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## Five Views on Sanctification: An In-Depth Analysis

by Mike Sullivan

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Sanctification is the process of becoming more like Christ in our conduct and character. But how does it occur? What disciplines, habits, and ways of thinking and living do Christians need to cultivate to become "sanctified"? In *Five Views on Sanctification*<sup>[1]</sup>, Protestant theologians explore these questions and share their understanding of how sanctification occurs. In this paper, I will summarize and react to each contributor's view of sanctification. At the end of the paper, I will offer my own explanation of how sanctification occurs. I hope you enjoy it!

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### The Wesleyan View - presented by Melvin Dieter

This view derives its name from John Wesley (1703-1791), an English theologian and evangelist. Wesley was a student of the writings of the early church fathers. Their influence set Wesley's beliefs apart from the dominant Reformed tradition of his day.

For Wesley, the ultimate goal of sanctification was "to renew men's and women's hearts in (God's) image."<sup>[2]</sup> Wesley worked out this definition of sanctification in a practical way. He believed that true Christian maturity was primarily evidenced by "a faith that works by divine love in the crucible of everyday life."<sup>[3]</sup>

Dieter shares Wesley's belief that love is the true measure of sanctification. While acknowledging that the primary meaning of "sanctify" in the Old Testament is "to set apart to God," Dieter claims that the New Testament word strongly emphasizes the ethical. Love, he says, is the true test of holiness.

Wesley taught that sanctification begins at conversion, when the Spirit regenerates the heart of the believer, and that it's appropriated by faith, the same way that salvation is. Sanctification is "faith working by love": not merited but appropriated by faith. When a Christian appeals to God in faith for the power to live a life of Godly love, the Holy Spirit takes away his or her "bent to sin" and replaces it with a "bent to loving obedience."<sup>[4]</sup>

### *Original Sin and Prevenient Grace*

Wesley believed that fallen man is utterly depraved and that any movement toward God should be attributed to prevenient, or antecedent, grace - the work of God in drawing all men to himself. The law written on the Gentiles' hearts, their inner moral compass, is a product of the prevenient grace of God extending itself to man and drawing him to Himself. Prevenient grace is the initial and necessary agent in the process of salvation. It is "the beginning of the process by which God begins to lighten the darkness of the Fall for all men and women; it will bring those who faithfully receive it to saving grace, sanctifying grace, and grace for the life of love."<sup>[5]</sup>

### *Perfection*

Can a Christian lead a sinless life? Wesley taught that mature Christians will always be capable of falling into sin but they need not necessarily do so. Christians are free from the dominion of sin and can choose against it. But because we live in a fallen world dominated by sin and its effects, we will have to wait for total delivery from the presence of sin until the life to come.

Wesley admitted there is always room for a Christian to develop in maturity. But he believed that Christians can enjoy greater degree of freedom from sin than Reformed theologians thought possible. He went as far as to assert that Christians can be delivered from willful sin<sup>[6]</sup> and that this level of sanctification can occur before death<sup>[7]</sup>. For this reason, Wesley often said that Christians should not be "content with any religion which does not imply the destruction of all the works of the devil, that is, of all sin."<sup>[8]</sup> We can fulfill God's law of love in this life, despite all the failings and imperfections of the world. This is what Wesley calls the "optimism of grace."

Wesley's understanding of sin in the life of a believer is seen most clearly in his doctrine of entire sanctification. Dieter defines entire sanctification as "a personal, definitive work of God's sanctifying grace by which the war within oneself might cease and the heart might be released from rebellion into whole hearted love for God and others."<sup>[9]</sup> Entire sanctification can occur at the moment of salvation but typically occurs during a crisis point in the life of a Christian sometime after conversion. Those who have experienced entire sanctification are characterized by:

- a wholehearted love for God and neighbor
- having the mind of Christ
- bearing the fruit of the Spirit
- both inward and outward righteousness and true holiness in life
- complete devotion to God
- giving thoughts, words, and actions as a sacrifice of thanksgiving to God
- salvation from all sin <sup>[10]</sup>

Entire sanctification involves freedom from willful sin, but it is not the final destination of Christian growth. Dieter says, "the idea of a gradual progression in sanctification is extended beyond the boundaries of this life, even though the basic relationship that nourishes such development is established in the crisis moment of entire sanctification."<sup>[11]</sup>

Dieter also believes that the Reformation tradition, with its emphasis on imputed righteousness, neglects Paul's teaching that existential deliverance from sin is available in Christ. Since the life of Jesus is being revealed in them, Christians should "not let sin reign in their mortal bodies."<sup>[12]</sup> They have been "set free from sin and have become slaves to God."<sup>[13]</sup> For Wesley and his followers, then, any view of sanctification that doesn't hold out the possibility of real, experiential deliverance from sin in this life falls short of the full Gospel.

### *The law*

Wesley taught that Christians who follow the "royal law" of the Sermon on the Mount are fulfilling the ten commandments and the requirements of the law. He believed, "the ten commandments are renewed in the Sermon on the Mount in their sanctifying purity and spirituality and... describe the life of practical Christian holiness, which is the end of faith and the commandments."<sup>[14]</sup> Wesley also said that faith establishes the

practice of the law in the life of the believer. The result of this faith is holiness expressed by love for God and neighbor.

Wesley disagreed with the notion that Christians are free from their obligation to keep the law. Dieter disagrees. He believed that "freedom", when used in conjunction with the law, was not freedom from obligation to keep it, but rather freedom to love and serve God. The Christian is still under "obligation to fulfill the law on the basis of faith."<sup>[15]</sup>

### *The Holy Spirit*

Wesley tied the ministry of the Holy Spirit to promises throughout the Bible (Duet. 30; Jer. 31; Ezek. 36) that God will give His people the ability to truly love God, to keep His statutes, and to obey Him. As a result of the Spirit's empowering, true believers (the people of God) will be "enabled to live in righteousness and true holiness all their lives."<sup>[16]</sup> God demands perfection and makes provision for it through the Holy Spirit.

### **Reaction to the Wesleyan View**

Dieter does not directly discuss Wesley's teaching on the sin nature. At first glance, he seems to affirm that the sin nature is still operative within the life of a Christian:

"The presence of Christ and the freedom from the rebellious nature of the old Adam in the Christian's life in the Spirit, however, are not the final release from the presence and threat of sin. Its power and presence threaten and tempt us through our fallen bodies and minds as well as in all that surrounds us in a world that is yet to be redeemed."<sup>[17]</sup>

But what is the source of the temptation? Dieter and Wesley imply that the temptation to sin doesn't come from within but rather from the fallen world around us:

"After declaring freedom from the dominion and inner presence of sin in the life of the Spirit-filled Christian (Rom. 8:1-17), he (Wesley) nevertheless acknowledges that we still live in a fallen, sinful world..."<sup>[18]</sup>

Dieter grants that the flesh is a source of temptation (Matt. 26:41) but doesn't give a well-developed explanation of the role of the sin nature in the life of the believer. Dieter's essay leaves the reader uncertain about the Wesleyan position on this important issue.

In *The John Wesley Reader*, a compilation of Wesley's sermon notes and journal entries, Wesley translates Rom. 6:6 as "Our old man is crucified with Christ, that the body of sin might be destroyed (katargeo), that henceforth we should not serve sin." Translating *katargeo* as "destroyed" is consistent with Wesley's belief in the removal of the sin nature. This is confirmed when he adds, "an immediate fruit of this faith... is power over sin... for it purifies the heart from every unholy desire and temper."<sup>[19]</sup>

Wesley minimized the role of the sin nature in the life of the believer and the conflict it causes within. This conclusion is also supported by the Wesleyan doctrine of entire sanctification.

Entire sanctification is an important doctrine in Wesleyan theology. It offers the hope that Christians are able to live without sin during their lives on Earth.<sup>[20]</sup> But this claim doesn't account for numerous New Testament texts which describe a struggle between the flesh and the spirit. In Galatians 5:17, Paul describes struggling against the sinful tendencies of our flesh as if it were a normative part of the Christian experience. In Romans 7:18 Paul says, "the wishing (of doing good) is present in me, but the doing of the good is not." How does the doctrine of entire sanctification explain how statements like these can come from a mature Christian?

Dieter cites Matt 5:48 as proof that it is possible to live free of willful sin. In this passage, Jesus tells his listeners that their current standard of righteousness is not good enough to satisfy God, saying, "you are to be perfect, as your heavenly Father is perfect." As long as they insist on approaching God by their works, the standard they'll be measured by is perfection. But perfection was not a state Jesus expected his audience to reach in this life. If it was, why did he model a prayer for his disciples in which he said, "forgive

us our trespasses as we forgive those who trespass against us"? His prayer clearly implies that Christians can and will sin from time to time. Dieter also quotes Colossians 1:28, in which Paul expresses his wish to "present every man perfect (teleios) in Christ." But does teleios mean "morally perfect" in this verse? Probably not. Many commentators translate teleios in Colossians 1 as "mature."<sup>[21]</sup> Equating sinless perfection with teleios in Colossians 1 contradicts other verses that teach Christians continue to sin. For example, in 1 John 2:1, John assures his Christian listeners, "I am writing these things to you that you may not sin. And if anyone sins, we have an advocate with the Father." Instead of insisting that Christians achieve sinless perfection in this life, 1 Thessalonians 5:23-24 suggests that human perfection is a future event that God will accomplish at the second coming of Christ.

I still can't forget the words of Oswald Sanders<sup>[22]</sup> when I heard him speak a few years ago. This 88 year-old mature Christian worker who had spend a lifetime following Christ said, "the older I get, the more deeply I am aware of how sinful I am." This has certainly been my experience and the experience of countless other Christians who have wrestled with the issue of sin in their lives.

Wesley's doctrine of entire sanctification leans heavily on his vague definition of sin. He believed that a Christian who has experienced entire sanctification enjoys freedom from deliberate sins.<sup>[23]</sup> Slip-ups in behavior can still occur, but these result from living in a fallen world. Wesley called these lapses "mistakes."<sup>[24]</sup> He said, "because we are imperfect persons in an imperfect world, perfection 'in love' is consistent with a 'thousand mistakes.' But limited as we are by our own and the world's imperfections, we may still enjoy a relationship in which, through the power of the Holy Spirit, we can fulfill the great and final commandment of loving God with our whole heart..."<sup>[25]</sup>

By creating the categories of willful sin and "mistakes," Wesley erodes a broader definition of sin found in Romans 14:23: "whatever is not from faith is sin." The Bible portrays sin as any action, deed, or thought that falls short of God's perfect character (Rom. 3:23). This is clear from Jesus' repeated contrasts, "you have heard... but I say to you," in the Sermon on the Mount. By equating murder with anger and lust with adultery, Jesus is trying to expose the superficial, shallow view of sin held by his audience. Wesley's attempt to separate "sins" from "mistakes" misses the all-inclusive spirit of these and other New Testament passages.

### **The Reformed View - presented by Anthony Hoekema**

Reformed theologians define sanctification as "that gracious operation of the Holy Spirit, involving our responsible participation, by which He delivers us as justified sinners from the pollution of sin, renews our entire nature according to the image of God, and enables us to live lives that are pleasing to Him."<sup>[26]</sup> When we are justified, our guilt before God is removed. Sanctification is the process of removing the corruption caused by sin polluting our lives. This is consistent with the meaning of the Greek word for sanctify, hagiadzo. Hagiadzo literally means to make holy: to be set apart for service to God and to abandon practices that displease Him.

#### *How sanctification occurs*

Hoekema says there are three essential requirements for sanctification. First, sanctification can only occurs in the context of a growing union with Christ. We will not grow unless we are identified with Christ. Second, he points out that we are sanctified by the truth. The Bible is "one of the chief means whereby God sanctifies His people."<sup>[27]</sup> Lastly, faith is the means by which we appropriate our sanctification. Faith helps us to live in union with Christ, accept the fact that we are no longer mastered by sin, and results in the production of fruit in the life of the Christian. Like justification, sanctification comes by faith.

#### *The goal of sanctification*

What is the process of sanctification accomplishing in the life of a Christian? Hoekema distinguishes between two end results: the proximate and final goals of sanctification. The final end of our sanctification is the glorification of God. This is implied by Paul's use of the phrase, "to the praise of his Glory" in Ephesians 1:12. The proximate goal of sanctification is our perfection: God's desire that every Christian be conformed to the likeness of Christ (1 John 3:2; 1 Corinthians 15:49; Ephesians 5:27; Hebrews 12:23). As a result of being conformed to His image, Christians share in Christ's glorification and become an eternal testimony to His glory.

### *God's role and man's role in sanctification*

To reach this goal, both man and God play a part. God set our sanctification in motion by electing us for conformity to Him and scripture indicates that all three persons of the trinity are involved. We read, for example, that the Father disciplines us and sanctifies us by the truth (Heb. 12:10; John 17:17), the Son cleanses the church through the word (Eph. 5:25-27), and the Holy Spirit is responsible for our washing, rebirth and renewal (Titus 3:5). The role, or roles, that each member of the Godhead plays in sanctification are not compartmentalized; "sanctification (is) ascribed to the triune God without any designation of persons."<sup>[28]</sup>

Sanctification is accomplished by God, but it still requires the cooperation of men and women. We must fight against sin, express gratitude toward God, and offer ourselves fully to him. We also should imitate the example of Christ (Phil. 2:5-7; John 13:14-15).

The interplay between man's role and God's role in conforming us to Christ is seen clearly in passages like Philippians 2:12-13: "(you) work out (cultivate) your salvation in fear and trembling.... for it is God at who is at work in you to will and work for his good pleasure..." But Hoekema carefully points out that the relationship between our work and God's work shouldn't be thought of strictly in terms of cooperation. Instead, he follows John Murray who said, "God's working in us is not suspended because we work, nor our working suspended because God works... the relation is that because God works we work."<sup>[29]</sup>

### *Definitive and progressive sanctification*

Reformed theologians claim that scripture speaks about sanctification in two ways: as an ongoing process and as an accomplished event. The latter use can be seen in 1 Corinthians 1:2 and 6:11. In 1 Corinthians 1:2, believers are spoken of as "those who have been sanctified in Christ Jesus." In 1 Corinthians 6:11, Paul says the Corinthians "were sanctified." The Greek word for sanctify in 6:11, *hagiadzo*, is used by Paul in the aorist tense to emphasize that the Corinthian's sanctification is a past, completed action. This statement, made to an audience that could hardly be called mature, implies that Christians are somehow sanctified in a way that has no bearing on the condition of their day to day life. Hoekema calls this use of *hagiadzo* "definitive sanctification".

Romans 6, the passage with the most detail about definitive sanctification, teaches that Christians have been:

- (1) freed from the power of sin
- (2) enabled to live in newness of life under the reign of grace
- (3) unified with Christ in his resurrection
- (4) made new creatures

Definitive sanctification differs from Wesley's notion of entire sanctification in two important ways. First, definitive sanctification does not produce sinless perfection in the Christian. Hoekema asserts that Christians will always "struggle against sin and sometimes fall into sin."<sup>[30]</sup> A true believer is genuinely a new creature, but they are not fully transformed into Christ's image. Second, definitive sanctification does not occur in an experience subsequent to salvation but rather coincides with it.

Other passages describe what Hoekema calls "progressive sanctification." They imply that sin continues to be present to some extent in the life of the believer (1 Kings 8:46; Psalm 19:12; Psalm 143:2; Proverbs 20:9; Isaiah 64:6; James 3:2). According to Paul, sin is dealt with over time by putting to death the deeds of the flesh (see Romans 8:13). Progression in sanctification can also be seen in Colossians 3. Verses 1 and 3 affirm that definitive sanctification has occurred ("we have died in Christ and been raised up with him") but, in verse 5, Paul advises one must still "consider the members of your earthly body to be dead to sin." Colossians 3:9-10, 2 Corinthians 7:1 and 2 Corinthians 3:18 all convey this same progressive sense of sanctification.

Reflecting on these two types of sanctification, Hoekema concludes, "One could think of definitive

sanctification as the beginning of the process and of progressive sanctification as the continual maturing of the new person who was created by definitive sanctification."<sup>[31]</sup>

#### *Old self and new self*

Reformed theologians have differed over the presence of the old and new self in the life of the believer. Standing with Murray, Hoekema believes that Christians are "no longer the old selves they once were. They are not, as has often been taught, both old selves and new selves but are indeed new selves in Christ."<sup>[32]</sup> He makes his case by citing:

- (1) the crucifixion of the old self in Romans 6:6
- (2) the use of the aorist tense in Colossians 3:9-10 to describe how Christians have taken off their old self and put on their new self
- (3) the New International Version's rendition of Ephesians 4:20-24 which implies that the old self was put off when we came to know Christ

Christians are new creatures - not sinless, nor totally conformed to the image of Christ, but genuinely new people headed in that direction. This is why we are still repeatedly urged in the New Testament to fight sin and the influence of evil in our lives (Ephesians 6:11-13; Galatians 5:16; Hebrews 12:4).

#### *Reformed theology and perfectionism*

Hoekema advances several reasons why the Wesleyan hope of living a life without sin is flawed:

- (1) The hope of perfection requires a weakening of the definition of sin (e.g. only deliberate sins).
- (2) The Wesleyan goal of perfection in this life is admitted to be less perfect than our eschatological perfection.
- (3) The Bible doesn't encourage believers to seek a 'second experience' like entire sanctification that follows conversion; the emphasis is on pursuing ongoing growth (Rom. 12:2; Col. 3:10; Eph. 4:23; 2 Pet. 3:18).
- (4) Many passages in the Bible indicate that Christians still sin (Matt. 6:12; James 3:2, etc.).
- (5) Gal. 5:16-17 indicates that an internal struggle exists between our sinful flesh and the Holy Spirit.

The above observations make it evident that sinful tendencies still exist in the life of even the most mature Christian. As a result, no one is able to live a life truly free from sin.

#### *The law*

Reformed theologians believe that the law (the 10 commandments and other precepts given to guide our lives) should be obeyed by Christians. Christians who fail to keep the law do not face God's condemnation (in this sense, they are not "under the law"), but they should express their thankfulness to God by attempting to keep it. John Calvin called this the "third and principle use of the law."

Hoekema claims that obedience to the law out of gratitude toward God is taught in the Old and New Testaments. Old Testament examples include Exodus 20:2-17 and Psalm 19:7-8. In the New Testament (Rom. 8:3-4, for example) Paul says the Holy Spirit came in part to empower Christians to fulfill the law (Rom. 8:3-4). Hoekema even goes as far as to equate keeping the law with walking in the Spirit. In addition, James 1:25 and 1 John 2:3-5 prove that law keeping is an avenue through which God sanctifies us and brings us freedom.

#### **Reaction to the Reformed View**

Hoekema takes an in-depth look at Col. 3:9-11, Eph. 4:22-26, and Rom. 6:6 and concludes that "the person who is in Christ is no longer an old man or old self, but is now a new self"<sup>[33]</sup> This statement is accurate with regard to our position in Christ, but less than accurate when describing our day-to-day experience. To be sure, Rom. 6:6 teaches that the old man was crucified. I would also agree that the putting off of the old self is described as a past event in Col. 3:9-10. Paul is clear that at conversion, Christians are freed from the life they used to live under the rule of sin. In this positional sense, the old self has truly passed away.

Having said this, there are numerous passages that suggest that our old lifestyle is not easily put off and needs to be resisted. Paul urges his audience in Romans 6:11, for example, to consider themselves "to be dead to sin, but alive to God in Christ Jesus." In Colossians 3:10, Paul says the new self is going through an ongoing process of renewal. This theme is repeated in Ephesians 4:23 where Paul urges: "be renewed in the spirit of your mind." Verse 23, which Hoekema describes as an ongoing process,<sup>[34]</sup> comes in the middle of a discussion about putting off the old self and putting on the new. If verse 23 describes a process, should we read verses 22 and 24 any differently? The plain sense of Ephesians 4:20-24 implies that Christians must regularly lay aside the habits associated with the old self and put those associated with the new.

Hoekema believes that Christians are free from the law only in the sense that "we are no longer under condemnation because of our failure to keep the law."<sup>[35]</sup> "In another sense," he continues, "believers are not free from the law. They should be deeply concerned about keeping God's law as a way of expressing their gratitude to Him for the gift of salvation."<sup>[36]</sup> But Rom. 7:1-6 says that when someone becomes a Christian, their relationship to the law fundamentally changes. Just as a widow is no longer obligated to her husband, we have died to and been freed from the law.

Some theologians argue that we are only free from the ceremonial and civil portion of the law. However, the law Paul discusses Romans 7 is the moral law. This is evident when he quotes the moral part of the law in verse 7: "I would not have known about coveting if the law had not said, 'You shall not covet.'" Christians are free from the law - all of it.

If this is true, how should we relate to the law? Several passages indicate that the law still has a role to play in the life of a Christian: Jesus says he did not come to "abolish the law but to fulfill it" (Matt 5:17) and Paul admits he is "not without the law but under the law of Christ." (1 Cor. 9:21) What role does the law play? The law acts as an objective standard of morality that exposes sin (Rom. 7:7), it can stimulate sin (Rom. 7:8,9), and it shows our need to depend of God for the power to lead a moral life (Rom. 7:9b-24).

Hoekema is correct in saying that we are freed from the condemnation incurred by failing to keep the law. But Paul says we are also free from trying to meet its demands by our own power. In place of Hoekema's law keeping, Paul suggests we walk in the newness of the Spirit (Rom. 7:6). It is the Spirit inside us that is then able to keep the requirements of the law (Rom. 8:3-4). Unfortunately, Hoekema takes Rom. 8:3-4 to mean "Spirit-led believers are precisely the ones doing their best to keep God's law."<sup>[37]</sup> He reduces walking in the Spirit to law keeping and entirely misses the point of the passage: it is the power of the Spirit that enables Christians to keep the law.

Departing from the traditional Reformed view, Hoekema understands Rom. 7:13-25 to be Paul's recollection of his struggle with sin as a non Christian. John Walvoord makes an excellent defense against this view. He says, "It is not demonstrable that an unbeliever has two inner, contending natures." I will leave further arguments in favor of Romans 7:13-25 describing a Christian experience for an upcoming paper.

### **The Pentecostal Perspective - presented by Stanley Horton**

#### *Historical development*

In the first part of his essay, Horton traces the historical development of the doctrine of sanctification now taught in the Assemblies of God.

At the turn of the 20th century, when their movement started, Pentecostals disagreed over the way sanctification occurs in the life of a believer. Holiness Pentecostals asserted that before one can receive the baptism of the Holy Spirit,<sup>[38]</sup> they must first undergo the crisis experience of entire sanctification. This type of sanctification was seen as a definitive work of God's grace that a believer receives much in the same way he receives salvation.

Other Pentecostals (like those who later formed the Assemblies of God) argued that putting one's faith in Christ's forgiveness is the only precondition for receiving the baptism of the Holy Spirit. They downplayed the importance of a second (or third) work of grace in which Christians are entirely sanctified, and instead viewed sanctification as process.

Further refinement of the Pentecostal understanding of sanctification grew out of disagreements over the nature of the trinity. In 1916, trinitarian disputes compelled the Assemblies of God to clearly delineate their beliefs in the form of a 16-point statement of faith. This document touched on sanctification, but leaders soon recognized that the definition provided was vague and poorly formulated. Over time, however, the definition of sanctification was fleshed out. Instead of entire sanctification, they favored instantaneous sanctification (see 1 Cor. 6:11-12) and progressive sanctification (2 Cor. 3:15), that is, that Christians are positionally sanctified at conversion but then progressively sanctified over the course of their lives. The distinction between instantaneous and progressive sanctification, promoted by the Assemblies of God, moved away from the belief in entire sanctification espoused by the Holiness wing of the Pentecostal movement.

The bulk of Horton's essay explains the view of sanctification being taught today in the Assemblies of God and focuses on the meaning of instantaneous, progressive, and entire sanctification.

#### *Instantaneous/positional sanctification*

Instantaneous or positional sanctification is similar to the Reformed notion of definitive sanctification. This type of sanctification:

- occurs at the moment of belief
- involves the believer being set apart from the world to follow Christ
- is symbolized by baptism (Col. 2:11-12)
- occurs because we are united with Christ and given new life (1 Cor. 1:30)
- puts us in perfect relationship with God
- sets Christians free to do God's will
- is based on the finished work of Christ

#### *Progressive sanctification*

Horton cites a number of verses to show that Christians don't always measure up to their positional sanctification. He points out that the Corinthians, despite being called sanctified in 1 Cor. 6:11, were still addressed as "infants" in 1 Cor. 3:1. Other passages indicate that self-control needs to be learned (1 Thes. 4:3-4), and that old habits, like lying, must be renounced (Col. 3:5-10).

While Wesleyans claim they have been released from willful sin through entire sanctification, Horton believes these claims result in "making God out to be a liar."<sup>[39]</sup> He also holds that the blood of Christ cleanses us from our sin in an ongoing way. This is in contrast to the notion that there is no need for Christians to repeatedly seek to be cleansed from their sins.

What does progressive sanctification look like? According to Horton, Christians moving forward in this process regularly put God's will into practice, demonstrate the fruits of obedience, and exhibit a selfless willingness to do whatever God asks them to do.

#### *Entire sanctification*

Pentecostals in the Assemblies of God reject Holiness claims to be able to reach a state of sinless perfection in this life. They contend that the old nature is still active in a Christian and that claims of perfection depend on a weakened definition of sin. Despite these objections, however, they still use the term "entire sanctification". Instead of abandoning the term, they redefine it as:

- (1) following the purposes and desires of God to the best of one's ability
- or
- (2) an event that occurs when Christ comes back and gives us glorified bodies.

Thus, the term entire sanctification is being used here in a way that is entirely different than Wesley's usage.



### *The Spirit's Work in sanctification*

Pentecostals, mindful that the work of the Holy Spirit is often neglected by other theological schools, are quick to point out the role the Spirit plays in sanctification.

Horton believes that of all the works of the Spirit, the New Testament highlights sanctification foremost. "The Holy Spirit here is the agent, and His work is the most important means of our progressive sanctification."<sup>[40]</sup> To underscore his point, he cites numerous verses that teach the central role that the Holy Spirit plays in our growth (1 Peter 1:2; 1 Cor. 6:11; 2 Thes. 2:13; Rom. 15:16; 1 Peter 1:1-2).

One of the most important ways that the Holy Spirit helps sanctify Christians is by helping them to understand and benefit from the Word of God. The Word itself is the Spirit's primary tool in accomplishing our growth and maturity. The Spirit teaches us the Word, guides us to the truth (John 14:17,26; 15:26; 16:12-13; 1 John 4:6) and uses the Word to "give us a clear vision of Jesus and inspire us with a deep desire to be like him."<sup>[41]</sup> Of course, Christians must cooperate with the Spirit's work in their lives by depending on his Word for guidance and being willing to obey it.

### *Baptism of the Holy Spirit*

Perhaps the most unique feature of Pentecostal theology, and the one that distinguishes it from other views on sanctification, is the emphasis placed on the baptism of the Holy Spirit. This event occurs in the life of a Christian after their salvation and "empowers (them) through the filling of the Spirit."<sup>[42]</sup> Those who receive this baptism initially speak in tongues (Acts 10:46) and go on to lead lives of service "marked by gifts of the Spirit that bring power and wisdom for the spread of the Gospel and the growth of the church."<sup>[43]</sup>

Horton is quick to dispel misconceptions about the baptism of the Holy Spirit. He agrees that it is not necessary for salvation and that those who receive it may never have a continuing ministry of speaking tongues in the church. But he warns that "rejection of the Pentecostal position and the evidence of other tongues often leads to a downward trend that ends in the neglect of the Spirit's work in the believer's life." In other words, it is hard to experience the full life we were meant to have as Christians without undergoing this baptism.

Having said that, Horton admits that being baptized in the Holy Spirit is not a sanctifying experience in and of itself. It doesn't elevate one to a higher level of sanctification like Wesley's entire sanctification. Christians still need to deepen in maturity and grow as they become more involved in selfless ministry to other people.

Horton studiously avoids the overemphasis on tongues often associated with the baptism of the Holy Spirit. He says that Christians should strive for the "greater gifts" mentioned in 1 Cor. 12:31, and believes gifts in general are most likely to be discovered in the context of active service to God. Horton also points out that love is "necessary to make (spiritual) gifts effective to the highest degree and to bring the proper reward."<sup>[44]</sup>

### *Summary*

Holiness and Assemblies of God Pentecostals agree that justification and positional sanctification occur at the same time. They also agree that both man and God play a role in Christian growth. They differ as to the definition of entire sanctification and whether it is possible to live a life free from sin. The Assemblies of God maintain that sin is not entirely removed in the life of a believer and that sanctification is a long process of growth and change. Holiness Pentecostals tend to view sanctification as a defining, post-conversion event in the life of a Christian.

### **Reaction to the Pentecostal View**

Horton believes that Christians are indwelt by the Spirit when they are converted. In addition to the Spirit's indwelling, Horton claims that Christians receive a second blessing called the baptism of the Holy Spirit. The baptism of the Holy Spirit is a post-conversion<sup>[45]</sup> experience in which a Christian enjoys the true fullness of the Spirit. It results in a higher level of devotion and increased ability to evangelize and worship. This life-defining event is evidenced by speaking in tongues, and enables believers "to respond to the full working of the Spirit."<sup>[46]</sup>

I find no biblical basis for the existence of an additional work of the Spirit as described by Horton. His belief that such an experience exists relies on (1) his interpretation of 1 Cor. 12:13 and (2) a distinction he makes between baptism by the Spirit and baptism in the Holy Spirit.

#### *1 Cor. 12:13*

The first part of 1 Cor. 12:13 says that Christians are baptized by the Spirit and put into Christ. The second part says that Christians are made to drink of one Spirit. Horton teaches the baptism and the drinking describe two distinct events; being baptized into Christ occurs at conversion and drinking of the Spirit (baptism of the Holy Spirit) happens later. Refuting this claim, Hoekema says, "the second clause of (1 Cor. 12:13) is clearly parallel to the first clause, since both clauses stress the oneness of all believers." In other words, the second clause does not describe a new event, but provides more information about what is being discussed. Verse 13 describes two aspects of one event: when we were baptized by the Spirit, we were (1) put in the body of Christ and (2) indwelt by the Holy Spirit. This interpretation is preferable, because it takes into account Paul's repeated use of "one" throughout the verse.

#### *"by" and "in"*

According to Horton, the phrase "baptized by the Spirit" (1 Cor. 12:13a) refers to our being placed in Christ at conversion; the phrase "baptized in the Spirit" refers to the second blessing of the baptism of the Holy Spirit. This second baptism, he claims, is described in several passages, including Luke 24:49, Acts 1:8, and Acts 2:4. Remarkably, however, none of these passages contain the phrase "baptism in the Spirit."

A survey of passages where baptism in, with, or by the Holy Spirit is used shows that in every case, being indwelt with the Spirit is in view. In Matt 3:11, Mark 1:8, Luke 3:16, and John 1:33, for example, Jesus is identified as one who will baptize with/in the Holy Spirit. This baptism is described as a future event. In Acts 1:5, Jesus reminds the disciples of this baptism and says, "John baptized with water, but you shall be baptized with the Holy Spirit not many days from now." Jesus is clearly associating the baptism with the Holy Spirit promised in the gospels with the coming of the Holy Spirit on the day of Pentecost. At Pentecost, followers of Christ were indwelt by the Spirit for the first time.<sup>[47]</sup>

In Acts 11, Peter recounts how God arranged a meeting between him and Cornelius. God told Peter to visit Cornelius' household and preach the gospel. Before Peter came, his audience was not saved (see verse 14 and 18) and therefore not indwelt by the Spirit. After Peter preached the gospel to them, they believed and were saved. Luke says the Holy Spirit came upon them while they listened to Peter. He also associates the experience with the baptism of the Spirit promised by John the Baptist. In this passage, then, the baptism of the Holy Spirit occurs simultaneously with salvation and involves the indwelling of the Holy Spirit.

In 1 Corinthians 12:13, which we have already discussed, Paul tells us that when we were put into Christ we were made to drink of (were indwelt by) one Spirit.

So when the New Testament discusses the baptism of the Holy Spirit, it refers to an event in which the Spirit comes to indwell a new believer. There is no reason to assume that a second post-conversion event is in view.

#### *Acts 2, Acts 8, Acts 19*

In a few passages in Acts, we find believers receiving the Spirit well after they are converted. Doesn't this imply that a post-conversion blessing of the Spirit is possible? I would say it's unlikely for the following reasons:

(1) In Acts 2 and 19, old covenant Christians are being indwelt by the Spirit for the first time. Tongues and other miraculous signs help to confirm that God's promise to pour out the Spirit is being fulfilled and that the new covenant is in effect. Peter calls the crowd's attention to this very fact in his speech in Acts 2:17-21.

(2) Acts is a historical narrative of an extraordinary time and, as such, should not be taken to record normative Christian experiences. One would expect a doctrine as important as the Pentecostal

understanding of baptism of the Holy Spirit to be explicitly taught elsewhere in scripture. But when we look to the epistles, we search in vain for a single command to seek a second, definitive baptism of the Spirit after our conversion.

(3) In Acts 8:14-17, the coming of the Holy Spirit may have been delayed to allow Peter to be the one who opened the door of the gospel to the Gentiles. This is consistent with Matt 16:18, where Peter gives Jesus the keys to the kingdom. The outward sign of tongues also helped to confirm to Jewish Christians that Gentiles could be included in the kingdom of God.

Finally, a word should be said about the notion that the tongues must accompany the baptism of the Holy Spirit. This assertion is flawed for several reasons:

(1) Episodes in Acts during which tongues are spoken at the coming of the Holy Spirit are unique historical situations. In these instances, tongues provide confirmation that a new covenant is in effect (Acts 2, 19) and proof that those previously viewed as not being God's people can now be included in the kingdom (Acts 8, 10). There was a lot of resistance in the early church to including Gentiles in the movement; tongues helped to prove to Jews that Samaritans and Gentiles were also able to receive the indwelling Spirit.

(2) Acts 2, 8, 10, and 19 are the only places in scripture in which tongue-speaking is associated with the baptism of the Holy Spirit. In other passages, the baptism of the Holy Spirit occurs but no mention is made of tongues.<sup>[48]</sup>

(3) In 1 Corinthians 12:30, Paul asks, "all do not speak with tongues, do they?" The required answer is: "No, they don't." Yet despite this verse, Horton maintains that everyone should receive the baptism of the Holy Spirit and upon receiving it, everyone will speak in tongues. How is this possible when Paul clearly says not every Christian can speak in tongues?<sup>[49]</sup>

### **The Keswick Perspective - presented by J. Robertson McQuilkin**

According to J. Robertson McQuilkin, and those who hold the Keswick view, the normal Christian life should be one of progress and victory: victory over temptation, growth in obedience, improving in self-control, and increasing in joy. Unfortunately, the average Christian experience is far from normal. Church-goers are adept at moving through the routines of the Christian life, yet they show no excitement or evidence that anything supernatural is going on.

What can Christians do to break out of this malaise? The Keswick view offers a message of hope to defeated and backslidden Christians. Since 1875, proponents of this view have offered four- and five-day conferences focusing on the spiritual renewal of those who attend. These conferences expose those attending to the depth of their sin, teach them a way to live a victorious life, and challenge them to fully commit their lives to God and to His service. A typical conference schedule includes:

*Day 1:* Sin - understanding the gravity of our shortcomings before God.

*Day 2:* Victorious Christian living - the power of the Holy Spirit and the finished work of Christ to bring "consistent success in resisting the temptation to violate deliberately the known will of God."<sup>[50]</sup>

*Day 3:* Consecration - the full surrender of one's life to God to be used by Him.

*Day 4:* Life in the Spirit - Being filled with the Spirit - the key to effectiveness in our life and service for God.

*Day 5:* Service - Missions, the Great Commission and other outward ways to serve God.

### *Keswick theology*

Since Keswick organizers and attendees have come from a variety of theological persuasions, the Keswick view has no official or well-defined statement on sanctification. Despite this, the core values and emphases of the Keswick movement are well summarized in the following quote from Steven Barabas:

"From the beginning until the very present (the Keswick Movement) has taught that a life of faith and victory, of peace and rest, are the rightful heritage of every child of God, and that he may step into it ..., 'not by long prayers and

laborious effort, but by a deliberate and decisive act of faith.' It teaches that 'the normal experience of the child of God should be one of victory instead of constant defeat, one of liberty instead of grinding bondage, one of 'perfect peace' instead of restless worry.'"<sup>[51]</sup>

#### *The Keswick view and perfectionism*

The Keswick movement has no clear stance on perfectionism. McQuilkin claims that the Spirit makes it possible for Christians to consistently avoid deliberate violations of God's will. And, like the Wesleyans, McQuilkin believes there is a biblical basis for making a distinction between willful, deliberate sin and unwitting sin. He claims a distinction is clearly made in the Old Testament (see Exod. 21:12-14; Num. 15:27-31) and is implied in several New Testament passages (see 1 John 1:8-10 and 1 John 3:6,8-10). In day to day life, however, McQuilkin concedes that distinguishing between volitional and involuntary sin is difficult. Departing from the Wesleyan view, he concludes that a definition of sin should include all types (deliberate and accidental) and expectations of perfection in this life are more frustrating for sincere Christians than helpful.

Even though McQuilkin believes everyone sins (1 John 1:8-10), he takes a dim view of Christians who continue in a pattern of sinful activity. He suggests that they are probably not Christians (1 John 3:6;8-10). In other words, everyone sins unintentionally but ongoing deliberate sin is evidence that someone is not genuinely converted. He goes as far as to say, "(Christians) need never - and should never - deliberately violate the known will of God."<sup>[52]</sup> Although he never says it directly, the implication is that if a pattern of sin is established in the life of a Christian, part of the healing process is reconsidering the validity of one's original conversion experience.

However, McQuilkin does concede that believers still have a tendency to sin and must constantly rely on the Holy Spirit to lean against this tendency. He attributes this attraction to sin to the "old nature" and affirms that our old nature remains in conflict with the indwelling Holy Spirit even after conversion. It is because of their old nature that committed Christians still commit unintentional sins. Growth in the Christian life, then, is focused on minimizing the damage caused by the sin nature in the area of involuntary sin. As McQuilkin puts it, "... much of our behavior falls short of Christ likeness involuntarily and even unconsciously. It is in this area that the normal Christian grows steadily to reflect more and more accurately the likeness of Christ."<sup>[53]</sup>

#### *The Keswick definition of sanctification*

Like most of the theologians in *Five Views of Sanctification*, McQuilkin defines sanctification as a setting apart for service to God. And, like the others, he says a moral dimension is involved: those who are sanctified are set apart from sin and consecrated to God.

McQuilkin then breaks sanctification down into three main types: positional, experiential, and permanent sanctification. Positional sanctification occurs at conversion and results in our forgiveness, justification in God's eyes and regeneration. The new life of the Spirit indwells new believers and makes it possible for righteousness to prevail over sin in their lives. This is the sanctification spoken of in Heb. 10:10, Eph. 4:24, and 1 Cor. 1:2; 6:11.

Experiential sanctification is very similar to the reformed idea of progressive sanctification. McQuilkin defines it as "the outworking of one's official position in daily life."<sup>[54]</sup> When we are given our new bodies and transformed to be like Christ, permanent sanctification occurs. It results in the complete removal of sin.

In parts of his essay, McQuilkin describes sanctification as a process of growth that occurs over time in the life of a Christian (2 Cor. 3:18, Col. 3:10, Eph. 4:15,16, 1 Thes. 4:1,10)<sup>[55]</sup>. However, he also believes the process is aided by a crisis experience in which a Christian is profoundly struck by the depth of his sin, made aware of God's provision for victorious living, challenged to commit his whole person to Him, and taught to serve out of the fullness of the Holy Spirit. McQuilkin says, for the backslidden Christian, "reentry into normal, supernatural Christian living is through the gate of surrender."<sup>[56]</sup> He adds, "for such a person, a normal, successful Christian experience is not the product of a gradual process of spiritual development, let alone automatic progress. A decisive turning point is needed."<sup>[57]</sup>

Like the other four views of sanctification, McQuilkin believes sanctification brings about changes in the way we act (1 Cor. 6:9-10) and the way we think (Rom. 12:1,2). The overall effect is that our lives more and more approximate the likeness of Christ.

*Ignorance and unbelief: the cause of spiritual failure*

More than other the other views we have studied so far, the Keswick view of sanctification seeks to address the problem of the stumbling or back-sliding Christian. According to McQuilkin, spiritual failure results from two main causes: ignorance and unbelief.

Some Christians are ignorant of their ability to live victorious lives. They are not aware of the provisions God has made to enable them to conduct a vital walk with Him. Usually, though, struggling Christians are defeated by unbelief. According to McQuilkin, unbelief is the root cause of disobedience and lack of faith. Disobedient Christians, for example, often are afraid to trust God because they do not believe what He says. For some, this leads to outward rebellion, but most drift away from God through sins of omission and a failure to pursue Him. Christians who lack faith are reluctant to depend on God's power for ministry. Their fundamental unbelief and distrust of God leads them to rely on themselves in an attempt to attain godliness through their own power.

*The cure for spiritual failure*

Whatever the cause, McQuilkin's solution to a subnormal Christian experience is faith. "Simple faith is the secret."<sup>[58]</sup> Faith is the ultimate answer to the question of sin in the life of the believer. No one can bring about his own sanctification. It is only as we place our faith in God and His resources that we can experience a victorious Christian life.

McQuilkin defines simple faith as "a choice to commit all of oneself unconditionally to the person of God, who is revealed in the Bible and witnessed to by the Holy Spirit."<sup>[59]</sup> This is in contrast to "false faith," which occurs when the object of faith is someone or something other than God, or when faith is not a commitment of the whole person. The commitment inherent in sanctifying faith is demonstrated by a willingness to step out, in obedience to the truth, to do God's will. This commitment to do God's will, is, according to McQuilkin, "the most important evidence of faith."<sup>[60]</sup>

Those who continue in deliberate violation of God's will are not exercising faith and for them, no growth is possible. They must first surrender to God and obey him. This need for surrender often results in a crisis in the life of Christians. Accustomed to living as they see fit, they are forced to decide if they will abandon rebellion and make a decision to wholly commit to God. This crisis does not arise in the life of every Christian, but from McQuilkin's experience it does more often than not.

*Filling of the Spirit*

When someone becomes a Christian, Christ gives them the indwelling presence of the Father, Son, and Holy Spirit. As a result, a process of change is initiated with a view to the renewal of the person in the image of God. Now, for the first time, they have the ability to choose against sin. With God's power they are able to follow Him. This new power, mediated through the Spirit, is available to Christians through a process called "filling." McQuilkin explores the meaning of the phrase "filling of the Spirit" and advances a definition centered around the concept of control:

"Filled with the Spirit is a figurative, poetic expression that refers primarily to the relationship between two persons in which one is in charge."<sup>[61]</sup>

"(filled with the Spirit) means that the Holy Spirit dominates, has full control, possesses... though the dominion (is) gracious, by invitation only, and does not... override one's personal choice."<sup>[62]</sup>

McQuilkin is not clear in his essay as to the duration of this experience. He says that the expression "filled with the Spirit" refers to a "state or condition" and that "we are commanded to be filled continually."<sup>[63]</sup>

McQuilkin concludes that being filled with the Spirit is the key to living an effective and victorious Christian life. Additionally, there may be times of special empowering that go above and beyond normal filling. These special empowerings enable Christians to serve effectively in more challenging situations.

#### *The means of growth*

According to the Keswick view, sanctification is facilitated by the means of growth: prayer, learning the scripture, fellowship and suffering. Each of these avenues are used by God to bring us into conformity with Him. In the midst of suffering, for example, Christians are presented with an opportunity to look to God for the good he can perform and to grow in dependence on Him. McQuilkin also points out that the means of growth should be pursued aggressively and with the realization that God is the one bringing about change.

The impact of the means of growth on individuals varies widely. As a result, Christians should resist the temptation to measure their own growth in comparison with others and should instead keep before them the example of Christ.

#### *Summary*

Over the years, the Keswick movement has drawn inspiration from leaders of a variety of theological perspectives. For this reason, McQuilkin sees the Keswick view as a mediating position on sanctification that avoids the extremes of some views. He concludes that it has a balanced perspective on the Biblical data and much to contribute to the discussion on sanctification.

#### **Reaction to the Keswick View**

I agree with McQuilkin's statement that "sin according to the Bible is defined as any falling short of the glorious moral perfection of God himself."<sup>[64]</sup> But like Wesley, McQuilkin muddies the definition of sin by introducing a distinction between sins that are deliberate and those that are "unconscious" or "unwitting". In my reaction to the Wesleyan view, I argued that the New Testament does not make such a distinction.

Assuming a distinction can be made between deliberate and unwitting sin, McQuilkin asserts that sanctification is only concerned with the latter area. He says,

"Growth into more Christlike behavior is in areas of unconscious sin or sins of omission, falling short of Godlike qualities. In deliberate sin, there is no pattern of gradual growth."<sup>[65]</sup>

For McQuilkin, Christian growth is restricted to improving on godlike qualities that are yet to be fully developed. Christians don't sin less; they become more godly.

Certainly, developing Godlike qualities is an important part of sanctification. These qualities are the fruit of the spirit and every Christian should pursue them. However, the renewal of our new man into Christ's image (Col. 3:10) is not enough. Our old man must also be put off (Eph. 4:22). While character is being developed, sin must also be dealt with. In Gal. 5:16-6:10, Paul portrays Christians engaged in a struggle between the flesh and the Spirit (5:17). Sometimes they lose this struggle and fall into sin (6:1). If this occurs, members of the body should recognize their own vulnerability to temptation and restore the fallen brother (6:2,3). Christians should not lose heart in this war over the flesh; they should strive to continue doing good (6:9,10). We don't know the nature of the trespass mentioned in verse 1 or whether the act was deliberate or unconscious, ongoing or isolated. We are not given information about the severity of the sin or the nature of the consequences. We are simply told that sinning Christians need to be restored and that everyone should strive to continue doing good. Christian growth is not limited in this passage to the developing of Godly qualities. Sin is a reality that must be faced and overcome in the life of a Christian.

Instead of taking the redemptive approach suggested by Paul, McQuilkin claims that real Christians "need never - and should never - deliberately violate the known will of God." To McQuilkin, the issue is settled by passages like 1 John 3:4-10. In verse 9, John says, "no one who is born of God practices sin." Here, McQuilkin infers that if someone sins deliberately, his salvation is called into question. I believe this is a misunderstanding of what John is trying to say. Earlier in the same letter (1:8-10), John tells those who say they don't sin that they deceive themselves. In the next chapter (2:1,2), he implies that Christians can and

do sin and affirms that Jesus' death covers their sins. John also says those who focus on the hope of their future conformity to Christ "purify themselves." (1 John 3:3) John clearly assumes that there is sin in the life of a Christian to be purified from.

What then is the meaning of 1 John 3:4-10? We've seen above that Christians sin, but John seems to rule out the possibility of sin in this passage. The problem is resolved when we consider the language John uses and the situation he is addressing.

*Language:* The present tense of the verbs for sin and repeated use of "practice" in 1 John 3:4,8a,9a suggest that an ongoing lifestyle of sin is being addressed.

*Situation:* Most commentators agree that John's readers were influenced by Gnostic teachers who advocated throwing off moral restraints. John's warning in 1 John 3:8, "let no one deceive you; the one who practices righteousness is righteous", indicates that he has these teachers primarily in mind.

When we understand the language and the situation, John's message becomes clear: false teachers who claim to be Christians betray their true identity by their ongoing sin and disregard for God's will. John is not saying, however, that someone who sins deliberately is not a Christian. That interpretation adds a distinction to the definition of sin that John never makes, and it also completely contradicts the tone of 1 John 2:2.

Christian growth, therefore, involves a combination of laying aside our old sinful habits and embracing the positive character qualities God wants to bring about in our lives. The Keswick view misses this balance.

McQuilkin's description of being filled with the Spirit is helpful. It is, indeed, the key to living an effective Christian life. The reader is left wondering, though, how this "filling" is obtained. As John Walvoord comments, "it would be helpful... if the means by which one may be filled with the spirit would be more carefully delineated."[\[66\]](#)

It is also difficult to determine the importance and nature of the crisis experience that McQuilkin discusses on page 171. He suggests that there comes a point in the life of most Christians when they must decisively surrender their own self-will and place themselves under the authority of Christ. This crisis experience is a turning point in their lives and is very important to their growth. McQuilkin doesn't tell us, however, whether the experience is a one time event or repeated at regular intervals. A single, definitive event seems to be in view.

Certainly, the New Testament narrates important crises in the life of Christians that play a major role in their sanctification. Paul, for example, indicates that on at least two occasions, adverse circumstances helped him to gain deeper insight into God's character. In 2 Cor. 1:8,9, he says, "we had the sentence of death within ourselves in order that we should not trust in ourselves, but in God who raises the dead". And when suffering from his famous "thorn in the flesh", God was able to teach him, "my grace is sufficient for you, for power is perfected in weakness." (2 Cor. 12) The call for total surrender to God in passages like Rom. 12:1,2 has no doubt produced a crisis in the life of many Christians. But the New Testament does not urge Christians to seek or to expect life-defining post conversion crisis experiences. These times may come for some, but our challenge is instead to "not lose heart", to "not growing weary" (Gal. 6:9-10) and to "press on" (Phil. 3:12,14) knowing all the while we are far from perfect (Phil. 3:12-14). Hoekema adds, "I agree... that some, possibly many, Christians need to surrender their wills in total commitment to the Lord sometime after their conversion... I disagree, however that a specific post-conversion crisis experience needs to be programmed into the lives of most Christians."[\[67\]](#)

### **The Augustinian-Dispensational View - presented by John Walvoord**

According to John Walvoord, differences in the various approaches to sanctification center mainly on the degree to which a person is transformed after becoming a Christian. Some say that at conversion people are completely changed. Others argue that vestiges of their old life remain. At the center of the debate is the term "nature" and, more specifically, "sin nature". Walvoord maintains that differences of opinion can be resolved if these terms are more carefully defined.

In contrast to a substantive use of the word "nature,"<sup>[68]</sup> Walvoord's definition of "sin nature" focuses more on a Christian's capacity for or inclination towards sin. This can be seen in Walvoord's definition: "The concept of a sin nature can probably best be summarized as a complex of human attributes that demonstrate a desire and predisposition to sin."<sup>[69]</sup>

Walvoord also discusses the relationship between the sin nature and the terms "flesh" and "old man/ new man". He believes that Augustine's concept of the flesh is synonymous with the biblical use of sin nature. Here, the flesh is seen as that which remains in a person following his conversion. Walvoord takes a different approach with the old man/ new man language used in Colossians 3 and Ephesians 4. He says these terms shouldn't be confused with the sinful nature and the new nature inside a Christian. Old man/ new man instead refers to the change of lifestyle that occurs when someone is saved; Christians lay aside their old manner of life and put on a new one. Sin nature and new nature, by contrast, refer to a state of being, not just a lifestyle. Walvoord points out:

"Once a person is saved, the spiritual state of that person includes a new nature and an old nature... The believer still has an old nature - a complex of attributes with an inclination and disposition to sin; and the new nature... a complex of attributes... (that) incline and dispose the Christian to a new manner of life, one that is holy in the sight of God."<sup>[70]</sup>

Like proponents of the Reformed view, Augustinian-Dispensationalists affirm that a sin nature, or sinful tendency, exists in the life of every Christian (see Rom. 7:14-25 and Gal. 5:16-17). Because Walvoord maintains that an old nature is still present, he believes that Christians may progress in their sanctification, but that they will never be free from sin in this life.

#### *Regeneration and the baptism of the Holy Spirit*

Walvoord says that two things occur at conversion: regeneration and the baptism of the Holy Spirit. Regeneration occurs at the point of conversion, involves the granting of eternal life and the new nature, and moves a Christian from spiritual death to life. It does not, as some suggest, "bring perfection of character or freedom from a sin nature."<sup>[71]</sup> The baptism of the Holy Spirit, spoken of in 1 Corinthians 12:13, is the placement, at the moment of conversion, of the convert into the body of Christ. When we are identified with Christ in this way, we share in his death, burial, and resurrection (Rom. 6:1-4; Col. 2:12). As a result, we can utilize God's power and guidance for our lives. This experience was inaugurated on the day of Pentecost and occurs to anyone the moment they repent and turn to Christ.

#### *The indwelling and filling of the Holy Spirit*

All Christians, at the point of conversion, are indwelt by the Holy Spirit. The Spirit's indwelling is God's first phase in His plan to conform us to His image. It is also the basis for our sanctification, because through the Spirit we receive spiritual gifts and the power to live effective Christian lives. This indwelling ministry of the Holy Spirit is unique to the church age (the period of time following the day of Pentecost) and is qualitatively different than the pre-Pentecost ministry of the Spirit (see John 7:37-39).

While all Christians can be said to be indwelt by the Holy Spirit, not all have been filled by the Spirit. Walvoord defines the filling of the Spirit as "the unhindered ministry of the Holy Spirit in the life of a Christian."<sup>[72]</sup> Unlike the baptism of the Holy Spirit, which is a one-time event that permanently places us in Christ, filling is a temporary state, an experience that Christians should regularly seek to have. This is implied by the present continuous tense of Ephesians 5:18: "Don't be drunk with wine, for that is dissipation, but be filled (or, 'go on being filled') with the Holy Spirit."

When someone is filled with the Spirit, they are empowered to carry out the will of God. This is evident from numerous passages that describe the Spirit's filling (including Acts 2:4; 4:8,31; 6:3,5; 7:55; 9:17; 11:24). Much in the same way that alcohol permeates our body and effects the way we act, when one is filled with the Spirit, the Spirit is in control. Walvoord writes that being filled by the Spirit "brings for the time being a control of a believer's life by the Holy Spirit and the infusion of spiritual power, enabling a Christian to do far more than he or she could do naturally."<sup>[73]</sup>



Becoming filled by the Holy Spirit is a matter of yielding oneself wholly to God. This yielding must occur both in the area of God's revealed will and in accepting the life circumstances that God has placed us in. According to Paul, in Romans 6, believers must choose whether they will yield themselves to God or to sin. When someone fully places his life under God's control (e.g. Rom. 12:1-2) the Spirit is given free reign to empower him. A good example of this attitude can be seen in Philippians 2:5-11 when Jesus completely submits in obedience to God and places all trust in Him.

When Christians stumble and sin, the indwelling Spirit is grieved (Ephesians 4:30) and is hindered in His ability to minister to them. But there is no danger of loss of salvation; the person still remains indwelt by the Spirit. Instead, Christians should confess their sins to God and appropriate the forgiveness that Jesus obtained for them on the cross.

According to Walvoord, living an effective Christian life requires that we cultivate an attitude of continuous dependence on the power of the Spirit to energize us and make us effective for service. When we turn from God and continue in sin, we won't be filled with the Spirit. Instead of experiencing power, we will experience God's corrective discipline (1 Cor. 11:31-32; Heb. 12:5-6). But if we yield our selves fully to him, he will fill us with the Holy Spirit, and do things through us we could never do on our own.

#### *The resulting experience of progressive sanctification*

Christians who put their full trust in God and walk in dependence on the Spirit's power may never attain to God's standard of perfection in this life, but they can expect to steadily grow in sanctification. The Holy Spirit makes this possible by giving us increasing assurance of our salvation, providing insight into God's will for our lives, helping us to worship and pray, and using us as a channel of His life in our service to others. The fruit of the Spirit (Gal. 5:22-23) is evidence that this process is occurring and the result is that "a mighty work for God can be accomplished"<sup>[74]</sup> in the life of the believer.

#### *God and man's role in sanctification*

Walvoord maintains that some Calvinists have overemphasized God's sovereignty, not just in relation to conversion but also in their view of sanctification. He claims that this imbalance has had detrimental effect, making some Calvinists reluctant to carry out the great commission. This reluctance, Walvoord says, stems from a belief that minimizes human responsibility (e.g. "If God has elected some to salvation, they will surely be saved regardless of our efforts.")<sup>[75]</sup> A Calvinist himself, Walvoord sees a need to balance an emphasis on God's sovereignty with the awareness that human choices have a critical impact on Christian growth. Walvoord writes, "God is the sanctifier... however... people are responsible for responding to the truth of God and to the work of the Holy Spirit."<sup>[76]</sup>

#### *Ultimate perfection*

Walvoord says we are destined, eventually, to be conformed to the image of Christ and perfectly sanctified, regardless of our present shortcomings. Sanctification in this life is shaped by our choices and will never be complete, but scripture promises the full removal of sin and imperfection from our lives when we stand before God (Eph. 5:25-27; 1 John 3:2). In light of this, Walvoord concludes that "sanctification is the work of God for human beings rather than our work for him." In the future, we will be conformed to the image of Christ and reflect His glory. Then, all of the credit for that work will go to God.

### **Reaction to the Augustinian-Dispensational View**

I agree with Walvoord's definition of the filling of the Holy Spirit and his recognition that it is a repeated occurrence in the Christian life. I believe his description of how to be filled with the Spirit, however, to be focused too narrowly on submission and obedience. Walvoord suggests that total surrender to Christ and avoiding actions that might grieve the Spirit are the keys to being filled by the Spirit. While surrender to Christ allows the Spirit to characterize our actions, this is only one of many ways that Christians can facilitate their being filled by the Holy Spirit.

More insight into how to be filled by the Holy Spirit can be found when we realize how similar the concept is to walking according to the Spirit (e.g. Rom. 8:1-11). Both are temporary states that Christians must choose to enter into<sup>[77]</sup>. Both involve being empowered by the Spirit to live effective Christian lives (Acts 4:8; Acts 7:55ff; Gal. 5:22-23). Once this connection is established between walking and filling, several suggestions

can be made about how to enjoy the full power of the Spirit:

- (1) Develop the correct mental outlook. Paul urges the Romans to set their minds on the things of the Spirit (see Rom. 8:5-7).
- (2) Cultivate an attitude of dependence on the Spirit (Rom. 8:3-4) through the regular expression of gratitude and recognition of what God has done for you (Eph. 5:18-20).
- (3) Respond to God's personal leading. Gal. 5:18 and Rom. 8:14 suggest that being led by the Spirit and walking by the Spirit are virtually synonymous.
- (4) Realize that engaging in bitter disputes and sinning against others will grieve the Spirit and minimize His ability to work through you (Eph. 4:30).

### **My View of Sanctification**

The key components of my view of sanctification have been suggested in my comments on the other views. I will present my view, then, in summary form:

#### *Definition*

- Sanctify comes from the Greek word *hagiazdo*, meaning to be set apart or made fit for service (2 Thes. 2:19-22).
- Sanctification has a moral dimension (1 Thes. 4:3-7). It involves turning away from immorality and turning towards God (Eph. 4:22-24; Gal. 5:16-6:5).
- Sanctification is spoken of as an accomplished event (1 Cor. 1:30,31; 1 Cor. 6:11; Col. 3:9-10) *and* as an ongoing process (Eph. 4:15-16,23). We are sanctified in our position in Christ but our condition is far from perfect. We still sin and won't be perfected until Jesus returns (1 Thes. 5:23-24).

#### *Sin*

- Sin is any word, thought or action that falls short of God's perfect character (Rom. 3:23; Matt. 5; Rom. 14:23). Distinctions between "deliberate" and "unconscious" sins, or "willful" sins and "mistakes," are not made in the New Testament.
- No Christian is without sin (1 John 2:2; James 3:2; Phil. 3).
- There is a struggle between the flesh and the Spirit inside every Christian (Gal. 5:17). Sometimes Christians lose this struggle and fall into sin (Gal. 6:1). If this occurs, other Christians should recognize their own vulnerability to temptation and restore the fallen brother (Gal. 6:2,3). Christians should not lose heart in this process, but continue doing good (Gal. 6:9,10).

#### *Sin nature/ old man*

- Christians are new creatures (2 Cor. 5:21) who have been freed from sin (Rom. 6:6-7).
- The old self is laid aside when a Christian is put into Christ (Col. 3:9-11; Rom. 6:6), but our habits and ways of thinking still present problems (Eph. 4:22-24).
- We still have our body of sin to reckon with (Eph. 4:22-24; Gal. 5:16-17).
- As a result, the habits of the old self need to be put aside daily as we learn to act consistently with our new identity in Christ (Eph. 4:22-24).

#### *Perfection*

- Christians will never reach a sinless state on this side of the grave (Phil. 3:12-16; James 3:2; 1 John 1:8-10). I reject the Wesleyan notion of freedom from known sin and the Keswick teaching on freedom from deliberate sin. Claims to perfection are fertile ground for self-deception and rationalization.

#### *Process/ Crisis*

- Numerous passages teach that sanctification is an ongoing process (Gal. 3:3; Eph. 4:15-16; 1 Thes. 4:1,10; 2 Peter 1:3-8). During this process, the new man is transformed into Christ's image (2 Cor. 3:18; Eph. 4:23; Col. 3:10) and increased victory is won over sin (Eph. 4:22-24; Gal. 5:16-6:5; 1 Thes. 4:3-7).
- Crises that promote growth can and do occur in the life of a Christian (2 Cor. 1:8-11; 2 Cor. 12:1-10). The New Testament teaches nowhere, however, that crises such as surrender (Keswick), entire sanctification (Wesley), or the Baptism of the Holy Spirit are normative experiences that should be sought by all Christians. Christians are never urged to seek life-defining post-conversion crisis experiences. Instead we hear more about not losing heart, not growing weary (Gal. 6:9-10) and pressing on with the

acknowledgment we have not become perfect (Phil. 3:12-16; Gal. 5:16-6:10).

#### *God's role and man's role*

- God accomplishes our sanctification (1 Thes. 5:24; Phil. 1:6; Hebrews 13:20-21) through the agency of the Holy Spirit (1 Peter 1:2). He causes us to grow and change, and we cooperate (Phil. 2:12-13). We pursue our sanctification (1 Tim. 6:11; Heb. 12:14), trust God that we are free from sin (Rom. 6:11) and that he can renew us (Col. 3:1-11), and participate in the means of grace: learning the Word of God (1 Peter 2:2), participating in fellowship (Eph. 4:15-16), responding to God's discipline (Heb. 12:11), praying (Rom. 8:26; James 5:16), and giving our lives away to serve others (John 13:17).

#### *Maturity*

- The Bible does make distinctions between the maturity level of different Christians (Heb. 5:11-14; Gal. 5:13-15; 1 Cor. 2:6). But this distinction is based on knowledge of the Word of God, not on whether or not someone has had an experience such as entire sanctification.

#### *Baptism of Holy Spirit*

- The Baptism of the Holy Spirit occurs at conversion and involves the placement of a new convert into the body of Christ and the receiving of the indwelling presence of the Spirit (1 Cor. 12:13). Nowhere does the Bible urge Christians to seek a second baptism of, in, by, or with the Holy Spirit after their conversion.

#### *Role of the Holy Spirit in sanctification*

- The Spirit fills believers and empowers Christians for service (Eph. 5:18; Acts 4:8; Acts 7:55) and is responsible for transforming them into conformity with Christ (Rom. 8:4,11).
- The filling of the Holy Spirit is a temporary experience that Christians must repeatedly seek. Through this filling, the Holy Spirit empowers Christians to serve God more effectively (Acts 4:8,31; 6:3,5; 7:55; 9:17; 11:24).
- The filling of the Holy Spirit is similar if not identical to Paul's notion of "walking according to the Spirit" in Rom. 8:1-11.
- The Spirit also helps Christians to understand the meaning of scripture (1 Cor. 2:12; 1 John 2:27), assures believers they are God's children (Rom. 8:16), and distributes gifts to help Christians serve more effectively (1 Cor. 12:7; 1 Peter 4:10).

### **A Final Word About Crisis Experiences**

In this paper, I have been critical of two crisis experiences: the Keswick notion of surrender and the Pentecostal description of the baptism of the Holy Spirit. If someone is urged to pursue one of these experiences or is told that these experiences are normative for Christians, I believe damage can result. He or she may become unnecessarily disappointed that the experience never comes, or they may be tempted to fake the experience in order to be viewed as spiritual.

This is not to say that life-changing post-conversion experiences never happen to Christians. The Keswick experience of surrender no doubt occurs in the lives of some Christians (although it does not result in freedom from deliberate sin). Other life-defining post-conversion experiences occur as well. But we are never told in the Bible that Christians should seek out these experiences or that they are normative for all believers.

Despite potential for excesses and potential for problems, Christians should not avoid spiritual or crisis experiences altogether. Francis Schaeffer points out, "Christianity is not only intellectual...Christianity is the reality of communion with God in the present life; it is the understanding that there is the indwelling Spirit; it is the understanding that there is the moment by moment empowering of the Holy Spirit... It is the understanding that the fruit of the Spirit is something real to all Christians. It is the understanding that prayer is real and not just a devotional exercise. Indeed we must not overreact to... super-spirituality, but we must stress that Christ... means us to affirm life and not negate life. Such is the ideal. May God show us the living balance and help us to live, by his grace, in that balance."<sup>[78]</sup>

Altogether rejecting crisis experiences would strip our Christian lives of some of the most profound and rewarding events that occur in our lives. The result would be a dead and lifeless orthodoxy that is just as

destructive as overemphasizing experience. We should be grateful, as Paul was, when, through adversity or the overflow of the Spirit, we are granted accelerated growth or deeper insight into God's character. But we can't expect that these events will *always* occur in the life of every Christian.

While affirming healthy spiritual experiences, we should teach people to view sanctification as a process. During this process, Christians enjoy the power and presence of the Holy Spirit as He helps them to live in dependence on Him, have victory over sin, and serve effectively.

#### NOTES:

[1] Melvin E. Dieter, Anthony A. Hoekema, Stanley M. Horton, J. Robertson McQuilkin, John F. Walvoord, *Five Views on Sanctification* (Grand Rapids, Mich.: Zondervan, 1987). [Return to Text](#)

[2] *Ibid.*, p. 15. [Return to Text](#)

[3] *Ibid.*, p. 12. [Return to Text](#)

[4] *Ibid.*, p. 21. [Return to Text](#)

[5] *Ibid.*, p. 25. [Return to Text](#)

[6] See, for example, Matt 5:48,6:13; Rom. 8:3-4, 2 Cor. 7:1. In Matthew 5:48 Jesus admonishes his listeners to be perfect as their heavenly father is perfect. Paul says that Christians can fulfill the righteous requirement of the law because Jesus condemned sin in the flesh. Paul challenges the Corinthians to cleanse themselves from "all defilement of the flesh and spirit, perfecting holiness in the fear of God." [Return to Text](#)

[7] Luke 1:69-75, Titus 2:11-14; 1 John 4:17 [Return to Text](#)

[8] Melvin E. Dieter, Anthony A. Hoekema, Stanley M. Horton, J. Robertson McQuilkin, John F. Walvoord, *Five Views on Sanctification* (Grand Rapids, Mich.: Zondervan, 1987), p. 13. [Return to Text](#)

[9] *Ibid.*, p. 17. [Return to Text](#)

[ [Return to Text](#)

[11] *Ibid.*, p. 19. [Return to Text](#)

[12] Rom. 6:12. All scripture references are to the *New American Standard Bible* Copyright 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977 by the Lockman Foundation. [Return to Text](#)

[13] Rom. 6:22 [Return to Text](#)

[14] Melvin E. Dieter, Anthony A. Hoekema, Stanley M. Horton, J. Robertson McQuilkin, John F. Walvoord, *Five Views on Sanctification* (Grand Rapids, Mich.: Zondervan, 1987), p. 26. [Return to Text](#)

[15] Dieter in *Five Views on Sanctification*, p. 27. [Return to Text](#)

[16] Ibid., p. 29. *Return to [Text](#)*

[17] Ibid., p. 35. *Return to [Text](#)*

[18] Ibid., p. 35, italics mine. *Return to [Text](#)*

[19] Melvin E. Dieter, Anthony A. Hoekema, Stanley M. Horton, J. Robertson McQuilkin, John F. Walvoord, *Five Views on Sanctification* (Grand Rapids, Mich.: Zondervan, 1987), p. 226. *Return to [Text](#)*

[20] Hoekema makes a strong case that this is essentially how Dieter defines entire sanctification. For more on this see Melvin E. Dieter, Anthony A. Hoekema, Stanley M. Horton, J. Robertson McQuilkin, John F. Walvoord, *Five Views on Sanctification* (Grand Rapids, Mich.: Zondervan, 1987), p. 48. *Return to [Text](#)*

[21] The New International Dictionary of New Testament Theology points out that "teleios occurs five times meaning mature, fully grown: 1 Cor. 2:6; 14:20; Phil. 3:15, ... and Col. 1:28." Colin Brown, ed. *The New International Dictionary of New Testament Theology*, Vol. 1 (Grand Rapids, Mich.: Zondervan, 1976), p. 62. *Return to [Text](#)*

[22] The late Oswald Sanders was the consulting director for Overseas Missionary Fellowship, a well known speaker, and a prolific author. *Return to [Text](#)*

[23] Melvin E. Dieter, Anthony A. Hoekema, Stanley M. Horton, J. Robertson McQuilkin, John F. Walvoord, *Five Views on Sanctification* (Grand Rapids, Mich.: Zondervan, 1987), p. 27. *Return to [Text](#)*

[24] Ibid., p. 14, 23. *Return to [Text](#)*

[25] Ibid., p 23. *Return to [Text](#)*

[26] Melvin E. Dieter, Anthony A. Hoekema, Stanley M. Horton, J. Robertson McQuilkin, John F. Walvoord, *Five Views on Sanctification* (Grand Rapids, Mich.: Zondervan, 1987), p. 61. *Return to [Text](#)*

[27] Ibid., p. 64. *Return to [Text](#)*

[28] Ibid., p. 69-70. *Return to [Text](#)*

[29] Ibid., p. 71-72. *Return to [Text](#)*

[30] Ibid., p. 74. *Return to [Text](#)*

[31] Ibid., p. 77. *Return to [Text](#)*

[32] Ibid., p. 81. *Return to [Text](#)*

[33] Ibid., p. 79. *Return to [Text](#)*

[34] Ibid., p. 81. *Return to [Text](#)*

[35] Ibid., p. 85. *Return to [Text](#)*

[36] Ibid., p. 85. *Return to [Text](#)*

[37] Ibid., p. 87. *Return to [Text](#)*

[38] A permanent empowering of the Holy Spirit often evidenced by speaking in tongues that Christians typically receive sometime after conversion. *Return to [Text](#)*

[39] Melvin E. Dieter, Anthony A. Hoekema, Stanley M. Horton, J. Robertson McQuilkin, John F. Walvoord, *Five Views on Sanctification* (Grand Rapids, Mich.: Zondervan, 1987), p. 118. *Return to [Text](#)*

[40] Ibid., p. 118. *Return to [Text](#)*

[41] Ibid., p. 127. *Return to [Text](#)*

[42] Ibid., p. 130. *Return to [Text](#)*

[43] Ibid., p. 131. *Return to [Text](#)*

[44] Ibid., p. 133. *Return to [Text](#)*

[45] Many Pentecostals believe that the baptism of the Holy Spirit typically follows conversion but can at times coincide with it. *Return to [Text](#)*

[46] Melvin E. Dieter, Anthony A. Hoekema, Stanley M. Horton, J. Robertson McQuilkin, John F. Walvoord, *Five Views on Sanctification* (Grand Rapids, Mich.: Zondervan, 1987), p. 131. *Return to [Text](#)*

[47] I believe that John 7:39 ("the Spirit had not been given, since Jesus had not yet been glorified") and John 17:1 ("Father, the time has come. Glorify your Son, that your Son may glorify you") imply that the disciples were not indwelt by the Holy Spirit prior to Jesus' glorification. Most theologians believe Jesus was glorified in his crucifixion, resurrection and exaltation (John 13:31-32). So the disciples could not have been indwelt by the Spirit prior to Jesus' resurrection. In John 20:22, during a post resurrection appearance, Jesus breathes on the disciples and says, "receive the Holy Spirit." Does this mean they were indwelt by the Spirit? That is a possible interpretation. If true, at Pentecost the disciples were given a special filling to be effective witnesses while everyone else was being indwelt for the first time. Another possible interpretation of John 20:22 recognizes that Jesus breathed the spirit on them in connection with his sending them out to witness (20:21) and that this act anticipated the future indwelling of the Holy Spirit to empower them to witness (Acts 1:7). Admittedly there are some difficulties with either view. *Return to [Text](#)*

[48] Baptism of the Holy Spirit, as I have defined it, occurs at conversion. Luke records several conversions (Acts 8, 16) where no mention is made of tongues. *Return to [Text](#)*

[49] Hoekema's claim that 1 Cor. 12:30 specifically refers to a "continuing ministry to the church of speaking in tongues in the assembly" is unconvincing. See Melvin E. Dieter, Anthony A. Hoekema, Stanley M. Horton,

J. Robertson McQuilkin, John F. Walvoord, *Five Views on Sanctification* (Grand Rapids, Mich.: Zondervan, 1987), p. 131. [Return to Text](#)

[50] Melvin E. Dieter, Anthony A. Hoekema, Stanley M. Horton, J. Robertson McQuilkin, John F. Walvoord, *Five Views on Sanctification* (Grand Rapids, Mich.: Zondervan, 1987), p. 155. [Return to Text](#)

[51] Melvin E. Dieter, Anthony A. Hoekema, Stanley M. Horton, J. Robertson McQuilkin, John F. Walvoord, *Five Views on Sanctification* (Grand Rapids, Mich.: Zondervan, 1987), p. 153-154. [Return to Text](#)

[52] Melvin E. Dieter, Anthony A. Hoekema, Stanley M. Horton, J. Robertson McQuilkin, John F. Walvoord, *Five Views on Sanctification* (Grand Rapids, Mich.: Zondervan, 1987), p. 178. [Return to Text](#)

[53] *Ibid.*, p. 180. [Return to Text](#)

[54] *Ibid.*, p. 153-154. [Return to Text](#)

[55] *Ibid.*, p. 159, 178-179. [Return to Text](#)

[56] *Ibid.*, p. 171. [Return to Text](#)

[57] *Ibid.*, p. 171. [Return to Text](#)

[58] *Ibid.*, p. 166. [Return to Text](#)

[59] *Ibid.*, p. 169. [Return to Text](#)

[60] *Ibid.*, p. 170. [Return to Text](#)

[61] *Ibid.*, p. 177. [Return to Text](#)

[62] *Ibid.*, p. 176-177. [Return to Text](#)

[63] *Ibid.*, p. 176. [Return to Text](#)

[64] *Ibid.*, p. 173. [Return to Text](#)

[65] *Ibid.*, p. 180. [Return to Text](#)

[66] *Ibid.*, p. 195. [Return to Text](#)

[67] *Ibid.*, p. 187. [Return to Text](#)

[68] Used by some, for example, to describe Jesus' human and divine nature. See Charles Hodge, *Systematic Theology*, 3 vols. (New York: Scribner, 1899), 2:387, 389. [Return to Text](#)

[69] Melvin E. Dieter, Anthony A. Hoekema, Stanley M. Horton, J. Robertson McQuilkin, John F. Walvoord, *Five Views on Sanctification* (Grand Rapids, Mich.: Zondervan, 1987), p. 206. [Return to Text](#)

[70] *Ibid.*, p. 208. [Return to Text](#)

[71] *Ibid.*, p. 210. [Return to Text](#)

[72] *Ibid.*, p. 215. [Return to Text](#)

[73] *Ibid.*, p. 215. [Return to Text](#)

[74] *Ibid.*, p. 222. [Return to Text](#)

[75] I think Walvoord is on shaky ground here. Some groups with a Calvinist perspective are aggressive in their outreach. [Return to Text](#)

[76] Melvin E. Dieter, Anthony A. Hoekema, Stanley M. Horton, J. Robertson McQuilkin, John F. Walvoord, *Five Views on Sanctification* (Grand Rapids, Mich.: Zondervan, 1987), p. 225. [Return to Text](#)

[77] Note these imperatives: "Be filled with the Holy Spirit" (Eph. 5:18), "walk by the Spirit" (Gal. 5:16). [Return to Text](#)

[78] Francis A. Schaeffer, *The New Superspirituality, The Complete Works of Francis A. Schaeffer* (Westchester, Illinois: Crossway Books, 1982), Vol. 3, pp. 399-401. [Return to Text](#)

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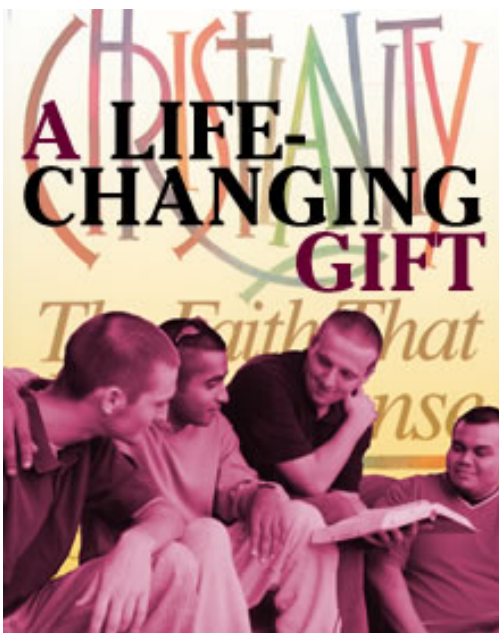
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# Teaching Material

A major strength of Xenos is our teaching ministry. We emphasize expository teaching in our **Central Teachings** and offer **classes** throughout the year. We require anyone aspiring to leadership positions to take our yearlong **Christian Principles Class**. We are regularly updating this list.

<b>RealMedia Teachings</b>	Hear teachings on <b>Old Testament</b> and <b>New Testament</b> Bible books and <b>topics</b> along with great outlines and illustrations.
<b>Expository Teachings</b>	Geared for both seekers and Christians, these Bible teachings provide sound interpretation and life-changing application.
<b>Topical Bible Outlines</b>	Teachings and papers on systematic and practical theology, as well as important issues in apologetics (defending our faith).
<b>Powerpoint Presentations</b>	These Powerpoint scripts are ready to be edited and adapted to your group's needs. Most have RealMedia versions, so you can see how they were used.
<b>Courses</b>	Materials for a wide array (Several years worth of material!) of course work available for your use.
<b>Inductive Bible Study</b>	Learn a systematic method of Bible study.

<b>Apologetics Charts</b>	Charts comparing philosophical concepts. Very useful in responding to current secular and Christian thought trends.
<b>Bible Charts</b>	Several charts addressing Biblical concepts like " <b>Living under Law vs. living under Grace.</b> "
<b>Books by Xenos Authors</b>	Xenos Leaders have authored several books that could enhance your teaching ministry.
<b>Teachings on Tape</b>	You can order a variety of tapes of Xenos teachings.
<b>Bible Teaching Workshop</b>	This workshop helps to develop homiletic skills or gifts for young Christians, and helps the experienced teacher expand and deepen their work in the teaching ministry.
<b>Essays</b>	If you like in depth study, then investigate these papers. Topics range from Watchman Nee and the house church movement to historical theology.
<b>Visit our Study Center</b>	We maintain one of the largest collections of theological books and journals in Central Ohio. We have computer research programs too.
<b>Crossroads Project</b>	Investigate our dynamic apologetics project. We focus on Postmodernism and its effects on contemporary culture as well as other apologetics issues.



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## Courses Offered at Xenos

*Watch a **video overview of Xenos classes** or **download it for later viewing.***

Xenos is known for equipping its members for ministry. Each quarter, 800 to 1000 people enroll in courses at Xenos. The classes are either five or ten week sessions and charge a small tuition.

Courses include homework assignments, and require a final exam or project for completion. Some course materials already are available on this site, and others will be added as instructors complete conversion of their materials for the web.

Feel free to download and use these outlines and materials, adapted as you wish in accordance with our **copyright policy**.



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# Essays and Research Papers

[Xenos-authored books](#)  
[Outlines and charts](#)  
[Online Journal](#)

These studies have been important in the development of some aspect of Xenos' philosophy of ministry or our understanding of the church and its mission. Feel free to browse them section by section, or download them.

## The Underground Church in History

House churches and informally led movements have played an important role in the history of the church, sometimes bringing in exceptional vigor, zeal and creativeness to an otherwise dormant body of Christ. (Unfortunately, they have also brought in false doctrine and extremism at times.) God may sometimes break out of existing wineskins to move out in less structured spontaneous "underground" movements. At Xenos, we are conscious of our indebtedness to other movements similar to our own. Xenos leaders have taken an interest in house-church movements both for the sake of imitating the good, and avoiding the mistakes. The following papers cover periods in church history when God was able to use "underground" movements to reach millions.

- **[The Waldensian Movement from Waldo to the Reformation](#)**. This movement suffered bitter persecution at the hands of the established church mainly for the "sin" of translating the Bible into the vernacular and presuming to use their gifts and ministries. **(Non-Frames Version)**
- **[Watchman Nee and the House Church Movement in China](#)**. Nee is little known in the west, mainly because his "interpreters," such as Witness Lee and the Little Flock church in New York City have put their own slant on his teachings. Meanwhile, house churches in China have reached millions in the past fifty years at a time when

the church in the West has been stagnant or declining. **(Non-Frames Version)**

- **Philip Jacob Spener's Contribution to Protestant Ecclesiology.** Spener was an ordained minister and professor in the Lutheran church when he founded the movement that came to be called *Pietism*. Spener encouraged the formation of house groups (called *collegia pietatis*) where serious Christians could pursue fellowship and in-depth discipleship. His followers not only included the movement based at Halle University (which began the first organized Protestant missions outreach) but the so-called "radical pietists" who, along with Anabaptists, took the teachings of Spener to their logical extreme. Today, historians are aware of a direct line from the pietist movement to the Wesleyan movement. **(Non-Frames Version)**

## Studies in Ecclesiology

These research papers and essays involve issues with which we have struggled and which have affected our thinking about the church.

- **The Objectification of Religion: Universal Themes.** This paper covers current theories about why people nearly always "objectify" religion. Objectification refers to the practice of reducing abstract principles and ethics to rituals, trinkets, buildings, and festivals. Formalism is a synonym for objectification--a fixation of the outward forms of religion, rather than on inward spiritual reality.
- **Strange Details in Stephen's Defense.** Have you ever wondered why Stephen seems to have problems staying on the subject during his defense to the Sanhedrin in Acts 7? This paper answers the questions raised by one of the more puzzling but vital passages in the book of Acts. The solution relates to the issue of **formalism** and the true nature of the church.
- **How to View Change in the Church.** When the church loses its ability to change, it loses its ability to follow God. Lead pastor, Dennis McCallum answers objections to change in the church with this essay.
- **Understanding Ministry** is a study guide we use when teaching ecclesiology. It explains a lot about our view of the church.
- Why must the church decisively reject both legalism and Old Testament-style ritualism? One of the clearest passages explaining why is Hebrews 5 and 7 on **Melchizedek and the Priesthood of Christ.**
- **The Russian Factory and the Evangelical Church** contemplates some of the disturbing parallels between a typical socialist factory and many evangelical churches. The lack of creativity, failure to change, lack of motivation and poor workmanship in Russian factories is the direct result of the lack of incentive to be otherwise. How can we avoid falling trap in the church?
- **Roman Catholicism** is a study originally intended for training students in a class on ecclesiology, but has recently been revisited and updated because of calls to join in the Catholic-Protestant accord and the release of the new Catholic catechism. Based

on the newest and most authoritative sources, what does Catholicism teach today?

- **Against the Traditional Fundamentalist View on the Role of Women in the Church.** Traditionally, fundamentalism has often held that women are not permitted to teach men, or to hold offices of authority over men in the church. This point of view is based on some of Paul's comments on women, which are being misunderstood, as we shall see in this informal essay by Dennis McCallum.
- **Toxic Faith, By Stephen Arterburn and Jack Felton: A Critical Evaluation.** During 1992 a number of Xenos members and counselors had read Toxic Faith, and were identifying aspects in the book that they thought fit Xenos. The implications were serious. Was Xenos a Toxic church? Lead elder, Dennis McCallum, read the book as well and found what he believed were some serious flaws in the reasoning and theology of the book. The following is an assessment he wrote for discussion at a colloquium held for the staff and leadership on this question.

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## Other Subjects

- **Men, Women, and Gender Roles in Marriage.** McCallum and DeLashmutt tackle this controversial issue in this essay adapted from their book on marriage, *The Myth of Romance*.
- **The Mystery Hidden for Aeons Past.** Why are Old Testament predictions of the first coming so often ambiguous? Why would Satan cooperate in Jesus' crucifixion? These and many other intriguing questions are answered when we understand what Paul calls "the mystery."
- **As in Adam, So in Christ.** McCallum explains why position in Christ is the key to real, rather than superficial change in the Christian life. This essay is adapted from *Walking in Victory*.
- **An Approach to Christian Ethics.** How we form our ethics from Scripture determines the moral climate in the church. Xenos elder Dennis McCallum explains his understanding in this controversial paper.
- **The Extent and Nature of Inspiration** discusses our response to recent challenges to the doctrine of biblical inspiration.
- **Christ and Scriptural Inspiration.** Jesus' teaching on the nature of inspiration ranks as our most important source for understanding this crucial question.
- **Philosophical Influences on Cosmology.** Larry House, a mathematician and research scientist discusses how cosmology has changed in recent years.
- **A Brief History of Literary Theory.** Xenos department head, Chris Lang covers traditional, modernist, and postmodern approaches to literature.
- **The Case for Christ's Resurrection.** Chris Lang summarizes recent arguments supporting the historicity of the resurrection.
- **Engineering Life: Defining "Humanity" In A Postmodern Age.** Jim Leffel discusses the dangers inherent in arbitrarily defining humanity.

- **Understanding Today's Postmodern University.** Jim Leffel ponders the question: How will Christians become effective in reaching postmodern students at today's universities?
- **Christian Witness in a Pluralistic Age.** The rules for communication are changing, and only those who understand the postmodern shift will be able to reach pluralistic culture today. Jim Leffel assess John Hick's pluralism and draws lessons for Christians intent on witness.
- **Sejanus and The Chronology of Christ.** Gary DeLashmutt shows how the life and death of Lucas Sejanus provides valuable insight into the dating of Christ's death.
- **An Approach to Christian Ethics.** Describes a principles based Christian ethical system.
- **Early German Lutheran Pietism's Understanding of Justification.** Gary DeLashmutt examines the views of justification of three early German pietists - Johann Arndt, Philip Jacob Spener and August Hermann Francke.
- **Paul's Usage of *ta stoicheia tou kosmou*.** This paper examines the meaning of the phrase *ta stoicheia tou kosmou* ("the elementary principles of the world") as it is used by Paul in Gal. 4:3,9 and Col. 2:8,20.
- **Concerns about Leanne Payne.** Leanne Payne is an evangelical who specializes in helping emotionally hurting people. This paper raises concerns about Payne's doctrine and practice, and documents these concerns with quotes from her book *The Healing Presence*.
- **Baptism at Xenos.** Lead Pastor Gary DeLashmutt answers the questions of what is the Biblical purpose of baptisms and why Christians should be baptized, and briefly describes how baptisms are performed at Xenos.
- **What is Worship?** Lee Campbell, PhD. helps us to understand what biblical worship is in the New Testament with an excellent study of the greek.

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Be sure to visit the [Crossroads Project](#)

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Welcome to the Service Opportunities Website at Xenos Christian Fellowship!

This site will acquaint you with Xenos' ministry philosophy and the various ministries in which our members are involved.

Here you will also learn about Ministry Teams. These teams of Christians, focused on specific ministry tasks, form the backbone of ministry in our church.

Whether new to ministry or an experienced veteran, you should find something useful in these pages. Enjoy!



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# Oasis Children's Ministry

Oasis is Xenos' Sunday program for Children ranging in age from infants through fifth grade. The dedicated group of staff and volunteers who work in Oasis seek to provide an environment where Children can experience, learn about, respond to, and grow in the truth and love of Jesus Christ.



[Curriculum](#)

[Staff & volunteer materials](#)

[Oasis curriculum on CD-Rom](#)

[Oasis FAQ](#)

[Oasis Contact Information](#)

[Curriculum for Upcoming Classes](#)

[Student Ministries](#)

[Xenos Christian Fellowship](#)

## **Our Curriculum**

We have developed our own curriculum focusing on teaching the content of the Bible to Children in a grace-oriented way, beginning at a very early age. This curriculum is available to you on CD-

ROM at a nominal cost.

### **Our Policies and Procedures**

Recruiting, [security screening](#), and managing over 300 volunteers requires a lot of organization. Browse our [policies and procedures section](#), feel free to use these materials as you see fit in your ministry. For usage guidelines, see our [copyright statement](#).

For a RealMedia introduction to Oasis, you may [watch it now](#) or [download it for higher quality viewing later](#).

Requires RealPlayer 8 or newer.



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# Student Ministries



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- [Xenos Christian Schools](#)
- [Junior High Ministry](#)
- [High School Ministry](#)
- [Campus Bible Study](#)
- [Real Life Ministry](#)
- **College & Career Ministry Team**

Welcome to Student Ministries!

[Joe Botti](#), Coordinator

Xenos Christian Fellowship began as a student movement at The Ohio State University during the '70s, and ever since, we have had a special burden for young people. While many may dismiss the 'baby busters' as a cynical, non-idealistic generation, we believe students are uniquely open to the Gospel.

They are also in a uniquely advantageous position to order their future lives around the priorities of God. Serious single Christians have the opportunity to marry spouses who share their priorities. They have plenty of time to study and gain experience in all phases of ministry. No wonder the majority of our best leaders began in our student ministries. We're really excited about the extremely promising leaders we see coming up in our student ranks today.

Well over 300 adults serve in the student ministries; and paid staff, including our school system, exceeds 70 full- and part-time employees. If we include the three schools with the regular church ministries, the budget for student ministries is the largest of any division in Xenos. This branch of ministry is considered so important that [nearly all of our elders and top staff](#), including both lead pastors, consider student ministries their primary ministry.

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# The Missions Division

[Dave Glover](#), Coordinator

- [World Missions](#)
- [Mobilization](#)
- [Urban Concern](#)
- [Domestic Mission](#)

The Missions Division's purpose is to glorify God by mobilizing the resources entrusted to Xenos Christian Fellowship for the fulfillment of Christ's commission to make disciples in all nations. Our mission is to realize the vision for Xenos Christian Fellowship Missions by:

- Motivating servants to become more aware and involved
- Advancing effective missions in North America
- Sending and caring for ministry teams overseas
- Raising up indigenous leaders and breaking the cycle of poverty in South Linden.

## Departments

[The World Ministries Department](#) focuses on reaching unreached groups in other countries. We have teams of accredited workers serving in Asia, Brazil, Cambodia, Eastern Europe and Southeast Asia. And each missionary team has a whole team of workers to support them at home. We also have initiatives in the Caribbean.

[Missions Mobilizers](#) seeks to increase missions awareness and involvement in the church and in the lives of individuals.

[Urban Concern](#), our ministry to the poor in Columbus, Ohio has been very successful. Urban Concern's goal is to disciple and train leaders from within the community. Jim Swearingen, Executive Director, is on the board of Christian Community Development Association (CCDA). Ministries include mentoring and tutoring programs, Bible studies for adults and children,

practical relief, housing, and much more.

[Domestic Missions](#) is our branch of missions that advances intercultural ministries in North America. To date, we've planted independent churches in Cleveland, Cincinnati, and Dayton. Our [International Students Services Ministry](#) is reaching out to the over 10,000 international students at The Ohio State University and other area colleges. They administer conversation partners, social events, English as a second language classes and much more.

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## What do you like to do?

Do you like meeting new people? Does relaxing with a cup of coffee and chatting with others sound appealing? Do you enjoy exotic foreign cuisine and interesting conversation? Are you into playing sports?

Whether you're single, married or have children, we have some engaging activities for you to meet new people, make new friends, and have fun in a variety of ways. PlayGroups, Conversation and Cuisine and GameTime are three unique outlets to meet interesting people like yourself, and to develop new friendships doing things that are both stimulating and fun!

E-mail us if you're interested in visiting or participating in **Conversation and Cuisine**, **PlayGroups** or **GameTime**.

### Conversation and Cuisine

are dinner parties known for exotic food and stimulating discussion. Take advantage of the opportunity to meet friendly people, taste international foods, and engage in lively conversation on challenging topics of contemporary interest. **Learn how to host** this type of event.

### PlayGroups

Are you the parent of young children? PlayGroups create a setting for friendship and support you will enjoy and a play setting your children will love! PlayGroups are a great way for you to meet other parents of young children and for your kids to make new friends! Find out how to **get a PlayGroup started** in your neighborhood.

### GameTime

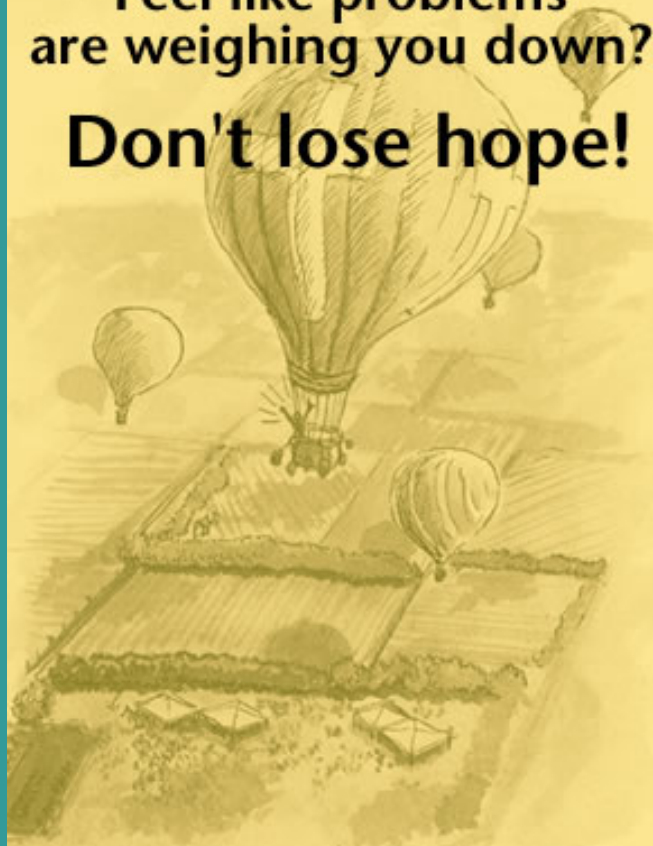
provides sports leagues in basketball, volleyball and softball. Friendly competition is a great way to generate camaraderie. **Discover** how to organize sports leagues in your church.

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Feel like problems  
are weighing you down?  
**Don't lose hope!**



xenos  
**pastoralcounseling**

Struggling with the pain of divorce, bitterness or anger? Do family difficulties seem overwhelming? Feel like you're at a spiritual roadblock and need help moving forward?

You're not alone in these feelings...or in solving them. The counseling staff can help you sort through the issues.

**Are you facing difficult issues and God's answers seem elusive? The Xenos Counseling Department can help.** Our trained staff and volunteers will help you talk through the issues and come to a biblical framework for resolving them. Whatever the situation, our staff is committed to sharing God's love and grace to help you experience spiritual growth through change.

**Premarital Counseling**

One of the many services we offer is premarital counseling. Premarital counseling offers help to couples who desire a solid start to their marriage. Through a series of sessions before and after the wedding, couples can learn how to improve and increase their communication, and become aware of difficulties that may arise in the future. Strengths, weaknesses and gifting are considered. By exploring potential difficulties before the wedding, couples can prepare to make wise and constructive decisions in a biblical way when problems arise.

The department also oversees ministries devoted specifically to: substance abuse, divorce, abortion and sexual integrity.

**Ministry Teams | Pastoral Ministries**

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# Welcome To Urban Concern

A ministry of Xenos Christian Fellowship

[Award Winning Ministry History](#)  
[Biblical Mandate](#)  
[4-D Strategy](#)  
[Current Programs](#)  
[Volunteer Opportunities](#)  
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[Read Christianity Today's profile of Urban Concern](#)

***Rebuilding our Inner City...One Youth at a Time***

Urban Concern is a ministry of Xenos Christian Fellowship. Our mission is to work with individuals in the inner city to break the cycle of poverty and hopelessness. We are committed to raising up leaders who will play an active role in restoring their own community.

Urban Concern was incorporated in 1991 as a 501 (c3) nonprofit organization. We have a variety of programs designed to strengthen the South Linden community of Columbus, Ohio, including a private Christian School, Bible studies for all ages, an After School Program, and mentoring.

Urban Concern is a member of the national **Christian Community Development Association**, and our Executive Director, Jim Swearingen, serves on the CCDA Board of Directors.

The staff and volunteers of Urban Concern have received national and local awards for their service to the South Linden community, including recognition as a Daily Point of Light by the Point of Light Foundation, the World Vision Mustard Seed Award and the Martin Luther King, Jr. Humanitarian Award, presented by the Columbus Education Association.

Send an e-mail message to **Jim Swearingen**, Executive Director of Urban Concern

Learn more about Urban Concern:

- **[Award Winning Ministry](#)**
- **[History](#)**
- **[Biblical Mandate for Ministry to the Poor](#)**
- **[4-D Strategy for Community Development](#)**
- **[Current Programs & Activities](#)**
- **[Volunteer Opportunities](#)**
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## Financial Support

Fund raising is a challenge for all inner city ministries. Urban Concern's budget is more than \$325,000.

Urban Concern is a ministry of Xenos Christian Fellowship and the largest single portion of funding (approximately 30% of the total budget) is the annual subsidy from the Xenos general fund. Our other funding comes other churches, individuals, businesses and government agencies.

Urban Concern is a 501(c)(3) non-profit organization. All donations are tax deductible to the extent allowed by law. We invite you to support this ministry with your prayers and also your financial support. Checks can be made out to "Urban Concern" and mailed to Urban Concern, 1478 Cleveland Avenue, Columbus, Ohio, 43211.

For more information on how to give to Urban Concern, contact Jim Swearingen at (614) 291-0885.

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## Volunteer Opportunities

*And since we have gifts that differ according to the grace given to us, let each exercise them accordingly... (Romans 12:6)*

### Volunteer Program & Mission Statement

The mission of the Urban Concern volunteer program is to meet the needs of children and families in the South Linden community through volunteer service. We desire to provide volunteers with meaningful and significant opportunities to use their talents, experience and time to impact the lives of others.

### Our Goals

- To equip a workforce of people with practical and cultural skills to effectively serve inner city children and their parents.
- To provide a wide range of volunteer opportunities for people from various social and economic backgrounds.
- To give our partners an understanding of God's concern for the poor and to demonstrate what God is doing through Urban Concern and other groups in the [Christian Community Development Association](#).
- To conduct thorough background checks for all volunteers who work with kids to ensure children in our programs are protected.
- To place volunteers in a timely and efficient manner and give them the support and encouragement they need to be successful.
- To break down racial barriers among volunteers and the community through Jesus Christ.

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- To empower and equip volunteers to share the love of Christ through words and deeds.

## **How to Volunteer**

The first step is to fill out a volunteer application. Once we receive your application we will do one of two things:

1. First, if you are interested in working directly with children, we will do a background check including fingerprinting and personal references.
2. For all other positions, we will give your name to a team or crew leader who will get you started.

## **Are you interested in specific volunteer opportunities? Read on!**

- [South Linden Bible Study Positions](#)
- [Educational & Vocational Program Positions](#)
- [Administrative & Fundraising Positions](#)

Send an e-mail to [Donna Spengler](#), Director of Volunteers.

## **Ministry Tour**

We offer a tour of the Urban Concern ministry on the first Monday of each month, except on holidays. Call 291-0885 for details.

## **GUIDELINES & POLICIES**

### **What we expect from you--the volunteer**

The following are expectations we have for each person who volunteers with Urban Concern on a regular basis:

- Commit to a program or event for an agreed upon length of service.
- Understand the special needs of the culture around you including the need for dignity, the need for honesty and the



need to distinguish human development from charity.

- Adhere to the agreed upon time schedule and attendance requirements. Contact the appropriate person if you are unable to fulfill your service.
- Be willing to work out conflicts.
- Have fun!

## **BENEFITS**

### **Orientation & Training Opportunities**

We believe that training is a critical element of volunteer service with Urban Concern. There are several ways we incorporate training into our programs.

**Cultural Training Series.** We offer cultural training on such topics as family issues, and the economics of poverty and language.

### **Volunteer Orientations & Workers Meetings.**

**Workshops & Conferences.** Periodically we host or sponsor workshops and conferences on a variety of topics related to urban ministry. Some of the topics include how to motivate children and creative ideas for teaching youth.

**CCDA National Conference.** We encourage all Urban Concern volunteers to attend the annual conference of the Christian Community Development Association (CCDA). This conference provides motivating workshops, speakers and materials as well as opportunities to interact with urban ministry workers from across the U.S. It is usually held in the Fall. Contact the UC Executive Director at 614-291-0885 for details.



**Individual Training & Support.** We schedule individual training for specific volunteer positions, especially in the areas of fund raising and special events as needed. Additionally, you may work in

a position where you will receive individual staff support, including periodic phone calls.

**Course on Christian Community Development.** We recommend that volunteers utilize the many resources and classes offered by Xenos Christian Fellowship that address urban issues. Each year Jim Swearingen, Executive Director of Urban Concern, teaches a 5-week class on Christian Community Development. He usually schedules this class in the Spring.

**Books, Tapes & Videos.** Volunteers may also access tapes, books and videos on a wide range of topics at the Xenos Office & Study Center, located at 1340 Community Park Drive (Phone: 614-823-6500). The Study Center also contains tapes from previous CCDA conferences on closed reserve. Find out key words and enter them in the library computer system to locate specific materials.

Send an e-mail message to [Donna Spengler](#), Office Manager at Urban Concern.

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## Programs

The mission of Urban Concern is to work with individuals in the inner city to break the cycle of poverty and hopelessness. We are committed to raising up leaders who will play an active role in restoring their own community.

Our vision is to see indigenous spiritual leaders serving a transformed South Linden community. Indigenous spiritual leaders are people who are growing Christian servants, stable and secure with Biblical self-images, interdependent & racially reconciled, educated and trained for a vocation, having a strong work ethic and able to give to God's work. A transformed community is one where people are involved in the development of their community, with Biblical family structures & value systems, adequately housed, clothed & fed, and in a healthy & safe environment that is thriving without assistance.

This vision is addressed through a strategy of spiritual & educational development. The following programs are the strategies we use to carry out Urban Concern's vision:

### Bible Studies

Purpose: sharing the love and message of Christ with the people of South Linden and helping them grow spiritually.

#### South Linden Bible Study

The cornerstone of Urban Concern's ministry is the **South Linden Bible Study (SLBS)**. Its purpose is to reach people of all ages in the South Linden community with the good news of Jesus Christ and to help them learn to grow in Christ. This is accomplished by offering Bible classes for ages three through high school and special activities. The **SLBS** meets

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every Monday evening from 7:15 p.m. to 8:30 p.m. in the South Linden neighborhood. There are **Cell Groups** (see below) for middle and high school students that meet on Friday nights.



The **SLBS** began in 1989 with 17 children and has grown to a weekly attendance of more than 200 children. It is an interdenominational group.

The middle and high school classes offer **Cell Groups** for the students who show the most interest in learning more about God and growing in their relationship with Him. The groups provide grounding in the Bible through intensive study, practical application of the biblical truths to the students' lives, and an opportunity for close personal relationships where the students may share personal struggles and receive comfort and encouragement. The **Cell Groups** also offer an opportunity for the more mature to help and serve the newer members of the group.



### **Word in the 'Hood**

In 1997, Xenos started a weekly home fellowship Bible study for adults called **Word in the 'Hood**. Like other home churches at Xenos Christian

Fellowship, the purpose of WITH is to reach adults with the gospel of Jesus Christ and build strong relationships in the Body of Christ.

E-mail James Brown, Spiritual Development Director with any questions about UC Bible Studies: [BrownJ@xenos.org](mailto:BrownJ@xenos.org)

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## **After School Program**

The mission of the Urban Concern **After School Program** is to provide a peer group that promotes spiritual growth, positive values, improved academic skills and interpersonal relationships. The ultimate goal is to equip leaders to serve the community.

The Urban Concern **After School Program** (ASP) organizes youth into positive peer groups from first grade through eighth grade, meeting Monday-Friday from 3:30 p.m. to 6:00 p.m. The **ASP** offers a wide range of scheduled programs, including help with homework, Bible club, creative arts and computer-based training. In addition, students receive instruction on conflict resolution, character building, decision making and entrepreneurship.

## **Summer Job Club**

In the **Summer Job Club**, 12-13 year-olds receive weekly job readiness training and a paid stipend for performing community service work on site at locations such as the Mid-Ohio Food Bank or visiting with patients at an Alzheimer's treatment center. There is a savings program and students begin to develop a portfolio of skills and abilities acquired during the summer such as references, a resume, awards and volunteer work experience.

## **One-on-One Program**

The goal of the **One-on-One Mentoring Program** is for youth assigned to a mentor to grow spiritually and become an active participant in Bible study and join a cell group when they reach junior high age.

Mentors meet with an elementary age student weekly for a minimum of two hours to promote Christian discipleship as well as motivate and train

the youth in such areas as academic, relational skills and physical development.



Unlike many mentoring programs, the UC One-on-One program is restricted to people who have a personal relationship with Jesus Christ. Individualized attention and training in the context of Christian love are the main means by which Urban Concern seeks to transform young lives.

E-mail Todd Muller, After School Program Director with any questions about the ASP, Mentoring or the Summer Job Club: [MullerT@xenos.org](mailto:MullerT@xenos.org)

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## **Harambee Christian School**

The Harambee Christian School is a private, Christian day school for elementary grades. Currently there are five classes (K-4th) but eventually we will provide up to grade five.



The school maintains high academic standards and small class sizes. Having a biblical approach to self-respect and self-control enhances students' opportunities to grow spiritually. Students may receive individual tutoring as well.

E-mail Alex Steinman, School Principal, with any questions about Harambee Christian School: [SteinmanAl@xenos.org](mailto:SteinmanAl@xenos.org)

### **Christian Community Development Training**

Urban Concern's Executive Director Jim Swearingen consults with and speaks to civic groups & churches regarding ways to be involved in transforming and renewing inner city areas. He also serves on the board of the Christian Community Development Association (CCDA), a national organization dedicated to developing a strong fellowship of people involved in rebuilding inner city communities.

Send an e-mail message to [Jim Swearingen](#), Executive Director.

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## 4-D Strategy for Community Development

Xenos Christian Fellowship uses a 4-step strategy for doing Christian Community Development in a given area. This strategy will lead to long lasting growth and change in a community. Our [biblical convictions concerning ministry to the poor](#) are the foundation of this practical strategy.

### 1. *Define* the geographic boundaries of an economically disadvantaged community to serve

- Target your resources to a specific area
- Designate names of streets that border the area
- *[We have chosen an area slightly more than one square mile in size, including a government housing project called Rosewind, and the adjacent neighborhood. This area is one of the most oppressed areas in Central Ohio, with a high crime rate and extremely low income per family.]*

### 2. *Describe* the needs of the community, giving special consideration to the felt needs of the people living there

- Study the area's demographics and life situation
- Determine the food, housing, clothing, education, safety, job training, counseling and spiritual needs
- Identify which people to serve

- Survey the community and determine other programs serving area residents
- *[Even our one square mile area is an endless ocean of need. Rather than scatter our efforts randomly over the area, we believe it is more effective to focus on key families who are responsive to building relationships with us. They, in turn can assist others.]*

### 3. *Distribute* resources and services to the community through relationships with the people

- Share resources, skills, and services to match the described needs
- Develop programs that allow people to build relationships
- Establish criteria for interacting with other agencies and churches
- Initiate relationships with other churches and agencies that wish to participate
- Create and use various ministries and programs to help distribute resources

### 4. *Develop* responsibility among people in the community, especially the youth, for its continuing development

- Target the young children to prevent damage from gang involvement, lack of education, and drug addiction
- Use programs that develop Christian community leaders
- Raise up community members who walk with Christ, graduate from high school, pursue higher education, get jobs to provide for their families, find decent & affordable housing and become leaders in their community

Send an e-mail message to [Jim Swearingen](#), Executive Director of Urban Concern.

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## Biblical Mandate for Ministry to the Poor

The following outline covers the principles behind Xenos Christian Fellowship's Four D's of Community Development. See also ["Ministry to the Social and Physical Needs of Our Society."](#)

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### **God is concerned that his people help the poor:**

- In his Old Testament Law (Deut. 15:1-15)
- In his character (Proverb 14:31)
- In Christ's example (Luke 4:18; 15:13-14)
- In New Testament commands (1 John 3:16-17; James 1:27; 2:1-4, 14-17; 5:4)

### **God is concerned that the church demonstrates His love for the poor:**

- God does not commission the government to represent His concern for the poor, He commissions the church (John 14:12; 2 Cor. 5:20)

### **The church should comprehensively serve the needs of the poor:**

- Helping people physically and spiritually (1 John 3:15-17)
- Demonstrating love and proclaiming the Gospel
- Creating receptivity to the Gospel through service
- Focusing some of its resources and services on the poor
- Teaching the poor self-sufficiency (2 Th. 3:10)
- Helping the poor rise up out of their situation (James 2:15-17)

**The church should be concerned about the whole cycle of poverty:**

- Family disintegration
- Lack of affordable housing
- Lack of educational opportunities
- Lack of job opportunities

**The church should develop relationships in economically disadvantaged communities:**

- Providing acceptance, warmth, friendship, and fellowship
- Providing role models and mentors
- Encouraging those who become self-sufficient to stay involved in their communities

Send an e-mail message to [Jim Swearingen](#), Executive Director of Urban Concern.

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## History

In 1988, an interdenominational church, Xenos Christian Fellowship, commissioned one of its members, Jim Swearingen, to start a social service ministry that would focus on meeting the spiritual and physical needs of those outside of the church.



Swearingen consulted with Ron Sider, President of Evangelicals for Social Action, who suggested Xenos team up with an inner city church. In addition, Sider recommended contacting John Perkins—a national leader in urban ministry. Swearingen attended training workshops led by Perkins at Voice of Calvary ministries in Jackson, Mississippi, and became a member of the fledgling CCDA ([Christian Community Development Association](#)) in Chicago.

### After conducting an assessment of community needs, Xenos started an **After School Program** in December of 1990

After some members of Rhema Christian Center attended a course on missions at Xenos, Swearingen met James Brown. James had grown up in the impoverished Windsor Terrace Housing Project in the neighborhood known as South Linden. James and his sister, Wilma Collins, were praying for their neighborhood and leading small Bible studies.

Xenos Christian Fellowship formed task groups in five areas: youth, economic development, housing, relief/homelessness and parenting. Through on-going consultation with Perkins and other CCDA groups from across the country, Swearingen used the three R's principle of

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Christian Community Development (relocation, reconciliation and redistribution) as the basis for developing a new strategy he termed the four D's of Christian Community Development (define, describe, distribute and develop).

During the Summer of 1990, Xenos & Rhema started a Bible study in the Windsor Terrace Housing Project (now known as Rosewind). Brown helped spearhead this group. The Bible study grew from 17 children in 1989 to more than 200 children who now attend each Monday evening.

After conducting an assessment of community needs, Xenos started an **After School Program** in December of 1990. In April of 1991, Xenos formed Urban Concern as a 501(c)(3) non-profit corporation to model how suburban churches can work in the inner city.

Today, Urban Concern has more than 300 volunteers and reaches more than 250 families per year in the South Linden community. The Christian Community Development Association elected Jim Swearingen to their board in November of 1994. Today, the CCDA has more than 3,000 members and is becoming a powerful movement in the struggle to save America's inner cities through Christian social action.

Send an e-mail message to [Jim Swearingen](#), Executive Director of Urban Concern.

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## Award Winning Ministry

Urban Concern's staff & volunteers have received national and local awards for their service to the South Linden community:

On July 17, 1992, the Point of Light Foundation recognized Urban Concern's volunteers as the 833rd Point of Light for their service in the South Linden community. Columbus Mayor Greg Lashutka presented a Certificate of Recognition to the volunteers during a ceremony at the Urban Concern Harambee House.

On January 14, 1993, Jim Swearingen (Executive Director of Urban Concern) and Dexter Coleman (co-leader) received the Martin Luther King, Jr. Humanitarian Award from the Columbus Education Association. The teachers of the CEA present the Award annually to those who demonstrate efforts to keep alive the ideas and spirit of the late Dr. King.

Urban Concern volunteers received the 1993 Columbus Dispatch Community Service Award. Jean Smith, a classroom teacher in the After School Program, was a finalist for the 1995 Award. Her contributions were featured in The Columbus Dispatch, the city's major daily newspaper. The Dispatch Award honors individuals and groups based on their community impact, time given to each project and what the volunteer(s) accomplished.

Our volunteers were finalists for the J.C. Penney Golden Rule Award on April 7, 1993. The Golden Rule Award recognizes & honors volunteer service in the community.

On January 27, 1994, Urban Concern received the Mustard Seed Award from World Vision. The first place prize included a \$5,000 grant. World Vision is an international humanitarian organization.

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The Award honors innovative church-based ministries focused on community development and the poor.

The more than 400 volunteers who run the annual Giant Garage Sale received a Columbus Clean Community Award from the City of Columbus for their efforts to recycle and reuse materials. The Award was presented on February 29, 1996.

In 1997, students in the Teen Program won an Academy Award of Non-Violence from Strategies Against Violence Everywhere (SAVE), a local non-profit organization. The teens wrote, produced and acted in a video illustrating a biblical model for conflict resolution.

The Columbus Compact Corporation presented Urban Concern with its 1998 Human Development Award for our work with the students in the fourth-sixth grade boys class in the After School Program.

Send an e-mail message to [Jim Swearingen](#), Executive Director of Urban Concern.

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[Doug Patch](#)  
[Coordinator](#)

## The Adult Outreach Division

### Mission

Adult Outreach's mission is to mobilize Xenos Christian Fellowship workers and Christians outside of Xenos toward an effective witness for Christ, and to provide effective structures that assist non-Christians in the Greater Columbus area in their investigation of Christianity.

### Departments

#### Communications

The Communications Department is responsible for coordinating our [Central Teaching program](#), media productions, and [master calendar](#) and facility scheduling resources. The Xenos Web site is an integral part of our communication strategy to provide easy access to information and Xenos publications within and outside the church.

#### Evangelism Impact Ministries

The Evangelism Impact Ministries (EIM) provides a wide range of ministries serving to enhance the evangelistic efforts of Xenos Christian Fellowship.

- Evangelistic ministry teams are home-group-style ministries focused on reaching out to post-college-aged people. Whether it's mothers in neighborhoods, couples at dinner parties, seniors or singles, we have a ministry team suited to that particular group.
- They give guests an opportunity to make new friends and experience a taste of the love of Christ our home groups try to model. We also have seen considerable success in reaching adults through our [Conversation and Cuisine](#), [Playgroup](#), and [GameTime](#) ministries.
- [Baptisms](#) are for many the highlight of the year.

#### External Relations

External Relations is the department that connects Xenos with other Christians and Christian groups. We share our resources and draw from others'.

- Our [Xenos Summer Institute](#) is the midsummer conference where we share ministry ideas with churches from many parts of the country, and the world -- join us this summer please!
- We offer many of our [equipping resources](#) through book, tape and CD sales, hosting conferences and promoting our exciting [Real Life](#) program for college students. Maybe we can help you.

Xenos also practices evangelism through other ministries outside this division. For instance, [Student Ministries](#) lists evangelism high on their list of goals.

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# Central Teachings

It is important first to note that [home groups](#) are the focus of Xenos Christian Fellowship's structure. But we also believe that a large meeting can uniquely accomplish certain elements of body life. Strong, culturally relevant Bible teachings are the focal point of these larger meetings which we call, Central Teachings (CTs). This provides a setting in which a couple of thousand adults will hear God's word through highly gifted and trained teachers. Dozens of home groups come together, often bringing their friends and family who want their questions about Christianity answered.

---

## What Do We Do There?

Our [facility](#) helps to set an informal, non-traditional atmosphere in which Christians and non-Christians alike can relax—feeling free to bring coffee, pop and snacks into the auditorium to hear what God might want to say to them through his word. The meeting starts with prayer and music, followed by an [expository Bible teaching](#), (this link takes you to dozens of teaching outlines)



which is usually 40-50 minutes long. After the teaching, people have the opportunity to ask questions of the teacher through microphones, or wait until the meeting concludes to privately talk with the teacher or one of the teaching team members. If you'd like a set of tapes from these meetings, our [RealMedia videos](#) will interest you!

Three of our elders are the regular Central Teaching teachers. Lead Pastors [Dennis McCallum](#) and [Gary DeLashmutt](#), and Adult Education Director [Jim Leffel](#), rotate quarterly through different Bible teaching series.

These are not worship services as you might typically think of them. Xenos takes a somewhat unusual but biblical view of what [worship is in the New Testament](#). Our music ranges from Christian music to secular rock, blues or jazz. Each of the meetings are sensational for helping non-Christians come to a relationship with Jesus Christ, grounding new believers and challenging more mature believers.

---

## More Info

More information is available about our location and weekend Central Teaching meeting times at our [Main Campus](#). The Thursday p.m. CT meets on the [Ohio State University campus](#). People typically attend just one of these meetings.

---

## Other Task Teams

Several other ministries have been organized to help with the different parts of these meetings.

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# Xenos Main Campus

In 1991, Xenos closed a deal for 62 acres on the last undeveloped corner site on the north outer belt around Columbus, Ohio. We paid \$2.4 million at that time. Since then, we have been offered over \$6 million for the site, but we never felt led to sell. Now, we see how God has worked in amazing ways those years guiding us to where we now have two completed facilities: Main Campus (right) where we hold our large meetings ([Central Teachings](#)) and [Xenos Christian Schools](#), and our Youth/ Administration building which includes our [Study Center](#). The Main Campus is the site for our annual [Xenos Summer Institute](#) -- we hope that you can join us for a great equipping experience.



**Our large deck and patio are great for after meeting social time and outreach. We have a big commercial grill for wings etc. and several hundred people hang around for a couple of hours after Sunday night teachings.**

- [Directions and meeting times](#)
- [Children's Program](#)
- [Programs for Youth](#)



**The Future:** We anticipate expanding the present building to accommodate multiple simultaneous central meetings and a missions training school. (This drawing is purely conceptual)

## Our Study Center

The [Xenos Study Center](#) is a beautiful place to study, reflect and meet people. Nestled in a heavily wooded ravine over a stream, the study center's outdoor decks are perfect for socializing or studying during good weather. In cold weather, the large fireplace and generous windows make for an inspirational location for study or for seminars. The complete computer system in the building and fine collection of reference works, books, and scholarly journals assure that even the serious student will not lack resource.



In addition to the study center, this building houses the Xenos administration offices, an assembly area for student outreach, and an area devoted to student fellowship.

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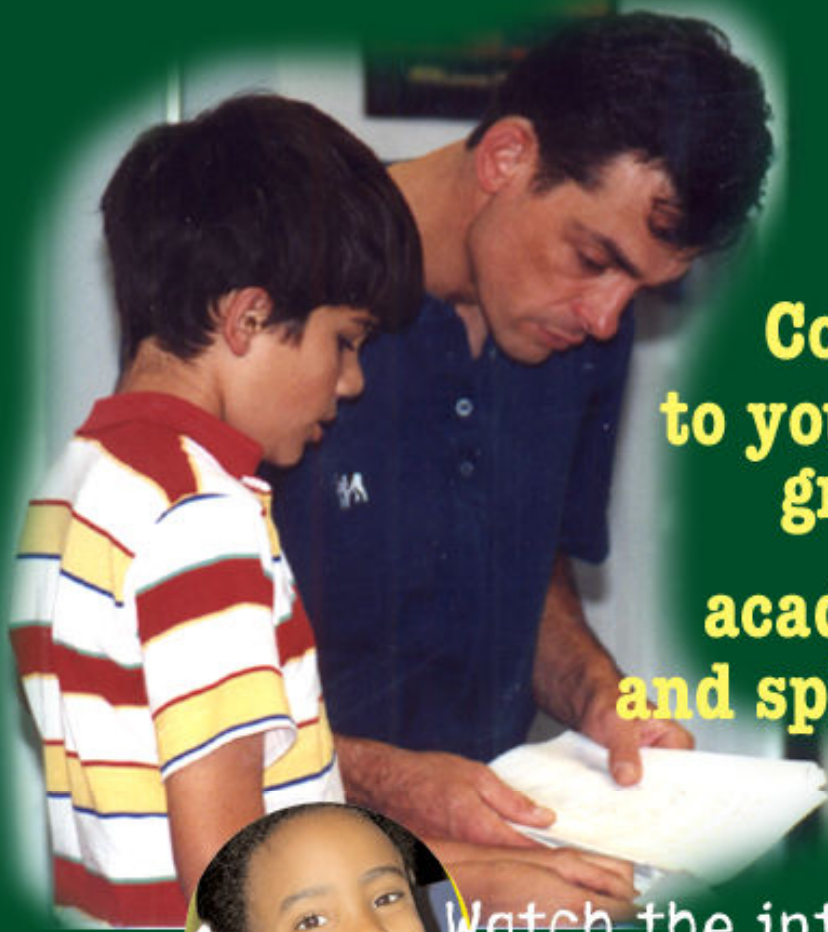
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**Committed  
to your child's  
growth...  
academically  
and spiritually.**



Watch the intro  
to XCS video.



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## Our Schools

Xenos Christian Fellowship operates three schools that serve approximately 650 students from Columbus and the surrounding suburban school districts. Calumet Christian School, founded by Xenos in 1983, Xenos Christian School, founded in 1997, and Harambee Christian School founded by our inner city ministry, Urban Concern in 1998. All three schools are accredited by the Ohio Department of Education.



Our emphasis in all the schools' programs is to focus on Christian principles with out reference to church traditions. We teach fundamental concepts and key skills in all the traditional subjects of a classroom, as well as Bible, art, music and physical education. Our mission is to provide students with a program of academic and biblical truth, while promoting development of Christian values in a loving environment.

<b>Dave Glover</b>	<b>Superintendent - Xenos Christian Schools</b>
<b>Jim Fulford</b>	<b>Middle School Director - Calumet Christian School</b>
<b>Carole Bucklew</b>	<b>Principal - Xenos Christian School</b>

**Xenos**  
CHRISTIAN  
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**Alex  
Steinman**      **Principal - Harambee  
Christian School**

## **Contact Information:**

**Calumet Christian School** - Phone 261-8136,  
Fax 261-9086

**Xenos Christian School** - Phone 823-6540, Fax  
823-6542

**Harambee Christian School** - Phone 291-0885,  
Fax 298-7776

**XCS School Board** | **Local Professional Development  
Committee**

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## Dave Glover

Hi, I'm Dave Glover. Thanks for visiting my page.

I serve as the superintendent of [Xenos Christian Schools](#) and have been a part of this ministry since 1994. In November 2002, I became a member of the Xenos Management Team and coordinator of our [Missions Division](#). I also volunteer in our [Junior High School Ministry](#). My wife Tracy and I are leaders in an adult home group and teach the Adult Equipping classes [Servanthood 1 & 2](#). We have 2 children, Lindsey and Tyler.

Prior to coming on staff with Xenos Christian Fellowship I worked as a systems engineer for 11 years. As you can imagine, becoming a school superintendent and missions director was quite a career change for my family and me. We are extremely grateful and consider it a privilege to be in full-time Christian work. However, it was not always this way.

After college I pursued my career while putting my relationship with Christ and wife on the back-burner.

**This led to a life of frustration and lack of fulfillment. It was particularly bad because, I was a Christian and I knew I was living a compromised life. In 1984 I came to Xenos where we got involved in a home Bible study. Through the Holy Spirit's conviction and the involvement of close friends in the Body of Christ I gave my whole life to Christ. I decided to put Christ first in my life and live according to His plan and priorities. The best decision I've ever made!**

**I thank God he rescued me from a life of compromise and lack of fulfillment.**

[Contact Dave with a comment or a question](#)

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# Jr High Ministry

**Student Ministries**

Find out how we manage to gather over 300 excited 6th, 7th, and 8th graders and build them into committed servants of Christ by the time they reach High School (well, at least some of them).

**Blowout**

Our approach has been bearing increasing fruit every year with kids at an age when their whole lives are before them. Kids coming out of this group have become our best players in the high school groups.

[Pastors, youth workers and parents can follow this link for additional information.](#)

**JAM**

## About Our Meetings

**Cell Groups**

### Blowout

Blowout are two of our large meetings for 6th, 7th, and 8th graders. Lots of fun, friendships, and teachings from the Bible are important parts of the Saturday and Sunday evening meetings. These create a great environment for young Christians to practice biblical love, and non-Christians to investigate the claims of Christ.



"It's a great place to hang out with people," Jason said. "My friends like the teachings, the free food, and how the leaders are involved with us."

**Calendar**

**The Insider**

**Meeting Schedule**

### JAM

This meeting is designed for middle-schoolers whose parents attend our Sunday morning Central Teaching. It's a relaxed atmosphere with teachings, food and games.



"I get to see my friends," said Amanda. "And the adults make the teachings understandable; not like... >>>

**Special Events**

**Forms & Info**

**Contact Joe Botti**

### Cell Groups

Every other Friday night several hundred parents drop their 6th, 7th, or 8th grade students off at homes hosting small Bible study groups of eight to fifteen students. These small groups provide the opportunity to study the Bible, build close relationships and have a lot of fun.



## Other Fun Things We Do

- [Weekend Events](#)
- [Servant Squad](#)
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Joe Botti**

# Blowout Jr High



The Blowout meetings are our two evening meetings that coincide with our church's Saturday and Sunday evening Central Teachings. These meetings provide a place where students in 6th, 7th, and 8th grade can come and learn about God, his grace, right & wrong, relationships and how the Bible applies to their life.

These meetings are great places for un-churched students to come and hear about Christ in a "non-churchy" setting. Because of the fun atmosphere our Christian students feel comfortable

bringing their friends to hear about Christ. Currently we see about 175 students attending each week.

For meeting times, see our [meeting schedule](#).

## What is Blow Out Like?

We have two Blowout meetings: Saturday Night at Bldg X and Sunday Night at Calumet Christian School's Multi-purpose room. As soon as the students get there, they can jump into a fun game of killer dodge ball, ping pong, weird ball volleyball, foosball and our famous "marble casino football." Actually, there are many other fun things to do, but the list goes on and on. And if students don't want to get involved in these games, they can just run around, skateboard, socialize or just annoy one another, the way junior highers do.

We like to mix things up. Sometimes we'll start with a video, skit, discussion groups or even live music. Other times we'll begin by sponsoring, "The Game." This is where our big group breaks down into several teams and competes against each other in some of the most hilarious games ever thought of by mankind. The winners receive thousands of points for their team and often win valuable prizes..... like candy bars.



**Dodgeball, a Jr Hi favorite.**

Sometime in the middle of all this activity, we gather around and listen to a relevant teaching and discussion about God. An adult teaches a biblical passage or topic and students actually follow along for themselves in Bibles provided at the meeting. Often, one of the students gives a short teaching or testimony s/he has prepared.



Afterwards, **massive amounts of snacks are consumed**. On certain weeks, after the teaching, the students pile into cars with adults and go out to Taco Bell, McDonalds or Dairy Queen. We make sure everyone is back by in time for their parents to pick them up.

blast doing so!

Blow Out is a great place for junior high students to find out about God and have a

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**j a m**  
A Ministry of Xenos Christian Fellowship



JAM (Jr. High AM) is our Sunday morning junior high meeting. JAM is designed for students whose parents attend our **Sunday morning adult Central Teachings**, although all middle schoolers are welcome. Parents can relax during their adult meeting knowing their middle schooler is enjoying a meeting tailored just for them! At JAM, a short Bible teaching with discussion is offered along with snacks and plenty of time for recreation. JAM meets every Sunday morning during the both Central Teaching. We meet at building X, 1290 Community Park Dr. JAM is led by **Marc Johnson**. For meeting times, see our **meeting schedule**.

Like Blow Out, this meeting is a great place for unchurched students to come and hear about Christ in a "non-churchy" setting. Because of the fun atmosphere our Christian students feel comfortable bringing their friends to hear about Christ. Currently we see about 90 students attending each week.

## What is JAM Like?

As soon as students arrive, they can jump into a fun game. We have pool tables, Ping Pong, Foosball, video games, etc. If students don't want to get involved in these games, they can just run around, skateboard, play basketball, socialize or

just annoy one another.

Maybe 30 minutes later, we gather around and listen to a relevant teaching and discussion about God. An adult teaches a biblical passage or topic and students actually follow along for themselves in Bibles provided at the meeting. Often, one of the students gives a short teaching or testimony s/he has prepared. In addition, we always take time for questions and comments.



Afterwards, we lay out a table full of snacks.

Thanks to committed

adults and parents, we always have plenty !

JAM is a great place for junior high students to find out about God and have a blast doing so!



get to see my friends," said Amanda. "And the leaders make the teachings understandable; not like the adult teachings. "It's not like being cooped up in a classroom," said Jessica. Elizabeth echoed in, " I like hanging out, the games, and the teachings are really good. I love foosball."



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## Jr High Cell Groups

On Friday nights, over 325 jr. high students gather in smaller "cell" groups. Somewhere between 8 and 15 students meet in a home every other week for a more in-depth study of scripture, interesting discussion, and group prayer. These cell groups consist of either all guys or all girls, and usually have 2 or 3 adults of the same sex leading the group. Currently, there are 24 cell groups. Generally, if there are adequate volunteers, God is able to multiply the number of cell groups year by year.

The cell group environment creates an atmosphere where the students are: learning more about the bible and how it applies to their lives, feeling comfortable in asking questions, and motivated to invite their un-churched friends.



### The Teaching Portion

Cell groups are taught and led by committed adults; however, we encourage opportunities for students to try their hand at teaching the Bible for their friends. And if a student shows the desire and ability to do so, he or she may get to teach in front of the larger **Blow Out** meeting in a team teaching format. Since the cell group is smaller and made up of friends, students tend to be more open and willing to discuss both spiritual matters and the things going on in their own lives. Also, cell groups provide greater opportunity for **adult workers** to get deeply involved in the lives of junior highers.

### The Recreation Portion

After an hour or so of study, discussion and prayer, the whole group goes out for merriment. Late night "Commando Team Tag" is popular among the boys' cell groups. Sometimes they reserve the **Calumet School** gym and play basketball or Killer Dodge Ball. Occasionally, the boys will have video game competitions on the big screen or create their own "basement video."

The girls will often hit the road and play "Big Better Best" or "Dine Out" Other popular activities with the girls are roller skating, putt-putt, or just going out to a movie.

Occasionally, cell groups will wreak havoc on other cell groups. Beware, all kinds of things have been

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"Get a group picture in a phone booth" for the photo scavenger hunt.

witnessed flying through the air during these raids. Joe's cell group is known for their mischievous "kidnapping" of other cell group students. Of course if you kidnap, you must demand a hearty ransom of snacks from the other cell group. Whatever the activity, we usually have a blast.

At the end of the night, we drive the students home and it is here that many a good discussion takes place.

## Cell Group Homepages

(Note that these are external sites and Xenos is not responsible for content.)

[Xena Cell](#)

[Cell 2001](#)

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# Jr High Ministry

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### January 2003

Mon	Tue	Wed	Thu	Fri	Sat	Sun
		1	2	3	4	5
				Boy's Cell		
6	7	8	9	10	11	12
				Girl's Cell		
13	14	15	16	17	18	19
				Boy's Cell		
20	21	22	23	24	25	26

				Girl's Cell		
27	28	29	30	31	<b>Top</b>	
				Boy's Cell		

## February 2003

Mon	Tue	Wed	Thu	Fri	Sat	Sun		
					1	2		
							3	4
				Girl's Cell				
				10	11	12		
				No cell, JAM or Blowout meetings		<b>Winter Retreat</b> 6th Grade \ 7th & 8th		
				17	18			19
				Girl's Cell				
				24			25	26

				Boy's Cell		
--	--	--	--	------------	--	--

**March 2003**

Mon	Tue	Wed	Thu	Fri	Sat	Sun
-----	-----	-----	-----	-----	-----	-----

Parents of 5th graders are invited to Jr. High Parent Night, Monday March 31 at Calumet.					1	2
--	--	--	--	--	---	---

3	4	5	6	7	8	9
---	---	---	---	---	---	---

				Girl's Cell		
--	--	--	--	-------------	--	--

10	11	12	13	14	15	16
----	----	----	----	----	----	----

				Boy's Cell		
--	--	--	--	------------	--	--

17	18	19	20	21	22	23
----	----	----	----	----	----	----

				Girl's Cell		
--	--	--	--	-------------	--	--

24	25	26	27	28	29	30
----	----	----	----	----	----	----

				Boy's Cell		
--	--	--	--	------------	--	--

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Parent's Night						

**April 2003**



Mon	Tue	Wed	Thu	Fri	Sat	Sun
	1	2	3	4	5	6
				Girl's Cell		
7	8	9	10	11	12	13
				Boy's Cell		
14	15	16	17	18	19	20
				Girl's Cell		
21	22	23	24	25	26	27
				Boy's Cell		
28	29	30	<b>Top</b>			

**May 2003**

Mon	Tue	Wed	Thu	Fri	Sat	Sun
			1	2	3	4
				Girl's Cell		
5	6	7	8	9	10	11
				Boy's Cell		

12	13	14	15	16	17	18
				Girl's Cell		
19	20	21	22	23	24	25
				Boy's Cell		
26	27	28	29	30	31	<b>Top</b>
				Girl's Cell		

**June 2003**

Mon	Tue	Wed	Thu	Fri	Sat	Sun
						1
2	3	4	5	6	7	8
				Boy's Cell		
9	10	11	12	13	14	15
				Girl's Cell		
16	17	18	19	20	21	22
				Boy's Cell		
23	24	25	26	27	28	29

				Girl's Cell	Project clean	
--	--	--	--	-------------	---------------	--

<b>30</b>	<b>Top</b>					
-----------	------------	--	--	--	--	--

**July 2003**

Mon	Tue	Wed	Thu	Fri	Sat	Sun
	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>
				Boy's Cell		
<b>7</b>	<b>8</b>	<b>9</b>	<b>10</b>	<b>11</b>	<b>12</b>	<b>13</b>
				Girl's Cell		
<b>14</b>	<b>15</b>	<b>16</b>	<b>17</b>	<b>18</b>	<b>19</b>	<b>20</b>
				Boy's Cell		
<b>21</b>	<b>22</b>	<b>23</b>	<b>24</b>	<b>25</b>	<b>26</b>	<b>27</b>
				Girl's Cell		
<b>28</b>	<b>29</b>	<b>30</b>	<b>31</b>	<b>Top</b>		

**August 2003**

Mon	Tue	Wed	Thu	Fri	Sat	Sun
<b>Jr. High Camp is August 14 to approx. 24th</b> We are not sure how we will divide the groups and days to accomodate all the students.				1	2	3
				Boy's Cell		
4	5	6	7	8	9	10
				Girl's Cell		
11	12	13	14	15	16	17
				Boy's Cell		
18	19	20	21	22	23	24
				Girl's Cell		
25	26	27	28	29	30	31
				Boy's Cell		

**September 2003**

Mon	Tue	Wed	Thu	Fri	Sat	Sun
1	2	3	4	5	6	7
				Girl's Cell		
8	9	10	11	12	13	14
				Boy's Cell		

15	16	17	18	19	20	21	
				Girl's Cell			
22	23	24	25	26	27	28	
				Boy's Cell			
29	30					<a href="#">Top</a>	

**October 2003**

Mon	Tue	Wed	Thu	Fri	Sat	Sun
		1	2	3	4	5
				Girl's Cell		
6	7	8	9	10	11	12
				Boy's Cell		
13	14	15	16	17	18	19
				Girl's Cell		
20	21	22	23	24	25	26
				Boy's Cell		
27	28	29	30	31	<a href="#">Top</a>	

				Girl's Cell		
--	--	--	--	-------------	--	--

**November 2003**

Mon	Tue	Wed	Thu	Fri	Sat	Sun
					1	2
3	4	5	6	7	8	9
				Boy's Cell		
10	11	12	13	14	15	16
				Girl's Cell		
17	18	19	20	21	22	23
				Boy's Cell		
24	25	26	27	28	29	30
				Girl's Cell		

**December 2003**

Mon	Tue	Wed	Thu	Fri	Sat	Sun
1	2	3	4	5	6	7

				Boy's Cell		
8	9	10	11	12	13	14
				Girl's Cell		
15	16	17	18	19	20	21
				Boy's Cell		
22	23	24	25	26	27	28
				Girl's Cell		
29	30	31	<b>Top</b>			



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# Jr High Ministry

## The "Insider" looks at Super Bowl (of chili) Sunday at Blowout



There was four inches of snow outside. Cindy Botti and Ali taught. The Chili contest was a great success.





Lisa and her Cell win the most original Chili

Byron's cell wins best chili.

They claim that besides Bambi, no other animal life were harmed in the making of this chili.



thanks to Bernie for judging the contest. As a fireman he chastised us for the lack of heat.

There will be no recounts because all the evidence was eaten. One of the "most creative" pots of chili was ruled, "eat at your own risk." It is important to note that it was not deemed inedible.



...and of course there was some sort of sporting event projected across the gym to the wall.



Then there was the war of words between Joe and Derek and their cells. Joe's Caramel Apple Chili lost to Lisa's cell but smoked Derek's by 20 points. Even Derek had to admit it was better chili.

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# Jr High Ministry

## Meeting Schedule

### Saturday Night Blowout at the "X"

**The meeting starts at 5:30 pm and runs concurrent with the Saturday Adult Central Teaching. We meet at Building X, 1290 Community Park Dr, Columbus, Ohio 43229. ([Map](#))**



**We meet during the 9:30 & 11:30 Sunday morning Central Teachings at "Building X" 1290 Community Park Dr. Columbus, Oh 43229 ([Map](#))**



We meet from 5:30 until 8:00 every Sunday evening at  
Calumet Christian School, located at  
2774 Calumet St. Columbus, Ohio 43202. [ [Map](#) ]



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# Jr High UpComing Events

## **Eat, Bowl & Shoot.**

**Saturday November 11th**

Each carload will devour massive quantities of food after making a movie and going bowling. If mixing these types of activities into one event sounds eclectic, be reassured that that was never our goal. It is fun.

## **Christmas Party**

**Saturday December 22 at Blowout**

Meet at Bldng X at 5:30 PM.

## **Winter Retreat**

While we have yet to create any details. Mark everything else off your calendar for the weekend of February 14, 15 & 16.

## **Summer Camp**

*"The funnest week of the year!!!"*

*-- Marc Johnson*

You absolutely, positively, **MUST** attend **Summer Camp!!!** It is the sole reason for enduring those long, cold winter months! Check out some **pictures** of last year's activities.

Camp is held at Camp Ohio. [\[map\]](#)

## Project Clean

This years fundraiser will be held in four different locations. The opportunity is here to earn your way to Summer Camp by securing pledges and cleaning ravines, schools or city parks. Project Clean takes place **June 28th** this year. Everyone that signs up for camp should have received information about this fundraising opportunity. If you need to print off another **Pledge Form Click Here.**



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- [Handling discipline](#)
- [Generic Permission Slip](#)
- [Project Clean Form](#)



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# Jr High Ministry

## Mission Statement

Student Ministries seeks to reach non-Christian students for Christ while developing Christian students into workers and leaders for Christ's church.

Having only a single meeting for Junior High students would yield poor results by itself. In addition to the large Blowout meeting, we operate the following events for pastoral care and discipleship.

<b>Cell Groups</b>	<b>Blowout</b>	<b>Missions</b>	<b>Weekend Events</b>
<b>Servant Squad</b> (Student Servant Team)	<b>JAM</b>	<b>Summer Camp</b>	<b>Community Service</b>





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# Jr High Ministry

## Mission's Trip to War, W.Va.

In June of 2000, we sent 34 Jr Hi students and nine adults on a mission to War, WV, a small town located in the south-west



corner of the state. Our goal is to develop leaders and workers for Christ's church, a part of that is to teach our students to trust God, act in faith, and to serve people. A trip like this can change lives.

## Gabby: Her Words

"We had this saying 'Rain your rain'," Gabby said. "It was like saying [to God] we are dependent on you; we can't do anything without you. We got that total attitude. I learned by doing that, a lot more could happen, than when you think you can do it by yourself.

The other thing [God taught me] was the whole evangelism thing. I mean, we were driving down streets and looking for teenagers and looking for little kids just to talk to. And like, we [see neighborhood kids]



Working  
with  
**AIM**  
and

all the time here, but we don't jump out of the car and ask them to come to Blowout. So reality hit me, there are people in my neighborhood...I could be going door to door and talking to kids all over. God made me aware of what I could be doing, and it made me see how we need to be dependant on God." [More>>>](#)

another youth group, we went door to door, repaired a widow's house, visited a nursing home, ran a sport's camp, and a Vacation Bible School. A regional Christian preacher, Jarrod Jones, joined us and gave inspiring teachings each night. Over 20 area kids and a few teens prayed to receive Christ that week.

This was our fifth year to send a team out. In the past we have traveled to regions of Tennessee. In Tennessee we worked with **Confrontation Point** and this past year we worked with **Adventures In Missions**. Each year Our students come back with a new outlook on life: a purpose bigger than themselves, and a growing knowledge of God's love and power.





Jarrold Jones tells students about God's plan to sacrifice his own son and offer us the free gift of salvation.



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# *Jr High Ministry*

## **Gabby: Her Own Words**

"We had this saying 'Rain your rain,'" Gabby said. "It was like saying [to God] we are dependent on you; we can't do anything without you. We got that total attitude. I learned by doing that, a lot more could happen, than when you think you can do it by yourself.

The other thing [God taught me] was the whole evangelism thing. I mean, we were driving down streets and looking for teenagers and looking for little kids just to talk to. And like, we [see neighborhood kids] all the time here, but we don't jump out of the car and ask them to come to Blowout. So reality hit me, there are people in my neighborhood I could be going door to door and talking to kids all over. God made me aware of what I could be doing, and it made me see how we need to be dependant on God."

>> **Explaining** the schedule Gabby said, "We all had a different job each day. The first day I did Vacation Bible School and we had three salvations. Then [the next day] I went to the nursing home, then Sport's Evangelism, and the rest." As to which job she liked best, she answered, "The vacation bible school because I brought a girl to Christ then, but I also liked the nursing home; that was fun. I liked them all. I liked the home repair. We helped this lady with her house; it was in really poor condition.

On Monday Gabby prayed with a young girl as she accepted Jesus Christ as her savior. "Her name was Dianna; everybody called her Dee. I said Hi to her when we were going door to door on Sunday. That's when we met a lot of the kids. From then on she acted like she knew me the whole time. She liked the fact that I said, 'Hi' to her. She was clinging to me the whole time. Basically, after we had our teaching and

the verse and stuff, we came to the point where they said, 'Does anyone want to accept Christ into your heart,' and she said, 'She wanted to.' Two other students wanted to, too. The teacher asked them whom they felt comfortable praying with and she said me. And we went off in private. It was really cool. I almost cried."

On Sunday Gabby went door-to-door for the first time, meeting the people of War, WV. "It was really weird. When we were doing it [door-to-door], I thought about the Jehovah's Witnesses. When I'd see them coming, I'd run and hide. So I didn't know how they were going to act, but truthfully these people wanted to talk to [us] and they wanted help. Most of the time we met these old ladies and we'd talk with them and they would pray with us, and talk to us about the old mines and stuff.

For all 34 students and nine adults there were hundreds of memorable moments and for Gabby the fondest memory was watching God work in Dianna's cousin's life. "Dustin was eleven years old; he looked like he was 17, but he was eleven. We had met him at Vacation Bible School. "Hey we have this basketball and Bible teaching thing do you want to come and see it." Dianna was saying, " Lets Go. Lets go, because she wanted to see everyone else and he said OK."

"They came, and Jarrod taught that night. It was so impact full. My cousin and I were crying. Then [the teacher] did this thing, where we had to look down and close our eyes. Then they asked, "Is there anyone who wants to accept Christ." Then they would raise their hands. We couldn't look and so my cousin and I so wanted to see if he raised his hand. We had this major heart for him, so we took a peek, and saw him raise his hand. And we started crying even more. That was probably the best thing, seeing him receive Christ."



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- o Netscape 4.0 or Internet Explorer 4.0 or newer\*
- o Windows '95 or newer\*
- o Real Audio player 5.0\*\*
- o Sound Card & Speakers\*\*

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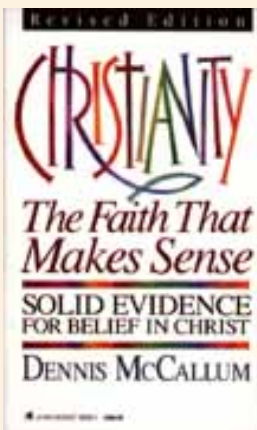


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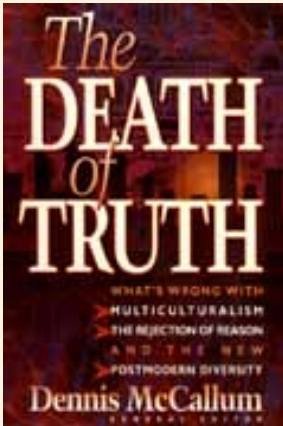


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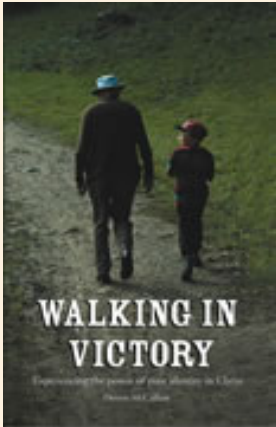
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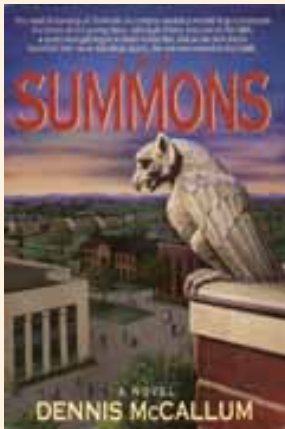
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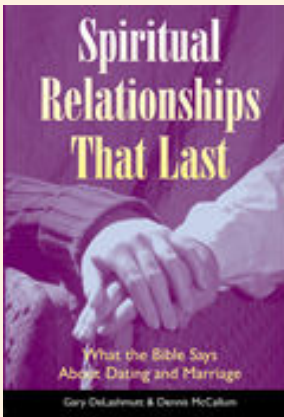


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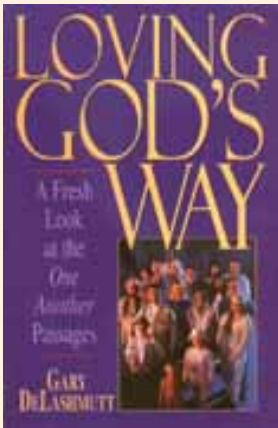
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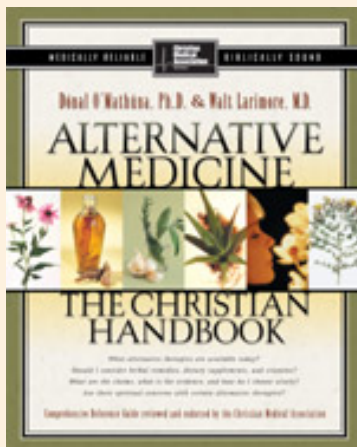
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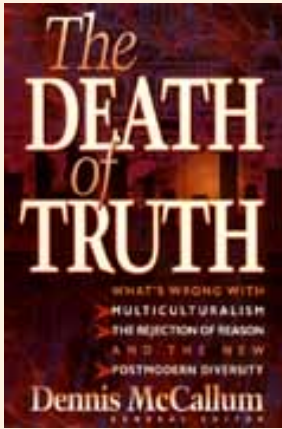


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Subtle Strategies of  
Satan

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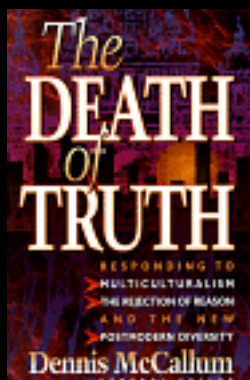
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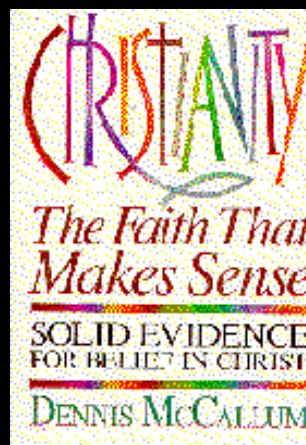
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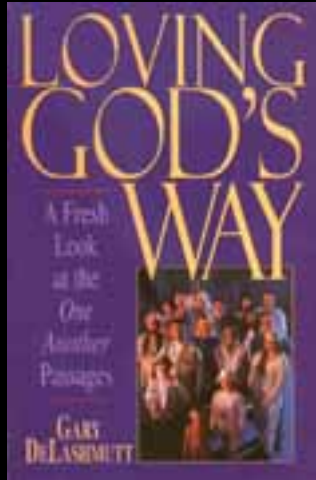
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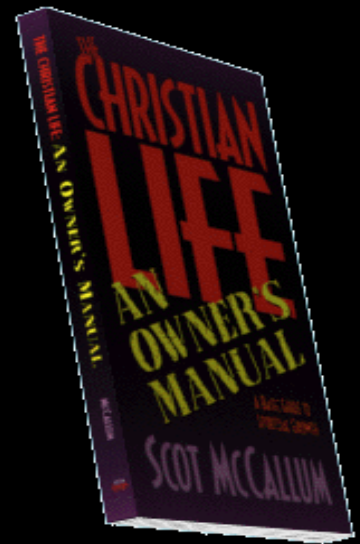
**Gary  
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*Love means different things to different people, but God has his own view. DeLashmutt used the "one-another" passages in the New Testament to assess what love means when God uses the word.*

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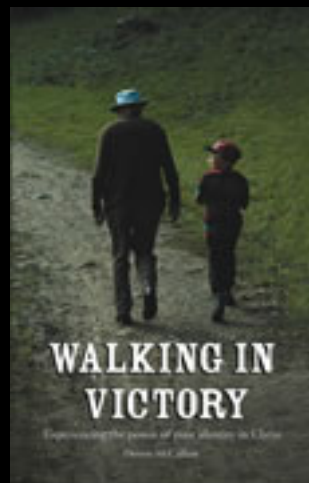


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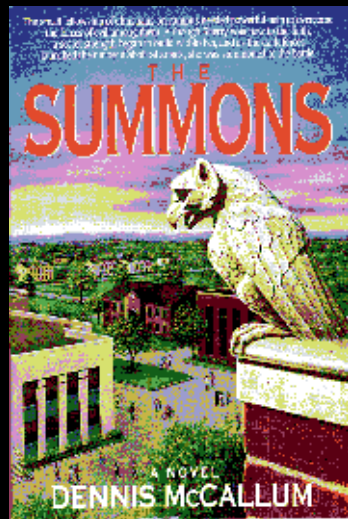
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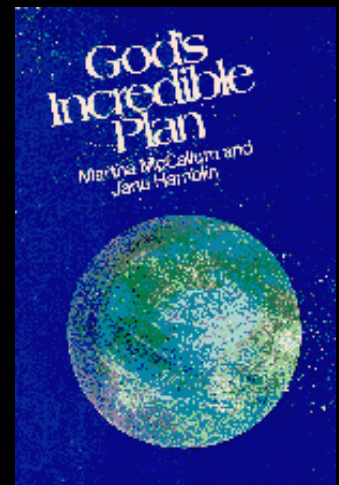
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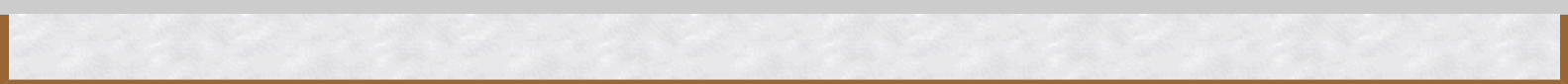
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Helping the church at large effectively explain and defend the Christian message in today's culture.

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Genesis and the religion of primitive man.

## Xenos Summer Institute - July 2001

"Knit together in love" - this is the biblical ideal for Christian community. But how do we get there? Join Dale Galloway,



Dale Galloway

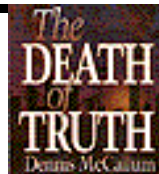
Leith Anderson, and Gary DeLashmutt as they explore how the local church can foster Christian community in a fragmented culture through home groups.

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## The Death of Truth

Bethany House has released the second edition of our book, **The Death of Truth**. This book equips Christians to communicate the gospel effectively in our relativistic, postmodern culture.



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## Meet the Director

Jim Leffel is director of the Crossroads Project and Education Director for Xenos Christian Fellowship in Columbus, Ohio.



Jim Leffel

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## Apologetics & Evangelism



Browse our extensive collection of charts, essays, and outlines of apologetic material.

■ [Charts](#)

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## Postmodernism and You



*"What's true for you may not be true for me."*

*"All religions basically say the same thing."*

Sound familiar? Learn about **Postmodernism**, the ideology behind our culture's changing view of truth.

■ [Postmodernism in daily life](#)

■ [WTC Disaster Exposes Ethical Bankruptcy](#)

## Conversation and Cuisine



Learn how to host your own **Conversation and Cuisine** event, a proven pre-evangelistic activity designed to engage non-Christians in dialogue about spiritual issues.

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### The Problem of Apparent Chronological Contradictions in the Synoptics

By Joe Botti, Tom Dixon and Alex Steinman

[preview](#) | [full text](#)

### The Unity of Old Testament Theology

By Dave Glover, Steve Bauer, John McKewen, and Todd Muller

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Land promised 69 times in A Holy Nation: Ex. 19:3-8

Blessing to the wor

Mixed multitude who feare Ex. 9:20

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## VIDEO INTERVIEW



### A Question of Truth

Jim Leffel moderates a discussion with William Lane Craig, Gary DeLashmutt and Dennis McCallum

[preview](#) | [video](#)

## BOOK REVIEWS

## Five Views on Sanctification

Reviewed by Mike Sullivan

[review](#) | [in-depth analysis](#)



## What's So Amazing About Grace

Reviewed by Dave Schwier

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## REASONS TO BELIEVE

## ISSUE 2



### Isaiah's Suffering Servant

Is there hard evidence to support Jesus' claim to be the messiah? Jim Leffel thinks there is. Join him in this study of a remarkable Old Testament passage, Isaiah 52:13-53:12.

[RealMedia presentation](#)

**Isaiah's Suffering Servant** requires RealPlayer 5.0. Get the latest version:



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### 'Why me, God?' Understanding Suffering

By Donal O'Mathuna

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### Old Testament Understanding of the Names for God

By Mary Barnum

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## Toward a Theological & Practical Understanding of the Psalms

By Tim Clark

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## Prosperity, Suffering, and Righteousness in the Wisdom Literature of the Old Testament

By Doug Rudy

[preview](#) | [full text](#)

### MULTIMEDIA CLASS



## Basic Christianity

Participate in Jim Leffel's multimedia class covering the central tenets of Christianity. View five presentations designed especially for skeptics and young Christians.

[video preview](#)

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## Conversations with God

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### New Testament Use of the Old Testament: A Case Study from Hebrews 1-2

By Tim Clark

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### Matthew's Use of the Old Testament: A Preliminary Analysis

By Lee Campbell

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### The Shepherd Motif in the Old and New Testament

By Mary Beth Gladwell

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### An Introduction to Alcoholism

By Jim Leffel

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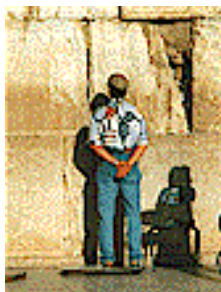
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### Torah Law

By Cathy Faehnle

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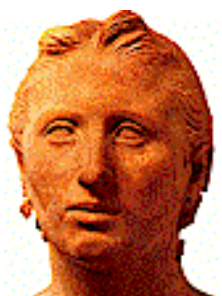
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### Genesis and the Religion of Primitive Man

By James L. Graham

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### Let Your Garments Always be White...

By Sam Meier

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### Paul's Usage of "Ta Stoicheia Tou Kosmou"

By Gary DeLashmutt

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# Growing HOME GROUPS through DISCIPLESHIP

## Xenos Summer Institute 2003

**JULY 16-18**  
**Columbus, OH**

Each year Christian thinkers and practitioners from around the country come to Xenos Christian Fellowship to examine current ministry issues facing the local church.

### Summer Institute 2003

The 2003 conference will continue our recent emphasis on Home Group ministry. This year's theme will be "Growing Home groups Through Discipleship." Dr. Howard Hendricks of Dallas Theological Seminary and Dr. Gene Getz of Fellowship Bible Church will be our plenary session speakers, along with Xenos' Dennis McCallum, Gary DeLashmutt, and Jim Leffel. Once again there will be an large selection of practical workshops on home group ministry with an emphasis on the critical work of raising up new workers and leaders through discipleship.



Howard Hendricks



Gene Getz



Dennis McCallum



Gary DeLashmutt



Jim Leffel

### Summer Institute 2002

Last year's general session speakers included Lance Witt of Saddleback Church; Bill Lawrence, author of *Effective Pastoring*; Bruce Powers, author of *Christian Leadership*; and Xenos co-founder Dennis McCallum. Workshops will feature Mark Ashton of Willow Creek Community Church; Neil Cole, author of "Cultivating a Life for God;" and many more inspiring speakers.

To request additional information about this year's institute, [send us an email](#) or call us at **800-698-7884**.

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## History of Xenos

In 1970, some Ohio State University students, including Xenos Lead Pastor Dennis McCallum, began printing an underground newspaper in the basement of their rooming house—a practice that was popular among students in those days. But theirs was no ordinary underground newspaper. *The Fish* was so called because it derived its name from the Greek word for “fish,” *Icthus*. This word was also an acronym used by early Christians meaning “Jesus Christ, God’s Son, the Savior.” *The Fish* was dedicated to helping other students discover that Jesus Christ holds the key to humanity’s problems.

Their rooming house was no ordinary student house either. Known as The Fish House because of its association with the paper, it became a center for regular Bible studies. These meetings—referred to as The Fish House Fellowship—attracted students searching for answers during turbulent times. Included among those students was Gary DeLashmutt who also would go on to become a Lead Pastor at Xenos.

*The Fish* newspaper has long since vanished, but today the Bible studies it spawned are flourishing. The old Fish House Fellowship, which became known as Xenos Christian Fellowship in 1982, has grown into a nondenominational, evangelical church that includes thousands of people from all walks of life.

The name Xenos encompasses much of what we strive to be as a church. In the Greek language, *xenos* refers primarily to one who is a sojourner in a foreign land, a biblical description of Christians whose ultimate home is in heaven. The word also applies to one who provides hospitality to sojourners. While we want to identify with the world we live in, we also strive to be distinctive in our love

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and sacrifice.

The small campus Bible studies of the early 1970s are now a network of home-based Bible study groups not only in Columbus, but also in Cleveland, Cincinnati and Dayton. Xenos' impact has broadened greatly. We now support several missionary teams in other countries. We operate a private school in Columbus with three locations for students from preschool through eighth grade. Each quarter we offer a variety of courses for adults who want to grow in their knowledge and faith. We also provide a variety of community and social services that minister to the poor, prison inmates, and youth.

The church began and operated for some time on a volunteer basis. With free meeting space and no paid staff, there was no need to establish a budget. In 1982, Xenos hired the first of its paid staff. Today, Xenos' annual budget exceeds \$4 million, which covers payments on a school building, our Main Campus, Office and Study Center, and payroll for a staff of about 100 full- and part-time employees who teach and administer the church's numerous ministries.



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# Our Organization

Xenos is organized by divisions. Our 7 divisions each has its own coordinator on staff, and usually several staff department heads. The coordinators meet with the lead elders to form the management team. They are in turn responsible, through the lead elders, to the board of elders.

## Administration & Operations

A lot of planning and networking goes on behind-the-scenes in a church like Xenos. This includes our present building projects, human resources, and fund-raising. Take advantage of manuals for human relations or our innovative fiscal support

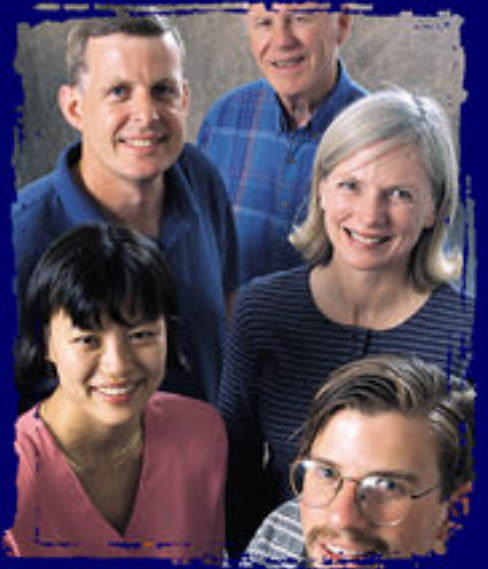
## Adult Outreach

Every day at Xenos we pray we will never lose our excitement for sharing Christ's love with those who don't know him. This division oversees our **Central Teachings**, our adult outreach ministry teams, communications (who operates this web site) and our **External Relations** team who organizes our **conferences** and provides equipping **materials** for Christians outside of Xenos.

## Equipping Ministries

At Xenos, we are convinced that equipping lay people even for sophisticated ministry is the key to healthy growth. Xenos offers extensive **classes**, **teachings**, **conferences**, and a **Study Center** to help teach

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**Organizational Structure**  
**Our Leadership**  
**Xenos Servant Team**  
**Home Groups**  
**Strange Things About Xenos**

newsandevents

Christians about their faith and their ministry.

## Missions

Missions is a high priority in Xenos. We are committed to sharing our resources cross-culturally **around the world** as well as with the poor in our own city. **Urban Concern** is our nationally known effort to share God's love with the disadvantaged.

## Pastoral Ministries

Xenos is a national leader in forming and operating **home groups**. We operate scores of home groups under several different models. Our counseling services and family ministries are designed to help Christians grow and learn together.

## Quality Initiatives

This division works across church structures to assure that Xenos effectively meets the needs of its people from the time of their first interaction through each step of their incorporation into ministry and fellowship within our church.

## Student Ministries

Energetic and effective, the Xenos student ministries group reaches out to children (**Oasis**) Junior High (**Blow Out**) High School (**North Central**) and College students (**Campus Bible Study**). Note they offer training to those outside Xenos through **Real Life**.



The Xenos web is available on cd!



## Central Teaching Meeting times

**Saturday:** 6:00 p.m.

(Sign language interpretation is provided for this meeting)

**Sunday:** 9:45 a.m., 11:30 a.m. & 5:30 p.m.

**Home groups** are the heart of Xenos and meet throughout the week. **Learn more** about our exciting and growing Christian community.

## Study Center Hours

|                   |                        |
|-------------------|------------------------|
| <b>Sunday:</b>    | 12:00 a.m. - 9:00 p.m. |
| <b>Monday:</b>    | 9:00 a.m. - 9:00 p.m.  |
| <b>Tuesday:</b>   | 9:00 a.m. - 9:00 p.m.  |
| <b>Wednesday:</b> | 9:00 a.m. - 11:00 p.m. |
| <b>Thursday:</b>  | 9:00 a.m. - 9:00 p.m.  |
| <b>Friday:</b>    | 9:00 a.m. - 5:00 p.m.  |
| <b>Saturday:</b>  | 12:00 a.m. - 5:00 p.m. |

The **Study Center** is closed on major holidays and semi-annual inventories. Please call 823-6510 ext. 2 or look in our monthly news paper for details.

## Directions to Xenos Christian Fellowship

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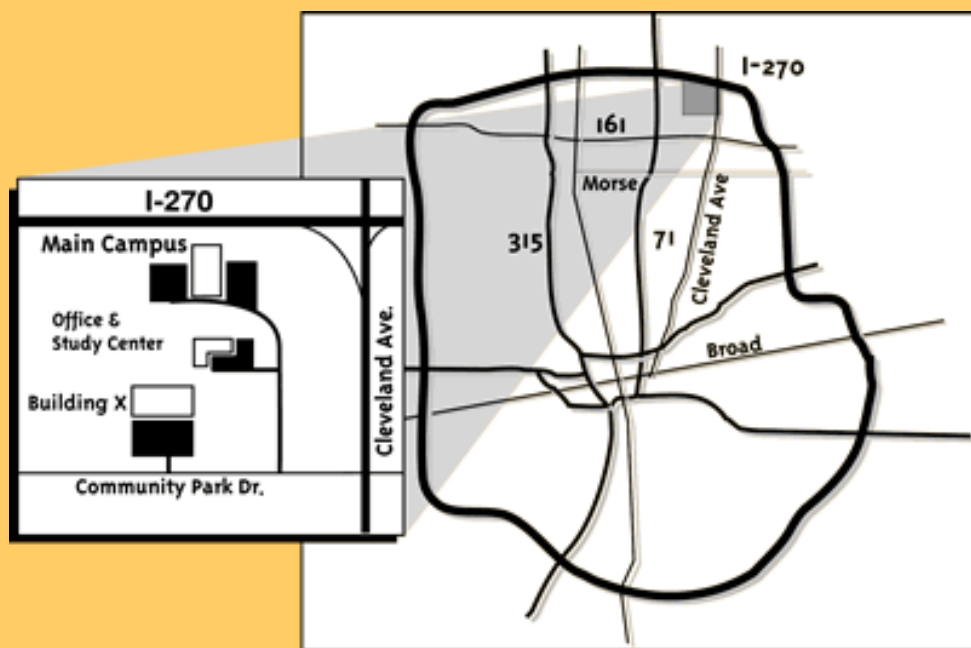
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**Weekly Update**  
**Location and Meeting Times**  
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**Xenos Summer Institute**

**1340 Community Park Drive  
Columbus, OH 43229  
614-823-6500**

Our facility is very easy to find. From I-71 and I-270, drive east on 270 to the first exit which is Cleveland Avenue. Go south on Cleveland to the first light (beside the Home Depot) and turn right onto Community Park Drive. Our entrance is located about  $\frac{1}{4}$  mile down Community Park on the right. You can't miss the sign. Our Office and Study Center are closest to Community Park and the Main Campus is further up the hill.



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# January 2003

*Xenos Master Calendar, Updated 12/10/02*

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|---|--|---|---|------------------|------------------|---|--|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|--|--|--|--|---|----------|--|--|--|--|--|--|---|---|---|---|---|---|---|--|--|--|--|--|--|---|---|---|---|---|---|---|---|---|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|--|--|-----------------|-----------------|---|
| <table border="1" style="width: 100%; border-collapse: collapse; background-color: #e0e0e0;"> <tr><th colspan="7" style="text-align: center;">Dec 2002</th></tr> <tr><th>S</th><th>M</th><th>T</th><th>W</th><th>T</th><th>F</th><th>S</th></tr> <tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td><td>6</td><td>7</td></tr> <tr><td>8</td><td>9</td><td>10</td><td>11</td><td>12</td><td>13</td><td>14</td></tr> <tr><td>15</td><td>16</td><td>17</td><td>18</td><td>19</td><td>20</td><td>21</td></tr> <tr><td>22</td><td>23</td><td>24</td><td>25</td><td>26</td><td>27</td><td>28</td></tr> <tr><td>29</td><td>30</td><td>31</td><td></td><td></td><td></td><td></td></tr> </table> | Dec 2002                                     |   |   |                  |                  |   |  | S | M | T | W | T | F | S | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 |  |  |  |  | <table border="1" style="width: 100%; border-collapse: collapse; background-color: #e0e0e0;"> <tr><th colspan="7" style="text-align: center;">Feb 2003</th></tr> <tr><th>S</th><th>M</th><th>T</th><th>W</th><th>T</th><th>F</th><th>S</th></tr> <tr><td></td><td></td><td></td><td></td><td></td><td></td><td>1</td></tr> <tr><td>2</td><td>3</td><td>4</td><td>5</td><td>6</td><td>7</td><td>8</td></tr> <tr><td>9</td><td>10</td><td>11</td><td>12</td><td>13</td><td>14</td><td>15</td></tr> <tr><td>16</td><td>17</td><td>18</td><td>19</td><td>20</td><td>21</td><td>22</td></tr> <tr><td>23</td><td>24</td><td>25</td><td>26</td><td>27</td><td>28</td><td></td></tr> </table> | Feb 2003 |  |  |  |  |  |  | S | M | T | W | T | F | S |  |  |  |  |  |  | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 |  | <p><b>1</b></p> <p><b>New Year's Day</b></p> <p><i>Study Center Closed</i></p> | <p><b>2</b></p> | <p><b>3</b></p> | <p><b>4</b></p> <p>Explosion @ Calumet (9:30am)</p> |
| Dec 2002  |  |   |   |                  |                  |   |  |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |  |  |  |  |   |          |  |  |  |  |  |  |   |   |   |   |   |   |   |  |  |  |  |  |  |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |  |  |                 |                 |   |
| S   | M  | T                                       | W   | T                | F                | S   |  |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |  |  |  |  |   |          |  |  |  |  |  |  |   |   |   |   |   |   |   |  |  |  |  |  |  |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |  |  |                 |                 |   |
| 1   | 2  | 3                                       | 4   | 5                | 6                | 7   |  |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |  |  |  |  |   |          |  |  |  |  |  |  |   |   |   |   |   |   |   |  |  |  |  |  |  |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |  |  |                 |                 |   |
| 8   | 9  | 10                                      | 11  | 12               | 13               | 14  |  |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |  |  |  |  |   |          |  |  |  |  |  |  |   |   |   |   |   |   |   |  |  |  |  |  |  |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |  |  |                 |                 |   |
| 15  | 16   | 17                                      | 18  | 19               | 20               | 21  |  |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |  |  |  |  |   |          |  |  |  |  |  |  |   |   |   |   |   |   |   |  |  |  |  |  |  |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |  |  |                 |                 |   |
| 22  | 23   | 24                                      | 25  | 26               | 27               | 28  |  |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |  |  |  |  |   |          |  |  |  |  |  |  |   |   |   |   |   |   |   |  |  |  |  |  |  |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |  |  |                 |                 |   |
| 29  | 30   | 31                                      |   |                  |                  |   |  |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |  |  |  |  |   |          |  |  |  |  |  |  |   |   |   |   |   |   |   |  |  |  |  |  |  |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |  |  |                 |                 |   |
| Feb 2003  |  |   |   |                  |                  |   |  |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |  |  |  |  |   |          |  |  |  |  |  |  |   |   |   |   |   |   |   |  |  |  |  |  |  |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |  |  |                 |                 |   |
| S   | M  | T                                       | W   | T                | F                | S   |  |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |  |  |  |  |   |          |  |  |  |  |  |  |   |   |   |   |   |   |   |  |  |  |  |  |  |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |  |  |                 |                 |   |
|   |  |   |   |                  |                  | 1   |  |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |  |  |  |  |   |          |  |  |  |  |  |  |   |   |   |   |   |   |   |  |  |  |  |  |  |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |  |  |                 |                 |   |
| 2   | 3  | 4                                       | 5   | 6                | 7                | 8   |  |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |  |  |  |  |   |          |  |  |  |  |  |  |   |   |   |   |   |   |   |  |  |  |  |  |  |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |  |  |                 |                 |   |
| 9   | 10   | 11                                      | 12  | 13               | 14               | 15  |  |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |  |  |  |  |   |          |  |  |  |  |  |  |   |   |   |   |   |   |   |  |  |  |  |  |  |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |  |  |                 |                 |   |
| 16  | 17   | 18                                      | 19  | 20               | 21               | 22  |  |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |  |  |  |  |   |          |  |  |  |  |  |  |   |   |   |   |   |   |   |  |  |  |  |  |  |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |  |  |                 |                 |   |
| 23  | 24   | 25                                      | 26  | 27               | 28               |   |  |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |  |  |  |  |   |          |  |  |  |  |  |  |   |   |   |   |   |   |   |  |  |  |  |  |  |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |  |  |                 |                 |   |
| <p><b>5</b></p>   | <p><b>6</b></p>                              | <p><b>7</b></p>                         | <p><b>8</b></p>   | <p><b>9</b></p>  | <p><b>10</b></p> | <p><b>11</b></p> <p>Melee @ Calumet (9:30am)</p>                              |  |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |  |  |  |  |   |          |  |  |  |  |  |  |   |   |   |   |   |   |   |  |  |  |  |  |  |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |  |  |                 |                 |   |
| <p><b>12</b></p>  | <p><b>13</b></p>                             | <p><b>14</b></p>                        | <p><b>15</b></p> <p>Winter classes begin 1st session<br/>1/15-3/26 Full session<br/>1/15-2/12</p> | <p><b>16</b></p> | <p><b>17</b></p> | <p><b>18</b></p> <p>Personal Finance Seminar @ Office Auditorium (9:00am)</p> |  |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |  |  |  |  |   |          |  |  |  |  |  |  |   |   |   |   |   |   |   |  |  |  |  |  |  |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |  |  |                 |                 |   |
|   |  |   | <p>College Connection - Week of 1/13-18</p>   |                  |                  |   |  |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |  |  |  |  |   |          |  |  |  |  |  |  |   |   |   |   |   |   |   |  |  |  |  |  |  |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |  |  |                 |                 |   |
| <p><b>19</b></p>  | <p><b>20</b></p> <p><b>Martin Luther</b></p> | <p><b>21</b></p> <p>Xenos Schools -</p> | <p><b>22</b></p>  | <p><b>23</b></p> | <p><b>24</b></p> | <p><b>25</b></p>  |  |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |  |  |  |  |   |          |  |  |  |  |  |  |   |   |   |   |   |   |   |  |  |  |  |  |  |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |  |  |                 |                 |   |



|    |  |  |    |    |    |  |
|----|--|--|----|----|----|--|
|    | <b>Martin Luther King Jr. Day</b><br>XCS - No School | Xenos Schools -<br>Priority<br>Registration<br>1/21-31 |    |    |    |  |
| 26 | 27   | 28   | 29 | 30 | 31 |  |

Questions? Call Michelle Houston @ 823-6510, ext. 178

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