

Understanding the Articles of Faith

An Examination of United Pentecostal Beliefs

by David K. Bernard

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1 Purpose

The Articles of Faith of the United Pentecostal Church International (UPCI) are the members' basis of fellowship and cooperation. Because of their evident significance, let us examine their purpose and meaning in their historical context.¹

The Articles of Faith establish the grounds upon which the founders of the UPCI were willing to have fellowship and to support each other's ministries. If someone assented to these articles, he was eligible to preach in the churches of the body, receive transfer members from other assemblies, hold offices in the organization, and receive monetary support for home and foreign missions endeavors. The framers specified the key scriptural doctrines deemed necessary for full fellowship.

The Articles of Faith do not and were never intended to function as a creed in the full theological and historical sense.² That is, they are not a catechism, source of instruction, authority for doctrine, or new formulation of dogma. The UPCI has never stated that affirming these articles is necessary, or sufficient, to be saved or to have a valid Christian ministry.

The Articles of Faith are not a comprehensive statement of biblical truth. They simply proclaim some points that identify the UPCI as a body and distinguish it from other groups in conservative Christianity and in the Pentecostal movement.

Every UPCI minister must state on his applications for local license, general license, and ordination that he believes the Articles of Faith. Beginning in 1993, every minister had to reaffirm annually his belief in the two articles entitled "Fundamental Doctrine" and "Holiness." In 1998 this requirement became biennial. This declaration is not an oath in the primary sense of the word, for that would require a formal calling of God as witness.³ Instead, the annual statement is an affirmation of continued belief, helping ministers to fulfill several important admonitions of Scripture:

- "Examine yourselves, whether ye be in the faith; prove your own selves" (II Corinthians 13:5).

- “And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you” (I Thessalonians 5:12).
- A deacon must “[hold] the mystery of the faith in a pure conscience” (I Timothy 3:9).
- A bishop must “[hold] fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict” (Titus 1:9, NKJV).

2 History

The Pentecostal Church, Incorporated (PCI) and the Pentecostal Assemblies of Jesus Christ (PAJC) merged in 1945 to form the United Pentecostal Church (UPC), later named the United Pentecostal Church International. In preparation for the merger, a committee met to formulate the new organization’s Articles of Faith and Constitution.

At the first committee meeting on January 30, 1945, Howard Goss (superintendent), Oscar Vouga, and B. H. Hite represented the PCI, and W. T. Witherspoon (superintendent), S. R. Hanby, and O. F. Fauss represented the PAJC. A second committee meeting on March 20, 1945, consisted of Goss, Vouga, and A. O. Moore (PCI) and Fauss and Irvin Bradley (PAJC). The committee’s work went to the two general boards and then the two general conferences.⁴ The committee proposed most of the Articles of Faith we have today, and they were adopted with little difficulty.⁵

The Articles did not arise in a vacuum. Most of the language came from the PCI. Of the seventy-two paragraphs in the 1999 Articles of Faith, fifty-four came from the PCI only,⁶ six came from the PAJC only,⁷ and one came from both.⁸ Four paragraphs were newly written for the merger.⁹ Seven paragraphs have been added since the merger, in 1948, 1954, 1972, 1982, 1984, and 1989 (two).¹⁰ They present the church’s response to the pressures of a changing society, dealing specifically with television and other issues of practical holiness, the military, public schools, and vacation time for General Conference.

There have also been nine other amendments since the merger: one passed in 1949, one passed in 1973, and seven (for clarification) passed in 1994 and ratified by the districts in 1995 under a new amendment process.¹¹ Most of these amendments deleted phrases or sentences deemed unnecessary or ambiguous. In addition, minor stylistic changes were made administratively in 1994, primarily to conform to current Word Aflame Press house rules for punctuation, capitalization, and Scripture citation.¹²

Most of the language taken from the PCI apparently was written in the 1930s, with some from the late 1920s and early 1940s.¹³ The language taken from the PAJC dates from at least the early 1930s.¹⁴ Some of it comes from the Pentecostal Assemblies of the World (PAW), the parent of both the PCI and PAJC, as early as 1919, and some apparently goes back to the first organization formed as a Oneness body, the General Assembly of the Apostolic Assemblies (GAAA), in 1917.¹⁵ In short, the UPCI Articles of Faith were written primarily by the first generation of Oneness Pentecostal leaders.

Let us examine each section of the Articles of Faith.

3 The Authority of the Bible

The preamble is an integral part of the Articles of Faith. It states that the Bible is the inspired, infallible Word of God and the sole authority for doctrinal instruction, salvation, and Christian living. The preamble shows that the framers of the Articles of Faith did not regard the articles as being doctrinally authoritative, in contrast to the way Roman Catholicism and Eastern Orthodoxy view their creeds.

Sometimes Oneness Pentecostals speak of a “revelation” of truth, and occasionally critics accuse them of being a cult because of this term. The preamble makes clear, however, that the UPCI does not endorse any extrabiblical revelation. It explains that the Holy Spirit anoints us so that we can understand the Bible, but nothing gives us the authority to establish doctrine on the basis of anything other than Scripture. From their writings as well as from this preamble,

it is clear that the Oneness pioneers used “revelation” in this sense.¹⁶

4 The Doctrine of God

Three sections—“The One True God,” “The Son of God,” and “The Name”—explain the doctrine of God from the Oneness viewpoint. They use a positive, scriptural approach rather than a negative, antagonistic one. They define what the UPCI believes rather than attack what it does not believe. They do not speak of a “trinity,” “three divine persons” (or even “three manifestations”), or an “eternal Son.” The three articles demonstrate the UPCI’s nontrinitarian stance, and yet because of their biblical approach, many trinitarians find them unobjectionable.

The articles use scriptural language to describe the “one true God” who “has revealed Himself as Father, through His Son . . . and as the Holy Spirit.” They affirm the full deity and full humanity of Jesus Christ: “Jesus in His humanity was man; in His deity was and is God.” Given the definition of God, we see that Jesus is the fullness of the Godhead incarnate, not just one of three divine persons. The Son is not a second divine person but the human manifestation of the one God. The “one true God was manifest in the flesh, that is, in His Son Jesus Christ.” Moreover, the name of Jesus is the redemptive name of God today.

In a few cases the language is slightly ambiguous. For example, some may suppose that the statement “Jesus in His humanity was man; in His deity was and is God” implies that Jesus is no longer human. Others may think that the phrase “His flesh was the lamb” means Jesus had only a human body and not complete humanity, or that the Son was merely a man and not truly God incarnate. To some, the description of the Holy Spirit as God revealing Himself “by emanation” may imply that the Spirit is only an impersonal force. The UPCI does not intend any such implications, however. Many UPCI publications, including those on the required reading list for ministerial applicants, clearly teach the contrary of each of these views.¹⁷

In the past, some trinitarians erroneously assumed that the UPCI taught the roles of Father, Son, and Holy Ghost to be strictly successive because the last paragraph said, “This one true God manifested Himself in the Old Testament in divers ways; in the Son while He walked among men; as the Holy Spirit after the ascension.” To correct this false impression, in 1995 this statement was changed to read, “Before the incarnation, this one true God manifested Himself in divers ways. In the incarnation, He manifests Himself in the Son, who walked among men. As He works in the lives of believers, He manifests Himself as the Holy Spirit.”¹⁸

It is interesting to note that the second paragraph under “The One True God” came from *The Great Doctrines of the Bible* by William Evans, with minor changes and rearrangement.¹⁹

5 The Doctrine of Humanity

This doctrine receives only brief treatment, because the UPCI holds the same basic view on this subject as all major branches of Christianity. That is, God created the human race in innocence, but humanity fell into sin.

6 The Doctrine of Angels and Demons

It is interesting to note that no article explicitly states any doctrine regarding angels, the devil, and demons. Their existence is assumed in passing statements under the headings of “The Son of God,” “Restitution of All Things,” and “Final Judgment.”

7 The Doctrine of Salvation

The heart of the Articles of Faith is the doctrine of salvation; it is the subject of the section entitled “Fundamental Doctrine.” That article begins, “The basic and fundamental

doctrine of this organization shall be the Bible standard of full salvation,” which, following Acts 2:38, it then defines as repentance, water baptism in the name of the Lord Jesus Christ, and the baptism of the Holy Ghost with the sign of tongues.

The primary author of the Fundamental Doctrine was W. T. Witherspoon, general superintendent of the PAJC and first assistant superintendent of the UPC. During the first committee meeting to prepare for the merger, he left the room, wrote the Fundamental Doctrine, and returned to offer it to the committee, which accepted it.²⁰ Probably he had input from others before this time.²¹ The general boards and general conferences of the two organizations passed the Fundamental Doctrine without change.²²

Upon a proposal by the UPCI General Board, the General Conference in Salt Lake City in 1973 amended the Fundamental Doctrine to include five words—“for the remission of sins”—after the clause on water baptism. S. W. Chambers, UPCI superintendent at the time, regarded these words as an inadvertent omission of language from Acts 2:38 at the time of the merger. He considered it significant that William Greer, superintendent of the Tennessee District, asked to make the motion on the floor, for the greatest number of ministers who would question the necessity of water baptism resided in that district. The motion passed with no trouble.²³

The second paragraph of the Fundamental Doctrine expresses a desire for “unity of the Spirit until we all come into the unity of the faith,” language based on Ephesians 4:3, 13 and used in the original constitution of the Assemblies of God in 1914.²⁴ It also admonishes everyone not to contend for “different views to the disunity of the body.” While some of the founders had different ways of explaining the various aspects of salvation, as well as other matters, they all agreed on the message that they needed to preach and that people needed to obey. They decided to unite around this message and the purpose of evangelism without letting their various theological explanations hinder them.

It would be wrong to interpret these words as a license to

undermine the very basis of the union, namely the salvation message of Acts 2:38. To the contrary, the clear intention is that nothing must be allowed to destroy the unity that had already been achieved on this point.

Moreover, the framers envisioned a progressive work of God to bring about an increasing consensus—"the unity of the faith." They felt that if they would unite on the message and experience God had given them, He would bless their obedience and lead them collectively to greater uniformity of thought and clarity of expression. In the first issue of the *Pentecostal Herald* (UPC), Oscar Vouga, retiring editor of the *Apostolic Herald* (PCI), stated a policy of discussing the doctrine of the new birth openly so that God would guide the organization in this matter: "This is indeed the proper attitude toward the most vital subject, as we are all seeking after truth and are confident that God will lead us into all truth by His Spirit."²⁵

J. L. Hall, editor in chief of the UPCI, chairman of the UPCI's Historical Committee, and a leading Pentecostal historian, offered the following explanation of the Fundamental Doctrine:

There does not appear to have been a doctrinal difference between the two groups, for most ministers in the PAJC and PCI held to the necessity of the Acts 2:38 experience. However, a few ministers in each group—more in the PCI than in the PAJC—held that a person may be saved at repentance. The merging agreement included the "Fundamental Doctrine" statement affirming that salvation includes water baptism and the gift of the Holy Ghost—something the overwhelming majority of both the PAJC and PCI believed. However, to show patience toward ministers who practiced Acts 2:38 but who held to the view that salvation—at least in part—occurred at faith and repentance, the "Fundamental Doctrine" also includes the second paragraph calling for unity in Spirit until all came to the same view. There was no tolerance on the salvation message of Acts 2:38, for this is clearly stated. It was only tolerance toward those who needed time to accept the

view of salvation as stated in the first paragraph.²⁶

Those who honor the spirit of the merger should embrace both the unity of the Spirit and the increasing unity of the faith that the UPCI has attained in over fifty years since the merger. As an analogy, the American Declaration of Independence (1776) states, "All men are created equal." A consistent application of this principle reveals that slavery is abhorrent, even though some of the framers of the declaration were slave owners. Rather than trying to recreate the conditions of 1776 and thereby tolerate slavery today, we should uphold the greater understanding and implementation of freedom that we have achieved in the ensuing centuries by following the principles that the framers advocated. People today who embrace the Declaration of Independence uniformly oppose slavery.

At the merger, there were some differences of opinion on the new birth, but a strong majority believed that the complete Acts 2:38 experience was necessary for salvation. S. W. Chambers, who was elected general secretary of the UPC at the merger, said most ministers believed in the necessity of both water baptism and the baptism of the Holy Spirit. He regarded the differences as primarily of terminology, not so much of basic belief.²⁷ E. J. McClintock, PCI pastor in Idaho at the time of the merger and later director of the UPCI General Sunday School Division, gave the same explanation, independently using almost the same words. He said the ministers agreed on the necessity of the three steps of Acts 2:38 but did not all agree on terminology.²⁸ In sum, about eighty-five to ninety percent of the two groups held that the full Acts 2:38 experience was essential to salvation.²⁹

The two major histories of the UPCI, by Arthur Clanton and Fred Foster, state that the most significant difference of opinion was on the essentiality of water baptism.³⁰ Clanton explained that the PCI allowed greater latitude on the new-birth message than the PAJC. David Gray of the PCI, who became the first youth president of the UPC, confirmed this statement.³¹ In short, not everyone agreed that Acts 2:38 was "the new birth," and in particular, a significant minority did

not believe that “remission of sins” necessarily occurred at water baptism. What Chambers, McClintock, and Gray have pointed out, however, is that despite the different interpretations, there was agreement that the Acts 2:38 experience is God’s plan for New Testament salvation, whatever the precise theological terminology that one should attach to each step or to the experience as a whole.

Most of the significant leaders of the movement had already stated clearly that Acts 2:38 is the new birth, and written evidence shows that this position goes back to 1914-15, the very beginning of the Oneness movement.³² Frank Ewart, one of the first and most influential leaders to baptize in Jesus’ name and teach the Oneness message, equated being “born again” with baptism in Jesus’ name and the baptism of the Holy Ghost.³³ He reported the following testimony, apparently from 1914 or 1915: “Brother E. D. Yeoman . . . declared that he never was saved until he surrendered to Christ, was baptized in Jesus’ name, and received the gift of the Holy Ghost.”³⁴

George Farrow, who attended Ewart’s church in Los Angeles and composed “All in Him,” wrote in 1915, “Many of the saints here are seeing it and walking in the light. This truth is water baptism in the name of Jesus Christ. . . . It may seem to be very nonessential at first thought. . . . But God has surely been blessing this truth and talking very definitely to many about its importance. . . . I also am coming to see that under the present light that we have, nothing short of the baptism in the Holy Ghost is really salvation in the highest sense of the word.”³⁵

Oliver Fauss, later acting general superintendent of the UPCI, wrote these notes taken at the 1915 Elton Bible Conference, which brought all but one of the Louisiana ministers of the Assemblies of God into the Oneness movement: “God is bringing us back to Acts 2:38, His plan. . . . God’s pattern is Acts 2:38, this is plain. . . . We have no record of God being in these people until the Day of Pentecost (Colossians 1:27; John 3:3). Cornelius was a just man, but not saved (Acts 10:22; 11:14-18; Matthew 28:19; Mark 16:15; Luke 24:47; Acts 2:38).”³⁶

G. T. Haywood, later presiding bishop of the Pentecostal

Assemblies of the World, taught that the new birth is water baptism in the name of Jesus and the baptism of the Holy Spirit with tongues.³⁷ In 1913, even before his baptism in Jesus' name, he drew up a tract showing that water baptism and the baptism of the Holy Ghost were necessary to enter into the kingdom of God.³⁸

A. D. Urshan similarly taught that obeying Acts 2:38 constitutes being "born of water and of the Spirit."³⁹

The General Assembly of the Apostolic Assemblies (GAAA), formed in 1917 by Oneness ministers who left the Assemblies of God in 1916, was the first organization to be founded explicitly as Oneness Pentecostal. Its Articles of Faith stated that there was but one entrance into the true church, the body of Christ, namely, "a baptism of water and Spirit." Moreover, "God's standard of salvation" includes "a holy, Spirit-filled life with signs following."⁴⁰

The GAAA soon dissolved, and most of its ministers joined the Pentecostal Assemblies of the World (PAW), a slightly older organization that became Oneness about this time. It was the parent of both the PCI and the PAJC. The PAW's original doctrinal statement as a Oneness body repeated the foregoing statements from the GAAA and also said, probably still quoting from the GAAA, "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 their sins, wholly sanctified unto God and filled with the Holy Ghost." The PAW's 1919 conference affirmed, "The new birth (being 'born again') includes a genuine repentance, water baptism in Jesus' name, and the baptism of the Holy Ghost, evidenced by speaking in other tongues as the Spirit gives utterance."⁴¹

The first doctrinal statement of the Pentecostal Ministerial Alliance (PMA), later renamed PCI, said, "The Bible way of salvation is repentance toward God, faith toward our Lord Jesus Christ, obedience to the Word of God by baptism in water (in Jesus' name), and receiving the gift of the Holy Ghost, as in Acts 2:4, 38."⁴² In the September 1929 issue of the *Apostolic Herald*, the voice of the PMA, Howard Goss stated that to be in the Christian church "one must be baptized in the Holy Spirit," but he felt sins were remitted before water bap-

tism.⁴³ In the August 1930 issue of the *Apostolic Herald* George Farrow wrote that Acts 2:38 is the new birth.⁴⁴

The PAJC approved a statement in its 1936 convention that “baptism in water in Jesus’ name and the baptism of the Holy Ghost . . . [is] the new birth.”⁴⁵

The UPCI *Foreign Missions Manual* states that all missionaries “must have the personal experience of full New Testament salvation according to our fundamental doctrine (Acts 2:38). . . . Said candidates must believe this to be essential to salvation. . . . Said candidates will teach the essentiality of this same born-again experience to all converts.”⁴⁶

In short, the UPCI understands its Fundamental Doctrine to mean that repentance, water baptism in the name of Jesus Christ, and the baptism of the Holy Spirit with tongues constitute New Testament salvation, or the new birth. Moreover, that is the predominant view from the beginning of the Oneness movement.

The other major sections on salvation—“Repentance,” “Water Baptism,” and “The Baptism of the Holy Spirit”—follow the sequence established by the Fundamental Doctrine. We must interpret them in harmony with and subordinate to the Fundamental Doctrine.

“Repentance” defines repentance, proclaims its necessity, and states that “pardon and forgiveness of sins is obtained by genuine repentance.” The article also points out that faith is the means of receiving the experience of salvation: “we are justified by faith in the Lord Jesus Christ.”

The second paragraph was amended in 1995 to correct style and to delete an appeal to “several Greek words” for ascertaining the meaning of repentance.⁴⁷

It is important to understand the words of this article in their historical usage and in the intention of the framers. One term can be used by different writers in different ways, even in Scripture, and yet each writer can speak the truth. A good example is the discussion of faith and works by Paul and James.

Originally this section was entitled “Repentance and Conversion.” The early Pentecostals typically used “conversion” to describe the time they turned from sin and joined a

Christian church, which often occurred long before they received the Holy Spirit.⁴⁸ It would be a mistake to conclude from the use of “conversion” here that repentance alone is salvation, or the new birth, for the Fundamental Doctrine explicitly includes all three elements of Acts 2:38 in full salvation. To correct any wrong impression along these lines, in 1995 the title was changed simply to “Repentance.”

Similarly, many early Oneness Pentecostals spoke of receiving forgiveness of sins at repentance and remission of sins at water baptism.⁴⁹ By this they meant that both repentance and water baptism are necessary for the complete removal of sins, for the total work of forgiveness/remission (Greek, *aphesis*). One explanation is that at repentance, God accepts the sinner’s personal confession and begins a present relationship; while at baptism, God cancels the record of past sins and removes the future penalty due for them. Again, it would be a mistake to interpret “pardon and forgiveness” to mean that water baptism plays no role in salvation, for the Fundamental Doctrine explicitly includes it in full salvation, and the clarifying amendment of 1973 specifically says it is “for the remission of sins.”

“Water Baptism” teaches that baptism is only for those who have fully repented and that it should be performed by immersion in the name of our Lord Jesus Christ. It explains that this practice follows the Book of Acts and fulfills Matthew 28:19. As shown by the statements quoted from the predecessor organizations PAW and PMA, the key name in the baptismal formula is Jesus.

“The Baptism of the Holy Spirit” presents this gift as a scriptural promise and experience. In language also used by the Assemblies of God, it says that speaking in tongues is the “physical, initial sign” that all who receive the Holy Spirit should expect. It also explains that the sign of tongues in Acts and the gift of tongues in I Corinthians “are the same in essence but different in use and purpose.”

Interestingly, the Articles of Faith do not contain thorough explanations of the doctrines of grace, faith, and the Atonement. They do state these essential doctrines briefly under the headings “The Son of God,” “Repentance,” “Divine

Healing,” and “The Grace of God.”

There seem to be two reasons why there is no fuller treatment. First, the UPCI holds these doctrines in common with the other major Christian groups, particularly the groups from which Oneness Pentecostals had emerged and from which they were trying to distinguish themselves.

Second, the discussion of salvation is practical rather than theological. Instead of dealing with historic theological issues, the Fundamental Doctrine focuses upon what a person actually needs to obey and experience in his own life. It presents the examples and commands in the Book of Acts rather than the more theological explanations to believers in the Epistles. In this way it reveals the evangelistic, missionary impulse of the UPCI, which was one of the primary reasons behind the organization and merger. The first clause of the UPCI’s General Constitution says its purpose is “to carry the whole gospel to the whole world.”

In short, the assumption underlying the Fundamental Doctrine is that if a person will believe and obey the message of salvation, then all other doctrinal understanding can follow. Thus the Fundamental Doctrine does not mention even the Oneness message, which the framers certainly believed to be essential to their identity, because an explicit, theological understanding of it is not a prerequisite to being born again.

It seems best to view the brief section entitled “Restitution of All Things” as part of the doctrine of salvation. Its purpose is to deny universalism, the doctrine that ultimately everyone will be saved.

8 The Doctrine of the Church

The Articles of Faith do not present a comprehensive doctrine of the church, but three articles deal with aspects of the church’s function today: “Divine Healing,” “Sacrament or Communion,” and “Foot Washing.”

Although the UPCI believes in the fivefold ministry and the gifts of the Spirit, the Articles of Faith do not teach these points, except for the section on divine healing. Of course, the

same method of scriptural interpretation that recognizes divine healing would also call for recognition of other supernatural spiritual gifts.

“Divine Healing” states that healing is in the Atonement and is for believers. Saying that healing is in the Atonement simply means that Christ’s sacrifice has made it available, which is true of all the gracious blessings of God that the church enjoys. This language does not mean that healing is automatic in this life if only a person names and claims it, or that if someone has faith to be saved then he will necessarily be healed immediately. We will not fully receive some of the benefits of the Atonement, such as a glorified body, until the catching away of the saints.

To correct any misunderstanding along these lines, clarifying changes were made in 1995. Originally, the first sentence of the fourth paragraph said, “The vicarious suffering of the Lord Jesus Christ paid for the healing of our bodies, the same as the saving of our souls.” The revision says, “The vicarious suffering of the Lord Jesus Christ paid not only for the salvation of our souls but also for the healing of our bodies.” A sentence in the fifth paragraph was deleted: “That being true, then it [divine healing] is for all who believe.”⁵⁰ Then, the original last paragraph, consisting of one sentence, was also deleted—“All of these promises are for the church today”—because the first paragraph of the section refers to Israel’s covenant with God. Finally, two sentences at the beginning of the second paragraph were deleted because the reference to an unnamed Bible translation was deemed unnecessary.⁵¹

“Sacrament or Communion” presents a spiritual view of the Lord’s Supper, similar to that of John Calvin, rather than the Catholic or Lutheran view. We are to partake of the Lord’s Supper literally. The bread and the fruit of the vine are “emblems” of Christ’s “broken body and shed blood” but do not become or contain His literal blood and body. Partaking of communion has “spiritual significance” and imparts spiritual “blessing.”

“Foot Washing” describes the washing of feet as a “divine institution.” It urges the practice for today in imitation of Christ and as a manifestation of humility.

9 Holiness and Christian Living

The first three paragraphs of the article on “Holiness” are general exhortations based on scriptural passages. These verses establish that living a holy life is not the means of earning salvation but the result of God’s grace, Christ’s work of redemption, the example of Christ, and the anticipation of Christ’s return. The creeds and confessions of faith of most denominations say little or nothing about practical holiness and Christian living, but the existence of this article shows how important the subject was to the founders of the UPCI.

The General Conference in Columbus, Ohio, in 1954 added the final paragraph in this section. It came from a General Board committee appointed to frame the UPC’s response to the new invention of television. Commercial marketing of television had begun in 1945 but did not become widespread until the 1950s.

S. W. Chambers, general secretary and a member of the committee, was the primary author. The paragraph he wrote was adopted by the committee, General Board, and General Conference with little difficulty.⁵² It says, “We wholeheartedly disapprove of our people indulging in any activities which are not conducive to good Christianity and godly living,” and then provides nine examples.

The next words, “such as,” show that this list is illustrative, not exhaustive. The Bible mentions many sins not named here, such as lying, stealing, fornication, and so on. Moreover, the UPCI has long held a consensus on the inappropriateness of various worldly activities such as drinking, smoking, gambling, wearing of ornamental jewelry, and wearing of clothing associated with the opposite sex. In 1977, the General Board issued a position paper on holiness that reaffirmed these standards held in common.⁵³

The first eight items were named in part because of their particular relevance to the evils of television, as we see from the origin of the paragraph and from the words “because of the display of all these evils on television.”

The language and meaning of this paragraph are clear. Let

us look briefly at the nine named items.

- “Theaters”: movies. The biblical principles relied upon here also warn against other types of ungodly shows.
- “Dances”: dancing of couples not married to each other.
- “Mixed bathing or swimming”: men and women swimming together. The problem here is immodesty. The words “or swimming” were added in 1995 as clarification, since Americans no longer commonly use the word “bathing” to mean “swimming.”
- “Women cutting their hair.” The same scriptural principles and statements that support this prohibition also tell men not to wear long hair.
- “Makeup.” The purpose is to avoid artificial coloring and embellishment of the natural appearance. We should note that the same scriptural references, principles, and methods of interpretation that teach against makeup and immodest apparel also teach against ornamental jewelry.
- “Any apparel that immodestly exposes the body.” These words describe tight, thin, or skimpy clothing. By their very nature, this description and the two that follow are subject to individual interpretation, but there is a consensus on the basic application. For instance, it is generally agreed that upper garments should have sleeves, that the torso and upper legs should be covered to the knees, that men should not wear dresses, and that women should not wear pants.
- “All worldly sports and amusements.” A position paper adopted by the General Board in 1984 explains that the concern is with “organized sports,” not “recreational activities which offer good, wholesome exercise and Christian fellowship.”⁵⁴ Worldly amusements include both activities that themselves violate Christian principles, such as gambling, and activities that are morally neutral in themselves but take place in an atmosphere dominated by worldly influences such as lewdness, drinking, profanity, violence, riot, and wild revelry.⁵⁵
- “Unwholesome radio programs and music.” Implicit in

this phrase is the understanding that not all radio programs and music are unwholesome, but some are.

- “Any of our people having television sets in their homes.” Unlike the previous example of radio, it is deemed that the overwhelming majority of television programming is unwholesome, leaving the Christian with little or no choice. Therefore, the very existence of television in the home is not conducive to spirituality. Of course, the situation has worsened drastically since 1954.

The fact that these specific items were not added until 1954 does not indicate a lack of consensus on them earlier. In 1948 the UPC had added the first paragraph under “Public School Activities,” which specifically disapproves of “shows, dances, dancing classes, theaters, . . . and gymnasium clothes which immodestly expose the body.” At the merger in 1945 the positions stated under “Holiness” as well as other points of practical holiness were held by Pentecostals in general—trinitarian and Oneness—and even earlier by the Wesleyan and Holiness movements from which the earliest twentieth-century Pentecostals had emerged.

Trinitarian Pentecostals began to change on these issues as they started winning broader acceptance in society and sought fellowship and approval from other denominations. The first big step in this acceptance came with the inclusion of the Assemblies of God (AG), the Church of God (Cleveland, Tennessee), and the International Pentecostal Holiness Church in the formation of the National Association of Evangelicals in 1942. The Latter Rain movement, which began in 1948, also influenced some trinitarian and Oneness churches to abandon practical holiness teachings.

Pictures on display in the AG headquarters in Springfield, Missouri, show that the gradual abandonment of holiness standards of outward appearance (hair, ornaments, makeup, dress) took place in the 1950s and especially the 1960s. The Church of God did not officially revoke its standards on makeup, jewelry, and women’s hair until 1988.⁵⁶ Some Oneness groups also began changing but resisted this influence longer.⁵⁷

During this abandonment of holiness standards, many trinitarian ministers tried to stem the tide. For example, *Call to Holiness*, a tabloid published in Lorain, Ohio, by AG members contained an article against television by M. Daoud (1961) and articles against makeup and immodest dress by Carl Brumback (1961) and Ralph Riggs (1962), former AG general superintendent.

In 1961 the Rocky Mountain District of the AG amended its bylaws to read, "We unitedly declare ourselves against all forms of worldliness, such as wearing of slacks and shorts, lipstick, paint, earrings, and excessive jewelry. We further declare ourselves against mixed bathing, use of tobacco and alcoholic beverages."⁵⁸ In 1963, the Ohio District of the AG reaffirmed, with only one dissenting vote, its standard of holiness as stated in its constitution and bylaws: "We oppose all appearance of evil . . . such as immodesty in dress, bobbing or undue dressing of the hair; . . . attendance at picture shows, dances, roller rinks, places where mixed bathing is permitted, use of tobacco, and the use of cosmetics which change the natural appearance."⁵⁹

The section of the Articles of Faith entitled "The Grace of God" is not really a thorough statement of the doctrine of grace. Its purpose is to deny the doctrine of unconditional eternal security, which went by the name of the "grace doctrine" in some Pentecostal circles. The early PCI forerunner of this section was entitled "Eternal Security." The quotation of Ephesians 2:8-9, dealing with God's grace, was not added until the merger.

It seems that the framers changed the title so that it would not reflect a false doctrine. When they renamed it "The Grace of God," they realized that they needed to say more about grace, so they inserted Ephesians 2:8-9. They did not explain the doctrine of grace, however.

Consequently, as originally worded, the article only partially defined grace as "favor," and the incomplete discussion could have left the erroneous impression that the UPCI advocates salvation by works. As the history of this article demonstrates, however, that was not its intention. It teaches that a person must continue to walk in God's grace to be saved and that a lifestyle of sin is incompatible with the working of God's grace. The purpose is simply to present the view that

Christians can fall from grace and be lost, which Anabaptists, Wesleyans, and Pentecostals generally hold in common.

To make this purpose clear, in 1995 this article was reorganized to move the quotation of Ephesians 2:8 from the end to become the new third paragraph. Then, the current last paragraph was reworded to eliminate the inadequate definition of grace.⁶⁰

“Conscientious Scruples” affirms patriotism and loyal citizenship, but it opposes “the bearing of arms, . . . the taking of human life, . . . combatant service in war,” and affiliation with any organization that requires a violation of conscience. In the context, bearing arms means using weapons to kill human beings. At the title indicates, the UPCI treats this stand as a matter of individual conscience.

The purpose of this article is to ensure that United Pentecostals qualify for conscientious objector status in the military.⁶¹ The explicit language requires us to understand it as a statement of the organization’s view, however, not merely protection of a minority view within its ranks. A General Board discussion in 1992 revealed that a strong majority of its members held this view, but a similar discussion in 1998 disclosed significant differences of opinion.⁶²

In 1996, the General Conference called for a committee to study this matter since some church members and even some ministers, including chaplains, presently serve in the military without being conscientious objectors. The committee reported to the General Conference in 1997 that it had not reached agreement on any proposed amendment and needed further time for study. In 1998, the General Board decided that the Articles of Faith did not need to be changed; instead it asked the committee to present a position paper to the board for approval. The purpose of the paper is to clarify that (1) as indicated by the title of the section, the church views this matter as a personal conviction for each individual to decide for himself, and (2) in this section “bearing of arms” refers specifically to the use of weapons to kill humans, not to other possible uses such as hunting or personal protection.

Pacifism was the majority position in the early Pentecostal movement.⁶³ The early PAW, the PCI, and the PAJC all had clear statements of this view. It was the official position of the

Assemblies of God until 1967, when the AG relegated it strictly to individual decision.⁶⁴

Until the 1995 *Manual*, this article had dates accompanying most of its paragraphs, probably to show the government that this was a longstanding position. The PMA (later PCI) adopted the first four paragraphs in 1930. The first three were excerpted almost verbatim from a resolution passed by the AG in 1915.⁶⁵ The fifth paragraph came from the PAJC at an undetermined date. The sixth paragraph originated with the PCI in 1940.

The final paragraph was added in 1982. It protects the religious rights of UPCI military personnel, particularly when military policy would contradict UPCI holiness positions.

“Secret Societies” is a brief statement of opposition to being bound with unbelievers by an oath.

The first paragraph of “Marriage and Divorce” was formulated by A. D. Gurley as a compromise statement.⁶⁶ The original second paragraph, taken from the PAJC, was almost completely eliminated in 1949.⁶⁷ This article allows divorce and remarriage only in the case of fornication and only for the innocent party. By simply quoting and endorsing Jesus’ words in Matthew 5:32 and 19:9, the article makes room for various interpretations of “fornication” in that context.

Article VII, Section 8 of the UPCI’s General Constitution applies the words of Jesus to cases of “fornication or adultery.” Since that definition is not in the Articles of Faith themselves, however, those who believe that Jesus referred only to premarital unfaithfulness or to incest can affirm the article. Those who do not believe in remarriage can also accept the article, for it carefully says the innocent party “may” be free to remarry and actually recommends that ministers do not remarry after divorce.

“Tithing” affirms that God’s financial plan for the church includes tithing and offerings.

10 The Doctrine of the Last Things

Four sections describe the UPCI’s eschatology: “Translation of Saints,” “Second Coming of Jesus,” “The Millennium,” and

“Final Judgment.” These articles contain some of the oldest language in the entire document. They affirm the catching away of the saints, the Tribulation, the physical return of Jesus to earth, the thousand-year reign of Christ on earth, the final resurrection, and the final judgment.

The articles do not define the timing of these events, but several points are clear in this regard: (1) the catching away of the saints is drawing near, (2) the Tribulation is a future period of time, and (3) the Millennium will follow the Tribulation. These points assume a futurist rather than a historicist view of Revelation and a premillennial view of the second coming of Christ to earth.

There is no specification that the Rapture will be pre-, mid-, or posttribulational, although the placement of “Translation of Saints” before the other articles may be seen as implicitly favoring the pretribulational view. Thus, the Articles of Faith reflect the historic stance of the UPCI: toleration of various views of the Rapture, with the majority believing in a pretribulation Rapture. By contrast, the Assemblies of God officially proclaims belief in a pretribulation Rapture.

11 Miscellaneous

The last two sections, “Public School Activities” and “Religious Holiday,” were not in the original Articles of Faith. The former was added to protect the religious freedom of students when schools seek to force them into activities that violate the UPCI’s holiness teachings. Paragraph 1 came in 1948, paragraph 2 in 1982, and paragraphs 3-4 in 1989.

“Religious Holiday,” passed in 1972, designates the annual General Conference as an international religious holiday. The purpose is to assist employees in scheduling vacation time to attend the conference.

Appendix

The Articles of Faith with Historical Notes

This appendix reproduces the Articles of Faith of the United Pentecostal Church International as they will appear in its 1999 Manual. After each paragraph, information about its origin and development appears in brackets and italics. The following acronyms identify predecessor organizations: PCI (Pentecostal Church, Incorporated), PAJC (Pentecostal Assemblies of Jesus Christ), PAW (Pentecostal Assemblies of the World), and GAAA (General Assembly of the Apostolic Assemblies.) Dates are given for paragraphs and words that are original to the UPCI. If a change in wording occurred after the merger in 1945, the original wording appears in brackets after the modified paragraph, along with the date of amendment. Current punctuation and capitalization are used. Unitalicized text in brackets embedded in the Articles of Faith is part of the Articles of Faith.

For documentation, see the discussion in chapter 2, "History," with accompanying notes, and see respective subjects such as "The Doctrine of Salvation" and "Holiness and Christian Living."

Preamble

We believe the Bible to be inspired of God, the infallible Word of God. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Timothy 3:16). [*From PCI.*]

The Bible is the only God-given authority which man possesses; therefore, all doctrine, faith, hope, and all instruction for the church must be based upon, and harmonize with, the Bible. It is to be read and studied by all men everywhere, and can only be clearly understood by those who are anointed by the Holy Spirit (I John 2:27). "No prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:20, 21). [*From PCI.*]

The One True God

We believe in the one ever-living, eternal God: infinite in power, holy in nature, attributes and purpose; and possessing absolute, indivisible deity. This one true God has revealed Himself as Father; through His Son, in redemption; and as the Holy Spirit, by emanation (I Corinthians 8:6; Ephesians 4:6; II Corinthians 5:19; Joel 2:28). [*From PCI.*]

The Scripture does more than attempt to prove the existence of God; it asserts, assumes and declares that the knowledge of God is universal (Romans 1:19, 21, 28, 32; 2:15). God is invisible, incorporeal, without parts, without body, and therefore free from all limitations. He is Spirit (John 4:24), and “a spirit hath not flesh and bones” (Luke 24:39). [*From PCI. At the merger in 1945, the words “Scripture does not attempt to prove the existence of God” were changed to “Scripture does more than attempt to prove the existence of God.”*]

“The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord” (Mark 12:29; Deuteronomy 6:4). “One God and Father of all, who is above all, and through all, and in you all” (Ephesians 4:6). [*From PCI.*]

Before the incarnation, this one true God manifested Himself in divers ways. In the incarnation, He manifests Himself in the Son, who walked among men. As He works in the lives of believers, He manifests Himself as the Holy Spirit. [*Original UPC from PCI: “This one true God manifested Himself in the Old Testament in divers ways; in the Son while He walked among men; as the Holy Spirit after the ascension.” Amended in 1995.*]

The Son of God

The one true God, the Jehovah of the Old Testament, took upon Himself the form of man, and as the Son of man, was born of the virgin Mary. As Paul says, “And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory” (I Timothy 3:16). [*From PCI.*]

“He came unto his own, and his own received him not”

(John 1:11). This one true God was manifest in the flesh, that is, in His Son Jesus Christ. “God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them” (II Corinthians 5:19). *[From PCI.]*

We believe that “in him [Jesus] dwelleth all the fulness of the Godhead bodily” (Colossians 2:9). “For it pleased the Father that in him should all fulness dwell” (Colossians 1:19). Therefore, Jesus in His humanity was man; in His deity was and is God. His flesh was the lamb, or the sacrifice of God. He is the only mediator between God and man. “For there is one God, and one mediator between God and men, the man Christ Jesus” (I Timothy 2:5). *[From PCI.]*

Jesus on His Father’s side was divine, on His mother’s side, human; thus, He was known as the Son of God and also the Son of man, or the God-man. *[From PCI.]*

“For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him” (I Corinthians 15:27). “And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all” (I Corinthians 15:28). *[The first quotation was added at the merger in 1945. The second quotation is from PCI.]*

“I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty” (Revelation 1:8). *[New at merger in 1945.]*

The Name

God used different titles, such as “God Elohim,” “God Almighty,” “El Shaddai,” “Jehovah,” and especially “Jehovah Lord,” the redemptive name in the Old Testament. *[From PCI.]*

“Unto us a child is born, unto us a son is given: . . . and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace” (Isaiah 9:6). This prophecy of Isaiah was fulfilled when the Son of God was named. “And she shall bring forth a son, and thou shalt call His name JESUS: for he shall save his people from their sins” (Matthew 1:21). *[From PCI.]*

“Neither is there salvation in any other: for there is none

other name under heaven given among men, whereby we must be saved" (Acts 4:12). [From PCI.]

Creation of Man and His Fall

In the beginning God created man innocent, pure and holy; but through the sin of disobedience, Adam and Eve, the first of the human race, fell from their holy state, and God banished them from Eden. Hence by one man's disobedience, sin entered into the world (Genesis 1:27; Romans 3:23; 5:12). [From PCI.]

Repentance

[Title changed in 1995 from PCI's "Repentance and Conversion." Some of the language from the last half of paragraph 1 and from paragraph 4 came from the GAAA through the PAW.]

Pardon and forgiveness of sins is obtained by genuine repentance, a confessing and forsaking of sins. We are justified by faith in the Lord Jesus Christ (Romans 5:1). John the Baptist preached repentance, Jesus proclaimed it, and the apostles emphasized it to both Jews and Gentiles (Acts 2:38; 11:18; 17:30). [From PCI.]

The word "repentance" means a change of views and purpose, change of heart, change of mind, change of life, transformation, etc. [Original UPC from PCI: "The word 'repentance' comes from several Greek words which mean change of views and purpose, change of heart, change of mind, change of life, to transform, etc." Amended in 1995.]

Jesus said, "Except ye repent, ye shall all likewise perish" (Luke 13:3). [From PCI.]

Luke 24:47 says, "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." [From PAJC, modified at the merger in 1945 to quote Luke 24:47 exactly.]

Water Baptism

The scriptural mode of baptism is immersion, and is only for those who have fully repented, having turned from their sins and a love of the world. It should be administered by a duly authorized minister of the gospel, in obedience to the

Word of God, and in the name of our Lord Jesus Christ, according to the Acts of the Apostles 2:38, 8:16, 10:48, 19:5; thus obeying and fulfilling Matthew 28:19. [From PCI.]

The Baptism of the Holy Spirit

John the Baptist, in Matthew 3:11, said, "He shall baptize you with the Holy Ghost, and with fire." [From PCI.]

Jesus, in Acts 1:5, said, "Ye shall be baptized with the Holy Ghost not many days hence." [From PCI.]

Luke tells us in Acts 2:4, "They were all filled with the Holy Ghost, and began to speak with other tongues [languages], as the Spirit gave them utterance." [From PCI.]

The terms "baptize with the Holy Ghost and fire," "filled with the Holy Spirit," and the "gift of the Holy Ghost" are synonymous terms used interchangeably in the Bible. [From PCI.]

It is scriptural to expect all who receive the gift, filling, or baptism of the Holy Spirit to receive the same physical, initial sign of speaking with other tongues. [From PCI.]

The speaking with other tongues, as recorded in Acts 2:4, 10:46, and 19:6, and the gift of tongues, as explained in I Corinthians, chapters 12 and 14, are the same in essence, but different in use and purpose. [From PCI.]

The Lord, through the prophet Joel, said, "I will pour out my spirit upon all flesh" (Joel 2:28). [From PCI.]

Peter, in explaining this phenomenal experience, said, "Having received of the Father the promise of the Holy Ghost, he [Jesus] hath shed forth this, which ye now see and hear" (Acts 2:33). [From PCI.]

Further, "the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39). [From PCI.]

Fundamental Doctrine

The basic and fundamental doctrine of this organization shall be the Bible standard of full salvation, which is repentance, baptism in water by immersion in the name of the Lord Jesus Christ for the remission of sins, and the baptism of the Holy Ghost with the initial sign of speaking with other tongues as the Spirit gives utterance. [New at merger in 1945.]

The words “for the remission of sins” were added in 1973.]

We shall endeavor to keep the unity of the Spirit until we all come into the unity of the faith, at the same time admonishing all brethren that they shall not contend for their different views to the disunity of the body. [*New at merger in 1945. The phrase “unity of the Spirit until we all come into the unity of the faith” is based on Ephesians 4:3, 13 and was used in the original constitution of the Assemblies of God in 1914. Similar language was used by the Pentecostal Ministerial Alliance (PMA, later PCI) in 1925 and by the PCI (1934-39).]*

Divine Healing

The first covenant that the Lord (Jehovah) made with the children of Israel after they were brought out of Egypt was a covenant of healing. The Lord said, “If thou wilt diligently hearken to the voice of the LORD [Jehovah-Rapha, the Lord that healeth] thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the LORD that healeth thee” (Exodus 15:26). [*From PCI.*]

Our Lord Jesus Christ went about Galilee, preaching the gospel of the kingdom and healing all manner of sickness and disease among the people (Matthew 4:23-24). [*Original UPC from PCI: “Some translations read: ‘For I am Jehovah, thy physician.’ He being our physician or doctor, we have the most capable in the whole world. Our Lord Jesus Christ went about Galilee, preaching the gospel of the kingdom and healing all manner of sickness and disease among the people (Matthew 4:23-24).” Amended in 1995.]*

“Jesus Christ the same yesterday, and to day, and for ever” (Hebrews 13:8). [*From PCI.*]

The vicarious suffering of the Lord Jesus Christ paid not only for the salvation of our souls but also for the healing of our bodies. “With his stripes we are healed” (Isaiah 53:5). Matthew 8:17 reads, “Himself took our infirmities, and bare our sicknesses.” (See also I Peter 2:24.) We see from this that divine healing for the body is in the atonement. [*Original UPC from PCI: “The vicarious suffering of the Lord Jesus Christ paid for the healing of our bodies, the same as for the salvation of our souls,*

for ‘with his stripes we are healed’ (Isaiah 53:5). Matthew 8:17 reads, ‘Himself took our infirmities, and bare our sicknesses.’ (See also I Peter 2:24).” Amended in 1995. The last sentence of the current paragraph was moved from the next paragraph.]

Jesus said of believers, “They shall lay hands on the sick, and they shall recover.” Later, James wrote in his epistle to all the churches: “Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much” (James 5:14-16). [Original UPC from PCI: “We see from this that divine healing for the body is in the atonement. That being true, then it is for all who believe. Jesus said of believers, ‘They shall lay hands on the sick, and they shall recover.’ Later, James wrote in his epistle to all the churches, ‘Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much’ (James 5:14-16).” Amended in 1995. The first sentence of the old paragraph was moved to the preceding paragraph.]

[The following paragraph from the PCI was deleted in 1995: “All of these promises are for the church today.”]

Sacrament or Communion

[The title of “Sacrament” from the PCI was changed at the merger in 1945.]

On the night of our Lord’s betrayal, He ate the Passover supper with His apostles, after which He instituted the sacrament. “And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you” (Luke 22:19-20). [From PCI.]

Paul instructed the church how to observe it (I Corinthians 11:23-34). [From PCI.]

Thus was instituted the use of literal bread and the fruit of the vine, which are partaken of literally, are emblems of His broken body and shed blood. There is also a spiritual significance and blessing in partaking of the sacrament. [From PCI.]

Foot Washing

When the Passover supper was ended, we read in John 13:4-5, “He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples’ feet, and to wipe them with the towel wherewith he was girded.” [From PCI.]

Jesus said, “If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet. For I have given you an example, that ye should do as I have done to you” (John 13:14-15). [From PCI.]

This first example was given by our Lord, and it is a divine institution. It is well to follow His example and wash one another’s feet, thus manifesting the spirit of humility. [From PCI. *The following two clauses were added at the merger in 1945: “and it is a divine institution” and “thus manifesting the spirit of humility.” This paragraph was accidentally omitted from the Manual for the years 1995-98.*]

Holiness

Godly living should characterize the life of every child of the Lord, and we should live according to the pattern and example given in the Word of God. “For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world” (Titus 2:11-12). “For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously” (I Peter 2:21-23). [From PCI.]

Essentially the same first sentence was used by Emmanuel's Church in Jesus Christ, one of the organizations that became part of the PAJC.]

"Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14). *[From PCI.]*

"But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (I Peter 1:15-19). *[From PCI.]*

We wholeheartedly disapprove of our people indulging in any activities which are not conducive to good Christianity and godly living, such as theaters, dances, mixed bathing or swimming, women cutting their hair, make-up, any apparel that immodestly exposes the body, all worldly sports and amusements, and unwholesome radio programs and music. Furthermore, because of the display of all these evils on television, we disapprove of any of our people having television sets in their homes. We admonish all of our people to refrain from any of these practices in the interest of spiritual progress and the soon coming of the Lord for His church. *[Added in 1954. The words "or swimming" were added in 1995.]*

The Grace of God

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus 2:11-12). *[From PCI.]*

"For the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). *[From PCI.]*

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works lest any man should boast" (Ephesians 2:8-9). *[New at merger in 1945, originally as the last paragraph but was made the third paragraph in 1995.]*

A Christian must walk with God and keep himself in the love of God (Jude 21) and in the grace of God. When a person transgresses and sins against God and does not repent, he will eventually be lost and cast into the lake of fire. (See John 15:2, 6; II Peter 2:20-21.) Jude speaks of the backsliders of his day, and their reward. (See also Hebrews 6:4-6.) [*Original UPC from PCI: "A Christian, to keep saved, must walk with God and keep himself in the love of God (Jude 21) and in the grace of God. The word 'grace' means 'favor.' When a person transgresses and sins against God, he loses his favor. If he continues to commit sin and does not repent, he will eventually be lost and cast into the lake of fire. (See John 15:2, 6; II Peter 2:20-21.) Jude speaks of the backsliders of his day, and their reward. (Also, see Hebrews 6:4-6.)" Amended in 1995, except that the change from "Also, see" to "See also" was made administratively in 1994.*]

Restitution of All Things

We understand the Scripture to teach the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). But we cannot find where the devil, his angels, and all sinners are included. (See Revelation 20:10). [*From PCI. The title of "Restoration of All Things" became "Restitution of All Things" at the merger in 1945.*]

Conscientious Scruples

[*Dates accompanying paragraphs 1-4 and 6 were deleted administratively in 1994.*]

We recognize the institution of human government as being of divine ordination, and, in so doing, affirm unswerving loyalty to our Government; however, we take a definite position regarding the bearing of arms or the taking of human life. [*From PCI. Adopted by the Pentecostal Ministerial Alliance (PMA, former name of PCI) in 1930. Essentially the same as a resolution passed by Assemblies of God (AG) in 1915.*]

As followers of the Lord Jesus Christ, the Prince of Peace, we believe in implicit obedience to His commandments and precepts which instruct as follows: "That ye resist not evil" (Matthew 5:39); "Follow peace with all men" (Hebrews 12:14). (See also Matthew 26:52; Romans 12:19; James 5:6;

Revelation 13:10.) These we believe and interpret to mean Christians shall not shed blood nor take human life. [*From PCI. Adopted by PMA in 1930. Essentially the same as a resolution passed by AG in 1915.*]

Therefore, we propose to fulfill all the obligations of loyal citizens, but are constrained to declare against participating in combatant service in war, armed insurrection, property destruction, aiding or abetting in or the actual destruction of human life. [*From PCI. Adopted by PMA in 1930. Essentially the same as a resolution passed by AG in 1915.*]

Furthermore, we cannot conscientiously affiliate with any union, boycott, or organization which will force or bind any of its members to belong to any organization, perform any duties contrary to our conscience, or receive any mark, without our right to affirm or reject same. [*From PCI. Adopted by PMA in 1930.*]

However, we regret the false impression created by some groups of so-called conscientious objectors that to obey the Bible is to have a contempt for law or magistrates, to be disloyal to our Government and in sympathy with our enemies, or to be unwilling to sacrifice for the preservation of our commonwealth. This attitude would be as contemptible to us as to any patriot. The Word of God commands us to do violence to no man. It also commands us that first of all we are to pray for rulers of our country. We, therefore, exhort our members to freely and willingly respond to the call of our Government except in the matter of bearing arms. When we say service, we mean service—no matter how hard or dangerous. The true church has no more place for cowards than has the nation. First of all, however, let us earnestly pray that we will with honor be kept out of war. [*From PAJC.*]

We believe that we can be consistent in serving our Government in certain noncombatant capacities, but not in the bearing of arms. [*From PCI, adopted in 1940.*]

We further believe that our military personnel must live in a manner consistent with the Articles of Faith. [*Added in 1984.*]

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 there is a fellowship with unbelievers, bound by an oath (James 5:12; II Corinthians 6:14-18). [From PAJC. *Most of language came from PAW and probably GAAA.*]

Translation of Saints

We believe that the time is drawing near when our Lord shall appear; then the dead in Christ shall arise, and we who are alive and remain shall be caught up with them to meet our Lord in the air (I Thessalonians 4:13-17; I Corinthians 15:51-54; Philippians 3:20-21). [From PAJC. *Most of language came from PAW and probably GAAA.*]

Marriage and Divorce

“Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery” (Matthew 19:9). (See also Matthew 5:32.) When this sin has been committed, the innocent party may be free to remarry only in the Lord. Our desire being to raise a higher standard for the ministry, we recommend that ministers do not marry again. [From PCI.]

Judgment begins at the house of God. [Original UPC from PAJC: “However, our stand on the marriage and divorce issue is, that judgment begins at the house of God, but since the complications of individual cases are so many and so varied that no blanket rule can be made to apply to every case, we feel to leave the individual cases to the prayerful judgment of those having jurisdiction over them.” Amended in 1949. A sentence referring to the UPCI General Constitution was then inserted, but it was deleted administratively in 1994. It said, “See instructions for the ministry under Article VII, Section 8.”]

Tithing

We believe tithing is God’s financial plan to provide for His work, and has been since the days of Abraham. Tithing came with faith under Abraham; Moses’ law enjoined it, and Israel practiced it when she was right with God; Jesus indorsed it (Matthew 23:23); and Paul said to lay by in store as God has prospered you. Do not rob God of His portion, viz.,

tithes and offerings. (Read Malachi 3.) [*From PCI.*]

Second Coming of Jesus

That Jesus is coming again the second time in person, just as He went away, is clearly set forth by the Lord Jesus Himself, and was preached and taught in the early Christian church by the apostles; hence, the children of God today are earnestly, hopefully, looking forward to the glorious event (Matthew 24; Acts 1:11, 3:19-21; I Corinthians 11:26; Philippians 3:20-21; I Thessalonians 4:14-17; Titus 2:13-14). [*From PCI.*]

The Millennium

We believe that the distress upon the earth is the “beginning of sorrows” and will become more intense until there “shall be a time of trouble, such as 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 a thousand years there shall be “peace on earth and good will toward men.” (See Revelation 20:1-5; Isaiah 65:17-25; Matthew 5:5; Daniel 7:27; Micah 4:1-2; Hebrews 2:14; Romans 11:25-27.) [*From PAW and apparently from GAAA. Kept by PAJC. Originally, the paragraph began with “Moreover,” but this word was removed administratively in 1994.*]

Final Judgment

When the thousand years are finished, there shall be a resurrection of all the dead, who will be summoned before the great white throne for their final judgment, and all 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 himself being cast in first (Matthew 25:41; Revelation 20:7, 15, 21:8). [*From PAW and apparently from GAAA. Kept by PCI and PAJC.*]

Public School Activities

We disapprove of school students attending shows, dances, dancing classes, theaters, engaging in school activities against their religious scruples, and wearing gymnasium

clothes which immodestly expose the body. [*Added in 1948.*]

We disapprove of school students being forced to take coeducational classes which involve boys and girls being mixed together in swimming, calisthenics, baseball, and other mixed athletics while clothed in ungodly attire which immodestly exposes the body. [*Added in 1982.*]

We disapprove of school students being forced to take any classes in which, under the guise of health classes, sex education is taught coeducationally or films or lectures are given that promote amoral or unnatural behavior. [*Added in 1989.*]

We disapprove of school students being forced to be taught by or listen to those who promote or advocate sexual activity of any kind other than that within the bonds of the marriage relationship of husband and wife. [*Added in 1989.*]

Religious Holiday

The annual Conference is declared to be an international religious holiday for all members and all members are urged to attend. [*Added in 1972.*]

Notes

¹Originally entitled "An Analysis of the Articles of Faith," this work was presented as a paper to the Symposium on Oneness Pentecostalism held at St. Louis, Missouri, in January 1994. It has been revised and updated for publication.

²The primary definition of a creed is "a brief statement of religious belief; confession of faith," and a confession in this sense is "a statement of religious beliefs, esp. as held by a Christian church, usually longer than a creed (in full, confession of faith)." *Webster's New World Dictionary*, 3rd college ed. (1988). While the Articles could fit the general definition of a creed, they are more accurately a confession of faith.

³The first definition of "oath" in *Webster's New World Dictionary* begins, "A ritualistic declaration, typically based on an appeal to God or a god or to some revered person or object."

⁴Arthur L. Clanton and Charles Clanton, *United We Stand*, rev. ed. (Hazelwood, MO: Word Aflame Press, 1995), 143-45.

⁵S. W. Chambers, telephone interview, 27 February 1993. At the merger, Chambers was elected general secretary of the UPC, and he later became general superintendent.

⁶The following text came from the *Discipline* of the PCI (1945): "Preamble"; "The One True God"; "The Son of God," except the last paragraph; "The Name"; "Creation of Man and His Fall"; "Repentance," except the last paragraph; "Water Baptism"; "The Baptism of the Holy Spirit"; "Divine Healing"; "Sacrament or Communion"; "Foot Washing"; "Holiness," except the last paragraph; "The Grace of God," except the third paragraph; "Restitution of All Things"; "Conscientious Scruples," except the fifth and seventh paragraphs; the first paragraph of "Marriage and Divorce"; "Tithing"; "Second Coming of Jesus"; and "Final Judgment," which the PAJC also had.

There were five modifications in the material from the PCI at the merger: (1) The second paragraph under "The One True God" was changed from "The Scripture does not attempt to prove the existence of God. . . ." to "The Scripture does more than attempt to prove the existence of God. . . ." (2) The quotation of I Corinthians 15:27 was added to the fifth paragraph under "The Son of God." (3) The title of "Sacrament" became "Sacrament or Communion." (4) The following two clauses were added to the last paragraph under "Foot Washing": "and it is a divine institution" and "thus manifesting the spirit of

humility.” (5) The title of “Restoration of All Things” became “Restitution of All Things.”

After the merger, six changes were made to PCI material, all in 1995: (1) clarification of the last paragraph under “The One True God”; (2) change of the title of “Repentance and Conversion” to “Repentance”; (3) simplification of the second paragraph under “Repentance”; (4) simplification the second paragraph under “Divine Healing”; (5) clarification of “Divine Healing” and deletion of a concluding paragraph of one sentence; and (6) clarification of “The Grace of God.”

⁷The following text came from the *Ministerial Record Book* of the PAJC (1944): the basic language of the last paragraph of “Repentance,” which simply quotes Luke 24:47; the fifth paragraph under “Conscientious Scruples”; “Secret Societies, Etc.”; “Translation of Saints”; the second paragraph under “Marriage and Divorce,” mostly deleted in 1949; “The Millennium”; and “Final Judgment,” which the PCI also had. In this material there was one modification at the merger (“Repentance”) and one after the merger (“Marriage and Divorce”).

⁸“Final Judgment,” which appears in the 1919-20 *Minute Book and Ministerial Record* of the Pentecostal Assemblies of the World and which apparently came from the General Assembly of the Apostolic Assemblies in 1917.

⁹In addition to the changes mentioned in notes 6 and 7, the merger produced the following new material: (1) the last paragraph of “The Son of God,” which simply quotes Revelation 1:8; (2) the two paragraphs of the “Fundamental Doctrine”; and (3) the quotation of Ephesians 2:8-9 under “The Grace of God,” originally added as the last paragraph of the section but made the third paragraph in 1995.

¹⁰The seven new paragraphs since the merger were added as follows: (1) the last paragraph under “Holiness” in 1954; (2) the last paragraph under “Conscientious Scruples” in 1984; (3-6) “Public School Activities,” paragraph 1 in 1948, paragraph 2 in 1982, and paragraphs 3-4 in 1989; and (7) “Religious Holiday” in 1972. These dates were ascertained by consulting the annual *UPCI Manual*. New wording appeared in the year following a change. We discuss these changes under their respective subjects.

¹¹These nine changes were as follows: (1) rewording of the last paragraph under “The One True God” in 1995; (2) changing the section title of “Repentance and Conversion” to “Repentance” in 1995; (3) simplifying the second paragraph under “Repentance” in 1995;

(4) a five-word amendment to “Fundamental Doctrine” in 1973 stating that water baptism is “for the remission of sins”; (5) simplifying the second paragraph under “Divine Healing” in 1995; (6) rewording the fourth and fifth paragraphs under “Divine Healing” and deleting a concluding one-sentence paragraph in 1995; (7) adding, under “Holiness,” the two words “or swimming” to “mixed bathing” in 1995; (8) reorganizing “The Grace of God” and rewording the current last paragraph in 1995; and (9) deleting most of the second paragraph under “Marriage and Divorce” in 1949. These dates were ascertained by consulting the annual *UPCI Manual*. New wording appeared in the year following a change. We discuss these changes under their respective subjects.

The changes in 1995 came from the recommendation of a special committee in 1994, on which I served as secretary and which consulted this work in its original form. The committee decided to propose changes where the wording was ambiguous but to preserve the original intention. It also decided to delete as unnecessary a reference to unidentified Greek words and a reference to unnamed translations. The General Board and General Conference passed these amendments in 1994. The district conferences ratified the amendments in 1995, pursuant to Article 3, Section 3, Paragraphs 3 and 4 of the General Constitution.

¹²The following changes were made in 1994 and appeared in the 1995 *Manual*: (1) placing the title of “Articles of Faith” before the subtitle of “Preamble” instead of afterward; (2) deleting unnecessary ellipses at the beginning or ending of a quotation; (3) spelling out all Scripture citations according to current house rules; (4) deleting unnecessary capitalization; (5) deleting unnecessary hyphens; (6) changing “Also, read” at the end of “The Grace of God” to “See also”; (7) deleting a reference to the General Constitution at the end of “Marriage and Divorce”; (8) deleting the unnecessary word “Moreover” at the beginning of “The Millennium,” which was accidentally retained when the paragraph was separated from a previous one in another context; and (9) deletion of adoption dates for the paragraphs of “Conscientious Scruples.” In this process, the third paragraph under “Foot Washing” was inadvertently omitted from the 1995 *Manual* and is to be added back to the 1999 *Manual*. I discovered the error when preparing this work for publication and brought it to the attention of church administration in 1998.

¹³An undated *PCI Discipline* published when the headquarters was in Dallas (1934-39) contains the following sections in toto:

“Creation of Man and His Fall,” “Restoration [now Restitution] of All Things,” paragraphs 1-4 of “Conscientious Scruples,” the first paragraph of “Marriage and Divorce,” “Tithing,” “Second Coming of Jesus,” and “Final Judgment.” It also contains some statements now under the following headings: “The One True God,” “The Son of God,” “The Name,” “Repentance,” “Water Baptism,” “The Baptism of the Holy Spirit,” “Sacrament or Communion,” “Holiness,” and “The Grace of God.”

The first sentence of “Holiness” comes from the PCI, but essentially the same sentence appeared in the 1927-28 *Minute Book and Ministerial Record* of Emmanuel’s Church in Jesus Christ, one of the organizations that became part of the PAJC.

¹⁴The material from the PAJC is the same in 1935 and 1944.

¹⁵All of “The Millennium” and “Final Judgment” appeared in the 1919-20 *Minute Book and Ministerial Record* of the PAW. It also contained some of the language under “Repentance” and most of the language under “Secret Societies, Etc.” and “Translation of Saints.” From A. L. Clanton’s description, it seems that the same language appeared earlier in the 1917 Articles of Faith of the GAAA. Clanton, 28.

¹⁶Frank Ewart said his understanding of Oneness first arose out of the biblical accounts of water baptism, came “through the illumination of Scripture,” and was “the complete scriptural revelation,” Frank J. Ewart, *The Phenomenon of Pentecost*, rev. ed. (Hazelwood, MO: Word Aflame Press, 1975), 141. S. C. McClain said Oneness was “revealed . . . through the Word of God.” Fred Foster, *Their Story: 20th Century Pentecostals*, rev. ed. (Hazelwood, MO: Word Aflame Press, 1981), 91. Oliver Fauss accepted the Apostolic message in 1915 through prayer and study. The Spirit brought verses to his mind as he did so, and the clincher was Acts 2:38. Oliver Fauss, *What God Hath Wrought* (Hazelwood, MO: Word Aflame Press, 1985), 65-69, 205-8. Andrew Urshan explained, “The Scriptures were illuminated to my soul as never before, by the blessed Holy Spirit.” He spoke of the “revelation” of the name of Jesus and the “revelation” of the absolute deity of Christ as “scriptural truths.” Andrew D. Urshan, *The Life of Andrew Bar David Urshan* (Portland, OR: Apostolic Book Publishers, 1967), 91, 99.

Trinitarian critics sometimes quote Howard Goss’s statement that every minister was expected to get a “new revelation,” but his comment referred to trinitarian Pentecostals, and he explained that any new teaching had to be submitted to the brethren in conference, evidently for scriptural evaluation. Ethel Goss, *The Winds of God*, rev.

ed. (Hazelwood, MO: Word Aflame Press, 1977), 245-46.

¹⁷See, for example, David Bernard, *The Oneness of God* (Hazelwood, MO: Word Aflame Press, 1983), 92-95, 98-100, 108, 128-29.

¹⁸See *ibid.*, 240, for a refutation of the idea that the manifestations were strictly successive.

¹⁹William Evans, *The Great Doctrines of the Bible* (Chicago: Moody Press, 1912, 1974), 18-19.

²⁰Clanton, 120-21, from an interview with Oscar Vouga, committee secretary.

²¹As a possible example, associates of A. D. Gurley said he gave input for the second paragraph. M. Nelson Hight, telephone interview, 10 March 1993; Cecil Bennett, telephone interview, 10 March 1993. Hight is pastor of First Pentecostal Church of Corinth, Mississippi, founded by Gurley. Bennett was assistant pastor of the church under Gurley for thirty years and later became pastor there. Gurley's involvement may have been in the process of ratification rather than formulation.

²²At the 1945 PCI general conference that accepted the merger, a motion was made to delete the word "full" from "full salvation," but it was defeated. Clanton, 147. Some claim that this was a significant victory for those who did not believe Acts 2:38 was essential for salvation. While some people may have interpreted "full salvation" to encompass something more than is necessary, the framers did not attach that meaning to the words. W. T. Witherspoon, the man who penned the words, believed Acts 2:38 to be the new birth; he did not intend "full salvation" to mean something different from what was required for entrance into the New Testament church. It is also significant that the motion to delete "full" came from within the PCI (the organization with greater diversity of views); the motion's defeat was not a compromise that the PCI exacted from the PAJC as the price for the merger. The word "full" did not create a loophole for those who did not believe Acts 2:38 was necessary for salvation, but it probably served to make allowance for those who believed in a type of salvation outside the New Testament church for people who walked in all the light they had. In any case, the plain meaning is that Acts 2:38 is the New Testament experience of salvation—God's ultimate, complete, rich, full plan for us.

²³Chambers interview. Some deem the omission of these words at the merger to be highly significant, indicating a decision not to state baptism's purpose. If so, then the subsequent inclusion of these

words is likewise significant, indicating a decision to affirm that baptism is for the purpose of remission of sins. While there were different views on baptism at the merger, Chambers's comment has merit inasmuch as everyone agreed that water baptism was part of full salvation and accepted Acts 2:38 as the inspired Word of God. All could have accepted the five added words on the same basis that they accepted them in Acts 2:38.

²⁴*Combined Minutes of the General Council of the Assemblies of God* (1914-17), 4-5. Similar language was used at the organizing convention of the Pentecostal Ministerial Alliance (PMA, later PCI) in 1925 and in the preamble of the *Discipline* of the PCI (1934-39), 2. See W. D. McBryde, "Convention Notes," *Pentecostal Witness* 1, no. 6 (April 1925): supp.

²⁵*Pentecostal Herald* 20, no. 12 (December 1945): 6. David Gray agreed that the merging ministers felt God would lead them to greater understanding and consensus on this issue, and he pointed out that Oscar Vouga believed Acts 2:38 to be the new-birth message. David F. Gray, telephone interview, 29 March 1993.

²⁶J. L. Hall, personal interview, 28 October 1993.

²⁷Chambers interview.

²⁸E. J. McClintock, personal interview, 8 April 1993.

²⁹David Gray, youth president of the Western District of the PCI at the time of the merger and first youth president of the UPC, estimated that two-thirds of the PCI and practically all the PAJC held this view. This number would represent about five-sixths, or eighty-three percent, of the merged body. J. L. Hall suggested that ninety percent may be more accurate. E. J. McClintock said he could not give statistics but agreed that Gray's estimate is reasonable, and he pointed out that most PCI members who did not hold a firm view of the new birth were concentrated in a few districts. Ellis Scism, who served as superintendent of the Northwestern District of the PCI at the time of the merger and who was elected to the same position for the UPC immediately after the merger, stated, "A minority in the PCI did not believe that water baptism or a tongues experience was essential to salvation." Ellis Scism with Stanley Scism, *Northwest Passage: The Early Years of Ellis Scism* (Hazelwood, MO: Word Aflame Press, 1994), 227. Scism would not have called this group a "minority" unless it was clearly less than one-half of the PCI, and thus probably no more than one-third or one-fourth. His district was a major area of concentration for this minority.

³⁰See Clanton, 143-44; Foster, 143-44.

³¹Gray interview.

³²We should note, however, that most of the pioneers cited did not proclaim dogmatically that all who had not experienced Acts 2:38 would go to the lake of fire. Many felt that there still could be a type of salvation outside the New Testament church, similar to that of Old Testament saints, particularly for people who walked in all the “light” they had received. G. T. Haywood and Andrew Urshan both advocated this position.

³³Frank Ewart, *The Name and the Book* (1936; repr. Hazelwood, MO: Word Aflame Press, 1987), 65.

³⁴Ewart, *Phenomenon*, 114. David Gray, who was trained under Ewart, confirmed that Ewart taught Acts 2:38 as the new birth.

³⁵George Farrow, “Letter to Miss Lulu Brumwell,” 11 January 1915, in UPCI Historical Center, Hazelwood, MO.

³⁶Fauss, 182.

³⁷G. T. Haywood, *The Birth of the Spirit in the Days of the Apostles*, 15, 24, 28-29, in Paul Dugas, comp., *The Life and Writings of Elder G. T. Haywood* (Portland, OR: Apostolic Book Publishers, 1968).

³⁸See James Tyson, *The Early Pentecostal Revival* (Hazelwood, MO: Word Aflame Press, 1992), 180.

³⁹A. D. Urshan, *Apostolic Faith Doctrine of the New Birth* (repr. Portland, OR: Apostolic Book Publishers, n.d.), 13.

⁴⁰Clanton, 28.

⁴¹*Minute Book and Ministerial Record of the General Assembly of the Pentecostal Assemblies of the World* (1919-20), 2, 5, 9-10, reprinted in part in Tyson, 295, 299-300.

⁴²Clanton, 52.

⁴³*Ibid.*, 52, 114. Goss was converted under Charles Parham, the trinitarian minister who began the modern Pentecostal movement. In 1902 Parham taught that a person must be baptized with the Holy Ghost with the evidence of tongues in order to be in the church, the bride, the body of Christ, and the Rapture. Charles Parham, *A Voice Crying in the Wilderness* (Baxter Springs, KS: Apostolic Faith Bible College, 1902), 27, 31, 35. He apparently believed a lesser degree of salvation was available without the Spirit baptism, however.

⁴⁴Clanton, 52-53.

⁴⁵*Ibid.*, 135.

⁴⁶*Foreign Missions Manual* (Hazelwood, MO: UPCI Foreign Missions Division, n.d.), 16-17.

⁴⁷The sentence formerly began: “The word ‘repentance’ comes from several Greek words which mean change.” The beginning now

reads: "The word 'repentance' means a change." At the end of the sentence the words "to transform" became "transformation," for the sake of uniformity.

⁴⁸See Fauss, 21-22; Urshan, 7-11.

⁴⁹See Ralph Reynolds, *Truth Shall Triumph* (Hazelwood, MO: Word Aflame Press, 1965), 40, 42, 45; Kenneth Reeves, *The Great Commission Reexamined* (Granite City, IL: by the author, 1970), 39-42.

⁵⁰Because of this change, the last sentence of the fourth paragraph was moved from the beginning of the fifth paragraph for stylistic reasons.

⁵¹The deleted sentences said, "Some translations read: 'For I am Jehovah, thy physician.' He being our physician or doctor, we have the most capable in the whole world."

⁵²Chambers interview.

⁵³*The Holiness Position of the United Pentecostal Church International* (Hazelwood, MO: United Pentecostal Church International, 1977). A condensed version appears in the *UPCI Manual* (1997), 137-41.

⁵⁴*UPCI Manual* (1997), 147.

⁵⁵See Loretta Bernard and David Bernard, *In Search of Holiness* (Hazelwood, MO: Word Aflame Press, 1981), 261-76; Kelsey Griffin, et al., *Why? A Study of Christian Standards* (Hazelwood, MO: Word Aflame Publications, 1984), 90-101; David Bernard, *Practical Holiness: A Second Look* (Hazelwood, MO: Word Aflame Press, 1985), 313-27.

⁵⁶"Church of God Relaxes Rules, OKs Makeup, Jewelry," *Houston Chronicle*, August 1988.

⁵⁷For example, as late as 1963, the Pentecostal Assemblies of the World opposed "all unnecessary jewelry, such as rings (not including wedding rings), bracelets, earrings, stick-pins, and flashy breast pins . . . showy colors in dress, attractive hosiery, short dresses, low necks, short sleeves (that is, above the elbow), and bright ties." Walter Hollenweger, *The Pentecostals*, R. A. Wilson, trans. (Minneapolis: Augsburg Publishing House, 1972), 402.

⁵⁸*Call to Holiness* 1, no. 1 (November 1961): 4.

⁵⁹*Ibid.* 1, no. 4 (October 1963): 1.

⁶⁰This paragraph originally began with four sentences: "A Christian, to keep saved, must walk with God and keep himself in the love of God (Jude 21) and in the grace of God. The word 'grace' means 'favor.' When a person transgresses and sins against God, he loses his favor. If he continues to commit sin, and does not repent, he will eventually be lost and cast into the lake of fire." The second of these sentences was deleted and the remaining now read: "A

Christian must walk with God and keep himself in the love of God (Jude 21) and in the grace of God. When a person transgresses and sins against God and does not repent, he will eventually be lost and cast into the lake of fire.”

⁶¹At the time of the merger, such status was available under United States law only to people who were members of a religion that took such a position. Now, however, it is available if an individual can simply show that he has a personal scruple, whether or not he belongs to an organization that advocates this approach. Prior to the merger, some ministers were jailed for refusing to serve in the military because of their convictions. According to Nathaniel Urshan, general superintendent of the UPCI, this article was designed to enable ministers to serve in the military as conscientious objectors and to instruct them to do so rather than refusing to enter the military when drafted. The organization thereby chose a middle ground between refusal to serve and combatant service. Public statement, Symposium on Oneness Pentecostalism, St. Louis, MO, 8 January 1998.

⁶²J. L. Hall, personal interview, 19 March 1993, and telephone interview, 16 January 1998.

⁶³“The literature of the early Pentecostals indicates that they were generally but not universally pacifist.” D. J. Wilson, “Pacifism,” *Dictionary of Pentecostal and Charismatic Movements*, ed. Stanley Burgess and Gary McGee (Grand Rapids: Zondervan, 1988), 658.

⁶⁴*Ibid.*, 659.

⁶⁵*Combined Minutes of the General Council of the Assemblies of God* (1914-17), 6, 11-12.

⁶⁶Hight interview.

⁶⁷It originally read: “However, our stand on the marriage and divorce issue is, that judgment begins at the house of God, but since the complications of individual cases are so many and so varied that no blanket rule can be made to apply to every case, we feel to leave the individual cases to the prayerful judgment of those having jurisdiction over them.” The present paragraph says, “Judgment begins at the house of God.” By executive decision the following sentence was omitted from the 1995 *Manual*, although previous editions had contained it, because it was not part of the Articles of Faith proper: “See instructions for the ministry under Article VII, Section 8 [of the General Constitution].”

