practice of the Apostles and are you willing to do this publicly and privately?*

ANSWER: I will, the Lord being my Helper.”

On the authority of this vow, the D.C., Delaware and Maryland District Council must submit a **“cease and desist” order** regarding the Organization’s direction on the matter of allowing Non-Apostolic persons to minister the spoken Word at our National Conventions and P.A.W. sponsored events. It is our responsibility to preserve doctrinal integrity. **Thus, in response to this discord, we must and will suspend our finances until a resolution is reached on this matter.**

Our charge remains to earnestly contend for the faith and remain steadfastly and firmly committed to the Apostolic Faith and its foundational core. We must join together in setting forth a mandate to maintain our biblically based foundational truths and to uphold the standard of Holiness and doctrinal beliefs. **Let us continue to Earnestly Contend for the Faith!**

STATEMENT OF POSITION
SHOULD WE HAVE NON-APOSTOLIC MINISTERS PREACH AT OUR CONVENTIONS?

By Bishop Charles Edward Johnson

BISHOP BOARD MEETING - DETROIT, MI
March 2006

INTRODUCTION

The following positional statement being presented to the Bishop Board will be based upon the Word of God, Elder Morris E. Golder's "The Principles of Our Doctrine," and the Minutes of the Pentecostal Assemblies of the World, Inc. (*of which I am a faithful member*) as printed in the 2005 Organizational Manual.

According to the 2005 Organizational Manual of the Pentecostal Assemblies of the World, Inc. (PAW), Article I, Section 8, Items 1 and 2:

The purpose of this corporation as re-organized and re-incorporated shall be:

- To organize churches, conferences, religious societies, educational institutions, hospitals, and homes for the aged according to and consistent with its doctrine
- To spread the doctrine of Jesus Christ throughout the world to foster and encourage domestic and foreign missions.

Further, according to Section 29, page 70:

"We, the official Board and members of the PAW go on record as extending to all brethren of like faith, irrespective of race, color, or organizational affiliation, a hearty welcome to our organization, and we assure them that we will put forth every possible and sincere effort to promote the furtherance of the gospel of Jesus Christ. We welcome them without discrimination or humiliation; we appreciate the warm fellowship which we have enjoyed together in the past and pray for a lasting and greater fellowship in the future."

From this vantage point, this statement of position will focus on 5 key points:

1. Like Faith
2. Our Faith: The Doctrine of Jesus Christ
3. Our Faith: The Gospel of Salvation
4. Fellowship
5. Conclusion: Defending Our Faith

LIKE FAITH

Webster's definition of *like* involves possessing same or equivalent characteristics or the characteristics of one being those of another.

In the Greek, Faith is the word, "pistis," which means moral conviction of the truthfulness of God, especially reliance upon Christ for salvation, as well as the constancy in such profession.

Therefore, those of "like faith" would have to be those who possess the same characteristics as true Apostolics and are convicted by and remain steadfast in Christ's teachings on salvation. (Acts 2:42: "...and they continued steadfastly in the Apostles doctrine...;" Heb. 3:1: "...consider the Apostle and High Priest of our profession, Christ Jesus.")

However, based on the scriptures, we have found that the religious beliefs of many in Christendom, though practiced for generations, are without Apostolic sanction or approval (see 2005 Org. Manual, p.116, Section 14).

OUR FAITH: THE DOCTRINE OF JESUS CHRIST

We believe in Jesus Christ dwells all the fullness of the Godhead bodily (Colossians 2:9).

THE GODHEAD

(Excerpt from "The Principles of Our Doctrine" by Elder Morris E. Golder)

"We believe that both Old and New Testaments affirm the solemn fact that "there is but one God" (Deut. 6:4, Gal. 3:20, Eph. 4:6). That this "one God is ETERNAL (Isa. 57:17); EVERLASTING (Psa. 90:2); HOLY (Isa 57:15); ALONE (Isa. 43:10); CREATOR (Gen. 1:1, Isa. 43:15); SPIRIT (John 4:24, 2 Cor. 3:17, Eph. 4:40); IMMORTAL; ALL PERVADING and [having] many attributes (excellencies), all of which are of the highest perfection and each complete in itself."

“We repudiate the doctrine of Trinity, as being biblical, (i.e., three separate persons in One God, or a Tri-unity).”

“We believe that the Old Testament theophanies are various manifestations of that one God, made necessary in His attempts to meet the needs of man. We believe [the fact] that He was God before His creation demanded that there would be other manifestations (Psa. 90:2). It was the vast creation, coming from His hands (Psa. 95:5), looking directly to Him for sustenance that required His Fatherhood (Psa. 145:15,16).”

FATHER

(Excerpt from “The Principles of Our Doctrine” by Elder Morris E. Golder)

“The “one God” is the Father in a two-fold sense; first, in the capacity of the Creator and Maker of the “ends of the earth” (Isa. 40:28) and the Sustainer of the Creation (Psa. 145:15); and secondly, because that through His redemptive program through Jesus Christ, He has brought many sons to glory. As the Father of creation, He gives life and breath to all (Acts 17:24-28), and we live and move in Him and have our existence. As Father, every sparrow’s fall is seen, every hair of the head is numbered (Matt. 10:29-31). The creation continues because [of] His Fatherhood.”

SON

(Excerpt from “The Principles of Our Doctrine” by Elder Morris E. Golder)

“The Son of God is not the second person in the blessed Trinity as Christendom contends, but the ONE GOD (who was only Spirit) assuming “human flesh” for the work of redemption. If we seek the truth from the Word of God, the Old Testament is truly “monotheistic” in its entirety. Moses, the author of the Pentateuch is said by scholars to be founder of monotheism in Israel. The idea of the Trinity always must be read back into the Old Testament. The prophets who predicted the coming of a Saviour and a Redeemer, always declared that it would be God who would make His appearance for His redemptive work (Psa. 50:3, Isa. 35:4, 59:16, 52:10, Micah 5:2). It is the prophet Isaiah that goes further and predicts that when God did make His appearance in the flesh, it would be in [a] miraculous fashion by a “virgin birth” (Isa. 7:14) and that “her child born, her son given, would be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace” (Isa. 9:6).”

“We believe that the New Testament writers, being first Israelites and then Spirit-filled, concurred fully with the message of the prophets (Eph. 2:20). Therefore, St. John did not introduce the second person in his prologue to his Gospel account.

However, St. John lets us know that the Word in the beginning was “God” (St. John 1:1), and that Word (God-Spirit) was made flesh (St. John 1:4) and tabernacled with men. He writes in his epistle that “the Word which was from the beginning had taken on corporeality and had “been seen, heard and handled” (I John 1:1,2).”

“The Prophets showed that the impossibility of the Almighty in finding a suitable Redeemer (Isa. 59:16-20, 63:5) caused Him to take on the role Himself. Because those in need of redemption were children of “flesh and blood,” God assumed “part of the same” for the work of redemption (Heb. 2:14-17). The Redeemer had to be a “kinsman,” so our God became one with mankind through incarnation; and since redemption’s price was that of the “precious blood,” He had to partake of flesh and blood. The Virgin birth made it possible for our God to assume human flesh and a bloodstream not contaminated by “Adamic depravity,” thereby making it capable and suitable for redemption (Heb. 9:12,13, 14, 10:19).”

HOLYGHOST

(Excerpt from “The Principles of Our Doctrine” by Elder Morris E. Golder)

“The Holy Ghost is the one and self-same Spirit of God; for we are told by St. Paul that “there is one Spirit” (Eph. 4:4). It is the Spirit of God in operation as the agent of God; first in creation (Gen. 1:2) and second in incarnation and redemption (St. Matt. 1:18, St. Luke 1:35, St. John 3:3-5). The Holy Spirit has been operative from the beginning of God’s dealing with men. It is mentioned as not “always striving with men” in the days of the flood (Gen. 6:3). It was active in the Old Testament, moving upon men; causing them to speak God’s Word infallibly (2 Pet. 1:21); [and] causing men to prophesy (Num. 11:25-30). It was the Spirit that “overshadowed the virgin and produced the Son of God (St. Matt. 1:18, St. Luke 1:4). It is the same Spirit that has been promised by the Lord Jesus to “abide with the believer forever” (St. John 14:16); acting as the Comforter (one called to the side of another for help or counsel-paracletos-Gr) – word only found in John (14:16, 15:26, 16:7, I John 2:11). The Holy Ghost is essential for the new birth (St. John 3:5); it is necessary for placing the believer into the body of Christ (I Cor. 12:12,13); it is needful for the revelation of the “things of God” (I Cor. 2:11-14); and seals the believer to the day of redemption (Eph. 1:13, 4:30).”

OUR FAITH: THE GOSPEL OF SALVATION

What exactly did Christ teach about salvation?

In Matthew's account (chapter 28), Jesus Christ taught that baptism should be in the **name** of the Father, the Son, and the Holy Ghost. We know the Apostles understood what He meant for when they performed baptisms, they always did so in the **name** of the Lord Jesus for the remission of sin. So, Jesus instructed them to teach others (vs 20).

Also, Jesus told them "all power is given unto me in heaven and in earth." If one accepts the doctrine of the Trinity and Jesus clearly admits that He had all the power, then the question arises, "where is the power of the Father or the Holy Ghost? Further, how could Jesus say in Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you:" indicating that there was power in the Holy Ghost?

Again, I reiterate, Christ said "teach" them. Jesus taught on the Father and the Son in John, chapter 5, verse 43, where He explains He came in His Father's name; and definitively stated in chapter 10, verse 30, that He and the Father are one.

Jesus also states that the Holy Ghost would be sent "in my name" to "teach you all things." Jesus is the Father, Son, and Holy Ghost, since all the fullness of the Godhead dwelleth in Him bodily (Col. 2:9).

In Mark's Account (chapter 16), we hear Jesus saying that he that believeth and is baptized shall be saved; but he that believeth not shall be damned. Here it is very clear that the consequence of not being baptized is damnation.

In Luke's Account (chapter 24), Christ taught the Apostles that repentance and remission of sins should be preached in His name (not names, not titles) and that they should wait in Jerusalem for the promise of the Father.

In John's Account (chapter 3), Jesus gets very direct. He teaches in verse 3 that we cannot even see the Kingdom of God, except we be born again. In verse 5, he defines the new birth as being "born of water and born of the Spirit." Then, in verse 7, Jesus reiterates, "ye must be born again."

These verses in John, chapter 3, clearly identifies the two (2) portions involved in the one (1) baptism that Paul taught the Ephesians (4:5).

For an example, let's look at Acts, chapters 10 and 11, where the story of Cornelius, the first Gentile to be saved, is recorded.

Point One: Cornelius says (10:33), “we are all here present before God, to hear all things that are commanded thee of God.” Peter, thus, began preaching unto them of the purpose of the ministry of Jesus Christ and of His sacrifice for them; and of Christ’s commandment to them to preach the gospel; and that those believing would receive remission of sins.

Point Two: Because Cornelius household had an ear to hear the Word of God, they all received the Holy Ghost **while** Peter was yet speaking.

Point Three: However, that was not all that God had to say on the matter of salvation. Thus, in 10:48, Peter commanded them to be baptized in the **name** of the Lord. They had the baptism of the Spirit **and now needed** to receive the baptism of the Water. Paul confirms this in his teaching to the Galatians (3:27), “For as many of you as have been baptized into Christ, have put on Christ.”

Point Four: Hearing and acting on the commandments of God, they were now saved (11:14), for they had received the *like gift* (11:17). This household was now those of LIKE FAITH! So, while Peter was not fond of Gentiles, who was he that he could withstand God?

Restating the above, without both the water and the Spirit, you cannot see the Kingdom of God. Without both you cannot enter the Kingdom of God. Without both you are not born again. **Thus, without both you are not saved!**

Galatians 1:8-9, Paul said, “But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed.”

These scriptures from the Holy Writ clearly illuminate and give foundation to the precepts the PAW has set forth in:

Our Creed, Discipline, Rules of Order, and Doctrine, p. 107:

“Our Creed, Discipline, Rules of Order, and Doctrine is the Word of God as taught and revealed by the Holy Ghost (John 14:26; I Cor. 2:9-13). “All Scripture is given by inspiration of God, and is profitable for **doctrine**, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works (II Tim. 3:16-17)”

“As members of the Body of Christ, which is the true Church (Eph. 1:22-23), the Word of God declares but one way of entrance therein, and that is “by one Spirit are

we all baptized into one Body,” and that is a baptism of “Water and Spirit” (I Cor. 12:12-27; Gal. 3:26-28; Rom. 6:3,4; John 3:5; Acts 2:38).”

Section 1, p. 110:

- (a) The one baptism, as recorded in Acts 2:4; 10:44-48; 19:1-6, is evidenced by the speaking of other tongues as the Spirit gives utterance as the initial evidence thereof.
- (b) The New Birth, (“being born again”), includes a genuine repentance, water baptism in Jesus’ Name, and the Baptism of the Holy Ghost, evidenced by the speaking in other tongues as the Spirit gives utterance.

Section 14, p. 115:

“We believe that everyone must be born again to enter into the Kingdom of God (John 3:3-5). We further believe that to experience the new birth, one must be baptized in water in the name of the Lord Jesus Christ, by immersion and be baptized with the Holy Spirit (Ghost), with the initial evidence of speaking in tongues as the Spirit of the Lord giveth utterance.”

Even when dealing with members of the PAW, such as District Elders, our tenants prove unwavering from the Holy Writ.

Section 7b, p. 65:

“Moreover, the District Elders, shall be one in doctrinal points in order that they may be able to render proper service in keeping the work in the unity of Spirit until we all come to the unity of the faith.”

Section 9, p. 68:

“The Pentecostal Assemblies of the World shall expect all ministers of the Pentecostal Assemblies of the World to preach, practice and **UPHOLD** its doctrines and laws as written in our Minute Book.

The selected directives from the PAW Minute Book, suggests that it is unlawful, according to our constitutional statements, for any minister not embracing the only method of salvation taught by Jesus Christ, to teach or preach at our conferences. But it does not stop there. Such statements suggest and prove, adequately, by the Word of God that any person not experiencing the New Birth as explained above, **are not saved**.

FELLOWSHIP

In summary, we have outlined that without salvation (the New Birth experience of baptism in Water and Spirit), one is not in the Body of Christ. Consequently, that person **is also outside** the realm of our fellowship. The Greek word for fellowship is “koinonia,” and means to participate, to share, to be benefactor, or intercourse. They are not a part of God’s Body, therefore, **they** cannot participate in God’s Body.

Acceptance of the Gospel of Jesus Christ by demonstration, like that of Cornelius and his family, brings us into fellowship one with another and with Christ. I John 1:3 teaches, “That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.” Paul teaches in I Cor. 11:9, “God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.”

Another example is that of the town of Samaria as recorded in Acts, chapter 8. When the Apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet He was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost (verses 14-15). They needed both **water and Spirit baptisms** to be in the Body. They needed both to be in fellowship with the rest of the saints.

Conversely, not accepting the Gospel of Jesus Christ in totality, (i.e., not having both baptism of water and Spirit), bars fellowship. Paul teaches in I Cor. 6:14: “Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?”

Second John, verses 10-11 instructs us by saying, “If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him speed is partaker of his evil deeds.”

CONCLUSION, DEFENDING OUR FAITH

Finally, careful consideration of the following ordination vow is presented from the 2005 Organizational Manual, fourth question, p. 132:

“Will you be ready always, faithful and diligent to oppose and drive away from your midst all erroneous, strange or false doctrine, contrary to the Word of God and the practice of the Apostles and are you willing to do this publicly and privately?”

One such erroneous doctrine is that of The Trinity. Serious thought should be given to the following words from "The Principles of Our Doctrine" by Elder Morris E. Golder:

THE TRINITY

"We repudiate and deny that the doctrine of the Trinity is substantiated by the Word of God. It is true that it is a part of the great heritage of what is known as "historical Christianity;" however, Apostolic Pentecostals do not accept all that Christendom has embraced historically. As has been stated earlier, the "doctrine of the trinity" must be read into the sacred text. The Bible is the book of "ONE GOD" who has revealed Himself in many ways (Heb. 1:1), but more gloriously as Father, Son and Holy Ghost (not three separate, distinct persons), [but rather] three **manifestations** of the One God for the eternal redemption of mankind."

"The Trinitarian formula is the attempt to explain philosophically what Jesus said could only be understood by the revelation (St. Luke 10:21,22). It can be noted that the Apostles believed that Jesus was God (I Tim. 3:16, 2 Cor. 5:19, Titus 3:4-6, 2:10, 13, I John 5:20, Jude 1:25)."

"To them, Jesus Christ was the embodiment of the Father. To accept the Son was to accept the Father (I John 2:23). When the Gospel reached out to the Grecian world where men sought to analyze the truths that should have been received by faith, many erroneous, philosophical concepts were the results of their analytical attempts, culminating finally in the Trinitarian formula at the Council of Nicea in 325 A.D., and subsequent Councils."

"As Oneness Pentecostals, we believe and hold to a three-fold manifestation of ONE GOD; His *Fatherhood* made necessary by His Creation; His *Sonship* made necessary by His redemptive plan; His Holy *Spirithood* made necessary as He indwells the life of the believer. Not *three Gods*, but *One God*; who has so manifested Himself for the eternal salvation of mankind."



Dear Brothers, I submit this statement as demonstration that I shall, and I am willing to UPHOLD the Apostolic Doctrine, both publicly and privately, the Lord being my helper.