

### 1: Wesleyanbooks: Substitute For Holiness: Antinomianism Revived By Daniel Steele

*a substitute for holiness or. antinomianism revived the theology of the so-called plymouth brethren examined and refuted. by. daniel steele, s.t.d.*

Many of us do. Cash-hungry bakers got more dough for their dough by adding alum and sulfur of copper. Dairy men sold cream thickened with flour, watered down milk and often added chalk or plaster of paris to perk up the color of milk that came from diseased cows. To stretch sugar, grocers routinely added sand. Buying butter could be an exercise in futility. Merchants would sometimes put together a collection of calcium, gypsum, gelatin fat and mashed potatoes that they passed off as butter. But oleomargarine - which was known as "bogus butter" - could be even worse. It was distilled from hog fat, bleach and other unsavory substances. One of the most blatant cases of food adulteration occurred as recently as , when a man in England was charged with selling phony grated Parmesan cheese. What he was really selling was ground up umbrella handles. Like I said, sometimes substitutes can be as good as the original - but sometimes not. The Israelites had gotten into the habit of accepting substitutes for God. In Jeremiah 2: Yet they are not gods at all. But my people have exchanged their Glory for worthless idols. The verse that really caught my attention in our text this morning was Jeremiah 2: They have forsaken me, the spring of living water, and have dug their own cisterns, broken cisterns that cannot hold water. Down by the lake, there was an artesian well. Does anybody know what an artesian well is? From there, it spilled out thru a hole into a little stream that fed into Silver Lake. On hot summer days, you could cup your hands under the stream and splash the water over your head. Or you could put whole head underneath and feel the freshness of it cool your body. Now, underneath our house, there was a cistern. Does anybody know what a cistern is? The eave spouts from the house emptied into the tank, and you could access the cistern from a trap door just beside the garage. I once asked my mom once what the cistern was for and she told me the girls sometimes used it to wash their hair. Unlike the water from the well, this was soft water. To my knowledge, we never drank the water from the cistern. The water would have been stagnant and not exactly appealing on a hot summer day, but it was useful. Likewise, Cisterns were a useful in many parts of the middle east. Oddly enough, here in Jeremiah 2 , we find that God is accusing Israel of preferring the stagnant waters of a cistern to the cool refreshing living water that God wanted to supply them. Why would they do that? Why would they prefer stagnant water to fresh?

### 2: Substitutes for Holiness | Separate-Holy

*Substitutes for Holiness After Western Europe was torn away from the Orthodox Church by the heretical decrees of the Pope of Rome and the violence of his allies like the Normans and the Teutonic Knights, the Holy Ghost fled away from her and holiness withered up.*

Holiness is a requirement to inherit the kingdom of God. As believers, we must be holy because He that called us is holy. It is a pain in the heart of God that many Christians do not care about holiness anymore. Worse still are the hypocrites who act as if they are holy but are not. To be holy means to be righteous in Christ Jesus. It also means abstaining from sins and living your life absolutely for God and God alone. The Holy One of Israel is God. He is so powerful and so majestic that He alone deserves to be held in awe. In essence, to be holy means being set apart for God. In the Old Testament, persons such as priests were set apart to serve as mediators at the altar where sinful humanity met a holy God. Today, so many Christians are good at acting religious but very few are living a life of holiness. Many Christians are full of activities, very active in the church to an extent that they are nominated for recognition as the best worker, but some of these workers are just playing scripts, they are not recognised in the kingdom of God. They put up with excellent outward appearances that mask hearts that are filled with wickedness, and attitudes that are hypocritical in the church. But if we succeed in hiding our real self and deceive everyone else, we cannot deceive God. Beloved, religious activities without holiness amount to just mere physical exercise, a fruitless effort that will not yield any reward from God. No matter how religious a person is, if the heart embraces bitterness, anger, pride, deceit, envy, unforgiving spirit, lies and lust, such person cannot see or enter the kingdom of God. Is your inside so filthy and full of unholy acts? It is time to be ready for God. It will be a disaster to pass through the sufferings and oppressions of this world and end up in hell. Arise now and begin to ask God for mercy, tomorrow may be too late. Determine to live a holy life. Receive the power to be holy. Inherited property of hell fire in my life, I reject you tonight, die, in the name of Jesus.

### 3: A SUBSTITUTE FOR HOLINESS; Introduction

*Substitutes - Completely Sanctified Life # 3 - Eccentric sidetracks There are numerous sidings (RR term i.e. off the main track) which can sound good, even spiritual, but which are satanic replacements for being filled by the Holy Ghost.*

What is the doctrine of substitution? Substitution is one of the major themes of the Bible. God instituted the principle of substitution in the Garden of Eden when Adam and Eve sinned. By killing an animal to cover their nakedness Genesis 3: He continued that theme with His chosen people Israel. By giving them the Law, God showed them His holiness and demonstrated their inability to achieve that holiness. God then granted them a substitute to pay the price for their sin, in the form of blood sacrifices Exodus Leviticus 16 tells of the scapegoat , upon which the elders of Israel would place their hands, symbolically transferring the sins of the people onto the goat. The goat was then set free into the wilderness, bearing the sins of the people far away. The theme of substitution is found throughout the Old Testament as a precursor to the coming of Jesus Christ. The Passover feast conspicuously featured a substitute. In Exodus 12, God gives instruction to His people to prepare for the coming Angel of the Lord who would strike down the firstborn male of every family as a judgment upon Egypt. The only way to escape this plague was to take a perfect male lamb, kill it, and put the blood on the lintels and doorposts of their houses. That Passover lamb was a substitute for every male firstborn who would accept it. God carried that theme of substitution into the New Testament with the coming of Jesus. He had set the stage so that mankind would understand exactly what Jesus came to do. The only acceptable sacrifice for sin is a perfect offering. If we died for our own sins, it would not be sufficient payment. We are not perfect. There was nothing we could do to save ourselves, so God did it for us. The Messianic prophecy of Isaiah 53 makes the substitutionary death of Christ abundantly clear: It was what that blood symbolized that made the difference. Some people make the mistake of thinking that, since Jesus died for the sins of the world, everyone will go to heaven one day. The substitutionary death of Christ must be personally applied to each heart, in much the same way that the blood of the Passover had to be personally applied to the door John 1: God offers the Substitute, but we must receive that Substitute personally by accepting Christ in faith Ephesians 2:

### 4: Accept No Substitutes Sermon by Jeff Strite, Jeremiah - [www.enganchecubano.com](http://www.enganchecubano.com)

*Substitutes - Completely Sanctified Life # 4 - Exceptional Bible study The most important Book in the world is the Bible. But even becoming Biblically astute, being able to quote sections of the Holy Scriptures and/or being so versed that one can easily see ribbons of truth, connect related passages, and/or make reasonable commentary on.*

Paxton is the principal of the Queensland Bible Institute, which is an interdenominational, evangelical Bible training college in Brisbane, Australia. For a number of years he has specialized in the study of the Reformation issues. Paxton, do you consider that a wrong theology of holiness and sanctification "breeds" Pentecostalism? The modern Pentecostal movement sprang out of a nineteenth-century American phenomenon known as the holiness movement. Its emphasis on what sanctification is and how it is achieved was a radical departure from Reformation theology. This pseudo-holiness theology is rampant in the Protestant churches today, especially among good, conservative and earnest Christians. Although they may be opposed to the tongues movement, their theology is basically Pentecostal and they are unwittingly promoting Pentecostalism. What are the chief characteristics of this false holiness theology? All good theology makes a distinction between justification and sanctification, but a common error is to divorce sanctification from justification. Sanctification is then viewed as a separate act of itself beyond or above the blessing of justification. This sort of sanctification may be viewed in the following ways: This philosophy of activism may also be called Christian pietism. In this approach little or no stress is placed upon the activity of the believer. In fact we are told that such effort can be a hindrance to true sanctity. Here we are told to "Let go and let God. The emphasis is placed upon the quantity of faith, love, etc. Sanctification is seen in terms of "qualities of being" which the believer possesses. Hence the gaze of the believer is on himself, inward and not outward, downward and not upward, self-centered and not Christ-centered. Hence we may call this emphasis "internalism" in contrast to "externalism. People are told that the higher life of sanctification is obtainable if only they measure up to two perfectionistic conditions: Jesus in Gethsemane and on the cross exhibited the only absolute surrender ever seen in this world. In the light of His absolute surrender and our own radical sinfulness of nature, we must flee from any confidence in even our acts of consecration and hide ourselves in the absolute surrender of our Substitute. The way of "holiness" teaching is to get the blessing based on our "absolute surrender" which is an impossibility. The former is to advocate perfectionism. The latter is the Bible truth of righteousness by faith. Freedom from All Known Sin: Certainly a son of God does not set himself to practice evil I John 3: The man who went down from the Temple acceptable to God was not the one who could find nothing amiss but the one who said, "God be merciful to me a sinner. In what respects does such teaching differ from the Reformation understanding? The Reformers did not separate sanctification from justification in such a way as to make them unrelated and quite apart from each other. The idea of justification as the work of God and sanctification as the work of man finds no support in Reformation teaching. Professor Berkouwer reproduces the emphasis of the Reformers when he says, "We may never speak of sanctification as if we are entering â€" having gone through the gate of justification â€" upon a new, independent field of operation. Berkouwer, Faith and Sanctification, p. In contrast to the pietism, quietism, internalism and perfectionism of "holiness" teachers, we may say: They did not stress the action of the Christian to the diminution of the grace of God. Faith was stressed in relation to sanctification as well as to justification. The initiative of the sovereign God was not lost sight of amid the constant exhortations to godliness. The imperative "ought" was not used to diminish the great indicative "is" of redemptive mercy and grace. Faith in God alone is the sponsor of good works as far as Luther was concerned. The Reformers were not quietistic. According to Luther, faith precedes good works, and works follow faith. The Reformers did not teach faith which is removed from the concrete realities of daily existence. Rather, saving faith sponsors a life of devout acts. Both Luther and Calvin stressed the necessity for the believer to "work out" his salvation as well as stressing "For it is God which worketh. In so far as they stressed "For it is God which worketh. To say this is not to say that either Luther or Calvin denied any internal work. However, the Reformers stressed the objective realities of salvation, the righteousness of Christ and the promise of God. Certainly the gaze of the believer was to be constantly fixed on the sovereign God, who has

revealed Himself finally in the Word. In fact, this is the very nature of saving faith; it focuses itself upon God and His mercy. Perfectionism is the premature seizure of the glory that will be. Often in the churches, one hears of the defeat depicted supposedly in Romans 7 and the need for the victory revealed in Romans 8. This approach is highly suspect from two points: The believer of Romans 8 is one who is called to suffer here and now vs. Such a believer is said to groan and travail. He has the first fruits of the Spirit v. Rather than having the "all" here and now, the believer is waiting v. Whereas today we are being told of the demonstration of fullness of an experience in the Spirit, Paul tells us that we do not see such fullness at all v. In fact, our hope is the basis of our endurance vs. To teach fullness of an experience in the Spirit here is to rob the believer of his hope. Are you against holiness? I am against false views of holiness which, in actual fact, inhibit if not prohibit true holiness. Such "holiness," with which a great many Christians are concerned, reflects an egoistic desire to "be something" or and this I think is more often the case to go through life untroubled and unscathed by its pressures and complexities! Hence self-interest and introspection often characterize such holiness-seekers. Merit-mentality is never far away either. How does the common view of "holiness" inhibit real holiness? Firstly, it inhibits real holiness in so far as it provides a substitute for the real thing. And such substitutes are not good enough. Secondly, the common emphasis upon holiness concentrates very heavily upon the faith of the believer. We are constantly being urged to believe more, to have stronger faith, to be more yielded, etc. This emphasis is most probably based upon the presupposition that faith is the product of human subjectivity. Now, in actuality, faith is not a product of human subjectivity. The way not to increase faith is to focus on faith. Faith is deepened by the highlighting of the great Object of faith — His person and work. Faith not only takes its value from its Object, but it is deepened by greater involvement with its Object, not itself. Thirdly, the dominant approach to "holiness" wishes to eradicate the tension between the "already" and the "not yet" of the Biblical perspective. Such teaching is a flagrant contradiction of the New Testament. This is no more clearly demonstrated than in the way Paul designates the Holy Spirit. Paul designates the Spirit as first fruits aparche in Romans 8: Such emphasizes the beginning-character of the gift of the Spirit and focuses attention also that is, in addition to, or alongside of, the present reality of the Spirit on the expectation of the final, full harvest. Paul also refers to the Spirit as a pledge arrabon in Ephesians 1: Hence, to speak of the Spirit in terms which obscure the "not yet" dimension is to distort the perspective of the New Testament. The way the "not yet" is obscured is by an unwarranted overemphasis upon the "already," the present gift of the Spirit, which is a glorious reality. There is nothing which will disturb the true Biblical teaching upon holiness more than giving this penultimate age ultimate significance. We are not permitted to bring the ultimate "then" into the penultimate "now. In my opinion, this is one of the most urgently-needed emphases in the churches today. Finally, real holiness is inhibited because of a failure to handle the Word of God correctly. Substitutes, faith-centered ness and false perspectives are only possible so long as we continue to refuse a proper approach to the Bible. Faulty handling of the Word must result in sub-Christian living. In many respects, there is no attention paid to laws of interpretation and the need of careful and informed exegesis. Chaos has and will continue to result while these tragic matters continue.

### 5: MFM Daily Devotional 29 October – No Substitute for Holiness | The Christian Mail

*A Substitute for Holiness; or, Antinomianism Revived [Daniel Steele] on [www.enganchecubano.com](http://www.enganchecubano.com) \*FREE\* shipping on qualifying offers. It is no secret that the author of this book believes in a large Gospel, an evangel co-extensive with the present needs of the depraved offspring of Adam; yea.*

THE arguments of this book are directed, mainly, against the doctrines inculcated by the so-called Plymouth-Brethren. We shall attempt little more, in this introduction which we are asked to write, than to answer the question, "Who are the Plymouth Brethren? They originated in England nearly sixty years ago, under the leadership of Mr. Darby was born in England, of wealthy parents. He was educated for the law, and commenced its practice. But his subsequent conversion changed his whole course of life. He was impressed that it was his duty to enter the ministry. His father, learning of his purpose, became violently opposed to it, and not being able to dissuade him from it, actually disinherited him. But a wealthy uncle adopted him, and at his decease left him an ample fortune. Darby having finished his theological studies, was ordained, and admitted to the ministry of the Established Church. But he did not long continue in fellowship with that church. Not being able to understand the doctrine of apostolic succession, he rejected it, and withdrew from the Establishment and denounced it as an illegitimate church. Having severed his connection with what he regarded an apostate church, he went in search of the true one, not doubting as yet but what such a church could be found. Darby never found his ideal church. Such as were of his way of thinking were urged to band themselves together and wait until Christ should make His personal advent, which they confidently anticipated would speedily occur. The first band of this faith was formed in Ireland. But it was in Plymouth, England, that the Brethren met with the greatest favor. Here their members soon numbered some fifteen hundred. So marked was their success in Plymouth, that they were called "Plymouth Brethren. Great success attended the labors of the "Brethren," and bands were formed in London, Exeter, and several other places. Many persons of wealth united with them, and contributed considerable sums of money to aid in spreading the new faith. About this time they established their first periodical, entitled the Christian Witness, Mr. Darby being its chief contributor. It was not long before their violent attacks on the church drew upon them the opposition of the English clergy. And so well directed and ably conducted was that opposition, that spread of the new faith was not only seriously checked, but their numbers were greatly reduced. In , or near that time, Mr. Darby left England for the Continent. He first visited Paris, where he remained for a time, without seeing much fruit of his labor. But in Switzerland, which he next visited, he found a more inviting field. Some time before Mr. Among the new proselytes to Methodism were some who still held to the doctrine of predestination, and rejected the Wesleyan doctrine of Christian perfection. It was claimed that, under these circumstances, those who held the doctrine of predestination, and still adhered to the Methodists, had received but half the truth. These differences of religious opinion extended to the Methodists of Vevay, producing no little disturbance among the members there. With the purpose of overthrowing the new faith, an influential member of the State Church at Lausanne, invited Mr. Darby to come there and fight the Methodists. He went, and by his preaching, and the publication of a book entitled, The Doctrine of the Wesleyans Regarding Perfection, and their use of the Holy Scriptures, he succeeded in so far bewildering the uninstructed people, that the greater part of them abandoned their faith, and either returned to the State Church, or united with the dissenters. Darby seemed to have still more in his plan. He delivered a series of lectures on the prophecies, entitled, Views Regarding the Actual Expectation of the Church, and the Prophecies which establish it. These lectures were largely attended, and produced a profound impression upon all classes. They were subsequently published in French, German, and English, and may be found in Mr. In the estimation of the author, at least, they lifted the veil which had long covered the prophecies. In fact, his publications had the effect to turn the people, as a whole, from the ministry. It was his custom to administer the sacrament every Sabbath indiscriminately to church men and dissenters, which practice earned for him the reputation of being a large-hearted Christian, anxious to make the church one. Derby had sufficiently drawn the people to himself, he was prepared, it would seem, to make known to them his plans more fully. These were, to draw out of the State Church its best members, and unite

them with others, and so form a circle of perfectly free congregations, without any organization, and to make himself, it was claimed, the centre of the whole. To accomplish this end, a series of "fly sheets," or tracts, were issued at Geneva and Lausanne, which clearly revealed Mr. In one of these tracts, entitled, "Apostacy of the Economy," he laid the axe at the root of the tree, leaving the whole Christian Church, so far as he was able, a shapeless wreck. In an other tract, "On the Foundation of the Church," he attacked the Dissenters, denying the right to form a church. In still another, "Liberty to preach Jesus possessed of every Christian," he denied the existence of any priestly office in the church, except the universal priesthood of believers. The church having come to an end, the ordained ministry, or priesthood, went with it. No man, nor body of men. Darby claimed, had any right to such an office, and to assume any such right was proof of the corruption of the whole system. In another tract, entitled "The Promise of the Lord," based on Matt. Finally, a tract entitled "Schism" was issued, in which all who hesitated to take part in these gatherings were denominated, "Schismatics. The church is first demolished. Darby does not allow even a poor Dissenter to organize a new one, no matter how good it might be. Next, the ministry is swept away, and should any one set up a claim to such an office, he would give the clearest evidence of his corruption. In this way the world is left without a church and without a ministry; and the only substitute furnished is a few Darbyite gatherings, which are without form and without responsibility. From Switzerland they spread into France and gathered, after a time, several congregations in Paris, Lyons, Marseilles, and other places. A French periodical was established for the propagation of their principles, and a kind of seminary was started for training Missionaries. That secessions should occur where no organizations exist, and where all organizations are utterly repudiated, seems strange. But it was not possible for persons, who could readily accept such radical views as Mr. Darby enunciated, to be long held by them. This is pre-eminently true of the Plymouth Brethren. A division soon took place under the leadership of Mr. It originated in England, but extended to the Continent. Newton, it is claimed, held with Irving that Christ was not sinless. This notion was earnestly repelled by most of the Darbyites, and the obnoxious Newton was formally expelled by Mr. We will not stop to inquire how Mr. Darby could have consistently expelled a man from his society, when he ignored and utterly repudiated all organizations. The Newton heresy extended into Vevay, where considerable trouble followed. The "Brethren" there split into two factions; and this was soon followed by several other societies. Another division took place in England, in which Mr. George Muller, of Bristol was the most prominent actor. Other divisions have taken place. In America there are several schools of the Plymouth Brethren. Darby is utterly ignored by some of them. While the old man is still living they went so far as to represent him as a second "Diotrephes, who loveth to have the pre-eminence" 3 John 9. They insinuated that Mr. Darby, the father of them all, had very far fallen from original Darbyism; at least, this would be naturally inferred from the manner which they treated him. We have in Boston, and other places, two classes, or schools, of the Plymouth Brethren. The religious views of the Plymouth Brethren are fully set forth, by Dr. Steele, in the following pages. They are Antinomians of the strictest sect. Everything but pure Darbyism belongs to this world. There is nobody right but themselves. The church is fallen, and can not be reformed, and our only duty is to go out of her. Anything which looks like church prosperity is, with the Plymouth Brethren, a delusion. Darby, "are the year-books of hell. It is worse, by far, than Judaism; worse by far than all the darkest forms of Paganism. The old man, instead of being absolutely crucified and put to death, was only crucified in Christ eighteen hundred years ago, while, in fact, he actually lives and grows, often worse and worse, to the end of life. In response to a question we once put to Mr. Darby, he said, his nature or old man, had been growing worse and worse ever since he had believed in Christ. But he paid no attention to that, as he was saved in Christ and had nothing to do with the old man--the carnal mind. One of their number puts it thus: McIntosh, their most venerated authority, says: The Holy Ghost did not come down on the day of Pentecost to improve nature, or do away the fact of its incurable evil, but to baptize believers into one body, and connect them with their living head in Heaven. It is, or was, a finished work of God. It is in no sense personal in ourselves, but in Christ, and accomplished when He died on the cross.

### 6: A SUBSTITUTE FOR HOLINESS; Holiness Imputed

*The post MFM Daily Devotional 29 October - No Substitute for Holiness appeared first on Flatimes.. Like us on Facebook. Tweet WHAT DO YOU THINK? - We have all sinned and deserve God's judgment. God, the Father, sent His only Son to satisfy that judgment for.*

Holiness is a requirement to inherit the kingdom of God. As believers, we must be holy because He that called us is holy. It is a pain in the heart of God that many Christians do not care about holiness anymore. Worse still are the hypocrites who act as if they are holy but are not. To be holy means to be righteous in Christ Jesus. It also means abstaining from sins and living your life absolutely for God and God alone. The Holy One of Israel is God. He is so powerful and so majestic that He alone deserves to be held in awe. In essence, to be holy means being set apart for God. In the Old Testament, persons such as priests were set apart to serve as mediators at the altar where sinful humanity met a holy God. Today, so many Christians are good at acting religious but very few are living a life of holiness. Many Christians are full of activities, very active in the church to an extent that they are nominated for recognition as the best worker, but some of these workers are just playing scripts, they are not recognised in the kingdom of God. They put up with excellent outward appearances that mask hearts that are filled with wickedness, and attitudes that are hypocritical in the church. But if we succeed in hiding our real self and deceive everyone else, we cannot deceive God. Beloved, religious activities without holiness amount to just mere physical exercise, a fruitless effort that will not yield any reward from God. No matter how religious a person is, if the heart embraces bitterness, anger, pride, deceit, envy, unforgiving spirit, lies and lust, such person cannot see or enter the kingdom of God. Is your inside so filthy and full of unholy acts? It is time to be ready for God. It will be a disaster to pass through the sufferings and oppressions of this world and end up in hell. Arise now and begin to ask God for mercy, tomorrow may be too late. Determine to live a holy life. Receive the power to be holy. Inherited property of hell fire in my life, I reject you tonight, die, in the name of Jesus. Until you are born again, God ever abiding presence will never be with you. You must be born again to enjoy continuous victory. Please say the displayed prayer below in faith: Lord Jesus, come into my life. I accept You as my Lord and Personal Saviour. I believe in my heart You died and rose from the dead to save me. Thank You Lord for saving me, in Jesus name Amen. If you just prayed the prayer of salvation online please send your testimonies and prayer request to contact faithoyedepo.

### 7: Substitute for Holiness | Separate-Holy

*Holiness is a requirement to inherit the kingdom of God. As believers, we must be holy because He that called us is holy. It is a pain in the heart of God that many Christians do not care about holiness anymore.*

In the interest of clear thought and Christian purity, we invite the reader to a discussion of the radical distinction between imputed righteousness and imputed holiness. The term "impute," literally signifies "to think to," to reckon one thing belongs to another when it really does not. In the Revision it is superseded by the word "reckon. Jesus Christ is both righteous and holy. These qualities are personal, inherent, and untransferable. But in addition to His personal righteousness He has a mediatorial righteousness, the merit of His passive obedience, labors, sacrifices, sufferings, death, and high-priestly intercessions. But it is always His mediatorial, and not His personal righteousness. The absolute necessity of this imputation in the scheme of redemption, arises from the fact that one past sin produces an eternal disconformity to the Divine law, so that the Lawgiver cannot treat us as if we had never sinned without violating the truth of history, and cheating the law of its demands. Hence pardon and salvation would be impossible under the reign of strict and unbending law. But here comes in the mediatorial righteousness of Christ to all who plead it as the ground of justification, so that God can be just and the justifier of him who believeth. In other words, there is a constructive, not to say fictitious, conformity, to the law, now possible through faith in the merits of Christ. Otherwise, law would be forever against us. The necessity of this scheme of imputation lies in the fact that God Himself cannot change the past. It is a record absolutely inerasible. But when God wishes to make men holy, or bring them into conformity to His own nature, there is no such inerasible record in the way. Justification is a work done for us, and has reference to the past; sanctification is a work wrought in us, and always has respect to the present. Hence, imputation of holiness is not necessary. In fact, in the very nature of things, it is impossible. There can be no such thing as vicarious character, for character is the sum total of what we ourselves are. Hence, holiness must be personal, inherent, inwrought and imparted by the power of the Holy Spirit, procured by the same atonement by which it is possible for us, through faith, to be conformed to the Divine law, or savingly adjusted to an inerasible, sinful record. IN CHRIST The phrase "in Christ" is perpetually quoted as a proof-text to sustain the doctrine of imputed holiness, a quality not imparted to us, being inwrought by the Holy Spirit and ever afterwards existing inherently in the believer; but an attribute of Jesus Christ regarded by God as belonging to Christians, even when they are unholy in character and wicked in conduct. The theory is that Jesus Christ is standing today in the presence of the Father as a specimen and representative of glorified humanity, and that faith in Him so intimately unites us with Him, that all His personal excellencies become ours in such a sense as to excuse us if we lack them. It is said that the first act of faith eternally incorporates us into the glorified person of Christ, so that whatever sin we may commit afterwards we incur no condemnation. They fail to note that the same limiting clause stands in the fourth verse unquestioned by the critics. Hence their assertion that the flesh is a sinful state which does not in the least damage our perfect standing in Christ, in whom the carnally-minded believer is as holy as the Son of God Himself. It is said that "the standing is never to be judged by the state, but the state by the standing. The error is in failing to notice that this refers to the forgiveness of sins, and not to the character after justification. Character is personal and unimputable. Another constantly recurring Scripture is the expression, "in Christ"--used to prove an actual incorporation into His Person. We take up our pen to examine these words. They are not found in the four Gospels nor in the Acts of the Apostles. They are Pauline, being used by Paul, except in I Pet. The words, "in the Lord," are peculiar to Paul also. Elsewhere they are found only in Rev. What does Paul mean by these phrases? He does not mean incorporation into the glorified Person of Christ, for he always except in I Cor. What this relation is will be seen when we observe that while Luke and Peter use the term "Christian," Paul never used it, but uses the more vivid phrase, "in Christ. Cremer, in his *Biblico-Theological Lexicon*, enumerates forty-eight texts where this phrase is used with the above meaning, such as "weak in Christ" and "babes in Christ," for feeble Christians; "growing up in Christ," for an advancing Christian; "perfect in Christ" for a believer fully sanctified, or, in the words of Meyer, "perfect as a Christian, in respect

to the whole Christian nature. The general meaning of the words, "in the Lord," is discipleship to the Lord Jesus, as in Rom. The expressions "in Christ" and "in the Lord" are the Pauline way of denoting a saving relation to the Son of God, a union with Him by faith, a union which ceases when the faith decays. It is quite probable that St. Paul does not here speak of an inseparable and eternal incorporation into His person, is evident from these words: Those modern champions of imputed holiness, and opponents of inwrought personal purity, the Plymouth brethren, find their air-castle rudely swept away when these words of Jesus are directed against it. A branch in the true vine may die and be sundered and burned. This is a complete answer to the words of Rev. John Darby to the writer, that "believers are parts of the glorified Person of Jesus Christ, who does not walk about in Heaven dropping His fingers and toes by self-mutilation, but retains every part and particle of His body for ever. This paper would not be complete if we did not refer to the objective use, by St. Paul, of the phrase "in Christ," as representing, not a peculiar union of the believing subject, but the blessings of redemption included in Jesus. As a specimen of the objective use, we quote Rom. In examining these texts the reader will be impressed with the superior precision of the revisors in their translation of the preposition "en," in. There are instances in which this Pauline idiom embraces both the subjective and the objective, notably Rom. Here the believer appropriates the life that exists in Jesus. Writers in classical Greek exemplify only the objective use of "en. In conclusion, we aver that it is just as reasonable to interpret 1 John v. According to the testimony of that cosmopolitan evangelist, Wm. Taylor, imputed holiness, enrobing cherished vileness, is a favorite fiction of the pagans of India. A fakir in his presence professing spotless holiness, was rebuked by the crowd as a liar, a cheat, and an adulterer. Admitting the truth of these charges, the fakir triumphantly exclaimed: The Plymouth Brethren established a mission among the Canarese in India which afterwards was turned over to the Methodists, who found the converts so morally perverted by antinomian doctrines that it became necessary to translate "Antinomianism Revived" into the Canarese in order to save the mission from a demoralization worse than Hinduism. The translation was made by Rev. It is published in Madras by the M.

### 8: There is No Substitute for Holiness in a Good Society | the reproach of Christ

*A SUBSTITUTE FOR HOLINESS OR Antinomianism Revived The Theology of the so-called Plymouth Brethren Examined and Refuted. BY DANIEL STEELE, S.T.D. (Sometime Professor of Theology in Boston University).*

Friday, January 5, Substitutes for Holiness After Western Europe was torn away from the Orthodox Church by the heretical decrees of the Pope of Rome and the violence of his allies like the Normans and the Teutonic Knights, the Holy Ghost fled away from her and holiness withered up. Many attempts have been made since then to fill the terrible emptiness that was created at His departure. Most of them fall in the category of outward spectacle, beginning with the over-sized and disorienting Roman Catholic cathedrals. Then came the grandiose masses, followed by the lofty and lengthy preaching of the Protestants, and now so-called praise bands, speaking in tongues, projector screens and movie clips, clown masses, etc. But none of these can ever replace what was lost. Their glory is eternal, they are new incarnations of Christ in the world, they are love. The worldly strength and riches of the West are indeed formidable at the moment, but she is nevertheless in utter spiritual poverty without the Orthodox Church and her saints. And so her end could come at any moment. The Orthodox Church does not need spectacle; nor does She need to ape the fallen culture around her to make new disciples, as one finds Roman Catholics and Protestants trying to do nowadays with Super Bowl parties, cartoons, rock concerts, etc. All those things are counter-productive in the end, because they do not heal the passions but either damage them more or keep them in their sick state. And when a new Orthodox saint is revealed in this world, the truth of this becomes abundantly clear. Blessed Elder Iakovos piously lived about forty years in the Monastery of St. David, before that having lived in the world according to the Gospel for thirty-two years. He was rich in God, served the Lord, from his youth until old age preserving in his heart the desire for asceticism. David, following in his footsteps. His ascetic labors were not inferior to those of the ancient saints, who were in obedience to elders. The spiritual and physical attacks of the devil, a multitude of temptations, trials and troubles were like unto those faced by the God-bearing fathers. But at that time, when the trials, sicknesses, and sufferings of Fr. Iakovos were multiplying, the Lord bestowed spiritual gifts upon him such as spiritual vision, knowledge of the future, discernment, and conviction. The more Divine visions and signs there were, given according to his prayers, the louder became his fame. Not only simple folk came to see him at the monastery, but patriarchs, hierarchs, priests, monks, civil authorities, senior judges, university professors, and scientists. And as they left the monastery after meeting with Elder Iakovos, all felt they were leaving a portion of Heaven. Everyone received from the elder the help they needed. The suffering found in his approving words comfort and solace, the demon-possessed were liberated from impure spirits by his prayers, the sick recovered thanks to the boldness of his prayers, those haggard from various problems found mental quietude, tranquility, strengthening, and a solution to their problems after his blessing. The poor found in his uncomplaining and patient almsgiving deliverance from the misery of poverty and freedom from serious debts. Many childless families were gifted with wonderful children by his prayers and blessing. This is what Ecumenical Patriarch Bartholomew wrote on this occasion in his letter to the honorable Monastery of St. Chrysostom wrote of St. Elder Iakovos left the administration of the monastery in due to poor health. He was more and more beset by sickness, and in September , after a minor heart attack, the elder was hospitalized. Having been treated, Fr. Iakovos returned to the monastery, but an inflammation began which developed into pneumonia. The elder had a premonition of his impending repose. On the morning of November 21, , he went to the service, sang on the kliros, and partook of the Holy Mysteries of Christ. Then the elder confessed several faithful and walked around the monastery inside and out. Iakovos heard the confession of his spiritual daughter and of a monk who was in obedience to Fr. Hilarion; this monk was to be ordained as a hierodeacon that day by the metropolitan of Chalkida. When the brethren entered, Fr. Iakovos tried to get up, but he felt dizzy. His breathing became labored, his pulse weakened, and from his mouth came forth only a weak exhalation. The elder was already on the path to eternity. The following day, thousands of people came—clergy of all degrees and spiritual children of the elder from throughout all of Greece—to give him their last kiss: The monastery courtyard was overflowing with people. His funeral was held under the open

sky, and after the homily, Metropolitan Prokopios of Cephalonia asked to raise his body higher, that all the faithful could see the elder. But after his blessed repose, the holy elder, as thousands of faithful confess, continues to bring assistance by his boldness before the Lord. The Monastery of St. David has recorded at least testimonies, which are contained in letters of the beneficiaries themselves or recorded from their oral accounts, connected with healings by the intercession or posthumous appearances of the elder. Contemporary testimonies on the help of Fr. John Bernezos, the rector of the Church of St. John the Russian in the village of Procopio on the island of Evia, reports the following: Besides the dangers that the tumor harbored in itself, it was ugly. Therefore, when parishioners kissed me on the hand, I would hide it under my riassa. From that moment, the tumor began to shrink until it completely disappeared. I am immensely grateful to the holy elder! May his blessing be upon us! And in this state of serious nervous tension in which I found myself, while I was thinking that on Monday I should go to a doctor in Athens, I told my problem to Fr. Iakovos, looking at a tiny picture of him which was standing on the table across me. In the morning, when I got up and had some coffee, I made sure that nothing was bothering me on my tongue. I impatiently ran up to the mirror and saw that the tumor had disappeared without a trace. Seeâ€”I simply asked St. Iakovos for help, and he simply responded. Yannoulis, a sailor from the island of Andros, came to the monastery. He told the following story: One day, my heart began to trouble me. In the hospital where they sent me, the doctors said I had not long to live. When I opened my eyes at some point, the first thing I saw was Elder Iakovos, whose book I had read several times. Everything will be alright, and you will return home. Archimandrite Kirill, Jesse Dominick trans. Anathema to the Union!

### 9: Confiteri: Substitutes for Holiness

*A Discussion of Holiness Theology Summary of an Interview with Geoffrey J. Paxton. Editorial Note: Geoffrey J. Paxton is the principal of the Queensland Bible Institute, which is an interdenominational, evangelical Bible training college in Brisbane, Australia.*

Crossman This article is continued from the previous issue. A negative and judgmental spirit among those professing holiness. I live on a holiness camp ground founded by the great William McDonald of Boston. In its heyday, it is claimed that rarely less than would be found on the grounds during camp meeting. I have some 48 portraits of the past preachers who preached so effectively here. What variety of style, denominational background, and interpretations of various scriptures. Some were millennialists, others were not. What held them together in such unity? They shared a uniting experience of the Spirit which filled them with love and created a general tolerance over the interpretation of secondary doctrines. The aggressive and judgmental spirit that predominates today is nothing short of scandalous. Not even among us who are agreed on the need of the life of holiness can it be said, "See how these Christians love each other. The famous John Newton said, "What a sad spectacle it is to see sheep biting sheep. Legalism instead of spirituality. When I adopt a certain standard of lifestyle, dress, or behavior, because I believe God would have me to do so, that is grace. When I inflict this upon others and require it from them, that is legalism. The first attitude is to be respected, the other is to be deprecated and rejected. Externalism, instead of internal cleansing. The whole emphasis of Scripture is on Heart Purity. God has many holy people across the world, yet who differ radically on the matter of standards. To judge outwardly, from externals, can lead to very false conclusions, yet it is widespread among us. Separation instead of evangelical unity. I hope we are all opposed to the false ecumenical movement, but the alternative is not separation from other true Christians. We dare not rend the body of Christ. According to Romans we can be one in spirit with all other true believers, despite differences of interpretation. There has been a neglect of the doctrine of the oneness and unity of the Church in favor of an individualistic work of the Spirit. In too many cases members of one church almost seem to believe they are the only ones who will find heaven. Many have testified how shocked and surprised they were to discover that there were Christians in other fellowships besides theirs. It seems we are afraid that if we show any love and unity for a sister church down the road that some of our people may go to them. We are afraid of a loss in numbers, so we find things to criticize and condemn. We try to discourage any of our people from attending the revival of a sister church or our young people from meeting their young people. The manifestation of a materialistic spirit. There has to be something worrisome over the fact that our homes exude a materialistic philosophy. The number and quality of the cars that we have, our furnishings, and the things, things, things that seem to possess us. The subject of conversation too often when holiness preachers get together is either their latest car or the amount of money we are making on the side, in addition to preaching. Few will now accept the Pauline standard, "This one thing I do. Their assets run into millions. The tragedy of all this is that these pastors and with their businesses are looked up to and admired as achievers. Materialism and spirituality can never be found together. The evident lack of complete consecration among many in holiness churches. This is evidenced in: The lack of sabbath observance. It should not be a day of shopping and attending sports events; it should be an opportunity for public worship, spiritual reading and wholesome family time. The consecrated believer will surely be at the prayer meeting and will be faithful in attendance and support of the services of the church. Through loyalty to the church the responsible member will see that some of the social obligations of the church towards the poor and the shut-ins are fulfilled. They will be engaged in the outreach of the church. Lack of participation in worship and service within the fellowship. A consecrated church will not lack for stewards, Sunday School teachers, and participants in the praise and worship of the congregation. There is something wrong when a member attends a service, sits comfortably, and never opens his mouth in any praise in song or word. Such a congregation has the air of death about it. These, as I see it, are some of the factors that have resulted in the general withdrawal of the life and power of the Spirit among the so-called holiness people. Can this be changed? Can we recapture the former glory when "days of heaven upon earth" were often

experienced? Or, will God, on the principle that old wineskins cannot contain new wine, raise up a new people with a new spirit, with a new opportunity for spreading scriptural holiness throughout the world? Be sure of this, a holy God purposes a holy people for Himself. Jesus will have a Bride that will be without spot or wrinkle or any such thing.

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