

GOD'S

REVIVALIST

and Bible Adversaries

October 2001



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October brings the beauty of autumn, reflected so serenely on our cover. This is in vivid contrast to the horrible tragedies which our nation has just experienced. "God is our refuge and our strength, a very present help in trouble."

**KNOWING GOD***by Michael R. Avery, president*

To the average person in America, God is an inference, not a reality. He has put belief in the Almighty into the back of his mind along with the other various odds and ends that make up his philosophy of life. The possibility of an intimate acquaintance with God has never entered his thinking.

Christians, to be sure, go further than this. God is more than brain deep. To them He is life deep. The Bible makes it perfectly clear that God is personal and can be known in personal experience. Leaping from almost every page of Scripture is a God who affects us and is affected by us. The Old Testament gives us portraits of God speaking, pleading, loving, working, and manifesting Himself whenever and wherever His people have the receptivity necessary to receive such manifestation. We see Him walking with Adam and Eve in the Garden, eating with Abraham by his tent, and arguing with Moses on a mountain top. The gospels give us a front-row seat as God steps from behind the curtain onto the stage of life to interact with man. The Bible assumes it to be self-evident that we can know God intimately.

Within the holiness tradition, we are regularly summoned to know God, to talk to God, and to love God as one loves a friend. Yet, to many, the idea of being intimate with God is still mystical and illusive. Their knowledge of God is more accidental than intentional—more like an occasional contact than an ongoing companionship. When talking about God, they use the textbook language of a learner rather than the transparent language of a lover. They remind me of a story the *Boston Globe* carried about an Elvis Presley look-alike contest. One contestant had this to say, “Elvis was my idol. I have seen his concerts, watched every movie he has done, bought every album he made, collected ticket stubs and clippings from programs all around the world, had my hair styled like his, and won many look-alike contests. I’ve stormed the stage at his concerts so that he would see me, and I’ve climbed the walls at Graceland to catch a glimpse of him. It’s really funny, though. All the effort I put into following him...and I could never seem to get close.”

Why do so many Christians find it difficult to get close to God? I believe, for the most part, it is the same reason we find it difficult to be intimate with one another. One of the more significant barriers to any relationship is self-centeredness. The sinful self seeks independence from both God and man. It is self-seeking rather than self-giving. No relationship can find true intimacy, unless there is a giving of oneself freely to the other.

Another barrier is superficiality. Our image-conscious culture holds others at enough distance to prevent the development of close relationships. To allow people to get close means that they will see me as I really am. We struggle with this kind of openness. Honesty about ourselves makes us vulnerable. Being vulnerable is often too threatening to our self image and security. When this is carried over into our Christian walk, we keep God at a distance. We fear exposing our inner self to Him. We talk to Him in cliches rather than pour out our hearts in true transparency. But the more we mask our true self and hide from God and others, the more distant our relationships become. (p25) ➡

Our Readers Respond

It is a privilege to hear from readers of the Revivalist. Names and locations of writers will be withheld at their specific request or at the discretion of the editor. We reserve the right to edit and condense all letters selected for publication. They should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, Ohio 45210, or e-mailed to revivalist@gbs.edu. Letters reprinted here do not necessarily reflect the opinions of the editor of God's Revivalist nor those of the administration of God's Bible School.

KEEPING TO THE FOUNDER'S PATH

I am a keen reader of the *Revivalist*. When I open it, I first read [President Avery's] contribution and after that, editor Larry Smith's. I am so much blessed. What has challenged and encouraged us is your strict keeping to your founder's path. I am sure our dear Brother Martin Knapp is very happy.

Our founder, William Finch, and his wife Mary came here in April 1948. They started the work in June, and in July I was soundly converted in their meeting—the first convert. In August 1951, The Lord called me for a full-time witness for Jesus. Bill and Mary have gone to be with the Lord, and other missionaries have left. On Christmas Day this year I shall be 80 year old. We are open to work with white missionaries. Kenya needs the message of holiness.

REV. GILBERT M. MULAHA
Kipkelion, Kenya, East Africa

SCHAPERS DESERVE THE HONOR

I was thrilled to see that Melvin Schaper was featured in the summer issue [see "Alumni Spotlight," pages 14 and 15]. He was my pastor as a teenager, advisor when I pastored Laurel Homes Mission, instructor for several classes, and most of all, friend and mentor. Both Brother and Sister Schaper have made an impact on my life for the Kingdom of God. They are both very deserving of the honor. Of course, how could we ever forget fried chicken and Sunday night fellowships!

KEVIN WEINAND (GBS '90 BRE)
Email

MEANS SO MUCH

Please renew my subscription for another year. It means so much for me to get the *Revivalist*. The school means more to me than ever.

BETTY HICKS
Cartersville,
Georgia



Missions Around The World

Each month we publish brief "field reports" from missionaries around the world. Missionaries are invited to send us their newsletters and other information about their activities. GBS graduates are especially urged to respond, but we also wish to include others who uphold our vision and our commitment.

AFRICA

"Send me 100 missionaries, and I will put everyone of them to work—right away!" This is the message Peter Marais sent FEA headquarters in America in January of this year as he looked over the whitened harvest fields of South Africa and Lesotho. For many years the black farm workers of South Africa were ignored by the churches. As many as 150 workers live as well as work on one of these farms. Obedient to the Spirit's call, Brother Marais began visiting and evangelizing among them. On a few of these farms, he has been allowed to convert old farm buildings into churches. However, because of a lack of help, only a small percentage of the farms have yet been reached." —*Ropeholders*

CANADA

"Pray for Rodger and Karen Rinker and family (EBM) as they begin work in the Arctic. After 30 years of pouring out their lives for Native Americans in Western Alberta, Canada, they pulled away from the Sunchild Reservation on July 9th. All their earthly goods packed in a semi offered by a trucker friend, the Rinkers were bound for Fort McPherson, 2000 miles to the northwest, above the Arctic Circle. The call to reach the unreached in the Far North has been on their hearts for years. The presence of the Lord in the last several meetings and the people's response cause the Rinkers to say, "This is not the end; it looks like just the beginning!" —*Ropeholders*

HONDURAS

Rev. Steve Stetler, Bedford, Indiana, headed a work team to San Luis Honduras, beginning June 5. The sixteen-member team brought 46 suitcases loaded with radio and computer equipment, medicine, food for the Americans, and tools. Projects included the painting of a building, the construction of 60 benches for tabernacle, various repairs, and visits to surrounding churches.

PERU

Marlon D. King (GBS '82 HS; '87 BRE), his wife Renotta Gayle (Baker) King (GBS '81 HS), and their children arrived in Lima in late June to (p20)➡



THE WORDS OF HIS FAREWELL

by Larry D. Smith, editor

In slightly condensed form, this is the 2001 GBS commencement address, delivered by the editor in the Adcock Memorial Chapel, June 2, 2001.

It was on April 19, 1951, that Gen. Douglas MacArthur stood at the speaker's stand in the House of Representatives. Fifty-three of his 71 years had been spent in loyal service to his country; but all that was over now, as President Truman had just dismissed him from his last command. Welcomed home in a lavish outpouring of affection, Gen. MacArthur was a special guest before a joint session of Congress, where he spoke eloquently of his love for America.

There were tears glistening in the eyes of veteran statesmen, as the old

general drew to his conclusion: "The world has turned over many times since I took the oath on the plains of West Point, and the hopes and dreams have long since vanished.

But I still remember the refrain of one of the most popular barracks ballads of that day, which proclaimed most proudly that old soldiers never die, they just fade away. And now, like

the soldier of the ballad, I close my military career and just fade away, an old soldier who tried to do his duty, as God gave him the light to see his duty. Good-by."

"Old soldiers never die, they just fade away." Farewells are like that—sad,

nostalgic, heart-wrenching. And as you know, this graduation ceremony is a farewell—a farewell to one chapter of your life, as surely as it is the opening of another. This is why tradition once insisted that we have two speeches on such occasions—a *valedictory*, which is a lingering "good-by" to the past, and also a *salutatory*, which is a cheerful "hello" to the future. *Good-by and hello!* These two tell the story of this day, and they make it somewhat bittersweet; for though you are thrilled to face the unfolding opportu-

nities before you, you are also reluctant to leave the cherished memories behind you. But this is the way of life. Good-by's aren't easy for any of us; and for some of us they are impossible.

But this morning, I want you to remember another morning long ago when Our Lord Jesus Christ said good-by. His crucifixion and His resurrection were behind Him now. And before long, he would gather His disciples together near Bethany on the Mount of Olives, where He would bless them; and then before their wondering eyes, He would ascend to His father.

But before He left, He had final words to say; and so He set a (p26)➡

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ESCAPING THE TRAP OF WESLEYAN PHARISAISM

By Dr. Richard S. Taylor

John Wesley taught that sin, “properly so-called,” was a “voluntary transgression of a known law.”¹ The words “properly so-called” are important. By them Wesley meant that if strictly defined, an act of sin—whether of omission or of commission—was a moral event; i.e., the one committing the sin knew it was wrong and was fully accountable. His accountability was such that the action brought divine condemnation. He not only felt condemned by his own conscience, but he knew that he *was* condemned by God.

This definition of sin is philosophically sound, and is a foundational principle with Wesleyans. Yet John Wesley also acknowledged that mistakes and imperfections in practice, which he refused to call “sins” in the full moral sense, nevertheless were sufficiently serious to need the covering of the Atonement. They were wrong, inasmuch as they needed correction, even if they were not prompted by evil intention.

These faults in behavior would correspond to the *unintentional* sins acknowledged in the Mosaic system (Leviticus 4:1, 27–28). In both cases, there is no condemnation if they are truly unknown and undiscovered. But also in both cases, if the breach is discovered, action must be taken. In the Old Testament scheme, the Israelite was required immediately to make an offering of atonement. In the New Testament (according to our understanding of its implications), the believer must seek as far as possible to undo any unintended damage, correct his practice, and bring the offense by confession and prayer under the blood of Jesus.

We cannot escape the conclusion that we have here a concession to a less than fully ethical concept of sin, acknowledged by Wesley (in spite of his strictly ethical definition of sin “properly so-called”), and certainly seen in the Scripture. The sub-ethical nature of such “sin” is in the absence of evil intent or wilfulness. But the implicit ethical wrongness is implied by Wesley’s insistence that such inadvertent transgressions of the perfect law need the covering of the Blood.²

If totally unintended, why do such “fallings short” need the Atonement? Perhaps the answer lies in the fact that no matter how well-intentioned we may be, our deviations from perfect Christlikeness are damaging. People are hurt. The Christian cause is dealt a blow, and God is dishonored. In some cases, souls may be lost. In one instance, the pastor’s harsh and unjust rebuke of a teenager in the presence of his peers so embittered him that he vowed he would never step inside a church again.

While the boy’s rash reaction was wrong, so was its cause. The pastor may not have been guilty of a sin in the strictest sense of a “voluntary transgression of a known law,” if that “known law” is to be limited to the Ten Commandments. But how about the law of love? Admittedly, the pastor may not have intentionally violated even that law. But obviously, no matter how much the pastor might have professed love, certainly the boy was not aware of any. Neither did those standing around sense any love. So the impact was non-love, and the devastation of non-love resulted.





gentleness; no, nor even reproof. Nay, they are not able to bear contradiction without the appearance, at least, of resentment. If they are reproofed or contradicted, though mildly, they do not take it well; they behave with more distance and reserve than they did before. If they are reproofed or contradicted harshly, they answer it with harshness, with a loud voice, or with an angry tone, or in a sharp and surly manner.” Other inconsistencies are roughness in dealing with inferiors, and a lack of “nice regard to truth, simplicity, and godly sincerity.” He faults them for a lack of meekness and quietness of spirit. He concludes with the verdict: “You have not what I call perfection.”³

What would he say, then, about contemporary Wesleyans who become angry in board meetings, (p25)➡

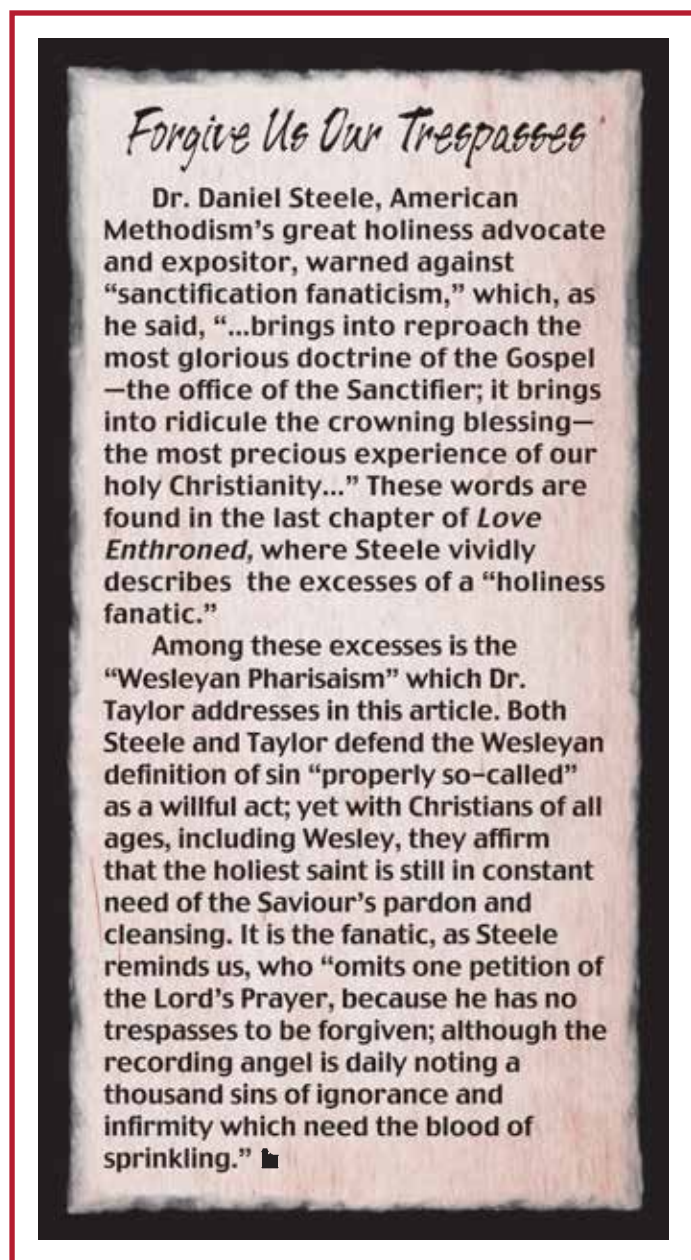
But now we have subtly shifted from unintentional transgressions of the law in Old Testament terms to violations of a Christian spirit. This is more serious and introduces a new dimension.

Would the pastor be justified in claiming sinlessness on the grounds that he was not willfully violating a known law? He was unChristlike. The feelings of an immortal soul were assaulted. The pastor’s unChristlikeness cried out for correction. If stubborn pride kept the correction from being made, would not the Spirit be grieved?

The damaging effects of even inadvertent and impulsive offenses are so potentially devastating and far-reaching (even into eternity) that a cavalier attitude toward them is extremely incompatible with Christian life. To brush aside these failures as being sinless simply because they do not fully qualify as sins under Wesley’s definition is to foster hardheartedness. Insensitivity may, in some cases, be more a manifestation of immaturity than carnality; but in any case, it falls short of that tenderness of spirit which in the New Testament marks the “wisdom that is from above” (James 3:17).

Impatient words, rash judgments, apparent injustices, and attitudes which at least seem petulant and selfish cannot simply be swept under the carpet and forgotten, as if they carried no moral significance, simply because they are not “voluntary transgressions of a known law.” This is an abuse of Wesley’s definition.

Wesley himself would not tolerate it. In evaluating the profession of a group of Methodists in London, he found among some of them many telltale evidences of remaining doublemindedness. He says: “Some are wanting in gentleness. They resist evil, instead of turning the other cheek. They do not receive reproach with





“Make a difference between the beast that may be eaten and the beast that may not be eaten.” (Lev. 11:47)

I have never been tempted to eat fried vulture. Or baked vulture, for that matter! Likewise, when God forbids the eating of the weasel, the lizard or the bat, I am not tempted to cross the boundaries that He has set down! But I am curious as to the reason behind the dietary laws prescribed for Israel in Leviticus 11 and Deuteronomy 14.

While all properly washed fruits and vegetables were acceptable, God carefully discriminated among the animal kingdom in selecting a meat diet for His people. Only cloven-hoofed, cud-chewing mammals were allowed. Of marine life, only fish possessing both fins and scales were on the menu. While no specific criteria are outlined for classifying birds as “clean” or “unclean,” a ghastly list of forbidden entrees is given. Concerning insects, those that both walked and flew were off limits, while joint-legged, ground-walking bugs could be served up as an appetizer or a side dish!

Resisting any further sophomoric attempts at humor, I return to the question: What was God’s reasoning behind these carefully-articulated laws? One proposed answer is that God wanted healthy people, so He outlawed unhealthy animals. A difficulty with this view is that Noah, who understood the difference between clean and unclean animals, was permitted to eat all meats (Gen. 9:3). Also, dietary laws were suspended in the New Testament. Did the healthy animals of Noah’s day suddenly become unhealthy in the time of Moses, only to become healthy again in the time of Christ?

A second solution presumes that the forbidden animals were somehow associated with idolatry; hence their prohibition amounted to a fleshing out of the First Commandment. This proposal is inviting, but difficult to establish across the board.

A third proposition is that the purpose of the food laws was to illustrate that Israel was to be a separate and holy people, and that God’s categorizing of, and forbidding of, clean and unclean animals was simply an arbitrary decision. He could have included or excluded any number of creatures and achieved the same result.

This view I find to be the most plausible. Clearly, food laws were intended to somehow express or illustrate the holiness of God through His people in that ancient pagan environment (Lev. 11:43-47). One commentator notes, “Wherever the dietary laws are enumerated, the word holiness is not far away.” Whatever the reason for the distinctions, the effect of these laws was to draw a line between God’s people and the culture around them.

Then, as now, God’s people are called to be distinct, to be “in the world, but not of it.” After all, the Church has never impacted the world by becoming like it. But, as it remains separate, distinct and holy, its influence and witness can powerfully shake and shape a rudderless society. ■



The Deadly Sin of Garment Guarding

by the Rev. Lowell Foster

Stephen's thrilling and tragic story is found in Acts, chapters six, seven, and eight, where he is described as a man "full of faith and the Holy Spirit" (6:5) and "full of faith and power" (6:8). He had risen quickly from serving tables to become an effective minister in the early church. As Bible readers will remember, he delivered a message that so infuriated the Jewish rulers that he was brought to trial for blasphemy. All semblance of orderly procedure was abandoned, and the riot which followed culminated in Stephen's murder. According to the law, the witnesses who testified against him were supposed to cast the first stone. Thus, "the witnesses laid down their clothes at a young man's feet, whose name was Saul" (Acts 7:58). "And Saul was consenting to his death" (Acts 8:1).

Centuries now have passed, and witnesses no longer drop their coats and take up stones. But sadly enough, "Stephens" still die. Dr. J.B. Chapman once described such a scene. "I saw them murder a man today...The man was not a member of an alien race but had once been a brother beloved. He grew cold or stepped aside, and a whispering campaign began..." And such campaigns are so deadly and so effective!

Saul—later St. Paul the Apostle—did not cast a stone, but he was the young man at whose feet Stephen's killers "laid down their clothes"; and he was "consenting unto his death." Prior to Saul's conversion, he was "breathing threats and murder against the disciples of the Lord" (Acts 9:1), as the scriptures tell us; and so it is even possible that he actually orchestrated the death of Stephen. Certainly, this kind of tragedy has often happened. Bullets are molded and guns are loaded by those who manipulate others into actually pulling the trigger, while the "garment guarders" shelter themselves in the shadows. Good and well-meaning people have been "used" by them to accomplish great evil. Note Acts 13:50 where "devout and prominent women and the chief men of the city" were manipulated by others to stir up "persecution against Paul and Barnabas and expelled them from their region."

Instead of joining a campaign which attacks or destroys others, we are rather to expend our energies to help and restore them. *"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering, lest thou also be*

tempted. Bear ye one another's burdens, and so fulfill the law of Christ" (Galatians 6:1-2). This command is clear and pointed, and it is directed to all who are "spiritual." They are to "restore" any brother or sister who is "overtaken in a fault"—that is, they are to bring such a one back tenderly "in the spirit of meekness" to a renewed and positive relationship with God.

Our Lord Himself was the Great Restorer. Think of the example of Thomas. The disciples were doubtless in shock because of the crucifixion and death of their Master, and they were huddled fearfully behind closed doors on a Sunday evening (John 20:24-25), when Jesus suddenly appeared in their midst. "But Thomas...was not with them when Jesus came." His comrades were quick to tell of the Lord's appearance, but Thomas was not about to believe them. After all, had not Mary Magdalene; Mary, the wife of Cleopas; and even Mary, Jesus' mother, with John by her side, all witnessed His death and testified that they had seen His body taken from the cross? No, Thomas declared, "except I shall see... and put my finger into the print of the nails...I will not believe" (John 20:25).

But then "after eight days again his disciples were within, and Thomas with them; then came Jesus...and said, Peace be unto you" (John 20:26). The scripture shows us how the Master reached out to his faltering disciple. "Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing." In 27 words, Our Lord had restored the doubter and swept aside all his faithless reasoning. No wonder, then, that Thomas cried out in renewed confidence, "My Lord and my God!" (vs 27-28). We are told by ancient tradition that he became a brave and heroic foreign missionary and finally died in the heart of India, thrust through with a native's spear, preaching the (p17)➡



SUCH
WHISPERING
CAMPAIGNS
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AND SO
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NEWS FROM THE HILLTOP

ENROLLMENT EXCEEDS SEVEN PER CENT GOAL

GBS college enrollment for first semester 2001–2002 stands at 264! This exceeds the “rather ambitious enrollment goals” set two years ago by Dr. Ken Farmer, Vice President for Academic Affairs, and Keith Waggoner II, student recruiter, based on a growth rate of seven per cent each year. This placed the target number for fall 2001 at 252.

Dr. Farmer notes that the school’s “sustained growth comes from good recruitment and better retention. Additionally, it comes from full-time students. Our ratio of full-time equivalency (245) to head count stands at 93 per cent, which is above the 87 per cent average for all AABC colleges last year.”

“But it’s not just the number which pleases us,” he adds. “It’s also the quality of our students. They have arrived on campus determined to be the best they can be for God. They are already demonstrating that they are seriously committed to ministry. To keep our growth rate of seven per cent, we will need 270 students for fall 2002. We urge prospective students to help us meet this goal. Come, be a part of the GBS family! Alumni and GBS friends, help us in our recruiting efforts!”

ACADEMY AND HIGH SCHOOL SHARE UPWARD SWING

GBS’s high school and elementary academy share the current upswing in enrollment. God’s Bible High School began this term with 70 students registered for classes. This is the highest GBHS enrollment during the 12-year tenure of Principal Paul Clemens and is an eight per cent increase over last year’s statistics.

Now in its eleventh year, the GBS Academy reports a record enrollment of 122, according to Principal David Crosley; and this represents an 11 per cent increase over last year. Due to space limitations, the academy had previously limited its enrollment; but this fall it has accommodated additional students by moving eighth grade students to the high school area. “In order to continue meeting the needs of our constituency, we must explore creative ways to grow the academy and the high school without destroying our budget,” comments Dr. Ken Farmer, vice-president for academic affairs. Our long-term goal is to have a new facility which would house both these departments.”

“GOD WAS REAL” IN SUMMER MINISTRIES

In addition to short-term missions assignments in Mexico City and Ukraine (See p.10, September *Revivalist*), GBS summer youth ministry teams visited South Africa and New Mexico.

South Africa. “God was so real to us! We learned to rely fully upon Him as we ministered through singing, preaching, Bible studies, and children’s services. We saw ten people converted, and one entirely sanctified. We saw children learning their Bible verses during our first week of ministry and returning the next with the verses still memorized and eager to learn more. We have grown enormously in our own spiritual lives and will never forget how God answered prayer after prayer through our entire trip.”

—Jon Ayars, GBS ministerial student



Keith Waggoner and Ken Farmer celebrate GBS enrollment increase



Principal Crosley poses with academy students Rachelle Wolf and Andrew Glick.



South Africa ministry team

New Mexico. “August 4–13, eight GBS students and two alumni were in Terreon, New Mexico, to hold a VBS and a youth camp. Sixteen young people attended the four-day retreat, while at least 50 children attended the VBS each day. Youth camp was filled with Bible studies, fireside devotions, crafts, games, and running the obstacle course at 7:30 in the morning.” —*Linda Nicodemus*

“Our biggest surprise was when our VBS director, Joanna Sturtevant, was rushed to the emergency room. We felt a real sense of unity as God helped our team pull together. We had a great time with the children, learning about them, their lives, and culture. Our greatest gift was to have one of them say, ‘I’m going to follow Jesus.’” —*Tara J. Powell*



Tara Powell ministers to children in New Mexico

REV. MIKE WETHERALD SPEAKS AT FALL REVIVAL

Graciously the Holy Spirit ministered to the GBS campus community during the opening fall revival, August 28–September 2. Speaker was the Rev. Mike Wetherald, Dayton, Ohio, whose presentation of spiritual truth was both pointed and winsome. Drawing from his own rich experiences as a GBS student and later as a minister, he illustrated scriptural themes powerfully and effectively. Students demonstrated a quick and eager willingness to seek the Lord and responded positively to His truth.

SCHOLARSHIPS FOR 2001–2002 PRESENTED AUGUST 26

At morning worship services, Sunday, August 26, GBS Vice President of Academic Affairs Dr. Ken Farmer awarded the following student scholarships for the current school term:

(1) *Crawford Family Scholarship*, \$1000, Leanna Lambeth; \$1000, Sandy Gray; (2) *Myrtle Jessup Ministerial Scholarship*, \$300, Steve Smith; (3) *Marvin Jewell Ministerial Scholarship*, \$300, David Fry; (4) *Frank Little Scholarship*, \$750, Adam Morton; (5) *David and Clare Martin Scholarship*, \$1000, Theresa Campbell; (6) *C. Helen Mooshian Scholarship*, \$1000, Jennifer Key; (7) *Rhyne Memorial Scholarship*, \$300, Heidi Holmes; (8) *H.E. Schmul, Sr., Scholarship*, \$2000, Jamie Haddix; (9) *Vaughn Somers Memorial Scholarship*, \$100, Jana Pop; (10) *Meredith and Florence Vance Scholarship*, \$500, Linda Nicodemus; (11) *Mr. and Mrs. K.W. Wong Scholarship*, \$2000, Amanda Witmer; (12) *Ethel Belle Baughey Scholarship*, \$50, Andy Parriman; (13) *Elmer C. Farmer Pastoral Scholarship*, \$1000, Ray Campbell; \$1000, Ryan Colson; (14) *Rev. William E. and Hazel C. Jackson Christian Service Scholarship*, \$100, Tara Powell; (15) *Dr. Leslie Wilcox Scholarship*, \$200, David Dersheid; (16) *Edna Erle Brothers Messerschmidt Memorial Scholarship*, \$500, Kim Easley; (17) *Merle D. Wolf Memorial Scholarship*, \$500, Erica Center; (18) *Nathaniel Joslin Memorial Scholarship*, \$500, Curtis Going; (19) *Stanley Kendall/Stanton Christian School Scholarship*, \$800, Brannon Littleton; (20) *Aubrey Elam Indoor Camp Scholarship*, \$500, Jonathan Makcen; (21) *Taylor Scholarships*, \$1000, Randy Brown; \$1,000, Jessica Stroup; \$500, Eric England; \$500, Jason Conrad; \$500, Chad Cowherd; \$500, Kirk Marshall; \$500, Megan McCall; \$500, Betty Jo Cochran; (22) *Mission Helps Scholarship*, \$50, Dorcas Byer; (23) *Hancock County Holiness Association Scholarship*, \$3,300, Joe Kretoski.

In addition, Dr. Farmer recognized the following students who had been awarded college divisional scholarships for this term: (1) *Charles Cowman Missions Scholarship*, Anna Osborn; and (2) *R.E. McNeil Music Scholarship*, Jessica Smith. **(continued on page 20)**



Scholarship recipients

On these pages, we feature items about GBS alumni, vital statistics, significant events scheduled throughout the "Revivalist family," and brief news notes from across the holiness movement. Items for inclusion in the "Revivalist Family" should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, Ohio 45210; or revivalist@gsb.edu.

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SPECIAL INTEREST

Elmer L. Winner ('53 HS; '57 ThB), a retired elementary school principal, has designed a non-profit internet website to help and encourage "kids, teachers, principals, and ministers." It is www.Hefirstlovedus.com.

Students from GBS; Bible Missionary Academy, Decatur, Indiana; Wesley Christian Academy, West Bay, Grand Cayman Island; and Nazarene Christian School, Beech Grove, Indiana, helped establish a band camp



program in Guadalajara, Mexico, July 16-12. According to Dennis Joslin ('78 BRE), GBS Alumni Association president, who coordinated the event, students provided "intense personal



instrumental instruction to 24 young (and not so young) hopefuls, also giving them opportunity to be part of a band. The visitors had the time of their life, stretching their imagination

and showing Christ through their willingness to serve." Providing music instruction and oversight were Dewayne and Renee (Hughes) Joslin, both GBS college graduates (1991 and 1993). Host church and school were the Iglesia de Dios de Guadalajara and the Guadalajara Escuela Del Futuro, A.C. Jean Eades, another former student, is one of the directors of the work in Guadalajara.

.....

ALUMNI CONCERNS



Daniel Bender ('01 BA in music) was seriously injured in a motorcycle accident, Friday, September 14, and remains hospitalized in an Indianapolis, Indiana, hospital.

Prayer is requested for his recovery.

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MARRIAGES

Scott Clemens to Christina Joslin, September 29, 2001, Beech Grove, IN.

Brant Luther to Merrilee Stetler, September 15, 2001, Burlington, KY.

Jonathan Hood to Jessica Givens, August 18, 2001, Phillipsburg, MO.

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BIRTHS



To **Jonathan and Rachel (McIntyre) Bender**, a son **Ethan Charles Bender**, born August 3, 2001, Cincinnati, Ohio. Rachel is a 1998 GBS graduate (A.A. in Secretarial

Science), and Jonathan is a senior GBS ministerial student.

To **David and Regina Eckert**, Cincinnati, Ohio, a son **Austin DeWayne Eckert**, born August 26, 2001. Both parents are GBS alumni, and David formerly taught in the GBS high school.

To **Milton (BA '90) and Donna (Fye) (BA '89) Schaper**, a daughter



Kara Lee Schaper, born February 5, 2001, Rodgers, Arkansas. She is welcomed by her brother Curtis, 8, and her sister, Anna, 2.

.....

OBITUARIES

The Rev. Jack W. Dulin, 75, Wabash, Indiana, died April 24, 2001. He served for many years in the Christian ministry as evangelist, pastor, and more recently as Assistant General Superintendent of the Wesleyan Holiness Association of Churches. He is survived by his wife, Dorothy (Piersall) Dulin, to whom he was married December 24, 1945, two sons, one daughter, eight grandchildren and eleven great-grandchildren. Funeral services were held at the Colerain Street Holiness Church, April 29, with burial in the Marion National Cemetery, Marion, Indiana.

Mrs. B. Wyvonne (Tracy) Freeman, age 76, died May 12, 2001. A 1946 GBS graduate, she earned a B.S. degree from Ohio University and a Master's degree from Miami University and did post graduate work at Xavier University. She had a call to the ministry and to children's work and engaged in pastoral and children's ministry at Liberty Chapel, Fawcett, Ohio, and also at Wrightsville, Ohio. Wyvonne taught school in Ohio Valley Local School 25 years. On June 14, she was united in marriage to Elbert Freeman, and they were blessed to travel life's pathway together for more than 52 years. He preceded her in death in September 1999. She is survived by her daughter, two grandchildren, three sisters, two brothers, and other relatives and friends.

.....

ADVERTISING

We will accept only items appropriate to our purpose and mission. Cost is fifty cents per word for each inclusion. We reserve all rights to accept or reject materials submitted to us.

Life A Joyous Adventure is the 300-page autobiography of Armor Peisker, who has enjoyed a rich affiliation with both the Pilgrim Holiness and Wesleyan churches. He tells the story of 90 years of his life, highlighting 69 years of service as a minister, which included 45 years of service at the headquarters of these churches. This interesting account of service in both the U.S. and abroad may be secured for \$10 by phoning (765) 674-6656, or by writing him at 4714 South Colonial Oaks Drive, Marion, IN 46953.

.....



The 108th conference of the **Evangelical Christian Church (Wesleyan)** has voted by an 80% majority vote to unite the denomination with **The Wesleyan Church**. "This roll call vote transpired in an atmosphere of peace and trust in the leading of the Lord..." according to Dr. Kenneth W. Wooten, General Superintendent. "The prayer of our heart is that the prevailing spirit of this

conference goes with us as we join our Wesleyan family."

"The Salvation Army has reached its goal of a million soldiers marching into the new millennium, in response to the challenge of previous international leader, General Paul Rader. There are now 1,017,450 soldiers worldwide" —*The Holiness Digest*

Raymond Shreve, veteran missionary and director of Evangelical Wesleyan Mission, recently conducted evangelistic services in Bogota, Columbia. Bogota is a "world-class city of more than five million people" and a significant intellectual and artistic center. "Many heard the gospel of salvation through the merit of the risen Saviour, Jesus Christ," he reports, though "the enemy sought to oppose at every turn." "The civic center was full to overflowing and from 25 to 50 earnest souls sought salvation and peace every night. All told, we ministered to an estimated fifteen hundred people and dealt with 250 seekers." He requests prayer for the work in Bogota.

June 3, 2001, marked the ordination of the **first Russian Wesleyan pastor, Valerie Okutin**, by General Superintendent David Holden, according to the *Wesleyan Advocate*. In Vladimir, where Christianity was first introduced in Russia in 998 AD, Wesleyans have established a "multipurpose ministry, including a Bible institute." ■



MARRIAGE MATTERS 2002

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February 25 & 26 or 27 & 28

Interested? Contact:

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INVESTING in the future

by Jack Hooker

One of the most exciting and productive ways to invest in the future is by investing in the lives of young people. A number of the friends of God's Bible School and College have caught such a vision and have invested in the GBS Scholarship Fund. This year 31 students received a total of more than \$23,000 in scholarships (see detailed report on page 11). In many cases, the awards made a real difference in meeting the need of the student for assistance in preparing for full-time Christian service.

An investment in the GBS Scholarship fund may be made as a memorial or in honor of a loved one or friend. The scholarship will bear that name. Each year the investor will receive the name and picture of the recipient, as well as an opportunity to interact with him. The donor may craft the scholarship to aid certain students, such as a ministerial, missions, music, or education major. All monies in the fund are permanently restricted to scholarships only and are invested for growth. That means your investment will "live on and give on" year after year. It is so exciting to see the GBS Scholarship fund grow over the last few years to nearly a quarter of a million dollars today.

If you would like to know more about investing in the lives of young people preparing for the harvest, please fill out the form below or call Rev. Jack Hooker, Vice-President for Advancement at 513-721-7944 ext. 223.

Pictured here are some recent GBS scholarship recipients, as well as a few of the scholarship sponsors.



GOD'S BIBLE SCHOOL AND COLLEGE SCHOLARSHIP FUND

Yes, I am interested in more information on the GBS Scholarship Fund.

Name _____
Address _____
City _____ State _____ Zip _____
Phone _____

Please mail to: Rev. Jack Hooker, Vice-President for Advancement, God's Bible School and College, 1810 Young Street, Cincinnati, OH 45210

gbs alumni spotlight

charting the course, setting the pace, raising the standard...

GOD GIVES ALUMNI FAMILY LONGEVITY AND EFFECTIVENESS IN CHRISTIAN SERVICE

by Marc Sankey, National Alumni Association Reporter

The middle 70's were transitory times in the history of our school. Those years saw the changing of administrations and a new era begun in the music division. Those times also fashioned a multitude of graduates who have stayed within the ranks of the conservative holiness movement and have given that movement their best years. God's Bible School managed to inspire a host of students to an establishing grace that has kept many of them in ministry-related work to this present day.

David and Connie Hilligoss came to GBS during those very years. They came to GBS as strangers from different states and backgrounds, but God had a plan for them as a team. They represent a class of Christian workers whom fellow alumni proudly salute for longevity and effectiveness in Gospel service.

David Hilligoss was born and reared in Anderson, Indiana. He came from a strong Quaker background. Dr. Enyart was the sole reason David came to GBS, for he had a great desire to sing in Dr. Enyart's high school choir and play trumpet in the orchestra. As a result, he came as a high school senior in the fall of 1974 and graduated in the spring. After a year of college, he worked in Cincinnati until he married in June of 1977. One of the highlights for Dave was playing in a trumpet trio with David Wetherald and Melody Shields. Dawn Schenck accompanied them on the piano. David and Connie both remember the cold winter revival of either 1975 or 1976 when there was no heat on cam-

pus, and the Rev. R.G. Flexon chaired the morning services in his overcoat.

Connie (Collingsworth) Hilligoss spent her growing up years in Dayton, Ohio, where she was born. She came to GBS in the fall of 1974 as a 16-year-old freshman music major. She was Prof. Wolf's first secretary in the music department serving in that capacity from 1975-1977. She played for high school choir and filled in as a substitute accompanist a few times for PR groups. She started



dating David during her second semester and never looked back. She graduated from college

in 1978. Connie credits Garen Wolf as being a significant influence on her life. As she listened to his teaching and worked with him as his secretary, she was given the dream to teach. She also fondly remembers Dr. Adcock's Old Testament Survey class in classroom 6 when God's presence would come so sweetly during prayer that teaching and normal classroom activities would be suspended for that day.

Currently, Dave works as a machine operator for Best Access Corporation. He serves as Sunday school superintendent and board member of the Noblesville Pilgrim Holiness Church (pastored by Rev. Craig Dahler who was a fellow class-



mate of the Hilligosses at GBS). Connie is a music instructor at Union Bible College. They have three children: Janella, 19; Brandon, 16; and Justin, 13. Dave and Connie are involved in special evangelistic music

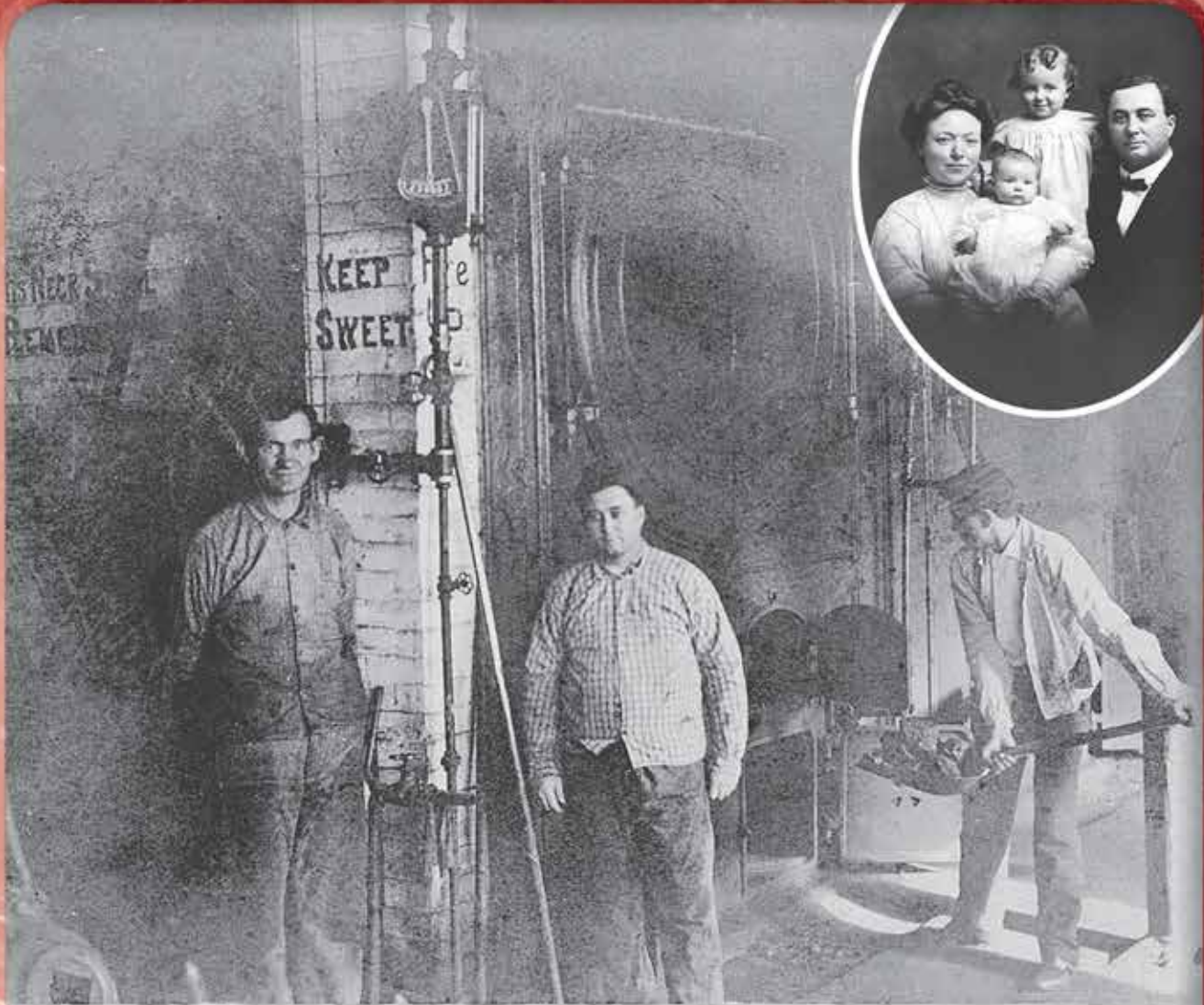
that includes their own brass trio: Dave and Brandon both play the trumpet, and Justin plays the French horn. The Hilligosses express their feelings for the school in these words: "We love GBS very much and attend school functions as much as possible. We

made many lifelong friends while we were there and are privileged to have gone to school with President Avery and his wife, who are so gifted in leading our Alma Mater."

May God continue to bless Dave and Connie as they carry on the mission of "charting the course, setting the pace and raising the standard." ■



Alumni reporter **Marc Sankey** ('94 BRE) pastors the Bible Methodist Church of Franklin, Ohio. He can be reached via e-mail at pastorsankey@netzero.com



SHOVELING COAL INTO THE OLD BOILER. The Scripture verse only partially legible on the rear left wall is Proverbs 29:1— “He that being often reproveth hardeneth his neck, shall suddenly be destroyed, and that without remedy.” The young man standing in the middle is Elmor Hanna, a student from 1905 to 1909. He married Matie Frazee in September 1906. She previously had been a student in 1904–05. They were from Chicago and were born in 1875. Matie’s family were Baptists, while Elmor’s were Presbyterians. They attended a revival in an old country schoolhouse in 1901 and both went forward to the altar to accept Christ publicly as Savior. They returned to GBS as students the day following their wedding. After leaving the school, they started churches in Illinois, Ohio and Indiana and superintended an orphanage in Kentucky. Matie at times would pastor the home church while Elmor drove the circuit. The inset photo shows them with their daughters Irene and Naomi, December 4, 1909. ■

➡(p9) gospel to the very end. Was it worth it for Our Lord to restore Thomas?

Think of others to whom this same Jesus reached out to forgive and restore. Remember Mary, that foolish and forgetful woman, out of whom He had cast seven devils. After His death, sorrow had so blinded her that she later mistook Jesus for the gardener at His sepulcher. But He who had forgiven and renewed her in His grace called her tenderly by her name. “She turned herself, and saith unto Him, Rabboni, which is to say, Master” (John 20:16). Consider, too, Simon Peter—impulsive Peter who denied the Saviour but who found pardon and renewal in Him and later became a great leader in His Church. And then think of the two on the road to Emmaus whose doubts and fears were erased by Jesus’ living presence.

In the Old Testament, David, the “sweet singer of Israel,” is a dramatic example of the God who restores. Remember Psalm 51, which was his desperate prayer. “Cast me not away from thy presence, and take not thy Holy Spirit from me” (vs. 11). Hear him as he pleads, “Restore unto me the joy of thy salvation...” (vs. 12). How beautifully that prayer was answered; and as we know, David did return to the divine favor, and we read his testimony, “He restoreth my soul” (Ps. 23:3). Yes, God is the great restorer of broken, penitent souls who turn to Him.

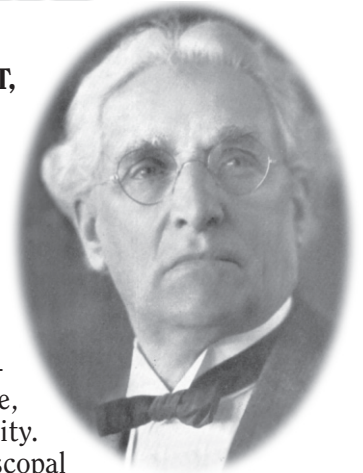
May the Lord Jesus, the Great Shepherd of His flock, deliver us both from “garment guarders and from “garment guarding”! And may He help us always to be humble and faithful restorers of the backslidden and the broken, having great compassion upon them, “pulling them out of the fire, hating even the garment spotted by the flesh” (Jude 23). And may He also hasten that day when we arrive on that golden shore where never again will anything or anyone ever hurt, harm, or destroy! Then forever we shall rejoice, that we, like Him, were restorers—not “garment guarders.” ■

The Rev. Lowell Foster is a veteran holiness evangelist living in Idaho.

HOLINESS HEROES of the CENTURY

HENRY CLAY MORRISON: EVANGELIST, EDITOR, AND EDUCATOR

By Dr. William Kostlevy



Henry Clay Morrison, famous evangelist, editor, and educator, was born at Bedford, Kentucky, March 10, 1857, and died at Elizabethton, Tennessee, March 27, 1942. A lifelong Methodist, he was reared on his grandfather’s farm and educated at Ewing Institute, Perryville, Kentucky, and at Vanderbilt University. Entering the ministry of the Methodist Episcopal Church, South, in 1878, Morrison experienced success as a pastor and evangelist, serving appointments at Standford, Covington, Danville, and Frankfort, Kentucky. During the late 1880’s, he experienced entire sanctification and rapidly emerged as one of the most notable holiness evangelists in the South.

Leaving the pastoral ministry in 1890, Morrison became an evangelist, editor, and publisher. In 1888, he founded the *Kentucky Methodist*, a paper dedicated to revivalism, holiness, and the traditional conservative lifestyle of primitive Methodism.

In 1897, the paper, now with a national circulation, was renamed the *Pentecostal Herald*. Although Morrison remained editor until his death, much of the paper’s success was due to the contributions of his wife, Elizabeth Whitehead Morrison (1867–1945). A former teacher at Asbury College and Taylor University, she served as office editor (1906–1916) and associate editor (1916–1945).

H. C. Morrison also served as president of the Pentecostal Publishing Company, which was one of the primary holiness publishers of the era. As one of the great religious orators of his day, Morrison conducted 1200 revival meetings and an estimated 250 camp meetings. He served as president of Asbury College (1910–1924; 1933–1940) and as founder and president of Asbury Theological Seminary (1923–1942).

As a Bryan Democrat, Morrison was deeply concerned about the economic plight of farmers and workers. He supported Prohibition and Sunday blue laws and opposed the teaching of evolution in the public schools. Although committed to traditional holiness teaching, Morrison formed coalitions easily with non-Wesleyans, such as Keswick holiness advocates, non-holiness Methodist Fundamentalists and national Fundamentalist leaders, such as William Jennings Bryan. He was the author of over 30 books dealing with evangelism, holiness, and premillennialism and two autobiographical works, *Life Sketches and Sermons* (1903) and *Some Chapters from My Life* (1941). ■

Dr. William Kostlevy, archivist at Asbury Theological Seminary, is an eminent historian of the holiness movement. We are indebted to him for this selection, slightly edited for God’s Revivalist, which appears in his Historical Dictionary of the Holiness Movement. Dr. Kostlevy is also a member of GBS’s Committee on History and Archives.

ADVANCE YOUR MINISTERIAL EDUCATION THROUGH GBS'S NEW

ALDRSGATE COMMUNITY!

By Dr. Ken Farmer, Vice President for Academic Affairs

We're excited about the Aldersgate Community which we're creating at GBS. Phase One of the new college program will offer week-long block classes, taught on campus five times a year and supplemented by independent study. Especially attractive to the pastor who is deeply committed to ministry and unable to attend college as a resident student, this will permit completion of the Associate of Arts in Bible and Theology degree within three years.

After finishing the AA requirements, Aldersgate students will be invited to participate in the regular spring commencement exercises. We hope that some of these students will then be able to come to campus for two years

to complete study for the degree Bachelor of Arts in Ministerial Education.

Aldersgate began as a burden on the heart of President Avery to assist persons who were already in ministry to enhance their academic training. He has initiated partnership with missionary educators Charles and Lottie Tryon, who for many years have been involved in curriculum development and delivery. In addition to shaping and coordinating the independent study portions of the AA program, the Tryons will work towards completing curriculum materials for GBS's new four-year, non-degree program leading to the "Advanced Diploma in Biblical Studies." Those who graduate with the AA in Bible and Theology but who are unable to enroll as resident students for the BA program will have the option of pursuing the Advanced Diploma of Biblical Studies.

In addition, GBS will also help arrange classes through Aldersgate to assist students who are already close to completing their degree programs. One such student on track to finish this year is David Hamer. He comments, "These classes have been very helpful, and I have learned a lot. I found it very helpful when the teachers responded quickly to my e-mails. I have been spreading some positive comments about Aldersgate. Thanks again for your efforts to help me continue my education. I am excited about finishing my degree."

Session One of the Aldersgate block classes was held September 24-28. Please note the On-Campus Aldersgate Class Schedule for Year One below. Why don't you join the Aldersgate Community, advance your ministerial education, and help us make history at GBS!



Dr. Brown, Dr. Farmer and the Tryons

**ON-CAMPUS ALDERSGATE CLASS SCHEDULE
YEAR ONE**

Numbers within parentheses indicate hours of academic credit earned

FIRST SEMESTER

Session A September 24–28

Session B November 12–16

Old Testament Literature(3)

Music in the Bible (2)

Historical Books (2)

Allan P. Brown

Garen Wolf

Ben Durr

SECOND SEMESTER

Session A January 21–25

Session B March 4–8

Session C May 20–25

(During GBS Camp Meeting)

New Testament Literature (2)

Practical Ministry I (1)

Introduction to Homiletics (3)

Daniel and Revelation (3)

Ben Durr

Mark Bird, Larry D. Smith

Ben Durr

Allan P. Brown

In addition to the above, Mrs. Lottie Tryon will supervise English Composition I (3) and English Composition II (3) by independent study.

There's still time to enroll for Session B, First Semester, November 12–16! If you are interested in this or other Aldersgate classes, please contact Student Recruiter Keith Wagoner at (513) 721-7944 (Extension 217) or by e-mail at kwaggoner@gbs.edu.

CHARLES AND LOTTIE TRYON, MISSIONARY EDUCATORS

Charles and Lottie Tryon have worked together in ministry for more than 50 years. In fact, it is often difficult to tell where the work of one ends and the other begins. Their ministry, vision, and commitment to the Lord, to His work, and to each other are mutually supportive. Both the Tryons are well-credentialed, each having a BA degree from Southern Nazarene University and a Master of Education degree from the University of the Philippines. Additionally, they both have completed all the course work and the comprehensives for the PhD program in Education from the University of Santo Tomas.

These missionary educators started their first Bible school in 1968 in the Philippines. This developed into a "regular four-year Bible school with boarding students and night programs for community youth, enrolling more than 190 students eager to learn English and business subjects and to study the Bible." It was the Tryons' basic belief that not only did full-time Christian workers need

training, but also Christian lay persons who will get secular jobs and support the church. Over the years, four Bible Fellowship colleges have been formed overseas; and these continue today in the hands of capable nationals.

After forty years in the service of various countries, Charles and Lottie Tryon returned to the United States in 1993. Rather than retiring, they simply opened another phase of ministry. God gave them a burden to provide quality teaching materials for those laboring in Bible schools. So they contacted professors at GBS, KCCBS, HSBC, and Nazarene Bible College who gladly gave them syllabi, class notes, and other class materials. Especially helpful during the development of the classroom materials has been Dr. H.C. Emert. The Tryons currently have two-thirds of an extensive four-year program in place and are continuing to work on what remains uncompleted. This will comprise GBS's new program for the Advanced Diploma in Biblical Studies. The Tryons will also develop the logistic and regulatory concerns basic to making this program available through the Aldersgate Community. ■

GOD BLESS AMERICA!

With Americans everywhere, we mourn the terrible losses inflicted upon our beloved nation September 11 and express our profound sympathy for all who are bereaved. We pray for them, for our President and others in authority, for all in rescue and relief operations, and even for our enemies, as Our Saviour has commanded. We welcome the renewed spiritual interest across America and call our countrymen to remember these words of Scripture:

"If my people, which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." —II Chronicles 7:14

➡(p4) begin missionary service in Peru. "As we became familiar with the city, it was good to see why we were going to be there," they write. "There are literally many millions of people in that great city who need to hear the message of Jesus Christ. We are here to share the gospel with this people."

SOUTH KOREA

"I am going to teach English at the Nazarene University in South Korea. I'm now working on getting my visa. Everything else has been processed. My initial assignment is for one year. I am so excited at this wonderful opportunity which the Lord has opened for me." —*Catherine Ellingson (GBS '53, '85 AB)*.

UKRAINE

September 17–21 was designated as Spiritual Emphasis Week at Kiev Wesley Bible College, Kiev. "We need men and women who are on fire to pierce the shell of secularism and sin Satan has used to replace the fear and oppression of the old regime," writes Director of the College Leroy Adams. "St. Paul was successful; we will be, too, as we pray and work together." ■

A Different Approach to Bible Study...

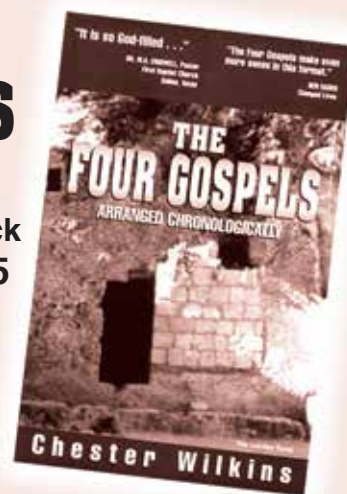
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Author, Educator, Evangelist

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"Your splendid book...has already lived up to the many glowing evaluations it has received from many prominent clergymen. It is my feeling that the Bible-reading public will find this fascinating narrative arrangement to be an extremely useful study guide, helping students of God's Word to understand more perfectly the sequential flow and momentum of the marvelous Good News as recorded by four individual reporters under the direction of the Holy Spirit."

—**D. JAMES KENNEDY Ph.D.**

Senior Minister, Coral Ridge Presbyterian Church



FAITH PUBLICATIONS

3219 E. 13th St., Anderson, IN 46012



NEWS FROM THE HILLTOP CONTINUED

(continued from page 11)

Briefly Noted: Dr. Mark Bird, GBS professor in the Division of Bible and Theology, is available to hold an evangelism and apologetics workshop in your church. Entitled, "How to Share Your Faith," the workshop will supply the tools you need to present the gospel effectively and defend it. Dr. Bird may be contacted at GBS or by e-mail at MBird777@aol.com....GBS joined in honoring the **90th birthday of Mr. Murl Patterson, Kearney, Nebraska**. Mr. Patterson, together with his wife Dorothy, is a long-term friend of GBS and is regarded as the "largest single donor" in the history of the school....**Mrs. Dorothy ("Dottie") Roberson, formerly of Roanoke, Virginia, is now school receptionist, succeeding Mrs. Virginia Hyatt**, who has retired because of health reasons. Mrs. Roberson and her husband Steve (a freshman ministerial student) are the parents of three children....Faculty and staff (in photo right) join in helping **James Orndorff ('59 ThB)**, campus mail carrier, celebrate his 80th birthday, September 4. ■



James Orndorff turns eighty.

higher ground. They become building blocks in our cathedral of Christlike character (“experience”).

God has no other method for producing Christlike character. It requires a melting, molding, and maturing process. Listen to Paul as he faces hardship. “We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed; Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body” (2 Cor. 4:8-10).

As a result of God’s lavish love, Paul can ask without fear or hesitation, “Who shall separate us from the love of Christ?” (Rom. 8:35). In answer to his own question, he recites a litany of problems and hardships that would discourage and defeat most religionists. He names tribulation, distress, persecution, famine, nakedness, peril, and death by the sword. “As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.” Can any of these problems and life threatening perils separate us from God’s lavish love shown to us in the sacrificial death of Jesus Christ for our sins? Listen to Paul’s inspired answer: “Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (Rom. 8:35-39).

C. The Holy Spirit is given to us to enable us to keep the right attitude in the midst of the problems of life (5:5) – “the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.”

The Holy Spirit not only lavishly pours God’s love into our hearts, but He Himself is God’s gift to us. At the moment of our justification, the Holy Spirit regenerates and indwells us. He is our abiding Helper and Source of strength in the midst of problems. He continually reassures us that God loves us with a lavish love.

Conclusion:

If you wonder if God really loves you, let your heart be assured. He loves you with a lavish love. Take down your harp from the willows where you hung it in sorrow and discouragement. Sing to God the high praises He deserves. Join with Charles Wesley in wonder and awe: “And can it be that I should gain / An interest in the Savior’s blood? / Died he for me who caused his pain? / For me who him to death pursued? / Amazing love! how can it be / That thou, my God, shouldst die for me?”

—Sermon outline by Dr. Allan P. Brown



1. John Stott, *Romans*. (InterVarsity Press, 1994), 108.

2. Cf. C.H. Dodd, as quoted by Leon Morris, *The Epistle To The Romans*. InterVarsity Press, 1988, 217.

3. Stott, 144.

"COMMITTED TO EXCELLENCE
IN PREACHING"



**GOD LOVES YOU
WITH A LAVISH
LOVE!**

Scripture: Romans 5:1-11

Text: Romans 5:5 — “The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.”

God loves His children with a lavish love. This is the theme of Romans 5:1-11. Prior to this chapter, Paul dealt with the universal sinfulness of mankind (Rom. 1:18-3:20). As a prosecuting attorney for God, Paul proved that “all human beings, of every race and rank, of every creed and culture, Jews and Gentiles, the immoral and the moralizing, the religious and the irreligious, are without any exception sinful, guilty, inexcusable and speechless before God.”¹

The only cure for such a deplorable, desperate condition is for God to come to the rescue (Rom. 3:21-4:24). God, in His infinite mercy and love, has provided a cure: a righteousness available only through His Son. He offers justification (forgiveness) to all sinners upon the condition of repentance of sin and faith in the atoning work of Jesus Christ.

In our present passage, Paul is describing the blessed consequences of being justified by faith in Jesus Christ. He opens the paragraph with the summarizing phrase, “Therefore being justified by faith,” and begins a recital of the glorious benefits that are ours through Jesus Christ. May I suggest that the controlling theme in this paragraph is verse 5: “The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.”²

The phrase “shed abroad” (*ekkechutai*, perfect tense), in this context, has the idea of “given in abundance” or “generously provided.” God has lavished His love upon us. The word “lavish” means “bountiful, profuse, extravagant.” God’s love for us is so immense and free that He “spared not his own Son, but delivered him up for us all.” Along with the love gift of His Son, God gives us freely everything we need for daily victory over sin (Rom. 8:32). This is why Paul describes God’s love as “shed abroad” in our hearts. He is emphasizing the overflowing abundance of His love. There is nothing stinting, frugal, feeble, or fickle about God’s love for you. He lavishly pours His love into our hearts “by the Holy Ghost which is given unto us” (Rom. 5:5). The lavish outpouring of His love began in eternity past as God made provision for our salvation. It was shed abroad in our hearts at the moment of our justification, and continues as an abundant overflow each moment of each day.

As we study Romans 5:1-11, let’s observe: 1) the *proof* of God’s lavish love; 2) the *provisions* of God’s lavish love; and 3) the *pressures* allowed by God’s lavish love.

I. The PROOF of God's lavish love (Rom. 5:6-8) – “For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.”

A. It was a costly love – “Christ died for the ungodly” (v. 6).

In order to grasp the nature of the lavish love God poured out upon us, we must remember that the essence of love is giving. “For God so loved...that He gave His only begotten Son . . .” (John 3:16). “Moreover, the degree of love is measured partly by the costliness of the gift to the giver, and partly by the worthiness or unworthiness of the beneficiary. The more the gift costs the giver and the less the recipient deserves it, the greater the love is seen to be. Measured by these standards, God’s love in Christ is absolutely unique. For in sending his Son to die for sinners, he was giving everything, his very self; to those who deserved nothing from him except judgment.”³ “While we were yet sinners, Christ died for us” (v. 8). Verse 10 says that Christ died for us while we were His enemies. Here we have proof of a costly love being lavishly poured out upon sinners.

B. It was a timely love – “in due time Christ died for the ungodly” (v.6).

The phrase, “in due time” literally means, “at just the right time.” God knew that there was no hope unless He intervened. When we were utterly helpless, Christ came to our rescue at just the right time and died for us sinners.

C. It was an inclusive love – Christ died for “sinners...the ungodly.”

The terms “sinners” and “ungodly” tells us that no one is left out. No one is excluded from God’s lavish love.

II. The PROVISIONS of God's lavish love (5:9-11, 1-2) – “being now justified by his blood.”

Justification is a judicial act of God. It is the declaration of Almighty God on the basis of what Jesus Christ did for all mankind on the cruel cross, the Just suffering for the unjust, that whoever repents of his sins and places his faith in the saving work of Jesus Christ will have his sins forgiven, his penalty paid, and will be accepted as righteous.

As a result of being justified by Jesus’ blood, Paul enumerates six provisions of God’s lavish love.

A. We are delivered from the wrath of God (v. 9).

The wrath of God that presently abides upon all unbelievers (John 3:36; Rom. 1:18), and the future wrath of God in a devil’s hell awaiting all unrepentant sinners, is no longer a threat to the justified believer (Rev. 14:10). Jesus’ substitutionary sacrifice assures us that the penalty for our sins is fully paid.

B. We are reconciled to God (vs. 10-11).

Through the atoning death of Jesus Christ, we who were enemies of God have been brought into a relationship of reconciliation. We are now the objects of His tender and lavish love.

C. We shall be saved by His life (10b).

The phrase, “much more,” reminds us that our salvation is not to be thought of in terms of “barely making it to heaven.” The resurrection of Jesus, and our participation in it by faith, assures us of our final salvation. Add to this the realization that Jesus ever lives to make intercession for us (Rom. 8:34), and we join with Paul in the shout of victory: “If God be for us, who can be against us” (Rom 8:31).

D. We have peace with God (v. 1).

The phrase, “peace with God” is not speaking of *feelings* of peace; it is referring to the *fact* of peace. The hostilities that existed between God and us are gone. His righteous wrath has been propitiated (Rom. 3:24-25). We continually (present tense) are at peace with God.

E. We have continual access to God (v. 2)

At the moment of justification, the doors to the throne room swing open wide. Jesus ushers us into the very presence of God. Through His love and grace, we find ourselves in the privileged position of acceptance by the King of the Universe. The perfect tense of the verb marking our entry into God’s presence stresses our continuance in it. Paul is not talking about a periodic approach to God or an occasional audience with Him. We are privileged to live continually in His holy presence!

F. We have abiding joy in God (vs. 2b, 11a).

Our joy comes from two sources. The first is our joyful and confident expectation of the day when God’s glory will be fully disclosed (5:2b). On that day, we will not only see His glory, but we will be changed into it so that He will be glorified in His holy people (1 John 3:2; Col. 3:4).

The second source of joy comes from our relationship with God through our Lord Jesus Christ (5:11a). He has not only reconciled us to God, but Jesus promises to complete the work He has begun in us (Phil. 1:6). We derive joy, not just from our privileges, but from His mercies; not just in our possession of Him, but in His possession of us.

III. The PRESSURES allowed by God's lavish love (5:3-5) – “we glory in tribulations also.”

Justification (forgiveness) does not produce patience, stability and endurance. These qualities come only as we learn how to handle hardship and trials. But we can be assured that God allows to come into the lives of His children only those problems that are first filtered through and guided by His lavish love for us. He does not hold back from us anything we need for spiritual development, for His stated goal is that we progress in holiness and grow up in Christ until “we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ”(Eph. 4:13).

This brings us to verses 3-5. Being assured of God’s lavish love, we are enabled to have the right attitude when facing the problems of life.

A. The ATTITUDE we are to have toward the problems of life (3a) – “we glory in tribulation.”

No one likes tribulation. But, because we are assured of God’s lavish love for us, through His grace we can learn to “glory” in it. Jesus told us that as long as we remain here on earth, we will have many trials and sorrows. “But,” He says, “take heart, because I have overcome the world” (John 16:33).

B. The UNDERSTANDING God desires us to have in the midst of problems and adversity.

To glory in tribulation is a sign of spiritual maturity. We glory in tribulation because we know God is working in the midst of our problems to produce spiritual fortitude (“patience”) in us. When we are buffeted by the adverse winds of life and by the satanic attacks of the enemy, if we keep our focus on Jesus, our hand in His great hand, and our faith in His promises, God will use every problem that comes our way to make us more like Jesus. In God’s hands, adversities become stepping stones to

while traveling along the
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Nov 13-19Green Ridge Church, Alma, IL

➡(p7) who make promises they do not keep, who are loose with the truth, who threaten retaliation, who are unkind at home, sharp with spouses yet fail to apologize, and who run roughshod over the feelings and rights of others? Would he not say, “You have not what I call perfection?”

In other words, your profession of holiness is defective. You are carnal; and carnality is sin, no matter how much you hide behind Wesley’s definition of sin “properly so-called.” For while a sinful disposition may not be expressed in a deliberate act of wrongdoing in the sense of stealing or lying, it is nevertheless positive unChristlikeness which needs repentance and forgiveness.

When Paul indicted the Corinthians for being “yet carnal” (I Corinthians 3:1–3, KJV), and accused them of “envy, strife, and divisions,” was he not accusing them of *sin*?

Which takes us back to Wesley. For no one in the history of the Christian church was more radical in his commitment to the doctrine of original sin than he. His affirmation of this prompted his longest single treatise.⁴ But original sin is another form of sin which is not a “wilful transgression of a known law.” So those who insist that nothing is sin which does not conform to Wesley’s definition have trouble fitting original sin into their understanding.

These people solve the problem either by denying original sin altogether or by a modification, viz., calling it *sinfulness* rather than sin. This protects the rigidly ethical concept of a *sin*, i.e., a particular moral act, by distinguishing it from a perverse disposition. This is a valid philosophical distinction. The only problem semantically with it is that the Bible calls this *sinfulness* *sin*. Paul identifies this sin principle as “sin living in me” (Romans 7:17, NIV). And he makes it clear that this sin is not a conscious choice but a deeply rooted bent. This indwelling sin, instead of being willful, defies the will. It is thus *subvolitional*. Yet Paul calls it sin.

In a Christian, this inward sin remains until cleansed in entire sanctification. And while it remains, how does it act? One way is to constitute a kind of selfishness and pride which often makes this Christian hard to get along with. He is prone to envy and jealousy and fussing, just as the Corinthians were. But if his self-evaluation is rigidly bound by Wesley’s definition of sin, yet he professes holiness, he is trapped by the following reasoning: *Christians don’t sin, especially sanctified Christians; If I sin, I am not sanctified; I am occasionally guilty of impulsive unChristlike behavior; but since this unChristlike behavior is not a “voluntary transgression of a known law,” it is not sin. Therefore my sanctification remains intact.*

Obviously, this slippery logic provides a smoke screen for all manner of carnal attitudes and questionable behaviors. When our doctrine prevents us from dealing with our bad spirit and sharp words as sins and enables us to plunge on piously unrepentant, leaving behind a trail of hurts and spiritual bruises, there is something terribly wrong in our concept of sin.

It would appear that we Wesleyans have trapped ourselves into our own unique brand of Pharisaism. We have made much of Wesley’s definition of sin “properly so-called,” but have not taken with sufficient seriousness the dispositional and ethical failures which cry out for correction. But the first step in correcting them is at least to acknowledge them.

It would be healthier to give the term “sin” some flexibility, yet without going to the other extreme, forgetting I John 3:9 which rules out habitual sinning. A righteous person does not sin “in thought, word, and deed every day.” Yet he may occasionally fall short and need repentance and forgiveness.

And it would be holier to call our breakdowns in Christlikeness *sins*, in good old honest humility, make amends, and *learn* from our failures. We never learn from failures denied. Only by seeing them, admitting them, and mending them in total meekness, will we follow Peter’s admonition to “grow in grace and knowledge of our Lord and Savior Jesus Christ” (2 Peter 3:18). And only in this way will our profession of holiness recover some measure of credibility. ■



Dr. Richard S. Taylor is a well-known theologian, author, and speaker. Now residing in Bremerton, Washington, he is professor emeritus at Nazarene Theological Seminary.

1. *Works*, XI, p. 396. Kansas City, MO: Nazarene Publishing House, reprint of authorized edition published by the Wesleyan Conference Office in London, 1872.
2. *Loc Cit.*
3. *Op Cit.* p. 425.
4. John Wesley, *The Doctrine of Original Sin*, Salem, OH: Schmuel Publishing Co., Inc., 1999. In modern English. Adapted from *Works*, pp. 196–464.

➡(p3) A final hindrance is time. Children spell love “T-I-M-E” and so does God. Most relationships I know are starving for a lack of time. Our Western culture has forgotten how to walk. We know only how to run and drive. We pack our days so full that time to build meaningful relationships is all but impossible. Our relationship to God has to be “crock-potted” not microwaved! The salvation of our soul may be the miracle of a moment, but the making of an intimate relationship with God is the work of a lifetime.

God wants to tear down every barrier and walk with us in intimate fellowship. Scripture tells us if we will “draw nigh to God, He will draw nigh to us.” That’s not just a possibility, but a promise. There is no better time than the present to start “knowing God.” ■

LOOKING AHEAD AT GBS

OCTOBER

- 8–10 Phonathon, Session I
- 12–13 Homecoming
- 15–18 Phonathon, Session II
- 22–25 Phonathon, Session III
- 25–27 Youth Challenge
- 28 Daylight Savings Time Ends
- 30–Nov. 1 GBS Missionary Convention
Various missions organizations will be represented

NOVEMBER

- 5–9 2nd Semester College Registration
- 11 Veterans Day
- 21–26 Thanksgiving Vacation
- 22 Thanksgiving Day

DECEMBER

- 2 Advent Begins
- 7–9 GBS College & HS Christmas Programs
- 13 Academy Music Program

➡(p5) time to meet them on a mountainside in Galilee. Remember that those earliest Christians were poor and uneducated men in a tiny corner of the Roman Empire; but now in breathtaking panorama, Jesus opened the whole world before them. For He was about to send them to countries and to peoples far beyond that mountainside in Galilee—to “civilizations half as old as time in India and China, Italy, and Greece, with their glorious cities; and further west [to] Gaul and Britain, a barbarian people not yet conquered by Rome”—our ancestors—“living in clearings in the forests in their huts of wood and clay.”

“Our Lord saw it all,” as Elizabeth Goudge continues in her moving commentary upon that moment. He saw “the whole glory of the world, all the nations rising and living and dying, all the centuries coming to the birth and passing away, and knew that He held it all in the hollow of His hand.” For Jesus is the lord of history, and the world is His—every inch of it! This He wanted them to know, and so He declared first—and He declared it emphatically—“*All power is given unto me in heaven and on earth.*”

Probably none of that stout hearted little band had ever been outside his own country, and so what Jesus said next must have left them gasping: “*Go ye therefore and teach all nations*”—that is, as some translations render it, “*make disciples of the nations*”—“*baptizing them in the name of the Father, and of the Son, and of the Holy*

Spirit; teaching them to observe all things whatsoever I have commanded you.” Then, in what apparently are the last words which the New Testament records of His earthly discourse, He assured them, “*I am with you always, even unto the end of the world.*”

Never did they forget those final words of Jesus, and never should we forget them either. For they are as much for us as they were for them. “*All power is given unto me!*” “*Go and make disciples of the nations!*” “*I am with you always!*” Here, my friends, is nothing less than the defining, inaugural charter of the Christian church, the standing orders for all of us who are its members, and the victorious sweep of Christian mission which shall not be climaxed until the Last Trumpet shall ring down the curtain on human history and usher in the Day of Judgment.

So those words of His farewell must grip us all; for they are His last command, and as a familiar motto says, “*His last command, our first concern.*” But as you stand on the threshold of life in all your youthful vigor and promise, they are His special call to you to bring your hopes, your ambitions, and your energies to Him in loving and lifetime service. Jesus says to all of us—but especially He says to you, “*Go and make disciples of the nations!*”

But do you ask, “What right does He have to make that demand of me?” If so, He answers quickly, “*All power is given unto me in heaven and in earth.*” We know, of course, that all sovereignty belongs to Him by divine and eternal right, since He is God the Son. But now He is speaking of the delegated power which He has received from His father and which He has merited by His death and confirmed by His resurrection. “*Wherefore God also hath highly exalted him, and given Him a name which is above every name, that at the name of Jesus, every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord.*”

Yes, Jesus Christ is Lord! For He is the king of the kingdom which He came to establish; and *inwardly* that kingdom is the rule of God in the hearts of all who love Him, and *outwardly* it is the community of grace, where they share and demonstrate that love. On behalf of His kingdom, His authority from the Father is exercised, first in heaven, where He is, and, second, on earth, where we are. In heaven, where “angels, authorities, and powers are made subject to Him,” He is our Advocate with the Father. On earth, He is the mighty captain of His hosts; and though His kingdom faces the most bitter hostility, there is not the slightest doubt as to its final triumph. For at the end, the kingdom of grace shall become the kingdom of glory, when “*he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power! For he must reign till he hath put all enemies under his feet.*”

Thus, He is the world’s *Sovereign* as surely as He is the world’s *Saviour!* And by virtue of His majestic power, as well as by His suffering love, He has every right to

enlist you in His service. *He has bought you by His blood! He has won you with His cross! He has placed you in His church!* He is the king of love, I know, but still He is a king! You are His friends, I know, but still you are His subjects! And the King has said, *“Go and make disciples of the nations!”*

Amazed as they must have been, those who first heard these words never doubted for a moment that Our Lord really meant them. There is no more thrilling story than their heroic response, beginning in Jerusalem, and all Judea, and then to Samaria, and finally, to the “uttermost part of the earth.” Up and down the corridors of the Roman Empire—in the seats of power, the market places, the universities, the palaces of the great, as well as the hovels of the poor—they joyously preached “Jesus and the resurrection.”

Theirs was an age of cruel oppression, perverted culture, and universal idolatry; and Jesus’ martyrs poured out their rich, red blood everywhere in lavish sacrifice. But the haughty Roman eagle trembled and then bowed before His cross. So magnificent was their witness that by the end of the Second Century, Tertullian was able to write a pagan magistrate: “We [Christians] are but as yesterday; and yet we have filled all your places—your cities, your islands, your castles, your towns, your council houses, your very camps, your tribes, your senate, and your forum. *We have left you nothing but your temples.*” And before long, even those heathen temples were turned into Christian churches. On his deathbed, Julian—the apostate emperor who tried so fiercely to turn the empire from Jesus back to Jupiter—is supposed to have cried out, *“O Galilean, thou hast conquered!”*

Our world, too, is in desperate need of “Jesus and the resurrection”; and for that world He asks us all to lay down our lives, even as He laid down His life for us. But He will not let you do His work alone, and His last command is immediately followed by His last promise: *“Lo, I*

am with you always, even to the end of the world.” Someday Our Lord will return in glory; but as you know, He has never really left us; for He is here always through the Holy Spirit whom He sent at Pentecost to fill His church with light and life and love. Yes, it is the Spirit who makes Jesus present and real to us, sanctifying our fickle hearts, bracing our faltering wills, and ensuring our final success.

Remember His last promise now; and remember it also five, fifteen years, and fifty years from now! Some of you will go on to further education; and some of you will find places in secular employment. Others of you will pour out your lives behind a pulpit, or in the inner-city slums, or on some far-off mission field. In doing so, you will join those thousands of other sons and daughters of GBS who have gone from the Mount of Blessings to take Jesus to the world. In this historic building—President Standley’s “Great House of Prayer,” where for 72 of our 101 years, graduates have walked across this platform to receive their diplomas—we seem surrounded this morning by that great cloud of witnesses. They assure us that never did Jesus leave them and that never will He leave us, either—never in the heat of toil and struggle; never in the crucible of disappointment and failure; never in the strength of life; and never, even in the agony of death. *“Lo, I am with you always, even unto the end of the world.”*

“Old soldiers never die; they just fade away!” This was the farewell of Gen. Douglas MacArthur—sad, nostalgic, heart-wrenching. And eventually that brave old soldier did fade away into the mists of history—and yes, he finally died and was buried. But Jesus’ good-by was different, for it was filled with excitement, hope, and challenge! Jesus, it is true, died and was buried, too; but He did not fade away, but rather He rose up from the dead; and He lives forever—Our Lord and Our God! And someday every tongue shall confess Him and every knee shall bow before Him! To you, the graduates of 2001, who have so greatly honored me by inviting me to address you, and to all of us, I leave the the words of His farewell echoing in our ears—as I hope they will also burn into our hearts: *“All power is given unto me! Go and make disciples of the nations! Lo, I am with you always!”* ■

**Old
soldiers
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they just
fade away.**



MISSIONARY CONVENTION

October 30 - November 1
on the campus of God's Bible School 2001

Workshop Titles: Emerging Trends in 21st Century Missions • Prayer and Missions • Technology and Missions • Confronting Islam with the Gospel • Administration, Promotion and Fund Raising • Missions and the Local Church • Literature Distribution • Cross-cultural Ministries in Urban America • Missions Isn't Just for Missions Majors • Bible Training for Nationals

TUESDAY — October 30

7:00 p.m. Opening Service — Rev. David Yucaddi

WEDNESDAY — October 31

7:30 – 7:45 a.m. Workshop Introductions in Chapel

7:45 – 8:30 a.m. Workshop Session 1

8:40 – 9:30 a.m. Workshop Session 2

9:40 – 10:30 a.m. Workshop Session 3

10:45 – 12:00 noon Plenary Session — Rev. David Yucaddi

7:00 p.m. Plenary Session — Mrs. Connie Palm

THURSDAY — November 1

7:30 – 7:45 a.m. Workshop Introductions

7:45 – 8:30 a.m. Workshop Session 4

8:40 – 9:30 a.m. Workshop Session 5

9:45 – 10:45 a.m. Plenary Session — Mrs. Rachel England

10:50 – 12:00 noon Dedication of Gale Center

12:00 noon Luncheon for Dr. and Mrs. Gale

7:00 p.m. Closing Session — Rev. David Yucaddi

A New Day . . . A Fresh Vision . . . An Open Door



THE GALES



CONNIE PALM



DAVID YUCADDI



RACHEL ENGLAND



DAN GLICK

