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HOLINESS, THE DYNAMIC OF EVANGELISM
By George M. Galloway

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"Tarry ye in the city of Jerusalem until ye be endued [clothed] with power from on high"
(Luke 24:49).

"Ye shall receive power after that the Holy Ghost is come upon you" (Acts 1:8).

"Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

TEXT:-- "Tarry ye ...Ye shall receive power."

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Dr. Adam Clarke in commenting upon these passages says, "The energy of the Holy Ghost was to be communicated to the disciples for three particular reasons: (1) That He might be in them, a sanctifying Comforter fortifying their souls; (2) That their preaching might be accompanied by His demonstrations and power to the hearts of hearers in order that they might believe and be saved: (3) That they might be able to work miracles to confirm their pretensions to a divine commission, and establish the truth of the doctrine they preached."

Christ commissioned the disciples to preach the gospel to the whole world, but instructed them to tarry for the power to carry out that commission of evangelism.

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WHAT IS EVANGELISM?

Evangelism is primarily a spirit and secondarily a method. It is a dynamic and not a blue print. In spirit, evangelism is the thing that is within you, the motive of love in the heart of the Christian; love for Christ and love for souls that prompts one to witness for Christ in a desire to bring men to God. In function, evangelism is bringing men to God. In method evangelism is witnessing for Christ whether it be dealing with the masses or the person. And, effective evangelism is not possible without the enduing of power from on high. The Great Commission is to "Preach the gospel to every creature," but the credentials and power for carrying out that commission is the "baptism with the Holy Ghost and fire." For Jesus specifically instructed the disciples to qualify themselves for the work of evangelism by tarrying until they were endued with power from on high.

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WHAT IS HOLINESS?

If holiness is the authority and power for the work of evangelism, what then is holiness? Dr. J. T. Peck in "The Central Idea of Christianity," says, "Holiness is not an accidental appendage of Christianity. It is the very center of it; the grand element of its power, the essential facts of its value." Holiness, in its root meaning, is separation. But holiness has its positive as well as its negative side. It is an experience as well as an attitude; a life as well as a separation. It is an attitude of dedication and an experience of grace in which the heart is cleansed from sin and made perfect in love. It makes the heart clean, the mind true, the faculties fit and the life fruitful. Holiness is a spirit, a life, a principle, a dynamic. It is God's gift of power for effective witnessing, for holiness in life, and for consecrated service. It gives authority and force in speech. For this Holy Spirit of power sanctifies, cleanses, vitalizes, and energizes the natural faculties and makes possible things beyond their most perfect development. A sanctified Christian becomes mighty in the power of God. Personality is the seat of power, and the gift of a God-possessed personality.

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I. THAT HOLINESS IS THE DYNAMIC OF EVANGELISM IS SEEN IN PROMISE

First, we note the promise of the Father. The gift of the Holy Ghost in Pentecost fulfills the crowning promise of the Father. The Spirit is the promised one. Jesus spoke of Him as "the promise of the Father." Peter on the Day of Pentecost declared the descent of the Holy Spirit to be "This is that which was spoken by the prophet Joel, and it shall come to pass in the last days, saith God, I will pour out of my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy."

Then, the promise of the Father becomes explicit in the promise of the Son. During His ministry Jesus rarely spoke of the Spirit. Yet on the eve of His passion He spoke of Him in amazing fullness. "I will pray the Father and he shall give you another Comforter [Advocate], that he may abide with you forever; even the Spirit of truth." And again, "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth ... he shall testify of me: and ye also shall bear witness." Jesus prayed for His disciples, "Sanctify them through thy truth, thy word is truth." And He ends His earthly ministry with the promise, "Ye shall receive power after that the Holy Ghost is come upon you." This power was to be personal. "As the coming of the Spirit of the Lord strengthened the lower faculties of Samson so as to make him mighty in bodily vigor, so the coming of the Spirit should empower their higher faculties as to render them spiritual giants." For the Holy Spirit is the Supply of all our need. He is the Spirit of truth, life, wisdom, and might, grace, and love, of holiness and power.

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II. THAT HOLINESS IS THE DYNAMIC OF EVANGELISM IS ESTABLISHED BY PENTECOST

"Tarry until ye be endued with power." Oh, that awful silence of ten days. That long wait of the commissioned Church there in sight of the perishing world. Jesus had told them that no training, no ordination could qualify them to propagate the gospel without the baptism with the Holy Ghost for this is the Church's only source of power. They tarried -- they prayed. "And when the day of Pentecost was fully come, they were all with one accord in one place, and they were filled with the Holy Ghost." Not only the twelve, but the whole one hundred and twenty enjoyed this mighty experience. Pentecost was God's seal upon the Messiahship of Jesus and the fulfilling of His promise of Israel. Calvary opened the fountain from which flowed the blessing of Pentecost. Calvary meant the salvation of the world, but Pentecost meant the perpetuity of the Church.

Through the baptism with the Holy Ghost men's souls were cleansed from all sin, carnal pride and ambition, self-will and strife, unbelief, cowardice, and disobedience and were filled, charged, saturated, illuminated and enveloped in the Spirit of God. "The divine life entered them. The passion of God possessed them with the intensity of fire. His love was shed abroad in their hearts, and His holiness became the master passion of their souls. The spirit of cold obedience was kindled into an enthusiasm for righteousness and the lavish sense of duty burst into a flame of eager devotion." That is the miracle of the Holy Spirit. It kindles the fires of Christ's soul in the souls of men. Filled with the Spirit, men receive, realize and reproduce His mind, His heart, His life. His zeal becomes the all pervasive character of their lives. They manifest His fervent devotion to the will of the Father; His holy passion for reality and righteousness; and His consuming zeal for the salvation of the lost. He illuminates the mind, energizes every faculty and impassions every element of compassion.

Pentecost brought a new dynamic of righteousness. In the incarnation of the Word made flesh, the light came into the world, but Pentecost focused that light. The Holy Spirit convicts the world of sin, righteousness, and judgment. There is a new power of conviction, men are pricked to their hearts as they have never been before.

Peter, who throughout the Gospels, is shown as a man of impulse, failing in the hour of testing, is transformed by Pentecost. He who cringed and skulked before a maid servant a few days ago is now ablaze and invincible; he stands on both feet utterly destitute of fear. In his presence hell trembles, for sin, worldliness, and unbelief are not proof against this minister filled with the Holy Ghost. Peter preached that day as man had never before preached. The immediate result of the sermon was seen in the conviction of the great multitude, who repented and were baptized that day, three thousand of them. Fear came upon every soul. The revival went on. "And the Lord added to the church daily such as were saved."

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III. THAT HOLINESS IS THE DYNAMIC OF EVANGELISM IS CARRIED OUT IN THE HISTORY OF THE CHRISTIAN CHURCH

That holiness is the dynamic of evangelism is carried out in the immediate history of the Church after Pentecost. Luke's Gospel is the record of the disciples in the experience of regeneration. Luke's second book, the Book of Acts, is the record of the disciples sanctified. The Spirit they received at Pentecost was the power to be efficient witnesses, and in less than five years churches were gathered throughout Judea, Galilee, and Samaria. In thirty years from the death of Christ, His Church had spread from Palestine throughout Syria, through almost all the lesser districts of Asia; through Greece, and the islands of the Aegean Sea, the seacoast of Africa, Italy, and even into Rome. In seventy years according to the smallest estimate, one-half million souls were followers of Christ. Some say there were one-quarter of a million believers in the province of Babylon alone. Many of every age and rank had turned to Christ. The rapid progress of Christianity had seized cities, towns, and countries alike until the heathen temples were almost deserted.

The Apostle Paul was baptized with the Holy Ghost and preached so under the power that even the great Roman ruler Felix trembled when Paul stood before him and reasoned of righteousness, temperance, and judgment; King Agrippa cried out, "Paul, almost thou persuadest me to be a Christian." Like a firebrand Paul went through Asia Minor, Greece, and finally Rome, kindling a mighty conflagration which soon enveloped the whole world. When Paul and Silas came to Thessalonica all the city was in an uproar saying, "Them that have turned the world up side down have come hither also." Paul himself declared to the church of the Thessalonians, "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost and in much assurance."

That holiness is the dynamic of evangelism is further carried out in the great revivals since Pentecost. The history of Pentecost is a symbol of the history of every great revival since -- the Spirit outpoured, sinners convicted and converted.

The early writers of both the Greek and the Roman church testify that in the second century and even for one thousand years after Christ, it was the custom to pray for Christians to be filled with the Holy Spirit. This custom was eventually lost in the ritualistic forms of the Roman and Greek Catholic Church. The loss of this emphasis on the Holy Spirit resulted in the Dark Ages.

Though in the great Protestant Reformation little emphasis was placed on the baptism with the Holy Spirit, it was definitely a shifting of emphasis from group responsibility to individual righteousness.

Holiness is individual righteousness. Thus the shifting of emphasis to the individual definitely paved the way for one of the greatest outpourings of the Holy Spirit since Pentecost—the Wesley revival. In the great revival under Wesley holiness was the dynamic. Holiness was the impelling force back of the individual instruments, Charles Wesley, John Wesley, George Whitefield, and others. That John Wesley was sanctified no reasonable person will question. Being sanctified less than one year after conversion he preached seldom less than five hundred times a year. He preached over forty thousand times after he was thirty-six years old to crowds of twenty thousand or over. He traveled across the British Isles in all kinds of weather, even in snow and ice and sometimes was frozen to the saddle.

George Whitefield, who was sanctified at the time of his ordination, preached to crowds of twenty thousand to forty thousand people and hundreds of thousands were converted to Christ. He became one of the world's greatest soul winners and that passion and zeal of the truly sanctified remained within him unto death.

Not only was holiness the impelling force back of the personalities of this great Wesleyan revival, but the dynamic of the revival itself. By the statement of the Methodist Book of Discipline Methodism was raised up to preach scriptural holiness. Like a mighty conflagration it swept over the world until in less than two centuries its followers numbered more than any other Protestant movement on earth.

Next to the Wesleyan revival, perhaps the greatest revival since Pentecost, was the great American revival which swept the North American continent near the beginning of the nineteenth century. Literally hundreds of thousands were swept into the kingdom of God. It was in this revival that the holiness campmeeting was born. It was in this revival that Peter Cartwright was sanctified and mightily used of God.

Again, we mention in passing, the great Wales revival in which God used Evan Roberts who testified that he had prayed thirteen years for the Holy Ghost. When that baptism with the Spirit came he kindled revival fires over Wales until seventy thousand were converted and twenty thousand joined the church. G. Campbell Morgan says of this revival, "It is Pentecost continued."

Outside of the persons used of God in the three revivals mentioned perhaps the most outstanding personality, one of the greatest evangelists and theologians since Paul's day, and the marvel of the age, was Charles G. Finney. Not only genuinely converted, but wholly sanctified. In one year he led over one hundred thousand persons to Christ. In London he had between fifteen hundred and two thousand seeking God in one meeting. One of the greatest revivals in the world's history was the result of one of his meetings. Dr. Lyman Beecher says, "That was the greatest work of God, and the greatest revival of religion the world has ever seen." It is estimated that six hundred thousand were converted. Eighty-five out of one hundred of his converts were said to have stayed true to God. In one place in America where he held a revival not a show or dance hall could open for six years. He preached with such power that often his whole audience would fall to

its knees. One day he visited a factory in Utica, New York, and was looking at the machinery when one after another of the operators fell on his knees weeping until the machinery had to be stopped while Finney pointed them to Christ.

In conclusion, may we sum up our message to you today? Evangelism is winning men to Christ, and holiness is the credential and power for that evangelism. That holiness is the dynamic of evangelism is seen in promise, established by Pentecost and carried out throughout the history of the Church. It is impossible to be filled with the Spirit and not have a consuming passion to reach others. Dr. A. M. Hills in "Holiness and Power" states, "The Church universal baptized with the Holy Ghost would be as resistless in its influence and terrible in its march of conquest as an army with banners."

Rev. R. V. Starr tells of a boyhood experience of his on the farm. His father would do all the morning chores. He had nothing to do but get up, eat breakfast and go to work. But one morning his father failed to call him. He slept until midmorning. When he awoke, he dressed hastily and hurried to the field forgetting his breakfast. He ran up to his father and cried, "Father, why didn't you call me?"

His father gave him a piercing look and said, "Son, if your job doesn't call you -- " and walked off leaving him standing there. Brother Starr said, "Those words have never ceased to ring in my ears. They still ring now, 'Son, if your job doesn't call you'."

The human resources of the Church of the Nazarene were never so great, the opportunities never so glorious, and the need of the world so acute as now. The Church of the Nazarene was called into existence for just such an hour as this. No group of young people has ever had the rich heritage and golden opportunities as we have them today. But this makes the responsibility only greater. A lost and dying world, more than two-thirds of the population of which are at war, is crying out the Macedonian call, "Come over and help us." Will we accept that challenge?

May we give you a challenge in the words of our sainted founder, Dr. P. F. Bresee, when he said, "Let me invite you all to come with me to the upper room, there to tarry until our spirits are touched anew with the Pentecostal flame, that we may go out into the highways and byways, through the streets of our cities, from state to state, with hearts of flame and tongues of fire, until this whole land shall be touched with the light of God and the fire of Pentecost."

The story is told that the great Napoleon who had never tasted defeat was one day fighting a losing battle. He sent a message to the drummer boy to beat a retreat, but no retreat was beaten. He sent a second message, but still no retreat. Finally, Napoleon himself went, shook the boy by the shoulder roughly, and cried, "Didn't I tell you to beat a retreat?" The boy looked up at the general, that he loved, through tear-filled eyes and said, "Yes, general, you commanded a retreat; I received both of your messages, but I didn't beat a retreat; for I don't know how. When my father taught me to beat the drum he didn't teach me to beat a retreat. But general, I'll tell you what I can do, I can beat a charge."

A smile broke across the face of the general and as he patted the boy on the shoulder he said, "All right, sonny, then you beat the charge."

The boy did beat the charge. The discouraged, defeated soldiers hearing it, thought reinforcements had come. They went out with new courage and zeal; they turned the tide; they won the battle; because one little boy said, "I don't know how to beat a retreat, but I can beat a charge."

God wants the youth of the Church of the Nazarene to be baptized with the Holy Ghost and power; thereby cleansed, filled and energized. He wants them to look up into His face today and say, "We can't beat a retreat, but we will beat a charge. We will go forth with a conqueror's tread that will put sin and hell to flight. We will spread the gospel of full salvation to the ends of the earth."

"Tarry, until ye be endued [clothed] with power from on high." "Go ye into all the world and preach the gospel to every creature."

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THE END