

A large, diverse crowd of people is gathered in a church sanctuary. Many individuals have their hands raised in a gesture of praise or worship. The scene is filled with a sense of communal joy and spiritual fervor. The lighting is warm, and the architecture of the sanctuary is visible in the background.

Plastic Pentecost

ELDER KEITH JOEL WALKER

PLASTIC PENTECOST

Call to Apostolic Pentecostal
Authenticity in Doctrine,
Spirit, & Truth

Written by
Elder Keith Joel Walker



Introduction

In a world where appearances often overshadow reality, we confront the troubling phenomenon of “Plastic Pentecost.” This term evokes imagery of a vibrant celebration that lacks the genuine power and presence of the Lord Jesus Christ. As we delve into this theme, we must remember that true Apostolic Pentecost centers around Jesus—Jesus only, Jesus everything. Our relationship with Him, fueled by the Spirit of the Lord Jesus Christ, is the Holy Ghost in us, with the evidence of speaking in tongues and water baptism in Jesus’ name for the remission of sins according to Acts 2:38-39. This empowers us to live authentically and effectively as His witnesses (Acts 1:4-8; Acts 2:1-38-39).

The Nature of Plastic

The word “plastic” derives from the Greek word “plastikos,” meaning “able to be shaped or molded.” While plastic was initially celebrated for its versatility and convenience, it has come to symbolize something superficial and artificial—an empty vessel devoid of substance. In our spiritual lives, we must ask ourselves: Are we allowing our faith to become like plastic—molded by the world around us, yet lacking the divine power and authenticity that comes from a true relationship with Jesus Christ?

Tales and Fables of Transformation

1. The Fable of the Two Trees:

- Metaphor: In a lush forest, two trees grow side by side. One tree is deeply rooted in rich soil, while the other is planted in shallow ground. When storms arise, the shallow-rooted tree is uprooted, while the deep-rooted tree stands firm.

- Application: This fable reminds us that true Apostolic Pentecost is about being deeply rooted in the truth of God's Word. We must ensure our Apostolic Pentecostal doctrine is grounded in the teachings of Acts 2:38, where repentance, baptism in Jesus' name, and the infilling of the Holy Ghost with the evidence of speaking in tongues are doctrinally sound.

2. The Tale of the Shining Lamp:

- Metaphor: A lamp sits in a dark room, its light flickering. When the oil is replenished, the lamp shines brightly, illuminating the entire space. Without oil, it becomes dim and ineffective.

- Application: The lamp represents the church, and the oil symbolizes the Holy Ghost with the evidence of speaking in tongues. For the Apostolic Pentecostal Church to shine brightly, we must be continually filled with the Holy Spirit, with the evidence of speaking in tongues daily, reflecting the light of the Lord Jesus Christ to the world.

3. The Story of the Clay Pot:

- Metaphor: A potter shapes a piece of clay into a beautiful vessel. However, if the clay is mixed with impurities, it cannot hold water. Only pure clay can become a vessel of honor.
- Application: As members of the Apostolic Pentecostal Church, we are called to holiness within and without. We must ensure our lives are free from the impurities of worldly influences to be effective vessels for God's work.

4. The Fable of the Two Mirrors:

- Metaphor: Two mirrors hang on the wall. One mirror reflects a clear, truthful image, while the other distorts reality, showing a warped reflection.
- Application: This fable illustrates how some churches may reflect the genuine image of Christ, while others present a distorted view of His truth. We must strive to be mirrors that reflect the authenticity of Jesus and His teachings.

5. The Tale of the Goldsmith:

- Metaphor: A goldsmith carefully refines gold, removing impurities until it shines brightly. Only after intense heat and careful attention does the gold become pure.
- Application: Just as the goldsmith purifies gold, God refines us through trials and tribulations. We must embrace the process of being made pure and holy, ensuring that we are not merely outwardly shiny

but authentically transformed.

The Reality of Plastic Pentecost

Plastic Pentecost is characterized by performance—not driven by Apostolic faith—an outward show with no inward transformation. It is sensation without substance, hype without holiness. As Apostolic Pentecostals, we must guard against becoming mere performers, showcasing an empty form of godliness while denying the power thereof (2 Timothy 3:5).

We don't want sensation without the substance of the power of the Holy Ghost with the evidence of speaking in tongues, which works in us the work of Calvary. The fruit of Calvary is speaking in tongues, the evidence of the Holy Ghost's regenerative work in our lives.

Philippians 1:11 tells us we are to be “filled with the fruits of righteousness.” Until we have been filled with the Holy Ghost, with the evidence of speaking in tongues, we have not entered into the life of the Spirit. This evidence is the sign of being born of the Spirit, filled with the Spirit of the Lord Jesus Christ is Speaking in tongues is the fruit of Calvary, coming with the power of the Holy Ghost with the sign of speaking in tongues , showcasing the excellency of His great power (Ephesians 1:19).

The power of the Holy Ghost with the evidence of speaking in tongues is the sign of sonship. The sign of being born of the Spirit is speaking in tongues (John 3:3-8; Acts 2:3-4).

Acts 1:8 emphasizes that we are not saved until we receive the gift of the Holy Ghost, with the evidence of speaking in tongues, which is the language of the Kingdom. We are born into the Kingdom of God, and as 1 Corinthians 4:20 declares, “the kingdom of God is not in word but in power.” This power is expressed through glossolalia, the speaking in tongues, which is an explosive power—*dunamis*—that resides within us.

2 Corinthians 2:22 reminds us that speaking in tongues is the essential sign of sonship, a crucial indicator of our salvation. Water baptism in Jesus’ name serves as the stamp of His name upon our lives, sealing our identity in Him.

Rejecting Plasticity in Worship

The artificial Apostolic Pentecostal apostate movement has, at times, lost its Apostolic Pentecostal authenticity, succumbing to plasticity, pretenders, and performances. The allure of sensationalism and theatrical displays has infiltrated our worship teams on Apostolic Pentecostal platforms, often resembling a “charismatic circus” rather than genuine Apostolic

Pentecost. We do not need showmanship or a Hollywood-style production; we need true Apostolic Pentecostal worship—the fire of the Holy Ghost burning in our worship. We must have a passion to worship Jesus, and we must have a clean spirit in the pulpit and on the platform—godly saints, not performers and pretenders. We need sincere, neat, and excellent worship, yet rooted in Apostolic Pentecostal authenticity.

True worshipers in Apostolic Pentecost worship in spirit and truth. We must lift holy hands to the Lord—not out of obligation but as a heartfelt surrender. Scripture encourages us to express our worship through various physical acts, and we must reclaim these practices as authentic expressions of our love for God.

Scriptural Foundations for Worship

Here are some key Scriptures from Psalms that encourage lifting hands, clapping, dancing, and bowing in worship, along with their Hebrew meanings:

1. Lifting Hands:

- Psalm 134:2: “Lift up your hands in the sanctuary and praise the Lord.”
- Hebrew Meaning: “Yadah” (יָדָה) means to extend

the hands in worship, symbolizing surrender and praise.

2. Clapping Hands:

- Psalm 47:1: “Clap your hands, all you nations; shout to God with cries of joy.”
- Hebrew Meaning: “Tahal” (תָּהַל) signifies a joyful celebration, an expression of victory and praise.

3. Dancing:

- Psalm 149:3: “Let them praise His name with dancing and make music to Him with tambourine and harp.”
- Hebrew Meaning: “Machol” (מַחֹל) refers to dancing as an expression of joy and celebration in worship.

4. Bowing:

- Psalm 95:6: “Come, let us bow down in worship, let us kneel before the Lord our Maker.”
- Hebrew Meaning: “Kara” (כָּרָא) means to bow down, indicating humility and reverence before God.

5. Instruments:

- Psalm 150:3-5: “Praise Him with the sounding of the trumpet, praise Him with the harp and lyre, praise Him with tambourine and dancing, praise Him with the strings and flute, praise Him with the clash of cymbals, praise Him with resounding cymbals.”

- Hebrew Meanings:
- Trumpet (Shofar): A call to worship and assembly.
- Harp (Kinnor): Symbolizes joy and celebration.
- Tambourine (Toph): Represents joy and exuberance.
- Cymbals (Tzaltsalim): Used for loud, joyous praise.

The Distinction of Apostolic Pentecost

As we reflect on the authenticity of our faith, we must recognize the distinction of the Apostolic Pentecostal Church as the original movement birthed on the Day of Pentecost (Acts 2:38). We believe in one God, and His name is Jesus. Our message is one of holiness, both within and without, and separation from the world.

We must acknowledge that many who call themselves Pentecostal may not adhere to the foundational truths of the Apostolic Pentecostal faith. Some may exhibit the outward signs of speaking in tongues but lack a proper understanding of the doctrine that underpins true Apostolic Pentecostalism. They are likened to wild olive branches, not rooted in the original teachings of the apostles' doctrine of Salvation according to Acts 2.38

The Apostolic Pentecostal Church is a continuation of the movement that began in the Upper Room in

Jerusalem around A.D. 30-33. We are a Jerusalemic, completed Judaism, rooted in the truth of one God and the necessity of being born again of the water and the Spirit. We must reject the influences of the Trinitarian doctrine, which has its roots in the traditions of Catholicism and Protestantism. Trinitarianism is a cultic doctrine, and Protestantism is its daughter. We, as Apostolic Pentecostals, are not part of that wild olive branch; they were started in 325 A.D. and Armenian 300-318. They are a cult of three gods and are not part of the true Church—the Apostolic Pentecostal Church birthed on the Day of Pentecost in the Upper Room in 33 A.D.

The Apostolic Pentecostal Church is the Jerusalemic Church of completed Judaism. The oneness of God is the revelation that Jesus is Jehovah of the Old Testament and that Jesus is Jehovah manifested in the flesh in the New Testament—not a Trinitarian. Therefore, all the so-called Pentecostal charismatic churches that emerged in the 1900s are Catholic Protestants unless they preach the oneness of God and the plan of salvation found in Acts 2:38. If they do not reject the Trinity and titles in water baptism and do not baptize in Jesus' name, they are a wild olive branch and a cult of three gods. They will die lost according to the new birth (John 3:3-8; Acts 2:38; Acts 10:6-48; Acts 11:14-17). The Catholic Pentecostal Protestants are not Apostolic Pentecostals; their

doctrine is a false plan of salvation leading to a false understanding of salvation. Their baptism in the titles of Father, Son, and Holy Ghost is ineffective; you just got wet—no blood, no forgiveness, no power, and no authority. The only saving name is in the name of the Lord Jesus Christ (Acts 4:12; Acts 2:21; Acts 2:38).

Conclusion

As we reflect on the concept of Plastic Pentecost, let us strive for Apostolic Pentecostal authenticity in our faith. We do not want to be empty vessels, devoid of the life-giving power of the Holy Spirit. Instead, we must seek to be filled with the new wine that transforms us from the inside out.

Let us reject the allure of plasticity and embrace the genuine, powerful presence of our Lord Jesus Christ. May we be filled with the Holy Ghost with the evidence of speaking in tongues, allowing His power to work in and through us, so that we may truly be vessels of honor in His kingdom. Let our worship be authentic, heartfelt, and rooted in the truth of His Word, reflecting the beauty of a life surrendered to Him. Amen.

Written by Elder Keith Joel Walker
Read and Obey Acts 2:38