

PENTECOSTAL ASSEMBLIES OF THE WORLD
2015 MINUTE BOOK
“OUR CREED, DISCIPLINE, RULES OF ORDER, AND DOCTRINE”



OUR CREED, DISCIPLINE, RULES OF ORDER, AND DOCTRINE

Our Creed, Discipline, Rules of Order and Doctrine is the Word of God as taught and revealed by the Holy Ghost. **(St. John 14:26; I Corinthians 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 Timothy 3:16, 17)**

As members of the Body of Christ, which is the true Church **(Ephesians 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; Romans 6:3,4; John 3:5; Acts 2:38.)**

RECORD OF MEMBERSHIP

The names of the members are kept on record in Heaven. **(Luke 10:20.)** For it is written, "The Lord shall count, when He writeth up the people, that this man was born there," **(Psalms 87:6.)** All must be "born of water and Spirit" in this dispensation, if they desire their names to be written in Heaven. **(See Hebrews 12:22, 23)**. However, for the matter of legal record we recommend that the name of each individual who is recognized as being subject to the rule of a local organization should be kept in the record of such congregation.

HOW NAMES ARE BLOTTED OUT

We have nothing to do with that, whatever, for thus saith the Lord, "Whosoever hath sinned against me, him will I BLOT out of my book." **(Exodus 32:33.)** And again "He that overcometh, I will not BLOT out his name out of the book of life." **(Revelation 3:5)**

GOD'S STANDARD OF SALVATION

We earnestly contend for God's standard of Salvation. In the Word of God, we can find nothing short of a Holy, Spirit-filled life with SIGNS FOLLOWING as on the day of Pentecost, **(Mark 16:16, 17; Acts 2:4; 8:14-17, 9:17, 18; 10:44-48; 19:1-6. See Romans 12:1, 2; Hebrews 12:14; Matthew 5:48; I Peter 1:15, 16.)**

REPENTANCE AND REMISSION OF SINS

The only grounds upon which God will accept a sinner is repentance from the heart for the sins that he has committed. "A broken and a contrite heart, ...thou wilt not despise." **(Psalms 51:17)**. John preached that Repentance and Remission of Sins, should be preached in His name, beginning at Jerusalem **(Luke 24:47)** and Peter fulfilled this commanded on the day of Pentecost **(See Acts 2:38)**.

DIVINE HEALING

The Lord is our Healer. (**Exodus 15:26; Psalm 30:2, 3**) The Lord made our bodies. Should it be thought a thing incredible that He can heal us? With His stripes we are healed. (**Isa. 53:4, with Matt. 8:14-17. See John 14:12; Mark 16:18; James 4:14.**)

THE LORD'S SUPPER

Melchisedec, the Priest of the Most High God, gave the first Communion to our Father Abraham, consisting of bread and wine. (**Gen. 14:18**) Christ being a High Priest "after the order of Melchizedek," evidently administered the same. (**Heb. 6:20**) Water and grape juice are modern substitutes that have been invented by the formal church today, in which are many who have never been regenerated and born of the Spirit. (**Matt. 26:29; I Cor. 11:23-32**)

FEET WASHING

This ordinance is as much a divine command as any other New Testament ordinance. Jesus gave us an example that we should do even as He had done. He said that we ought to wash one another's feet. Again, "If ye know these things, happy are ye if ye do them." (**St. John 13:4-17.**) There is Scriptural evidence that this was practiced by the church in the days of the Apostle Paul. (**I Timothy 5:10.**)

THE COMING OF CHRIST

That Jesus is coming to earth again in person is a doctrine clearly set forth in Apostolic times. Jesus taught it. The Apostles preached it, and the saints accepted it. (**See Matthew 24:1, etc.; Acts 1:11; 3:19, 21; I Corinthians 1:7, 8, 11:26; Philippians 3:20, 21; I Thessalonians 4:14-17; Titus 2:13, 14.**)

OFFERING

The old method of begging, rallying, giving socials, shows and concerts to carry on God's work is not God's plan. We believe that if the people of God would obey His word there would be plenty on hand to carry on His work without scheming and grafting. "Tithing, and free-will offering" is God's Plan. (**Genesis 15:20, 28:22; Malachi 3:8-12. See Exodus 25:2, 35:5, 21, 29.**)

COLLECTIONS ON THE STREET

Collecting money or begging on the streets during street services is a thing not pleasing to the Lord. It leaves an impression that the people of God are more engaged in getting money than for the salvation of the lost and causes to pass by, those who otherwise would stop and hear the gospel. We should preach the gospel free without charge (**I Corinthians 9:18**), but if any feel disposed to

give an offering such time; let it be graciously received as from the Lord. (See **Isaiah 55:1; I Corinthians 10:33.**)

MALTREATMENT

In times of persecution, or ill-treatment at the hands of an enemy, we should not "avenge ourselves," but rather give place to wrath; for it is written "Vengeance is mine; I will repay saith the Lord." (**Romans 12:19**). Neither shall we take up any weapon of destruction to slay another, whether in our own defense or in the defense of others for it is written "Do violence to no man." (See **Luke 3:14; Matthew 26:52; John 18:36; 15:18, 19.**) We should rather suffer wrong than do wrong.

CIVIL GOVERNMENT

All civil magistrates are ordained of God for peace, safety, and the welfare of all people (**Romans 13:1-10**), it is our duty to be in obedience to all requirements of the laws that are not contrary to the word of God, and that do not force one to the violation of the sixth commandment by bearing arms. It is our duty to honor them, pay tribute, or such taxation as may be required without murmuring (**Matthew 17:24-27, 22:17-21**), and show respect to them in all lawful requirements of the civil government.

SECRET SOCIETIES, ETC.

According to the word of God we firmly believe and hold that the people of God should have no connection whatever with secret societies or any other organization or body wherein is a fellowship of unbelievers bound by an oath. (**James 5:3,7; II Corinthians 6:14, 18.**) We are exhorted by the word of God to "be content with such things as we have" and "be content with wages." (**I Timothy 6:8; Hebrews 13:5, Luke 3:14**)

We recommend that the Article on Secret Societies, of the Minute Book be amended to read: "Members of the P.A.W. may hold membership in labor unions if such membership does not require the taking of an oath. Members shall not work as pickets or by any other measure, bar the entrance of others from their work. If open declaration of their limitations does not qualify them in the estimation of the members of the union for membership, they may accept an office or position in the union provided that their influence will be constantly exerted to discourage violence and to promote understanding between management and labor." (Adopted.)

TRANSLATION OF SAINTS

We believe that the time draweth near for the coming of the Lord to make a change in the present order of things, and at that time all the righteous dead shall rise from their graves, and "we that are alive" and living righteous before God shall be translated or "caught up to meet the Lord in the air." (**Matthew**

26:36, 42; Luke 17:20, 37; I Corinthians 15:51, 54; Philippians 3:20, 21; I Thessalonians 4:13, 17).

THE MILLENNIUM

Moreover, we believe that the distress upon the world is the "beginning of sorrows" and will become more intense until there "shall be a time of trouble such as there never was since there was a nation; even to that same time" (**Matthew 24:3-8; Daniel 12:1**), and that period of tribulation will be followed by the dawn of a better day on earth, and that for one thousand years there shall be "peace on earth, good will toward men." (**Revelation 20:1-5, Isaiah 65:17-25, Matthew 5:5; Daniel 7:27; Micah 4:1,2; Habakkuk 2:14.**)

FINAL JUDGEMENT

When the thousand years are finished there shall be a resurrection of the dead, who shall be summoned before the Great White Throne for their final judgment. All those whose names are not found written in the Book of Life shall be cast into the Lake of Fire, burning with brimstone, which God hath prepared for the devil and his angels, Satan being cast in first. (**Revelation 20:7-15; Matthew 24:41-46; Revelation 21:8**).

WHOLLY SANCTIFIED LIFE

We believe that in order to escape the judgment of God and to have the hope of enjoying the glory of life eternal, one must be thoroughly saved from his sins, wholly sanctified and filled with the Holy Ghost. And that a wholly sanctified life is the only true standard of Christian life. (**Hebrews 12:14; I Peter 1:15-17.**)

THE FOLLOWING POINTS OF DOCTRINE ARE THE RESULTS OF SPECIAL DISCUSSION HELD AT VARIOUS TIMES BY THE BOARD OF BISHOPS. SOME SUBJECTS MAY HAVE BEEN COVERED IN THE PRECEDING SECTIONS, HOWEVER, THE FOLLOWING INFORMATION IS INCLUDED TO STRENGTHEN OUR STAND ON THE SUBJECTS.

DOCTRINE

Introduction: In doctrine discussions only members of the Executive Board shall have a voice.

Section 1

- (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.
- (c) The Lord's Supper (blessing the bread and wine and partaking thereof) was continued by the Church after the Day of Pentecost.

- (d) Since communion and footwashing are some of the fundamentals of the Apostolic Doctrine, we recommend that all assemblies affiliated with the Pentecostal Assemblies of the World serve communion at least twice a year.
- (e) It is the opinion of the Bishop's Board that unleavened bread and wine are the correct elements in the communion as was used by Jesus Christ.
- (f) In administering baptism in Jesus' Name our formula should include, "IN THE NAME OF THE LORD JESUS CHRIST FOR THE REMISSION OF SINS." We believe BAPTISM once in the Name of the Lord Jesus Christ for the remission of sins for persons who have reached the age of understanding and NO BAPTISM of infants under any condition.

Section 2. In order to promote greater unity and general uniformity of practice in the churches of this body, that the Executive Board:

1. Designate a correct baptismal ceremony.
2. Proper methods for committing the bodies of the saints, and
3. Proper method of communion and footwashing (See P.A.W. Manual).

Section 3. THE GODHEAD

We fully believe the mystery of the Godhead. We believe that Jesus was both human and divine, and further, that the Godhead be understood to mean all of the fullness of God. (**Colossians 1:19 and 2:9**) We believe that Jesus was Mary's son and Mary's God, Creator and creature, God manifest in the flesh; that the flesh of Jesus was the same as ours, with the exception that it had no sin; that Jesus was the Eternal Father made visible, apart from whom there is no God. We believe that at the final consummation of all things there will be only God, and that will be our Lord Jesus Christ.

Section 4. THE SECOND BIRTH

We believe it to be limited to the human family only, and believe the resurrection to be limited to the human family only.

Section 5. HISTORICAL CHARACTER: JOB

We believe that Job was historical character, and not a myth. To teach otherwise is to question DIVINE veracity. (**Ezekiel 14:20; James 5:11.**)

Section 6. MAKING OF MAN

We do not believe the Scripture "Let us make man," refers to God cooperating with Satan in the making of man, as there can be no fellowship between light and darkness.

Section 7. MARRIAGE AND DIVORCE

No one having come into the Holy Ghost life shall be permitted to sever relations with the wife with whom he lived when saved and commit an abomination by returning to any former marriage alliance.

Section 8

- (a) The most complete record of Jesus' teaching on the much discussed question is found in the 19th chapter of St. Matthew. In this passage, verse 3 through verse 9, there are three distinct laws dealt with. The first, contained in verses, 4 and 5, is the law given in Eden and was the only existent law until Moses' time. The second law, verses 7 and 8, is the question of the Pharisee concerning the Mosaic law answered by Jesus. The second law of Israel superseded the former law and held forth until Christ. The third law for the Kingdom of God. Luke 16:16, 18 was set forth by Jesus and superseded the former laws. Jesus granted what had been said concerning the former laws but laid emphasis upon the fact that His message was, as He expressed it "unto You," or in other words, the Kingdom of God's message. Therefore we cannot escape the conclusion that the only scriptural grounds of divorce today is fornication. The sixth verse of Matthew 19 is not an all-embracing prohibition of divorce. It simply means that the male and female ordained of God to be one flesh. A strange person, whether man or woman, entering in confuses and disrupts the oneness which God intended should be. Therefore, the intruder is guilty of the "sundering" and the divorce decree is a mere legal recognition of the havoc already wrought.
- (b) So much depends upon the proper interpretation of the key term, "fornication." Present day dictionaries teach us that fornication is the sexual act indulged in by unmarried persons. But the force of the term, as used the Scriptures, was not so restricted. The Greek verb forming the root of the disrupted term is "Porneu" meaning). The indulgence of all unlawful sex desires. Thus we see fornication is a general term applying to many unlawful indulgences. The Scriptures confirm this assertion; **1 Corinthians 5:1**. "It is commonly reported that there is fornication among you, and such fornication as is not so much as named among the Gentiles." This expression shows clearly that there are branches or kinds. In **Romans 1:26, 27** homosexuality is dealt with as "Vile Affections" summed up in Verse 29 as fornication. In addition, **Jude, Verse 7** refers to sins of Sodom and Gomorrah as fornication, whereas, we have a specific term for this act which is called "Sodomy," proving Sodomy or Homosexuality is branch of fornication.
- (c) The innocent party should not exercise his right to divorce from a sinning companion except as a last resort. (**1 Cor. 7:28**) Loosing is possible but should not be sought after. We have the example of godliness in this respect in God's dealing with Israel. (**Jer. 3:6, 8**). He did not divorce her until all his overtures had been refused, even though her fornication was proven and openly known fact.

- (d) The guilty party, whose fornication has resulted in his being divorced by his companion shall not be permitted to re-marry while His companion still lives and, should the guilty marry one who does not know the status of the guilty, the ignorant party of any such marriage shall be allowed to be received into any church and any future disposition of his case be left to the discretion of the Pastor of the church who shall have sole jurisdiction in the case.

Section 9. All P.A.W. ministers shall discourage divorce, even though fornication is a proven fact, if the guilty party still wishes to remain with their companion and is willing to discontinue their improper conduct and that divorce should be only the last resort.

Section 10. MARRIAGE

The Executive Board of the Pentecostal Assemblies of the World, Inc. assembled at Greater Bethel Church, Akron, Ohio, reached the following conclusion on the subject of marriage of the members of our churches:

1. We unanimously agree that those who have been baptized in the name of Jesus Christ and in the Holy Spirit should not contract marriages with persons who have not been baptized in the name of Jesus Christ and in the Holy Spirit.
2. We unanimously agree that ministers of our organization should not perform marriage ceremonies for couples having one party baptized in the name of Jesus and filled with the Holy Ghost and the other party lacking that experience. (Baptism in the name of Jesus Christ and filled with the Holy Spirit.)
3. We further, unanimously agree that discipline should be exercised upon any of our members who contract marriages contrary to our teaching. However, we feel that the extent of discipline should be left to the discretion of the Pastor of any offender.

"The Executive Board of the Pentecostal Assemblies of the World, Inc., adopted by unanimous vote at the 2005 General Session in Tampa, Florida the following addition:"

4. "We believe that the scripture unalterably defines "Marriage" as a union between a man and a woman and any Marriage Union other than the scriptures allow is unlawful in the sight of God. In the beginning "God created man in his own image—Male and Female created He them" with the command to replenish the earth (Gen 1:27-28). God so decreed that man (male) and his wife (female) were to become ONE flesh thus creating the highest level of human relationship, the basic family. (Gen 2:23-25) This relationship is consummated in the sexual union between HUSBAND and WIFE. In the New Testament, the Apostle Paul likens the relationship of the church with Christ using the example of the marriage union of Husband and Wife (Eph 5:25-32). Throughout

the Holy Scriptures, marriage is ALWAYS described as the union of Male and Female, HUSBAND and WIFE. (1 Tim 3:2) (See the 2004 Minute Book, Section 15 - "Sexual Immorality"). We believe that marriage is one of the most sacred relationships that God has ordained and must be entered into ONLY as God has ordained. Therefore, we believe that marriage is contracted exclusively between a Man and a WOMAN, male and female, and any other arrangement of marriage proposed by Man or Civil Law is in violation of the Word of God and will not be recognized by the Pentecostal Assemblies of the World, Inc.

We specifically believe further that the so-called Homosexual Gay marriages or Civil Unions between Man and Man (male and male) or Lesbians, Woman and Woman (female and female), are an abomination and sinful in the sight of God. Such "marriages of civil unions" will NOT be recognized, practiced or sanctioned by the Pentecostal Assemblies of the World, Inc. (Rom 1:24-32; 2 Peter 2:6-8; Leviticus 18:1m 21-24).

We further define marriage as a public contract between a man and woman who legally and lawfully, according to the scriptures, are able to be joined together in marriage as outlined in Section 10 (MARRIAGE) of the Manual of Discipline and Doctrine, page 125 of the 2004 Minute Book. We do not believe that two people living together (unmarried) constitute a marriage, and if this be the case, then they should either separate or get legally married.

Proposed Resolution Number Two:

Section 11. BIRTH CONTROL

The Executive Board of the Pentecostal Assemblies of the World, Inc. by majority vote decided the following:

1. An uncompromising condemnation of the inducement of all forms of abortion for the purpose of limiting the number of children (in a family).
2. An uncompromising condemnation of marriages contracted with an agreement that there shall be no children.
3. An agreement that where extreme cases of distress arise from too frequent pregnancies, endangering a mother's health, Pastors may recommend that parents follow the advice of a physician.

Section 12. RECREATION

The Executive Board of the Pentecostal Assemblies of the World, Inc. assembled at Greater Bethel, Akron, Ohio reached the following decision by majority vote:

1. Under Article XXII, Section C of the 1960 Manual of Discipline of the Pentecostal Assemblies of the World, Inc., the word "Amusements", shall be deleted at the heading of the section and instead it shall be titled "Recreation."

2. Article XXII, Section C of the 1960 Manual of Discipline of the Pentecostal Assemblies of the World, Inc. shall be amended to read as follows:

We believe that the social instinct is God-given, and guided by the Pastor (of each assembly), it will strengthen rather than injure the spiritual life. However, we admonish all of our people to make their recreation the subject of careful thought and frequent prayer and to be scrupulously careful to set no injurious example in this matter. We adjure them to remember that often the question for a Christian must be; not whether a course of action be positively immoral, but whether it will dull the spiritual life and be an unwise example, and thus causing the cause of Christ to be evil spoken of.

Section 13. CONFESSION AND RESTORATION

In dealing with the vast subject of confession and restoration, we feel to confine our summary to the following area:

1. What is confession?
2. The necessity of confession?
3. Procedure of confession?
4. Pastor's role and relationship?

1. Confession of sins.

Confession is the recognition and the acknowledgment of sins before God, which is brought about by Godly sorrow AND REPENTANCE GRANTED BY God to the honest and sincere soul. **II Cor. 7:10.**

2. The necessity of confession.

It is generally conceded that "He that covereth his sins shall not prosper but whosoever confesseth and forsakes his sins shall obtain mercy."

3. Procedure of confession.

God in His eternal purpose of salvation has been pleased to use human agency in the revealing and communication of His will. The Pentecostal Assemblies of the World goes on record as endorsing the universalism of Confession. The use of Confession on every level in our church life and its institutional structure. This includes every member of the Body of Christ.

4. Pastor's role and relationship.

The Pastor's role in confession is to reveal the will of God to the Church in this matter; and also assist in the guidance of anyone desiring restoration and fellowship with God and His church. Because the scripture indicates that the Pastor's role in the sight of God is a responsible one; He is the overseer, the man that must give account to God; but most importantly of all, he is the under shepherd of God, over the precious flock watching for the souls. **Acts 20:28, Heb. 13:17.** It should not be thought unreasonable that he should be looked to in all matters concerning the spiritual well being as well as the moral and mental health of the dear children of God.

Section 14. NEW BIRTH

We believe that everyone must be born again to enter into the Kingdom of God. **(St. 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.

All that Jesus accomplished for us at Calvary is summed up in a statement by Jesus Himself after His resurrection: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that REPENTANCE AND REMISSION OF SINS should be preached in HIS NAME among ALL NATIONS (not just Jews), beginning at Jerusalem" **(St. Luke 24:46, 47)** Calvary made possible a universal plan of salvation for the nations (Gentiles); repentance and remission of sins was to be preached in His (Jesus) name; that it was to have its beginning at Jerusalem. Let us go to its starting point (Jerusalem) and see how salvation was obtained. At Pentecost, after Peter's stinging indictment, accusing the nation of Israel of the crucifixion of Christ **(Acts 2:22-24)**, he was asked by those who were guilty, "Men and brethren, what shall we do?" Then Peter said unto them "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost." **(Acts 2:38)**

1. Water Baptism.

Water Baptism was administered "in the name of Jesus Christ; for this was the name given to our Saviour before His birth for the purpose of saving his people from their sins" **(Matt. 1:21)**; for there is salvation in "none other name" **(Acts 4:12)** whereby we must be saved. The Apostles always administered baptism in His Name from the day of Pentecost forward. There is no biblical record of one person ever being baptized, as some believers are today, using the formula "In the name of the Father, and of the Son, and of the Holy Ghost" **(St. Matt. 28:19)**. The reason why there were no believers so baptized is because the Apostles knew the NAME of the FATHER, the NAME of the Son and the NAME of the HOLY GHOST. It can be seen that there is a single NAME for the Father, Son and Holy Ghost. If the NAME is one, then the person must be one **(Zech. 14:9)**. The one God to His creatures. As this has been said, He is "Father" in His relationship to His Creation; He is "Son" in His redemptive role in saving the human element of His creation; He is "Holy Ghost" in His sanctifying and preserving the indwelt believer; but His name is One-Jesus.

St. Paul believed that baptism should be administered in the Name of the one who was crucified for us **(1 Cor. 1:13)**. He held that "washing," sanctifying, justifying was effected by the NAME of the Lord Jesus and the Spirit of God. **(1 Cor. 6:9-11)**.

Not only Jews at Pentecost **(Acts 2:38)**, but Samaritans **(Acts 8:16)**, Saul of Tarsus **(Acts 9:15, 16)**, Cornelius and his household **(Acts 10:43, 48)**; the Ephesians **(Acts 19:1-7)**; the Corinthians **(1 Cor. 1:13)** were all baptized in the NAME of the Lord Jesus. Without the NAME of Jesus, baptism does

not carry the substantiation of Calvary. It can also be added that NO present day Christian has been baptized unto "JOHN'S BAPTISM" (**St. Matt. 3:11, 12; Acts 19:4**).

Baptism in the days of the Apostles was ALWAYS by immersion. The word "BAPTIZE" (baptidzo) means "to make a thing dipped or dyed." To "immerse" for religious purposes; its various forms (bafismos-the washing-the act as a fact) shows that only immersion was considered baptism. St. Mark records that Jesus "came up OUT OF THE WATER" (**1:10**). St. Luke writes that Philip and the eunuch "went DOWN INTO the water" and "came up OUT of the water" (**Acts 8:38, 39**). Baptism is said by St. Paul to be a "burial with Christ." We are buried with Him by baptism into death (**Rom. 6:4**). The scriptures teach that Jesus was buried in the heart of the earth (**St. Matt. 12:40**). The earth was not sprinkled upon our Lord in His burial; but as Jonas was hid away in the belly of the whale; so our Lord was hid away by His burial. ONLY IMMERSION will justify the symbol used here.

All of the "modes" of baptism (sprinkling, pouring or infant baptism) are the inventions of men, without Biblical substantiation. While these modes have been used for generations by portions of Christendom, they are without Apostolic sanction or approval.

2. Baptism of the Holy Ghost.

We believe that "all full believers" receive the gift of the Holy Ghost, as promised by our Lord, as a witness to their scripturally-based faith in Jesus (**St. John 7:37-39**); and that the new birth of the Spirit (**St. John 3:5**) is necessary to place the believer in the Kingdom of God or the body of Christ "the Church" (**1 Cor. 12:12, 13**). We further believe that outpouring of the Spirit on the day of Pentecost marked a "new era" in the Spirit's dealing with mankind as prophesied by Joel (**2:28, 29 and Isa. 28:11**), the Holy Ghost being the gift to every believer in this age of grace, handmaidens, servants, sons and daughters. The Holy Ghost bears witness that "we are the children of God" (**Romans 8:16**); it is a witness of the faith of our hearts (**Acts 15:7-9**). The Holy Ghost does not indwell the believer simply because he says "I believe" as many evangelicals teach. St Paul shows that the Holy Ghost comes after believing (**Eph. 1:13**), NOT synonymous with it. As said before, the Holy Spirit is "the seal of the righteousness of the faith" which the believer has (**Romans 4:11**) as circumcision was the seal of the righteousness of the faith of Abraham.

3. Speaking with Tongues.

We believe that "speaking with tongues" as the Spirit gives utterances (**Acts 2:4**) is the initial evidence of the indwelling of the Spirit; not only on the day of Pentecost for the one hundred and twenty; but for all believers for all time. Jesus told Nicodemus "the wind bloweth where it listeth, and thou hearest the "sound" thereof, but canst not tell whence it cometh and whither it goeth; so is EVERYONE that is born of the Spirit." (**St. John 3:8**). Speaking with tongues is the "sound" of the Spirit, heard by EVERY BELIEVER. It is synonymous with the cry of the "newborn babe" in the first birth (birth of the flesh); for God has

sent forth His Spirit into our hearts in the second birth (birth of the Spirit) "CRYING, Abba, Father" (**Rom. 8:15; Gal. 4:6**).

We hold that there is a vast difference between (1) "speaking in OTHER tongues as the Spirit gives utterance" and (2) "the GIFT of the tongues" as the Spirit gives utterance is the supernatural, Spirit-enforced sign or witness of the Spirit's indwelling. Isaiah predicted this would happen at the time of the "rest and the refreshing" (**Isa. 28:11,12**). Jesus said that "new tongues" would be one of the "signs" following believers. (**St. Mk. 16:16, 17**); it was first demonstrated at Pentecost upon the Jews (**Acts 2:4**); it was also manifested at Caesarea Phillipi at Cornelius' house (**Acts 10:45, 46**) where it was the evidence of the presence of the Holy Ghost in the lives of Gentiles; it happened again at Ephesus after twelve men were baptized in Jesus' Name by St. Paul (**Acts 19:1-7**).

Hence we conclude that no person is to be given the right hand of fellowship as a member in our church unless he is baptized in water in Jesus' Name and filled with the Holy Spirit (Ghost) with Biblical evidence of speaking in other Tongues as the Spirit of God giveth utterance.

Section 15: SEXUAL IMMORALITY

The Holy Scriptures give four reasons for the sexual act between husband and wife: 1. To replenish the earth (**Gen. 1:28**). 2. As a means of satisfying the sexual need in man therefore avoiding fornication. (**1 Cor. 7:2**). 3. As a demonstration of the love the husband and wife have for each other. The love (agape) is to elevate marriage to such an exalted position that it becomes an earthly demonstration of the love of Christ for the church. (**Ephesians 5:21, 22**). 4. It is not by accident the scripture described the sexual union of Adam and Eve thusly; and Adam knew his wife and she conceived. (**Gen. 4:1**) "And Adam knew his wife again and she bare a son." (**Genesis 4:25**) It is through the sexual union that husband and wife know each other in a dimension that is not to be shared by any other human being. When the sexual act is engaged in by husband and wife within the guidelines of the word of God, as noted above, it will be the highest degree of expression and purpose of earthly love and will not be degrading or repugnant.

Section 16. SAINTLY DRESS AND ADORNMENT

1. God had chosen the church as His distinct people, His heavenly bride, by the glorious and precious sacrifice of himself. His desire for His church is that it be holy; a temperate, moderate people, bearing the image of the heavenly. (**1 Peter 2:5, 1 Tim. 2:9, 1 Cor. 15:49**) Therefore, we believe that the dress and adornments of saints should be temperate, in all modesty and not extreme.
2. We believe there are special garments for special occasions; garments for work, and also garments for play. In the Old Testament the garments of the priest were for beauty in the house of God. Our garments and adornments today should always reflect Christ and magnify us as a His peculiar people. (**1 Peter 3:3, 4, 1 Peter 2:9**).

3. We believe **Deut. 22:5** to mean that no man should adorn himself, to appear as a woman and a woman should not adorn herself to appear as a man.
4. In view of present day working situations there may be times when job requirements or job conditions specify or warrant suitable modes or dress for women. We believe this is in keeping with the Scriptures that tells to let not the shame of our nakedness appear. Numbers 15:38, 39; Isa. 22:4, Isa. 47:1-3, Rev. 3:18.
5. We believe that we are a royal priesthood (**I Peter 2:9-10**) and that garments are for glory and honor. Modest and holy apparel should be worn by all saints at all times.

Section 17. STATE OF POSITION OF THE P.A.W., INC ON HOMOSEXUALITY

Inasmuch as the creed, discipline, rules of order and doctrine of the P.A. of W., Inc. is the Word of God as taught and revealed by the Holy Ghost. And inasmuch as the Holy Scriptures have clearly directed all believers to abstain from all forms of fornication (**I Thess. 4-3**). And inasmuch as the Executive Board of the P.A.W. had firmly and historically concluded from the Scripture that homosexuality is a form of fornication. See section 8b on Doctrine.

We therefore unreservedly affirm that the practice of any form of homosexuality offends the Word of God and hence violates the doctrine of the P.A.W., Inc. and further we go on record as declaring that the power of the Holy Spirit is capable of changing the lifestyle and habits of every sinful creature.

Therefore we recommend persons who are inclined to homosexuality to seek help and deliverance through the Holy Spirit and counseling.

Proposed Resolution Number Two:

We further affirm that any "marriage or civil union" between male and male (man and man) or female and female (woman and woman) is in violation of and is condemned by the Word of God. Those individuals who are involved in such relationships will not be accepted as members of the Pentecostal Assemblies of the World, Inc. However, if they forsake and renounce their ungodly relationship, repent and be baptized in the Name of Jesus, and filled with the Holy Ghost, they can be delivered by the power of the Holy Ghost.

Section 18. We recommend that the following paper, having been previously read to the Board, be adopted, published in "The Christian Outlook" and submitted for publication in various newspapers as desired. Amendment: That by the Chair for further consideration of the paper in its entirety, and that the committee settle down to the task immediately. The Chair appointed the following to this committee: Elder Arthur Brazier, Bishop Lawrence Brisbin and District Elder Frank McDonald. (It was the understanding of the conference that after that paper was corrected by the committee, it would be ready for publication without coming back to the house for ratification.)

**REAFFIRMATION OF THE POSITION, HELD SINCE 1919,
OF THE PENTECOSTAL ASSEMBLIES OF THE WORLD
IN REGARD TO CIVIL RIGHTS AND HUMAN DIGNITY.**

Today our nation finds itself in the midst of the period of social transition of staggering proportions. The struggle for civil rights and human dignity is fast approaching a crest. It is clear to men of good will everywhere that the church must speak out in this crisis in effort to give guidance and clarity to the situation.

Since our Lord has said, "Ye are the light of the world," it would be a dereliction of duty if we stood silent and permitted the forces of radicalism and reaction to assume leadership.

We recognize that there are two kinds of rights, civil rights and divine rights. Civil rights are those rights given to man by civil law. Divine rights are those rights bestowed upon man by God. Since no civil law can abrogate divine law, it is clear that all laws made by man must be in harmony with, and designed to uphold, the law of God.

It has been pointed out by others that the founding fathers recognized this principle when they inserted in the Declaration of Independence the statement that "all men are created equal, and they are endowed by their creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness." The founding fathers further recognized that it was the duty of government to sustain and protect these divine rights, for they said, "to secure these rights governments are instituted among men."

It is easily seen that life is given to us of God. We cling to it and seek to preserve it. We hold it so dearly that the saying "self-preservation is the first law of nature" is accepted as being universally true. Even when a man deviates from this and succeeds in taking his own life, he is described by most people as being, at the time he took his life, mentally deranged.

Liberty also is a divine right. No people, regardless of race, creed, or national origin ever voluntarily submits to slavery. It must always be imposed upon the weak by the strong. Even those who would impose slavery upon others would die fighting to maintain their own liberty, and those who are under the yoke constantly yearn for the freedom that is theirs by divine right.

The pursuit of happiness, although elusive, and hard to define, is also a divine right. All political and economic systems are designed ostensibly to bring happiness. All men are constantly seeking security from financial and physical and mental disaster. He seeks a good mate, a good home and lovely children. His friends, his vocation, his profession, his hobbies, everything is intended to bring to him the maximum in happiness. Even his relationship with God is in some respects designed to achieve this end, for the book of Revelation tells us of a place where there shall be "neither sorrow nor crying."

In view of the fact that life, liberty and the pursuit of happiness are gifts of God, we who are Christians and members of Christ's church firmly believe that racial segregation and discrimination in any of its varied forms and manifestations is un-Christian and un-Godly in every sense of the word. No man, government or state has the right to erect artificial barriers that tend to take away those divine rights that God has bestowed upon men.

It is doubly evil when men attempt to use God's word to destroy that which God has ordained. There are men, some evil, some misguided and some unformed who preach racial division. They seek to separate rather than to unify;

they seek to destroy rather than build. To those who are evil we leave them to the righteous judgement of the Almighty; those who are misguided or unformed we pray for and ask our Lord to be merciful unto them.

The Scriptures throughout teach us that we should love one another. When Christ was asked which was the greatest commandment he answered by saying we love God with our whole being and love our neighbors as ourselves.

The Holy Scriptures also teach us that God so loved the world, not just a particular race, but the world, that he sent his only begotten Son. When the stroke fell upon Christ upon Calvary, it fell upon Him for all men.

We, therefore, reaffirm the principle taught in Scripture that all men are of infinite worth in the sight of God and that segregation and discrimination on a basis of race, in all its varied forms and manifestations (economic, political, religious, and social), is un-Christian and contrary to divine law.

For clarification, we remind all of our brethren and friends that the Pentecostal Assemblies of the World was organized in 1919 and that this statement is not a result of the present unrest in our country, but a reaffirmation of our principles held and practiced by us, since we have been from the very beginning, an interracial organization embracing all spirit-filled people regardless of race, color, or national origin.

POSITIONAL STATEMENT REGARDING ETERNAL SECURITY

Since the days of the beginning of the church at Pentecost, there have been a wide variety of opinions concerning many of the basic truths found in the Word of God. The apostles had to face at least two opinions about how Gentiles could become followers of Christ (**Acts 15th chapter**). For the sake of the Gentiles, an Apostolic decision had to be reached and made public. (**Acts 15:19-29**). From that time even until this present time, doctrinal issues have arisen periodically that had to be decided by men appointed by their peers so that the body of believers might know what the stand or position of their leaders was. From time to time, the P.A.W. has had to do this so that our constituency might know our organizational position.

Such is the case at present. The Executive Board of the P.A.W. feels that it is necessary and of great importance that we make known our position as relates to the doctrine of "**Eternal Security**" as it is being espoused by some of our brethren. In stating our position, we desire that it be known that it is NOT being stated in hate nor bitterness with the intention of hurting any one but by "speaking the truth in love" (**Ephesians 4:15**) we might state the position of the organization.

For second paragraph in opening see or read **II Peter 2:1-9; II Timothy 2:16-18; I Timothy 4:1-2 with James 5:19-20**.

First, let it be known that we believe that the Bible teaches a kind of "**Eternal Security**" and it is NOT what the Bible teaches that we oppose. It is the "**Calvinistic approach**" to this Biblical doctrine that we strongly oppose.

- (1) We hold that the Bible does teach that the believer is secure in Christ and that the believer has no reason to ever doubt or feel any sense of insecurity in Christ; that the salvation that

the believer has embraced is eternal; that the Author of salvation will never withdraw His salvation from the life of the believer, so long as the believer remains in the state of believing. **(Suggested addition)**

For reference see or read such Scriptures as **St. John 10:26; Hebrews 13:5-6; Hebrews 2:14-18; II Timothy 1:12; I Peter 1:3-5; I Corinthians 9:8; Philippians 2:12-13; Ephesians 3:20; Jude 1:24-25; Hebrews 7:25.** You will find in these and other Scriptures the kind of **"Eternal Security"** of the believer.

- (2) We hold that since salvation begins "in faith" (He that believeth) and "continues in faith" (we walk by faith) and "ends in faith" (receiving the end of your faith), that the security of the believer is NOT unconditional, but is based upon the continuity of faith in the life of the believer. **(Suggested addition)**
- (3) We find in the following Scriptures the hope of the believer who begins and continues in faith and also the disappointment of them which do not. **Hebrews 11:1-6 and 14-16; I Peter 1:3-9; Hebrews 6:11-20; II Corinthians 5:7; II Timothy 2:16-21; Romans 8:24-30; Colossians 1:21-23; Proverbs 11:7-10; with St. Matthew 14:30.**
- (4) We hold that there are too many warnings in the New Testament to the believer that would be totally unnecessary, if there was no danger of falling. There would be no need of danger signs posted along the nation's highways were there no dangers. It is our firm conviction that the New Testament warnings are there because believers **CAN fail of the grace of God. (Suggested addition)**
- (5) The warning signs. **Hebrews 12:15-17; Hebrews 6:6-10; Hebrews 4:11; I Corinthians 10:12; I Corinthians 9:24-27; Revelation 2:4-5; Revelation 3:5; Revelation 3:14-22; Revelation 22:18-20 with II Peter 2:4-6.** May we embrace all the Scriptures and let us not seek to tie God's hands. He will do all His pleasure. ***"We hold that it is utterly impossible to embrace all of the Scriptures speaking of the believer's security and those Scriptures that warn the believers against failure and hold to the doctrine of Unconditional Eternal Security."***

**END OF CREED, DISCIPLINE,
RULES OF ORDER, AND DOCTRINE**