

## INFORMATION TO USERS

This manuscript has been reproduced from the microfilm master. UMI films the text directly from the original or copy submitted. Thus, some thesis and dissertation copies are in typewriter face, while others may be from any type of computer printer.

**The quality of this reproduction is dependent upon the quality of the copy submitted.** Broken or indistinct print, colored or poor quality illustrations and photographs, print bleedthrough, substandard margins, and improper alignment can adversely affect reproduction.

In the unlikely event that the author did not send UMI a complete manuscript and there are missing pages, these will be noted. Also, if unauthorized copyright material had to be removed, a note will indicate the deletion.

Oversize materials (e.g., maps, drawings, charts) are reproduced by sectioning the original, beginning at the upper left-hand corner and continuing from left to right in equal sections with small overlaps.

Photographs included in the original manuscript have been reproduced xerographically in this copy. Higher quality 6" x 9" black and white photographic prints are available for any photographs or illustrations appearing in this copy for an additional charge. Contact UMI directly to order.

Bell & Howell Information and Learning  
300 North Zeeb Road, Ann Arbor, MI 48106-1346 USA

**UMI**<sup>®</sup>  
800-521-0600



A STUDY OF THE PENTECOSTAL  
ASSEMBLIES OF NEWFOUNDLAND'S  
MESSAGE OF SEPARATION

by

David B. Milley

A Thesis Submitted to the Faculty of  
PROVIDENCE THEOLOGICAL SEMINARY

in Partial fulfilment of the  
Requirements for the Degree

DOCTOR OF MINISTRY

1999



National Library  
of Canada

Acquisitions and  
Bibliographic Services

395 Wellington Street  
Ottawa ON K1A 0N4  
Canada

Bibliothèque nationale  
du Canada

Acquisitions et  
services bibliographiques

395, rue Wellington  
Ottawa ON K1A 0N4  
Canada

*Your file Votre référence*

*Our file Notre référence*

The author has granted a non-exclusive licence allowing the National Library of Canada to reproduce, loan, distribute or sell copies of this thesis in microform, paper or electronic formats.

The author retains ownership of the copyright in this thesis. Neither the thesis nor substantial extracts from it may be printed or otherwise reproduced without the author's permission.

L'auteur a accordé une licence non exclusive permettant à la Bibliothèque nationale du Canada de reproduire, prêter, distribuer ou vendre des copies de cette thèse sous la forme de microfiche/film, de reproduction sur papier ou sur format électronique.

L'auteur conserve la propriété du droit d'auteur qui protège cette thèse. Ni la thèse ni des extraits substantiels de celle-ci ne doivent être imprimés ou autrement reproduits sans son autorisation.

0-612-46681-7

**Canada**

## CONTENTS

INTRODUCTION .....	1
Chapter	
1. A HISTORICAL STUDY OF THE MESSAGE OF SEPARATION .....	7
2. TODAY'S MESSAGE OF SEPARATION .....	23
3. WHY CHANGE HAS OCCURRED .....	34
4. RESULTS OF THE CHANGE.....	46
The Benefits of Change	
The Problems with Change	
5. DEALING WITH CHANGE.....	57
Prayer	
Scriptural Study	
The Teachings of Jesus	
Sin and Holiness	
An Understanding of Culture	
CONCLUSION.....	127
BIBLIOGRAPHY.....	131

## INTRODUCTION

The roots of the Pentecostal Assemblies of Newfoundland and its message can be traced back to its founder, Alice B. Garrigus . The life and ministry of Garrigus have been thoroughly studied and recorded by Pentecostal Assemblies of Newfoundland pastor, Burton K. Janes, the main author of historical information for the denomination. To substantiate Janes's findings, and gain a broader perspective on historical events, many oral interviews were conducted and will also be referenced in the following pages. These interviews were carried out among pastors who had a minimum of twenty-five years of ministry or were in positions of leadership.

Garrigus was born on August 2, 1858 in Rockville, Connecticut. She was young when her mother died, and she went to Providence, Rhode Island to live with her grandmother. At the age of 15 Garrigus began her teaching career at a rural school, and at age 20 she enrolled at Mount Holyoke Female Seminary in South Hadley, Massachusetts to further her education. She spent three years at the seminary and then accepted a teaching position in Thomaston, Connecticut.

Garrigus had always sought for a meaningful relationship with God. Early in her life she was confirmed and baptized in the Episcopal church, but this did not satisfy her inner search. Upon moving to Thomaston, Garrigus met Gertrude Wheeler who was a Christian. Like Wheeler, Garrigus also made a public confession of her faith in Jesus, but

there was still an inner longing to receive more from God.

When she was thirty (1888), Garrigus and her friend Wheeler travelled to Europe. One year later, they went to Bridgeport, Connecticut to return to their teaching profession. While at Bridgeport in 1889 Garrigus attended a service at the Congregational Church, and that night she responded to an altar call. At that time God richly touched her. One of the members of the church stated, "God's call is on her: she is a chosen vessel."<sup>1</sup> Garrigus did not sense the call herself that night but did realize a new work had begun in her life.

In 1891 Garrigus left her teaching position to work with her friend Wheeler who had also left her teaching position to work at a home for the friendless. This decision was a result of Garrigus becoming sensitive to the leading of God through prayer. Garrigus stayed at the home until 1897 at which time she responded to God as she sensed he was calling her to Lower State Street to minister among the saloons and dives. This call took Garrigus out of secular work and into vocational ministry. Her friend Wheeler responded to God's call and became a missionary to Africa.

In the fall of 1897 Garrigus moved to New Hampshire and joined a group known as the First Fruit Harvesters Association. "The organization had been founded in 1897 by Joel A. Wright, a New England Freewill Baptist pastor turned Free Methodist evangelist."<sup>2</sup> His message ". . . was a call to consecration and a holy life."<sup>3</sup> Garrigus

---

1. Burton K. Janes, *The Lady Who Came* (St. John's, NF: Good Tidings Press, 1982), 61.

2. Burton K. Janes, "Floods Upon the Dry Ground: A History of The Pentecostal Assemblies of Newfoundland" (M.A. thesis, Memorial University of Newfoundland, 1991), 53.

3. Janes, "Floods Upon the Dry Ground", 53.

spent six years there (1897-1903) preaching and teaching God's word, and she adopted the association's message of consecration and holiness. She continued to teach and preach this message when she moved to Newfoundland.

From 1903-1908 Garrigus continued to work for the Lord, and she sought after and followed the outpouring of the Pentecostal experience. She received the Baptism of the Holy Spirit, and God continued to use her in ministry. In 1908 a lady by the name of Maude Griffith prophesied over Garrigus concerning the call of God. Griffith was used of God to confirm what Garrigus felt in her heart, that Griffith had something from God for her concerning 'a call'.<sup>4</sup> Griffith told Garrigus that she was to go to Newfoundland with the message of the gospel. Garrigus had no idea where Newfoundland was, or for that matter what it was, a country, a colony or a province .

One day in 1910, during a visit to a Harvester's camp ground for meetings, Garrigus was walking through an open field. At that time a lady approached her and inquired, "Alice, where is it you are called?"<sup>5</sup> Garrigus responded that she felt a call to Newfoundland. The lady then informed her that she had been praying for God to send someone to her people. When Garrigus asked who her people were, she discovered that this lady was from St. John's, Newfoundland. In late November 1910 Garrigus prepared to board the ferry in Nova Scotia, Canada to sail for Newfoundland. She was asked by the customs officer about her purpose for travelling. She responded, "To preach the

---

4. Janes, *The Lady Who Came*, 120.

5. Janes, *The Lady Who Came*, 122.



gospel."<sup>6</sup> Garrigus told the official at the ferry terminal that she would have considered the trip a mistake only that "God had called her for this very purpose."<sup>7</sup>

Garrigus landed in Port Aux Basques and took the train to St. John's, the capital city of Newfoundland. God directed her path, and on Easter Sunday 1911 the doors of Bethesda Mission were opened. This was the first Pentecostal Church on the Island of Newfoundland. Garrigus' first message was a simple one, "She outlined how God had called her to the Island to preach."<sup>8</sup>

As Garrigus continued to preach, her message was one of repentance and separation; "believers were encouraged to shun 'worldly attractions', and strive to live holy."<sup>9</sup> The preaching of modest apparel and shunning worldly attractions was simply a part of what was then called "the gospel of separation."<sup>10</sup> It was out of this gospel of separation that there came the strict expectations concerning outward apparel.

The term "gospel of separation" can be defined as a separation from the world and its practices, and a separation unto God and His service. This separation from the world and its practices was preached with fervor in the early years of the Pentecostal Assemblies of Newfoundland. As the movement grew and time passed, the message of

---

6. Burton K. Janes, *The Lady Who Stayed* (St. John's, NF: Good Tidings Press, 1983), 133.

7. Janes, *The Lady Who Stayed*, 133.

8. Janes, *The Lady Who Stayed*, 144.

9. Janes, *The Lady Who Stayed*, 186.

10. Janes, *The Lady Who Stayed*, 186.

separation changed in focus. This change has brought an interruption in the unity of thought among members of the Pentecostal Assemblies of Newfoundland, as some have found the change difficult to accept.

This project will trace the message of separation from the inception of the Pentecostal Assemblies of Newfoundland to this present day. Chapter One will give an over view of the message of separation as it was taught at the inception of the Pentecostal Assemblies of Newfoundland. Chapter Two will outline the present day message of separation. Chapter Three will examine why the message of separation has changed. Chapter Four will be an examination of any benefits and/or problems that the change in the message of separation has brought to Pentecostal Assemblies of Newfoundland churches. The fifth and final chapter of this study will consist of five principles intended to assist pastors in leading congregation members into an understanding of the Biblical teaching concerning the message of separation.

The intention of this project is to offer assistance to members of the Pentecostal Assemblies of Newfoundland who have in some way been affected by the change in the message of separation. It is not the intention of this study to disregard the good intentions, accomplishments, and divine calling of the pioneers of this movement. It is not intended to neglect the fact that salvation does bring some changes to one's lifestyle, or to suggest that the gospel message has been compromised. It is not the intention of this project to argue that change in such a doctrine comes easily and without a period of adjustment, or to disregard the pain and confusion suffered by some saints who have struggled during the time of transition. It is the intention of this project to give a clear

understanding of the subject of separation as taught at the inception of the Pentecostal Assemblies of Newfoundland and as it is being taught at present.

## CHAPTER 1

### A HISTORICAL STUDY OF THE MESSAGE OF SEPARATION

As was noted in the introduction, Alice Garrigus, the founder of the Pentecostal Assemblies of Newfoundland, preached a gospel of repentance and separation. Not only did she preach that message, she also practiced it herself. This message of separation included a standard of dress for the Christian which was deemed modest and separate, or different than that of the unbeliever. Outward apparel, or outward adorning, was one of the main components of the separation message and mentality.

Winnie Taylor, a personal friend of Garrigus, stated, "Miss Garrigus was an old-fashioned Pentecostal preacher, which you don't get today. . . . Knowing her and working with her, it's so different today."<sup>1</sup> According to Taylor, Garrigus' dress was simple with no frills. "She wore a little black bonnet with white strings. On the platform she always had on a black dress with a white collar on it. Of course, in her home she'd sometimes have on a cotton dress. She never dressed in any colours only black."<sup>2</sup>

People followed Garrigus's rigid dress code, and as time progressed this form of

---

1. Winnie Taylor, interview by Burton K. Janes, oral interview, Clarke's Beach, NF, 13 July 1981, Archives of the Pentecostal Assemblies of Newfoundland, St. John's, NF.

2. Taylor, interview.

dress became a distinct mark of separation and even holiness. Later in life Garrigus admitted, "I don't tell others to wear it because I wear it, but I do tell them to wear modest apparel."<sup>3</sup> It is apparent from this statement that Garrigus did not command her listeners to dress according to her standards; history however, confirms that people did follow her example. Garrigus did not dictate to others what to wear. However, her strong preaching on separation and shunning worldly attraction, along with the example set by her own dress code, became the foundation for a gospel of strict standards.

Without exception every person interviewed for this project agreed that the message of separation preached in the early years of the Pentecostal Assemblies of Newfoundland was legalistic in nature. It was legalistic in that rules were given for people to follow to confirm their salvation among fellow believers. One person interviewed stated, "If you did not measure up to these rules you were back slidden."<sup>4</sup> To be back slidden would be to have fallen away from grace or to lose one's salvation.

The results of Garrigus' preaching were very evident: there were conversions, healings, and baptisms in the Holy Spirit. But over time, as other people began to get involved in the proclamation of the gospel, too much emphasis was placed on the outward man, and this needed to be corrected. Pastor Roy King noted in an interview that those who followed Garrigus and other pioneers, ". . . tried to emulate them, and in trying

---

3. Janes, *The Lady Who Stayed*, 133.

4. Ronald Osmond, Senior Pastor of Elim Pentecostal Tabernacle, St. John's, NF, interview by author, oral interview, St. John's, NF, 4 February 1998.

to emulate them, they preached a legalistic message.”<sup>5</sup> The emphasis on strict standards held believers in bondage, and they could not enjoy the freedom that was possible through salvation.

The following pages give a chronological account of articles, letters and conference minutes of the Pentecostal Assemblies of Newfoundland which give attention to issues of separation and holiness. They demonstrate the beliefs and practices that were foundational to the message of separation in the early years of this movement.

Eugene Vaters, an independent preacher, joined fellowship with Garrigus in 1925. Vaters, who was born in Victoria, Newfoundland in 1898, started as a Methodist minister in 1916. In 1922 he felt dissatisfied spiritually, and “detecting a theological shift from conservatism to modernism”<sup>6</sup> in the Methodist church, he resigned as a Methodist preacher. Following his resignation, he went to Moody Bible Institute but stayed for only one year. “Vaters then heard of a Pentecostal Bible College located in the eastern States. On January 1, 1923, he and his wife headed to New York to enter Rochester Bible Training School.”<sup>7</sup> Following the completion of one year at Rochester, Vaters was ordained, and in 1924 he returned to his home in Victoria, NF where he began an

---

5. Roy King, Retired, Former General Superintendent of the Pentecostal Assemblies of Newfoundland, interview by author, oral interview, St. John’s, NF, 4 February 1998.

6. Burton K. Janes, *History of the Pentecostal Assemblies of Newfoundland* (St. John’s, NF: Good Tidings Press, 1996), 54.

7. Janes, *History of the Pentecostal Assemblies of Newfoundland*, 57.

independent nondenominational ministry. While he was in Victoria, Garrigus heard of his ministry and contacted him by telephone.

From the moment of that phone call, the face of Newfoundland Pentecostalism was altered. Vaters would move from being the leader of an independent nondenominational mission work in Conception Bay to being the Chief Executive Officer of what would become known as the Pentecostal Assemblies of Newfoundland.<sup>8</sup>

After joining fellowship with Garrigus in 1925, Vaters held the office of General Superintendent of the Pentecostal Assemblies of Newfoundland from 1927-1962. In 1924 Vaters edited a magazine called *The Independent Communion*. In that magazine he outlined some of the tenets of his statement of faith. Tenet #2 stated, "A complete separation from the world in spirit and practice."<sup>9</sup> When Vaters joined fellowship with Garrigus, his doctrinal statement was fully accepted. Therefore, tenet #2 then became an official part of the statement of faith of the Pentecostal Assemblies of Newfoundland.

On August 23, 1926 Garrigus preached at the annual Rummey camp meeting in New Hampshire. The topic of her sermon was "Separation." In that message she declared, ". . .if you let down the wall which God has put up between the church and the world, the offence of the cross will cease. If you take up with the fashions of the world, the offence of the cross will cease."<sup>10</sup>

There was such a strong stand taken to separate the church from the world that

---

8. Janes, *History of the Pentecostal Assemblies of Newfoundland*, 63.

9. Eugene Vaters, "Editor's Notes," *The Independent Communion*, June 1924, 3.

10. Alice Belle Garrigus, "Separation," *Good Tidings*, February 1987, 10.

anything that appeared to be of the world was condemned. By 1927 the subject of picnics, which was then deemed a worldly activity, became a part of the conference discussion. Minute #27 of the General Conference of 1927 reads as follows, "Moved that this conference now in session of the Pentecostal Assemblies of N.F.L.D. place on record as standing against Picnics."<sup>11</sup>

The Pentecostal Assemblies of Newfoundland stressed separation even to the point of isolation. Association with the world, and the organizations of the world were considered to be contrary to standards of separation, and therefore isolation was the preferred choice of action. On May 21, 1929 the General Executive Committee passed a minute dealing with the burial of the dead which encouraged such an inference, it reads, "That in burying of persons in our cemeteries who at death were yet in some secret society, we cannot in anyway recognize any secret order by giving place in the assembly hall or burying ground, or by allowing any ceremony by said society in the assembly or burying ground."<sup>12</sup> Even in death rigid lines of separation were to be followed. By the fifth Annual Conference of the Pentecostal Assemblies of Newfoundland (1931) the issue of dress code had become a topic of discussion. Minute #44 reads,

Resolved that our sister workers in public appearance have their dresses

---

11 "General Conference Minutes of the Pentecostal Assemblies of Newfoundland," minute #27, October 17-24, 1927, Archives of the Pentecostal Assemblies of Newfoundland, St. John's, NF.

12. "General Conference Minutes of the Pentecostal Assemblies of Newfoundland," minute #63, May 17-23, 1929, Archives of the Pentecostal Assemblies of Newfoundland, St. John's, NF.



sufficiently long to preclude any thought of immodesty and that on platforms sisters wearing dark dresses wear dark stockings and dresses sufficiently long that when arms are lifted there is no suggestion of immodesty.<sup>13</sup>

This minute found its foundation in Paul's words to the church at Philippi, "Let your moderation be known unto all men. ..." (Philippians 4:5).

The following conference year (1932), the issue of modesty was discussed again. It appears as though the ruling of 1931 was not clear enough, and so it was decided that several scriptures should be included with the ruling to qualify its intent. Minute #43 of that conference reads,

An amendment to the previous resolution, that we place ourselves on record as drawing attention to the word of God.

I Peter 3:3-5: Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy woman also, who trusted in God, adorned themselves, being in subjection unto their own husbands.

I Timothy 2:9-10: In the like manner also. that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works.

I John 2:15-17: Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

And that we suggest that our brothers and sisters in business, our workers and our

---

13. "General Conference Minutes of the Pentecostal Assemblies of Newfoundland," minute #44, June 12-20, 1931, Archives of the Pentecostal Assemblies of Newfoundland, St. John's, NF.

people in general, conform to the above portions of the word.<sup>14</sup>

From this resolution one can see that this teaching was not only for the members of the clergy to abide by, but for all believers. Furthermore, it is important to note that this was not one pastor's opinion, but it was the ruling of the conference.

In 1933 the issue of modesty was addressed again. Minute #48 states,

Resolved that it is desirable that in every assembly hall a curtain be around the altar to act as a screen to those on the altar, and that some convenient form be placed before where the pastor or worker is to stand to conduct the meeting. This is recommended from the standpoint of modesty, and convenience for the worker in charge.<sup>15</sup>

The conference accepted this resolution because they wanted no place to be given for immodesty, even if it meant enforcing building codes on individual congregations.

At conference in 1934 the subject of burying the dead was revisited and another resolution was passed that would isolate the Pentecostals from other denominations.

Minute #69 reads,

Resolved that we recommend to all our workers and assemblies that in the case of burying people belonging to other denominations, that we take no part in the funeral service, apart from meeting the procession at the cemetery gate, and taking charge of it there except in extraordinary cases where the decision be left with the pastor, and the local assembly.<sup>16</sup>

---

14. "General Conference Minutes of the Pentecostal Assemblies of Newfoundland," minute #43, June 10-16, 1932, Archives of the Pentecostal Assemblies of Newfoundland, St. John's, NF.

15. "General Conference Minutes of the Pentecostal Assemblies of Newfoundland," minute #48, June 8-14, 1933, Archives of the Pentecostal Assemblies of Newfoundland, St. John's, NF.

16. "General Conference Minutes of the Pentecostal Assemblies of Newfoundland," minute #69, June 19-27, 1934, Archives of the Pentecostal Assemblies of Newfoundland, St. John's, NF.

By this time the Pentecostal denomination had been in Newfoundland for twenty-three years. The conference was growing, and its members were striving to enforce the call of Scripture to be a “separate people” based on 2 Corinthians 6:17. However, their strong stand for separation had actually become a practice of isolation from those around them.

In 1935 Garrigus preached a sermon entitled, “Building According to the Pattern.” This sermon was published in the April issue of *Good Tidings* in 1935. In that sermon Garrigus reminded the listeners (and readers) that the Pentecostal Assemblies of Newfoundland was built according to God’s pattern of separation and holiness. She also encouraged the listeners not to stray further from that pattern (obviously she had felt that some wandering had already occurred). In that sermon Alice stated, “Even the so-called holiness churches drifted from the pattern and became ‘holy’ only in name . . . God is saying of the Pentecostal movement as of Israel, ‘It was holiness unto the Lord’.”<sup>17</sup>

In addition to Garrigus’ conviction, Mrs. Eugene Vaters also wrote an article for the *Good Tidings* in 1936 entitled “Hold Fast . . . Repent.” In that article she observed, “God does not want us to let go of the old lines of separation we took in Him. He does not want us to take unto ourselves again that which once we put away from us.”<sup>18</sup> As she continued, she encouraged the readers to repent, “. . .and be content to keep in the old

---

17. Alice B. Garrigus, “Building According to the Pattern,” *Good Tidings*, April 1935, 4.

18. Mrs. Eugene Vaters, “Hold Fast . . . Repent,” *Good Tidings*, September, 1936, 1.

narrow, despised way with Him.”<sup>19</sup>

It was also in 1936 at a General Executive Committee Meeting that a motion was passed concerning the showing of lantern slides in the church. A lantern slide would be equivalent to a regular slide presentation that a person would show today. The motion reads, “Whereas we consider that the showing of lantern slides would have a bad effect on our assemblies as a whole, and that we understand Bro. Leshana to say he would fall in line with the stand one would take, we ask him to refrain from showing them further in N.F.L.D.”<sup>20</sup>

On Friday, July 2, 1937 the General Conference of the Pentecostal Assemblies of Newfoundland was called upon to clarify the term “picnics.” The clarification brought a firm stand for all people to abide by. Furthermore, the stand taken at that time drove another wedge into isolating Pentecostal people from non-Pentecostals. Minute #117, which deals specifically with church sponsored picnics, reads;

The word “picnics” shall be held to mean any outings or occasions whether indoors or out of doors in which games, rings, races, plays, selling or sport or revelling of any kind are permitted: (2) This ruling shall be held to apply to Sunday Schools, young people’s gatherings or any other kind of gathering in which any assembly has any part in an official way. (3) That we discourage the participation on the part of our people, young or old, in promiscuous gatherings in which any such things are done, or in such gatherings of any other church or society; (4) should any pastor become lax in vigilance along these lines or permit such things amongst his people or consent to the same he shall be held responsible

---

19. Mrs. Eugene Vaters, “Hold Fast . . . Repent,” 1.

20. “General Executive Committee Meeting Minutes of the Pentecostal Assemblies of Newfoundland,” minute #19, December 15, 1936, Archives of the Pentecostal Assemblies of Newfoundland, St. John’s, NF.

for such actions and treated as is outlined in paragraph fourteen (14) of 1929. And be it further resolved, that the position herein sustained shall in substance form part of our proposed constitution.<sup>21</sup>

At the General Conference of 1937, following the ruling on picnics, the conference members voted to have one day a year set aside to share in a common church meal. This was not a bad practice, but there was still no provision made for fellowship with people outside of the congregation. The common meal just isolated the people even more. This meal was to be “. . .away from the general public; . . .without revelry, excessive feasting, or evidence of the holiday or picnic spirit.”<sup>22</sup> In retrospect it would appear as though they were permitted to have a meal, but not to have fun.

Garrigus felt that the lines of separation were being compromised. In a letter to the General Superintendent and the Adjustment Committee, she complained,

For a few years there has been an increasing departure from the ‘old paths’ of Bethesda - lack of reverence, worldliness, questionable methods in the Lord’s work, and a general forsaking of the line of separation so clearly marked out in the word of God, have brought about such a different atmosphere, that even sinners have frequently been heard to say: “What is the matter with Bethesda? It is not at all as it used to be”.<sup>23</sup>

Garrigus was very concerned and was hopeful that the church would not drift any

---

21. “General Conference Minutes of the Pentecostal Assemblies of Newfoundland,” minute #117, June 24 - July 2, 1937, Archives of the Pentecostal Assemblies of Newfoundland, St. John’s, NF.

22. “General Conference Minutes of the Pentecostal Assemblies of Newfoundland,” minute #118, June 24 - July 2, 1937, Archives of the Pentecostal Assemblies of Newfoundland, St. John’s, NF.

23. Alice B. Garrigus to the General Superintendent of the Pentecostal Assemblies of Newfoundland and the Adjustment Committee, 1937, Archives of the Pentecostal Assemblies of Newfoundland, St. John’s, NF.

further from the strict lines of separation that were laid at the inception of the Pentecostal movement.

It appears from an article published in the *Good Tidings* in September 1937 that there was friction in the church concerning the issue of separation. Garrigus, in an article entitled "MOTE-ITIS" calls the church to examine their own lives and stop judging others. Even though people were told to live lives that were separate from the world, there was no tolerance given to those who were always pointing out how others were going wrong. Garrigus called people to perfection; in her concluding words she stated, "Do you desire to know how nearly perfect you are? Your blindness and deafness to the faults of others is the measure."<sup>24</sup> She did not back down from the call to separation and holiness, but she did point out that this call is a very personal one.

The conference of 1938 was a quiet one concerning the issue of separation, but in 1939 the issue was on the floor again for further debate. The resolution committee submitted the following resolution which was carried. It read, "In view of the tendency of the world to return to short dresses, that a minute dealing with workers clothing be read before the conference."<sup>25</sup> Minute #43 of the 1932 General Conference, which was already mentioned in this paper, was read to remind the listeners that the Pentecostal Assemblies of Newfoundland encouraged modest dressing. Following the reading of that minute the

---

24. Alice B. Garrigus, "MOTE-ITIS," *Good Tidings*, September 1937, 9.

25. "General Conference Minutes of the Pentecostal Assemblies of Newfoundland," minute #42, June 15-22, 1939, Archives of the Pentecostal Assemblies of Newfoundland, St. John's, NF.

following motion was made. "That all workers and prospective workers refrain from wearing as apparel, flowers, feathers, nose veils, face veils, or full length veils, or other gay adorning as apparel."<sup>26</sup> Short dresses were included here in the term 'gay adorning' and these, along with other items of modern fashion, were discouraged by the conference. This motion was accepted by the conference, and the ladies had yet another rule to follow.

Two years passed before the issue of dress was dealt with again. In 1941 the issue was dealt with at the third Western District Conference in Botwood, NF. Minute #53 of that conference reads, "Moved . . . that an effort be made towards a uniformity in sister workers hats and other platform and out-door apparel and, that effort be in consistency with previous minutes dealing with sister workers apparel."<sup>27</sup> (Reference here was made to minute #44 of the 1931 conference mentioned earlier in this chapter). It appears that it was the desire of the conference for all Pentecostal people to dress and look the same. It has been said by many of the senior members of the Pentecostal Assemblies that at one time you could easily know a Pentecostal by the way they dressed.

On June 24, 1946 Garrigus wrote a letter to Vaters (General Superintendent) and the pastors:

What a shame that one cannot hardly tell a baptized one from the world-bobbed dresses and bobbed hair have proved to be too great a temptation to withstand -

---

26. "General Conference Minutes of the Pentecostal Assemblies of Newfoundland," minute #42, June 15-22, 1939.

27. "Western District Conference Minutes of the Pentecostal Assemblies of Newfoundland," minute #53, June 26-July 3, 1941, Archives of the Pentecostal Assemblies of Newfoundland, St. John's, NF.

someone has said - "We have had many plagues but the plague of legs is the worst of all!"

God has said: "I will do better for you than at your beginning" -I believe it, but feel sure it will bring a separation between the world and the church as it did in the early days of Pentecost.<sup>28</sup>

It is quite clear that Garrigus felt the fellowship had moved away from their early message of separation. It was obviously her desire to see others live by the standards she portrayed in her own life. There was no recorded response to this letter from Vaters, however as the General Superintendent of the Pentecostal Assemblies of Newfoundland at that time, he would have chaired the meetings that were continually dealing with matters of adorning and therefore would have been the overseer of recommendations and motions made in regards to this issue.

On July 15, 1947 the General Executive Committee dealt with the issue of a dress code for those who were going to attend their annual camp meetings. Minute #4 of that meeting states, "On motion it was resolved that we post it up as a ruling for Camp Immanuel that women and girls apart from very small children that they do not appear in public without being properly clad including bare legs, and also that women appear in the tabernacle with their heads covered according to the word."<sup>29</sup> This motion was carried. One does not have to wonder why the pastors preached so vigorously on these issues in

---

28. Alice B. Garrigus to Bro. Eugene Vaters and Pastors, 24 June 1946, Archives of the Pentecostal Assemblies of Newfoundland, St. John's, NF.

29. "General Executive Committee Meeting Minutes of the Pentecostal Assemblies of Newfoundland," minute #4, July 15, 1947, Archives of the Pentecostal Assemblies of Newfoundland, St. John's, NF.



the early days of the Pentecostal movement in Newfoundland. These matters were outlined for them and they were expected to comply.

By 1950 it was suggested that a uniform be adopted for our Lady Christian workers. Minute #74 of the 1950 General Conference of the Pentecostal Assemblies of Newfoundland stated, "Resolved that we adopt a uniform for our Lady Christian workers while travelling. Consisting of a plain navy dress with hard white collar, plain navy hat and dark stockings, with Christian worker's badge. Notwithstanding, any other minute seemingly to the contrary."<sup>30</sup> Because actions speak louder than words, it can be assumed that the example of such dress was copied by congregation members on the basis of the example being set by the movements female leaders, as well as the messages being preached to substantiate such attire.

In May 1952 an article was printed in a paper entitled "Word and Work" which was written by Eric Pelley. In that article he declared, "We are living in a day of very LOW STANDARDS on the part of many."<sup>31</sup> He continued to call the readers to live by the standards of the word of God, and be obedient to the words of Paul in his writing to Timothy (I Timothy 4:12): "Be thou an example to the believers, in word, in conversation, charity, in faith, in purity."

In an interview with one of the earlier pastors of the Pentecostal Assemblies of

---

30. "General Conference Minutes of the Pentecostal Assemblies of Newfoundland," minute #74, June 28 - July 5, 1950, Archives of the Pentecostal Assemblies of Newfoundland, St. John's, NF.

31. Eric R. Pelley, "Lift up the Standard," *Word & Work*, May 1952, Archives of the Pentecostal Assemblies of Newfoundland, St. John's, NF.

Newfoundland it was noted that “In the early years of our fellowship we were very narrow minded, and our narrow mindedness pushed people away from the church. As a result of this many people have lost out with God.”<sup>32</sup> In reflection of those born in the 1950's and 1960's Earl Batstone noted, “We lost a generation of children because of the legalism.”<sup>33</sup> He saw the rigid rules of dress and other strict standards as being legalistic in nature and he further noted that these things were preached as being necessary to “attain your salvation.”<sup>34</sup>

In 1954 the *Good Tidings* carried an article entitled “Principles of Pentecostal Teaching.” In that article the editor gave a brief description of Pentecostal people: “They think little of the world and its ways. The world has no charms for them. They have clean escaped from it. In the world; yes, but not of the world.”<sup>35</sup> Here the editor reaffirms his doctrinal stand that Pentecostal people are to be separate from the world in spirit and practice.

There is no doubt that the message of separation preached at the inception of our fellowship did emphasize external appearance and activity, and it outlined clearly the do's

---

32. Garland Curtis, Retired Pastor, interview by author, oral interview, St. John's, NF, 4 February 1998.

33. Earl Batstone, Present General Superintendent and Chairman of the General Executive Committee of the Pentecostal Assemblies of Newfoundland, interview by author, oral interview, St. John's, NF, 5 February 1998.

34. Batstone, interview.

35. Eugene Vaters, “Principles of Pentecostal Teaching,” *Good Tidings*, October 1952, 16.

and don'ts of Christianity. In an article written in 1975, Myrtle B. Eddy recalled some of her childhood experiences at Bethesda Pentecostal Mission:

The gospel of separation was preached in no uncertain sound at Bethesda, the Holy Spirit backing home the preached Word. One night, as all were praying and tarrying before the Lord, a sister who had recently purchased a rather stylish hat felt it was not the thing for her as a Christian, so she slipped it off her head, took it over and opening the door of the "slow, but sure," dropped it in. She then continued tarrying and enjoying a real time of victory.<sup>36</sup>

Mrs. Eddy felt that the Holy Spirit was "backing home" or confirming the message of separation in the listener's hearts, she was quick to point out that it was only after the sister got rid of her stylish hat by throwing it in the "slow and sure" (a type of wood stove previously used to heat the church building) that she received a blessing from the Lord. It would appear that she equated God's blessing her with the fact that she got rid of the hat that was worldly.

As can be seen from examining the history of the Pentecostal Assemblies of Newfoundland, the early pioneers preached a message of separation with emphasis on external things which were in accordance with rules established by conference members. These external things included everything from wearing gay apparel, to attending places and taking part in activities such as theaters, sports, picnics, and concerts. Today however, people are challenged to be modest and live above reproach. The message of separation being taught in recent years, gives reference to the condition of one's heart rather than outward appearance and external issues. This new way of thinking will be discussed and explained in the next chapter.

---

36. Myrtle B. Eddy, "Bethesda," *Good Tidings*, March-April 1975, 9.

## CHAPTER 2

### TODAY'S MESSAGE OF SEPARATION

After examining the message of separation as it was taught at the inception of the Pentecostal Assemblies of Newfoundland, it is reasonable to conclude that the message was better describe as being that of isolation rather than separation. In the early days of the Pentecostal movement members were encouraged, and even instructed, to keep themselves separate from people, activities and organizations (including churches of other denominations) that had principles and standards contrary to those deemed 'holy' by leading members of the Pentecostal movement. Because separation is a tenet of the Pentecostal Assemblies of Newfoundland, it is important to guard against losing the principle, even if change is required in its focus.

Today there is still a message of separation being proclaimed from the pulpits of Newfoundland's Pentecostal churches, and pastors continue to call their people to holy living. Nevertheless, the message being preached today does not have the same emphasis on external issues as it did in previous years. Today, "separation is not a condition of doing, but a condition of being."<sup>1</sup> Isolation is no longer the main thrust of the message as

---

1. Everett Flight, Senior Pastor of Glad Tidings Tabernacle, Labrador City and Member of the General Executive Committee of the Pentecostal Assemblies of Newfoundland, interview by author, oral interview, Lewisporte, NF, 22 October 1998.

it was in previous years. One person interviewed noted that the modern way of thinking is to be “set apart - not isolated.”<sup>2</sup> The principle of being in the world, but not of the world is the basis of the current understanding of separation. Clarence Buckle made this statement concerning being set apart from the world, “It’s not a physical removal from the world, but set apart in our conversation, way of life, and attitude. Not just a putting off of the old man, but a putting on of the new.”<sup>3</sup> Former teaching explained separation as being something “apparent in one’s dress and association,”<sup>4</sup> but the new understanding of this principle teaches that separation is more than something that is apparent in one’s dress and association, “real biblical separation begins in the heart.”<sup>5</sup>

The Pentecostal Assemblies of Newfoundland does acknowledge that the message of separation has changed over the years, but they are careful to proclaim that Jesus Christ has never changed. Salvation has always been a work of grace, but it has not always been understood as such. The emphasis has changed in recent years and people now recognize that “salvation is a work of grace.”<sup>6</sup> In the early years of the Pentecostal Assemblies of

---

2. George Dawe, Itinerant Preacher and Member of the General Executive Committee of the Pentecostal Assemblies of Newfoundland, interview by author, oral interview, St. John’s, NF, 6 February 1998.

3. Clarence Buckle, General Secretary Treasurer and Member of the General Executive Committee of the Pentecostal Assemblies of Newfoundland, interview by author, oral interview, St. John’s, NF, 5 February 1998.

4. Paul Gibbon, Senior Pastor of Glad Tidings Tabernacle, Embree, NF, interview by author, oral interview, Embree, NF, 3 February 1998.

5. Edwin White, Senior Pastor of Jubilee Pentecostal Church, Botwood, NF, interview by author, oral interview, Botwood, NF, 3 February 1998.

6. Gibbon, interview.

Newfoundland this foundational truth was the same as it is today, but it was believed that this work of salvation was made evident in outward appearance. Barry Grimes stated in an interview, "In the earlier days of our movement, it was a message marked by one's adorning. When a person became a believer they would dress and look a certain way."<sup>7</sup>

The modern day message of separation emphasizes "the condition of the heart."<sup>8</sup> Buckle stated, "Today we preach principles and moral values, we do not emphasize the outward, but the need to have man's heart right before God."<sup>9</sup> If a person chooses to dedicate their life to God, an inner change takes place as a result of that new-found relationship.

Batstone noted that we now "focus on the inner walk and the need for discipleship."<sup>10</sup> That inner change will then cause believers to conform their dress, activity, and association to that which is acceptable and pleasing to God. Sylvia Purchase noted that this generation of Pentecostal pastors "preach modesty, not do's and don'ts."<sup>11</sup> Modesty then becomes a result of salvation, rather than a condition of salvation.

---

7. Barry Grimes, Western District Superintendent and Member of the General Executive Committee of the Pentecostal Assemblies of Newfoundland, interview by author, oral interview, Grand Falls-Windsor, NF, 2 February 1998.

8. Junior Winsor, Senior Pastor of Philadelphia Pentecostal Church, Lewisporte, NF, interview by author, oral interview, Lewisporte, NF, 3 February, 1998.

9. Buckle, interview.

10. Batstone, interview.

11. Sylvia Purchase, Retired Pastor, interview by author, oral interview, Botwood, NF, 3 February 1998.

It is important to note that many who previously looked to the Pentecostal Church for freedom from sin, were led into a life of bondage to legalism. Batstone noted, "In the early years of the Pentecostal Assemblies of Newfoundland, the message of separation was legalistic in nature, and it placed believers in bondage."<sup>12</sup> The commission which Christ left the church to bring a message of redemption and freedom to a world in bondage was somewhat misunderstood. As a result, pastors with the Pentecostal Assemblies of Newfoundland have spent many hours offering pastoral care and counseling to those individuals who are caught in legalistic bondage. One person interviewed stated, "In my ministry I've had to deal with this issue, and it has taken many hours of my time."<sup>13</sup> Others that were interviewed pointed out that they too were dealing with this issue on an ongoing basis. The challenge of teaching the concept, "If the son therefore shall make you free, ye shall be free indeed" (John 8:36), is constantly hampered by the debate concerning the message of separation.

Many believers are frustrated concerning this issue, but present day pastors are endeavoring to bring people to a common understanding of the origin and scriptural teaching concerning this matter. Pastors now have the support of the constitution of the Pentecostal Assemblies of Newfoundland. The constitution states, "The Pentecostal Assemblies of Newfoundland and Labrador disapproves of those who hold to issues which seem to add conditions to salvation . . . and they disapprove of those, who press

---

12. Batstone, interview.

13. Gibbon, interview.

their opinions on others.”<sup>14</sup>

The Pentecostal Assemblies of Newfoundland disapproves of legalistic teaching, but they do realize that there are still those attending Pentecostal churches who have strong convictions because of their cultural heritage. Nevertheless, they encourage pastors to bring a balance to this teaching and direct people to the cross of Jesus Christ. Batstone suggested that “pastors should preach grace and the love of God. Focus on ministering and preaching Christ.”<sup>15</sup>

This change in the understanding of separation among the leadership of the Pentecostal Assemblies of Newfoundland does not insist however that any form of dress and activity is acceptable among members of Pentecostal churches. “Modesty must be taught”<sup>16</sup> to maintain a balance in the believer’s life. Pentecostals still acknowledge that the change which occurs in the heart at conversion, will lend itself to a change in the standards and practices of the believer.

Although dress and activity do not in themselves cause one to obtain salvation, a standard of modesty and godliness will be born out of a genuine conversion experience. It is agreed among the leadership of the Pentecostal Assemblies of Newfoundland that following God does require a standard of godliness. This concept is reflected in the constitution of the Pentecostal Assemblies of Newfoundland,

---

14. “The General Constitution and By-Laws of the Pentecostal Assemblies of Newfoundland,” Article XXI, Section 2, *Legalism*, St. John’s, NF, Revised 1994, 80.

15. Batstone, interview.

16. Osmond, interview.



In order to strengthen the hands of our pastors and evangelists in holding up Bible standards against popular sins, we as a body unitedly declare ourselves against all forms of worldliness but particularly against modern immodesty and extremity in dress, and we all agree as pastors, evangelists, Sunday school superintendents and teachers, to speak the same things and voice ourselves against all forms of popular sins.<sup>17</sup>

This section of the constitution, which would appear rigid to some, is considered slack by others because it is such a contrast from the strict statements of earlier general conference minutes which listed specific behavior which was unacceptable. According to Grimes, some who have been a part of the Pentecostal Assemblies of Newfoundland for years “miss receiving teaching which tells them what they should and should not do.”<sup>18</sup> On the other hand, others are quite satisfied with the way things are. White noted that “most people have welcomed the change.”<sup>19</sup>

David Gifford stated that “a true Christian is one who wears the mark of love according to John 13:34-35”<sup>20</sup> These verses state, “A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to the other” (KJV). Gifford further explained that a true Christian is one who shows “evidence of the fruit of the

---

17. “Then General Constitution and By-Laws of the Pentecostal Assemblies of Newfoundland,” Article XXI, Section 6, *Worldliness*, St. John’s, NF, Revised 1994, 81.

18. Grimes, interview.

19. White, interview.

20. David Gifford, Senior Pastor of Emmanuel Pentecostal Church, Deer Lake and Member of the General Executive Committee of the Pentecostal Assemblies of Newfoundland, interview by author, oral interview, Deer Lake, NF, 2 February 1998.

Spirit.”<sup>21</sup> He noted that “it is the fruit of the Spirit that will signify whether or not someone is walking close to God.”<sup>22</sup>

John 15:1-17 teaches that if someone is abiding in the vine, they will bear much fruit. What type of fruit will they bear? Galatians 5:22-23 reads, “But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law” (KJV). A life of separation is one that will produce the fruit of the Spirit and avoid the works of the flesh (Galatians 5:19-21). King understands separation to mean that one should “endeavour to have an intimate life with the Lord, and not be involved in things that would displease Him.”<sup>23</sup> King further clarified this statement by defining ‘things’ as being “the works of the flesh.”<sup>24</sup>

John the Baptist, “The voice of one crying in the wilderness” (Matt 3:2), was not an ordinary preacher. “He did not dress or eat like most people but dared to be different in the name of the Lord.”<sup>25</sup> It was not his dress or food that made him so different, but his experience with God. This is to be true of believers today. It is not their dress or outward appearance that makes them different from those of the world, but the indwelling Holy Spirit. Furthermore, it is not the outward adorning that condemns a person, but a broken

---

21. Gifford, interview.

22. Gifford, interview.

23. Roy King, interview.

24. Roy King, interview.

25. Thomas E. Trask & David A. Womack, *Back to the Altar: A Call to Spiritual Awakening* (Springfield, Missouri: Gospel Publishing House, 1994), 93.

relationship with a holy God. The message of separation in the Pentecostal Assemblies of Newfoundland today is of a much deeper nature than that of outward adorning.

Separation also goes much deeper than isolating one's self from certain people and organizations as was common in the early years of the Pentecostal movement in Newfoundland. It has already been noted that in previous years Pentecostal pastors in Newfoundland would not attend or support picnics, show slides in their church, be a part of joint services with other denominations, or assist in funerals of other denominations. Such isolation has ended, and as was noted earlier in this chapter,<sup>26</sup> the message today is one of being set apart, not isolated.

In an interview with John King, a retired pastor, it was noted that the strong stand taken in 1937 concerning church sponsored picnics was changed. This change was not recorded, but from memory King said, "It was recommended that each church should have an annual Sunday School picnic."<sup>27</sup>

As a result of the strict policy passed in 1936 concerning lantern slides, the General Conference of the Pentecostal Assemblies of Newfoundland established a policy to deal with this issue, a policy which permits slide presentations in church services. This policy reads,

Whereas good and desirable audio-visual material (egs., films, slides, overhead projectors, TV tapes, flannelgraph, etc.) is a valuable teaching tool, when used under proper auspices and conditions; and whereas increasing numbers of our pastors and teachers are asking for guidelines in the use this material;

---

26. For details refer to page 24, footnote #2.

27. John King, Retired Pastor, interview by author, oral interview, St. John's, NF, 4 February 1998.

Now therefore we recommend that audio-visual material be regarded as “good and desirable” when it meets the following criteria:

- A. P.A.O.N./P.A.O.C. missionary films or slides.
- B. Evangelical films, provided previewed and approved by pastor and church board, and, if these deem it necessary, by the district or head office officary (from whom a list of approved films may be obtained).
- C. Christian training films approved by Sunday School Department.
- D. Educational films whose message is in keeping with Christian morality.
- E. Not shown in commercial cinemas.

And we recommend that “proper auspices and conditions” be as follows:

- A. In Pentecostal schools, youth groups, Crusader Units, Workers’ Conferences, missionary rallies, Sunday School.
- B. Not in Sunday morning or evening worship services.
- C. Normally in schools or church basements, however, if no other place available, and if not offensive to pastor, board, or Assembly workers, then no objection to the use of good and desirable audio-material in main church auditorium at reasonable times, egs., Saturday youth meetings or Sunday School-but not in Sunday morning or evening worship services.

And it was further resolved that all other minutes of Conference pertaining to audio-visual material be recinded.<sup>28</sup>

Since the establishment of this policy in the 1970's (exact date unknown),

Pentecostal Assemblies of Newfoundland churches have used audio-visual aids in church services. At present most churches do use an overhead projector to assist in worship during Sunday services, and when there are services with emphasis on missions, a video projector is used to make a special presentation. This type of usage is acceptable by the General Executive of the Pentecostal Assemblies of Newfoundland.

The audio-visual aid policy also makes reference to cinemas (movie theaters) and

---

28. “The General Constitution and By-Laws of the Pentecostal Assemblies of Newfoundland,” Policies, *Audio Visual Aid Policy Committee*, St. John’s, Nf, Revised 1994.

it has been generally accepted by the General Conference of the Pentecostal Assemblies of Newfoundland that pastors do not support congregation members attending movie theaters. Nevertheless, in recent years, especially in the 1990's, more and more congregation members do attend movies, and this is not discouraged as it was in earlier years. Batstone noted that "Attending theaters is no longer frowned upon as it was previously."<sup>29</sup>

In reference to former restrictions concerning joint services with other denominations, and assisting in funerals with other denominations, the constitution has been changed to make provision for association with those outside of the Pentecostal faith. The Pentecostal Assemblies of Newfoundland still retains a firm stand against the Ecumenical movement in that they "believe that the combination of many denominations into a World Super Church will probably culminate in the Scarlet Woman or Religious Babylon of Revelation."<sup>30</sup>

This caution does not refer to community services which may be held on special occasions to promote Christian unity with other denominations. Although the Pentecostal Assemblies of Newfoundland discourages its members from participating in the Ecumenical Movement, the constitution clarifies this stand by making the following provision. "This is not to be interpreted to mean that a limitation may be imposed upon

---

29. Batstone, interview.

30. "The General Constitution and By-Laws of the Pentecostal Assemblies of Newfoundland, Article XXI, Section 10, *The Ecumenical Movement*, subsection 3, St. John's, NF, Revised 1994, 83.

any Pentecostal Assemblies of Newfoundland and Labrador minister regarding his Pentecostal witness or participation on a local level with interdenominational activities."<sup>31</sup>

It is clear that the message of separation being taught today in the Pentecostal Assemblies of Newfoundland churches is quite different than that of earlier years. It differs in that standards are left to the discretion of individual believers rather than being dictated by the pastor from the pulpit. It differs also in that the emphasis has been transferred from external indications of a changed life style, to those things which flow out of a changed heart. This change can be easily seen by all, and for many the change is confusing. Why was such a change necessary? Why has change come? These questions will be answered in the coming chapter.

---

31. "The General Constitution and By-Laws of the Pentecostal Assemblies of Newfoundland, Article XXI, *The Ecumenical Movement*, St. John's, NF, Revised 1994, 83.

## CHAPTER 3

### WHY CHANGE HAS OCCURRED

In light of the information already discussed, it is easy to see that within the Pentecostal Assemblies of Newfoundland, the message of separation has changed from what it was at the time of its inception. In order to understand and appreciate why the message has changed, it is important to understand the contributing factors.

Some have suggested that certain individuals set out on a campaign to bring about change because they were not willing to accept, or teach, the strict standards of the old school of thought, but this is not the case. The change came about slowly, and was not a result of determined efforts, but a reflection of changing situations and times. The following information will clearly explain why change was necessary, and how that change occurred.

Among those interviewed for this study, it was believed that education was the primary factor contributing to change in the message of separation within the Pentecostal Assemblies of Newfoundland. The education of pastors did not take place only in a formal setting such as Bible College, but also in the informal setting of “educating one’s self”<sup>1</sup> through the use of study books, attending seminars, and using other learning tools that individuals had made available to them. All respondents agreed that as pastors

---

1. White, interview.

became more educated they gained new perspective on the Biblical concept of Christians being a separate people.

Batstone noted that “in the early 1960's education was frowned upon by many Pentecostal Assemblies of Newfoundland pastors, but by the late 60's and early 70's the focus on education had changed.”<sup>2</sup> Even though the importance of education was not widely accepted among pastors until that time, the leading members of the Pentecostal Assemblies of Newfoundland always viewed education as being important in preparing for ministry. Alice Garrigus, the founder of the Pentecostal Assemblies of Newfoundland, was an educated woman, and Eugene Vaters, the General Superintendent of the Pentecostal Assemblies of Newfoundland for 35 years, had received formal Bible college training.

Conference minutes of 1925 noted that those who desired to be in vocational ministry were required to have training in theology. Even though many pastors did not see the necessity of education, the General Conference of 1925 passed a motion to ensure that all clergy had some training before they received ordination, however no specifics were recorded to indicate what that education entailed. The motion from that conference stated, “That a prescribed course of study is to begin herewith and to be completed before ordination.”<sup>3</sup> Because the focus on education was quite conservative at that time, this requirement was not deemed important by everyone in the early years of the movement.

---

2. Batstone, interview.

3. “General Conference Minutes of the Pentecostal Assemblies of Newfoundland,” minute #131, June 28 - July 5, 1925, Archives of the Pentecostal Assemblies of Newfoundland, St. John's, NF.



The General Executive Committee did require pastors to receive theological training however, and as time progressed it became more accepted. In the last twenty years more and more pastors have received formal Bible College training.

In 1927 the General Executive Committee of the Pentecostal Assemblies of Newfoundland was more specific in stating the educational requirements of their pastors, and a motion was passed by the conference to have a correspondence Bible course for the pastors to complete. The General Executive Committee was given the responsibility of selecting this course. The minute read, "Resolved that we have a correspondence Bible course and that we leave the same to the executive committee to choose."<sup>4</sup> The 1927 conference minutes did not specify what course of study was chosen by the General Executive Committee, however in 1928 minute #39 outlined that the correspondence course would come from "Winnipeg Pentecostal Bible College."<sup>5</sup>

The General Executive Committee of the Pentecostal Assemblies of Newfoundland also met on February 17, 1928 and passed a motion to open a Bible School as soon as possible. The motion read, "Moved . . . that we appoint a committee. . . to go ahead with the Bible School in view of opening as soon as possible. . ."<sup>6</sup> Garrigus

---

4. "General Conference Minutes of the Pentecostal Assemblies of Newfoundland," minute #14, October 17-24, 1927, Archives of the Pentecostal Assemblies of Newfoundland, St. John's, NF.

5. "General Executive Committee Meeting Minutes of the Pentecostal Assemblies of Newfoundland," minute #39, June 7, 1928, Archives of the Pentecostal Assemblies of Newfoundland, St. John's, NF.

6. "General Executive Committee Meeting Minutes of the Pentecostal Assemblies of Newfoundland," minute #17, February 17, 1928, Archives of the Pentecostal Assemblies of Newfoundland, St. John's, NF.

was appointed to the Managing Committee for the Bible School at the General Executive Committee meeting on September 25, 1929.

The conference minutes from 1930 - 1932 do not reflect the progress of the committee in starting a Bible School, but according to the minutes of 1933 a Bible School was in operation. Minute #32 read. "The superintendent then gave a report of the Bible School which had been held at St. John's."<sup>7</sup> Information regarding the Bible School suggests that it did not operate on a regular full time basis. The conference minutes following 1933 made no further reference to a Bible School.

It is important to note that in 1931 Eli Burton ". . . became the first individual from the Pentecostal Assemblies of Newfoundland to graduate from Toronto's Canadian Pentecostal Bible School (a forerunner of Peterborough's Eastern Pentecostal Bible College)."<sup>8</sup> When he graduated in 1931 the Pentecostal movement in Newfoundland was twenty years old, and to that point only Garrigus and Vaters had any type of formal Bible training. The General Executive Committee of the Pentecostal Assemblies of Newfoundland gave Burton "a hearty welcome as a worker to the Fifth Annual Conference of the Pentecostal Assemblies of Newfoundland."<sup>9</sup> Burton pastored with the Pentecostal Assemblies of Newfoundland for fifteen years (1931-1946) and in 1946, at

---

7. "General Conference Minutes of the Pentecostal Assemblies of Newfoundland," minute #33, June 8 - 14, 1933, Archives of the Pentecostal Assemblies of Newfoundland, St. John's, NF.

8. A. Stanley Bursey, *Some Have Fallen Asleep* (St. John's, NF: Good Tidings Press, 1990), 55.

9. Bursey, *Some Have Fallen Asleep*, 55-56.

the age of 45, he died.

It was in 1944 that the conference addressed the issue of education again, and at that time the conference decided to join allegiance with another school for the purpose of gaining new access to correspondence courses. Minute #8 read,

Resolved that we adopt the correspondence course put out by the Toronto Bible School and recommend the same to the workers and assemblies, and that in the case of unordained and not fully-approved workers we consider a completion of this course necessary to ordination or full-approval and any minutes contrary to this be looked upon as having been superceded by the above minute.<sup>10</sup>

In 1944 the Pentecostal Assemblies of Newfoundland entered into an agreement with Toronto Bible School, this agreement became a crucial turning point for the assemblies. In 1947 the Pentecostal Assemblies of Newfoundland accepted an invitation to have a representative on the Board of Governors of Ontario Bible School, the renamed Toronto Bible School. Minute #13 states, "On motion it was resolved that we accept an invitation from the Ontario Bible School that the General Superintendent of the Pentecostal Assemblies of Nfld. be a member of the Board of Directors."<sup>11</sup>

The Ontario Bible School is known today as Eastern Pentecostal Bible College. Today this Bible college is the recommended place of study for those who desire to become a pastor with the Pentecostal Assemblies of Newfoundland. Since joining with

---

10. "General Executive Committee Meeting Minutes of the Pentecostal Assemblies of Newfoundland," minute #8, July 4, 1944, Archives of the Pentecostal Assemblies of Newfoundland, St. John's, NF.

11. "General Executive Committee Meeting Minutes of the Pentecostal Assemblies of Newfoundland," minute #13, July 16, 1947, Archives of the Pentecostal Assemblies of Newfoundland, St. John's, NF.

Eastern Pentecostal Bible College, more and more Pentecostal Assemblies of Newfoundland pastors have received formal Bible college training. In 1996 Clarence Buckle, the General Secretary Treasurer of the Pentecostal Assemblies of Newfoundland, reported that 60% of their pastors had received formal Bible school training, and the other 40% had completed, or were working on, prescribed correspondence courses through Eastern Pentecostal Bible College.

The advancements in the education of pastors was the leading factor that contributed to the change in the message of separation. In an interview, George Dawe noted that higher levels of education among the parishioners also played a vital role in the change. He stated, "Education gave an appreciation that they did not have before. It caused them to dig deeper and examine the facts of the word."<sup>12</sup>

When congregation members became educated enough to study the Word on their own, it became apparent to them that everything they had been taught was not as clear cut as it was proclaimed to be, and the parishioners started to challenge the pastors. One of the things being challenged by the parishioners was the message of separation that was being taught as strict isolation from the world. The questions being asked by parishioners required ministers to study the word with greater depth, and new insights were found that brought change in the emphasis of the message of separation. Osmond argued, "Preaching today has more Biblical content: it is not given to one's own opinion."<sup>13</sup>

Another factor which contributed to the change in the message of separation was

---

12. Dawe, interview.

13. Osmond, interview.

the change in culture. In 1949 Newfoundland's leader, the Honourable Joey Smallwood, led Newfoundland into confederation with Canada, but prior to that time Newfoundland was a Colony of Britain. Upon becoming a province of Canada, Newfoundlanders experienced a cultural awakening because of the Canadian influence that they felt as a result of being a part of this country. Travel to the mainland of Canada gave people an understanding of how the rest of the world lived, and this influence was found in every aspect of Newfoundland society, including the church.

The face of Newfoundland has changed drastically since the inception of the Pentecostal Assemblies of Newfoundland in 1911. Newfoundland is no longer a closed society as it was at that time, it is no longer 'isolated'<sup>14</sup> from the rest of the world, and this openness has given people a broader view concerning how believers are to live.

With time, adjustments did occur, and they naturally brought about change as pastors had to minister to the people of their time. Hardy Perry also noted the change in Newfoundland culture and said, "Therefore change in the message automatically came."<sup>15</sup> According to Roy King, "We are living in a whole new world."<sup>16</sup> In reference to cultural change and its effect on the church, Buckle added that "change is inevitable."<sup>17</sup> Curtis

---

14. Grimes, interview.

15. Hardy Perry, Eastern District Superintendent and Member of the General Executive Committee of the Pentecostal Assemblies of Newfoundland, interview by author, oral interview, St. John's, NF, 3 February 1998.

16. Roy King, interview.

17. Buckle, interview.

noted “we are living in changing times, and just as Jesus did things that were custom in His time, we need to adjust to customs of the culture we are now living in.”<sup>18</sup>

A third factor that led to the noted change was the media, specifically television. Many families living in rural Newfoundland did not own a television until the late 1960's or early 1970's. For years Newfoundland people could only see what was happening in their own community, but that had changed with the introduction of television. Flight stated, “We can now see the way the rest of the evangelical world lives, and culture has changed.”<sup>19</sup>

As was noted in the opening of this chapter, the change that has come is not a result of a campaign by some individuals to bring change, but a result of living in changing times. The media has “opened the eyes of the people.”<sup>20</sup> It has helped people see how other evangelicals worship the Lord and how they live. Roy King observed, “We are now living in an open society,”<sup>21</sup> Pentecostals are no longer blinded to the world around them, they can now see and hear for themselves what is happening in the rest of the world. Flight noted, “Because of the media, our personal views have been challenged by the rest of society.”<sup>22</sup> This challenge has caused people to do a thorough examination of

---

18. Curtis, interview.

19. Flight, interview.

20. Dawe, interview.

21. Roy King, interview.

22. Flight, interview.

the Scripture, and as a result the message of separation changed automatically.

Another factor that brought change was that people began to travel outside of their own little world and see how the rest of society lives. John King stated, "Travel opened the thinking of people."<sup>23</sup> It is virtually impossible to associate with the rest of society and not be influenced in some way or another.

Media and travel have had a lasting effect on Newfoundlanders who are members of Pentecostal Assemblies of Newfoundland churches. "Becoming part of the global village"<sup>24</sup> brought change to the message of separation, and it has brought a change in people's lives. For years many Newfoundlanders within Pentecostal Assemblies of Newfoundland churches, had limited knowledge of how the rest of the world lived or thought, but this has since changed. More than ever before people realize that the Christian walk is a personal one. People have ceased following the do's and don'ts dictated by others, and have allowed the Holy Spirit of God to lead their lives in a way that is most pleasing to their creator.

Paul Foster believes that the charismatic movement also had a positive influence on bringing a change to the message of separation. He noted, "The charismatic movement helped us to open our eyes and see how people of other faiths can experience God's grace without following a list of do's and don'ts."<sup>25</sup>

---

23. John King, interview.

24. Grimes, interview.

25. Paul Foster, Senior Pastor of Springdale Pentecostal Church, Springdale, NF, and Member of the General Executive Committee of the Pentecostal Assemblies of Newfoundland, interview by author, oral interview, Springdale, NF, 2 February 1998.

Perry takes this a little further in that he believes Pentecostals changed the emphasis in the message of separation, “to be accepted by other faiths and churches.”<sup>26</sup> There is no doubt, as was noted earlier,<sup>27</sup> that allowance was made in the constitution of the Pentecostal Assemblies of Newfoundland to permit members to associate with other denominations, and as a result pastors are more accepted in the community than they were in the earlier years of the Pentecostal movement in Newfoundland. To achieve this acceptability Pentecostals had to realize that they were isolating themselves by their message of separation and this needed to change so that they could minister to the rest of the world. This change had a positive influence in that individuals had a “new sense of freedom in their Christian walk.”<sup>28</sup> This freedom is supported by Scripture as can be seen in John 8:36 which reads, “If the son therefore shall make you free, ye shall be free indeed.”

Gifford noted that change came because “a new generation rose up and wanted proof of our teaching, and we had to examine our doctrine,”<sup>29</sup> this examination led to change. Batstone observed that “our children were asking why we believed or followed the do’s and don’ts?”<sup>30</sup> The search to find answers to our children’s questions led to a

---

26. Perry, interview.

27. For details refer to page 33, footnote #31.

28. Gifford, interview.

29. Gifford, interview.

30. Batstone, interview.



“hunger for truth.”<sup>31</sup>

As a result of this hunger for truth, pastors devoted their time and energy to offering their people “good sound teaching.”<sup>32</sup> To be sure their teaching was sound, more emphasis was placed on the examination of “evangelical literature,”<sup>33</sup> and lay people were encouraged to give time to personal study of the word.

Flight noted that “the gift of teaching became more prominent in the church”<sup>34</sup> and the word of God came alive in the hearts of people. People became hungry for the word and “clergy got alone with God,”<sup>35</sup> to seek a clear understanding concerning the message of separation. Purchase determined that “the Holy Spirit was at work as people prayed and individuals received what they sought God for.”<sup>36</sup>

In answering the question of why the message of separation has changed, it is clear that there is no single factor. As was mentioned at the opening of this chapter the leading factor contributing to change was the education of clergy and laity. Higher levels of education combined with cultural change demanded, and progressively brought

---

31. Ray Callahan, Senior Pastor of Calvary Pentecostal Church, Bishop’s Falls, NF, and Member of the General Executive Committee of the Pentecostal Assemblies of Newfoundland, interview by author, oral interview, Bishop’s Falls, NF, 3 February 1998.

32. Curtis, interview.

33. Buckle, interview.

34. Flight, interview.

35. Gibbon, interview.

36. Purchase, interview.

about, a change in the message of separation. While some people appreciate the change that has occurred, others wish they could turn back the clock. The next chapter will examine the benefits and problems that have ensued as a result of the change.

## CHAPTER 4

### RESULTS OF THE CHANGE

When any kind of change takes place, there are both negative and positive results. Change cannot always be prevented, but in a church environment “change. . . must be bathed in prayer and carried out in harmony.”<sup>1</sup> Gangel states, “The rapidity of change actually makes people sick. They no longer feel certain of anything. . . everything seems to be changing all the time.”<sup>2</sup> These statements are a good description of the way some feel in reference to the change in the message of separation.

The change which has occurred in the message of separation within the Pentecostal Assemblies of Newfoundland has been well received by some and debated by others. No specifics were given in the interviews in regard to demographics of the division. Discussion, however, with those interviewed indicated that the division is the primarily result of two contributing factors; age and geography. The difference in attitude toward the change has resulted in both benefits and problems, these will be discussed in this chapter.

---

1. Kenneth O. Gangel, *Feeding and Leading* (Wheaton, IL: Victor Books, 1989), 151.

2. Gangel, *Feeding and Leading*, 149.

### **The Benefits of Change**

During most of the interviews with pastors, and leading members of the Pentecostal Assemblies of Newfoundland, it was expressed that since the message of separation has changed in its focus, believers have experienced a new sense of freedom in their walk with God. This is perceived as the most prominent benefit of change in the message of separation in Newfoundland Pentecostal churches. Dawe stated, "People have now moved away from the bondage they were in."<sup>3</sup> No longer do believers feel compelled to follow a list of rules to find favor with God. Flight noted, "Now the believer has an enhanced relationship with God. A relationship that is based on who the believer is, rather than what the believer has done."<sup>4</sup> The Apostle Paul writes, "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 KJV). Believers are realizing that their salvation is not based on what they can do for themselves, but on the grace of God.

Perry stated, "Believers no longer think they have to obey a list of rules to be accepted by God. They have experienced a new freedom to worship, and the Lord is well pleased."<sup>5</sup> Believers are now free "from the fear of making a mistake and losing out with God."<sup>6</sup> The words of the Apostle John have now become reality for many

---

3. Dawe, interview.

4. Flight, interview.

5. Perry, interview.

6. Callahan, interview.

Newfoundland Pentecostals. "If the son therefore shall make you free, ye shall be free indeed" (John 8:36 KJV).

This freedom has come as the result of a new understanding of the grace of God.

Swindoll writes,

When 'grace and truth were realized through Jesus Christ,' a long-awaited revolution of the heart began to set religious captives free. Fearful bondage motivated by guilt was replaced with a fresh motivation to follow Him in truth simply out of deep devotion and delight. Rather than focusing on the accomplishments of the flesh, He spoke of the heart. Instead of demanding that the sinner fulfill a long list of requirements, He emphasized faith, if only the size of a mustard seed.<sup>7</sup>

Most Newfoundland Pentecostals no longer feel that they have to perform certain obligations to be accepted by God. They now realize that God loves them, not because of what they have, or have not done, but because of what Christ has done for them.

Buckle observed, "Grace is far more attractive than the law."<sup>8</sup> Gibbon noted "this message of grace is helping the church reach a hurting society. It has opened the door to a willingness to understand people where they are."<sup>9</sup> According to Bob Mills, individuals now realize that "man's relationship with God is based on grace and not on works."<sup>10</sup> Believers now have the freedom to allow God to work in their lives as He sees

---

7. Charles R. Swindoll, *The Grace Awakening* (Dallas, Texas: Word Incorporated, 1990), 7-8.

8. Buckle, interview.

9. Gibbon, interview.

10. Bob Mills, Senior Pastor of Corner Brook Pentecostal Tabernacle, Corner Brook, NF, interview by author, oral interview, Corner Brook, NF, 2 February 1998.

fit. Prior to this understanding of God's grace, change was dictated to believers by their spiritual overseers, but now people seek God's direction in matters of conduct, and God has the same standards for all people.

This new awareness of the grace of God, according to Roy King, "has stripped pastors of the power they had over people, and people now enjoy freedom in Christ."<sup>11</sup> Pastors no longer legislate how people are to live, they preach the word and allow the Holy Spirit to direct individual lives. Batstone said, "The church is now more reasonable and has a greater respect for others."<sup>12</sup> This has caused individuals to become "more comfortable in church."<sup>13</sup> The words of Romans 8:1 have become a reality: "There is therefore now no condemnation to them which are in Christ Jesus . . ." (KJV). With the condemnation removed, the church "is able to do outreach more freely."<sup>14</sup>

Flight noted that "the church has become less judgmental of others."<sup>15</sup> As a result of this, "the walls that separate the church from society, and restricted it from fellowship with members of the community, have been broken down."<sup>16</sup> The result of these walls being removed is that the church is able to do "better evangelism."<sup>17</sup> Individuals are

---

11. Roy King, interview.

12. Batstone, interview.

13. John King, interview.

14. Buckle, interview.

15. Flight, interview.

16. Flight, interview.

17. White, interview.

“not being pushed away from church”<sup>18</sup> because they find it difficult to live up to the expectations of church members. Now the church has become attractive to the unbeliever, and the message of Christianity is seen in a positive light. When a person has met with God he/she is “given a new identity and a new empowerment to be who God would have them be.”<sup>19</sup>

In an editorial entitled *Revival in Newfoundland*, Harold Andrews made the following claim,

God is . . . raising up packets of hungry believers all over our province who are crying out for a deeper revelation of and more intimate experience with God. In response, our faithful God is beginning to answer prayer and visit our province with wonderful manifestations of His power. . . . This truly is a new day for Newfoundland. Young men and women are being raised up by God with great vision to fan the flames of revival and to press in for new things in God. . . . Already, the flames are beginning to ignite and burn. Soon there will be such a blaze of his glory that it will not be able to be contained here.<sup>20</sup>

In chapter one, it was noted that a complete generation of children were lost and are now away from God because of the strong message of separation that was being proclaimed in previous years. Andrews observed in his editorial that young men and women are being raised up by God today, and are being used in the revival that is sweeping across the island of Newfoundland. This fact in itself proves that since the emphasis has changed in the message of separation the church is no longer losing its youth. Foster reiterated that this was a positive consequence of change when he said,

---

18. Curtis, interview.

19. Buckle, interview.

20. Harold Andrews, “Revival in Newfoundland,” *Arise*, Winter 1998, 13.

“Our youth are not being lost from the power of the gospel.”<sup>21</sup> Now that the message has changed there is “less backsliding”<sup>22</sup> and “people’s lives are being changed by the power of God like never before.”<sup>23</sup>

There was a time when congregation members accepted everything the pastor said without questioning it. This is not the case any longer as people now “think for themselves.”<sup>24</sup> As a result, the church is seeing gifted and self-thinking individuals “wanting to get involved in ministry.”<sup>25</sup> These self-thinking people are “more grounded in the word of God.”<sup>26</sup> They sense a new freedom to “come to the Lord just as they are.”<sup>27</sup> and their “relationship with God is more enhanced.”<sup>28</sup> An enhanced relationship with the Lord produces mature Christians who can take their stand for God in the midst of the trials of life.

Now that the message has changed, “believers can associate with people of other denominations,”<sup>29</sup> and are no longer isolated from the rest of society. With this isolation

---

21. Foster, interview.

22. Grimes, interview.

23. White, interview.

24. Dawe, interview.

25. Buckle, interview.

26. Grimes, interview.

27. Callahan, interview.

28. Flight, interview.

29. Curtis, interview.



removed, Pentecostals are now “accepted by people of other denominations, and people in the community.”<sup>30</sup> Pentecostals are now “more focused on the harvest,”<sup>31</sup> they are no longer disrespected, they have become a part of the larger Christian family and are working with all believers to reap a harvest before Christ returns.

The benefits enjoyed by some Pentecostal believers which came about as a result of the change in message of separation, can sometimes overshadow the problems that have also arisen because of the change. Problems do exist, and they must be understood and dealt with in order to maintain unity among Pentecostal believers in Newfoundland.

### **The Problems with Change**

The primary problem ensuing from a change in the message of separation, is the potential danger of shifting from isolation to that of mixing with unbelievers without any apparent distinction in life style. Curtis explains that now that the message has changed in focus, there is a danger of promoting “cheap grace, where anything goes.”<sup>32</sup> White noted the importance of “finding the middle of the road.”<sup>33</sup> He feels that “Newfoundland Pentecostals have not moved to the other extreme, but the danger is there for some believers to exercise their liberty as a license to do anything.”<sup>34</sup>

---

30. Perry, interview.

31. Foster, interview.

32. Curtis, interview.

33. White, interview.

34. White, interview.

Flight noted “there are some who do not know how to manage change, and have moved from one extreme to the other.”<sup>35</sup> Gifford also acknowledged this concern, and suggested that some believers have taken the freedom to dress as they choose to such an extreme that “church has now become a fashion show.”<sup>36</sup> Mills reckoned that some believers have gone to such an extreme that Pentecostal churches in Newfoundland are in an “unhealthy position.”<sup>37</sup> Osmond also commented that the church now appears “too liberal to some, and this has caused tension among believers.”<sup>38</sup>

Batstone stated, “the Pentecostal Assemblies of Newfoundland has not moved to an extreme, but some believers have taken their freedom to the opposite end of the spectrum.”<sup>39</sup> According to Buckle, some have become extreme because it is “hard for them to move from the do’s and don’ts, to grace alone.”<sup>40</sup> When persons have been told exactly what to do, and is then given the freedom to choose for themselves, they are often unable to manage the change, as was previously noted by Flight. Gibbon stated that “When believers make the transition they do not know where to stop, and they find themselves in an extreme position.”<sup>41</sup>

---

35. Flight, interview.

36. Gifford, interview.

37. Mills, interview.

38. Osmond, interview.

39. Batstone, interview.

40. Buckle, interview.

41. Gibbon, interview.

When Christians become liberated in their thinking, many fear that they change their view of God and his holiness. Grimes suggested that some individuals “lose the fear of God,”<sup>42</sup> when they move from strict holiness to extreme liberalism. When discussing the problems that have come as a result of change, Purchase suggested too that “believers have lost their fear of God.”<sup>43</sup>

A concern that Callahan expressed in regards to the change that has come, was the danger of losing the sense of awe of the presence of God. He stated that, were that ever to occur, “we will have lost the cutting edge of our message of separation.”<sup>44</sup> Gibbon felt that the church has already lost some of its “emphasis on the outpouring of the Holy Spirit,”<sup>45</sup> and because of this, “believers need to get alone with God.”<sup>46</sup> Batstone noted that with the shift that has come in the message of separation the church needs to be careful “not to move away from the basic truths of the word of God. . . .the youth may not be grounded in the word like they need to be.”<sup>47</sup>

According to those interviewed, a two-fold concern has resulted from what some would call an extreme shift from a holiness position to liberalism. The first concern

---

42. Grimes, interview.

43. Purchase, interview.

44. Callahan, interview.

45. Gibbon, interview.

46. Gibbon, interview.

47. Batstone, interview.

is that there are those who feel that the Pentecostal message has been compromised.

Secondly, there are those who feel confused as to why a change in the message was even necessary.

John King noted that this two-fold problem is a concern for “some of the elderly.”<sup>48</sup> Foster stated, “some people do not understand why the change has occurred, and they have been caught in the middle and are confused.”<sup>49</sup> Gifford notes that “some people are confused, they do not know why change has occurred, therefore they feel the Pentecostal message has been compromised.”<sup>50</sup>

Flight explained that “the message of separation has not been compromised. It is just being presented with a broader scope, and it takes into consideration the culture we are living in.”<sup>51</sup> Grimes felt that “the message of separation has not been compromised, and pastors are still calling people to personal holiness.”<sup>52</sup> In regards to this, White noted, “People are not confused. Most people have welcomed the change, and have been released from the bondage they were in.”<sup>53</sup> Purchase stated, “People may say we have compromised our message, but our message has not been compromised.”<sup>54</sup>

---

48. John King, interview.

49. Foster, interview.

50. Gifford, interview.

51. Flight, interview.

52. Grimes, interview.

53. White, interview.

54. Purchase, interview.

In order to deal with the feelings of compromise and confusion, Gibbon emphasized “the importance of educating people to help them through this tough transition.”<sup>55</sup> Buckle agreed that “often change is considered to be compromise.”<sup>56</sup> Therefore, if a person is going to understand that change is not compromise, teaching is the key. Curtis states, “teaching will remove the confusion.”<sup>57</sup>

All change has a certain period of adjustment, and can cause problems that individuals need to work through. There are three basic problems that have been attributed to the change in the message of separation in Newfoundland Pentecostal churches. First, there is the danger of moving to extreme liberalism; secondly, there is the concern expressed by some that the Pentecostal message of separation has been compromised, and finally, there is the confusion that some have experienced concerning why the change was necessary. In an effort to deal with these difficulties, the next chapter of this project will outline five principles that are intended to assist pastors of the Pentecostal Assemblies of Newfoundland in dealing with the problems resulting from a change in the message of separation.

---

55. Gibbon, interview.

56. Buckle, interview.

57. Curtis, interview.

## CHAPTER 5

### DEALING WITH CHANGE

The study of the message of separation, which compared what was taught at the inception of the Pentecostal Assemblies of Newfoundland with that of teaching today, leaves no doubt that change has occurred. This change was the result of many factors which were discussed in chapter three, and it resulted in both benefits and problems, as noted in chapter four.

When discussing the problems brought about by change in the message of separation, those interviewed for this project agreed that some direction needs to be given to pastors to assist them in helping congregation members who are confused, and even disturbed, by the change which has taken place. This chapter is intended for such a purpose. The following pages provide helpful information which could be used to lead believers into an understanding of the biblical message of separation.

Batstone once noted, "We lost a generation of children because of the legalism."<sup>1</sup> The leaders who were interviewed for this project collectively agreed that the Pentecostal Assemblies of Newfoundland cannot risk losing another generation of people because of the confusion that exists over the change in the message of separation. In light of this

---

1. Batstone, interview.

situation, it is the intent of the following material to provide principles that could assist pastors in helping those who have been affected by change in the Pentecostal Assemblies of Newfoundland's teaching on separation.

### **Prayer**

As noted in the opening of chapter four, change cannot always be avoided, but in a church environment "change. . . must be bathed in prayer and carried out in harmony."<sup>2</sup> Those interviewed for this project noted that prayer is always an essential key in dealing with change. When asked what advice the interviewees would offer to pastors who are presently having difficulties dealing with the confusion that has resulted from the change in the message of separation, there was an overwhelming response that prayer was an important principle. Winsor responded to the question by saying, "Pastors need to keep in the presence of the Lord and wait to hear from God."<sup>3</sup> Gibbon agreed: "Pastors need to get alone with God and pray for wisdom and the leading of the Lord."<sup>4</sup>

The Apostle Paul was one who had to deal with change. His message of salvation by grace alone was not well accepted by the Judaizers, and therefore Paul had to rely on God for wisdom in dealing with that matter. E.M. Bounds takes a look at the life and ministry of the Apostle Paul, and emphasizes the value Paul placed on prayer. Bounds

---

2. Gangel, *Feeding and Leading*, 151.

3. Winsor, interview.

4. Gibbon, interview.

states, “. . . Paul had a high esteem for prayer because he knew the source of help.”<sup>5</sup>

One would have to agree that the concept of salvation by grace brought about great confusion among Jewish listeners who were convinced that their own efforts to please God were essential to their salvation. This mindset is similar in nature to what Pentecostal Assemblies of Newfoundland pastors are dealing with today concerning the message of separation.

Pastors can learn from the example of Paul, who knew that prayer was necessary in overcoming confusion in his day. Pentecostal Assemblies of Newfoundland pastors need to follow Paul’s example, and pray that God would help them be sensitive to His leading when dealing with change. As Bounds also discerns, “Paul prayed often himself and tried hard to teach Christians the extreme importance of the work of prayer.”<sup>6</sup> Ravenhill states, “No man is greater than his prayer life. The pastor who is not praying is playing; the people who are not praying are straying.”<sup>7</sup>

A person’s heart can become more receptive when change has been bathed in prayer. Ravenhill asked the question, “Does ‘prayer change things?’,”<sup>8</sup> and he answered the question by saying “Yes, but prayer changes men.”<sup>9</sup> Prayer is an essential key in

---

5. E.M. Bounds, *Obtaining Answers to Prayer* (Springdale, PA: Whitaker, 1984), 125.

6. Bounds, *Obtaining Answers to Prayer*, 125.

7. Leonard Ravenhill, *Why Revival Tarries* (Minneapolis: Bethany, 1988), 23.

8. Ravenhill, *Why Revival Tarries*, 154.

9. Ravenhill, *Why Revival Tarries*, 154.



allowing people to understand and accept change, and it is a vital element in lessening the confusion that has occurred because of the change in the message of separation in the Pentecostal Assemblies of Newfoundland.

Prayer will build character in the life of a pastor, and through prayer the congregation will learn that they are able to trust their spiritual leader. Kilinski and Wofford discuss overcoming resistance to change, and they note that for change to be accepted “. . . the person whom we wish to accept the change must trust us.”<sup>10</sup> The prophet Elijah acquired the trust of the people after he prayed on Mount Carmel and God answered by sending fire. Bounds writes, “To pray and have results like Elijah is the crying need of our times.”<sup>11</sup>

In considering the life of Christ, one should note that everything Jesus did was bathed in prayer. Jesus not only taught his disciples to pray, but he was also a person of prayer. Even though he was God, he still saw the need of prayer. Mark 1:35 records that he prayed early in the morning; Matthew 6:46-47 notes that he prayed in the evening, and Luke 5:15-16 clearly outlines that he found himself praying in solitude. In Luke 6:12 Jesus spent all night in prayer. Luke 9:18 points out that Jesus got alone with his disciples and prayed, and in Luke 22:41-42, Jesus prayed in the Garden of Gethsemane just before his crucifixion.

Whatever difficulty Jesus was facing, and wherever he was on his day to day

---

10. Kenneth K. Kilinski and Jerry C. Wofford, *Organization and Leadership in the Local Church* (Grand Rapids: Zondervan, 1973), 129.

11. Bounds, *Obtaining Answers to Prayer*, 35-36.

journey, he always found time to pray. Through prayer he received direction from God, and he acquired the strength he needed to fulfill the will of the father. Dwight Pentecost states, “. . . even though Jesus Christ had authority in Himself to heal the sick and cast out demons, He did not act independently of the father. Prayer was absolutely essential in His life and ministry.”<sup>12</sup>

The process of leading a congregation through change, and giving them a clear biblical understanding of the message of separation must be watered with prayer. The Apostle Paul, the Prophet Elijah, and Jesus all recognized the need of prayer, and through prayer they received the strength and direction needed to do the work of the ministry. Prayer is just as vital today as it was with the prophets and apostles. Pentecost writes, “Prayer is an attitude of complete dependence on God.”<sup>13</sup> God must be in control if effective change is going to take place. Pastors need to spend time in prayer before they can lead their congregations effectively through change. Meeting with God must be the pastor’s first step in leading his congregation through change.

### **Scriptural Study**

A second principle that was noted in the interviews as being necessary for bringing about effective change, was that of giving congregation members a proper understanding of scriptures. Previous teaching on separation is still cherished by many

---

12. J. Dwight Pentecost, *The Words and Works of Jesus Christ* (Grand Rapids: Zondervan, 1981), 147.

13. Pentecost, *The Words and Works of Jesus Christ*, 147.

people because they hold to their understanding of certain scriptures which were used to support the strict message of separation taught at the inception of the Pentecostal Assemblies of Newfoundland.

The scriptures being explained in the following pages are limited to those collected from Pentecostal Assemblies of Newfoundland congregation members who say they have heard them used in sermons to support former teaching on separation. Other scriptures included here are important because they shed light on specific issues of separation that are still being debated. An exegesis of these scriptures is included for the benefit of pastors who have been challenged to explain them by congregation members who quote them to defend their stayed convictions. Scriptures from both the Old and New Testament were used to sanction strict separation, and this section of the project is designated to explaining these scriptures in their proper context.

The following scriptures focus mainly on a person's apparel. As was noted in chapter one, much emphasis was placed on how persons were expected to dress if they were Christians. The basis for this belief was established on selected passages of scriptures that were preached as absolutes for separation. "Fallen humans do not like to be told what to do, by God or by anyone else."<sup>14</sup> It can be tempting for pastors to avoid teaching from these passages of scripture, and on certain topics, lest they arouse debate from members of the congregation. It must be noted however, that knowledge and understanding of scripture can be priceless commodities in bringing about effective

---

14. Terrance Tiessen, "Toward A Hermeneutic For Discerning Universal Moral Absolutes," *Journal of the Evangelical Theological Society* 36 (1993) 189-190.

change. "The more clearly we understand the particularities of the situation to which God spoke the better we will understand the intent of his moral revelation as it applies to us in our situation."<sup>15</sup>

Deuteronomy 22:5 reads, "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a women's garment: for all that do so are abomination unto the Lord thy God." This verse has been used to support the teaching which insists that it is sinful for women to wear slacks, because doing so would be to put on a man's garment. According to people that have taught this principle, a woman must always wear a dress or skirt, no matter what activity she is involved in.

It is interesting to note that in the context of this scripture, neither men or women knew anything about wearing slacks. They both wore a tunic. "The tunic was an under garment for both sexes"<sup>16</sup> "It was made of leather, haircloth, wool, linen, or in modern times, usually of cotton."<sup>17</sup> Both men and women wore the same type of clothes, but women's clothing was different in detail than that of the mans. "The simplest form of it was without sleeves and reached to the knees or sometimes to the ankles. The well-to-do wore it with sleeves and extending to the ankles."<sup>18</sup> But one must note that both men and

---

15. Tiessen, "Toward A Hermeneutic For Discerning Universal Moral Absolutes," 191.

16. S. Barabas, "Tunic," in *Zondervan Pictorial Encyclopaedia of the Bible* (Grand Rapids: Zondervan, 1982), 5:830.

17. Fred H. Wight, *Manners and Customs of Bible Land* (Chicago: Moody, 1981), 91.

18. Wight, *Manners and Customs of Bible Land*, 91.

women wore the tunic.

Irrespective of the differences in men's and women's apparel at that time, pastors and other interpreters must be aware that this passage from Deuteronomy 22 is dealing with "sexual relations"<sup>19</sup> and it must be interpreted in that context. One must understand the instruction concerning men's and women's clothing in this passage as "an ethical regulation in the interests of morality."<sup>20</sup>

This scripture does not command women of our day to avoid wearing slacks, this scripture prohibits cross-dressing. Cross-dressing is defined as the wearing of clothing that would change a person's identity. Even though the clothing of men and women was very similar in style, there was enough detail to distinguish that which belonged to each sex. "The basic principle here is that each of the two sexes is to appreciate and honor the dignity of its own sex rather than adopt the appearance or role of the opposite sex."<sup>21</sup> "Such a change of vesture is here described to be an abomination to the Lord, because of its tendency to immorality."<sup>22</sup> This scripture is taking a stand against transvestism, this type of behavior was wrong in Old Testament times, and should be discouraged today. Men should not dress to look like women, and women should not dress to look like men.

---

19. Victor P. Hamilton, *Handbook On The Pentateuch* (Grand Rapids: Baker, 1986), 441.

20. W.L. Alexander, "Deuteronomy," in *The Pulpit Commentary*, ed. H.D.M. Spence and Joseph S. Exell (Grand Rapids: Eerdmans, 1978), 3:355.

21. Gleason L. Archer, *Encyclopaedia of Bible Difficulties* (Grand Rapids: Zondervan, 1982), 151.

22. Alexander, "Deuteronomy," 133.

They should both retain their own identity. In our day, women can maintain their identity and holiness even when wearing slacks and other modest clothing items that were designed for them.

Leviticus 19:28 states, "Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the Lord." One of the reasons given in the early years of the Pentecostal Assemblies of Newfoundland for not permitting women to wear earrings was because scripture stated that it was wrong to pierce the flesh. The following scriptures were quoted to support this argument: Lev 19:28; Lev 21:5; Deut 14:1; Jer 16:6; and Jer 41:5. According to Leviticus 19:28 people were also told that it was wrong to get a tattoo. In light of these two assumptions it is important to note that Leviticus 19 is "a collection of ethical and ritual laws. . ." <sup>23</sup> The cutting of the flesh and the printing of marks upon the body were forms of mourning for the dead at that time in history. "The prophets of Baal slashed and gashed their bodies in frenzy in order to prevail or move Baal to action." <sup>24</sup> "All these customs were unbecoming the dignity of God's people, and had been connected with idolatrous practices." <sup>25</sup> They had nothing to do with getting one's ears pierced, or getting a tattoo in today's culture. This scripture was dealing with the problem of idolatry at that time, not the subject of earrings or tattoos in the twentieth century.

---

23. Hamilton, *Handbook On The Pentateuch*, 303.

24. H.E. Finley, "Cutting, A Particular, Prohibitive Usage," in *ZPEB*, 1:1050.

25. F. Meyrick, "Leviticus," in *The Pulpit Commentary*, 2:289.

Because restrictions on outward adorning was a fundamental part of the message of separation in the earlier years of the Pentecostal Assemblies of Newfoundland, the use of jewellery was discouraged, and even today many debate whether or not earrings are acceptable items of adornment for Christians. Because of this situation, it is necessary to give attention to many of the scriptures that deal with this issue.

Genesis 24:22, 30, 47 gives the account of Rebekah receiving gifts that were presented by Abraham's servant, these gifts were indicative of the natural and consistent use of jewellery in Jewish culture. Abraham, who was a godly man, was party to the use of jewellery, and even earrings, with no fear that they might offend his God. The gifts consisted of golden earrings, and bracelets of gold. The word translated earrings would be better understood as nose ring or an "ornamental nose ring."<sup>26</sup> The nose ring, "is now the usual engagement present among the Bedouins."<sup>27</sup>

Genesis 35:4 reads, "And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears: and Jacob hid them under the oak which was by Shechem." This verse has also been used to suggest that wearing earrings is wrong. It was taught that if it was not wrong to wear earrings, Jacob would not have taken and hid them. However, the context of Genesis 35 tells us why he hid them. Jacob went to Bethel because he was sent there by God to purge his household (v. 2) of all their strange gods. The earrings spoken of in this text were "those employed for

---

26. W. H. Mare, "Women's Garments, Ornaments," in *ZPEB*, 2:169.

27. Thomas Whitelaw, "Genesis," in *The Pulpit Commentary*, 1:302.

purposes of idolatrous worship, which were often covered with allegorical figures and mysterious sentences, and suppose to be endowed with a talismanic virtue."<sup>28</sup> "On this account they were surrendered along with the idols by Jacob's household."<sup>29</sup> The earrings that women wear today do not represent such things, and to use this verse to imply that women cannot wear earrings, is to take this scripture out of context.

In Exodus 32:1-6 Aaron called the children of Israel together and asked them for the golden earrings they were wearing, so that he could make a golden calf for them to worship. Verse 2 tells us that the wives, the sons and the daughters were all wearing earrings. Among the oriental people, ". . . except the Hebrews and Egyptians, earrings were in general used by both sexes."<sup>30</sup> This verse then shows us that in Moses' time, earrings ". . . were also worn by Israelite boys."<sup>31</sup> This scripture says nothing to condemn the wearing of earrings. The problem was with the golden calf that Aaron had made for the people to worship. God punished them for worshipping the calf, not for wearing earrings.

Exodus 35:22 reads, "And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered offered an offering of gold unto the Lord." This verse

---

28. Whitelaw, "Genesis," 411.

29. William Smith, *A Dictionary of the Bible* (Chicago: The John C. Winston Company, 1884), 153.

30. S. Barabas, "Earring," in *ZPEB*, 2:177.

31. Barabas, "Earring," 177.



indicates that men were wearing all types of jewellery. Both men and women brought their jewellery as an offering to God. God did not condemn them for wearing jewellery, but He accepted it as an offering for the tabernacle.

Numbers 31:48-54 also records jewellery being used as an offering to the Lord. Verse 54 reads, ". . . and brought it into the tabernacle of the congregation, for a memorial for the children of Israel before the Lord." Again God accepted their offering and did not condemn them.

Deuteronomy 15:17 states, "Then thou shalt take an awl, and thrust it through his ear unto the door, and he shall be thy servant forever. And also unto thy maidservant thou shalt do likewise" (cf. Ex. 21:5-6). This verse details the events which took place when a slave would choose to remain with his master forever. In such a case the slave would have his ear pierced with an awl. Alexander argues, "This was not a painful operation, especially as the servant's ear was probably already pierced for a ring. . ."<sup>32</sup>

In Judges 8:24-27 Gideon requested that the people bring him the earrings they collected when they defeated the Midianites. Gideon wanted to make an ephod. The collecting of the earrings was not condemned, but the making of the ephod was.

The ephod was a divinely prescribed vestment, which only the high priest was to wear, a sort of extravagant apron, covering both the front and back of the person. It was made of 'gold, of blue, and of purple, of scarlet, and fine linen, with cunning work' (Exod. 28:6). It had on the front of it the linen "breastplate," in which were kept the Urim and Thummin for divine revelation. It was made principally of fabric, but probably was ornamented freely with gold and likely had

---

32. Alexander, "Deuteronomy," 254.

gold threads running through the fabric, thus necessitating Gideon's request.<sup>33</sup>

Gideon made this ephod, and placed it in Ophrah (vs. 27), and all Israel went there whoring after it. That is, the "Israelites of the area now came to accept this ephod as the authentic one for them. . ."<sup>34</sup> However, this was not an authentic ephod, and Gideon was not their high priest. "This, of course, was displeasing to God and constituted a serious sin on the part of both Gideon and the people."<sup>35</sup> The High Priest, according to God's standards, had to be a descendant of Aaron. The wrongdoing of Gideon and the people came under the disapproval of God, his disapproval had nothing to do with people having earrings, but that Gideon used them to make an ephod.

Job 42:11 reads, ". . . every man also gave him a piece of money, and every one an earring of gold." This scripture records God blessings upon Job following his time of great distress. Job was given gifts by his family and friends, and these gifts included a sum of money and a golden earring. Again we see that earrings were commonly worn in the east by both men and women, and they were sometimes given as gifts.

Proverbs 25:12 states, "As an earring of gold, and an ornament of fine gold, so is a wise reprovener upon an obedient ear." Solomon used an earring and an ornament for illustration purposes in this passage of scripture. He noted that just as the earring and ornament go hand in hand, so is a person who hears the words of a wise reprovener. Deane

---

33. Leon Wood, *Distressing Day of the Judges* (Grand Rapids: Zondervan, 1982), 226-227.

34. Wood, *Distressing Day of the Judges*, 227.

35. Wood, *Distressing Day of the Judges*, 227.

and Taylor-Taswell state, "The obedient ear receives the precepts of the wise reprover, and wears them as a valued ornament."<sup>36</sup> Solomon referred to these items without condemnation, and there is no indication that he had any objection to their use.

Isaiah 3:16-4:1 gives us insight into the way God punished women of that time for their pride. This scripture is not stating that it is wrong for women to wear jewellery, to make that assumption is to misinterpret the text. The lesson to be learned, rather, is that the women in this passage were judged for their pride, and God will also deal with us according to the condition of our hearts. The women were not punished because they wore jewellery, but because of their pride. Hurley notes that in this passage of scripture the prophet zeroes in on "the proud and wealthy women of Jerusalem."<sup>37</sup> In the writings of the prophet Amos (Amos 4:1-3) we have ". . . a similar message for the women in the northern kingdom."<sup>38</sup> God's way of bringing punishment upon them was stripping them of the things that were important to them. "Everything would be different for these women when the judgment of God came to the land! In that day, nobody would notice their expensive clothes, their jewellery and perfumes, and their elaborate coiffures."<sup>39</sup> Their sin of pride was so great that God not only promised to take away the things of

---

36. W.J. Deane and S.T. Taylor-Taswell, "Proverbs," in *The Pulpit Commentary*, 9:481.

37. James B. Hurley, *Man and Woman in Biblical Perspective* (Grand Rapids: Zondervan, 1981), 46.

38. Warren W. Wiersbe, *An Old Testament Study-Isaiah, Be Comforted* (Wheaton: Victor, 1992), 25.

39. Wiersbe, *An Old Testament Study - Isaiah, Be Comforted*, 25.

outward adorning, but Isaiah 4:1 also points out that in that day, so many men would be killed that there would not be enough men for all the women to find a husband.

In Ezekiel 16:4-14 the prophet Ezekiel takes the reader ". . . through the history of Israel from the time of her inception to the time of her highest glory and majesty in the era of the Solomonic Kingdom."<sup>40</sup> Here Israel is portrayed as a woman who would be decked with precious jewels and beautiful garments by God himself. Verse 14 reads, ". . . for it was perfect through my comeliness, which I had put upon thee, saith the Lord." When God dressed Israel, He put on her a bracelet, a necklace, a jewel on her forehead, earrings in her ears, and a crown upon her head. He also clothed her with beautiful garments. Here God does not condemn jewellery or beautiful clothes, but rather he himself used them in a figurative manner. According to Ezekiel 16:15ff Israel abused what God had given them, and therefore brought shame to God. This, however, does not take away from the fact that God blessed them with these things to begin with. A person can enjoy nice things, as long as those things are not worshipped and made like gods, or used as a means of worshipping false gods.

Hosea 2:13 states, ". . .and she decked herself with her earrings and her jewels, and she went after her lovers, and forgot me, saith the Lord." This statement ". . .depicts activities of Israel in following the Baal, activities characteristic of a prostitute in her attempt to lure men."<sup>41</sup> Israel here ". . .has declared her intention of pursuing her 'lovers'

---

40. Charles Lee Feinberg, *The Prophecy of Ezekiel* (Chicago: Moody, 1982), 88.

41. Leon J. Wood, "Hosea," in *The Expositor's Bible Commentary*, ed. Frank E. Gaebelein (Grand Rapids: Zondervan, 1985), 7:177.

(the idols of her pagan worship) in order to receive her bread, water (necessities of food), wool, flax (necessities of clothing), oil and drinks (luxuries)."<sup>42</sup> Israel was seeking after the gods of Baal to provide her needs, like a prostitute seeks after men to provide her needs. The reference in this passage to earrings and jewellery is not implying that all who wear earrings and other jewellery are dressed like prostitutes. If this was so, God would have never dressed Israel the way he did in Ezekiel 16:4-14. It can not be said either, that those who dress in nice clothes and wear earrings and other jewellery today are dressed like prostitutes. The text here is not dealing with standards of dress for believers today, it is dealing with the spiritual condition of Israel at a particular time in history.

From this study of Old Testament scriptures, a number of conclusions can be made. First of all it can be noted that according to Deut 22:5 women are not forbidden to wear slacks. They are not required to wear a dress or skirt at all times, but this scripture does speak loudly against transvestism. Deut 22:5 teaches us that it is always wrong for men and women to change their identity.

Secondly, Lev 19:28, and the other related passages, do not condemn people for getting their ears pierced, or for getting tattoos. This scripture, and the others, are dealing with the idolatrous practices of cutting the flesh as an act of worshipping other gods. This was a Canaanite ritual that was being adopted by God's people, and God wanted his people to know that this was not acceptable behavior.

Thirdly, Gen 24:22, 30, 47; Ex 32:1-6, 35:22; Num 31:48-54; Deut 15:17; Job

---

42. Charles Lee Feinberg, *The Minor Prophets* (Chicago: Moody, 1976), 19.

42:11; Prov 25:12 and Ezek 16:4-14 all record God's people wearing earrings and other types of jewellery and nice clothing. This behavior was not condemned by God, these verses note that God has never frowned on women who wear jewellery and nice clothing.

Finally, Gen 35:4; Jud 8:24-27; Isa 3:16-4:1; Hos 2:13 are verses which do not condemn wearing earrings, but rather they record improper behavior of God's people and give account of how such behavior was punished. The principle to be learned from these scriptures is that God is not pleased with proud and boastful behavior. He did not want his people, the Jews, to be acting in such a way, and this principle transcends Old Testament law. Proud and boastful behavior is unacceptable to God, and will always be followed by correction.

When dealing with New Testament scriptures pertaining to this topic, it is necessary to include some of Paul's teachings. When doing so, it is important to remember that "the central concern of Paul was not just to affect the thinking of the first Christian churches, but to transform their behavior."<sup>43</sup> Paul taught that "good doctrine leads to good behavior."<sup>44</sup> He gave believers sound teaching to help build their faith, and as a result of his instruction, believers quickly realized "how one ought to walk and please God."<sup>45</sup> Paul does not teach that a person is a Christian if they live a certain way, but he does teach that when a person becomes a Christian they will have proper Christian

---

43. Brian S. Rosner, "Introduction," in *Understanding Paul's Ethics*, ed. Brian S. Rosner (Grand Rapids: Eerdmans, 1995), 1.

44. Rosner, *Understanding Paul's Ethics*, 20.

45. Rosner, *Understanding Paul's Ethics*, 4.

conduct. “Just as certain nationalities, families and social classes display typical behavior, so there is for Paul ‘Christian’ behavior.”<sup>46</sup>

Joseph B. Tyson states,

Pauline Christianity is, therefore, characterized by a rarity of hard and fast ethical rules. The specifically required duties are those that express love to the brothers and helpfulness to the group. Nevertheless, Paul can be quite clear that leadership by the spirit produces a certain style of life. . .<sup>47</sup>

According to Tyson, that style of life is “marked”<sup>48</sup> by the evidence of the fruit of the spirit in a person’s life as outlined in Gal. 5:22-23.

Paul does not mean that if a person lives in love, he or she qualifies as a Christian. The case is rather the other way around. Because God has accomplished in Christ the justification of sinners, it is possible to live in Christ, under the guidance of the spirit, and to live in love. . . The Christian should live in the faith that he or she has died in respect to sin and is able now to live righteously. . .<sup>49</sup>

Paul does not give fast hard rules concerning Christian lifestyle, but he does give sound doctrine which produces proper Christian conduct when followed. By examining Paul’s teachings, a person is able to get a clear understanding of Paul’s intentions for all believers.

First Corinthians 11:2-16 (particularly verse 5) has been used to support the teaching that women, when attending the place of public worship, should have their heads

---

46. Rosner, *Understanding Paul’s Ethics*, 20.

47. Joseph B. Tyson, *The New Testament and Early Christianity* (New York: MacMillan, 1984), 339.

48. Tyson, *The New Testament and Early Christianity*, 339.

49. Tyson, *The New Testament and Early Christianity*, 343.

covered. According to Guthrie, in this passage Paul is dealing with a cultural problem, he is not giving a universal command. Here Paul is instructing ". . . Christian women to respect the social customs of their time, in spite of their new-found freedom."<sup>50</sup>

"The head covering has been taken to be either a veil or shawl, or else hair - either long or short."<sup>51</sup> Barclay argued that it was a veil when he said, "we must remember the place of the veil in the east. . . . It came right over the head with only an opening for the eyes and reached right down to the feet. A respectable eastern woman would never have dreamed of appearing without it."<sup>52</sup> According to Barclay this text "has nothing to do with whether or not women should wear hats in the church at the present day."<sup>53</sup>

Oepke suggested that

Here Paul requires women to wear a covering for prayer or prophecy. There is no evidence to support the view that Greek women were under any compulsion to be veiled in public. In Tertullian's day Jewish women were prominent in North Africa because they wore veils on the streets. The custom seems in fact to have belonged to the near east, as in the Assyrian law that married women and widows should be veiled in public, and harlots (slaves) unveiled. Paul's hometown Tarsus, being on the frontier of the near east, is stricter in this regard than Greece or most of Asia Minor, but even here there are many exceptions. The practice that Paul commends, then, derives from the near east, and he restricts it to the sphere that is

---

50. Donald Guthrie, *New Testament Introduction* (Downers Grove, Illinois: Intervarsity Press, 1970), 445.

51. W. Harold Mare, "I Corinthians," in *The Expositor's Bible Commentary*, ed. Frank E. Gaebelein (Grand Rapids : Zondervan, 1976), 10:255.

52. William Barclay, *The Letters to the Corinthians* (Philadelphia: The Westminster Press, 1975), 97.

53. Barclay, *The Letters to the Corinthians*, 99.



under church jurisdiction, i.e., worship.<sup>54</sup>

Barnes noted that if a woman in Paul's day did not wear a veil she would dishonour her head. That is, she would show disrespect to the ". . . man - to her husband, to her father. to the sex in general. The veil is a token of modesty and of subordination. To remove it, is to remove the appropriate mark of such subordination, and is a public act by which she thus shows dishonour to the man."<sup>55</sup>

Rienecker and Rogers contended that

For a Jewish woman to appear outside of the house with an uncovered head was shameful and her husband could divorce her. . . The Jewish sense of a woman's head covering indicated the special hairstyle she was to wear which consisted of plaited hair held together with bands and coverings.<sup>56</sup>

According to Rienecker and Rogers, "The covered head is the woman's authority to pray and worship since it shows her belonging to and obedience to her husband."<sup>57</sup>

Hurley stated,

The word which is translated as 'veil' . . . means 'a thing which is wrapped or thrown around'. It does not describe a facial veil or a light head-covering such as a hat. It would be used of a cloak, a shawl or the garment known as a *himation*, a long lightweight rectangular shawl which could be draped over the arms and head of its wearer.<sup>58</sup>

---

54. A. Oepke, "Katakalypto," in *Theological Dictionary of the New Testament*, Abridged in one volume by Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1992), 406.

55. Albert Barnes, *Barnes Notes on the New Testament* (Grand Rapids: Kregel Publications, 1982), 754.

56. Fritz Rienecker and Cleon Rogers, *Linguistic Key to the Greek New Testament* (Grand Rapids: Zondervan, 1980), 423.

57. Rienecker and Rogers, *Linguistic Key to the Greek New Testament*, 423.

58. Hurley, *Man and Woman in Biblical Perspective*, 179.

Hurley further noted that in 1 Cor 11:2-16 “Paul is specifically rejecting the idea that women must have an additional covering over their hair.”<sup>59</sup> He wrote,

This remains the case whether we conclude that Paul was talking of veils or the length and style of a woman’s hair. Even the text of 1 Corinthians 11 makes it clear that the issue under debate at Corinth was authority (verse 10). . . . The best conclusion seems to be that in 1 Corinthians 11:3 Paul was teaching that a hierarchy of headship authority exists and that it is ordered: God, Christ as second Adam, man, woman.<sup>60</sup>

It can be concluded from this text that in relation to our culture today, there is no indication that Paul desires women to wear hats when attending public worship. This text is outlining the hierarchy of headship authority. Women and men alike are instructed to remember their place of authority, and show respect to it. To suggest that 1 Cor 11:2-16 is giving women instruction to wear hats as a symbol of separation, is to completely misuse the text.

In 1 Timothy 2:8-15 Paul addresses the place of women in public worship, and he notes that while in public worship, women are to honour their husbands. In verses 9-10 of this text Paul takes the topic of honour a step further by instructing women to honour their husbands at all times, even in the way they adorn themselves. Guthrie points out that Paul may not be limiting himself only to public prayer for, “. . . no distinction can be drawn between what is fitting for public worship and what is fitting at other times.”<sup>61</sup>

---

59. Hurley, *Man and Woman in Biblical Perspective*, 179.

60. Hurley, *Man and Woman in Biblical Perspective*, 167.

61. Donald Guthrie, *The Pastoral Epistles*, Tyndale New Testament Commentaries (Grand Rapids: Eerdmans, 1980), 14:74.

In this passage, Paul is not teaching abstinence from certain items of apparel, but modesty in one's overall appearance. Paul does instruct ". . .that women adorn themselves in modest apparel. . ." and it is important to understand the two key words here, 'modest' and 'apparel'. Modest means ". . .orderly, decent. . ."62 and apparel, not only refers to one's attire, but the ". . .word could be understood in a wider sense; i.e., 'demeanour', or 'deportment'. . ."63 Here Paul advises modesty in both dress and conduct. That is, modesty according to the time and culture in which one lives.

In verse 9, *kosmios* means "well-arranged, well ordered, moderate, modest."<sup>64</sup> Here Paul is not opposed to women adorning themselves, but he instructs them to be modest. They are to be "honourable, virtuous, respectable"<sup>65</sup> in the way they dress. That is, "women are to adorn themselves in a decorous manner."<sup>66</sup> To clarify his intent, Paul calls them to adorn themselves ". . .with decency and propriety. . ." (NIV). They were to be women of a respectable nature, and respectable in dress and in all manners of conduct. The last part of verse 9 is outlining, ". . .the avoidance of anything designed merely to promote ostentation, with all its accompanying dangers."<sup>67</sup>

---

62. Guthrie, *The Pastoral Epistles*, 74.

63. Rienecker and Rogers, *Linguistic Key to the Greek New Testament*, 620.

64. Rienecker and Rogers, *Linguistic Key to the Greek New Testament*, 620.

65. J. Guhrt, "Kosmos," in *The New International Dictionary of New Testament Theology* (Grand Rapids: Zondervan, 1986), 1:524.

66. H. Sasse, "Kosmois," in *Theological Dictionary of the New Testament*, 464.

67. Guthrie, *The Pastoral Epistles*, 75.

Paul states, ". . .not with braided hair, or gold, or pearls, or costly array. . ." Paul did not say, "you cannot style your hair, wear jewels, or nice clothes." Paul was instructing that this should be done in moderation, giving consideration to the culture of the time, and it should not be the central focus of one's life. To give further explanation of the statement, ". . .not with braided hair, or gold, or pearls, or costly array. . ." we should note that in reference to braided hair, "females in the east pay much more attention to the hair than is commonly done with us. It is plaited with great care, and arranged in various forms, according to the prevailing fashion, and often ornamented with spangles, or with silver wire, or tissue interwoven."<sup>68</sup> Hurley points out that Paul is not "speaking against all braids, gold wedding-rings and pearl earrings. He refers instead to the elaborate hair-styles which were then fashionable among the wealthy and also to the styles worn by courtesans."<sup>69</sup> According to Hurley, braided hair, gold and pearls probably means "braided hair decorated with gold or with pearls."<sup>70</sup>

"The emphasis in this section does not lie on the use of jewellery or clothing, but rather on the fact that true beauty and beautification is not in the outward appearance."<sup>71</sup> Here Paul is not forbidding the use of such things, and in verse 10 he gives the balance. In verse 10 Paul notes, ". . .the greatest asset a woman possesses is a devout godly life."<sup>72</sup>

---

68. Barnes, *Barnes Notes on the New Testament*, 1136.

69. Hurley, *Man and Woman in Biblical Perspective*, 199.

70. Hurley, *Man and Woman in Biblical Perspective*, 199.

71. Rienecker and Rogers, *Linguistic Key to the Greek New Testament*, 621.

72. Guthrie, *The Pastoral Epistles*, 75.

It is a life of selfless devotion to others, an attitude of a servant, these qualities enhance her true beauty. "A woman's adornment, in short, lies not in what she herself puts on, but in the loving service she gives out."<sup>73</sup>

In the Conference minutes of 1932<sup>74</sup> these verses from Timothy were quoted to support the strict standards of separation that women were expected to follow. Was this Paul's intent when he wrote these words? The instruction found in these verses certifies that Christians are to be different for the sake of their Christian witness. Paul is not presenting a principle that is limited to the culture of that day, but one that instructs all believers to live in such a way that their testimony strongly impacts the community in which they live. To conclude from these verses that women are not to wear jewellery or get certain hair styles is to miss the real principle Paul is striving to impart.

Here, Paul instructs all women to present themselves respectably, and in accordance with the culture they live in. Keeping in mind that a woman's true beauty is not in her outward apparel, but in the Christlike character that she displays to those around her. The limitations of adornment is left to one's own discretion, Paul does not dictate the boundaries of modesty. The principle for women to follow from this passage of scripture is summed up by Barnes who states, ". . .there is one general rule which is applicable to all, and which might regulate all. It is, that the true line is passed when more is thought of this external adorning, than of the ornament of the heart."<sup>75</sup>

---

73. Guthrie, *The Pastoral Epistles*, 75.

74. For details refer to page 13, footnote #14.

75. Barnes, *Barnes Notes on the New Testament*, 1136.

In 1 Peter 3:1-4 Peter builds on the subject of adorning the heart. He opens verse three with the words, "whose adorning. . ." In the opening of verse four he states, ". . .let it be the hidden person of the heart." Here Peter teaches the importance of a pure heart before both God and people. If a person's heart is made pure through salvation, their lifestyle will also be brought into subjection.

In this scripture Peter is giving direction to wives concerning a very important issue. The issue being that of winning their husbands to the Lord. Barclay notes, "If a husband became a Christian, he would automatically bring his wife with him into the church and there would be no problem."<sup>76</sup> If the wife became a Christian first, it was not that simple. The wife was now ". . .taking a step which was unprecedented and which produced the acutest problems."<sup>77</sup> It must be noted that in ancient civilization the woman had no rights. A wife was considered an object, she was owned by her husband. Therefore, "for a wife to change her religion while her husband did not was unthinkable."<sup>78</sup> This is the problem Peter addresses in this passage of scripture, he was not calling believers to strict rules of separation as was taught in the earlier years of the Pentecostal Assemblies of Newfoundland.<sup>79</sup>

If the wife was going to win her husband to the Lord, it would only happen if the

---

76. William Barclay, *The Letters of James and Peter* (Philadelphia: Westminster, 1976), 218.

77. Barclay, *The Letters of James and Peter*, 218.

78. Barclay, *The Letters of James and Peter*, 218.

79. For details refer to page 13, footnote #14.

wife conducted herself in the right manner. In verse one Peter instructs wives to be in subjection to their husbands, remembering that the man is the head of the house. This subjection to her husband was ". . .not of fear but of perfect love."<sup>80</sup> With this type of love for her husband, the wife would not attempt to go against the norm of society and preach to her husband in hope of winning him to the Lord. She would win him by the conduct of her life. The word 'conversation' used in verse one does not mean "conversation in the modern sense of the term."<sup>81</sup> It literally means a "way of life, conduct, behavior."<sup>82</sup> What Peter is implying here is ". . . that the wife gives her distinctive Christian witness to her husband, not by preaching at him, but by living before him, and particularly by being a good wife in her relation to him."<sup>83</sup>

In verse two the words, "while they behold. . ." would be better translated "because they have seen."<sup>84</sup> That is, because the husband has seen the conduct of his wife, he himself would become a believer. The husband would be won to the Lord, not as a result of the good sermon his wife would preach in words, but by the good sermon she would preach in action or conduct.

---

80. Barclay, *The Letters of James and Peter*, 219.

81. R. Earle, "Conversation," in *ZPEB*, 1:954.

82. Walter Bauer, William F. Arndt, and F. Wilbur Gingrich, *A Greek English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 1979), 61.

83. Alan M. Stibbs, *The First Epistle General of Peter*, Tyndale New Testament Commentaries (Grand Rapids: Eerdmans, 1981), 17:124.

84. Stibbs, *The First Epistle General of Peter*, 124.

In verse three of the text Peter is not suggesting that a woman is not to dress beautifully. Nor is he giving any indication that it is wrong (sinful) for a woman to wear jewellery, or beautify herself with nice clothing and hair styles. Peter is explaining that a woman, at that time in history, would never have won her husband to the Lord by her outward beauty (even though there is nothing wrong with being beautiful) but with the hidden beauty of her heart (note verse 4). Peter recognizes that the beauty of the inner person ". . . is a beauty which is much deeper and of a much higher priority."<sup>85</sup>

Verse four points out that the beauty of the heart is not corruptible. That is, "that whatever pertains to outward decoration, however beautiful and costly, is fading; but that which pertains to the soul is enduring."<sup>86</sup> The woman's beauty was to be of a meek and quiet spirit. Erdman states, "The apparel which wears best and is never out of style is the 'meek and quiet spirit' which never worries or causes worry; it is pleasing not only to men but also to God."<sup>87</sup>

Peter is not condemning the wearing of jewellery or the adorning of the outward person, but is giving a clear explanation of the best approach for a woman to use to win her husband to Christ. Peter concedes that a woman can have all of the outward beauty she could wish to have, but if she does not treat her husband with respect, and live a life of pure conduct before him, she will have less chance of winning her husband for Christ.

---

85. Paul A. Cedar, *James, I & II Peter, Jude, The Communicator's Commentary* (Waco, Texas: Word Books, 1984), 11:155.

86. Barnes, *Barnes Notes on the New Testament*, 1416.

87. Charles R. Erdman, *The General Epistles, James; I and II Peter; I, II, and III John; Jude* (Philadelphia: Westminster, 1977), 89.



This principle is not only applicable in the culture of Peter's time, but it is relevant for today. Women are to be more concerned with their inner beauty than their outward beauty, outer beauty fades but inner beauty lasts a life time.

Romans 12:1-2 is the account of Paul calling believers to present their bodies unto the Lord as a living sacrifice. In verse two Paul gives the believer details of how to make this presentation. Paul is showing the necessity of total surrender of one's life to God, that is, surrender not only of soul and spirit but also of body.

The issue requiring further study in this scripture, is whether or not being transformed includes the laying aside of those things which adorn the outward person. Is beautifying oneself conforming to this world? It is evident from the study of the other New Testament passages, (1 Tim 2:9-10, 1 Pet 3:1-4), that Paul and Peter called women to be modest in their apparel. Here one must ask, "In his teaching on transformation, does Paul give any indication that a sacrifice of the body includes abstinence from outward adorning as some suppose?"

Verse one states, "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." To present means to yield, "the Greek verb here is the same as that rendered 'yield'. . ."<sup>88</sup> That is, the believer is to yield his/her body as a living sacrifice. The living sacrifice spoken of here is in contrast to the sacrifices made in the Old Testament which always involved animals which were slain (dead). Believers are

---

88. F.F. Bruce, *The Epistle of Paul to the Romans*, Tyndale New Testament Commentaries (Grand Rapids: Eerdmans, 1978), 6:225.

to yield themselves to God and His service (cf. Rom. 6:13). God does not require a dead sacrifice, because Christ died once for all. God requires a living sacrifice, a life yielded to his cause.

Paul continues by saying that the sacrifice should not only be living, but also holy and acceptable. In the Old Testament the animal offered had to be holy, this meant "without blemish or defect."<sup>89</sup> It had to be the best that they had, it could not be feeble or sick, but one that was perfect. "In like manner we are to consecrate to God our best faculties. . ."<sup>90</sup> A sacrifice must be given of the entire person, not divided, not incomplete. This is the only type of sacrifice that a believer can consider reasonable.

The word 'service' in the Revised Standard Version is translated 'worship'. That is, the sacrifice offered to God is reasonable worship to him. This word comes from ". . .the old Attic Greek to indicate service to the gods; worship."<sup>91</sup> In using this word Paul is not referring to ". . .the formal worship hour of Sunday morning, but rather the twenty-four hour a day service to God where all of the talent and strength and time is used for him."<sup>92</sup> Barclay points out that the type of worship Paul is outlining here involves ". . .the offering to God of one's body, and all that one does every day with it."<sup>93</sup>

---

89. Barnes, *Barnes Notes on the New Testament*, 640.

90. Barnes, *Barnes Notes on the New Testament*, 640.

91. Robert F. Boyd, "Service," in *Baker's Dictionary of Theology* (Grand Rapids: Baker, 1985), 482.

92. Boyd, "Service," in *Baker's Dictionary of Theology*, 482.

93. William Barclay, *The Letter to the Romans* (Philadelphia: Westminster, 1975), 157.

Verse two states, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." What does Paul mean when he says, "And be not conformed to this world"? Paul "means not only to conform to the external form, but (from Aristotle onwards) to assume the form of something, to identify oneself essentially with someone else."<sup>94</sup> Paul's statement, "not to be conformed to this world: but be transformed", ". . . warns against being absorbed by it, surrendering oneself to it, and falling prey to it. To do so is to yield oneself to its power."<sup>95</sup> The word 'world' "signifies the condition of humanity, which, since the fall, is in spiritual darkness, with a nature, tendencies, and influences controlled by the powers of darkness in opposition to God, and now under the prince of the world."<sup>96</sup> John Phillips notes, "The believer whose body has been laid on the altar for God will not be conformed to the world. He is morally changed, his life is not molded from without but from within. He is not molded by the world's morals; he sets the standard for the world."<sup>97</sup> Not to be conformed to this world means, the believer has changed morally.

Not only does a surrendered believer change morally, but the believer is

---

94. G. Braumann, "Schema," in *NIDNTT*, 1:709.

95. Braumann, "Schema," in *NIDNTT*, 1:709

96. W.E. Vine, *The Epistle to the Romans* (Grand Rapids: Zondervan, 1948), 177.

97. John Phillips, *Exploring Romans* (Chicago: Moody, 1969), 186.

changed mentally. Paul commands, "Be ye transformed by the renewing of your mind." The word transformed comes from the Greek word *metamorphoomai* ". . .from which our word 'metamorphosis' is derived."<sup>98</sup> *Metamorphoomai* can be defined, "change in form."<sup>99</sup> "The Holy Spirit does not apply a mere cosmetic to the skin to bring about this nobility of countenance. He works within, He renews the mind and transforms the soul."<sup>100</sup> Paul calls for a transformation of the total person. In presenting ourselves wholly to God, God totally transforms us. He changes our morals, our minds, and our motives by the working of his Holy Spirit.

The last part of verse two discusses the change of our motives. Paul states, "that ye may prove what is that good, and acceptable, and perfect will of God." To prove is to discover for oneself what God's will is for their life. The believer's motives change when they have an encounter with God. Before conversion their desire was to do whatever pleased themselves. After conversion they want to know what is the good, acceptable, and perfect desire of God for their life.

In this text Paul is not dealing with the outward apparel of a person. Paul is calling for a complete surrender of one's life to God, a surrender which will bring a change to their morals, their mind and their motives. When this is set in order in a person's life, they will further present themselves in a manner that is modest. Modesty is not something that should be dictated by the church, it flows out of one's personal walk with God. God is not concerned with the style of clothes or the kind of jewellery one wears,

---

98. Phillips, *Exploring Romans*, 186.

99. Rienecker and Rogers, *Linguistic Key to the Greek New Testament*, 375.

100. Phillips, *Exploring Romans*, 187.

he is concerned that the believer's heart is in right relationship with him. God looks on the heart of a person when determining their consecration to him.

Second Corinthians 6:17 reads "wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." This verse was the foundation on which strict rules of separation were taught at the inception of the Pentecostal Assemblies of Newfoundland. It was on the basis of this verse that pastors required people to isolate themselves from other denominations.

These words are taken from Isaiah 52:11, words that were ". . .originally spoken by God to his people through Isaiah when he called them out of exile. They were to leave behind them in Babylon everything that was unclean. . ."101 In leaving the unclean things behind, they were allowed to take ". . .the sacred vessels of the temple, so that they might continue to be a people whom God could receive, i.e. whom He could look upon with favour. . ."102 With this in mind the Apostle Paul, "applies the words here with great beauty and force to illustrate the duty of Christians in separating themselves from the vain, idolatrous, and wicked world. . .from the world and all its corrupting influences."103

To clearly understand Paul's advice to "come out from among them, and be ye separate" one needs to view his advice as it relates to 2 Cor 6:14 where the believer is

---

101. R.V.G. Tasker, *The Second Epistle of Paul to the Corinthians*, Tyndale New Testament Commentaries (Grand Rapids: Eerdmans, 1979), 8:99-100.

102. Tasker, *The Second Epistle of Paul to the Corinthians*, 100.

103. Barnes, *Barnes Notes on the New Testament*, 866.

instructed not to be “unequally yoked” with the unbeliever. The term “unequally yoked” which Paul uses in this text describes “the abnormal situation that results when Christians fail to maintain their distinction from unbelievers.”<sup>104</sup> Petersen states,

It is interesting that the Mosaic law forbade the yoking of an ox and an ass together (Deut 22:10) because of the inequality of the work, a rubric which no doubt is the source of the familiar mandate of the apostle that Christians should not be “unequally yoked together with unbelievers”. . .<sup>105</sup>

According to Hughes, “it would be a serious mistake to conclude that Paul is here condemning all contact and intercourse with non-Christians: isolationism of this sort would . . . logically necessitate departure from the world.”<sup>106</sup> The principle Paul is establishing in this verse for Christians is,

. . . do not form any relationship, whether temporary or permanent, with unbelievers that would lead to such a compromise of Christian standards or jeopardize consistency of Christian witness. And why such separation? Because the unbeliever does not share the Christian’s standards, sympathies, or goals.<sup>107</sup>

Here Paul gives an important principle to follow. When a person experiences Christ as personal Lord and Saviour he/she is to separate him/herself from worldly practices. The worldly practice that Paul was dealing with was not the outward apparel of a person, or the isolation of one’s self from other denominations or members of society,

---

104. K.H. Rengstorf, “Zygos,” in *Theological Dictionary of the NT*, 302.

105. L.M. Petersen, “Yoke,” in *ZPEB*, 5:1023.

106. Philip E. Hughes, *Paul’s Second Epistle to the Corinthians*, NIC (Grand Rapids: Eerdmans, 1982), 245.

107. Murray J. Harris, “2 Corinthians,” in *The Expositor’s Bible Commentary*, ed. Frank E. Gaebelein (Grand Rapids: Zondervan, 1976), 10:359.

but the idolatrous practices of his time. Paul called the Corinthian believers to worship the true God alone, and not to yoke themselves with anybody or anything that would cause them to compromise their Christian standards. Believers need to be sure that there is nothing in their lives that is more important to them than their relationship with God. Furthermore, believers must give more attention to grooming their heart, that is their personal relationship with Jesus Christ, than to the grooming of their outward person. All believers must present themselves in decent and modest apparel. The subject of jewellery, outward adorning, and isolating one's self from other believers is not an issue here, and believers should not use this scripture to make it such.

Second Corinthians 3:2 states, "Ye are our epistle written in our hearts, known and read of all men. . ." This verse calls both the Corinthian believers, and believers today, to live before their fellow man so that others may see Christ in them. Paul felt good about the converts at Corinth. These converts ". . . were themselves the living record of the genuineness of his missionary activity."<sup>108</sup> The converts at Corinth had truly put into practice the words previously noted from Romans 12:1-2. They had given themselves wholly to God, and today believers must do the same because people are watching the way they live. Paul instructs all believers to live in such a way that everyone may know that they belong to God.

It is important to realize that here again Paul is not condemning the outward adorning of a person. He is expressing thanks to the Corinthians for their Christlike

---

108. Tasker, *The Second Epistle of Paul to the Corinthians*, 60.

character which was known and read by all men. Barclay states,

Long ago Plato had said that the good teacher does not write his message in ink that will fade; he writes it upon men. That is what Jesus had done. He had written his message on the Corinthians, through his servant, Paul, not with fading ink but with the spirit, not on tables of stone as the law was first written. but on the hearts of men .<sup>109</sup>

It is noteworthy that every believer, "whether he likes it or not, is an advertisement for Christianity. The honour of Christ is in the hands of his followers."<sup>110</sup>

The Apostle John, in 1 John 2:15-17 writes,

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

These verses were quoted in the conference minutes of 1932,<sup>111</sup> to further stress the importance of modesty in one's apparel. The conference members were strongly encouraged to conform to what God's word says.

In the conference minutes, the 1 John passage was linked with 1 Peter 3:3-5, and 1 Timothy 2:9-10. It is true that 1 John 2:12-17 gives clear instruction regarding the "status of believers and their relation to the world."<sup>112</sup> Nevertheless, the Apostle John in this passage of scripture does not have anything to say concerning one's apparel. This

---

109. Barclay, *The Letters to the Corinthians*, 186-187.

110. Barclay, *The Letters to the Corinthians*, 187.

111. For details refer to page 13, footnote #14.

112. I. Howard Marshall, *The Epistles of John*, NIC (Grand Rapids: Eerdmans, 1978), 134.



passage of scripture deals with the believer's attitude toward the world.

When John uses the term 'world', he is not thinking of one's apparel, but "he is thinking of the source of opposition to God and temptation to sin. . . There is no suggestion that the Christian is to hate the material world or its inhabitants, or that he should refrain from contact with them."<sup>113</sup> The word love here means something different than what it did in 1 John 2:10 where the believer is encouraged to love their fellow brother or sister in the Lord. John is not talking about a "selfless love . . . but the love that entices by evil desire or base appetite that is forbidden. . . It is the world's ability to seduce the believer, to draw him away from love of the father, that concerns John."<sup>114</sup>

"John's command is grounded in the fact that love for the world and love for the father are incompatible."<sup>115</sup> Here the Christian is commissioned to have a genuine love for God, a desire to do God's will, and a genuine hate for the world which is in opposition to God.

The final New Testament verse needing our consideration is Romans 14:13. This scripture states that a person should not "put a stumblingblock or an occasion to fall in his brothers way" (KJV). Romans 14:13 has been used to suggest that Christians should not wear certain clothing and jewellery, or associate with particular groups of people, because it may cause other Christians to be offended and even fall away from God. To clearly

---

113. Marshall, *The Epistles of John*, 142-143.

114. Glenn W. Barker, "1,2,3 John," in *The Expositor's Bible Commentary*, ed. Frank E. Gaebelin (Grand Rapids: Zondervan, 1981), 12:321.

115. Marshall, *The Epistles of John*, 143.

understand Paul's instruction in this text, three questions need to be answered.

First of all, "Who is Paul addressing?" Paul is giving advice concerning how to treat a weaker brother or sister in the Lord. Paul is instructing the stronger and more mature Christians about how they should treat a new and weaker Christian. This is the same message that Paul proclaimed to the Corinthian believers in 1 Cor. 8:9 which states, "But take heed lest by any means this liberty of your's become a stumblingblock to them that are weak" (KJV).

Phillips notes,

In the church at Rome, to which Paul addressed this epistle, there were Christians who had been saved out of dark paganism. These were shocked when Jewish Christians ate meat which had been offered to idols. They felt that although this meat was offered for sale in the public marketplace, still those who partook of it were in a definite way contributing to idolatry. Jewish believers, strong in the faith, thought that such scruples were nonsense. To eat meat offered for public sale, even though it had once been offered to an idol, did not constitute idolatry. On the other hand, these Gentile Christians who had come to Christ without any of the background of Judaism with its rites and rituals, its feasts and fasts, its truths and traditions, could not see what bearing Judaism had on Christianity.<sup>116</sup>

It is to these two groups of people that Paul is writing. The stronger in the faith were the Jewish Christians, they had their spiritual foundation well laid. The weaker were the Gentile believers, they had just experienced the saving grace of God. These new believers were somewhat confused regarding the freedom the Jewish believers were enjoying.

This leads us to the second question, "What was Paul's advice concerning this matter?" Romans 14:1 states, "Him that is weak in the faith receive ye, but not to

---

116. Phillips, *Exploring Romans*, 234.

doubtful disputations”(KJV). In this verse Paul instructs the stronger Christian to receive the weaker into their ranks. They were “to make allowances for the ‘weak’ in the . . . church.”<sup>117</sup> *Proslambanesthe*, which is the present middle imperative of *proslambano* means, “to take to one’s self, to receive. The word is used of God receiving or helping man and of men receiving others into fellowship or companionship.”<sup>118</sup> The stronger were instructed to receive the weaker “without passing judgement on disputable matters” (Rom 14:1, NIV). They were to welcome the weaker believers into the church, “but not for the purpose of getting into quarrels about opinions.”<sup>119</sup>

Everett F. Harrison writes, “The weak man should be accepted as the Christian brother he claims to be. One should not judge the thoughts which underlie his conduct. This is for God alone to do.”<sup>120</sup> G. Delling notes, “As God has received us, so we are to receive one another.”<sup>121</sup> Here Paul is calling “for special gentleness and consideration to be shown to fellow-Christians, especially to those who are ‘weak in faith’ and unemancipated in conscience.”<sup>122</sup> The responsibility is upon the stronger

---

117. Rosner, *Understanding Paul’s Ethics*, 330.

118. Rienecker and Rogers, *Linguistic Key To The Greek New Testament*, 379.

119. Rienecker and Rogers, *Linguistic Key To The Greek New Testament*, 379.

120. Everett F. Harrison, “Romans,” in *The Expositor’s Bible Commentary*, ed. Frank E. Gaebelin (Grand Rapids: Zondervan, 1976), 10:145.

121. G. Delling, “*paralambano* in the NT,” in *Theological Dictionary of the New Testament*, 497.

122. F.F. Bruce, *Paul: Apostle of the Heart Set Free* (Grand Rapids: Eerdmans, 1980), 337.

believer, “the accent falls upon the necessity of avoiding the provocations which would befall the weak if their scruples were made the subject of analysis and dispute.”<sup>123</sup> The stronger were to “follow after the things which make for peace, and things wherewith one may edify another” (Rom. 14:19, KJV), thus giving space to the weaker believer, and creating an atmosphere conducive to personal spiritual growth.

Thirdly, “What relevance does Paul’s instruction in this matter have for believers today?” Paul’s message for believers today is the same as it was for the Roman church. that is, stronger believers should not offend weaker ones. Paul’s instruction in Romans 14 is not relative to wearing certain types of clothing and jewellery, or associating with certain kinds of people that may be contrary to the expressed opinions and desires of mature saints.

Paul is not instructing the weaker believer to avoid offending the stronger believer. He is instructing the stronger Christians to avoid hurting the new babies, and thus causing them to lose out with God. The mature Christian must avoid questionable and sinful deeds lest new Christians follow their example and stumble. Mature Christians must also avoid judging weaker Christians, and placing so many rules on them that they become overburdened and stumble because they have become frustrated when they cannot be the way mature Christians want them to be.

In review of the New Testament scriptural study, six conclusions can be reached.

---

123. John Murray, *The Epistle to the Romans*, NIC (Grand Rapids: Eerdmans, 1982), 2:175.

1. 1 Cor 11:2-16 was not intended to instruct women to wear hats in public worship, but it outlines for all believers the hierarchy of headship authority.

2. Both 2 Tim 2:8-15 and 1 Pet 3:1-4 explain the respect wives should have for their husbands. These scriptures are not forbidding women from wearing jewellery, but they are emphasising that a woman's true beauty is not seen in the things she puts on, but in the loving attitude of service she displays.

3. Rom 12:1-2 does not teach that if a person is truly transformed, they must lay aside things which adorn the outward person. Paul teaches in this passage of scripture that a transformed life is one in which a person has a change of morals, mind and motives.

4. 2 Cor 6:17 requires believers to worship only the true God, and not to yoke themselves to anyone of the world that would compromise their Christian standards. This verse is not calling for isolation from other denominations or from unbelievers, but for a separation from worldly practices and anything that would destroy one's Christian witness. Paul encouraged the Corinthian believers in 2 Cor 3:2 to continue to display a Christlike character.

5. 1 John 2:15-17 is not dealing with outward adorning as some would think, nor does it instruct believers to isolate themselves from unbelievers. John expresses the need for believers to have a genuine love for God and a genuine hate for the world which is in opposition to him.

6. Romans 14 is not teaching that Christians should avoid wearing certain clothing and jewellery or associating with certain groups of people that might cause other

Christians to stumble and fall. Here Paul is clearly teaching how the stronger and more mature Christians are to treat the weaker ones. The strong are to receive the weaker into the church and do everything possible to make them feel a part of the body of Christ.

To conclude the scriptural study of the Old and New Testament one must note the words of 1 Samuel 16:7 which states, ". . .for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." This is the account of Samuel going to the house of Jesse to look for a King. Jesse brought all of his sons out before Samuel, except for David, and none were found to be God's choice. When David was brought to Samuel it appeared that David was not a likely candidate because of his stature. It is obvious from this text that the outward appearance of a person is not God's concern, God chose David because He knew David's heart. This principle has never changed. God always judges people according to the condition of their heart.

Truly, scripture does instruct a person to be modest in their apparel, but scripture does not give absolutes on how much or how little outward adornment is suitable. God's word teaches personal accountability. Every believer, both male and female, must be sure that more attention is not given to the outward man than the inward.

A person must be concerned about their heart being in right relationship with God. The word of God does not refer to jewellery, nice clothing, or certain hairstyles as sin, nor does the Bible forbid a person from wearing these things. Christian maturity is not attained by following a list of do's and don'ts, but by the indwelling power of the Holy Spirit that is at work in an individual's life. After a person is redeemed by the blood of Christ (1 Peter 1:18-19), the Holy Spirit of God takes up residence in that person's life,

and it is with the help of the Holy Spirit that a person will display proper Christian conduct. Proper Christian conduct cannot be legislated from without, it must begin within the heart.

As was noted earlier,<sup>124</sup> proper Christian conduct is marked by the evidence of the fruit of the Spirit. When a person makes a commitment to Christ, the process of sanctification begins, and this process continues throughout the remainder of their Christian journey. A study of the teachings of Jesus, and a clarification of what sin is and how holiness can be defined and achieved, will help one realize that the emphasis in one's Christian life must be on the heart. Man looks on the outward, but God looks at the heart.

### **The Teachings of Jesus**

An understanding of Jesus' teaching is the third principle needing consideration when leading congregation members through change in the message of separation. When studying Jesus' life, one is able to see that Jesus mingled with all types of people. In dealing with the change in the message of separation, it is important to note that Jesus did not teach isolation but integration with all people. Jesus gave no consideration to the religious association of a person when he reached out to them, and his refusal to be selective did not destroy his Christian witness. The Pharisees did not approve of Jesus' associations, but Jesus won the favor of the crowds and ministered to those in need. His

---

124. For details refer to page 74, footnote #48.

sole purpose was to let his light shine. Jesus practiced what he preached in Matthew 5:14 when he stated, “Ye are the light of the world, a city that is set on a hill cannot be hid.” As servants of the Lord, the disciples knew their mission was to be “a light to the nations.”<sup>125</sup> Jesus taught them by his example that in order to be a light they needed to associate with those who did not know him as Saviour and Lord.

Luke 19 records the account of Jesus associating with Zacchaeus who was a chief tax collector. As chief tax collector Zacchaeus was able to extort “more money from the people than he had contracted to pay the Roman government.”<sup>126</sup> Jesus’ association with Zacchaeus extended further than a friendly conversation, it also included a visit to Zacchaeus’ house. Luke 19:7 records that the people who saw Jesus going to Zacchaeus’ house murmured because Jesus was going to the house of a sinner. Why did they murmur? They murmured because according to Luke 15 the Pharisees were opposed to Jesus eating with tax collectors and sinners. The Pharisees separated themselves from those types of people. D. A. Hagner points out that the most widely accepted etymology of the word Pharisee is “that which traces the name back to the Hebrew word. . .which means, ‘to separate’.”<sup>127</sup> The Pharisees’ “over concern with externals led almost naturally to a neglect not only of the weightier part of the law, but also of the inner man and

---

125. David Hill, *The Gospel of Matthew*, The New Century Bible Commentary (Grand Rapids: Eerdmans, 1987), 116.

126. Walter L. Liefeld, “Luke,” in *The Expositor’s Bible Commentary*, ed. Frank E. Gaebelein (Grand Rapids: Zondervan, 1984), 8:1007.

127. D.A. Hagner, “Meaning of Pharisee,” in *ZPEB*, 4:745.



matters of the heart.”<sup>128</sup> Jesus’ life and ministry teaches us that he was more concerned with the condition of a person’s heart than with the keeping of an external law.

To illustrate Jesus’ concern that the heart of a person be clean before God, the following three scripture references can be noted as examples. First of all, an account similar to Luke 19 is recorded in Luke 5:27-32. In Luke 5 Jesus invited Levi the tax collector (also called Matthew, Matt. 9:4) to come and follow him. Levi responded affirmatively to Jesus’ invitation, and in Luke 5:29 it says that Levi had a great feast and invited a large number of tax collectors and others to his house to celebrate. Jesus was present at this gathering in Levi’s house, but we are told that the Pharisees did not agree with him associating with Levi. Jesus’ outreach to these people was not hindered by the Pharisees’ objections, because Jesus was more concerned with getting Levi and his friends to know him, than he was with adhering to the law of the Pharisees.

Although Levi was not a chief tax collector as Zacchaeus was, he was still “treated by the Pharisees as a religious outcast,”<sup>129</sup> and Jesus associated with him. Luke 5:30 states, “But their scribes and Pharisees murmured against his disciples, saying, why do ye eat and drink with publicans and sinners?”

The complaint of the Pharisees, and particularly of those among them who were also scribes, is more than a superficial attempt to find fault. To join in table fellowship with irreligious “sinners” is to cast doubt on one of the essential assumptions of Pharisaic teaching. This sect was dedicated to upholding the purity of Jewish faith and life. Implicit in their teachings was strict adherence to both law and tradition, including necessary rites of purification and separation

---

128. Hagner, “Meaning of Pharisee,” 750.

129. Liefeld, “Luke,” 883.

from all whose moral or ritual purity might be in question. . . The Pharisees' complaint is specifically directed to the act of eating and drinking because in their society table fellowship implied mutual acceptance. No act apart from participation in the actual sinful deeds of the guests, could have broken the wall of separation more dramatically.<sup>130</sup>

Jesus was not concerned with breaking this wall of separation, he knew this was only an external wall that was manifested by man, and it was a wall that needed to come down in order for the work of the kingdom to be accomplished.

A second scripture to be considered is John 4 which relates the story of the Samaritan woman to whom Jesus ministered, against the wishes of his disciples. John 4:9 noted that the Jews had no dealings with the Samaritans, better understood as not being willing "to use together with, that is, Jews do not use vessels with the Samaritans for fear of becoming unclean."<sup>131</sup> Jesus was not concerned about being contaminated because of his association with the Samaritan woman. He was willing to go against the religious norms of that time in an effort to offer eternal life to a woman who was in need. Who would ever think that Jesus would go to such extremes, and break such rituals knowing he would cause a disturbance among the Pharisees and others? Jesus had one goal, to do the will of the Father and add souls to the kingdom, this must also be the goal of the church today. Nothing stood in Jesus' way, he was willing to go against all norms to accomplish the Father's plan.

Thirdly, Matthew 23 records Jesus' denunciation of the Scribes and the Pharisees.

---

130. Liefeld, "Luke," 883-884.

131. Rienecker and Rogers, *Linguistic Key to the Greek New Testament*, 226.

In this passage Jesus clearly points out that the Pharisees and Scribes had the wrong motives for doing what they did. Matthew 23:5 states, "But all their works they do for to be seen of men. . ." It is important to note that not all Pharisees were like those that Jesus described in Matthew 23, nor were such attitudes limited to people of those religious sects. "In fact, the failings exposed in this section tend to be failings of all whose zeal for religion is untempered by charity, mercy and commonsense."<sup>132</sup>

According to the teachings of Jesus, the emphasis on the external rituals is not what is important, but an internal relationship with God. Tasker points out,

Real religion is in essence an inward and unseen relationship between the human soul and God. It is true that this inward experience must find outward expression; but that outward expression must be natural and unselfconscious, and have nothing about it that savours of the religious exhibitionist, who has his eye all the time on his audience and is determined to be recognized and accepted for the religious man that he feels himself to be.<sup>133</sup>

Matthew 23:13-39 records a succession of woes that Jesus pronounced on the scribes and Pharisees for doing their deeds to be seen by others and receiving the applause of the people. Here Jesus showed the apparent inability of the Pharisees to maintain a consistency between their tradition and the written law. This inconsistency, according to Jesus, made the Pharisees blind leaders of the blind (Matt. 23:16, 15:14). " 'Leaders of the blind' was a title of honor claimed by Jewish rabbis."<sup>134</sup> "The reference is to those

---

132. R.V. Tasker, *The Gospel According to Matthew*, Tyndale New Testament Commentaries (Grand Rapids: Eerdmans, 1979), 1:215-216.

133. Tasker, *The Gospel According to Matthew*, 216.

134. Hill, *The Gospel of Matthew*, 252.

who judge others without seeing their own sin. . . . The blind folly may be seen in their false exposition of the law, which fixes on details and misses essentials. Thinking they are guides of the blind, they are in truth blind guides."<sup>135</sup> According to Jesus, "those who profess to be able to guide the blind are themselves blind. 'Their blindness shows itself in the tradition of the elders with which they conceal the actual will of God.'"<sup>136</sup> The Pharisees felt "they were the only legitimate leaders and guides of the 'blind' heathen. Jesus felt no sympathy for the Pharisees in their blindness, but rather condemned them. because it showed that they had become hardened."<sup>137</sup>

According to Matthew 23:25, "the Pharisees were intent upon cleansing the outside of the cup and plate whereas the inside remained dirty, . . . they were like whitewashed tombs disguising an inner corruption"<sup>138</sup> (Matthew 23:27). In this text Jesus draws a comparison between "the ritual purification of kitchen utensils"<sup>139</sup> with the lives of the Pharisees. Jesus was teaching here that "the Pharisees had been occupied with external religion instead of that of the inner person."<sup>140</sup> He further emphasizes his point by saying that they were like whitewashed tombs. "Before the Passover it was customary

---

135. W. Schrage, "Blind, The NT," in *Theological Dictionary of the New Testament*, 1199.

136. Hill, *The Gospel of Matthew*, 252.

137. F. Graber, "Blind," in *NIDNTT*, 1:220.

138. D.A. Hagner, "Jesus and the Pharisees," in *ZPEB*, 4:750.

139. Hill, *The Gospel of Matthew*, 313.

140. D.A. Carson, "Matthew," in *The Expositor's Bible Commentary*, 8:481.

to whitewash graves that people might not unintentionally touch them or contract ceremonial defilement.”<sup>141</sup> They could make the graves clean on the outside, but they were still unclean on the inside. The point Jesus was making to the Pharisees was that even though they appeared clean outwardly, the inside could still be filled with uncleanness. Jesus was stressing the importance of having one’s heart cleansed to satisfy a holy God.

In the eyes of the Pharisees, Jesus did not exemplify holiness and cleanliness. They saw him as a gluttonous man, a winebibber, and a friend of tax collectors and sinners (Matt. 11:19; Luke 7:34). This does not seem to be the example a person would desire to follow. Jesus gained this reputation because of the people he associated with, and the places he went. Jesus may have associated with what was considered the wrong kind of people by some, but his purpose was to be obedient to Matthew 5:14. Jesus knew that he had to do something to penetrate the darkness that people were in so that they could see the true light. A light that was not found in traditions and rituals, but only in a personal relationship with him.

Jesus reminds his listeners in John 8:12-20 that he is the light of the world, and those who follow him will not walk in darkness. The setting in which Jesus made this claim is very impressive. John connects this discourse of Jesus with the Festival of Tabernacles and a ceremony called The Illumination of the Temple. This ceremony

. . . took place in the court of the Women. The court was surrounded with deep

---

141. Rienecker and Rogers, *Linguistic Key to The Greek New Testament*, 69.

galleries, erected to hold the spectators. In the centre four great candelabra were prepared. When the dark came the four great candelabra were lit and, it was said, they sent such a blaze of light throughout Jerusalem that every courtyard was lit up with their brilliance. Then all night long, until cock-crow the next morning, the greatest and the wisest and the holiest men in Israel danced before the Lord and sang psalms of joy and praise while the people watched. Jesus is saying: "You have seen the blaze of the Temple illuminations piercing the darkness of the night. *I am the Light of the World*, and, for the man who follows me there will be light, not only for one exciting night, but for all the pathway of his life. The light in the Temple is a brilliant light, but in the end it flickers and dies. I am the Light which lasts for ever."<sup>142</sup>

A person can only imagine the outrage of the Pharisees when they heard Jesus make such a claim. According to Jesus, those who were following the ways of the Pharisees were walking in darkness. Remember, the Pharisees were blind leaders of the blind. The Pharisees did not focus on the issue of light and darkness for their defense, but "they fasten on a legal technicality."<sup>143</sup> John 8:13 reads, "The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true." "The Pharisees reaction to Jesus' claim to be light is at base the answer men always make when they do not wish to be convinced: 'I do not see it that way. The evidence is not sufficient to establish the claim.'<sup>144</sup> The Pharisees would not accept the fact that Jesus was who he claimed to be. How could a person who broke the law of the Sabbath by curing the impotent man at the Pool of Bethesda (John 5:1-18), allowed his disciples to eat with unwashed hands (Mark 7:1-13), and himself associated and ate with tax collectors and sinners be the true light of

---

142. William Barclay, *The Gospel of John* (Philadelphia: Westminster, 1975), 2:11.

143. Leon Morris, *The Gospel According to Matthew*, NIC (Grand Rapids: Eerdmans, 1971), 439.

144. Morris, *The Gospel According to Matthew*, 439.

the world? Jesus' actions and associations did not measure up to the laws, traditions and rituals of the Pharisees. Jesus taught that the evidence of a true relationship with God was not based on external things, but on an internal work that takes place in a person's heart. When that work takes place in the heart, a person will truly be able to obey Matt 5:16, and let their light shine. A person does not let light shine by simply obeying laws and following traditions. One's light will shine when the love of God begins to flow out of a life that has been committed to God and his service.

John 13:35 states, "By this all men will know that you are my disciples, if you love one another" (NIV). Love "is to be the distinguishing mark of Christ's followers."<sup>145</sup> Verse 34 of John 13 tells us that this is a new commandment. " 'New' . . . implies freshness, or the opposite of 'outworn' rather than simply 'recent' or 'different'."<sup>146</sup> "In the context of John 13:34,35 Jesus had been teaching his disciples the principle of humiliation and concern for one another in human relations. . . .It had been stated in the Old Testament that men should love their neighbors. Jesus put new emphasis on this concept found in the law."<sup>147</sup> "Under the old commandment the test of love for one's neighbor was one's love for oneself. The test under the new commandment was to love as Christ loved them."<sup>148</sup> The Pharisees that would have heard Jesus' new commandment

---

145. Morris, *The Gospel According to Matthew*, 633.

146. Merrill C. Tenney, "John," in *The Expositor's Bible Commentary*, ed. Frank E. Gaebelin (Grand Rapids: Zondervan, 1981), 9:142.

147. W.H. Mare, "Commandment, The New," in *ZPEB*, 1:919-920.

148. Pentecost, *The Words and Works of Christ*, 434.

would have been acquainted with the old, but the new would have been unclear to them.

The essence of Jesus' instruction here is that "this commandment is new in that the disciples' love should follow His divine example of love for them and should demonstrate the uniqueness in love for fellow Christians."<sup>149</sup> Christ's love "brought Him from heaven's glory to earth, His love had brought Him from His position at the right hand of the Father to the position of a servant."<sup>150</sup> The love that Jesus outlined in this text is "new in that there was renewed and continual emphasis to be placed on the Christian loving his brother through the power of God's own love."<sup>151</sup> This new power of love can not flow out of submission to laws and traditions, or by complying to Pharisaical rituals, it comes about only when someone makes a conscious decision to be obedient to the commands of Jesus. The love that he speaks about must be birthed in the heart as a result of a relationship with him, and only then will it be displayed in one's actions to other people.

This new commandment of love was to be the evidence of one's relationship with God. Jesus overlooked all the other laws of the Pharisees, Sadducees and scribes and pointed directly to the condition of the heart. This point is further illustrated in Matthew 15:16-20 which says,

And Jesus said, Are ye also yet without understanding? Do not ye yet understand,

---

149. Mare, "Commandment, The New," 920.

150. Pentecost, *The Words and Works of Christ*, 434.

151. Mare, "Commandment, The New," 920.



that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man: but to eat with unwashen hands defileth not a man (KJV).

According to Jesus, a person can look a certain way, follow certain laws, and disassociate themselves from certain people, but this will not make a person just before a holy God. The thing that makes a person just before God is what takes place in the heart and is exhibited in one's actions toward other people. Gunther and Link state, "Love is a sign and proof of faith. . . Love of one's brother derives from God's love; and without love for one's brother, there can be no relationship with God."<sup>152</sup>

Consider Judas in John chapter 13. Verse 31 tells us that Judas left the other disciples. Why did he leave? He left to go and betray his Lord for thirty pieces of silver. Judas was one of the twelve, he looked the same as the other disciples, he did what the others did, but there was something that condemned him. What was it that condemned Judas? Was it the fact that he failed to obey the law of the Pharisees, that he broke the law of the Sabbath, or was it something that took place in his heart? John 13:2, 27 indicates that Judas was under a "satanic influence"<sup>153</sup> and greed was born in his heart. It was that satanic influence and greed that "prompted his treachery."<sup>154</sup> Greed

---

152. W. Gunther and H.G. Link, "Love," in *NIDNTT*, 2:546.

153. M.C. Tenney, "Judas Iscariot," in *ZPEB*, 3:732.

154. Tenney, "Judas Iscariot," 732.

overshadowed the love he may have had for the Lord, and caused him to betray him. No one knew the condition of Judas' heart that day, not even the other eleven disciples, but Jesus did. Jesus knew that within the heart of Judas something had gone wrong. Judas' true character would soon be seen by everyone, and Jesus used this point in time to teach those present what it really meant to be a follower of him. All the religious leaders of that time had not been shy in teaching what they felt was required to be a follower of God. Now Jesus uses the occasion of his betrayal, by one of his own disciples, to explain what was, and still is, the distinguishing mark of a follower of God.

In Jesus' teaching on love, he explains that a true follower of God is not one who betrays a friend, or one who looks a certain way because of their dress, but a true disciple is one who loves others as Christ loved them. Note the warning of Jesus recorded in Mark 12:38-40 which states.

And he said unto them in his doctrine, Beware of the scribes which love to go in long clothing, and love salutations in the marketplaces, And the chief seats in the synagogues, and the uppermost rooms at feasts: Which devour widow's houses, and for a pretense make long prayers: these shall receive greater damnation (KJV).

The scribes appeared to be in good standing with God, but it was only in outward appearance, Jesus said that people of this nature can expect an even greater damnation. Jesus required his followers to have a love that could only flow out of a life totally surrendered to him. This love "is active, not self-seeking,"<sup>155</sup> it is more concerned with the well being of others than with that of oneself. This active, self sacrificing love has four distinct characteristics.

---

155. E. Stauffer, "The Words For Love In Prebiblical Greek," in *Theological Dictionary of New Testament Theology*, 7.

First of all, this love sees others as God sees them. The Pharisees viewed, and even judged people according to their laws and traditions, but Jesus never views people through a set of man made rules, he looks at the heart. 1 Samuel 16:7 states. “. . . the Lord does not look at the things man looks at. Man looks at the outward appearance, but the Lord looks at the heart”(NIV). This new commandment went against the religious rulers of that day. The Pharisees could very quickly judge a person by noting the things they did, who they associated with, and how they looked. Jesus told his listeners to look beyond the outward, and focus on the heart. It was the love that flowed out of a committed heart that would give evidence of one’s relationship with God.

A heart that is committed to Christ will exhibit the fruit of the Spirit. John 15:5 reads, “I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit. . .” Tenney states, “An absolutely fruitless life is prima facie evidence that one is not a believer. Jesus left no place among his followers for fruitless disciples.”<sup>156</sup> Furthermore, “if the life of Christ permeates a disciple, fruit will be inevitable.”<sup>157</sup> Love that sees others as Jesus sees them puts into practice the words of Matthew 5:44 which states, “But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.” It is this type of love that distinguishes the believer from the nonbeliever, it is this type of love that marks a life that is literally yoked to God and not “unequally

---

156. Merrill C. Tenney, “John,” in *The Expositor's Bible Commentary*, 9:152.

157. Tenney, “John,” 151.

yoked”<sup>158</sup> to the world.

A second characteristic of this new commandment of love is that this love is seen when a person is willing to offer themselves to help someone else. Jesus noted that the believer is to love others as he loved them. Jesus willingly gave his life that others may experience eternal life. True love is reaching out to others as Christ reached out to us, and offering ourselves to help and share one another’s burdens. The Pharisees condemned people when they did not measure up to their standards, Jesus taught his disciples to look beyond what a person does, or does not do, and allow their love to touch the heart of a person in need. Stott states, “It is natural that those who know God as their father should love one another as sisters and brothers in his family.”<sup>159</sup> When a person loves as a sister or a brother, they are willing to do whatever it takes to make that family work. In the body of Christ believers must be willing to love in such a way that nonbelievers would desire to be a part of the family.

The third characteristic of this new commandment of love is that it requires having value for people, more than valuing things or issues. Jesus did not want his followers to get caught up in the legal debates of the Pharisees. The Pharisees held on to laws and traditions at the expense of reaching people and leading them to God. Fulfilling the law was of more value to them than meeting the needs of others. An example of this is found in John 5:10-18 when Jesus healed the crippled man on the Sabbath. Because of

---

158. For details refer to page 87, footnotes #97, #98, #99, and #100.

159. John Stott, *The Gospel and the End of Time* (Downers Grove: Intervarsity, 1991), 89.

Jesus' actions the Pharisees sought to kill him (vs. 16) because it was unlawful to heal on the Sabbath. The love that Jesus taught, was a love that valued people more than issues.

Matthew 9:36 tells us that when Jesus "saw the multitudes, he was moved with compassion on them. . ." Jesus did not stop to examine how they looked, or to question their obedience to the law of the Pharisees, he saw their hurts and simply stopped to help them. This type of behavior and attitude was what Jesus tried to impart to his disciples. He wanted them to understand and display love, because love is the distinctive mark of a follower of God, and by it people will know those who are followers of God. Farley observes,

God's pity goes out toward both the good and the evil, the deserving and the wasteful. It is need alone which stirs Him. The basic principle of Christian personal ethics is that those virtues which have characterized God's dealings with mankind are to be internalized and become descriptive of the life of the believer. Therefore, compassion or pity should characterize the life of the Christian. . . . The lesson is that Christians must respond compassionately to human need, not allowing their hearts to be hardened. Furthermore, in Jesus' description of the judgement (Matt. 25:31-46) the prime criterion for division of the just from the unjust is whether or not their lives have been characterized by acts of compassion.<sup>160</sup>

The final characteristic of this new commandment of love is that love always exhibits itself. To quote again the words of John 13:35, "By this all men will know that you are my disciples, if you love one another" (NIV). This love is not something that is hidden, but according to Jesus it is displayed in actions, and demonstrated in an individual's response to others, despite their faults and failures. Proverbs 10:12 reads, "Hatred stirs up dissension, but love covers over all wrongs." This verse is saying

---

160. G.E. Farley, "Compassion, Pity," in *ZPEB*, 1:932.

“Hatred keeps alive the old feelings of revenge, and seeks opportunities of satisfying it, but love puts aside, forgets and forgives all offenses against itself.”<sup>161</sup>

The apostle Peter, one of Jesus’ disciples, reflected on Prov 10:12 in 1 Peter 4:8 which states, “Above all, love each other deeply, because love covers over a multitude of sins”(NIV). To love each other deeply means to “keep love constant.”<sup>162</sup> that is, “love should not fail in view of the approaching end. This demands purity of will, so that this earnest love must be from the heart.”<sup>163</sup> Love that flows from the heart “covers a multitude of sins.” This phrase means, “Love focuses upon affirming strengths rather than criticizing weaknesses.”<sup>164</sup> This “love insures access to divine forgiveness.”<sup>165</sup> This love “is not so much concerned with the number of sins committed, as if they were counted up in some divine book-keeping, but with the effect of love which shows itself to be all the greater in undoing sin.”<sup>166</sup> The Pharisees were anxious to find someone in a fault and punish them for their sins, but Jesus was not that way. He came to offer love, a love that exhibited itself through his followers, a love that was able to overlook a person’s wrong

---

161. Deane and Taylor-Taswell, “Proverbs,” 196.

162. Bauer, *A Greek English Lexicon of the New Testament and other Early Christian Literature*, 245.

163. E. Fuchs, “*ektenes, ektenesteron*,” in *Theological Dictionary of New Testament Theology*, 219.

164. Cedar, *James, I & II Peter, Jude*, 179.

165. A. Oepke, “*Kalypto*,” in *Theological Dictionary of New Testament Theology*, 406.

166. W. Bauder, “*Plethos*,” in *NIDNTT*, 1:733.

and offer forgiveness.

The life and teachings of Jesus give a clear picture of where a believer's emphasis should be. Jesus openly rebuked the Pharisees and other religious leaders for placing their emphasis on external laws and traditions at the expense of more important matters (Matt. 23:23). The Pharisees taught that if a person wanted to be holy before God, they needed to follow certain laws and traditions. Jesus constantly challenged the Pharisees on their teaching, and did not obey such rules himself. Jesus taught that being a follower of God required a change in one's inner person 'the heart', and out of that inner change would flow love. This love would be a sign of someone's allegiance to God (John 13:35). A change of heart which is demonstrated by showing love to others, is what distinguishes the believer from the nonbeliever. When teaching separation and holiness, pastors need to remember that biblical holiness, according to the teachings and example of Jesus, does not require specific alterations to one's outward appearance, nor does it demand disassociation from nonbelievers and other denominations. A life that is separate and holy is one that has been inwardly changed by God. The result of this inward change is an outward manifestation of love for fellow humanity.

### **Sin and Holiness**

In order for change in the message of separation to be understood and accepted among Pentecostal congregation members in Newfoundland, a fourth principle must be considered. This principle deals with the issue of sin and holiness. These two terms need to be examined in reference to their association with the term 'separation'. In order

to accomplish this, one must have a clear understanding of what sin is and how holiness can be properly defined and achieved.

The scriptural study and the teachings of Jesus provide a clear understanding of God's view of the outward man and relative issues which were considered important in former teaching on separation in the Pentecostal Assemblies of Newfoundland. From these two studies, the following conclusions can be drawn: God's word does not refer to outward adornment or the association with people of other denominations as sin, nor does it suggest that someone is considered holy in the sight of God because they restrain themselves from participating in such activity.

D.G. Bloesch states, "In legalistic religion, sin is the violation of a moral taboo."<sup>167</sup> To align one's thoughts to coincide with what God consider's sin, individuals need to understand that "sin is wounding the very heart of God."<sup>168</sup> Sin is so much more than the violation of a moral taboo, or the disbandment of external ordinances. "It signifies the rupture of a personal relationship with God, a betrayal of the trust he places in us."<sup>169</sup> The adorning of the outward person, and association with people of other denominations does not rupture one's personal relationship with God. One's relationship with God is severed when a conscious decision is made within the heart to stop serving him. Man looks on the outward, but God examines the heart.

---

167. D.G. Bloesch, "Sin in Evangelical and Legalistic Religion," in *Evangelical Dictionary of Theology* (Grand Rapids: Baker, 1986), 1015.

168. Bloesch, "Sin in Evangelical and Legalistic Religion," 1015.

169. Bloesch, "Sin in Evangelical and Legalistic Religion," 1012.



Sin is not a failure to submit to a superficial law set by a certain sect of people, it failure to follow the requirements of God given in his word. A person is made righteous before God when cleansing and subsequent change takes place within the heart. "Sin is always an act against the goodness and grace of God."<sup>170</sup> Sin is "...the breaking of a covenantal relationship."<sup>171</sup>

The most common word used for sin in the "LXX is *adikia* . . . It represents 36 different Hebrew words; most often it translates *awon*, offence, guilt, punishment."<sup>172</sup> This word describes "the outwardly visible characteristics of that which stands under the power of sin."<sup>173</sup>

Yet sin, over and above the guilt of the individual, was clearly recognized as a reality separating man and nation from God. . . . Sin is an estrangement from him, and thus brings harm and punishment upon itself. . . .sin is both a falling away from a relationship of faithfulness towards God and also disobedience to the commandments and the law.<sup>174</sup>

As a result of sin, "...man shuts himself off from fellowship with God and becomes God-less."<sup>175</sup>

In the New Testament, the word *hamartia* is translated 'sin' and "is always used

---

170. J. Daane, "Sin and Grace," in *ZPEB*, 5:446.

171. Bloesch, "Sin, The Biblical Understanding of Sin." 1015.

172. W. Gunther, "Sin," in *NIDNTT*, 3:574.

173. Gunther, "Sin," 575-576.

174. Gunther, "Sin," 577-578.

175. Gunther, "Sin," 578.

in the NT of man's sin which is ultimately directed against God."<sup>176</sup> 'Sin' in simple terms, is an act of man's will to violate the law of God resulting in estrangement from him. Personal adornment and association with people of other denominations does not violate God's law, or destroy one's personal relationship with him.

Article XXI, Section 6, of the Constitution of the Pentecostal Assemblies of Newfoundland requires pastors to uphold the biblical standards against popular sins. As a body, the Pentecostal Assemblies of Newfoundland unitedly declares itself as being against all forms of worldliness, but particularly against modern immodesty and extremity in dress. The constitution does not establish a doctrine concerning the limitations of outward adornment and the need to isolate from people of other denominations. Pastors are encouraged to proclaim sin as it is clearly spelled out in God's word.

As noted in chapter one, in the earlier years of the Pentecostal Assemblies of Newfoundland it was considered sinful for a person to neglect the rules of dress, and other things expected of Christians at that time. Today the message of separation does not lend itself to such teaching, it is believed rather that sin is that which interrupts us from drawing closer to Christ, that which destroys one's relationship with their maker. Foster stated, "Sin is in the heart."<sup>177</sup> Callahan noted that "the works of the flesh as outlined by the Apostle Paul defines sin for us."<sup>178</sup>

---

176. Gunther, "Sin," 579.

177. Foster, interview.

178. Callahan, interview.

Sin is that which separates a person from God, therefore the Holy Spirit continues to draw individuals into a relationship with God by convicting them of their sin. The Holy Spirit is at work to make each believer holy before God, and the Holy Spirit “has the same standard for the entire church.”<sup>179</sup> Individuals “. . . shouldn’t be going around saying you shouldn’t be doing this or that.”<sup>180</sup> The Holy Spirit came to convict men and women of sin (John 16:7-11) and the Holy Spirit must be given the room to work in each and every life. A life that is governed by the Holy Spirit will be a life that is separated from sin and holy unto the Lord.

Holiness in a person’s life is strictly a work of the Holy Spirit. Holiness cannot be legislated, it begins in the heart of a person when they accept Christ as Lord and Saviour of their life. “You will hear it again and again that they no longer do this or that - not because the church told them they couldn’t do it but because they don’t want to do it.”<sup>181</sup> Holiness flows out of an encounter with a holy God.

Holiness means “separated from ordinary use, dedicated to the service of the Lord.”<sup>182</sup> *Baker’s Dictionary of Theology* defines holiness as a “withdrawal and consecration: withdrawal from what is common or unclean, consecration to what is divine, sacred, pure.”<sup>183</sup> A person cannot achieve holiness by simply ceasing to do certain

---

179. Trask & Womack, *Back to the Altar*, 37.

180. Trask & Womack, *Back to the Altar*, 37.

181. Trask & Womack, *Back to the Altar*, 38.

182. Trask & Womack, *Back to the Altar*, 91.

183. Paul S. Rees, “Holiness, Holy,” in *Baker’s Dictionary of Theology*, 269

things, a person must dedicate themselves to the Lord. This dedication takes place in the heart of a person, it is a work of the Spirit. The message of separation being proclaimed today, according to Gibbon, focuses on the work that must take place “in the heart”<sup>184</sup> of the believer.

When we think of God as a holy God, we see him as one who is separate from all of his creation, there is none like him. J.R. Williams states, “God is not in anyway . . . to be identified with anything else in all creation. . . it signifies God’s total apartness from all that is common and profane, from everything unclean or evil.”<sup>185</sup> Therefore, as children of God, believers are called to demonstrate his holiness. The New Testament teaches believers that they are “. . . a people who are made inwardly holy.”<sup>186</sup> This is not accomplished by human effort, but by the work of the indwelling Holy Spirit of God.

The New Testament word for holiness, *hagiasmos*, is also translated ‘sanctification’. Sanctification is the process of being set apart for the masters use. “It is the function of the Holy Spirit to effect this sanctification by conforming believers to the image of Christ.”<sup>187</sup> H. Seebass states, “The concept of holiness in the NT is determined . . . by the Holy-Spirit, the gift of the new age . . . the proper sphere of the holy in the NT is . . . the manifestations of life produced by the Spirit.”<sup>188</sup> Holiness “. . . is accomplished

---

184. Gibbon, interview.

185. J.R. Williams, “Holiness,” in *Evangelical Dictionary of Theology*, 515.

186. Williams, “Holiness,” 515.

187. A.S. Wood, “Holiness of the Christian,” in *ZPEB*, 3:182.

188. H. Seebass, “*hagios*,” in *NIDNTT*, 2:228.

by the will of the Father. . . . Its center is Christ himself . . . and its agent is the Holy Spirit.”<sup>189</sup>

A person is not made holy by following a legalistic gospel, but by the work of the Spirit of God. Gifford stated, “legalism has almost destroyed us as a movement, and now the Lord is cleaning His house doctrinally to prepare for a move of the Holy Spirit.”<sup>190</sup> Swindoll noted, “It kills congregations when a pastor is legalistic. It kills the pastors when congregations are legalistic.”<sup>191</sup> Individuals need to understand that a legalistic lifestyle does not constitute holiness. Holiness is to be recognized by nonbelievers, not by the way a believer dresses, or by their associations, but by the fruit of the Spirit that is evident in their life. As was noted earlier,<sup>192</sup> it is the fruit of the spirit that will signify whether or not someone is walking close to God. Samuel O. Biro states.

False holiness, which was exemplified by the Pharisees, tends to emphasize outward things: clothing, food, drinks, holy days, etc. Despite the warning in Colossians that such things, while having an appearance of holiness, are of no value in producing real holiness but actually indulge the flesh. . . . Sadly, the pursuit of false holiness always produces strife, division, anger, pride, and such like. . . true holiness is that which is produced in our lives by the Holy Spirit.<sup>193</sup>

Sin and holiness cannot be defined by what a person wears, or who a person

---

189. Wood, “Holiness of the Christian,” 182.

190. Gifford, interview.

191. Charles Swindoll, *The Grace Awakening* (Dallas: Word, 1990), 77.

192. Refer to page 29, footnote #22.

193. Samuel O. Biro, “Some Thoughts On Holiness,” *Good Tidings*, June-July 1998, 2.

associates with. Christianity is of a much deeper nature than that. D.A. Carson states, “we must never succumb to the temptation to think that gospel living necessarily means conformity to a batch of conservative societal rules.”<sup>194</sup> If all a person had to do to be a Christian is dress a certain way, stop doing certain things, and only associate with a certain sect of people, there would be no need of the cross. If these actions alone constituted a right relationship with God, Jesus did not need to die.

A right relationship with God involves a commitment of one’s life to Jesus Christ, and when a person commits their life to Christ, the Holy Spirit then takes up residence in that person. That person is then no longer under condemnation (Rom. 8:1), he or she no longer walks according to the ways of the flesh, but lives under the guidance of the Holy Spirit. When the Holy Spirit begins to dwell within a person, that person receives the power needed to live a life of holiness and separation, and avoid things which would sever his or her relationship with God. Holiness and separation do not require the “physical removal of oneself from the world, but to be set apart in our conversation, way of life and attitude.”<sup>195</sup> In order to effectively demonstrate Christ to those who do not know him, believers must interact with all members of society. In doing so, Christians allow their light to shine so that others will be attracted to the beauty of Christ’s work in their lives. “Such action will not destroy us; it will . . . enrich us as a part of God’s great family.”<sup>196</sup>

---

194. D.A. Carson, *The Gagging of God, Christianity Confronts Pluralism* (Grand Rapids: Zondervan, 1996), 511.

195. Buckle, interview.

196. Carson, *The Gagging of God*, 553.

### **An Understanding of Culture**

A fifth and final principle that must be considered when desiring to bring believers to an understanding of the change in the message of separation, is having a clear understanding of the cultural shift that has taken place since the inception of the Pentecostal Assemblies of Newfoundland. This cultural shift was noted in chapter three of the dissertation as a factor that contributed to the change in the message of separation.

Cultural differences are not only found in foreign countries. One writer states, "Culture is the anthropologist's label for the sum of the distinctive characteristics of a people's way of life."<sup>197</sup> Another writer stated, "Culture is a way of thinking, feeling, believing. It is the group's knowledge stored up for future use."<sup>198</sup> To minister effectively to individuals, one must have a clear understanding of their cultural background. How do individuals think, feel and believe on certain issues? And where did they gain this understanding?

David Hesselgrave, in his book *Communicating Christ Cross-Culturally*, notes the importance of missionaries gaining a clear understanding of culture if they are going to do an effective work for Christ. He states, "only under Christ can man be redeemed and

---

197. Sherwood G. Lingenfelter and Marvin K. Mayers, *Ministering Cross-Culturally: An Incarnational Model For Personal Relationship* (Grand Rapids: Baker, 1994), 17.

198. David J. Hesselgrave, *Counselling Cross-Culturally: An Introduction to Theory and Practice for Christians* (Grand Rapids: Baker, 1987), 198.

our culture renewed.”<sup>199</sup> The same is true today within Pentecostal Assemblies of Newfoundland churches. If ministers are going to be effective in bringing people into the freedom of Christ, and give people a clear understanding of separation, first they must be willing to help people of all ages understand their roots. Pastors need to go back to the humble beginning of the Pentecostal Assemblies of Newfoundland and find out why people think, feel, and believe the way they do. This is important so that people of all ages can gain the insight required to make necessary transitions.

Culture must be understood and respected. When change is necessary, it must be brought about slowly and with much prayer. Culture is “the definitions by which people order their lives, interpret their experiences, and evaluate the behavior of others.”<sup>200</sup> In the earlier years of the Pentecostal movement in Newfoundland, growth was extensive and the demands of separation were well known, not only among congregation members, but also among members of the community. People had strong convictions concerning what Christians should be like even before they knew Christ as their own personal Lord and Saviour. Therefore years later, when the preacher suggests a change from tradition, their convictions are threatened, and these fine people are not quite sure how to react.

In examining the cultural change within Pentecostal Assemblies of Newfoundland churches, pastors can understand why we have two completely different

---

199. David J.Hesselgrave, *Communicating Christ Cross-Culturally: An Introduction to Missionary Communication*, 2<sup>nd</sup> ed. (Grand Rapids: Zondervan, 1991), 117.

200. Lingenfelter and Mayers, *Ministering Cross-Culturally*, 18.



sets of convictions. In reference to these two different sets of convictions Perry said, “Be understanding of both groups of people and walk slowly with change.”<sup>201</sup> Grimes noted, “you need to get an understanding of their culture and custom.”<sup>202</sup> Chapters One and Two of this dissertation give a clear picture of the two schools of thought on the message of separation. Osmond stated, “Early Pentecostals came out of legalistic backgrounds and today culture has changed.”<sup>203</sup> Culture has changed in that now people are not receptive to legalistic teaching and pastors must understand both schools of thought in order to help bridge the gap that exists. Batstone observed, “culture itself brought change, and we must clearly understand culture to minister effectively to all people.”<sup>204</sup>

Paul G. Hiebert, a cultural anthropologist, in discussing change wrote, “Change is a process in time, and the extent to which change takes place is often a function of the time involved.”<sup>205</sup> He further noted that when two cultures begin to interact one can expect to see “problems arising.”<sup>206</sup> This is exactly what is happening within Pentecostal Assemblies of Newfoundland churches. The younger generation interacts with the older generation, and this interaction is causing some frustration in relation to the change in the message of separation.

---

201. Perry, interview.

202. Grimes, interview.

203. Osmond, interview.

204. Batstone, interview.

205. Paul G. Hiebert, *Cultural Anthropology* (Grand Rapids: Baker, 1983), 412.

206. Hiebert, *Cultural Anthropology*, 417.

A pastor needs to be careful when giving direction and help to people working through this interaction frustration. The older and younger generations are equally important, and respect must be shown to the two groups of people. Stephen and Stephen, two Social Psychologists, noted that a person's attitude can change over a period of time through "persuasive communication."<sup>207</sup> In their discussion on attitude change they emphasize the importance of a person being a "credible communicator"<sup>208</sup> if they want to bring effective change.

There is no doubt that within Pentecostal Assemblies of Newfoundland churches people have different attitudes towards change. When change occurred in the message of separation, this difference in attitude resulted in both benefits and problems. To do justice to both schools of thought pastors must move slowly, and give a clear understanding of the shift that culture has made. When pastors move too quickly on these issues, they win the favor of the younger generation, but lose the respect of the older. Pastors need to earn their credibility with the older people before they attempt to bring change. Earning credibility to prepare for change is no simple task, but one that is accomplished with time. Hiebert noted that "the integration of new ideas takes place in a number of ways."<sup>209</sup> When change does come it causes "changes and readjustments in

---

207. Cookie White Stephan & Walter G. Stephan, *Two Social Psychologies* (Homewood, Illinois: Dorsey , 1985), 234.

208. Stephen & Stephan, *Two Social Psychologies*, 234.

209. Hiebert, *Cultural Anthropology*, 422.

areas of the culture.”<sup>210</sup> After gaining a clear understanding of the cultural shift that has taken place within the Pentecostal Assemblies of Newfoundland, pastors will find it easier to lead their congregations through the process of change.

When the shepherd of a congregation realizes that there are difficulties among its members, which are a direct result of the change which has occurred in the message of separation, caution must be exercised in every effort to rectify the problem. This chapter has identified five principles which need to be considered when dealing with change in the message of separation. These five principles; prayer, scriptural study, the teachings of Jesus, sin and holiness, and an understanding of culture, all work in conjunction with one another, and patience will be an important element in fulfilling their task. There are no shortcuts, and just as stated in this chapter, each of these principles are a vital link in bringing about effective change.

---

210. Hiebert, *Cultural Anthropology*, 422.

## CONCLUSION

The roots of the Pentecostal Assemblies of Newfoundland can be traced back to Alice B. Garrigus and the Bethesda Mission which was established in 1911. This amazing woman, to whom many believers in Christ are indebted, laid a foundation of faith, and example of dedication for future generations to follow. With Alice's zeal came an intense desire to please God in all areas of Christian living. Garrigus and other founding members of the Pentecostal Assemblies of Newfoundland portrayed an unhindered desire to maintain standards which separated them from those who knew nothing of God. Despite the social changes, and cultural adjustments which Newfoundlanders faced in the years following 1911, Pentecostal believers held fast to rigid standards of dress and association exemplified by the Pentecostal Assemblies of Newfoundland's founding members.

In order to maintain distinction, Pentecostals were encouraged to be different in the areas of dress and association as an outward sign of their separation from nonbelievers. As noted in the introduction the preaching of modest apparel and shunning worldly attractions was simply a part of what was then called "the gospel of separation."<sup>1</sup>

This gospel of separation included dress and restrictions which were considered

---

1. For details refer to page 4, footnote #10.

conservative even at that time. Such restriction was never questioned in the early years of the Pentecostal Assemblies of Newfoundland, but as the years passed, new generations of believers lost some of the willingness to do as they were told without having a thorough understanding of why such action was required. With the education of pastors and congregational members increasing, and the broadening of people's horizons occurring with media and travel, change became inevitable.

As in all things, this change did not come without its problems. While some people accepted change in views of separation relatively easily, others were more determined to protect history and tradition. While some Pentecostal Assemblies of Newfoundland believers were anxious to search the pages of scripture to get a clear understanding of the Biblical doctrine of separation, others were content to remember the teachings of their parents and pastors who instructed that separation was evident in what they wore, and who they associated with. Clearly, such diverse ways of thinking would lead to controversy and disunity.

Time, however, has been a friend in this matter. Through the years, many people have worked out their doubts and fears that the Pentecostal Assemblies of Newfoundland is losing out on their original zeal and dedication. Others have taken the time to examine the history of the Pentecostal Assemblies of Newfoundland and become more patient and understanding with those who hold firm to the former way of thinking. In retrospect, it can be noted that although the change in doctrine has caused problems, God is moving by his spirit to bring restoration to the relationships that have been affected by the change.

There is, however, still many who feel wounded. They feel victimized by the

whole procedure because either they spent their lives practicing a lifestyle that some now say is invalid, or they were condemned for not doing so and have trouble forgetting the pain caused by condemnation. Many times pastors find themselves being constantly challenged to defend the change and explain why it has taken place. They find themselves being the peacemakers, and this can be very stressful.

The time has come to put an end to the debate. It is time to bring a resolve, so that the issue can stop captivating people's thought and energy and they can get on with kingdom business. How does a pastor initiate this resolve? How does a pastor bring understanding to the confusion? These are the very issues discussed in the final chapter of this dissertation. Change is not something that comes without problems, but working out these problems can be a challenging task.

As with any biblical doctrine, or church issue, the first step in overcoming the difficulties arising from this issue is to seek God's direction in prayer. Secondly, congregation members need a clear understanding of the scriptural references used to support issues pertaining to this topic. Thirdly, they need to understand what Jesus said concerning such issues. And fourthly, it is important for them to know how scripture defines sin and holiness. These three principles work together and should be approached systematically to bring about the most effective resolve on the issue of separation. The final principle needing consideration when leading a congregation through change, is that of helping individuals understand how change in culture contributes to changes in all areas, including Christian living.

There is no question that the message of separation in the Pentecostal Assemblies

of Newfoundland has changed since its inception. The challenge that pastors face is to lead congregations to an understanding of the change which has occurred, without losing another generation of Pentecostals. According to Batstone,<sup>2</sup> one generation has already been lost as a result of the strict teaching of separation, and the Pentecostal Assemblies of Newfoundland must be careful not to lose another generation before resolving some of the confusion which presently exists because of the change which has occurred.

---

2. For details refer to page 21, footnote #33.

## BIBLIOGRAPHY

### Books

- Bauer, Walter, William F. Arndt, and F. Wilbur Gingrich. *A Greek English Lexicon of the New Testament and Other Early Christian Literature*. Chicago: University of Chicago Press, 1979.
- Bounds, E. M. *Obtaining Answers to Prayer*. Springdale: Whitaker, 1984.
- Bruce, F. F. *Paul: Apostle of the Heart Set Free*. Grand Rapids: Eerdmans, 1980.
- Burse, A. Stanley. *Some Have Fallen Asleep*. St. John's: Good Tidings Press, 1990.
- Carson, D.A. *The Gagging of God, Christianity Confronts Pluralism*. Grand Rapids: Zondervan, 1996.
- Gangel, Kenneth O. *Feeding and Leading*. Wheaton: Victor Books, 1989.
- Guthrie, Donald. *New Testament Introduction*. Downers Grove: Intervarsity Press, 1970.
- Hamilton, Victor P. *Handbook On The Pentateuch*. Grand Rapids: Baker, 1986.
- Hesselgrave, David J. *Communicating Christ Cross-Culturally: An Introduction to Missionary Communication*, 2<sup>nd</sup> ed. Grand Rapids: Zondervan, 1991.
- \_\_\_\_\_. *Counselling Cross-Culturally: An Introduction to Theory and Practice for Christians*. Grand Rapids: Baker, 1987.
- Hiebert, Paul G. *Cultural Anthropology*. Grand Rapids: Baker, 1983.
- Hurley, James B. *Man and Woman in Biblical Perspective*. Grand Rapids: Zondervan, 1981.
- Janes, Burton K. *History of the Pentecostal Assemblies of Newfoundland*. St. John's: Good Tidings Press, 1996.



\_\_\_\_\_. *The Lady Who Came*. St. John's: Good Tidings Press, 1982.

\_\_\_\_\_. *The Lady Who Stayed*. St. John's: Good Tidings Press, 1983.

Kilinski, Kenneth K. and Jerry C. Wofford. *Organization and Leadership in the Local Church*. Grand Rapids: Zondervan, 1973.

Lingenfelter, Sherwood G. and Marvin K. Mayers. *Ministering Cross-Culturally: An Incarnational Model For Personal Relationship*. Grand Rapids: Baker, 1994.

Pentecost, J. Dwight. *The Words and Works of Jesus Christ*. Grand Rapids: Zondervan, 1981.

Ravenhill, Leonard. *Why Revival Tarries*. Minneapolis: Behntany, 1988.

Rienecker, Fritz and Cleon Rogers. *Linguistic Key to the Greek New Testament*. Grand Rapids: Zondervan, 1980.

Rosner, Brian S. *Understanding Paul's Ethics*. Grand Rapids: Eerdmans, 1995.

Smith, William. *A Dictionary of the Bible*. Chicago: The John C. Winston Company, 1884.

Stephan, Cookie White & Walter G. Stephan. *Two Social Psychologies*. Homewood: Dorsey, 1985.

Stott, John. *The Gospel and the End of Time*. Downers Grove: Intervarsity, 1991.

Swindoll, Charles R. *The Grace Awakening*. Dallas: Word Incorporated, 1990.

Trask, Thomas E. & David A. Womack. *Back to the Altar: A Call to Spiritual Awakening*. Springfield: Gospel Publishing House, 1994.

Tyson, Joseph B. *The New Testament and Early Christianity*. New York: MacMillian, 1984.

Wight, Fred H. *Manners and Customs of Bible Land*. Chicago: Moody, 1981.

Wood, Leon. *Distressing Day of the Judges*. Grand Rapids: Zondervan, 1982.

### Commentaries

Barclay, William. *The Gospel of John*. Vol. 2, The Daily Study Bible. Philadelphia: Westminster, 1975.

\_\_\_\_\_. *The Letters of James and Peter*. The Daily Study Bible. Philadelphia: Westminster, 1976.

\_\_\_\_\_. *The Letters to the Corinthians*. The Daily Study Bible. Philadelphia: Westminster, 1975.

\_\_\_\_\_. *The Letter to the Romans*. The Daily Study Bible. Philadelphia: Westminster, 1975.

Barnes, Albert. *Barnes Notes on the New Testament*. Grand Rapids: Kregel Publications, 1982.

Bruce, F.F. *The Epistle of Paul to the Romans*. Vol. 6. Tyndale New Testament Commentaries. Grand Rapids: Eerdmans, 1978.

Cedar, Paul A. *James, I & II Peter, Jude*. Vol. 11. The Communicator's Commentary. Waco: Word Books, 1984.

Erdman, Charles R. *The General Epistles*. Philadelphia: Westminster, 1977.

Feinberg, Charles Lee. *The Minor Prophets*. Chicago: Moody, 1976.

\_\_\_\_\_. *The Prophecy of Ezekiel*. Chicago: Moody, 1982.

Guthrie, Donald. *The Pastoral Epistles*. Vol. 14. Tyndale New Testament Commentaries. Grand Rapids: Eerdmans, 1980.

Gaebelein, Frank E., ed. *The Expositor's Bible Commentary*. 12 vols. Grand Rapids: Zondervan, 1976.

Hill, David. *The Gospel of Matthew*. The New Century Bible Commentary. Grand Rapids: Eerdmans, 1987.

Hughes, Philip E. *Paul's Second Epistle to the Corinthians*. New International Commentary. Grand Rapids: Eerdmans, 1982.

Marshall, I. Howard. *The Epistles of John*. New International Commentary. Grand Rapids: Eerdmans, 1978.

- Morris, Leon. *The Gospel According to Matthew*. New International Commentary. Grand Rapids: Eerdmans, 1971.
- Murray, John. *The Epistle to the Romans*. New International Commentary. Grand Rapids: Eerdmans, 1982.
- Phillips, John. *Exploring Romans*. Chicago: Moody, 1969.
- Spence, H.D.M. and Joseph S. Exell, ed. *The Pulpit Commentary*. 23 vols. Grand Rapids: Eerdmans, 1978.
- Stibbs, Alan M. *The First Epistle General of Peter*. Vol. 17, Tyndale New Testament Commentaries. Grand Rapids: Eerdmans, 1981.
- Tasker, R.V. *The Gospel According to Matthew*. Vol. 1, Tyndale New Testament Commentaries. Grand Rapids: Eerdmans, 1979.
- \_\_\_\_\_. *The Second Epistle of Paul to the Corinthians*. Vol. 8, Tyndale New Testament Commentaries. Grand Rapids: Eerdmans, 1979.
- Vine, W. E. *The Epistle to the Romans*. Grand Rapids: Zondervan, 1948.
- Wiersbe, Warren W. *An Old Testament Study: Isaiah, Be Comforted*. Wheaton: Victor, 1992.

### **Dictionaries and Encyclopaedias**

- Archer, Gleason L. *Encyclopaedia of Bible Difficulties*. Grand Rapids: Zondervan, 1982.
- Bromiley, Geoffrey W., ed. *Theological Dictionary of the New Testament*. Grand Rapids: Eerdmans, 1992.
- Brown, Colin, ed. *The New International Dictionary of New Testament Theology*. 4 vols. Grand Rapids: Zondervan, 1986.
- Elwell, Walter A., ed. *Evangelical Dictionary of Theology*. Grand Rapids: Baker, 1986.
- Harrison, Everett F., ed. *Baker's Dictionary of Theology*. Grand Rapids: Baker, 1985.
- Tenney, Merrill C., ed. *The Zondervan Pictorial Encyclopaedia of the Bible*. 5 vols. Grand Rapids: Zondervan, 1982.

### Journal and Magazine Articles

- Andrews, Harold. "Revival in Newfoundland." *Arise*, Winter 1998, 13.
- Biro, Samuel O. "Some Thoughts On Holiness." *Good Tidings*, June-July 1998, 2.
- Eddy, Myrtle B. "Bethesda." *Good Tidings*, March-April 1975, 9.
- Garrigus, Alice B. "Building According to the Pattern." *Good Tidings*, April 1935, 4.
- \_\_\_\_\_. "MOTE-ITIS." *Good Tidings*, September 1937, 9.
- \_\_\_\_\_. "Separation." *Good Tidings*, February 1987, 10.
- Pelley, Eric R. "Lift up the Standard." *Word & Work*, May 1952.
- Tiessen, Terrance. "Toward A Hermeneutic For Discerning Universal Moral Absolutes." *Journal of the Evangelical Theological Society* 36 (1993): 189-190.
- Vaters, Eugene. "Editor's Notes." *The Independent Communion*, June 1924, 3.
- \_\_\_\_\_. "Principles of Pentecostal Teaching." *Good Tidings*, October 1952, 16.
- Vaters, Mrs. Eugene. "Hold Fast . . . Repent." *Good Tidings*, September, 1936, 1.

### Published Reports

- The General Constitution and By-Laws of the Pentecostal Assemblies of Newfoundland.  
Article XXI, Section 2. *Legalism*. St. John's, NF, Revised 1994, 80.
- \_\_\_\_\_. Article XXI, Section 6. *Worldliness*., St. John's, NF, Revised 1994, 81.
- \_\_\_\_\_. Policies, *Audio Visual Aid Policy Committee*. St. John's, NF, Revised 1994.
- \_\_\_\_\_. Article XXI, Section 10. *The Ecumenical Movement*, subsection 3. St. John's, NF, Revised 1994, 83.

### Dissertation

- Janes, Burton K. "Floods Upon the Dry Ground: A History of The Pentecostal Assemblies of Newfoundland." M.A. thesis, Memorial University of Newfoundland, 1991.

### Conference Minutes

General Conference Minutes of the Pentecostal Assemblies of Newfoundland. June 28 - July 5, 1925. Archives of the Pentecostal Assemblies of Newfoundland, St. John's, NF.

\_\_\_\_\_. October 17-24, 1927. Archives of the Pentecostal Assemblies of Newfoundland, St. John's, NF.

\_\_\_\_\_. May 17-23, 1929. Archives of the Pentecostal Assemblies of Newfoundland, St. John's, NF.

\_\_\_\_\_. June 12-20, 1931. Archives of the Pentecostal Assemblies of Newfoundland, St. John's, NF.

\_\_\_\_\_. June 10-16, 1932. Archives of the Pentecostal Assemblies of Newfoundland, St. John's, NF.

\_\_\_\_\_. June 8-14, 1933. Archives of the Pentecostal Assemblies of Newfoundland, St. John's, NF.

\_\_\_\_\_. June 19-27, 1934. Archives of the Pentecostal Assemblies of Newfoundland, St. John's, NF.

\_\_\_\_\_. June 24 - July 2, 1937. Archives of the Pentecostal Assemblies of Newfoundland, St. John's, NF.

\_\_\_\_\_. June 15-22, 1939. Archives of the Pentecostal Assemblies of Newfoundland, St. John's, NF.

\_\_\_\_\_. June 28 - July 5, 1950. Archives of the Pentecostal Assemblies of Newfoundland, St. John's, NF.

General Executive Committee Meeting Minutes of the Pentecostal Assemblies of Newfoundland. February 17, 1928. Archives of the Pentecostal Assemblies of Newfoundland, St. John's, NF.

\_\_\_\_\_. June 7, 1928. Archives of the Pentecostal Assemblies of Newfoundland, St. John's, NF.

\_\_\_\_\_. December 15, 1936. Archives of the Pentecostal Assemblies of Newfoundland, St. John's, NF.

\_\_\_\_\_. July 4, 1944. Archives of the Pentecostal Assemblies of Newfoundland, St. John's, NF.

\_\_\_\_\_. July 15, 1947. Archives of the Pentecostal Assemblies of Newfoundland. St. John's, NF.

\_\_\_\_\_. July 16, 1947. Archives of the Pentecostal Assemblies of Newfoundland, St. John's, NF.

Western District Conference Minutes of the Pentecostal Assemblies of Newfoundland. June 26-July 3, 1941. Archives of the Pentecostal Assemblies of Newfoundland. St. John's, NF.

### **Unpublished Correspondence**

Alice B. Garrigus to the General Superintendent of the Pentecostal Assemblies of Newfoundland and the Adjustment Committee, 1937. Archives of the Pentecostal Assemblies of Newfoundland, St. John's, NF.

Alice B. Garrigus to Bro. Eugene Vaters and Pastors, 24 June 1946. Archives of the Pentecostal Assemblies of Newfoundland, St. John's, NF.

### **Interviews**

Batstone, Earl. Present General Superintendent and Chairman of the General Executive Committee of the Pentecostal Assemblies of Newfoundland. Interview by author, oral interview. St. John's, NF, 5 February 1998.

Buckle, Clarence. General Secretary Treasurer and Member of the General Executive Committee of the Pentecostal Assemblies of Newfoundland. Interview by author, oral interview. St. John's, NF, 5 February 1998.

Callahan, Ray. Senior Pastor of Calvary Pentecostal Church, Bishop's Falls, NF, and Member of the General Executive Committee of the Pentecostal Assemblies of Newfoundland. Interview by author, oral interview. Bishop's Falls, NF, 3 February 1998.

- Curtis, Garland. Retired Pastor. Interview by author, oral interview. St. John's, NF, 4 February 1998.
- Dawe, George. Itinerant Preacher and Member of the General Executive Committee of the Pentecostal Assemblies of Newfoundland. Interview by author, oral interview. St. John's, NF, 6 February 1998.
- Flight, Everett. Senior Pastor of Glad Tidings Tabernacle, Labrador City and Member of the General Executive Committee of the Pentecostal Assemblies of Newfoundland. Interview by author, oral interview. Lewisporte, NF, 22 October 1998.
- Foster, Paul. Senior Pastor of Springdale Pentecostal Church, Springdale, NF, and Member of the General Executive Committee of the Pentecostal Assemblies of Newfoundland. Interview by author, oral interview. Springdale, NF, 2 February 1998.
- Gibbon, Paul. Senior Pastor of Glad Tidings Tabernacle, Embree, NF. Interview by author, oral interview. Embree, NF, 3 February 1998.
- Gifford, David. Senior Pastor of Emmanuel Pentecostal Church, Deer Lake and Member of the General Executive Committee of the Pentecostal Assemblies of Newfoundland. Interview by author, oral interview. Deer Lake, NF, 2 February 1998.
- Grimes, Barry. Western District Superintendent and Member of the General Executive Committee of the Pentecostal Assemblies of Newfoundland. Interview by author, oral interview. Grand Falls-Windsor, NF, 2 February 1998.
- King, John. Retired Pastor. Interview by author, oral interview. St. John's, NF, 4 February 1998.
- King, Roy. Retired, Former General Superintendent of the Pentecostal Assemblies of Newfoundland. Interview by author, oral interview. St. John's, NF, 4 February 1998.
- Mills, Bob. Senior Pastor of Corner Brook Pentecostal Tabernacle, Corner Brook, NF. Interview by author, oral interview. Corner Brook, NF, 2 February 1998.
- Osmond, Ronald. Senior Pastor of Elim Pentecostal Tabernacle, St. John's, NF. Interview by author, oral interview. St. John's, NF, 4 February 1998.
- Perry, Hardy. Eastern District Superintendent and Member of the General Executive Committee of the Pentecostal Assemblies of Newfoundland. Interview by author, oral interview. St. John's, NF, 3 February 1998.

Purchase, Sylvia. Retired Pastor. Interview by author, oral interview. Botwood, NF, 3 February 1998.

Taylor, Winnie. Interview by Burton K. Janes, oral interview. Clarke's Beach, NF, 13 July 1981. Archives of the Pentecostal Assemblies of Newfoundland, St. John's, NF.

White, Edwin. Senior Pastor of Jubilee Pentecostal Church, Botwood, NF. Interview by author, oral interview. Botwood, NF, 3 February 1998.

Winsor, Junior. Senior Pastor of Philadelphia Pentecostal Church, Lewisporte, NF. Interview by author, oral interview. Lewisporte, NF, 3 February, 1998.