

APOSTOLIC INSTITUTE OF MINISTRY

20th Century Apostolic History

Note: This class has no questions or exams.

Prior to reading the following, the student should read the textbook *Their Story: 20th Century Pentecostals*.

Chapter One

“And I’m telling you, Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone asking receives; and the one seeking finds; and to the one knocking, it will be opened.”

Luke 11:9-10

Not every event in church history is pleasant to look at. This is because the church is made up of people, and people make mistakes. Even the history of Pentecost from 1901 to the present contains chapters that are painful for us to look at. We are embarrassed by errors we've made, scandals we've found ourselves embroiled in. But those errors and scandals are as much our history as the triumphs and victories. They have lessons to teach us. But if we choose to hide from them instead of learn from them, we're doomed to repeat them. For this reason, the following chapters contain the good and the bad of Pentecostal history. In these chapters, you will read about the men and women who stood for truth, those who compromised it and lost it, and those who rejected it in favor of lies.

Throughout history, anyone who sought truth found it. All through the past two thousand years, seekers of truth have experienced the baptism of the Holy Ghost, evidenced by speaking in other tongues. Often, they did not understand what was happening to them. They knew only that when they prayed, their native language would be replaced by unknown sounds and words. Speaking in tongues appeared among many groups, including the Camisards, the Albigenses and the Shakers. Mother Ann Lee, founder of the Shakers, was frequently arrested for dancing on Sunday. (The Shakers, like Pentecostals, recognized dance as a form of worship. [Ps. 149:3; 150:4]) On one such occasion, the Spirit of God took hold of Mother

Ann, and she preached to her captors for four hours in 72 languages that she had never learned. It is doubtful that they understood any of her sermon, but it didn't matter. The message was clear enough: They were interfering in things having to do with the Spirit of the Mighty God!

Chapter Two

A New Pentecost

It all began innocently enough. It's not as though opening a Bible school in a small Midwestern city were unheard of. There were other such schools, after all. But a couple of unusual things did come into play in Topeka in late 1900. Most significantly, the last Apostolic witnesses in eastern Europe were vanishing. God never leaves Himself without a witness (Acts 14:17), so a new one was needed. Also, although the brethren in Topeka didn't fully realize it, the church age was coming to a close. Only approximately 2,000 years had been allotted to the church, and almost 1900 had passed. The restoration of Apostolic truth needed to be completed. So there, in a crazy-looking, half-built mansion in an unimportant city in a then undeveloped State, God chose to pour out His Spirit. As in Jerusalem, the Spirit fell on a group of people in one mind and one accord. As in Jerusalem, it was an unlikely setting for such a momentous event. (A manger was an unlikely setting for a newborn King, too! God does things His way, not our way!)

It started with a spark: One woman, Agnes Ozman, received the Promise (Acts 2:39). Within two days, that spark turned into a flame, as all the other students were filled with the Spirit. A fire had been ignited in Kansas, and began to spread - and the whole world was as dry wood, waiting for a spark to set it ablaze!

The Holy Ghost fire began to spread in all directions. It didn't take long before it was burning all over Kansas, and spread across borders to Arkansas and Missouri. In spite of opposition to the "new religion," nothing could stop the flames of Holy Ghost power as they jumped state lines.

The fire found its way to Texas, and soon the city of Houston was engulfed by it. One man in the Houston revival was Brother W.J. Seymour, a Holiness preacher. Although he did not receive the Holy Ghost in Houston, he nevertheless left there carrying a "spark" destined to spread the Holy Ghost fire in an unprecedented manner.

Brother Seymour carried the spark to Los Angeles, California. The whole revival almost didn't happen, as the church where Brother Seymour was supposed to preach rejected the message and locked him out. But there was "dry wood" in Los Angeles, and Brother Seymour had a spark. The resulting Azusa Street revival lasted three

years, day and night. It was from this revival that flames of Holy Ghost power shot across the country and around the world.

Chapter Three

The Finished Work of Calvary

A new restoration of truth was given to a Brother William H. Durham in 1907, which he studied carefully and began to preach in 1910. Up to that point, most Pentecostals misunderstood the whole salvation process. The Holiness Movement of the nineteenth century had taught that repentance produced salvation, which was to be followed by a second, instantaneous experience called sanctification. Salvation and sanctification were known as the "two works of grace." Upon receiving the baptism of the Holy Ghost, the Pentecostals simply added a third experience, a third "work of grace," to the other two, saying that they were "saved, sanctified and filled with the Holy Ghost." Although Brother Durham didn't have the full truth about salvation, he saw that the teaching of three works of grace was wrong. He received a restoration of truth he called "The Finished Work of Calvary."

Brother Durham taught that sanctification, that is, becoming holy, began at the moment of salvation, not in some later, instantaneous experience, and that the process of becoming holy continued throughout the life of the believer by the work of the Holy Ghost. There was much opposition to this teaching, especially from the denominations which had grown out of the Holiness Movement.

Three "pre-Topeka" churches that later received the Holy Ghost and became Pentecostal rejected the Finished Work of Calvary teaching. These three, the Church of God, Cleveland, Tennessee, the Pentecostal Holiness Church, and the Church of God in Christ, with their roots in the Holiness Movement of the late nineteenth century, were too deeply entrenched in their own beliefs to see any new restoration of truth. This rejection of truth "derailed" them in a sense, and they have received none of the subsequent restorations of truth.

The Assemblies of God (AG), founded in 1914, became the forefront of the ongoing restoration of truth, a position, however, that it would not hold for very long. Doctrinally, their founding instruments were rather vague. Although that situation was "remedied" on paper in 1916, their actual teachings today are even more vague than what was on paper in 1914. Having lost much of their early knowledge due to rejection of truth in 1916 (Luke 8:18), they today teach a watered-down salvation doctrine originally introduced by the Baptists, who in turn had lost their own knowledge of the purpose/necessity of baptism.

Chapter Four

The "New Issue"

The so-called "New Issue" of the Oneness of God and water baptism in the Name of Jesus was not new at all. It was merely one more step in the ongoing restoration of Apostolic truth, just as the outpouring in Topeka and the Finished Work of Calvary had been. But like both of these, it created sensation and controversy.

It must be remembered that in 1916, the Assemblies of God was only two years old - still an infant organization. For any denomination that young to undergo such a trial, to endure such a schism, and to still survive as a church is phenomenal. The only thing that could have given the Assemblies such strength was the Holy Ghost - for in 1916, they were unquestionably a spiritually powerful church.

The controversy over the Oneness/Jesus' Name issue shook the infant church to its foundations. In a very real sense, they were unprepared for such a revelation of truth. Nevertheless, God felt it was time for it, and the revelation was given. Here was the real test of honesty of heart, the real measure of love of truth and dedication to it. Could they accept this revelation? Could they choose scripture over tradition? For more than two thirds of the Assemblies of God ministers, the answer to those questions was a sad but definitive *no*.

It was previously mentioned that the doctrinal position adopted two years earlier at the church's founding was vague and noncommittal. There was no stated position on the number of Persons in the Godhead, the baptismal formula, or salvation requirements. As the papers were originally written, there was no legal basis upon which to reject the "New Issue."

In 1916, in an effort to stop the spread of Oneness and Jesus' Name (Acts 4:17-19; 5:28-29), the Assemblies of God drew up and signed a new doctrinal statement, declaring faith in the Trinity and Trinitarian baptism. The Oneness believers were left with no choice but to withdraw from the fellowship. (Isaiah 66:5) The infant Assemblies of God had made a choice - They had formally and officially rejected the revelations (restorations) of truth they were shown. Almost one third of the ministers and many churches left the Assemblies of God.

Over the next seventy-five years, the Assemblies of God grew in numerical strength, but declined in spiritual strength. Never again would it achieve the spiritual power of the early 20th century, described in such books as *The Winds of God* (recommended reading). The few pieces of truth they did have were compromised and subsequently lost (Luke 8:18). Today, Baptist doctrines are taught by the Assemblies of God, and some of their congregations don't even function as Pentecostal churches.

Chapter Five

Apostolics Organize

Even before the split in the Assemblies of God, Oneness believers had begun to organize. In 1914, the same year the AG (Assemblies of God) was founded, the Pentecostal Assemblies of the World (PAW) was also founded. The PAW, still an important Apostolic church, was founded by a Brother Frazier, and was Oneness.

The ministers who had left the AG in 1916 organized as the General Assembly of the Apostolic Assemblies (GAAA). World War I loomed on the horizon, and GAAA had not organized in time to acquire government recognition, and hence, exemption from military service, for its ministers. PAW, however, was recognized, and in late 1917, GAAA and PAW merged under the PAW name.

One of the most prominent PAW ministers of the century was Bishop G. T. Haywood. An African-American minister, Bishop Haywood was well known throughout Pentecost, and preached in Oneness churches nationwide. He was also the composer of over 100 beloved songs, including *I See A Crimson Stream*, and *Thank God For The Blood*.

1924 saw the first split in a Oneness church. It was an unfortunate fact of the times that in many parts of the country, Black and White Christians could not worship together. Younger readers may not be aware that it was actually against the law in some states for Blacks and Whites to sit together in any type of public assembly. This included church services.

Now, it should be understood that the majority of the PAW brethren had no problem meeting together, and thought that segregation laws, if they had to exist, should not apply to the church. But PAW, like all Pentecostal churches of the time, was in no position to risk angering the authorities by disregarding segregation laws. Pentecostals were not generally accepted as being legitimate churches in those days, but were often considered mentally unbalanced, ignorant, and undignified. Persecution of Pentecostals was widespread. Revival tents were set ablaze with dozens of people inside, or lit cigarettes would be tossed into them to burn people. Preachers were threatened and jailed, and often driven out of towns and cities where they'd gone to start new works. Those congregations that had buildings met in poor neighborhoods or storefronts, places where "respectable" people would never venture. Given their status in society, the PAW really could not challenge the

segregation laws, and the split that occurred was probably the wisest course of action for the time.

The PAW was left to the Black brethren, under the capable leadership of Elder Haywood. The White brethren, rather than forming one church, wound up forming three. The Pentecostal Ministerial Alliance (PMA), The Emanuel's (sic) Church in Jesus Christ (ECJC), and the Apostolic Churches of Jesus Christ (ACJC) were all formed in 1925.

Chapter Six

The “Alphabet Soup” of Apostolic Churches

1928 saw the beginning of major consolidations among Oneness churches. In that year, the ECJC merged with the ACJC under the ACJC name. This, in turn, merged with the PAW in 1931, and the new church was called the Pentecostal Assemblies of Jesus Christ (PAJC or "PA of JC"). A year later, the PMA changed its name to the Pentecostal Church, Incorporated (PCI), becoming more of a denomination and less of a ministerial alliance.

Merging the PAW and the PAJC was a noble gesture, but none of the problems of the original split had been solved. The segregation laws still made the concept of an integrated church unworkable. In 1937-1938, the church disintegrated again along racial lines. The majority of the Black brethren revived the PAW, while most of the White brethren continued as the PAJC.

It should not be assumed that all Oneness churches were teaching the same thing. There were some doctrinal differences. One major disagreement almost stopped the historic 1945 merger of PCI and PAJC.

Although both churches preached Acts 2:38, they disagreed on its purpose and on the definition of being born again. PAJC taught that water baptism in Jesus' Name was necessary for the forgiveness of sins, and was the "born of water" mentioned in John 3:5. They believed the blood was applied in baptism, and that both water and spirit baptism were necessary to be born again.

PCI taught that "for the remission of sins" in Acts 2:38 (King James Version) meant "because of the remission of sins," a view held by many Baptist groups. They did not believe that water baptism was connected with forgiveness, the blood, or being born again.

The problem would not have existed if the KJV translators had been more careful. But, in their defense, they were not aware of the importance or significance of this verse back in 1611. If the verse had been more carefully translated, the PCI would have understood baptism better. The problem was the phrase "for the remission." The translators did not take into account the fact that the English word "for" has more than one meaning. It can mean "because of" and it can mean "for the purpose of."

The ambiguity caused by their poor choice of words has confused many. Here is a more careful translation of that portion of Acts 2:38:

"... be baptized every one of you in the Name of Jesus Christ into the forgiveness of your sins..."

(Remission and forgiveness are the same word in Greek. We have used *forgiveness* for sake of clarity.)

So it can be seen that PAJC was correct in its belief, while PCI was wrong. In order to facilitate the merger, however, a doctrinal statement was adopted that was acceptable to both, along with an admonishment to keep the unity of the Spirit until they all came into the unity of the faith. In time, the PCI view came to be held by fewer and fewer, although it can still be found in some places.

The 1945 merger of PAJC and PCI produced the United Pentecostal Church International (UPCI). UPCI, PAW and ALJC (Assemblies of the Lord Jesus Christ) are the three largest Oneness churches at this writing. They are headquartered in Hazelwood, MO; Indianapolis, IN; and Memphis, TN, respectively.

Chapter Seven

The Holiness Dilemma

Woe to you, scribes and Pharisees, hypocrites, because you are like whitewashed mausoleums, which from the outside appear beautiful, but inside are full of the bones of the dead, and of all uncleanness. So you also from the outside appear righteous to men, but inside you are full of hypocrisy and iniquity.

Matthew 23:27-28

Don't judge, so that you won't be judged.
For with what judgment you judge, you will be judged: and with what measure you measure, it will be measured to you.
But why are you looking at the twig that is in your brother's eye, but don't notice the beam that is in your own eye?
Or how will you say to your brother, Let me throw the twig out of your eye; and look, the beam is in your own eye?
Hypocrite! First throw the beam out of your own eye; and then will you see clearly to throw the twig out of your brother's eye.

Matthew 7:1-5

Who are you to judge the servant of another? To his own lord he stands or falls. But he will stand; for the Lord is powerful to make him stand.

Romans 14:4

It needs to be remembered that the Pentecostals of the early twentieth century had their roots in the Holiness Movement of the late 19th century. One of the characteristics of this movement was a misconception of holiness and how it was to be taught. While they rightly understood the importance of holiness in the life of the believer, they wrongly believed that it was primarily an outward thing, having to do with appearance and behavior. While true holiness does have an effect on appearance and behavior, those things by themselves do not constitute holiness. The Holiness Movement never quite grasped that concept. Unfortunately, neither have many Oneness Pentecostals.

The UPCI and similar Apostolic churches still use outward appearance and behavior as the standard of holiness. The heart can be a cesspool of sin, as long as the hair is the right length and the attire is correct. This puts them, it would seem,

quite in line with first century Pharisees, whose outward appearance, behavior and adherence to the letter of the law were perfect, but whose hearts were not. And, like the Pharisees, they harshly judge as "unholy" those who look and act differently.

This brings us to the root cause of the problem. The biggest legacy the Holiness Movement left to its Pentecostal children was not a dedication to the word of God, but rather a spirit of judgment. This spirit, and it is a spirit, holds not only the Pentecostals in bondage, but also much of fundamentalist Christianity. The church was never meant to be bound by a spirit of judgment, but rather by a spirit of brotherly love, an unconditional love.

And to the angel of the church in Philadelphia write: The Holy *One*, the truthful *One*, the *One* having the key of David, the *One* opening and no one will shut, and shutting and no one opens, says these *things*:
I know your works --Look, I have set before you an open door, which no one is able to shut--, that you have a little power, and you kept my word, and didn't deny my name.
Look, I'm giving *those* of the synagogue of Satan, of those saying they are Jews, and they aren't, but are lying, look, I will cause them to come and worship before your feet, and to know that I loved you.
Because you kept the word of my endurance, I will also keep you out of the hour of testing that is to come upon the whole world, to test those living on the earth.
I'm coming quickly: hold on to what you have, so no one takes your crown. The *one* being victorious, I will make him a pillar in the temple of my God, and he will by no means go outside anymore: and I will write the name of my God upon him, and the name of the city of my God, the New Jerusalem, which comes down out of heaven from my God, and my new name.
The *one* having an ear, let him hear what the Spirit is saying to the churches.
And to the angel of the church in Laodicea write: The Amen, the faithful and true Witness, the beginning of the creation of God, says these *things*:
I know your works, that you are neither cold nor hot: I wish you were cold or hot.
So, because you are lukewarm, and neither hot nor cold, I'm going to vomit you out of my mouth.
Because you say, I am rich, and have gotten wealth, and have need of nothing; and don't know that you are miserable and wretched and poor and blind and naked:
I advise you to buy from me gold refined by fire, so that you might become rich; and white garments, so that you might clothe yourself, and the shame of your nakedness won't be visible; and eye salve to anoint your eyes, so that you might see.

As many as I have affection for, I reprove and discipline: so be zealous, and repent.

Look, I'm standing at the door and knocking: if anyone hears my voice and opens the door, I will come in to him, and will have supper with him, and he with me.

The *one* being victorious, I will grant to him to sit down with me on my throne, as I was also victorious, and sat down with my Father on his throne.

The *one* having an ear, let him hear what the Spirit is saying to the churches.'

Revelation 3:7-22

The church in Laodicea was doctrinally Apostolic. Their doctrine wasn't their problem. In fact, it was *because* they knew the Apostolic truth that they were so filled with pride. The name Laodicea tells how that pride manifested itself: It is Greek for *People of Judgment* or *People who Judge*. Like some Apostolic churches today, they were filled with pride because of their knowledge of truth, and were bound by a spirit that caused them to judge everyone else as unholy and spiritually inferior.

Philadelphia was also an Apostolic church, but was bound together by a spirit of "love between brothers and sisters," which is what Philadelphia means. So also should the Apostolic churches today be bound together, by love, not judgment.

Some of the "excess baggage" still carried by some Apostolics today includes a ban on beards and mustaches (no scriptural backing), strict rules on hair length (insufficient scriptural backing), dress code (based on mistranslated and misinterpreted scripture, again with insufficient scriptural backing), and the relegation of women to positions of servitude, and refusal of most ministerial positions to women (based on misunderstanding of scripture and the unwillingness of men to release their monopoly on control). In addition, the Apostolic churches have been resistant to God's attempts to restore more truth to the church. It will be seen in the coming chapters that they have missed some important restorations. One restoration that was received by a UPCI minister is the place and importance of Home Group Meetings in the church. However, the UPCI as a whole, while not rejecting the revealed truth outright, has not embraced it either.

One example of the spirit of judgment at work is the lack of cooperation, fellowship and unity between the Apostolic organizations today. In many parts of the U.S., UPCI churches will refuse to fellowship with ALJC churches, even though their

beliefs are identical. (This is by no means universal, but is nonetheless widespread.) And despite the fact that segregation laws no longer exist, there is still racial division in the Apostolic churches.

Chapter Seven

The Latter Rain, The Latter House

The glory of this last house will be greater than the first, says the LORD of hosts, and in this place I will give peace, says the LORD of hosts.

Haggai 2:9

And children of Zion, rejoice and be glad in the LORD your God, for He has given you the early rain for righteousness, and has caused the early rain and the latter rain to fall for you...

Joel 2:23

Based partially on the above verses, the church has recognized that the scripture prophesied two outpourings of the Holy Ghost. The first was on the day of Pentecost in the first century, the second on New Year's Day, 1901. From these same scriptures also came the belief that the end-time outpouring would eventually be greater than the first century outpouring. Although many great miracles have happened since 1901, and the fire that fell at Topeka has spread around the world, this "latter rain," this "latter house," is still not as great as the former (first century). Recognizing this, Pentecost has long preached, and heard prophecy, about the coming end-time revival that would bring full Apostolic Pentecostal power to the church and to the world.

For many years, the prophecies were no more than assurances and promises, encouraging, but nonspecific as to who, what, where, when or how. That began to change around 1977. The setting was a Pentecostal camp meeting held by the New York District of the UPCI in rural Albany County. A prophecy was given which declared that the end-time revival was to begin in that area, and then spread to the west. There was much excitement among the two hundred or so saints present. It should be understood first of all, that this was the first time a prophecy about the revival had been specific. Although it didn't tell who or when, it did tell where. And that "where" was in one of UPCI's least developed districts, in an area where Pentecostal churches were scarce and grew slowly, if at all. A later prophecy given in the UPCI in nearby Schenectady, NY indicated that the revival was to begin in Schenectady. Now the "where" was even more specific.

In 1977, Schenectady was the headquarters of UPCI's New York District. Brother Stanley R. Hanby was the Pastor there, as well as the District Superintendent. But Schenectady had a negative side. The scripture mentions that certain cities are more noble than others in receiving the things of God, and are more likely to accept the truth (Acts 17:10-13). Schenectady is not one of the more noble cities in that regard. Pentecost has always had a hard time in that city. Both UPCI and AG have suffered serious setbacks in Schenectady, and many Pentecostal churches did not survive. One former AG church became something of a "cult," with the pastor taking on a messiah-like role. For a city like Schenectady to have any part in the beginning of the revival was even more surprising than Topeka being chosen for the outpouring in 1901. (How this prophecy began to be fulfilled will be shown further on.)

In approximately 1965, a small Catholic boy named William H. Carey received a call to the ministry. Although he had never heard the voice of God before, he recognized it, and accepted the call. Years later, when he was fourteen, he received the Baptism of the Holy Ghost, and at age fifteen, was baptized in Jesus' Name at the UPCI in Schenectady.

Almost immediately, Brother Carey began to prepare for the ministry he had been called to. At eighteen, he enrolled in Bible school. There seemed to be only one obstacle blocking the path to the ministry: Brother Carey was a homosexual. His Pastor, Brother Hanby, knew this, and although he strongly disapproved, he never judged or condemned. Later pastors in Schenectady were not so understanding, however.

Believing that his sexual orientation was caused by demonic oppression, Brother Carey submitted to an attempt at deliverance. This was performed by a visiting UPCI minister, Brother R., who had a ministry of deliverance. The exorcism was performed in front of the congregation, although they did not know the specifics of the situation. Nothing happened, of course, since homosexuality is not a demonic state, but a natural phenomenon.

Another well known UPC minister, Brother S., came to Schenectady to pastor the church so Brother Hanby could devote more time to the work of the District. Upon learning that Brother Carey was homosexual, Brother S. offered to "help." For the next year, Brother Carey attended weekly counseling sessions in the Pastor's office, in which Brother S. repeatedly told him that because of his homosexuality he was dirty and sinful, and useless to God, society and the church. Brother S. went on to tell Brother Carey that suicide was inevitable, because, as he put it, "all homosexuals do." At the end of one year, with Brother Carey confused, frightened and suicidal,

Brother S. asked him for information about other church members. Brother Carey refused the request, at which point Brother S. threatened to reveal Brother Carey's homosexuality to the church. Again Brother Carey refused, and Brother S. did tell the church (although not from the pulpit).

Brother Carey left the UPCI in Schenectady, and went to the nearby city of Amsterdam, where Brother Hanby's son-in-law, Brother Ernest Doggette, an ALJC minister, pastored a small UPCI (no doubt without the full knowledge of UPC headquarters; such a thing couldn't happen in most states). Brother Doggette had spoken with Brother Hanby, and Brother Carey was welcomed into the Amsterdam church. There was a Sister in the church who had had some experience with delivering people from demonic power, and the same night he arrived in Amsterdam, Brother Carey submitted to a second attempt. This one was done in the privacy of the woman's home, with only a small handful of saints present. Of course, there was still no change. After a few months, the Spirit of God instructed Brother Carey to return to Schenectady. Three separate witnesses confirmed that it was time, and he did return, albeit reluctantly.

Brother S. was ousted from the Schenectady church for offenses unrelated to what he had done to Brother Carey, taking many saints with him. Shortly afterward, the church became independent, and Brother Hanby surrendered his UPCI credentials. Brother Carey, though, was unable to continue to attend church. He had become so confused and frightened over the past year and a half, and had come to believe that there was no place for him in the Kingdom. The call he had received as a little boy was abandoned, and Brother Carey went out into the world.

It was out there in the world that God sent Brother Carey a restoration of truth. It started not so much as a restoration for the church, but more as a personal revelation to bring him back to God. It began with two sentences, whispered to him by the Spirit of God: "I love you just the way you are. All the condemnation you've felt came from people, not from Me." As the Lord spoke, Brother Carey felt the move of the Holy Ghost, a feeling he had never expected to feel again. It, as well as the words, brought tears to his eyes.

"But what about the scriptures?" Brother Carey asked God. "Study," the Lord replied. (II Timothy 2:15) Brother Carey had been gifted with an ability to learn foreign languages quickly. In sixth grade, he had taught himself the Greek alphabet, and then taught it to his classmates. By the time he was eighteen, he already had experience teaching Russian folk singing and conversational French. At nineteen, he traveled weekly to Albany to learn the Hebrew language from an Israeli teacher.

Now, as the Lord told him to study, all his language studies, up till now only a hobby, took on new significance. The scriptures were originally written in Hebrew and Greek. Brother Carey could read those languages! Was it possible that the English translations didn't say the same thing the original languages did? "Study," the Lord had said, and study is what Brother Carey did.

Not only were the scriptures tampered with in regard to homosexuality, but they'd also been altered to try to support Trinitarian teaching. Now, what had been a personal revelation to Brother Carey took on global significance. In a vision of a Gay congregation, Brother Carey was instructed to teach John 3:16 - "For God so loved the world..." God explained to him that Gay people, who had so often been told that God didn't love them, needed to be told that He did, and only then could the Acts 2:38 message be given to them.

No longer ashamed of his sexuality, Brother Carey returned to the church. Brother Hanby was just moving to Texas to retire. (Brother Hanby's definition of "retire" was "move to a new city, reprint all the literature, and open a new church." He "retired" in this fashion several times!) He had appointed a new Pastor, Brother B. Brother Carey refused to live a lie, and refused to hide his true sexuality from the church, and the new Pastor put him in a position where he had no choice but to leave again. But this time he left in the will of God, not in fear. A woman in the church, Sister S., chose to leave with him. By forcing Brother Carey to leave, this church had, in effect, rejected the revelation of truth offered to them. Having done so, they, as so many have before them, began to lose the truths they did have. (Luke 8:18) That church, once a UPCI, once Apostolic, fell away from all the Apostolic doctrines, and eventually closed. Their building, an old city school, lovingly remodeled into a beautiful church, is now owned by a Church of God in Christ.

Finding no Apostolic church that would openly welcome them, Brother Carey and Sister S. founded the National Gay Pentecostal Alliance (NGPA) on July 28, 1980. Within a few months came another restoration of truth: The subservient status of women was part of the curse God put on them in Genesis, but that curse was lifted at Calvary, restoring women to their place of equality with men (Gal. 3:13). Paul didn't understand this early in his ministry, but verses such as Gal. 3:28 show that he did eventually realize it. Many other verses came together to show that the first century church did allow women to preach and teach.

Chapter Eight

NGPA History: The Good, the Bad and the Ugly

But these *things* happened to them as examples; and they were written for our admonition, upon whom the ends of the ages have come.

I Corinthians 10:11

Some of NGPA's history is included in this chapter, both the good and the bad. In reading this, let us keep in mind that we are not the Judge. We present here the events that occurred, as remembered and reported by those present. Let us not judge those involved, lest we ourselves be judged.

NGPA opened a church in Omaha, Nebraska in 1981. Family of Pentecost Church (FOPC) was pastored jointly by Brother E. Samuel Stafford and Sister Frances Cervantes. In that same year, the U.S. government recognized NGPA, and the first ordination took place. Brother Stafford, Sister Cervantes, and Brother Carey were ordained in Omaha.

In 1982, FOPC fell into false doctrine (spiritualism) and withdrew from NGPA. A new NGPA congregation, Living Springs, replaced it, pastored by Brother Carey. In 1983, Community Gospel Center (CGC, later known as Community Gospel Church) was founded in Houston, Texas, and joined NGPA. Because of the situation in Omaha generated by FOPC's fall into error, it was felt best for NGPA to leave that city, and Living Springs moved to Houston and merged with CGC. Brother Alvis Strickland was founder and Pastor of CGC.

Later in 1983, a branch of CGC opened in Dallas, Texas, with Brother Danny Murphy as Pastor. The Dallas church also joined NGPA. It became evident at this time, however, that Brother Strickland in Houston was not teaching Apostolic doctrines, but rather "twoness," a revival of a second/third century heresy. In addition, he denied the existence of the devil, and ridiculed both Oneness and Trinitarian believers from the pulpit. NGPA asked him to desist from this, but he refused. His ministerial credentials were revoked, and CGC-Houston withdrew from NGPA.

Brother Murphy lived in a house that was owned by Brother Strickland. It was under pressure from Brother Strickland, who was threatening to evict him, that

Brother Murphy surrendered his own credentials and withdrew the Dallas church from NGPA. That church closed shortly thereafter.

NGPA opened the Church of Pentecostal Unity in Houston, with Brother Bill Brown as Pastor. Brother Brown had been the ALJC Texas District Superintendent, working many years in that fellowship. He was forced out of ALJC when he admitted that he was Gay.

Late in 1983 and early in 1984, a new revelation of truth was given to NGPA and the other Gay-oriented Spirit-filled churches - the revelation of holiness. Nearly every church that received the revelation (including all of NGPA) accepted it. This revelation taught that holiness as a condition of the heart, and while it might alter appearance or behavior in time, altering those things without a change in the heart was not holiness. Further, it was revealed that holiness could only be taught by example and by direct revelation from the Holy Ghost, not by "Thou Shalt Not" messages and threats of hellfire.

NGPA returned to Schenectady in 1984. In 1986, Casa De La Paloma Community Church in a suburb of Tucson, Arizona accepted Apostolic truth, found a new Pastor, joined NGPA, and changed the word "Community" in their name to "Apostolic." Their new Pastor was Brother Larry Beatty, a former ALJC minister from Kentucky. NGPA's first Foreign Missions work, NGPA-Nigeria, also began in the mid-to-late 1980's. In subsequent years, NGPA helped new works open in many states, as well as overseas, in Ukraine and Russia.

In 2003, NGPA merged with Apostolic Intercessory Ministry (AIM) to form a new organization, Apostolic Restoration Mission (ARM). The headquarters was in Michigan. ARM, in turn, later merged with the Global Alliance of Affirming Apostolic Pentecostals (GAAAP). At this writing, there are three major LGBT-affirming Apostolic groups: GAAAP, Affirming Pentecostal Church International (APCI) and Fellowship of Reconciling Pentecostals International (RPI). There are also smaller groups and independent churches preaching an inclusive Apostolic message.

Chapter Nine

Healer of the Breach

But I'm not only praying about these, but also for those believing in me through their word; that they may all be one; just as you, Father, *are* in me, and I in you, that they also may be in us: so that the world may believe that you sent me. And I have given them the glory which you have given me, so that they may be one, just as we *are* one; I in them, and you in me, so that they may be perfected into one, so that the world may know that you sent me, and loved them, just as you loved me.

John 17:20-23

This is the third time I am coming to you. 'By the mouth of two or three witnesses will every word be established.'

II Corinthians 13:1

It was mentioned earlier that two prophecies (two witnesses) had indicated Schenectady as the "where" of the end-time revival. The next question God would answer was "who." Somewhere around the late 80's, early 90's, two heterosexual, anti-Gay ministers independently gave prophecies which disturbed them greatly. Neither of these "two witnesses" understood why God told them what He did, but both knew that it was God speaking. The gist of both messages was that the end-time revival would come first to the Gay & Lesbian community, and be brought to the rest of the church by them. These two witnesses of "who" tie in with the two witnesses of "where," for NGPA, founded in Schenectady, was the first LGBT-affirming Pentecostal church in the world. As prophesied, it began in Schenectady and spread west, to Omaha, Houston, Tucson - now it would bring revival to the other Apostolic churches who, because of the spirit of judgment, have not kept up with the restoration of truth.

In the early 1990's, more light was shown concerning the Gay Apostolic church's role in the final chapter of restoration. This light was shown from the following scriptures:

And it will be on every high mountain and on every exalted hill, brooks, streams of water in a day of great killing, with the falling of the towers. And the light of the moon will be like the light of the sun, and the light of the sun will be sevenfold, like the light of seven days, in the day the LORD binds the fracture of His people and will heal the wound of his blow.

Isaiah 30:25-26

And those from you will build the ruins of eternity, you will raise up the foundations of many generations, and they will call you "closer of the gap" "restorer of the paths to dwell in."

Isaiah 58:12

I will also leave in the among you an impoverished and poor people, and they will find refuge in the name of the LORD.

The remnant of Israel will not do injustice, nor speak a lie; neither will a deceitful tongue be found in their mouth: for they will pastor and remain, and no one terrifies them.

Sing for joy, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.

The LORD has removed your judgments, he has removed your enemy. The king of Israel, the LORD, is in your midst. You will not fear evil any more.

In that day it will be said to Jerusalem, Don't be afraid, Zion, Don't let your hands weaken.

The LORD your God in your midst is strong; he will save, he will rejoice over you with joy; he will silence with his love, he will rejoice over you with joyful singing. I will gather those that are sad from the solemn assembly, they were from among you, a burden of disgrace is on her.

Look, I am dealing with all your tormenters in that time: and I will save the one who is limping, and gather the outcast; and I will set them for a praise and a name in every land where they have been put to shame.

At that time I will bring you, and at the time that I gather you, when I will make you a name and a praise among all people of the earth, when I bring back your captivity before your eyes, says the LORD.

Zephaniah 3:12-20

Considerations of space prevent us from expounding fully on the revelations here, but to summarize, the "gap" spoken of by Isaiah refers to the divisions in the Apostolic church (between the denominations). The Lord has only one church, one Body (Eph. 4:4), and He is returning for that one Body. It was His prayer that we be one, not divided or divisive. But the Apostolic churches are not one - they are many. A change is needed. The "gap" must be closed.

It was while we were seeking God for light concerning our place in the Body that these verses were brought to light. Since then, there has been other confirmation that we will indeed be used by the Lord to unite the Body (i.e., we are the "closers of the gap"). We are an Apostolic church founded on brotherly love (Philadelphia) instead of judgment (Laodicea). This means it is our responsibility to bring this spirit of love to them and to help free them from their spiritual bondage - LOVE demands no less.

Further proof of the coming unity of the Apostolic churches can be found in the Song of Solomon. This short book is the love story of Jesus and His Bride (church). King Solomon narrates the story from the church's perspective. He begins to do so right from the second verse of the book. But between the first chapter and the sixth chapter, something happened. Suddenly, Solomon didn't recognize the church anymore. He'd been talking about her, quoting her, since the first chapter. Now, in 6:10 and 8:5, he's asking who she is! He describes her as "leaning on her Beloved (Jesus)" and "terrible (i.e. awe-inspiring) as an army with banners." These verses imply unity, strength, and reliance on God, something apparently lacking heretofore. So great a change took place in the church that even King Solomon in all his wisdom didn't recognize her. A unification of all the Apostolic churches would bring about such a change. This would fulfill the request of Jesus that we all be one.

There have already been signs of change, and of the spirit of judgment losing its hold:

In the late 1980's, in a telephone conversation with Brother Carey, Brother Hanby acknowledged the presence of the Spirit of God in NGPA, although he did not understand how or why this could be.

In 1992, also in a telephone conversation with Brother Carey, Brother R. (who had years before attempted a "deliverance" on Brother Carey) listened carefully to a description of the work being done by an NGPA congregation. He spoke not one word of judgment or condemnation, and the two did find common ground in Apostolic truth. At the end of the conversation, Brother R. was still calling Brother Carey "Brother."

Independent reports suggest a growing unofficial tolerance for Gay people in UPCI and ALJC, although both churches remain officially anti-Gay.

News articles in early 1993 reported a growing awareness in UPCI of the lack of biblical support for their dress code/"holiness" standards, and suggest a possible schism over these issues - signs that at least some of UPCI is open to new restorations of truth.