

# GOD'S REVIVALIST

September 2004

*and Bible Advocate*



## HOLINESS...

"except ye become  
as little children..."

# introduction

## HOLINESS... GOD'S PURPOSE AND GOD'S PROVISION

“**E**xcept ye become as little children....” These words, as you have noticed, are featured on our cover beneath the picture of a praying boy. Both words and boy emphasize our theme: *HOLINESS: God's Purpose and God's Provision*. To be sure, holiness has a variety of facets; and we deal with many of these in this *Revivalist*. But childlike simplicity is basic to them all. How forcefully Jesus reminds us that “except ye be converted [that is, “change” or “turn about”] and become as little children, ye shall not enter into the kingdom of heaven” (Matt. 18:3).

To “become as little children,” as John Wesley explains, is to become “lowly in heart, knowing yourselves utterly ignorant and helpless, and hanging wholly on your Father who is in heaven for a supply of all your wants.” This means humility, of course—to be “meek and lowly in heart,” as Jesus was (Matt. 11:29). Without exception, holy people are also humble people—modest, unassuming, and submissive. They have forsaken the sins of self—*self-centeredness, self-assertion, and self-exaltation*.

Yes, they acknowledge that they are “ignorant and helpless,” desperately needing the Spirit to guide and strengthen them. And every moment they hang “wholly on [their] Father who is in heaven for a supply of all [their] wants.” They renounce all dependence upon themselves, and they rest all confidence in Him. For it is grace alone which upholds the righteous; it is grace alone which has brought them to the light; and it is grace alone which makes them holy like their Lord.

In a sense, holiness has been the theme of every issue of the *Revivalist* since it first appeared in July 1888. For Martin Wells Knapp established this journal specifically to press his most basic conviction: *God requires His people to be holy, and through the blood of Christ's atonement, He offers full provision to make them so*. That is still our most basic conviction, and we still press it every time we go to print. Holiness is not an exotic Wesleyan option, though it's true, we Wesleyans have always made it a special focus. But as we believe, holiness is basic and essential to Christianity—*God's purpose and God's provision!*

Some of the writers in this issue are our own, some are well-known contemporary expositors, while others are towering figures from our past. They will lead you to Him who has said that we must all “become as little children.” ■

—Larry D. Smith, Editor

## CONTENTS

September 2004  
Volume 116 No. 6

### FEATURES

- |   |           |
|---|-----------|
| <b>Called To Holiness</b>                     | <b>3</b>  |
| by Michael R. Avery                           |           |
| <b>Sanctification Without Sanctity?</b>       | <b>4</b>  |
| by Larry D. Smith                             |           |
| <b>Holiness: What The Bible Says It Is</b>    | <b>6</b>  |
| by Allan P. Brown                             |           |
| <b>Holiness: From Glory To Glory</b>          | <b>8</b>  |
| by John Wesley                                |           |
| <b>Holiness: The Sanctifying Baptism</b>      | <b>14</b> |
| by Richard S. Taylor                          |           |
| <b>Holiness: Living The Life</b>              | <b>17</b> |
| by Leslie D. Wilcox                           |           |
| <b>Holiness: Sanctification And The World</b> | <b>20</b> |
| by Phillip Brown                              |           |
| <b>Holiness: The Aim Of Our Ministry</b>      | <b>21</b> |
| by Steve Gibson                               |           |
| <b>Holiness: Sanctified By Faith</b>          | <b>22</b> |
| by Dennis Kinlaw                              |           |

### EDITOR

Larry D. Smith

### STAFF

Myra Alexander, production manager  
Kevin Moser, art director  
Jon Plank, graphic designer

*God's Revivalist and Bible Advocate* (ISSN 0745-0788) is published nine times a year for \$10.00 per year (\$11.50 in Canada and foreign countries) by the Revivalist Press of God's Bible School, College and Missionary Training Home, 1810 Young Street, Cincinnati, Ohio 45202. Periodical postage paid at Cincinnati, Ohio, and at additional mailing offices. **POSTMASTER: send address changes to *God's Revivalist and Bible Advocate*, 1810 Young Street, Cincinnati, Ohio 45202.**

*God's Revivalist and Bible Advocate*, the official organ of God's Bible School, is a magazine founded by Martin Wells Knapp in July of 1888. We seek to proclaim the good news of salvation; to stir a revival spirit among Christians; to stimulate Christian growth and responsible Christian living; to present the happenings and interests of God's Bible School.

Please obtain permission before reprinting any articles from *God's Revivalist and Bible Advocate*. **Unsolicited manuscripts are welcomed, but not returned.**

God's Bible School and College does not discriminate on the basis of age, race, color, national or ethnic origin, or against otherwise qualified handicapped persons in its admission of students or employment of its faculty and staff.

God's Bible School and College can be reached by telephone at (513) 721-7944 (Revivalist Press, ext. 296); by fax at (513) 721-1357; by E-Mail at [revivalist@gbs.edu](mailto:revivalist@gbs.edu) or [admissions@gbs.edu](mailto:admissions@gbs.edu). Visit us online at [www.gbs.edu](http://www.gbs.edu) or [www.godsrevivalist.com](http://www.godsrevivalist.com).

# the president's page



## CALLED TO HOLINESS

by Michael R. Avery, president

In every age there are those who aspire to a devout and holy walk with God. It is also true that in every age there are those who have constructed their own brand of cheap grace to insure as little divine interference in their life as possible. Observing both, one naturally asks this question, “What does God require and what does His grace provide?”

No serious Bible student can overlook the command to pursue holiness, “without which no man shall see the Lord” (Heb.12:14). Nor can one escape being jolted by the flat ultimatum, “Be ye holy for I the Lord your God am holy” (I Peter 1:16). The call to real holy living is repeated in various ways throughout Scripture. If God means what He says, then salvation by grace through faith has some serious moral and behavioral ramifications.

The Old Testament unveils God’s expectation for His people. A summation of the first few books clearly reveals that God’s goal for all mankind is that we should live in real fellowship with Him, a fellowship that requires a correct understanding of who He is and a sharing of His revealed nature. Four times in the book of Leviticus (often referred to as the “holiness code”) God tells His people, “You shall be holy, for I the Lord your God am holy” (Lev. 19:2). The Book summons its readers to live a holy life based on the character of God. The Old Testament teaches us that God’s holiness is both the ground of obligation and the effective source upon which all holiness in man must rest.

The New Testament builds upon the Old but greatly expands our understanding of the holiness that God requires in us. It shows us that God’s design for us in Christ “before the foundation of the world” was “that we should be holy and blameless before him” (Eph. 1:4). The New Testament does not permit a sanctity that is positional only, but both offers and demands a personal holiness. Saints must be saintly—not in calling only, but in character. The notion that Jesus Christ becomes to us “righteousness and sanctification” by imputation only is without a sound biblical basis. To say

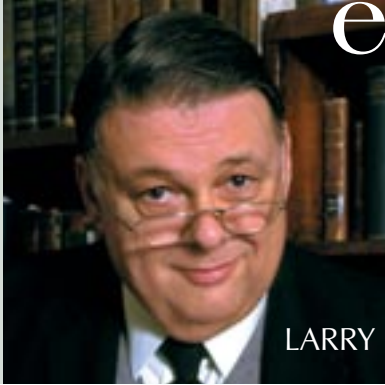
that those of us who are in Christ participate in His sanctification only in the sense of it being credited to us and not in the real sense of it being accomplished in us is to miss the whole redemptive objective of the Bible and the genius of the atonement.

This holiness begins in the New Birth when God for Christ sake forgives us of all our sins and bring us into a right relationship with Himself (positional sanctification). This radical change brings peace with God, assurance of eternal life, and such a renovation of our beings that we long to be thoroughly good and morally pure in all our ways (initial sanctification). This new life ushers in a spiritual sensitivity that allows us to see the inner moral twist of our souls that gave rise to our lives of sin and rebellion. Rather than being left to struggle with this inner rebel all of our lives, the New Testament teaches that the work of Calvary is able to reach into our inmost beings and cleanse our hearts from the entrenched depravity that remains, “... He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness” (I John 1:9). The Apostle Paul tells us that this is the will of the Father and prays that, “... the God of peace himself sanctify you wholly...” (I Thess. 5:23). This cleansing is effected by the Holy Spirit who “purifies the heart by faith” (Acts 15:8-9), and enables us to live lives that are morally pure, ethically righteous, and faithfully obedient.

While this cleansing from inbred sin is a definite act, completed in a moment, the retention is the result of the continuous cleansing by the abiding presence of the Holy Spirit. The entirely sanctified Christian submissively and joyfully walks in the light, always trusting the blood of Jesus Christ to keep him cleansed from all sin (I John 1:7). And while purity may be attained in a moment, maturity will be the steady work of a lifetime (II Peter 1:5-9). As we apply new truth found in daily study of the Scripture and learn to constantly walk in the Spirit, we will experience a deepening of holy character and further conformity to Christ. Vitaly important in this whole process is remembering that we cannot attain any holiness in our own strength, but that it is accomplished only by His divine power (II Peter 1:3).

The Bible is clear that God’s objective for us is holiness of heart and life (I Thess. 3:10). And whatever His objective is for me should become the objective I pursue with my whole being. I can’t imagine a genuine Christian doing anything less. ■





LARRY D. SMITH

## SANCTIFICATION WITHOUT SANCTITY?

**C**hurch members whose sublime enthusiasm for “holiness” is equaled only by their sordid enthusiasm for “chasing off” their pastor! Parents who regularly drill “high standards” into their offspring but who just as regularly drag them through one repulsive church split after another! Students who pledge obedience to Bible college rules, sniffle through “Yes, Lord, Yes” at every revival meeting, then sneak out to the movies, defy the dress code, and shamefully indulge their “youthful lusts”!

Unfortunately, these are not empty stereotypes invented by our theological opponents. For as we must confess, we’ve had too many whose talk has been far nobler than their walk. Our opponents have the same problem, to be sure; and their phonies are as embarrassing to them as our phonies are to us—though, at least, theirs do not profess to be “entirely sanctified.” In any case, as we must all agree, religion without reality is grievous betrayal of Our Lord—*profession without possession, shell without substance, pretense without piety.*

Yet this tragedy has defiled His cause more than any other since judgment fell on Ananias and Sapphira. Consider bishops who preached great godliness in public, but practiced greater wickedness in private; Crusader armies who lifted up the Saviour’s cross, but looted, burned, and raped their way to Jerusalem and back; merchants who wept at Holy Communion, but cheated competitors, mutilated slaves, and exploited little children.

Not all the persecutors with their blazing pyres and bloody stakes—not all the Neroes, Grand Inquisitors, and Stalins who ever lived—have so ravaged the Christian Church as the impostors who have lurked behind its walls. Our Lord taught compassion, justice, and fair play; they have pursued meanness, cruelty, and

lies. He loved righteousness and hated iniquity; they have loved iniquity and hated righteousness. He demonstrated love, humility, and self-surrender; they have strutted hatred, arrogance, and self-assertion.

Too often, Jesus’ “friends” have turned out to be His foes, and too often the Church has sheltered them. It’s true that the Church Invisible consists only of those who are really His—the saints who lovingly reflect His heart. The Church Visible numbers not only these, alas, but also those baptized scoundrels who falsely bear His name. Still, this vast fellowship—so sadly mixed with both wheat and tares growing together until the end—remains the noblest institution of our race. We celebrate its shining heroes, its brave exploits, and its resplendent witness.

But we also mourn those who shame that witness and defame their Lord. These are dead branches still attached to a living vine, as Dr. Thomas Oden has explained—though soon enough they shall be cut away and cast into the fire. Their dismal deeds, covered up by pompous prayers, have deafened so many to Jesus’ call. “I would have become a Christian—*except for the Christians,*” Gandhi is supposed to have said.

It’s particularly distressing when Wesleyans say one thing and live another. For generations, we’ve made “holiness of heart and life” our central focus, insisting that holiness of heart is first and basic, since it produces holiness of life. This does not mean perfect conduct so long as we live in shattered “earthen vessels”; but at its best, it does mean perfect love as the reigning impulse of our lives. Holiness is all about loving—loving God and loving people, for this is what Our Saviour did, and this is also what He commanded. In the processes of His grace, outward conduct becomes increasingly conformed to the purposes of inward love, as “with ever increasing glory” He reshapes us in His likeness.

It’s difficult to argue with any of this, though some have tried. But in general, our problem has been more with our practice than with our preaching. True, we’ve been blessed with magnificent saints—thousands of them—who have winsomely and wonderfully modeled our doctrine of “perfect love” with integrity and grace. We have them still, loving, working, and praying among us; and they are the joy of earth as surely as they are the joy of heaven.

Gladly we hail these saints among us, but sadly we also admit the scoundrels. Sometimes they’re as devious and vicious as their neighbors who profess no “holiness” at all. Often they act as selfish when they transact business affairs and as ill-tempered when they fail to get their way. Some are mean and harsh, fixated on external

## It's particularly distressing when Wesleyans say one thing and live another. For generations, we've made "holiness of heart and life" our central focus, insisting that holiness of heart is first and basic, since it produces holiness of life.

rules, often making these a whitewash for inward sins. Others claim that grace has freed them from external rules, but this is only their excuse to love, to live, and to look like the pagans with whom their allegiance really lies.

*"Sanctification without sanctity"?* This describes them well enough, for "sanctification" defines a holy state they claim, while "sanctity" defines a holy state they do not have. But "sanctification without sanctity" is linguistic double-talk—a meaningless, self-contradictory expression like "cruel kindness" or "ugly beauty." For if one is "sanctified," whether initially or entirely, he also possesses "sanctity," and sanctity is simply another name for holiness.

But spiritual double-talk is even worse than linguistic double-talk. For holiness is God's very nature; and He imparts it to make us like Himself. That is why spurious claims to holiness are so repulsive, for they are all attempts to counterfeit the coin of heaven! They bring discredit to the most beautiful gift which God can give us, and to bring discredit to the gift is also to bring discredit to the Giver!

What, then, distinguishes this holy gift? Remember, shabby imitations are only a facade—a false front with nothing at all behind it. In contrast, genuine holiness is a whole and majestic structure, perfectly three-dimensional with height and width and depth.

*In height, it is fixed joyfully in heaven.* For God only is its source, and all holiness in us is derived from all holiness in Him. In strict definition, love is not quite the same as holiness, yet it provides its basic content. It is this which forms the bond of deepening relationship with Christ in which we are sanctified—that is, we are made holy. Sustained by faith and obedience, fortified by the means of grace, nourished by the Spirit, this relationship begins with conversion, which is *holiness begun*; it flourishes in dynamic growth, which is *holiness advanced*; and it continues in entire sanctification, which is *holiness perfected*.

*In width, it is fixed faithfully on earth.* Loving God means loving people. Holy men and women have many and sometimes painful faults, and often they have need to say, "I'm sorry." But they are no longer ugly and self-centered, as they were once.. Love "seeketh not her own," but rather the good of others, graciously affirming them even when it cannot—and will not—affirm their sins. To the world, this love offers healing for its hurts and hope for its despair; and to other Christians, smiles instead of scowls, support instead of schism.

*In depth, it is fixed profoundly in steadfast character.* This is the regulating "principle within," deeply anchored not only in doing right, but also in loving right. Holy people are increasingly sensitive to God's honor and to God's purpose, and this means that they embrace all that He enjoins and that they abhor all that He forbids. This begins with holy thought and motive, but it also issues in holy conduct. For this reason, they are committed to high and unwavering "standards" of outward conduct, though they do not make these the core of true religion, but only its results. Christ lives out His lovely life in them, and as they understand them, His concerns are also theirs. He offered up Himself to God and for the world, and they readily do the same.

"To spread scriptural holiness" was how our forebears defined their mission. That mission is also ours, and God calls us to renew it ardently, articulately and authentically. Our phonies—those whose talk has been far nobler than their walk—have sometimes betrayed that mission; but our saints have proved its glory. How blessed are these, the pure in heart! They shall see God forever as surely as they see Him now, charmed and changed by holiness and love; and that same vision, as they affirm, will transfix and transform us all.

*Sanctification without sanctity?* This is double-talk, foolish and impossible, for sanctification and sanctity are the same; and authentic holiness ensures them both. This is *scriptural holiness* as prophets and apostles have declared it, *genuine holiness* as the Church has lived it, and *essential holiness* as God requires it. For as He Himself has said, without holiness, no one ever shall see the Lord. It is this which He requires but which also He provides. He takes malicious church members, combative parents, and deceiving students and turns them into saints. ■



# HOLINESS: WHAT THE BIBLE SAYS IT IS

by Dr. Allan P. Brown

Everyone who receives the grace of forgiveness through faith in the death and resurrection of Jesus Christ is expected to live a life that conforms to the character of God—and this means a character and a life that He defines as holy. *“But as He who called you is holy, you also be holy in all your conduct, because it is written, ‘Be holy, for I am holy.’”* (1 Peter 1: 15–16.) Remember that the grace that brings you forgiveness and the grace that enables the transformation of your life never can be separated.

Everywhere God’s holy Word echoes Peter’s exhortation quoted above. In this study, then, let us consider a basic Biblical understanding of the holiness which God both requires and provides.

**THE COMMAND TO HOLINESS.** Scripture lays down four reasons why we are to be holy:

**1. God created us to be holy:** “According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love” (Eph. 1:4).

**2. God Calls us to be holy:** “Who has saved us and called us to a holy life” (II Tim. 1:9).

**3. God Commands us to be holy.** Already we have noted these clearcut words of Peter the Apostle: “But as He who called you is holy, you also be holy in all your conduct, because it is written, ‘Be holy, for I am holy.’” (1 Peter 1: 15–16.).

**4. God Requires holiness for entry into heaven:** “Make every effort to live in peace with all men and to be holy; without holiness no one will see the Lord” (Hebrews 12:14).

Of course, we’re all familiar with such statements as these: “Nobody’s perfect!” “After all, we’re only human!” God knows all this, of course. Yet, it is to imperfect human beings He commands, “Be holy!” Remember always, however, that when He issues a command, He also supplies us the grace and power to obey it.

It is helpful to consider three basic grammatical facts as we seek sincerely to appropriate that grace to obey God’s command to be holy. These are: (1) *God’s command is in present tense.* This signifies an on-going, continuous reality for our lives every moment of every day; (2) *God’s command is plural in number,* for He expects all born again Christians to be holy. There are no exceptions; (3) *God’s command is in the imperative mood.* Yes, it is a command, not a suggestion.

**THE CHARACTERISTICS OF HOLINESS.** Always the clearest example of what it really means to be holy is to look at Jesus Christ. *Remember, this is bottom line: In its simplest and most sublime expression, holiness is simply Christlikeness!* For holiness is a way of behaving, patterned after the character of God modeled by the Lord Jesus Himself, and this is a way of behaving that all Christians are expected to manifest. There are five essential characteristics or elements in any Biblical understanding of Christian holiness:

**1. To be holy we must be connected to the source of holiness—God Himself.** All holiness finds its origin in God, who alone is holy. “For thou only art holy” (Rev. 15:4). (See also Exod. 15:11; Psa. 99:5). Holiness, then, must proceed from Him; and the holiness of persons, things, days, and places is predicated and sustained only

by being in a special relationship with the holy God. As Christians, we are connected with Him who is the source of holiness through the New Birth. "For you have died and your life is hidden with Christ in God" (Colossians 3:3, NAU): At our conversion, we actually become holy because of this connection with Him.

For this reason, God now calls us "saints." which literally means "holy ones" Keep in mind, though, that we dare not confuse the terms "holy" or "holiness" with "entire sanctification." *Holiness / sanctification begins at the new birth.* Entire sanctification is a sub-category of sanctification and refers to the work of God in us after we are saved whereby the Holy Spirit cleanses our heart from inbred sin and fills us with the holy Spirit (1 Thes. 5:23-23; Romans 12:1; Acts 15:9; Eph. 5:18).

**2. To be holy we must be separated to God as His possession—that is, we must become the property of God.** "Ye shall be a peculiar treasure unto me above all people...a holy nation" (Exodus 19:5,6). So what is holy is claimed by God as His treasure—His own possession. Moreover, 1 Cor. 6:19,20 reminds believers, "...you are not your own, for you are bought with a price; therefore glorify God in your body and in your spirit..." We emphasize again—*when you become truly converted to God, you become His property; and He has a right to do what He wishes with His property.* He certainly has the right to tell us how to live!

**3. To be holy we must be separated from the common, the ordinary.** Everywhere Scripture makes plain that God's children are separated from the common and the ordinary. For example, Old Testament priests were to teach the people to discern between the holy and the common. "You must distinguish between the holy and the common, between the unclean and the clean" (Leviticus 10:10). If they failed in doing this, they were pointedly condemned, as in Ezekiel 22:26:

This aspect of holiness—separation from the common and the ordinary—underscores the fact that there does not have to be something "wrong" or sinful with a certain attitude or action for God to tell you to stop it. Remember that He has the right to separate His holy people from common or ordinary things—things that He knows will not be good for them spiritually.

**4. To be holy we must be separated from all that is sinful—that is, all that would defile us in God's eyes.**

The Old Testament ceremonies clearly taught. "Sanctify yourselves! Wash your clothes..." What did washing clothes have to do with sanctifying one's self? It was clearly an object lesson that the idea of holiness or sanctification requires purity.

Of course, the New Testament is equally emphatic. "For God did not call us to be impure, but to live a holy life" (1 Thess. 4:7). "It is God's will that you should be sanctified [holy]: that you should avoid sexual immorality" (1 Thess. 4:3). Nothing is more clear than that God expects moral purity in our lives. Holiness requires us to stop doing anything that God says is sinful!

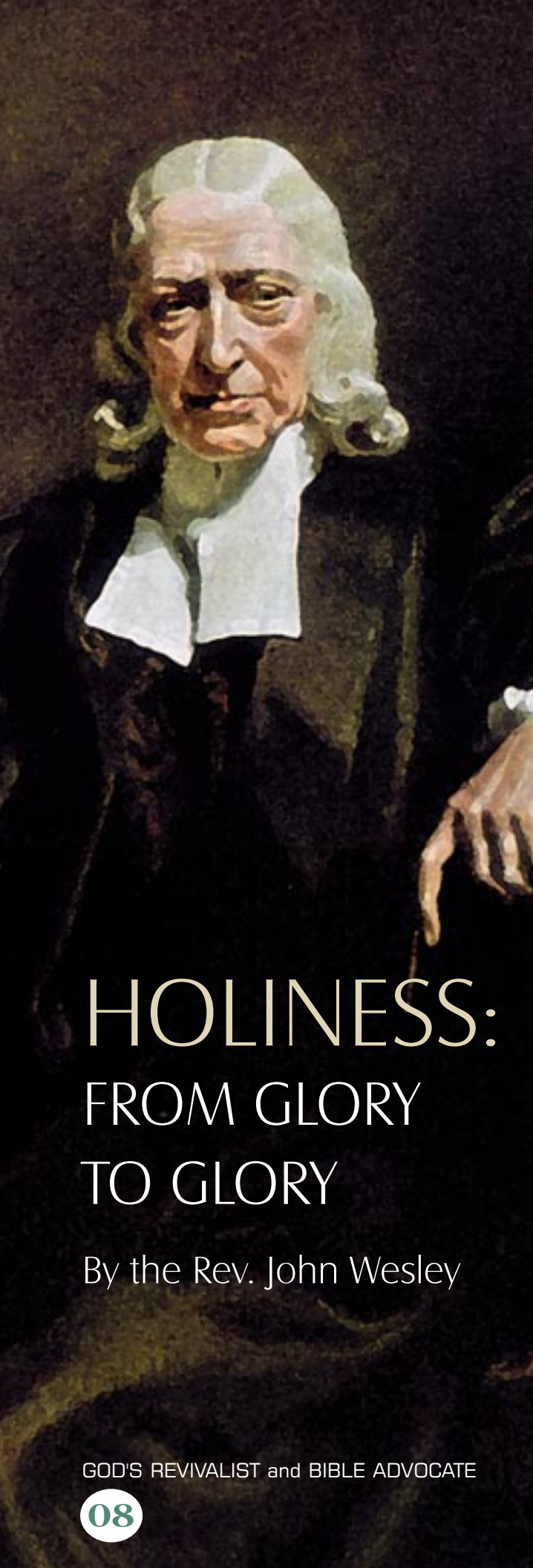
**5. To be holy we must be obedient to God's written Word—the Bible.** "Sanctify yourselves and be ye holy, for I am the Lord your God, and you shall keep my statutes, and do them. I am the Lord which sanctifies you" (Lev. 20:7-8). Note that in the very same breath that God commands us to be holy, He commands us to obey His Word. "You must faithfully keep all my commands by obeying them, for I am the LORD. Do not treat my holy name as common and ordinary. I must be treated as holy by the people of Israel. It is I, the LORD, who makes you holy" (Lev. 22:31-32).

You cannot knowingly violate the Word of God, and claim, "I am holy." Thus we must renounce all "worldliness"—the values and lifestyle which are not in conformity to God's Word. According to 1 Peter 1:14, we are to be "obedient children, not fashioning yourselves according to the former lusts in your ignorance." "And be not conformed to this world: but be ye transformed by the renewing of your mind..." (Rom. 12:2).

*"But as He who called you is holy, you also be holy in all your conduct, because it is written, 'Be holy, for I am holy'" (1 Peter 1: 15-16.)* This is God's command, and every true Christian lives in obedience to it. For as oxygen is to the human life, so holiness is to the Christian life. Without the one, there never can be the other. Holiness is God's requirement and God's provision. Remember again that the grace that brings you forgiveness and the grace that enables the transformation of your life never can be separated. ■

*Dr. Allan P. Brown is chair of the Division of Ministerial Studies at God's Bible School and College.*





# HOLINESS: FROM GLORY TO GLORY

By the Rev. John Wesley

Christ's salvation is extended to the entire work of God from the first dawning of grace until it is consummated in glory. It includes all that is wrought in the soul by *prevenient grace*, all the drawings of the Father—the desires after God, which if we yield to them, increase more and more; and all the convictions which His Spirit works in every child of man, although it is true, most people stifle them as soon as possible.

This salvation consists of two general parts, *justification* and *sanctification*.

**JUSTIFICATION.** Justification is another word for pardon. It is the forgiveness of all our sins and by what this implies, our acceptance with God. The price by which this has been procured is all that Christ has done for us until He “poured out His soul for the transgressors.” The immediate effects of justification are the peace of God, a “peace that passeth all understanding,” and a “rejoicing in hope of the glory of God” “with joy unspeakable and full of glory.”

**SANCTIFICATION.** *At the same time we are justified, yes, in that very moment, sanctification begins.* In that instant that we are born again, there is a *real* as well as a *relative* change. We are inwardly renewed by the power of God. We feel “the love of God shed abroad in our heart by the Holy Spirit which is given unto us,” producing love to all mankind, and especially to the children of God, and changing the earthly, sensual, devilish mind into the “mind which was in Christ.”

How naturally do those who experience such a change imagine all sin is gone—that it is utterly rooted out of their heart and has no more any place there. But it is seldom long before they are undeceived, finding sin was only suspended, not destroyed. They now feel two principles in themselves plainly contrary to each other, “the flesh lusting against the Spirit,” nature opposing the grace of God. They cannot deny that although His Spirit still “witnesses with their spirits that they are children of God,” yet they feel in themselves sometimes pride or self-will, sometimes anger or unbelief. They find one or more of these frequently stirring in their heart, though not conquering, for the Lord is their help.

***From the time of our being born again, the gradual work of sanctification takes place.*** We are enabled “by the Spirit” to “mortify the deeds of the body” of our evil nature; and as we are more and more dead to sin, we are more and more alive to God. We go on from grace to grace, while we are careful to “abstain from all appearance of evil,” and are “zealous of good works,” as we have opportunity, doing good to all men and women, while we walk in His ordinances blameless, therein worshiping Him in spirit and in truth, while we take up our cross, and deny ourselves every pleasure that does not lead us to God.

It is thus that we wait for ***entire sanctification***—for a full salvation from all our sins—from pride, self-will, anger, unbelief; or as the Apostle expresses, we “go on to perfection.” But what is perfection? Here it means perfect love. *It is love excluding sin; love filling the heart, taking up the whole capacity of the soul.* It is love “rejoicing evermore, praying without ceasing, in everything giving thanks.”



## JUSTIFYING FAITH

In general, faith is defined by the apostle as a divine *evidence* and *conviction of things not seen* (Heb. 11:1). It implies a supernatural evidence of God and the things of God, a kind of spiritual light exhibited to the soul and a supernatural sight or perception thereof. We have a prospect of the invisible things of God. We see the spiritual world and the eternal world, and we already see the glory which shall be revealed.

Faith in a more particular sense is a divine *evidence* and *conviction*, not only that “God was in Christ reconciling the world unto Himself,” but also that Christ loved *me*, and gave Himself for *me*. It is by this faith that we receive Christ and that we receive Him in all His offices, as our Prophet, Priest and King. ***This faith necessarily implies an assurance—which is only another word for evidence—that Christ loved me and gave Himself for me.*** For “he that believeth” with the true living faith “hath the witness in himself,” and the “Spirit witnesseth with his spirit that he is a child of God,” giving him an assurance that it is so and a child-like confidence in Him. It is by this faith that we are saved, justified, and sanctified.

Faith is the condition, the only condition, of justification. No man is justified until he believes, and every man when he believes is justified. God does undoubtedly command us both to repent and to bring forth fruits meet for repentance, which if we willingly neglect, we cannot reasonably expect to be justified at all. But let a man have ever so much repentance or ever so many of the fruits meet for repentance, yet all this does not at all avail; *he is not justified until he believes*. It remains that faith is the only condition which is immediately and directly necessary to justification.

## SANCTIFYING FAITH

Exactly as we are justified by faith, so we are sanctified by faith. Everyone who believes is sanctified, whatever else he has or has not. In other words, no man is sanctified until he believes, and every man when he believes is sanctified.

It is true that there is a repentance following justification, as well as a repentance previous to it. ***But the repentance consequent upon justification is widely different from that which is antecedent to it.*** For this second repentance implies no guilt, no sense of condemnation, no consciousness of the wrath of God. It is rather a conviction, wrought by the Holy Spirit, of the *sin* which still *remains* in our heart—of our proneness to evil, of an heart bent to backsliding, of the still continuing tendency of the flesh to lust against the Spirit, and of the tendency of our heart to self-will, to atheism or idolatry; and above all, to unbelief. There is also a clear conviction of the sin remaining in our lives, still

cleaving to all our words and actions. Where we least expect it, we find a taint of pride or self-will, of unbelief or idolatry.

Experience shows that to this conviction of sin remaining in our hearts and cleaving to all our words and actions is a conviction of our helplessness, of our utter inability to think one good thought, to form one good desire, to speak one word aright, or to perform one good action, except through His free, almighty grace, first going before us, and then accompanying us every moment.

But although this second repentance and its fruits are necessary to full salvation, no one can be sanctified without faith. *But what is that faith whereby we are sanctified—saved from sin and perfected in love?*

(1) It is a divine evidence and conviction, first, that God hath promised it in the Holy Scripture. (2) It is a divine evidence and conviction, secondly, that what God hath promised He is able to perform. (3) It is, thirdly, a divine evidence and conviction that He is able to do it now. (4) To this confidence, that God is both able and willing to sanctify us now, there needs to be added one thing more—a *divine evidence and conviction that He does it!* In that hour it is done! God says to the inmost soul, “According to thy faith be it done unto thee!” Then the soul is pure from every spot of sin; it is clean “from all unrighteousness.” The believer then experiences the deep meaning of those solemn words, “If we walk in the light as He is the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.”

## CHRIST IS READY!

Look for this every moment. Look for it in the way above described. You shall not be disappointed of your hope, for it will come, and will not tarry. Certainly you may look for it now, if you believe it is by faith. Yes, expect it by faith, expect it as you are, and expect it now as a poor sinner who has still nothing to pay, nothing to plead, but “Christ died.” And if you look for it as you are, then expect it now. Stay for nothing. Why should you? Christ is ready, and He is all you want. He is waiting for you. He is at the door! Let your inmost soul cry out,

*Come in, come in, Thou heavenly Guest!  
Nor hence again remove;  
But sup with me, and let the feast  
Be everlasting love. ■*

*Condensed and edited by the editor, this selection is from the famous sermon, “The Scriptural Way of Salvation,” and is a “compact statement of Wesley’s mature thought about the great doctrines which inspired the Methodist revival,” according to Wesleyan scholar J. Agar Beet.*



## DEDICATION OF ANNUAL

GBS's yearbook, the 2004 *Hilltop*, has been dedicated to Mrs. Lorene Frederick Waggoner. Lori—as she is universally known—is a long-time GBS staff member, cited by *Hilltop* coordinator Kevin Moser for her “faithfulness to God and God’s Bible School.” She came to GBS as a freshman in the fall of 1986, graduated with two degrees



in 1992, and has held such positions as bookkeeper, music teacher, and Financial Aid/Admissions Director. She and her

husband, former Communications Director Keith Waggoner, are now serving in church ministry in Idaho.

## NEW FACULTY AND STAFF ANNOUNCED

God’s Bible School and College announces the following new campus personnel for the 2004–2005 school year:

### College Faculty



**Dr. Robert Bickert** will teach classes in both Bible/theology and missions. A long term missionary, he has just completed two terms in the Philippines. He is a former GBS faculty member (1987–1989) and holds the BA degree from Asbury College and the MDiv, MTh, and DMiss degrees from Asbury Theological Seminary. For further information about Dr. and Mrs. Bickert, see the *March Revivalist*.



**Aaron Proffit**, new Director of Admissions and Financial Aid, will also teach college-level English classes and high school social science classes. He holds a double-major BA (English and Political Science) and an MA in English, both from the University of Kansas. A national Merit Scholar for all four years of his undergraduate work, he also served for three years as a graduate teaching assistant at the same institution.



**Chris Lambeth** will add the duties of Director of Institutional Research to those of Registrar, a position he has held since May 2003. Prior to this he served as Head Librarian at the R.G. Flexon Memorial Library.



**Ben Durr, Jr.**, returning from a one-year sabbatical, will resume his position as associate professor in the Division of Ministerial Education.

# REVIVALIST FAMILY

On these pages, we feature items about GBS alumni, vital statistics, significant events scheduled throughout the “Revivalist family,” and brief news notes from across the holiness movement. An item for inclusion in the “Revivalist Family” must be submitted within four months of the event which it reports and should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, Ohio 45202; or [revivalist@gbs.edu](mailto:revivalist@gbs.edu).

## BIRTHS

To **Allen and Kay Barr**, Hobe Sound, Florida, a son **Dakota Levi Barr**, born April 29, 2004.



To **Michael and Linda (Nicodemus) ('02) Schaub**, a daughter, **Michaela Marie Schaub**, born June 2, 2004, Cincinnati Ohio. Michael is a ministerial student at GBS.

## CORRESPONDENCE

**Dr. Tim and Betty (Thompson) ('68 BRE) Swihart** inform us by email that they are grateful for the safe

return of their two sons from a year of combat duty in Iraq. “We appreciated the loving support and prayer for our family and especially for Alex and Ian. Sincere thanks to all of you for remembering that ‘Freedom is not Free.’”

“We enjoyed having ‘The Hope Trio’ at our church Thursday night (July 15th). Their songs were very encouraging and uplifting.” —*Mr. and Mrs. Hershal L. Miller, Sr., Independence, Kansas.*

**God’s Bible School is greatly needed today.** I pray much for our Christian schools. I am a widow now nearly 90 years old.” —*Mrs. Bert Lanker, Mt. Vernon, Ohio.*



## College Adjunct Faculty



**Dr. Mark Smith**, Vice President for Adult and Graduate Studies, Indiana Wesleyan University, and a member of the GBS Board of Trustees, will teach in the area of leadership.



**Dr. Mark Eckert**, former GBS faculty member and present superintendent of the Indiana South District, The Wesleyan Church, will teach in the area of ministerial education.



**Dr. Stephen Gibson**, missionary and educator, will coordinate designated writing projects and will teach in the area of Bible.

## Aldersgate Christian Academy Positions

**Joy Tiberio, Kindergarten.** A 2002 elementary education gradu-



ate of Allegheny Wesleyan College, she has two years experience, teaching at the kindergarten level at Dayspring Academy, Colorado Springs, Colorado.

**Heather Durham, High School Math and Science.** A former GBS student, she has a BA in Secondary Christian Education (Math/Science) from Hobe Sound Bible College (1982) and an



MA in Social Science from Azusa Pacific University (2003). She and her husband Ed were missionary educators in Ukraine 1994–2003.



**Heidi Holmes, Eighth Grade.**

Originally from Michigan, she has just completed her student teaching in ACA's elementary department, graduating from GBS at spring '04 commencement with a BA in Music Education. She also traveled for four years, representing GBS with Hope Trio.



**Bryan Potteiger, Assistant Principal.** Since returning to serve his alma mater (BRE '92), he has done an excellent job teaching English in high school and has been invaluable in preparing students for the ACSI competitions.

## Staff Positions



**Lisa Proffit, Receptionist/Phone Desk Operator.** In addition to serving in several hospital positions, she has also

been involved in education, most recently as a reading paraeducator for the public school system. Married to Aaron Proffit, new Director of Admissions and Financial Aid, she is a graduate of Kansas City College and Bible School (BA '01).



**Marybeth Brown, Cashier.** An '02 BA graduate of GBS, she returns to campus ➡

**“During my school days (1942–45) I had the privilege of trucking the *Revivalist* to the post office, along with *Sparkling Waters*.** It might be of interest to you that out of eight children in our family, seven of us attended GBS. We were influenced to come to the school through Rev. C.V. Holstein, an uncle, and Rev. Billie Holstein, an aunt. She was a missionary to India for over 40 years.

“Needless to say, they and GBS had a profound and lasting influence on all of our lives. Three of my brothers and I became preachers. One sister married an outstanding layman (P.J. Lilly, GBS '45–46). Gloria attended GBS 1942–45, and Emmor (GBS, '50's) married and became a missionary to Africa.

“The *Revivalist* has been a great blessing to me. The editorials by Smith and Avery are well worth the price, and much more.” —Rev. J. Ted Holstein (GBS high school class 1945), Cincinnati, Ohio.

## DEATHS

**Bishop Marshall J. McCleery, 90**, Cooperstown, Pennsylvania, died July 22, 2004. In 1936, he married Lovedy Sheffer, and in 1939 he graduated from Houghton College. He served several pastorates in the Free Methodist Church in which he also was ordained.



He was instrumental in forming the Evangelical Wesleyan Church in which he served long and faithfully as bishop, Bible college president, evangelist, and camp meeting builder. Rev. McCleery was also a member of the governing board of the Inter-Church Holiness Convention and was director of two different Christian radio programs.

Surviving are his wife Lovedy; his daughter Carolyn M. Sperl; his two sons Charles W. (GBS '62 BA) and ➡



➔ after teaching two years at Independence Bible School, Independence, Kansas.



**Troy Castle, Student Recruiter.**

While earning the degree BA in Sacred Music from Union Bible College ('02), he also served for two years as public relations assistant/student recruiter, with a wide range of activities including scheduling of musical groups and student recruitment in Christian schools. Most recently he was principal of Wesleyan Christian Academy, Dayton, Ohio. While serving on staff, he will complete a GBS degree in music education. He and his wife, Martha, have two sons, Seth, 4, and Ethan, 20 months.

**DAVID FREDERICK, NEW DIRECTOR OF FINANCE**



**David Frederick,** on staff since 1995, most of that time as business manager, has been named new GBS Director of Finances.

His predecessor, Harold Fourman, who had helped prepare him for his new responsibilities, has moved to the position of Financial Consultant/Internal Auditor.

From the first day that **Harold Fourman** stepped in to help direct GBS's finances, he made it clear



that this was only on a part-time basis. But he did have goals he wished to accomplish before he "retired" again. These included:

(1) not only to put a budget in place, but also to formalize a campus-wide budget process that involved employees and distributed financial information on a regular basis; and (2) to establish a cash reserve fund that would be available in emergency situations and would allow the school to "borrow" from itself rather than from a bank.

Now three and one-half years later, those goals have been met; and Fourman's new position will bring a reduction in his daily work and a move to more general oversight, most of which can be done by telecomputing. In other

changes, **Lisa Alexander,** formerly Cashier, has moved to the position of Accounts Payable Specialist. ■



# REVIVALIST FAMILY

continued

➔ George H; nine grandchildren and twelve great-grandchildren. Funeral services were held at Summit Campgrounds, near Cooperstown, with burial in Mount Hope Cemetery.

*"He was a man of wise counsel and settled convictions." —Leonard Sankey*

*"Bishop McCleery was not a willow but an oak—firm, unyielding, and deeply rooted. I shall remember him as a godly leader, a kindly mentor, and a faithful friend." —Larry D. Smith*

**ALUMNI NEWS**

The second annual gathering of the Central Pennsylvania GBS Alumni/Friends of GBS will be held on October 11, 2004, at 5:30 PM at the Crossroads Cafe in Grantville, PA. Make plans now to attend an evening of food, fellowship, and an update from President Avery. For more information, contact Robbie and Rachel England at (717) 865-6190 or [robnrach@paonline.com](mailto:robnrach@paonline.com).

**Pictured here are three groups of GBS alumni who have recently met with school officials.** They are:



**(1) alumni from Faith Community Church, Thomasville, North Carolina,** pictured with Vice President for Advancement Jack Hooker

**(2) alumni gathered at Beach City, Ohio.** Pictured are Myranda (Miller) Weaver, Nancy (Deshner) Weitbrecht, Diana Lynn (Garretson) Weitbrecht, Phillip Weitbrecht, Mabel (Craker) Miller, Albert Miller, Missy (Miller) Miller, VP Jack Hooker,



Robert Johnstone, Susan (Ziegler) Johnstone. Not pictured: Jodi (Weingard) Randel.

**(3) alumni gathered in June at the Faith Missionary Association Camp Meeting, Mitchell, South Dakota.** Pictured are John Parker, Brooklyn Quales, Blake Quales, Brittany Quales, Valerie (Webb)



Quales, Don Quales, Debera (Rigby) Kline, Kevin Kline, Twyla Nelson, Tilman Nelson, D. Ray Meador, Charlotte (Soper) Meador, and Stephen Mitchem.

**GBS alumna Valorie Quesenberry** and Lucy Creech are beginning their ninth year of ministry to conservative Christian holiness women as editors of the bi-monthly publication, *The Ladies' Companion*. It is written by women for women as an outreach of the Interchurch Holiness Convention. Subscriptions are \$7.00 per year for 6 issues. Write 4906 Guthrie Drive, Indianapolis, Indiana 46221.

## NOTICES

**Marriage Matters 2005 is our sixth marriage retreat** designed with YOU in mind. February 23-24, 2005, Carlisle Village Inn, Sugar Creek, Ohio. For more information, call (864) 855-4638 or (330) 877-8584

**“My husband and I recently opened an online Christian book store for kids called Biblebees.com,”** writes Mrs. Erica Fairchild. “At BibleBees.com we are dedicated to providing wholesome Christian alternatives to today’s popular media. We carry a large selection of children’s Bibles, books, music, videos, toys and gifts. Those who visit the website and enter the coupon code ‘newcustomer’ during checkout will receive a discount of 10% off their first order.” Mrs. Fairchild may also be contacted by telephone (513) 943-0388 or 1-800-350-6891, or by personal email [efairchild@biblebees.com](mailto:efairchild@biblebees.com).

**Relax in Amish country!** With the exception of weekends and holidays, Dan Glick and his family live in Cincinnati, where he serves GBS as chair of the Division of Intercultural Studies and World Missions. Therefore their home in Wayne County, Ohio, is available for those who would like to spend a few days relaxing in Amish Country for \$35.00 per night for a couple. Their home is located eight miles from Holmes County, which has the largest Amish settlement in the United States. There are many fine restaurants and interesting sites nearby. To contact Dan or Martha Glick, call (513) 241-3492 or (330) 466-5284.

## HITHER AND THITHER

**“Exalting Christ and Empowering the Church” was the theme of the 10th General Conference of The Wesleyan Church**, held June 19–23 in Grand Rapids, Michigan. Over 500 representatives from 53 countries attended the quadrennial business and inspirational meetings. Reelected to four-year terms were General Superintendents Earle L. Wilson, Thomas E. Armiger, and David W. Holdren.

**In successive votes on May 4, the General Conference of the United Methodist Church, meeting in Pittsburgh, Pennsylvania, reaffirmed the denomination’s stance that homosexual practice is contrary to Christian teaching.** “For eight successive General Conferences, reflecting the will of the vast majority of United Methodists, the Church has been steadfast in supporting the biblical witness, the apostolic faith and tradition, and the Discipline and doctrine of the United Methodist Church,” according to a statement by the Confessing Movement, an evangelical caucus within the church.

**David C. Long was commissioned July 4 as the ninth president of OMS, International.** Long, a graduate of Asbury Theological Seminary, and his wife have served nine years as missionaries in Hong Kong. He succeeds Dr. J. B. Crouse, Jr. OMS president for 13 years. According to an official release, “OMS has 418 missionaries serving around the world, emphasizing culturally sensitive evangelism, training national leaders for ministry and planting churches in Asia, Latin America, Europe and Africa.” ■

# HOLINESS:

## THE SANCTIFYING BAPTISM

*By Dr. Richard S. Taylor*

**I**t is more important that Christians be personally victorious than that they be professionally successful or publicly brilliant. Saintliness will go farther than ability. Personal failures and inconsistencies, on the other hand, tend to dissipate a man's influence. Therefore the "power" which should most concern the Christian is the power to be triumphantly holy. As far as sin is concerned, God's plan is the cleansing and correcting power of the blood of Jesus, as applied by the Holy Spirit.

### THE BAPTISM WITH THE SPIRIT

God's provision in Christ for the remedy of man's sinful nature is separably associated with the experience for believers known as the the baptism with the Holy Spirit. If we can understand the Scripture concerning this baptism everything else will fall naturally into place.

***The promise of this baptism.*** This promise was clearly enunciated by John the Baptist. Matthew expresses it like this, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire" (3:11). Just as John baptizes persons in or with water, so Jesus is to baptize persons in or with the Holy Spirit. John's baptism is visible and physical, [while] our Lord's baptism with the Holy Spirit is invisible and spiritual.

As water is the *medium* of the first baptism, so is it also a symbol or picture. It pictures the cleansing of the life from the guilt of the past and the practice of sins in the present. It symbolizes also the induction of the repentant believer into a new relationship with God known as the new birth. But the symbol of the Spirit-baptism is *fire*, which suggests inward purity and warmth.

It is important to see further that this promised baptism of the Holy Spirit is not the same as the birth of the Spirit, about which Jesus talked to Nicodemus, which constitutes the essential gateway into the kingdom of God. We may say that in the Spirit-baptism, Jesus "pours" the Spirit upon us and inducts us into the full life of the Spirit. In the birth of the Spirit we have the begin-

ning of spiritual life, but in the baptism with the Spirit we have the flowering of *fullness of spiritual life*.

***The fulfillment of the promise.*** John the Baptist's promise was fulfilled on the Day of Pentecost and in repetitions thereafter. If what occurred on the Day of Pentecost was not the baptism with the Holy Spirit as promised by John, then John's promise was never fulfilled, for there is no other religious occurrence recorded in the New Testament which even approximates in a power and depth that which occurred on the Day of Pentecost. Best of all, Peter makes it clear that this *promise* and this *fulfillment* (which is to say, the baptism with the Holy Spirit) were not for the apostles only, but are the privilege of all God's children in all generations. "For the promise is unto you, and to your children, and as many as the Lord your God shall call" (Acts 2:39).

There can be little question, either, but that the events of Pentecost were not only the fulfillment of John's promise, but of our Lord's promise in the Upper Room to send to His disciples another Comforter, the Holy Spirit, that He might abide with them forever. This gift of the Spirit was to be an inward relationship and an inward fullness by which the disciples were to be made strong, and by which they were to become effective as witnesses of the Lord Jesus, fulfilling yet another promise, "But you will receive power when the Holy Spirit comes upon you" (Acts 1:8, NEB).

***The baptism as entire sanctification.*** All the rich blessings which were to attend the gift of the Holy Spirit were abundantly and fully realized by the disciples themselves. There were marvelous qualities which characterized them immediately and fully: the bursting forth of spiritual vitality, the pushing back of the horizons, the sudden spiritual understanding and insight, the deliverance from the paralyzing fears and tensions, the perfect unity of spirit and fellowship, the clear-eyed, purehearted, undivided allegiance to Jesus Christ, the calm courage in public identification, the buoyancy of spirit in facing peril and loss, the disregard of all selfish consideration.





**As far as the recipients on the Day of Pentecost were concerned, this was obviously a second experience.... One must first qualify for the gift of the Holy Spirit by ceasing to belong to the world and beginning to belong to Jesus Christ.**

This leads us directly to the implied promise in the prayer of our Lord for his disciples: “Sanctify them through thy truth: thy word is truth” (John 17:17). This, too, obviously found its fulfillment on the Day of Pentecost. The word of promise and the word of command which prompted the disciples to tarry for ten days in Jerusalem became the word of power as the Holy Spirit came upon them and did exactly what Jesus had prayed should be done—sanctify them. The promise of John the Baptist and the prayer of Jesus the Saviour were fulfilled *at precisely the same time and were but different aspects of one experience*. When men are sanctified wholly they are baptized with the Holy Spirit, and when they are baptized with the Holy Spirit they are sanctified wholly. One includes and implies the other.

#### **A SECOND DISTINCT WORK**

As far as the recipients on the Day of Pentecost were concerned, this was obviously a second experience.

After the Day of Pentecost, also, baptism with the Holy Spirit was an experience for which only believers were eligible. One must first *qualify* for the gift of the Holy Spirit by ceasing to belong to the world and beginning to belong to Jesus Christ.

Why does not God baptize with the Spirit simultaneously with the birth of the Spirit? Why are believers not regenerated and entirely sanctified at the same time? It is clear that in actual fact this is not the case, but some inquiring mind may still persist with the “why?” We may point out that not only is the doctrine of a second work of grace clearly substantiated in biblical history, but that it is perfectly rational.

**1. For one thing, the element of crisis is inescapable.** Faith for [entire] sanctification [is] the divinely appointed condition for the realization of this experience, but faith implies a crisis, for what we must believe for, we must believe for now. Furthermore, the *unitary* nature of indwelling sin requires (p19)➡

# Phone-a-thon 2004

*September 27-30*

*October 4-6*

*October 11-14*

For 104 years GBS has been marked by its open door to needy students. Many alumni testify to receiving their education on the Hilltop as a work student. Today that tradition continues. A number of students receive aid through the student work program, institutional scholarships or other assistance. The annual student phone-a-thon is an effort to raise the money needed to fund these programs.

We hope to reach over 10,000 friends during the three weeks of outreach while raising \$120,000 for the financial needs of the school. We also wish to thank our donors for their faithful support. This goal can only be accomplished with your help.

When a student calls, please consider a donation for this vital program.

2004 Goal — \$120,000

GOD'S REVIVALIST



GOD'S BIBLE SCHOOL AND COLLEGE • OFFICE OF ADVANCEMENT •  
REV. JACK HOOKER, VICE-PRESIDENT FOR ADVANCEMENT • 1810  
YOUNG STREET, CINCINNATI, OHIO 45202 • (513) 721-7944 EXT.  
223 • FAX: (513) 721-3971 • E-MAIL: ADVANCEMENT@GBS.EDU

DEAR REV. HOOKER: RATHER THAN WAIT FOR A PHONE CALL, I  
WOULD LIKE TO PLEDGE MY FINANCIAL SUPPORT NOW!

- ENCLOSED IS A ONE-TIME GIFT OF \$.....
- BY GOD'S HELP, I WILL SEND \$.....PER MONTH  
FOR.....MONTHS (FOR A TOTAL OF \$.....)
- PLEASE SEND ME INFORMATION ABOUT MATCHED GIFTS.
- PLEASE SEND ME INFORMATION ABOUT TRUSTS AND BEQUESTS.

NAME .....

TELEPHONE .....

ADDRESS .....



# HOLINESS

## living the life

The entire standard of the Bible is a standard of holiness. *We are not to think of different codes of conduct, one for Christians who are entirely sanctified and another for those who are not.* Where Christians show carnal traits, they are definitely upbraided for their shortcomings and urged on to holiness. “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

The ethical standard of holiness is enforced by the following Biblical exhortations:

**A. Be Careful in Conduct.** “Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God.... Wherefore, beloved, seeing that ye look for such things, be diligent...without spot, and blameless” (II Pet. 3:11–14).

**B. Be Watchful against Carelessness and Sin.** “And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares” (Luke 21:34).

**C. Be Separate from the World.** “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” (I John 2:15). *Separation from the world extends to such details as the following:*

**1. Your Conversation.** “Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. (Eph. 4:29).

**2. Your Thinking.** “Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things” (Phil. 4:8).

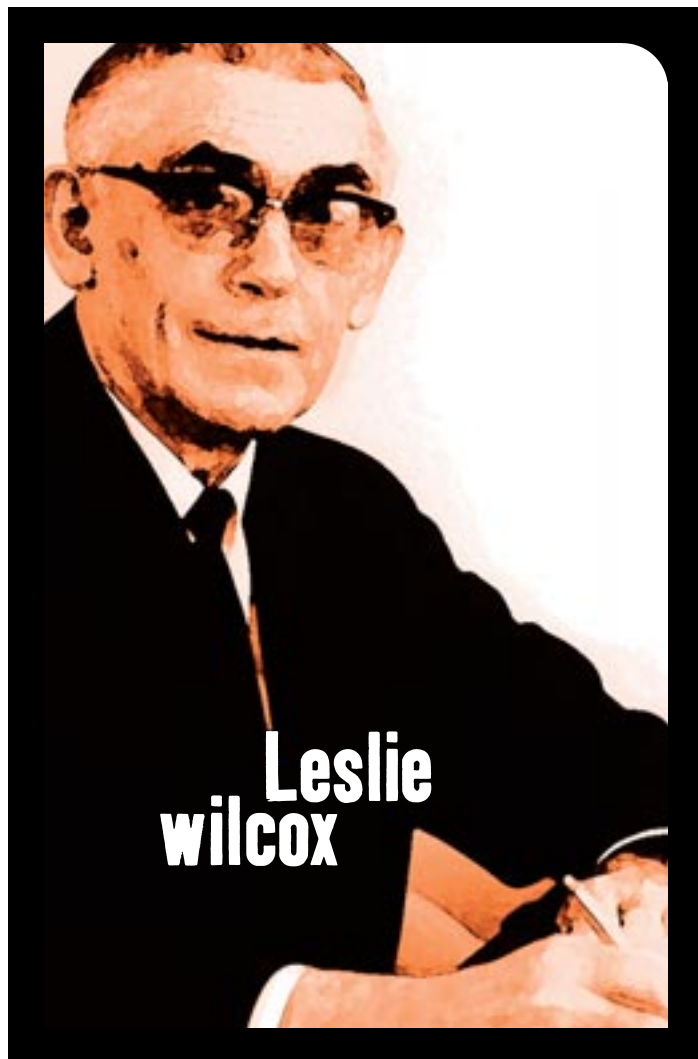
**3. Your Dress.** “In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works” (I Tim. 2:9, 10).

**4. Your Eating and Drinking.** “Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God” (I Cor. 10:31).

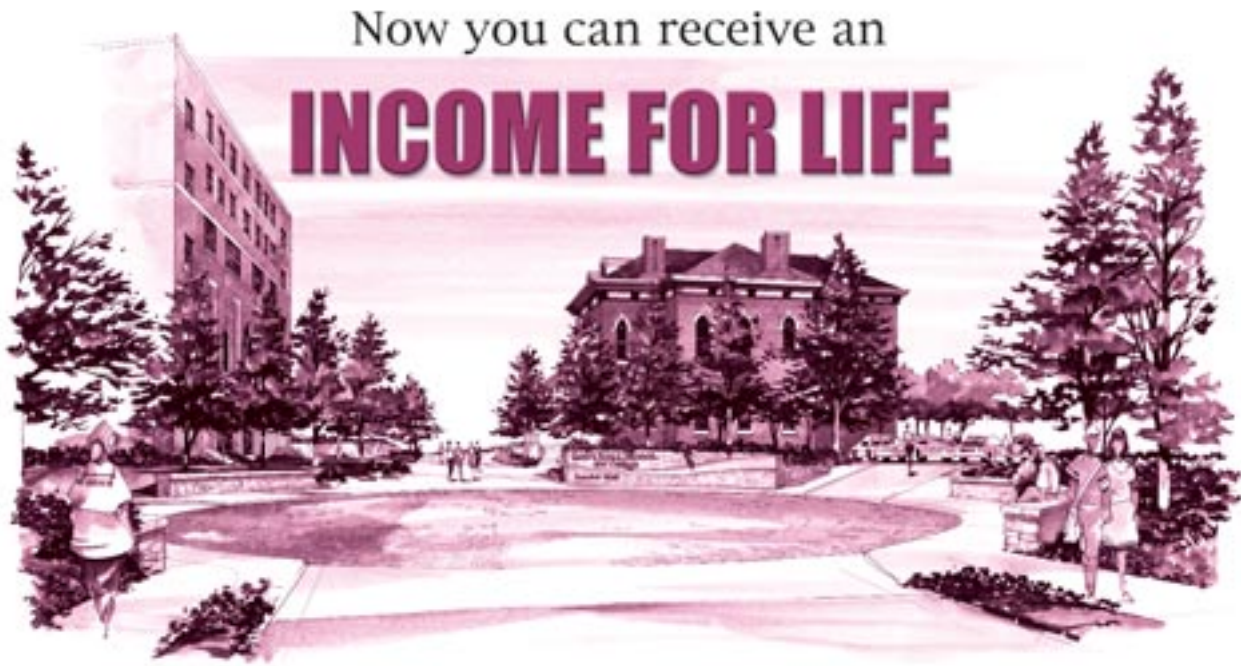
**5. Your Entire Spiritual Life.** “See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil.... And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ” (Eph. 5:15–20).

**6. Your Self-Discipline.** Note the following directives: (1) *Endure hardness*—II Tim. 2:3; (2) *Study*—II Tim. 2:15; (3) *Diligence*—II Pet. 1:10; (4) *Abstain from fleshly lusts*—I Pet. 2:11; (5) *Keep your body under*—I Cor. 9:27.

**D. Resist Temptation.** Entire sanctification does not bring freedom from temptation. This is shown by the example of Jesus who was holy (Heb. 7:26) and yet was tempted (Luke 4:2). If He suffered temptation, we may expect to. The three facts—the sinlessness of Jesus, His temptation, and encouragement for us in our (p19)➡







Now you can receive an  
**INCOME FOR LIFE**

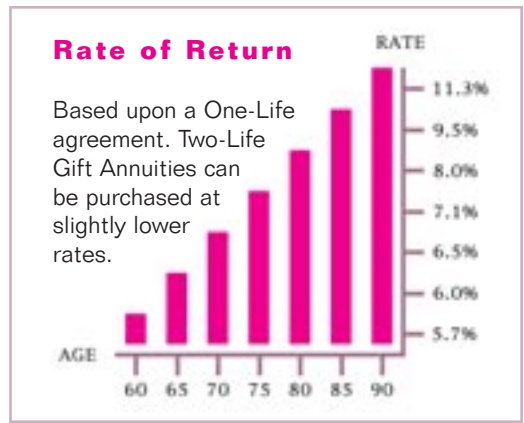
while you invest in the future of Christian education!

**YOUR CHARITABLE GIFT ANNUITY CAN BE PURCHASED FOR AS LITTLE AS \$5,000 ... OR \$100,000 AND MORE**

**BENEFITS INCLUDE...**

- Fixed Income
- Dependable Payments
- Payments Partially Tax-free
- Income Tax Charitable Deduction
- Higher Interest Rate Than Low Interest CD's

Establish a charitable gift annuity today with God's Bible School and join other GBS supporters who have helped make gift annuities our most popular planned gift...and are securing a lifetime income, as well!



For a no-obligation gift annuity proposal, please fill in the following information and mail to: God's Bible School, Jack Hooker, Vice President for Advancement, 1810 Young St., Cincinnati, OH 45202 (513) 721-7944, [jhooker@gbs.edu](mailto:jhooker@gbs.edu)

Name .....Date of Birth.....

Address.....

City.....State .....Zip .....Phone .....Amount considering \$.....

➡(p17) temptation—are shown in one scripture: “For we have not an high priest which cannot be touched with the feeling of our infirmities: but was in all things tempted like as we are, yet without sin” (Heb. 4:15).

That an entirely sanctified person may expect temptation is also shown by the Bible exhortations to resist temptation and by the fact that Scripture nowhere even hints that any Christian will be immune from temptation in this life. “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith” (I Pet. 5:8, 9).

**E. Demonstrate Loving Attitudes.** Love is the great word that is used repeatedly in the Bible to describe the attitude of the Christian toward others. This love is not mere sentiment, nor is it something that grows out of a social concern. No matter how magnanimous, beneficent, kindly or courteous it may be, it is not genuine love unless it flows from a heart made pure and filled with the love of God. “Now the end of the commandment is charity [love] out of a pure heart” (I Tim. 1:5). This love is to be directed toward three classes of people: (1) Other Christians, I John 4:21; (2) Our Neighbors, Luke 10:27; (3) Our Enemies, Matt. 5:44.

Such love for others will be shown by the following attitudes and actions: (1) *Kindness and Forgiveness*, “And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ’s sake hath forgiven you” (Eph. 4:32); (2) *Concern for the Spiritual Welfare of Others*, “And of some have compassion, making a difference: and others save with fear, pulling them out of the fire, hating even the garment spotted by the flesh.”

**F. Live a Devoted and Devotional Life.** The one who trusts God will naturally express that trust in devotion, and this means love, life, and commitment to Him. *A devoted life is also a devotional life, which embraces such things as prayer, Bible reading for the praise of God, expressing praise in other ways, adoration, and at times, just enjoying His presence.* This will naturally take place in a personal way between the Christian and God, springing out of the soul as a normal result of our relationship with Him. But there is also a value in doing the same things as a group. Then we call it *worship*. The sense of worship will heighten and intensify the spiritual impact of any kind of true religious service. We are urged not to abandon the “assembling of ourselves together” (Heb. 10:25). ■

*Dr. Leslie D. Wilcox was a much-beloved and widely respected theologian, church leader, and Greek scholar. As dean and as professor, he gave over 20 years of service at God’s Bible School and College. The above is edited and condensed from his writings.*

➡(p15) complete and immediate action on the part of the Holy Spirit if it is to be eliminated. We may work for awhile on jealousy, or possibly pride or anger, but all of these sins are but manifestations of a hidden, deep, underlying, unsundered self. When that enemy is slain, the tentacles loosen their hold.

**2. Furthermore, the sinner’s personal sins and acquired depravity, for which he alone is responsible, must be cleared away before the deeper problem of inherited disposition can be dealt with.** The two phases of redemption available in this life, justification and entire sanctification—the pardon of personal sins and the purging of inherited sinfulness—are so momentous in themselves and so profoundly different, that the accomplishment of both in a single religious experience would be highly improbable as a characteristic norm in the divine plan.

**3. The ethical nature of true holiness demands human cooperation.** If God is going to cleanse the heart of the carnal mind, it must be only upon the definite decision and choice of the subject. Since it is ethical holiness which God wants, it must be holiness which is desired, chosen, sought, appropriated by faith, and continuously confirmed by daily obedience.

Indwelling sin, or inbred sin, is not removed at conversion, but still remains. Therefore if inbred sin is ever to be removed, it must be as a second work of grace. Inbred sin is removed in entire sanctification. And since entire sanctification is experienced in the baptism of the Holy Spirit, and since the baptism with the Holy Spirit is the privilege of every child of God *right now*, it is apparent that God’s plan of realization is a definite experience which is immediately available to *all who need it and who sufficiently desire it.*

## CONCLUSION

The promise of the Holy Spirit is the baptism with the Spirit, as promised by John, and this experience is available only to believers in the Lord Jesus. It is thus a second definite work of grace. God’s plan in accomplishing “full salvation” in two distinct steps seems to be an adaptation to man’s capacity to see his need and to appropriate grace. This is not to depreciate the very great importance of the day-to-day processes of redemption, but it is to recognize that there are certain basis crisis experiences which sinners must experience in being fully saved without which the processes will be incomplete and unsatisfactory. ■

*The Rev. Dr. Richard S. Taylor is recognized as one of the finest theological spokesmen of today’s American holiness movement. This selection, edited and condensed by the editor, is from his Life in the Spirit, reprinted with permission from Schmul Publishing Co.*



# HOLINESS:

## SANCTIFICATION and the WORLD

by Philip Brown

Some people seem to imply in their testimonies that when a person becomes entirely sanctified the world automatically loses all of its power of attraction. It is as though entire sanctification is an immunity shot that makes a Christian immune to the disease of worldliness and impervious to worldly temptations. Is this what the Bible teaches?

Romans 12:1-2 is the only passage in the Bible that explicitly connects entire sanctification and the world. After calling the Roman believers to full consecration a second time (see Rom. 6:11-14), Paul gives them specific instructions regarding the world. He says, "Do not be being conformed to this world." We could paraphrase this, "You must keep yourself from becoming like this world." Several things about this verse are helpful for answering our question.

**First, notice that Paul implies that when a person fully consecrates himself to God (and God, in response, entirely sanctifies him), that doesn't mean that the world is no longer an issue.** Entire sanctification does not automatically immunize us from the world's pressure to conform to its way of thinking and living. In fact, the only thing that could free us from that pressure is precisely what Jesus prayed would not happen: "I am not asking that you would take them out of the world, but that you would keep them from the evil one" (John 17:17).

**Second, notice that Paul indicates that conformity to the world is a constant possibility.** Paul uses a present tense command—"do not be being conformed" or "constantly keep yourself from being conformed." This means that as long as we are in this world we have to guard ourselves against its constant pressure to choose our way instead of God's way.

Have you ever been to an airport and seen a moving sidewalk? If not, I'm sure you've seen an escalator, and a moving sidewalk is just a flat version of an escalator. The world can be compared to a moving sidewalk: it is constantly moving in the direction of self-centered living. When we get saved, we start to walk against the direction the world is moving. *The problem is we still have that principle of self-centeredness in our lives.* As a result, we find that we have a natural tendency to do things our own way, which is the essence of worldliness. In other words, the world has an ally on the inside of us.

When we fully consecrate ourselves to God, we pledge to live in constant submission to the control of the Holy Spirit. When the Holy Spirit takes full control of our lives, He gives us the grace to live moment-by-moment free from the tendency to choose our own way and to choose His way. In other words, the Holy Spirit's controlling presence cleanses our hearts from conscious self-centeredness so that the world no longer has an ally on the inside of us.

But that doesn't mean that the world lets up trying to squeeze us into its mold. Neither does it mean that the Holy Spirit automatically removes all our self-centered (p23) ➡



**Dr. A. Philip Brown II** is an instructor in the Division of Ministerial Education, God's Bible School and College.

# HOLINESS

## the aim of our ministry by Steve Gibson

He admired “everything that bore the name of Methodist.” Of John Wesley he said, “No human compositions seemed to me to be comparable to his writings and to the hymns of his brother Charles; and all that was wanted, in my estimation, for the salvation of the world was the faithful carrying into practice of the letter and the spirit of his instructions.”

The writer of these words was William Booth, founder of the Salvation Army. Booth did not consider himself the promoter of new theology, for as he insisted, *Salvation Army theology was thoroughly Wesleyan*. Indeed, this distinguished the Army from most other churches. Booth’s son Bramwell put it this way: “In no department of its teaching has The Salvation Army suffered more reproach than in this—of ‘Holiness unto the Lord.’ Indeed, its teaching, as distinct from its methods, has, apart from this, been largely welcomed by every section of the professing Church.”

**“Holiness unto the Lord.”** Here is the distinctive Wesleyan emphasis, and it focuses directly on entire sanctification or “Christian perfection,” as Wesley so often called it. Christian perfection is love for God and man, perfected at some point subsequent to conversion, which excludes both willful sin and sinful motives such as pride and envy. Wesley saw the preaching of this doctrine as a sacred responsibility. He believed that his followers were to “reform the nation, particularly the Church, and to spread scriptural holiness over the land.”

He insisted, moreover, that it was essential for Methodism to retain its distinctives, lest it fail in its purpose. “I am not afraid that the people called Methodists should ever cease to exist either in Europe or America,” he declared. “But I am afraid, lest they should exist as a dead sect, having the form of religion without the power. And this undoubtedly will be the case, unless they hold fast both the doctrine, spirit, and discipline with which they first set out.”

Various denominations have been established on the same principles, but over time many have yielded to the attraction of blending in with other evangelical denominations. They minimized the old Wesleyan focus on holiness until most of their members forgot it.

That’s why the modern holiness movement, which developed from Methodism, must remember the original

vision of our founders. ***Their vision was that the proclamation of the full potential of grace—including both assurance of the forgiveness of sin and heart holiness—is the means for the salvation of the world.***

A student in a Wesleyan seminary was asked if he believed in the Wesleyan doctrines of holiness and Christian perfection. He replied, “I don’t intend to get into those questions when I pastor. I will emphasize the basic doctrines of salvation.” The problem is that he will be unable to disciple his converts without answering questions about spiritual victory and purity. Very soon after a person gets saved, he must know whether victory over sin and complete cleansing of the heart are possible.

***If he is told that he cannot be free from sin in life or heart, he will have a very limited view of spiritual growth. Since grace for growth and continual transformation is received by faith, he will tend to be a spiritual dwarf because he does not believe that very much is possible.***

Wesley preached Christian perfection not just as a high status offered to a select few, but as the incentive that would motivate all believers. “The more I converse with the believers in Cornwall, the more I am convinced that they have sustained great loss for want [lack] of hearing the doctrine of Christian Perfection clearly and strongly enforced,” he wrote. “I see, wherever this is not done, the believers grow dead and cold. Nor can this be prevented, but by keeping up in them an hourly expectation of being perfected in love. I say an hourly expectation; for to expect it at death, or some time hence, is much the same as not expecting it at all.” (*Journal, Vol 3, p 93*)

If a believer becomes convinced that the sin in his heart will remain until death, he will naturally learn to accept it. ***Whatever we cannot correct, we eventually condone. When a believer begins to accept sin in the heart as inevitable and permanent, he loses his aim for spiritual growth.*** He cannot truly stay alarmed at what is assumed to be normal, so he will be satisfied with superficial improvements.

Therefore, a pastor should not consider the message of holiness too advanced for his new converts, for it will help establish the right ideals for them. If he waits too long, they may settle for a lower level of Christian living. This is exactly why Wesley advised, “As soon as any find peace with God, exhort them to go on to perfection. The more explicitly and strongly you press believers to aspire after full sanctification, as attainable by simple faith, the more the whole work of God will prosper.”

Sometimes pastors object that their people are not ready for holiness doctrine because they have not advanced enough in their understanding of the gospel. But if they are truly converted, they are ready. A pastor who thinks they are not ready has probably gotten them off to a bad start. What kind of gospel has he (p23)➡





# Annual Missionary Convention

at God's Bible School & College

featuring various missionaries  
and missions organizations  
hosted by Rev. Dan Glick  
and the GBS Division of  
Intercultural Studies and  
World Missions

October  
24-26



## Holiness: Sanctified by Faith

by Dr. Dennis Kinlaw

*Blessed are the pure in heart, for they shall see God (Matt. 5:8).*



When we are born again, there comes a consciousness of the presence of Christ in our life. We then begin to walk with Christ. As that fellowship deepens, we begin to be conscious of how deeply our sinfulness has permeated our personal being. We realize that it is one thing to have our sins forgiven, and another matter to have our inner heart cleansed. The church has not always been clear about the power of Christ's blood through the work of the Spirit to purify and sanctify individuals deep within. But there have always been some who have probed the depths of grace and found that Christ's words "Blessed are the pure in heart, for they will see God" (Matt. 5:8) are a promise as well as an admonition.

But how is this possible? We certainly cannot cleanse our own hearts, for the very will that would choose to be clean is itself unclean. All salvation is a work of God, a work of grace that comes in response to faith.

Sanctification is as much the result of faith as justification is because it is something only God can do. This is what Paul was talking about when he told the Colossians, "You, who once were alienated and enemies in your mind by wicked works...now He has reconciled in the body of His flesh through death to present you holy, and blameless, and above reproach in His sight" (Col. 1:21-22).

This is what Paul was telling the Thessalonians when he prayed for their sanctification. He knew they could never sanctify themselves. That is why he concludes, "He who calls you [to holiness] is faithful, who also will do it" (1 Thess. 5:23-24). The call is a promise. Trust His blood that was shed for you. ■

*Dr. Dennis F. Kinlaw, writer, conference speaker, and educator, is founder of the Francis Asbury Society, Wilmore, Kentucky. Reprinted from This Day with the Master with permission of the Francis Asbury Press., July 19, 2004.*

➡(p20) patterns of thinking and acting. Most of us have developed habits of thinking about life, about people, about things that are self-centered in their orientation. *While entire sanctification does cleanse our heart from conscious self-centeredness, it's not the end of our need to grow in Christlikeness away from worldliness.* It would be wonderful if purity of heart automatically resulted in full Christlike maturity. However, neither the Bible nor the experience of God's people teach us that heart purity is spiritual maturity.

That is precisely why Paul didn't end Romans 12:2 with the first phrase. There is more to it than just avoiding conformity to the world. There is a positive side to this command: *"but be being transformed by the renewing of your mind so that you may discern God's good, perfect, and acceptable will."* The two parts of this verse are closely related. We avoid conformity to the world by means of having our mind transformed. Notice that this is a present tense command, too. We must be constantly being transformed by the renewing of our minds to avoid the constant danger of being conformed to this world.

Some people seem to think that we avoid conformity to the world by not doing whatever the world is doing. The problems with this approach are that (1) since the world is constantly changing, a Christian has to constantly change what he is doing so that he isn't being "worldly"; (2) this makes the world the standard against which we measure ourselves rather than God's Word; (3) it is impossible to be consistent with this approach: the world does many things that Christians also do and should do, like wearing clothes, practicing good hygiene, etc.; and (4) most importantly, *the essence of worldliness is not what you do, but why you do it.* According to James 4:3-4, you can be worldly when you are praying, if you are praying with the wrong motivation! Please don't misunderstand me: you can do things that are worldly. But the essence of worldliness is fulfilling self-centered desires rather than God-centered desires.

The Bible teaches us that we avoid conformity to this world by having our minds renewed so that we think about life the way Jesus does. Colossians 3:10 describes this as "being renewed in knowledge after the image of Him that created [us]." Since all behavior is the result of thinking patterns, we must think about life like God does if we are to live godly lives.

If we avoid conformity to the world by being constantly transformed by the renewing of our minds, how do we renew our minds? *The answer is simple: we renew our minds through God's Word.* Specifically, we learn how to think about life the way God does by reading His Word. Reading His Word, however, isn't enough. His Word must become part of the warp and woof of

our thinking. That means we must study His Word, memorize it, and meditate upon it, until we have internalized it. You know you have internalized it when you find yourself naturally thinking about a situation in terms of scriptural language and principles. As we internalize God's Word, it will expose areas of unconscious self-centeredness in our lives. When we see these areas, we should not doubt that God has entirely sanctified us. Rather, we should thank Him for showing us where we were not like Jesus and purpose by His grace to have that area of our lives conformed to the image of His Son.

Entirely sanctified believer, do you have a regular program of study and memorization of God's Word? Are you constantly taking steps in the direction of renewing your mind through the Word? If not, you can be sure the "moving sidewalk" of this world will be carrying you away from Christlikeness back toward self-centeredness. Entire sanctification is not an immunization to the world. It is a further empowerment to resist the world's pressure and to become more and more like Jesus. ■

## THE AIM OF OUR MINISTRY continued

---

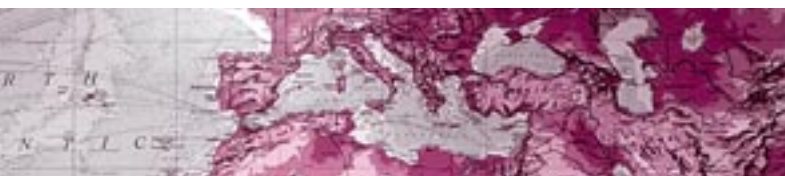
➡(p21) preached? The holiness of God is basic to the call to repentance, for it shows us our need to change. A realization of that holiness also takes us toward entire sanctification, because we will begin to see that sin in the heart is also in contrast to the holiness of God.

But if sanctification seems totally separate from the gospel and unrelated to what believers have experienced, they have heard the wrong gospel! Instead of truly repenting of sin, perhaps they have accepted salvation without seeing sin as any more than humanness, seeking tolerance instead of forgiveness and justification without deliverance.

**Thus, we must lay the foundation of repentance—and, indeed, of the whole Christian life—by showing that human sinfulness is in awful contrast to the holiness of God, and that men and women are themselves to blame for being sinners.** Repentance, then, of willful sin, coming in response to the demands of God's holiness, will put a person on the road toward entire sanctification.

Yes, spiritual leaders have a responsibility to promote the privilege of Christian perfection! If this goal is forgotten, then benefits that are along the road to that goal and on the road beyond it will also be forfeited. That's why holiness is the aim of our ministry! ■

*Dr. Steve Gibson, writer and educator, is currently serving as an adjunct professor at God's Bible School and College.*





# HOMECOMING

# 2004

October 8 and 9

## Friday

- Noon Alumni Council Luncheon
- 4:00 PM Alumni Choir Practice  
(all former choir members welcome)
- 5:00 PM Supper
- 7:00 PM Homecoming Concert Featuring GBS Musical Groups and Alumni Choir
- 8:30 PM Dessert Reception, Homefest

## Saturday

- 8:00 AM Breakfast
- 9:00 AM Annual Alumni Elections and Corporation Meeting
- 10:00 AM Reunion and Reflection, Honoring Graduates of 1954 and 1979
- Noon Alumni Luncheon
- 1:00 PM Meet the Administration and Faculty, Campus and City Tours, Open Dorms, and Fellowship Time
- 2:00 PM Alumni vs. Students Basketball and Volleyball

You're a part of the family  
and it's time to come home.



GOD'S BIBLE SCHOOL  
& COLLEGE