
THE STORMRIDER ISSUE 10



**FREEDOM AND RV
LIVING**

THE STORMRIDER ISSUE 10

Dear Stormrider readers, this issue will continue our series on Exploring The Idea Of Communal Living. Included also are our prayers for revival and a teaching on What Is Pentecostalism. The RV living component will discuss how to drive an RV and also how to keep it dry? I have some pointers that hopefully are helpful. Enjoy this months articles and God bless you.



Shawn Stevens

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Shawn Stevens

EXPLORING THE IDEA OF CHRISTIAN COMMUNAL LIVING PART 2

There are many different kinds of Christian communal living communities, also called Christian intentional communities, also called Christian co-housing.

Different types have different emphasis. For example there are Christian intentional communities that are also schools offering education Kindergarten to grade 12. These have a huge emphasis on Christian education. There are Christian intentional communities that are also eco-communities and practice environmental conservatism. Then there are Christian intentional communities that are prayer houses and greatly emphasize and practice communal prayer. Then there are Christian intentional communities that exist for outreach purposes and are very missional. I even came across a Christian intentional community of writers that emphasized studying and carrying on the teachings of the well-known Christian philosopher the late Francis Schaeffer.

Each one of these is fascinating in its own way. Christian intentional communities are a sub-culture in themselves. Even within this sub-culture are variations, varieties and diversity of thought.

One thing needs to be discussed before we go too deep into a study of Christian intentional communities. Some would ask; Are not Communal living organizations a form of Communism? This question is followed up by asking; has not communism done so much evil and exerted so much control over people's lives? The root word "commune" is a part of the expanded word "communism." However, it must be acknowledged that there is a huge difference between government-run communism and church-led communes. There is actually a massive difference. Government-run communism is tyranny. Wherever they exist they set up police states and strip people of their rights and freedoms. There is no process to remove them (Communist governments) or challenge them and they always come to abuse the authority that they have. There is also no process in place to get away from them. It is almost an inevitability that they will abuse their power, because they are government

and they inherently hold a lot of power over the individual.

Christian intentional communities are another thing altogether. Firstly they are not government. This means that they do not have inherent controlling power over people. They only have as much control over a person as those who create their system of organization set it up to have. There are intentional communities that are controlling, even requiring their members to give up all of their personal finances. I personally am not comfortable with human leadership placing this kind of requirement on members. However, some Christian intentional communities do not require members giving up all or most their personal finances and are more relaxed in terms of rules than others. There is no reason that a Christian intentional community couldn't be set up that is very relaxed, very free and non-controlling and where members keep control over their own finances and all participate in decision-making. In my opinion, this is the most ideal.

How relaxed or how strict, a community becomes is likely dependant on the maturity of all the people involved. If certain members are assertive,

manipulative or difficult to live with, then the need for

manipulative or difficult to live with, then the need for more rules and more control is apparent. However, if mature, humble, meek, loving and Christ-like people are living together, then it should be relatively easy to set up a community that is very free. This is to everyone's benefit.

A Christian intentional community is not patterned after Bolsheviks. It is patterned after the early Christians of whom we read; “Now all who believed were together, and had all things in common, and ^[a] sold their possessions and goods, and divided^[b] them among all, as anyone had need. So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart, praising God and having favor with all the people. And the Lord added ^[c] to the church daily those who were being saved.”

(Acts 2:44-47 Footnotes [a] would sell [b] distributed [c]Acts 2:47 NU omits to the church)

Here we read that the early Christians shared everything. I wouldn't go so far as to say that the Bible commands this kind of communal lifestyle of anyone.

However, it does record how the early Christians chose

to live. There is no reason why Christians today could not experiment with a similar way of living, with varying degrees of sharing of ones resources, based on what the the group members are comfortable with. There is great flexibility here.

Succeeding generations of believers also practiced communal living. Early Christian writer Tertullian commented on third century Christian communities. Small tightly-knit, Christian economic communities were set up. These were called “parishes,” taken from the word “paroikia” which meant “neighbour” or “sojourner” or pilgrim.” (56) Pachomius (292 to 348 AD), a Christian monk living in the Egypt desert (and the father of monasticism), organized large colonies of monks together in communal houses. They ate together, prayed together, laboured together and followed a “cenobitic” meaning “common life.” Three thousand early Christians chose to live this way in his communities. (58) Alden Bass commenting on this says “At the time, most of the monks who left the city for the desert were uneducated laymen dissatisfied with the worldliness of the church.” (Alden Bass, “The Way”

quoted in *Called To Community*. Plough Publishing House, 2016. New York. 58)

A similar commitment to communal living can be seen in the lives of the early Puritan settlers who first colonized the new world. The Plymouth Colony in 1620 and the Massachusetts Bay Colony in 1630, set up cohesive Christian communities that were characterized by and known for, their devotion to God, their piety, their hard work and their determination to succeed.

What are the benefits of living in a Christian Intentional community? One of our greatest needs as human beings is become close with others and to love and to be loved. Such a community provides a special opportunity for this to occur, perhaps in a greater way than would be experienced living without community. Some would say “Can't my church involvement provide this sense of community?” I would say that it can but it does so in perhaps a more limited way. Your church life might involve two hours on a Sunday morning plus two hours on a Wednesday night plus whatever other programs you choose to take in. However, Christian intentional communities are more

like 24/7 church, 24/7 church for 24/7 believers. The potential for deeper relationships is definitely there.

Writer Charles E. More writes;

“Superficiality and rootlessness are diseases of our time. Shallow friendships and fragile relationships mark not only our society but also the church. By contrast, we read that the early Christians did not just occasionally fellowship (verb) they were a fellowship (noun). They didn't go to church; they were the church. Few of us today experience life together as the early Christians did – a common, daily, material life of unity and sharing.” (Charles E. More, “It Takes Work” quoted in *Called To Community*. Plough Publishing House, 2016. New York 86)

Christian intentional communities are a place where early Christian common life can be re-discovered. They are both a safe and challenging place for a Christian's faith to grow. It is a stretching experience that makes us stronger. It requires openness. Ideally it is a safe place for a believer's gifts and talents to be exercised.

The New Testament uses the word “*Koinonia*” to mean “Fellowship.” Wikipedia sums up its meaning as “community, communion, joint participation, sharing and intimacy.” (<https://en.wikipedia.org/wiki/Koinonia>)

intimacy. (<https://en.wikipedia.org/wiki/Koinonia>) Koinonia is the word for fellowship used in Acts 2:42; “And they continued steadfastly in the apostles’ doctrine and fellowship, in the breaking of bread, and in prayers.” It would seem that this needs to be re-discovered today. Perhaps, Christian intentional communities are an excellent place for this level of fellowship to occur.

Christian intentional communities are kind of like house-churches -- but more. Both Christian intentional communities and house-churches are often small and this makes it easier for them to work smoothly. By contrast, most regular, street-corner churches require large membership in order to cover the bills of a building and staff. The more people that are involved, the greater the challenge it is to achieve unity, cohesion and peace. The pressures of this dynamic and of the costs often wear down a pastor in a few years time. However, small intentional communities, or house-churches for that matter, are smaller and more connected. Small is good. Leaders are not stretched too

thin. Remember Jesus had His “...little flock,...” (Luke 12:32)

Operating out of houses seems to be the way of the

early church. Remember Paul saying concerning Priscilla and Aquila; “ Likewise *greet* the church that is in their house.” (Romans 16:5) Joseph H. Hellerman refers to early Christian communities as “strong-group entities”. (Joseph H. Hellerman *“Brothers, Sisters”* quoted in Plough Publishing House, 2016. New York 27)
What if instead of a small group or a house group, we were **a strong group entity**.

Members in Christian communities fellowship together, worship together, pray together, celebrate life together and share meals together. It is not hard to see how this could be an enriching, growing experience. They also help each other in many ways. Together they; “Bear one another’s burdens, and so fulfill the law of Christ.” (Galatians 6:2)

This kind of closeness is also well said in these words by the late Dietrich Bonhoffer; “Everything the disciple does is part of the common life of the church

11

August 2, 2023

of which he is a member.” (Dietrich Bonhoffer, “A Visible Reality” *quoted in Called To Community*. Plough Publishing House, 2016. New York, 45)

One Believer in such a community, interviewed by Front Porch Republic, describes it this way; “We are in

each other's lives on a daily basis and ... you can see into people's lives; and it is not an invasion because they are sharing a part with you.” (<https://www.frontporchrepublic.com/2020/08/finding-joy-in-intentional-community/>) also; “Commitment, proximity, and stability comprise the soil where deep and enduring relationships take root, allowing members to give and receive in ways that are uncommon in the typical church congregation.”(<https://www.frontporchrepublic.com/2020/08/finding-joy-in-intentional-community/>)

The word “commune” is the root word for “communion.” Jean Vanier says; “To be in communion with someone also means to walk with them.” (Jean Vanier “Communion” quoted in *Called To Community*. Plough Publishing House, 2016. New York, 93)
Communal living can accommodate communion with others, walking with others, in a greater way than can our current western-cultural forms of living. Yet to embrace communal living means becoming disillusioned, at least to some degree or at some level, with our present, more shallow ways of life.

12

August 2, 2023

Consider Psalm 133 which says;

*Behold, how good and how pleasant it is
For brethren to dwell together in unity!
It is like the precious oil upon the head,*

*Running down on the beard,
The beard of Aaron,
Running down on the edge of his garments.
It is like the dew of Hermon,
Descending upon the mountains of Zion;
For there the Lord commanded the blessing—
Life forevermore.*

This is a short psalm focused entirely on Christian unity. Here “dwelling together” and “unity” go together like a hand in a glove.

Believer, what do you think of intentional Christian communities? Ones that are relaxed, very free and non-controlling and where members all participate in decision-making? Ones where Koinonia fellowship is involved and where we continue steadfastly in the apostles’ doctrine and fellowship, in the breaking of bread, and in prayers, eating food with gladness and simplicity of heart? Could a

cohesive Christian community work that is characterized by devotion to God, piety, hard work and determination to succeed? Can we route out the routlessness and re-discover an early Christian way of life? Can our common life involve the communion of walking together?

involve the communion of walking together ?

Shawn Stevens

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OUR SPIRITUAL HUNGER AND PRAYERS FOR REVIVAL PART 3

LORD, we come before You hungry, needy, searching for more of You. I need more of You in my life.

for more of our sins that You; "...might deliver us from this present evil age, according to the will of our God and Father,". (Gal 1:3-4NKJ) Deliver us from this evil age and set us apart for You.

It is no longer we who live but You, Jesus, who lives in us and the life that we now live in the flesh we live by faith in You Jesus, Who loved us and gave Yourself for us. (see Gal 2:20NKJ)

"This poor man cried, and the LORD heard him, and saved him out of all his troubles." (Psalm 34:6KJV)

"Hear my cry, O God; attend unto my prayer.

From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I."

(Psalms 61:1-2 KJV)

We are asking for revival.

We need a move of God.

Hear LORD, we need it here.

We need a great revival to cause a great turning in our land. As a nation we have turned to the carnality of sin or to; "... the weak and beggarly elements," of religion. (see Gal 4:9KJV) Instead we need Your touch to revive and awaken us. LORD, Paul laboured for the Galatian Church that You would be formed in them. Would You be formed in us, in Your Church. (see Gal 4:19)

Keep us from being; "...entangled again with the yoke of bondage." (Gal 5:1KJV) Help us to walk in the Spirit and not to fulfill the lust of the flesh. (see Gal 5:16) Help us to; "Stand[a] fast therefore in the liberty by which ..."

(Gal 5:1NKJ Footnote [a] NU *For freedom Christ has made us free; stand fast therefore, and*)

Cause Your fruits of; "...love, joy, peace, longsuffering, kindness, goodness, faithfulness, [a]gentleness, selfcontrol. ..." (Gal 5:22-23 NKJ Footnote [a]meekness) to flourish in us.

"And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart." (Gal 6:9 NKJ)

LORD, let our waist be girded and our lamps burning, ready, "...like men who wait for their master, ..." (Luke 12:36NKJ)

16

August 2, 2023

Make us ready for Your return and make us ready for this hour in which we live now. Let our lamps be full and burning for You. We believe that this could be a great hour for Your Church. May it be, Oh Lord, may it be.

May this be an hour when the kingdom of darkness

suffers great losses. May it tremble as our praises rise to You and as You arise and Your enemies are scattered. (see Psalm 68:1)

May You call humble men and women and raise them up as mighty men and women of valour. (See Judges 6:12KJV) Please raise up a Gideon's army in this hour. May we be that army. May the darkness be driven back before us, for Your glory and for Your purposes. You Jesus are; "...sitting on the right hand of power,..." (Matt 26:64KJV) All authority has been given to You in heaven and on earth. (see Matt 28:18NKJ) We are calling on You to move among us. We are calling on You to touch our land. Convert an unbelieving world into believing followers. LORD there is a mountain of unbelief in this valley and we speak to it and say; "... Be thou removed, and be thou cast into the sea;..." (Mark 11:23KJV)

17

August 2, 2023

LORD we choose not to let our hearts be troubled but rather to believe in You. (see John14:1-3)

LORD cause our love to; "...abound yet more and more in knowledge and in all judgment;" (Philippians 1:9 KJV) that we; "...may be sincere and without offence till the day of Christ. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

(Philippians 1:10-11KJV)

Jesus You are the pursuit of our hearts, to live is You
and to die is gain. (see Phil 1:21KJV) As Paul prayed
that You would be magnified in his body (see Phil 1:20),
would You be magnified in us? Help us, Your Church,
to; "...stand fast in one spirit, with one mind striving
together for the faith of the gospel;" (Phil 1:27KJV) Let
the same mind be in us as was in You Lord, You made
Yourself of no reputation and took the form of a
bondservant, You humbled Yourself and; "...became
obedient unto death, even the death of the cross." (see
Phil 2:8KJV)

May we be; "...poured out as a drink offering ..." (Phil
2:17NKJ) Receive this offering LORD.

LORD, we thank You for Your precious word. We pray
that You would keep Your Church grounded in Your

18

August 2, 2023

word. Write it on the fleshly tables of our hearts. (see 2
Cor 3:3KJV)

Keep us from turning away to fables. May Your word
produce good fruit in us so that our gentleness and/or
moderation, is known to all men. (see Phil 4:5)

Help us to; "...press toward the mark for the prize of the
high calling of God in Christ Jesus." (Phil 3:14KJV)

LORD, we choose not to be anxious but rather by

prayer and supplication, with thanksgiving, to let our requests be known to You God and to let Your peace guard our hearts and minds through Jesus. (see Philippians 4:6-7 NKJ)

We request revival. LORD we need revival and we hold before You Your promise; “ But my God shall supply all your need according to his riches in glory by Christ Jesus.” (Phil 4:19KJV)

We need revival; Send it LORD. We hope and believe that we can do all things through Christ Who strengthens us. (see Phil 4:13NKJ) LORD Jesus, You have the name which is above every name; “That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;”(Phil 2:9KJV)

19

August 2, 2023

Thank You for Your promise that You are with us always even to the end of the world and/or the end of the age. (see Matt 28:20)

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WHAT IS PENTECOSTALISM

The Pentecostal Movement, when it broke out in the early twentieth century, was as greatly misunderstood as the early worshippers in Acts 1 and 2 were misunderstood on the Day of Pentecost. The Pentecostal Movement is misunderstood by many today, as well.

Pentecostalism is a worldwide movement which has spread and increased from the early 1900s to our day. Its greatest concentration of people and churches is in Africa, Latin America and Asia. Much of 20th century Pentecostalism is rooted in the early 1900s, referring to the Topeka and Azusa Revivals. However, it is impossible to trace Pentecostalism to just one place or one period of time, except of course, to the

20

August 2, 2023

day of Pentecost in Acts. Pentecostal phenomena have been reported throughout the ages in various places. However, in the early 1900s, Pentecostal phenomena and experience was erupting and spreading rapidly throughout the world. Beginning in 1906, the Azusa Street Revival, in Los Angeles, became known as a major center for the erupting of Pentecostalism and for the commissioning of Pentecostal missionaries. It is generally thought of as the beginning of the 20th century Pentecostal movement. As well, many historians see the ministry of Charles Fox Parham and the Topeka, Kansas, outpourings of 1901 as being the beginnings of Pentecostalism in America. However, Parham remains a

Pentecostalism in America. However, Fannin remains a controversial person in Pentecostal history and many Pentecostals would prefer to trace their history to Azusa Street, rather than to him.

The first-generation leaders of the Azusa Revival came, for the most part, from Holiness and Methodist backgrounds, and Holiness teaching and preaching became, possibly, the main theological thrust of the revival and the movement.

Pentecostals believe in salvation by faith, in the atoning sacrifice of Christ, in His literal resurrection, in the inspiration of the Scriptures, in a literal heaven and a literal hell, and in participating in the ceremonies of baptism and communion. We are known for emphasizing Jesus Christ, sanctification, the baptism of the Holy Spirit, healing and spiritual gifts.

Pentecostals believe in the baptism of the Holy Spirit as a spiritual experience in which a believer is filled with God's Spirit and endued with heavenly power to be a witness for Christ. Most Pentecostals believe this baptism to be an experience subsequent to conversion, however, it may occur upon conversion in some instances. Being baptized in the Holy Spirit is synonymous with being filled with the Holy Spirit. Pentecostals point out that Spirit baptism/Spirit infilling is a promise in the Scriptures (see Luke 24:49, Acts 1:4) and that believers are called to it (see Ephesians 5:18). Pentecostals regard the normative evidence for the baptism in the Holy Spirit to be that of speaking in tongues.

Pentecostals believe in divine healing, generally believing physical healing to be provided for in the atonement. Healing services are common in Pentecostal history and modern practice, and prayer, accompanied with the laying on of hands or anointing with oil, is often offered for the sick.

Pentecostals believe in the operation of spiritual gifts, gifts such as, the word of wisdom, the word of knowledge, faith, gifts of healing, the working of miracles, prophecy, the discerning of spirits, tongues and the interpretation of tongues. (See 1 Corinthians 12:1-11).

What are spiritual gifts? In 1 Corinthians 12: 7-11, nine are listed. These gifts overlap each other considerably but we will discuss them as separate gifts at this time. The first of these is the word of wisdom. This is a supernatural wisdom which

22

August 2, 2023

comes to the believer's mind at important times of decision or when understanding is needed. It is good judgment which becomes clear in the mind of a believer even in confusing situations. It has been called a "holy quick-wittedness."¹

Similar to the word of wisdom is the word of knowledge. This is a supernatural knowledge of specific facts that God reveals. A word of knowledge is not arrived at by natural senses but is received only from God's Spirit. It is a supernatural revelation of specific information for a specific purpose. ²

Not only is a word of knowledge a spiritual gift, but so is faith.

The Bible speaks much about faith, but in most places it does not specifically speak of it as a spiritual gift. For that reason, theologians often refer to faith in this passage as “special faith” or “charismatic faith.” 3 This kind of faith is a special endowment of unshakable belief which fills the soul and spirit of a believer to believe God and His word and to trust Him in specific situations. 4

Closely related to faith are gifts of healing. These are miraculous gifts given for the purpose of restoring health and wholeness to the sick and other ailing people. God’s healing power can mend both body and mind. Thomas Holdcroft describes the operation of this gift in this way; “The human channel receives a package of healing remedies to be shared as gifts with others.” 5 The believer, or “human channel,” is given these gifts to go and minister them to those in need. 6

23

August 2, 2023

Similar to gifts of healing, yet more general, is the working of miracles. Healing is a specific miracle benefiting the body and the mind. However, there are other kinds of miracles which God also wants to perform, either as a testimony of His power or for the changing of situations. These supernatural interventions into the affairs of earth are miracles and can come about through the special operation of gifts such as these. 7

Just as miraculous as the gift of the working of miracles is, so is the gift of prophecy. This gift is simply of one receiving a specific word from the Lord and then speaking that message to other people. The Bible is very clear: “And it shall come to

to other people. The Bible is very clear, and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, ..." (Acts 2:17). This gift is needed in many situations for God to give specific information or specific direction to His Church. 8

Just as the gift of prophecy is needful for the church, so is the gift of the discerning of spirits. This gift is needful because God's Spirit is not the only spirit that is active in the visible Church. Human spirits, and even demonic spirits, can operate among believers and often go undetected. The gift of the discerning of spirits is divine revelation given to believers to identify God's Spirit from foreign spirits. No one likes to acknowledge that, at times, foreign spirits operate in the Church and, therefore, this gift is controversial to many. 9

Even more controversial than the gift of the discerning of spirits is the gift of tongues.

The literal definition of this gift is "varieties of languages."¹⁰ These are languages given to man which he has never learned. They are divinely given. Pentecostals generally distinguish between the tongues that were given to the disciples on the day of Pentecost, accompanying the baptism in the Holy Spirit, and the gift of tongues which were used prophetically in the Early Church. This same distinguishing of different kinds of tongues is made of tongues today. However, any difference in kinds of tongues is one of function and not of kind. It will suffice for our study here to define tongues as divinely given utterances in languages given to a person

divinely given utterances in languages given to a person, which that person has never learned. 11

A gift closely related to the gift of tongues is the gift of the interpretation of tongues. When a message from God is spoken through a person, this message sometimes is prophetically delivered in tongues. When this occurs, it is needful for someone to interpret the message so that it can be understood by other people. The gift of the interpretation of tongues is precisely this. It is revelation into the meanings of divine tongues. 12

Pentecostals believe in divine revelation. We believe that God speaks to His children and even to non-believers. God speaks primarily through His Word, the Bible, which He

25

August 2, 2023

illuminates for our understanding. Secondly, God speaks through spiritual gifts which can carry meaning to individuals or groups.

While 20th century Pentecostalism had its most markable beginnings in the early 1900s as a spiritual revival rising out of the Azusa Street Mission, Los Angeles, and other centers of outpouring, the movement split into several large divisions. Second Work Holiness Pentecostals were the first group to emerge and are represented by the Azusa and Topeka leadership. This early form of Pentecostalism held to all of the tenets mentioned earlier and taught that the Holy Spirit's restorative work was three-fold; conversion, then sanctification, then baptism in the Spirit. Each of these workings were regarded as separate graces, experienced in

this order and complete in their experience and operation.

Finished Work Pentecostalism rose up following the latter visit of William Durham to Azusa. Durham taught that Christ's work was finished on Calvary and that sanctification occurred at conversion. Though Durham was expelled from Azusa, his teaching became foundational for the Assemblies of God, the largest Pentecostal group today, and its sister organizations, The Pentecostal Assemblies.

The third Pentecostal group to form was Oneness Pentecostalism. This group initially came out of Finished Work Pentecostal churches and began with a dispute over baptismal formula. Oneness leaders believe that baptismal

26

August 2, 2023

candidates should be baptized in Jesus' name only, rather than saying " ... in the name of the Father, and of the Son, and of the Holy Ghost:" (Matthew 28:19). Oneness Pentecostals also came to reject the doctrine of the Trinity in favour of a modalistic interpretation of the Godhead.

Second Work Holiness Pentecostals and Finished Work Pentecostals began referring to themselves as Classical Pentecostals to distinguish themselves from Oneness Pentecostals and Charismatics, who also believe in spiritual gifts.

Classical Pentecostalism, although misunderstood by many, was born out of revival and, in many ways, represents a restoration of biblical Christianity in the Earth. May its spiritual influence continue and thrive in our day.

ENDNOTES :

1 L. Thomas Holdcroft, *The Holy Spirit* (Springfield : Gospel Publishing House, 1979), 146.

2 *Ibid.* 148.

27

August 2, 2023

3 *Ibid.* 156.

4 *Ibid.* 156.

5 *Ibid.* 154.

6 *Ibid.* 153.

7 *Ibid.* 158.

8 *Ibid.* 166-169.

9 *Ibid.* 150-151.

10 *Ibid.* 161.

11 Ibid. 160-163.

12 Ibid. 165

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28

August 2, 2023

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Driving Your RV

Are you intimidated by the thought of driving an RV. Don't be. Yes it is larger than a car or your pickup by itself. However driving an RV is something that countless people have learned to do. It takes practice.



29

August 2, 2023

Where can I practice driving an RV? I would recommend going to the parking lot of a large mall or outlet store sometime at off hours, perhaps at night. Go somewhere where there is a large open space and set up traffic cones. Once you have your area, practice the art of driving an RV.

What do I practice when developing the art of RV driving? Try making right hand and left hand turns. Try backing up into a stall. Especially try backing into a space that requires you to curve as you back. This will fine tune your abilities.

A guide such as a spouse or friend can help you with your fine tuning. As long as they are patient. Have them stand

fine tuning. As long as they are patient. Have them stand behind your RV to one side where you can see them in your mirror. If they are trying to direct every move that you make remind them that you need to learn to judge each manoeuvre yourself, in order for you to develop the skill. They can be there to speak up if it looks like you might wrap the RV around a pole. They are also there to encourage you (“You are doing just fine. You are a natural!”)

30

August 2, 2023

There are many resources out there that can help you with driving an RV. I would like recommend my own e-book “SAFELY DRIVING AN RV: What You Need To Know Before You Drive Away” which you can buy a kindle version of if you like. In my book you will find information on such things as doing a proper pre trip inspection, following distance, braking, right turns, left turns, controlling an RV in a curve, backing up and much more. There are many other books and courses out there that can help you with your refining. Google search RV courses for your area. Driving schools often offer them. Practice and training will help you to get the confidence you are wanting and needing. Invest a little in this worthwhile goal. You are already well on your way!

Keeping Your RV Dry

If there is one thing that every RV owner needs to spend serious time and investment on is keeping your RV dry, that is keeping the moisture out. Every RV that you drive off of the RV lot is susceptible to leaking and it will take a pro active effort on your



August 2, 2023

part to prevent that from happening. Serious RV owners apply caulking to cracks and use RV covers, warm air circulators and moisture eliminators. If you would like to know more about these things and other products and advice on keeping the moisture out, you might like to view my utube videos on “Keeping It Dry” or for even more information, order my kindle book “KEEPING IT DRY.”

Keeping our own RV dry is something we have taken very seriously. I trust that you also will take measures to ensure that your RV is dry and mold free for years of safe, healthy use.

Shawn Stevens

