

A young man with dark, wavy hair is shown from the chest up, holding an open book and looking down at it. He is wearing a light-colored button-down shirt over a white t-shirt. The background is a large, leafy tree with thick branches, creating a dappled light effect. The overall mood is peaceful and contemplative.

A CALL TO HOLINESS WITHIN & WITHOUT

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Scripture References: 2 Corinthians 7:1, 1 Peter 1:16, Romans 12:1-2

A call to holiness is essential to salvation (Hebrews 12:14). The Apostolic Pentecostal Church stands for holy living (Titus 2:10-14; Titus 3:5).

A call to live a separated and sanctified life through baptism in the Holy Ghost and fire, evidenced by speaking in tongues, is essential when you are born of the Spirit. The sign of speaking in tongues indicates sonship, and being born of water through baptism in the name of the Lord Jesus Christ (John 3:3-8) is crucial. The new birth of water and Spirit, according to Acts 2:38, signifies putting on the new man. When you are baptized in water in Jesus' name for the remission of sins, you put on the Lord Jesus Christ (Romans 13:14). You put on the new man, made after His image and likeness (Colossians 3:9-11). The Lord Jesus Christ is all in all.

You invoke the name of the Lord through repentance, confession of sins, and faith in the Lord Jesus Christ. The act of water baptism in the name of the Lord Jesus Christ for the remission of sins is not merely a symbol; it is a regeneration. When the name of the Lord Jesus Christ is invoked during water baptism, all power and authority reside in that name. The blood is in the name of the Lord Jesus Christ, and the name is

in the blood (Acts 2:21; Acts 2:38; Acts 3:6; Acts 4:12; Acts 8:12-17; Acts 10:6-48, KJV - NIV - NLT - Revised Translation).

Receiving the Holy Ghost in Jesus' Name

Jesus is the name of the Holy Ghost (Matthew 1:21; Acts 22:16). You put off the old man through repentance, water baptism in Jesus' name for the remission of sins, and baptism in the Holy Ghost and fire, evidenced by speaking in tongues (Mark 16:16-17; Luke 24:47-49; Colossians 2:11-12). You are circumcised through the baptism in the Holy Ghost with the evidence of speaking in tongues (Acts 2:1-4; Acts 1:4-8). Being born of the Spirit, with the sign of speaking in tongues, is the external evidence of the inward circumcision of the heart and spirit. Water baptism in Jesus' name is a regeneration (Colossians 2:12).

You are buried with Him, not in a trinity or in titles. Paul himself was baptized in the Holy Ghost and fire, evidenced by speaking in tongues, and was water baptized in Jesus' name for the remission of sins. It is not a symbol, as denominational churches teach, and they say it is not necessary for salvation. They are wrong, and that is heresy. You must be baptized in Jesus' name and filled with the Holy Ghost and fire, evidenced by speaking in tongues, to have

true biblical salvation (Acts 9:1-17; Acts 22:16; 1 Corinthians 14:21; Isaiah 28:10-13; Acts 3:19; Acts 2:1-4, 33-39).

Luke 24:47-49 states that being born of water and Spirit is essential; it is the blood, water, and Spirit (1 John 5:6). This is the whole Bible plan of salvation (1 Corinthians 10:1-4; 1 Peter 1:10-23; Acts 2:38; Acts 2:21). Unless the name of Jesus is invoked over you, there is no remission of sins. The blood is invoked through the name of the Lord Jesus Christ by His Spirit in the waters of baptism in Jesus' name (1 Corinthians 6:10-11, 19; Acts 10:43).

When you are baptized in Jesus' name, you are washed in the blood; the water turns to blood vicariously through baptismal regeneration in Jesus' name for the remission of sins and through the baptism of the Holy Ghost with the evidence of speaking in tongues (Acts 2:21). Only through His name can sins be cleansed (John 20:22-23). Speaking of the Day of Pentecost, repentance, water baptism in Jesus' name, and receiving the Holy Ghost with the evidence of speaking in tongues are essential (Mark 16:16-17; Luke 24:47; Acts 2:4, 38-41; Acts 10:6-43, 48; Acts 19:1-6).

Ephesians 2:8-10 and Ephesians 1:13-19 emphasize that there is no remission of sins in the titles Father,

Son, and Holy Ghost—no remission, no blood in titles, and no authority or power or salvation. Acts 2:21 declares that the name of the Lord is Jesus. Acts 3:36-38 reminds us that we are to pray in His name, not in titles (John 14:13-14; John 16:23). We are to lay hands upon the sick in Jesus' name (Mark 16:17-18). We are to cast out devils in Jesus' name, preach in Jesus' name, teach in Jesus' name, and gather together in Jesus' name (Matthew 18:18-20). We are to do everything in Jesus' name, which includes baptizing in Jesus' name and anointing with oil in Jesus' name (James 5:13-14, 17). In all we do or say, it is in Jesus' name, not in the titles Father, Son, and Holy Ghost.

The Catholic hypotheses are rooted in the paganism of three gods.

Matthew 28:18 states, "All power is given unto me in heaven and in earth." Matthew 28:20 says, "Lo, I am with you always, even unto the end of the world," proving that Jesus is the Father and the Spirit. Jesus, in His Deity, is that eternal undivided Spirit. 2 Corinthians 3:17 affirms, "Now the Lord is that Spirit." John 4:23-24 states that God is a Spirit, and Jesus is 100 percent God and man, wrapped in one person. Jesus is the Almighty God in Christ (2 Corinthians 5:19; John 1:1-3, 20:14). The Word was God. John 10:30 states, "I and my Father are one."

John 14:7-10-20 confirms that Jesus is the Father, Son, and Holy Ghost. The fullness of the Godhead dwells in Him; Jesus is God in the flesh (1 Timothy 1:17; 1 Timothy 2:5-6; 1 Timothy 3:16). I rest my case.

John 17:6 and John 17:10-11 emphasize that they may be one, even as We are one, demonstrating the concept of deity in humanity. In Deity, He is the Father incarnated in humanity, wrapped in one person, the Lord Jesus Christ. John 10:30 states that He is numerically one. Just one God, and His name is Jesus. The name of the Father/Spirit is Jesus—that is the name of Deity. John 17:12 says, “I kept them in the name.” The name of the Father incarnated is Jesus; Jesus is the Father incarnated in the flesh. The name of the only begotten Son, who is the only unique God in the flesh, is Jesus. John 17:21 states that they all may be one, “Father/Spirit in me, and I in thee,” not separated, not co-equal, not co-eternal, not a trinity. Not God the Father and God the Son, God the Holy Ghost—three different divine persons is three gods—but the Father is Jesus incarnated in the Son of God, meaning deity in humanity. Jesus is God in one person, not three or two. One God with one name, and His name is The Lord Jesus Christ: Jesus (John 17:22; John 17:23). John 17:26 states that Jesus is both Father and Son at the same time; He is divine and human in one person. Jesus is the name of the Father, Jesus is the name of the Son, and Jesus is the name of

the Holy Ghost. He is the only one, not three divine different persons or three different manifestations. Jesus is the Almighty God in Christ (2 Corinthians 5:19; Colossians 1:15-16-19; Colossians 2:8-9).

Psalm 19: A clean heart is what we need in Apostolic Pentecost. A clean spirit (2 Corinthians 7:1) — we need a clean spirit in the church and in the saints, not a filthy, unclean spirit. We need Apostolic Pentecostal saints that are living an Apostolic Pentecostal Christian life, with holiness within and without, separation from the world. We don't believe in dressing like the world, looking like the world, or wearing what the immodest, immoral spirit dictates in dress. No, we believe in modesty (1 Timothy 2:8-9). Women and men should be dressed in modest apparel (1 Peter 3:1-5). Men should look clean-cut with short hair, dressed modestly in long sleeves and no shorts. Women should wear skirts or dresses that reach at least to the back of the calf, with no slits, and should avoid pants and low-cut shirts. If you have tattoos, cover them up; your body is the temple of the Holy Ghost. Holiness within and without, separation from the world.

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