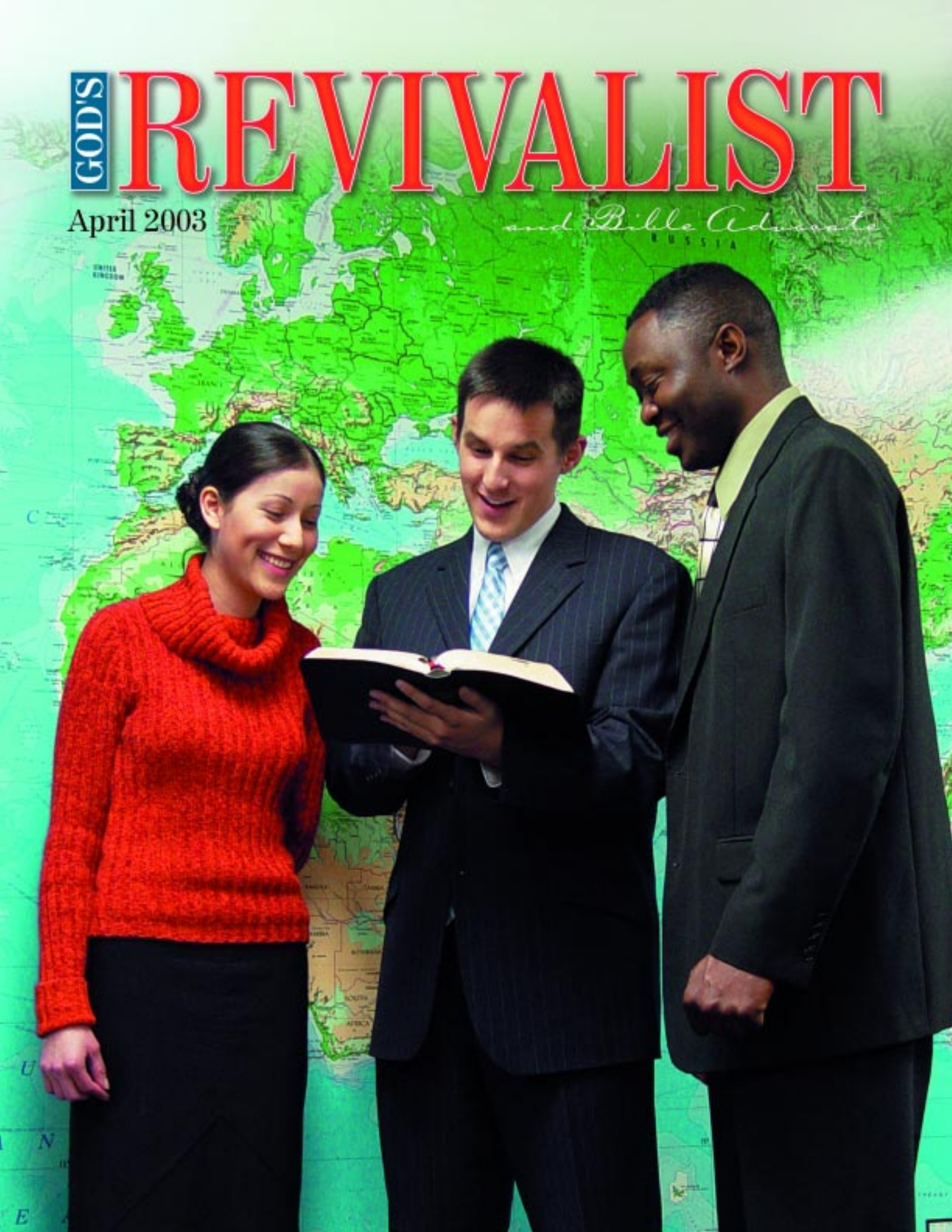


GOD'S

# REVIVALIST

April 2003

*and Billie Adams*



# the editor's view



LARRY D. SMITH

## GRAVEYARD GLORY

**E**arth to earth, ashes to ashes, dust to dust." Used in those final moments before closed coffins are lowered into open graves, these words are poignant and familiar. For centuries now, our pastors have read them from the classic English "order for the burial of the dead," sometimes accenting the committal with a handful of sprinkled dirt or scattered petals. All this is memorable and fitting—a dramatic reminder that our hope does not rest in corruptible and mortal flesh.

But why quote graveyard liturgy when it's almost Easter? Isn't this the most exalted day of all the Christian Year, our joyous "queen of festivals" which celebrates life's victory over death? Why ponder dust and ashes while we're placing lilies on the Holy Table and singing anthems in the choir? At first glance, this seems as morbid as the old Moravians who used to hold their Easter sunrise services in a cemetery.

Still those happy, earnest Christians knew exactly why they went among the graves to greet their risen Lord. And once they had explained it, their choice seemed logical and fitting—as logical and fitting, indeed, as for us to murmur funeral rites while we also prepare for His resurrection. For after all, as the Moravians declared, the first Easter took place in a cemetery, since it was in Joseph's rock-hewn tomb that Jesus rose up from the dead. Why not proclaim His triumph, then, in a cemetery, as He had done?

Moreover, as we may add, Easter has everything to do with cemeteries; for its purpose is to change their gloom to glory and finally to empty them forever. Our Lord Jesus came to conquer sin for us; and this means He also came to conquer death, which is sin's penalty and partner. To accomplish this, He took upon Himself our flesh and blood, that through the atonement of His death—attested by the power of His resurrection—"He might destroy him who had the (p22)➡

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*God's Revivalist and Bible Advocate* (ISSN 0745-0788) is published nine times a year for \$10.00 per year (\$11.50 in Canada and foreign countries) by the Revivalist Press of God's Bible School, College and Missionary Training Home, 1810 Young Street, Cincinnati, Ohio 45202. Periodical postage paid at Cincinnati, Ohio, and at additional mailing offices. **POSTMASTER: send address changes to *God's Revivalist and Bible Advocate*, 1810 Young Street, Cincinnati, Ohio 45202.**

*God's Revivalist and Bible Advocate*, the official organ of God's Bible School, is a magazine founded by Martin Wells Knapp in July of 1888. We seek to proclaim the good news of salvation; to stir a revival spirit among Christians; to stimulate Christian growth and responsible Christian living; to present the happenings and interests of God's Bible School.

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A black and white photograph of a man in a dark suit, white shirt, and patterned tie. He is sitting and looking towards the camera with a slight smile. Behind him is a tall bookshelf filled with books. The image is partially overlaid by a purple vertical bar on the left side of the page.

# the president's page

## EVALUATING MY RELATIONSHIP PORTFOLIO

by Michael R. Avery, president

People who work closely with the stock market have been carefully evaluating their investments over the last few years. They want a balanced portfolio that will yield both short-term and long-term gains. I have been evaluating my investments as well—not those in the stock market, but those I make in peoples' lives. I want to make sure I'm investing in those relationships that matter most. (For those who are following, this is my third New Year's resolution.)

Life makes tremendous demands on our time and energy. If we aren't extremely careful, we will invest a significant amount of time in things that mean the least to us and have the smallest impact for long-term good. At age 46, I'm realizing how quickly time is slipping away and how few years I have left to invest the talents God has given me. That forces me to be more discriminating in how I invest my time and in whom I invest it.

First, I want to invest my time and energy in people who want the investment I can make in them. These are people who are passionate about improvement, have a teachable spirit, and have allowed me to develop the kind of relationship with them that makes it possible for me to be a blessing. To those who are older, I want to be a source of consolation in loneliness, strength in weakness and encouragement in the dark moments of life. To those who are younger, I want to be what Paul was to Timothy and what Barnabas was to John Mark. To those who are my peers, I want to be a "friend that sticketh closer than a brother."

I also want to invest in my larger family. I want to be a good son, son-in-law, brother, and uncle. I want to make a serious contribution to the well-being of each member of my family. It's so easy to take them for granted or just make them a part of holidays and funerals. I want to give a listening ear, a word of encouragement, a warm embrace, and any other means of support available to me to give. This will take time,

### ***But it is time I want to give!***

A large part of the stewardship of my time will be given to my sons. I'm their father, and I refuse to neglect that role. They will have my time, my heart, my prayers, my counsel, my support, and my ear. I will proof term papers, talk sports, or sit on the edge of the bed and talk half the night if it builds bridges and makes them better. I'll teach, preach and nag (if necessary) until certain values and traits are theirs. I'll see to it that they educate their minds, discipline their bodies, value hard work, love their country, respect their elders, act with manners, and treat their mother like a queen—or they will face the consequences! This will require, and has already required, a huge amount of time; but I'm going to give it to them.

They're mine, they deserve my best, and I will not let them down.

A special portion of my time will go to my wife. Ruth and I have shared so much life in the past 24 years of (p20)➡

# Letters

## TO THE EDITOR

Letters should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, Ohio 45202, or e-mailed to [revivalist@gbs.edu](mailto: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. 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.

### PRESIDENT AVERY'S ARTICLE ON WORSHIP

I received my best mail yesterday, *God's Revivalist*, and that's an understatement...I just read the best sermon that I've read for a long time ["New Year's Resolutions, Anyone? Part II," Michael R. Avery, *The President's Page*, Winter 2003]. Thank you, President Avery...*The Revivalist* has been in the family many years. You and all your wonderful people on the Hilltop are in my thoughts and prayers always.

LEE POWELL  
Lapeer, Michigan

I...want to commend President Avery for his splendid article on corporate worship. For many years, this has been a deep concern of mine, as I have tried to establish churches spiritually and to lead down the road toward excellence. Keeping the balance in the areas that the president dealt with in the article is often a difficult task, not only in our conservative churches, but in other groups as well. The article states it better than I could, but it states it the way I see it.

TERRY D. GOING  
Easley, South Carolina

For quite sometime now I have felt that our services need to be focused on true worship. It is my own worship I'm sure needs to be examined, and my heart's desire is to worship as God wants and desires. Thank you for taking the time to share and to be transparent enough to help others.

BILL SPENCER  
E-mail

I thought the recent (Winter 2003) issue of the *Revivalist* was the best yet. You are addressing many relevant issues (like worship) and including first-person experiences which are always captivating. It is also interesting to get the update on weddings, babies, deaths, and other important alumni news. We will keep the school in our prayers.

DOROTHY B. KLASS  
North Carolina

(continued on page 20) ➡

# the World to win

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.** "To God be the glory! **We have passed the \$9000 mark and contributions are still coming in [for Bible distribution].** The money is being divided between two groups of our holiness missionaries who are reaching out to [those] famishing for the Word of Life. The above amount will buy 2250 Lozi Bibles. Both groups say that thousands of Bibles are needed so any amount will not be too much." —*Ropeholders*.

**ARGENTINA.** "The Cup of Milk program is a temporary ministry we are involved in during the present economic crisis in Argentina. Children are given a cup of hot chocolate milk and bread and jelly several times a week. Each time, they also hear a Bible lesson. This serves as an afternoon snack for the children, but for some it is probably their supper." —*Call to Prayer (World Gospel Mission)*.

**CANADA.** "Peguis Reserve in Manitoba, Canada, had a camp meeting held at Fisher Bay. It was very good with Rev. Jonathan Bellas the evangelist. Many people received spiritual help. Two alcoholics were saved, along with several others. On Sunday they had a baptismal service. Each one gave a testimony." —*Allegheny Wesleyan Methodist*

**DOMINICAN REPUBLIC.** "The annual winter holiness convention in Santa Domino took place January 14–17, 2003, at the Los Pardos Church. The guest speaker was J. Steven Manley, and the faithful interpreter was David Middleton. Nearly every service ended with seekers praying at the altar. Saturday afternoon, time was spent instructing new converts about spiritual preparation for water baptism. The Lord was good to His people and visited them every service of the 2003 convention."

—*Missionary Herald*. (p14) ➡



Kim Easley and Floyd Hyatt  
minister to a prisoner

## AN INTERVIEW WITH KIMBERLY EASLEY

**By Jack Hooker**

*Part of preparing young people for Christian service is instilling the value of being a servant. This must be accomplished by immersing them in real ministry. One shining example of a student who really has a heart for service is Kimberly Easley. Recently she had the honor of directing the 19-voice inmate choir at the dedication service for the new chapel at the Hamilton County Justice Center in Cincinnati. Included in the congregation were Sheriff Simon Leis, police officers, chaplains, and inmates of the jail. The facility will be used for worship services and Bible studies. Kim is one of the GBS students involved in the jail ministry under the direction of Floyd Hyatt.*

**Jack:** How long have you been involved with the jail ministry, Kim?

Kim: This is my 3rd year.

**What made you get involved with this ministry?**

It seemed as if it was sort of a forgotten mission field, and I thought it would be great chance to share the gospel.

**Please describe the jail ministry.**

In the Justice Center the inmates are being held, awaiting sentenc-

ing. They are usually there a few months. During this time, we build a friendship with them and earn their trust through consistency. We have two Bible studies (like a church service) each week, an inmate choir that practices once a week, and calling. Calling is when we visit the inmates and have a chance to talk to them personally about their spiritual condition, questions they have, or struggles they are facing.

**What are your specific responsibilities?**

I direct the inmate choir on Thursday nights, help in Bible study each week, and also go calling.

**What rewards do you receive?**

The best reward is when I see a man get saved and start growing in the Lord. Watching new believers develop and get established is the highest pay I could receive. Occasionally, one of them will write a poem, send a card, or dedicate a song to let us know he appreciates what we do. That means a lot, too.

**How has the experience prepared you for your life's calling?**

It has helped me learn how to walk

someone through the plan of salvation. It has helped me become a better listener and learn some counseling skills. The Bible studies and teaching choir have taught me about being a leader and getting comfortable in front of a group. I believe with my whole heart this will help me in my future ministry.

**Have you seen God truly work in this ministry?**

I have actually! Sunday in, Sunday out; choir practice after choir practice, God is faithful! Many times it's the little things and sometimes it's the big things—but always you know He is at work!

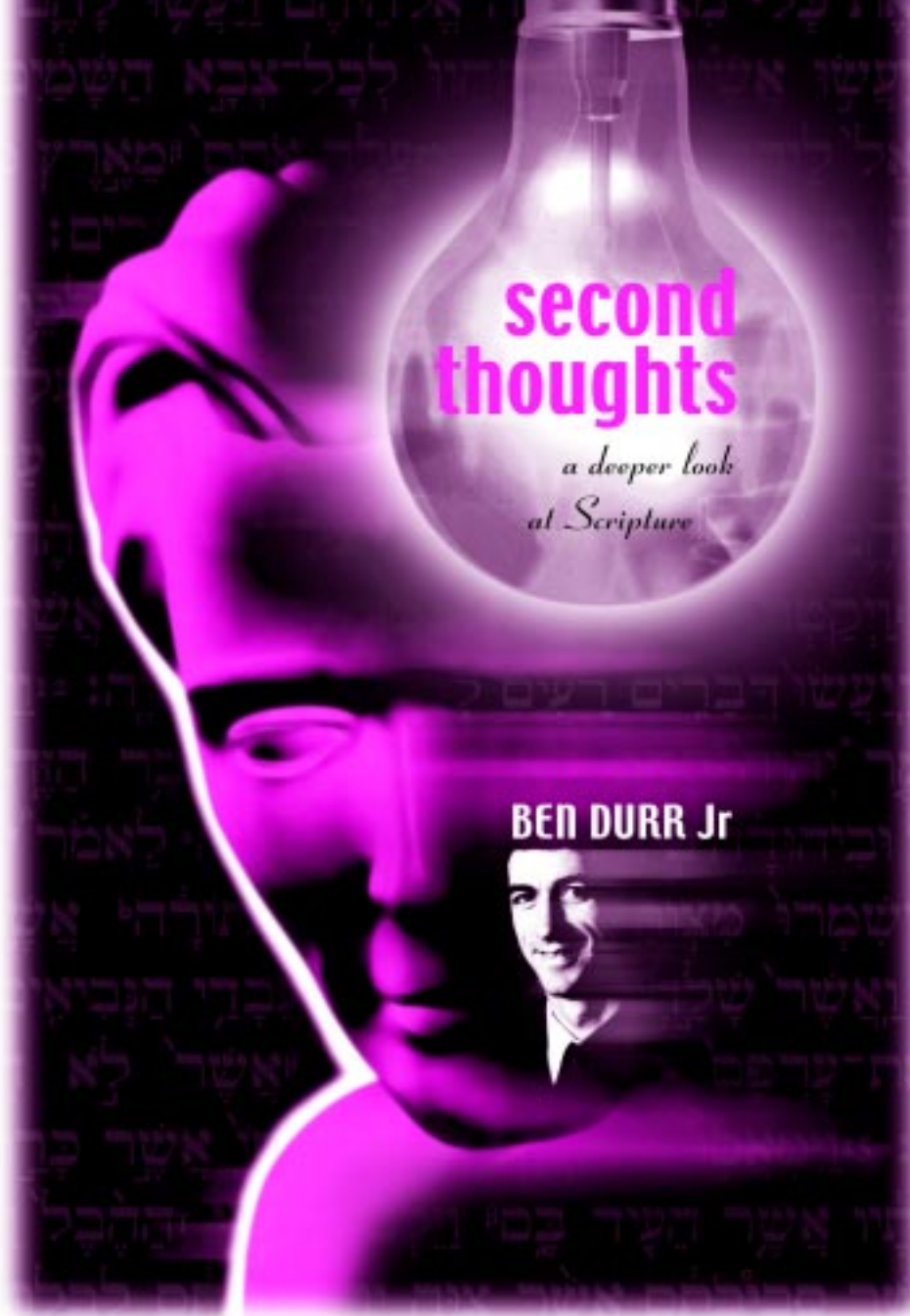
**How important is serving others to you?**

Well, I guess it's the second greatest commandment—to love others. Letting the Lord love someone through you. What could be more important than that?

**Yes, Kim, what could be more important! ▀**



Rev. Jack Hooker,  
Vice President for  
Advancement,  
God's Bible School and  
College



## EVIDENCE OF THE RESURRECTION

*“Ye shall be witnesses unto me.”*  
(Acts 1:8)

How does Watergate relate to the resurrection of Jesus? That was my question as I perused the table of contents in Charles Colson’s book *Loving God* a few years ago. Soon I was reading with great interest his chapter with this most unusual title, “Watergate and the Resurrection.”

In that chapter, Colson, a former lawyer for President Nixon, evaluated the theory that the story of Jesus’ resur-

rection was fabricated by His disciples following His crucifixion. Embarrassed by the ignoble death of the man they thought to be Messiah—so the theory runs—the followers of Christ somehow hatched a scheme to steal and dispose of His body and then reported to the world that He had risen.

With a lawyer’s mind, Colson probes the apostles’ motives for such a deed. Their reason certainly wasn’t monetary, for no one benefited financially. Nor was it a quest for political power and prestige. In fact, they found themselves to be the objects of contempt on all sides. The only possible motive for such a preposterous act would have

been merely to save face—to neutralize the embarrassment of having believed so devoutly in Jesus for three years.

Then Colson weighs this rather innocuous motive against the staggering amount of hardship the disciples and their associates endured. As the warm blood drains from the crushed body of Stephen, as James’ head rolls, as Peter becomes the next target of Herod’s malicious sword, not one of the disciples recants his story and confesses his lie, thus bringing an immediate end to the brutality. Could Peter possibly have watched silently as Stephen died, knowing that this good man was dying for a lie that Peter had willingly perpetuated? Could Peter have possibly kept silent as James then met his fate?

Colson recalls the Watergate cover-up, in which a group of powerful men—men who had the motives of money, authority and political prestige—tried to perpetuate a lie. He explains that when the pressure was on, the human instinct of self-preservation so consumed them that they abandoned the President whom they had worked so hard to elect in order to “save their own skin.” Yet none of them faced the possibility of beatings or death! Colson writes, “Take it from one inside the Watergate web looking out. I know how vulnerable a cover-up is.” Knowing human nature as he does, he concludes that it was impossible for the supposed “resurrection lie” to have survived the horrendous scourge of persecution and the intense scrutiny of the early church councils. Surely someone would have abandoned ship to save his own life or that of his family. But no one did!

As I reflect on the evidence of the resurrection, it occurs to me that the strongest proof of the risen Lord is found in the clear and unerring testimony of those who called themselves Christians. And as I would add, even to this day the strongest validation of Christ continues to be found where it has always been—in the faithful witness of those who worthily bear His name! ■

*Ben Durr Jr.* is a pastor and member of the faculty in the Division of Ministerial Education, God’s Bible School and College.

# a Thief in the Kingdom



by the Rev. Edsel Trouten



How the three crosses may have appeared on that skull-like hill outside Jerusalem

that Friday long ago we do not know, except that the cross on which Jesus died was in the middle; and on the other crosses were two common thieves. Barclay noted, "It was of set and deliberate purpose that the authorities crucified Jesus between two known thieves to humiliate him and rank him with robbers."

We do not know the intent of the Romans that day, but whatever it was, God sovereignly overruled their purpose and arranged a meeting between Jesus and those two thieves. This was no chance meeting! God wanted to do something for those thieves; but better still, God wanted to say something to men and women who live in fear today because they think He will not forgive their sins.

Christians should rejoice that the Holy Spirit inspired Luke to tell this part of the story, because it shows how close to death God will stoop to pick up a repentant sinner and forgive him. A poet caught this conviction perfection, when he penned the couplet:

*Betwixt the stirrup and the ground,  
Mercy I asked and mercy found.*

Can a person find God's mercy who is that close to the end? Or was the poet playing games with words? Not if Jesus meant what He said: "Him who comes to me I will in no wise cast out" (John 6:37).

According to the Gospel records, the centurions scourged Jesus between 6:00 and 9:00 a.m. and then led Him to a hill outside of Jerusalem to crucify Him. Mark notes that "it was the third hour, and they crucified him" (Mk. 15:25). According to Roman reckoning, the third hour would be 9:00 a.m. So they crucified Jesus and the two thieves at that time. During the next three hours, Jesus was reviled by the watching crowd. He was vilified by the chief priests. Even the Roman soldiers entered into the derision. Matthew reminds us that even the two thieves were blaspheming Jesus (Matt. 27:44).

Sometime near the end of these three hours, one of the thieves became especially abusive in his remarks about Jesus. "Are you not the Messiah? If you are," he taunted Jesus derisively, "save yourself and us!" This probably happened about 11:00 a.m. The other thief turned to his dying companion across the hillside and called out a pain-filled rebuke. Luke tells us it was then that he turned to Jesus and sought forgiveness (Lk. 23:42).

Mark notes that the darkness that began at noon remained until Jesus died at 3:00 p. m. (Mk. 15:33). Shortly after Jesus died, the soldiers broke the legs of the two thieves to hasten their death; so they died sometime after 3:00 p.m. That morning, both thieves had been mocking and blaspheming Jesus; but something happened to one of them that caused him to turn to the dying Jesus to seek and find forgiveness.

As best as we can put it together, it was near noon when the repentant thief heard Jesus say those wonderful words, "Today you shall be with me in paradise." If he died sometime around 4:00 or 5:00 p.m., he found forgiveness about four hours before he died. That sounds like rider in the poem, doesn't it?

*Betwixt the stirrup and the ground,  
Mercy I asked and mercy found.*

We cannot tell for certain what prompted the dying thief to turn to Jesus. Had he heard Jesus preach to the crowds in the marketplace one day the message of forgiveness? We do not know, but something happened to cause him to seek the pardon he so desperately needed. Why did Jesus, in the closing minutes of his life, say to this thief, "Today, you shall be with me in paradise?"

Apparently, there was something in the tone of the voice of the railing, taunting thief that convicted his dying companion. The rebuking thief asked, "Don't you have any fear of God?" "Man, don't you realize what is going to happen to us in a few minutes?" In one man, death produced nothing but a taunt; but in the other, it produced a genuine fear of God—a fear which led him to repentance.

This dying thief's attention was now riveted on the Man on the center cross. If we listen carefully, we can hear him making a real stab at confessing his (p9)➡

*vip day '03 vip day '03 vip day '03 vip day '03 vip day '03*



## GOD'S BIBLE SCHOOL & COLLEGE

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John 10:10b [KJV], quoting Jesus, says, "...I am come that they might have life, and that they might have it more abundantly." That abundant life can be found and lived out on the campus of God's Bible School and College, as you not only study to strengthen your faith but also learn how to share effectively that faith with others.

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Secretary of State of Ohio

ONE LIFE TO LIVE...  
**MAKE IT COUNT.**



➡(p7) sinfulness. Still speaking to his companion, the repentant criminal said, “Don’t you realize we are guilty? We deserve this cross!” His words did not have the ring of self-preservation. There was no projection of blame. He didn’t ask Jesus to save him from the agonies of the cross. In his confrontation with his companion, he cried out, “I am guilty!” These three words unlocked the gates of paradise for this dying thief, for they were the soil out of which saving faith could spring!

If we listen further, we can hear him confessing that the Man on the center cross was none other than his Lord! “Lord, remember me when You come into your kingdom” (v. 42). Not only was he willing to confess his guilt—that he deserved to die in the manner he was dying—but also he was willing to confess and submit to the lordship of Jesus. What kind of Lord was this which the thief was confessing—a Lord nailed to a cross? Jesus was dying just exactly like he was! Paul insists that a sinner must confess Jesus as Lord to be saved (Rom. 10:9). This is “Lordship salvation.” Jesus will permit no rivals in our lives! He must be Lord!

The thief apparently realized that though Jesus was dying, death somehow could not hold Him. His taunting companion had spoken to the Saviour as if he were a “victim”; but by a faith—granted, a weak faith—the repentant thief spoke to Jesus, not as a victim, but as a victor. In some remarkable manner, he realized that Jesus’ death was only a way-station to a kingdom. He realized that the Man on the center cross was indeed a king!

Then he became even more desperate. “Lord, remember me when You come into Your kingdom!” Death was very close; but with a simple but shaky faith, he cried out to Jesus to remember him when He came into His kingdom. Think of it—a thief in the kingdom! He didn’t have time to make anything right. He just threw himself on the mercies of the dying King. He didn’t know much, but this much he surely must have known: *if I enter into His kingdom, it will not be because I am a good man, but because this King is merciful and gracious.*

Thank God, he received an immediate answer: “*Today you shall be with me in paradise!*” What a promise! This is more than a promise of future immortality in Heaven. Surely, it includes that; but there is something even more wonderful implied. *Paradise* is a word meaning “a walled garden.” When a king wanted to honor someone, he made him a “companion of his garden.” This promise of the Saviour, then, is a promise of companionship—a promise of relationship! Think of this—the thief was now a friend and companion of the King, the Lord Jesus Christ!

As we ponder those three crosses on Mount Calvary, we must realize that Jesus’ promise is not just reserved for that dying thief. “Today you shall be with me in paradise” is a promise to all of us, if we will confess our sins, submit to the Lordship of Jesus, and rest on His offered mercies. This comforting thought is caught in the familiar words of William Cowper:

*The dying thief rejoiced to see  
That fountain in his day;  
And there may I, though vile as he,  
Wash all my sins away. ■*

**Edsel Trouten** (CBS ’61), is a veteran pastor, conference speaker and evangelist now residing in Cincinnati, Ohio.

## Easter Hymn

ALLELUIA! Alleluia!

Hearts and voices heavenward raise;  
Sing to God a hymn of gladness.  
Sing to God a hymn of praise.  
He, who on the cross a victim,  
For the world’s salvation bled,  
Jesus Christ, the King of Glory,  
Now is risen from the dead!

Now the iron bars are broken,  
Christ from death to life is born.  
Glorious life, and life immortal,  
On the holy Easter morn.  
Christ has triumphed, and we conquer  
By His mighty enterprise.  
We with Him to life eternal  
By His resurrection rise!

Christ is risen, Christ, the first-fruits  
Of the holy harvest-field,  
Which will all its full abundance  
At His Second Coming yield;  
Then the golden ears of harvest  
Will their heads before Him wave,  
Ripened by His glorious sunshine  
From the furrows of the grave!

Christ is risen, we are risen!  
Shed upon us heavenly grace.  
Rain and dew and gleams of glory  
From the brightness of Thy face;  
That, with hearts in heaven dwelling,  
We on earth may fruitful be.  
And by angel hands be gathered,  
And be ever, Lord, with Thee!

Alleluia! Alleluia!

Glory be to God on high;  
Alleluia to the Saviour  
Who has won the victory;  
Alleluia to the Spirit,  
Fount of love and sanctity;  
Alleluia! Alleluia!  
To the Triune Majesty!  
—Christopher Wordsworth, 1872

**EASTER SUNDAY IS APRIL 20**



**CHOIR TOUR  
TOUCHES SEVEN STATES**

"The Mid-Winter Tour of the college choir was greatly blessed of

the Lord," reports Vice President of Advancement Jack Hooker. The choir traveled to 13 services in seven states. One service in Virginia was cancelled due to a winter storm. The bus logged 3,765 miles with no problems. Five services were held over three days in the state of Florida. At least 2,800 people attended these services. The offerings received in the services exceeded previous years.

Tour personnel included Don Davison, Tour Director; Garen Wolf, Choir Director; Deanna Wolf, Assistant Director; Martha Miller, Accompanist; and John Lum, Bus Driver. Combined, the staff have 67 years of tour experience. Hooker adds, "Through the tour we were able to renew friendships and walk in new doors. God anointed our young people as they uplifted Christ in a dynamic way."



# REVIVALIST FAMILY

*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. An item for inclusion in the "Revivalist Family" must be submitted within four months of the event which it reports and should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, Ohio 45202; or [revivalist@gbs.edu](mailto:revivalist@gbs.edu).*



**THE DEATH OF C. HELEN MOOSHIAN**

Celia Helen Mooshian, 95, Sacramento, California, died February 15, 2003. A native of Garmery, Armenia, which now is in Turkey, she came with her family to the United States in 1911. Converted in a tent meeting at 16, she attended Eastern Nazarene College, from which she was graduated in 1937. Her ministry began among Native American tribes in the western United States and Canada. After ten years of working under the auspices of the Church of the Nazarene, in which she was an ordained elder, she launched her worldwide ministry as a traveling missionary. This was to take her to six continents and 181 countries, working with over 60 different denominations, and traveling on 176 airlines.

## ACE TO OFFER FREE CURRICULUM MATERIALS

"Through its new initiative, Operation Lighthouse, ACE Ministries will provide curriculum materials for missionaries to use with children, even their own, and at no cost," Dr. Kenneth Farmer, GBS Vice-President for Academic Affairs, has announced. "Specific goals are to have 300 Operation Lighthouse schools ministering in America's worst poverty centers and 1,000 of them ministering internationally."

ACE, a long-established publisher of curriculum materials used in hundreds of Christian schools, including GBS's K-8 academy, is now under the direction of Dr. David Gibbs, Jr. In his first major presentation to his staff as president, Dr. Gibbs announced 22 national and global goals that will change ACE's focus from selling a product to working for ministry goals. These include bringing at least 6,000 people to Christ and to distributing one million gospel tracts worldwide each year.

"In these last days before Christ's coming, we have an unprecedented opportunity to take the Gospel to the far corners of the globe," Dr. Farmer adds. "One of the tools God is using to open doors to countries that have long been closed to missions endeavors is education." Those wishing further information about Operation Lighthouse should contact ACE Ministries at (727) 319-0700.

## MARY HOLLENBACH: FEBRUARY STUDENT OF THE MONTH

"God has given me a strong desire to work with children—not just to teach them the basic skills, such as math and English; but to teach them that God has created them special persons and that He has an awesome plan for their lives." In these words, Mary Hollenbach, GBS's March Student of the Month, expresses her commitment to God's will for her future. A Christian Teacher Education junior from Middleburg,



Pennsylvania, she came to GBS after her conversion at the age of 18. "GBS has been a place where I have grown spiritually through classes, chapels, and small groups and where I am learning how to be a teacher," she comments. Her advice to other young people: "Let God have control of your life because that is where you will find happiness, peace, and contentment." (p12) ➡



Her fervent exhortations, her life of faith, and her selfless encouragement became a legend throughout the conservative holiness movement which she loved; and in 1998 a scholarship was established in her honor at God's Bible School. At that time she wrote, "I am 91 with no desire for retirement. Praise God forever. Still sharing the glorious message of salvation and holiness. Amen. It's been a glorious walk with the King of Kings." Her funeral services were held in the Wesleyan Methodist Church in Sacramento under the direction of her pastor, the Rev. Jason Corbin.

## BIRTHS

To **Matt and Julia (Imhoff) Thomas**, Salem, Illinois, a son, **Josiah Douglas Thomas**, born February 24, 2003.



## CORRESPONDENCE

"With the 24/7 media coverage of impending war with its devastation and disaster, it was a refreshing experience to draw aside and sit "at the feet of Jesus" under the ministry of GBS & College Choir, Don Davison and Garen Wolf. In fact, we had a "mini" camp meeting service

that February evening at Teays Valley Church of the Nazarene. Thanks to all who were involved in putting this winter choir tour together. It was blessed with the Presence of God!" —Harold and Omajean Smith, 10 Windsong Way, Nitro, WV 25143.

## SPECIAL INTEREST

**Mrs. Wanda Storey**, former GBS staff member and director of the General Office, is now living in a nursing facility. Friends may contact her at the Sequoyah Point Living Center, 8515 North 123rd Ave. East, Owosso, Oklahoma 74055.

**Mrs. Dorothy B. Klass**, newly-appointed Prayer (p12) ➡

➡(continued from page 11)

**HELP WANTED! WHERE ARE THE STUDENTS?**

I have just returned from the 56th annual meeting of the Accrediting Association of Bible Colleges (AABC) in Orlando, Florida. It was wonderful—eighty degrees and clear skies! Oh, yes, the convention was good, too.

Although I came away encouraged about finding better ways to serve our students as they prepare for Christian service, I was also disappointed because we are reaching such a small percentage of our prospects. If you look at our sister colleges in AABC as a cohort comparison group, you can see that we have our work cut out for us. This is true for GBS, but it is also true for all the smaller colleges serving the holiness movement [see statistics in box].

Where are all the students? Obviously our holiness young people are not coming to our institutions in the numbers we would like. Our task is to convince our various constituen-

**ENROLLMENT AT AABC-AFFILIATED HOLINESS COLLEGES**

	<i>HC</i>	<i>FTE</i>
Allegheny Wesleyan College	64	51
Circleville Bible College	317	300
God's Bible School and College	245	228
Hobe Sound Bible College	138	118
Kentucky Mountain Bible College	85	75
Vernard College	119	82
<b>AABC Average</b>	<b>325</b>	<b>275</b>

**EXPLANATION:** AABC tracks headcount (HC) and full-time equivalency (FTE). HC is simply a count of all students, regardless of how many hours they are taking. FTE is a bit more complicated. The semester hours of all part-time students (less than 12 semester hours) are added together and divided by 12. This number is then added to the number of students who are taking at least 12 semester hours. The FTE is a more stable indicator of enrollment.

cies (prospects, parents, and pastors) of the importance of a Bible college education for every Christian young person, regardless of what his or her goal in life may be. Part of our problem is overcoming the materialistic contamination of our thinking that causes many parents to ascribe higher status for their children becoming doctors or lawyers rather than Christian educators or missionaries.

Too few of our young people are aspiring to these ministries, but it is often not their fault. Too many parents are failing to instill the right values in their children, and subsequently those children do not see the need for

Christian education. Additionally, pastors need to be more actively involved by mentioning from the pulpit and without apology the dire need for Christian education.

We need your help! Parents, teach your children to value Christian education and to be open to a call to service. Pastors, talk to the youth of your church about seeking and following God's will in vocational choices. Expose your congregations to good Christian role models by bringing in music and ministry teams from Bible schools. Help us make a difference! —*Dr. Ken Farmer, Vice-President for Academic Affairs*

# REVIVALIST FAMILY

continued

➡(p11) Coordinator for the North Carolina East District of the Wesleyan Church has notified us that anyone interested in subscribing to the "prayer page" which she distributes may do so by e-mailing [folwinbim@hotmail.com](mailto:folwinbim@hotmail.com) and putting "u2canpray" on the subject line.

**HITHER AND THITHER**

The historic **Freedom Hill Wesleyan Methodist Church**, built in 1848 in Almanace County, North Carolina and now relocated on the campus of Southwestern Wesleyan University, now serves as a "ministry center—to be used in a variety of

ways—for small group worship experiences, private prayer and reflection, musical programs, academic purposes, weddings, tours and drama," according to a recent article in the *Wesleyan Advocate*. The

building, originally constructed by Wesleyan pioneer Adam Crooks, who suffered greatly for his opposition to slavery, was the first Wesleyan Methodist church building in the South.



**GBS Alumni Reception at IHC**

Wednesday, April 23  
4:30 pm – 6:00 pm

Dayton Convention Center, Dayton, Ohio  
Rooms 303-304

## OUTSTANDING TEACHERS TO PRESENT CAMP MEETING CLASSES

Two outstanding GBS Bible teachers will present classes during camp meeting on the Hilltop, May 18 to 25. These are as follows:

(1) *Holiness: Critical Issues*: Dr. Allan Brown. The class will meet Monday—Friday, from 1:00 to 4:00 PM. Tuition charges are as follows: College Credit (\$300), Certificate (\$100), or Non-Credit Personal Enrichment (\$75). Prerequisite for this class is prior completion of the college's class on "Doctrine of Holiness." Advance registration is required so that course materials can be sent before class begins.

(2) *Principles of Christian Life*: Dr. Philip Brown. The class will meet Monday—Friday, from 1:30 to 3:30 PM. This class is open to all who are interested in improving their love relationship with God. This is a Bible-based survey of Christian lifestyle issues. Tuition charges are as follows: Credit (\$150) or Non-Credit (no cost). Everyone, old or young,

will benefit from this practical, down-to-earth, present-day application of real life issues.

To enroll or get additional information about either of these classes, contact Lottie Tryon at God's Bible School. Telephone (513) 721-7944, Ext. 122/124 or by e-mail, [ltryon@gbs.edu](mailto:ltryon@gbs.edu). ■

The following items are for sale from the Revivalist office: 130 used *Worship In Song* hymn books; 200 used *Hymns of the Living Faith*; various extra copies of GBS yearbooks since 1951; various bound sets and loose copies of old *Revivalist* magazines. Any reasonable offers accepted. Call Myra for more information. (513) 721-7944, ext. 296.

## STUDENT KIM EASLEY DIRECTS PRISON CHOIR

Read the special interview on page 5.



**"As a convention, we can look back on 50 years of history..."** writes Leonard Sankey, executive secretary of the IHC and editor of its *Convention Herald*. "The problem that I believe plagues us is that for too many, that relatively short period of time [the so-called 'golden years' of the conservative holiness movement]—let's say from 1940 to 1970—is the only church history they care about. They are perfectly willing to forget the thirty years that have passed since then, writing them off and stamping them with words like 'wholesale compromise, soft preaching, declining atten-

dance, entertainment-oriented, social gatherings instead of holiness meetings, etc.' And even more disturbing, they are willing to forego thinking about some 1900 years of church history that went before the 'golden age.'

**"The primera edicion (premier edition) of *Alianza Hispana* is now a reality! *Alianza Hispana* is a Spanish Christian magazine for the whole family.** It is written, designed, edited, and printed by conservative, holiness people. For years, John Dykes—missionary to Mexico—dreamed of producing such a magazine for the Hispanic

world. Today, that 'dream' is getting into the hands of thousands of Spanish-speaking people." —*God's Missionary Standard*.

**"On an average Sunday morning, two-thirds of Nazarene worshippers 15 and older in the United States are married, and 78% of those are in their first marriage, according to a recent study.** Another 16 percent are singles who have never married, and most of those, 65%, are under 25 years of age. Nineteen percent of Nazarene worshippers have experienced divorce; of those 67 percent have remarried." —*Holiness Today*. ■

➡(continued from page 4)

**ERITREA.** "The Faith Mission Churches of Eritrea have been closed by the government since May of 2002. However, our national director, Solomon Tesfamichael, writes: 'We are being encouraged in the Lord. **New souls are being saved and new members are being added. Our people are in great need of food aid at the moment.** The harvest of last year was the poorest in twenty years. Please, try to lend a helping hand if you can.'  
—*Missionary Herald*

**ROMANIA.** "After much prayer, planning and donations, **FEA built its first orphanage in Talpos, Romania, this year.** Sally Sebo, a nurse, is FEA's missionary there at the orphanage, Maranatha House of Hope. God is using Sally in a wonderful way to give those children the gospel and show them Jesus." —*FEA World Update*

**RUSSIA.** "**Vyborg Christian Center [celebrated] ten years in Russia on March 18–21, 2003.** The story of VCC

is the story of a work that only God could do. From our beginning until today, millions of New Testaments, tens of thousands of Bibles and Christian books and tracts have been distributed. Hundreds of children have been reached through Child Evangelism Fellowship correspondence courses with more than 100 of these little ones telling us they have come to Christ. Thousands have been ministered to through bowls of hot soup, bread, and cups of tea. Clothing has been distributed to those facing the long cold winters of Russia. But best of all, the gospel has been given 'in His name' with every 'cup of water' that has been placed in outstretched hands."  
—*FEA World Update*

**ALASKA.** "**Pray for a moving of God in the villages of Alaska.** There are about 50 people in Dot Lake and most of them need Jesus. We have been going into Tetlin every week. There are 150 people there, most of them unsaved."  
—*Ropeholders* ■



*Dear Phil*

*GBS professor Dr. Philip Brown answers a young woman's question about "unconditional eternal security."*

Dear Phil,

I am working at Chick-Fil-A now, and I have made some friends there. I have been debating the issue of unconditional eternal security with one of them. He has been asking me some questions that are basically beyond my knowledge and insight. I have been doing a lot of research in the Bible; and I have gotten some books from my pastor, but I need some help. My friend is arguing for unconditional eternal security from Rom. 8:15 on the basis of Roman law. Here's an email he sent me:

*Here are some things that I thought you may want to know about Roman law: First of all, there was a law that Paul apparently made reference to when he said, "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father" (Rom. 8:15). In Paul's day, if someone adopted a child, then he could not unadopt that child for any reason. The Roman law said so, because if someone went through so much (p19)➡*

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For a no-obligation gift annuity proposal, please fill in the following information and mail to: God's Bible School, Jack Hooker, Vice President for Advancement, 1810 Young St., Cincinnati, OH 45202 (513) 721-7944, [jhooker@gbs.edu](mailto:jhooker@gbs.edu)

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 Address \_\_\_\_\_  
 City \_\_\_\_\_ State \_\_\_\_ Zip \_\_\_\_\_ Phone \_\_\_\_\_  
 Amount considering \$ \_\_\_\_\_

*The Gift That Gives Back*

# Camp Meeting

at God's Bible School & College • Cincinnati, Ohio

*New Date!*

May 18–25,  
2003

## Evangelists



Noel Scott



Wingrove Taylor



Coy McGinnis

**Music:** GBS Music Division under the direction of Garen L. Wolf I

**Children's Services:** GBS Students

**Holiness: Critical Issues Class:** Allan Brown

**Principles of Christian Life Class:** Philip Brown

**GBS Commencement:** Saturday, May 24, 10:00 am

### Schedule of Services:

Prayer and Healing 7:30 am

Breakfast 8:00 am

Heart Talks 9:00 am

Morning Worship 10:30 am\*

Children's Meeting 10:30 am

Lunch 12:00 pm

Supper 5:00 pm

Evening Service 7:00 pm\*

*\*Nursery service provided during the main services*

*Space is limited—register early!*

**Holiness Revival Rally:** Sunday, May 18 with Rev. Noel Scott—"The Revival We Need"

God's Bible School  
Camp Meeting  
(513) 721-7944  
1810 Young St  
Cincinnati, OH 45202

	Sun. 5/18	Mon. 5/19	Tue. 5/20	Wed. 5/21	Thu. 5/22	Fri. 5/23	Sat. 5/24	Sun 5/25
9:00 am			Taylor	Taylor	Taylor	Taylor		
10:30 am			McGinnis	Scott	McGinnis	Scott	10:00 am Commence- ment	Scott
7:00 pm	Scott	McGinnis	Scott	McGinnis	Scott	McGinnis	Scott	McGinnis

2:30 pm  
← Student  
Service

# ArchiveS

## GBS TRAVELING QUARTETS

Traveling quartets have been a long tradition at GBS. Two such groups from the summer of 1930 are pictured here. There were at least three quartets representing God's Bible School that summer, as indicated by old *Revivalist* accounts and photos.



Bros. Bohannon, Johnson, Petry and Howe.  
This Quartet, from God's Bible School, will be in evangelistic work during the summer months. Anyone desiring to correspond with them relative to meetings, address, C. G. Bohannon, 1810 Young St., Cincinnati, Ohio.



Bros. Carlson, Slack, Hershberger, Wilhoite

This quartet is composed of our students who will represent God's Bible School this summer. They would like to have a meeting with you. They can sing, pray and preach, and would be a blessing and help to your mission or church. If you can make an opening for them we shall be glad to arrange their slate for the coming months, and thus save time and expense. Write us and give them a call. Address, God's Bible School and Revivalist, 1810 Young St., Cincinnati, Ohio.



every action of every man, even of those who hang themselves."<sup>4</sup>

To love God totally is to seek our happiness in Him. "Blessed is every one that feareth the LORD; that walks in his ways. For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee" (Psa. 128:1). The Psalmist well understood that ultimate happiness comes from loving God. He wrote, "My soul shall be satisfied as with marrow and fatness, And my mouth shall praise You with joyful lips. When I remember You on my bed, I meditate on You in the night watches" (Psa. 63:5, 6). Again, the Psalmist wrote, "How excellent is thy loving-kindness, O God! Therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures" (Psa. 36:7-9).

**F. Thirsting day and night for a fuller enjoyment of the object of our love is the sixth element in loving God totally.**

Love doesn't just find happiness in the loved one; love wants to enjoy that loved one more. It continually seeks for ways to increase its joy in the beloved. David expresses this kind of love when he wrote, "One thing I have asked from the LORD, that I shall seek: That I may dwell in the house of the LORD all the days of my life, To behold the beauty of the LORD And to meditate in His temple" (Psa. 27:4). Loving God totally expresses itself in a desire to enjoy God more. "As the deer pants for the water brooks so my soul pants for you, O God. My soul thirsts for God, for the living God" (Psa. 42:1). Again, the Psalmist wrote, "O God, thou art my God; early will I seek thee: my soul thirsts for thee, my flesh longs for thee in a dry and thirsty land, where no water is; To see thy power and thy glory, so as I have seen thee in the sanctuary. Because thy loving-kindness is better than life, my lips shall praise thee" (Psa. 63:1-3).

## CONCLUSION

The most important thing in our busy schedules—indeed, the most important thing we will ever do in this life—is to love God with all our heart, with all our soul, and with all our mind, and with all our strength. Every part of our being must be committed totally to loving God.

When may a person say that he or she loves God totally? Adam Clarke wrote, "He loves God with all his heart, who loves nothing in comparison of him, and nothing but in reference to him; who is ready to give up, do, or suffer any thing in order to please and glorify him; who has in his heart neither love nor hatred, hope nor fear, inclination, nor aversion, desire, nor delight, but as they relate to God, and are regulated by him."<sup>5</sup>

To love God with our total inner being requires a commitment to delight in Him, to rejoice in serving Him, to desire continually to please Him, to seek our happiness in Him, and to thirst day and night for a fuller enjoyment of Him and Him alone. This is the first and greatest of all God's commands. Let us commit ourselves to loving God totally.

1 John Wesley, "On Love," *The Bicentennial Edition of the Works of John Wesley* (Nashville: Abingdon Press, 1987), Sermons IV, #149, p. 383.

2 Quoted by John Piper, *Desiring God* (Multnomah, rev. ed., 1996), p. 11.

3 C.S. Lewis, *Reflections on the Psalms* (London: Geoffrey Bles, 1958), pp. 94-95.

4 Quoted by John Piper, *Desiring God*, p. 16.

5 Adam Clarke, "Matthew" in *Clarke's Commentary*, Vol. 5, p. 215.



"COMMITTED TO EXCELLENCE  
IN PREACHING"

## LOVING GOD: THE PRIMARY PRINCIPLE OF THE CHRISTIAN LIFE

**Scripture: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matthew 22:36-38)**

### INTRODUCTION

What is it—the part that really matters? Can we distill the essence of Christian life to find the part that really matters?

Jesus gives us the answer in the Gospel of Matthew. He said the most important thing in life, the quintessential ingredient that God requires, is to love Him with all our heart, all our soul, and all our mind. In fact, I think it no exaggeration to say that the chief end of man, the primary purpose for our existence, is to glorify God by loving Him forever.

Love is the key to every other requirement of the Christian life. If we learn how to love God properly, love for others, the second most important command, will flow out of that love. Obedience to God and His Word will flow out of that love. Holiness of life will flow out of that love.

In our study, let's first examine the meaning of the command to love God totally. Second, we will consider why there is so much confusion about the meaning of the term "love." Lastly, we will examine each of the characteristics of a total love for God.

### I. THE COMMAND TO LOVE GOD TOTALLY (Mat. 32:27)

Jesus says that the command to love God is the most important commandment in all Scripture. This immediately raises the question, "What does Jesus mean by the terms "heart, soul, and mind," as Matthew gives it, or "heart, soul, mind, and strength," as Luke 10:27 states? To answer this, let's make sure that we understand that neither Matthew nor Luke are giving verbatim quotes. They are giving us interpretive statements of what Jesus taught from Deuteronomy 6:5. *Jesus stressed the fact that every part of one's being must be committed totally to loving God.* The terms "heart, soul, mind, and strength" are not mutually exclusive, indeed they are overlapping categories. We are to love God with our total inner being (all our heart), with every one of our faculties (soul—includes our mind, will, and emotions), to the utmost extent of our capacity (with all our strength). This is the first and greatest of all God's commands.

The second most important command is similar. We are to love our neighbor as ourselves (Mat. 22:39). Jesus said, "on these two commandments hang all the law and



the prophets” (Mat. 22:40). As a door hangs on its hinges in order to operate properly, so the whole Old Testament hangs on these two commands. Hence, if we learn how to keep them properly, we will also keep all of God’s other commands.

## II. THE CONFUSION ABOUT WHAT IT MEANS TO LOVE GOD TOTALLY

Most of us associate “love” with feelings of affection or emotion. We talk about loving lots of things: our favorite food, our pets, our job, our car, our house, our children. What we mean by “love” and how strongly we feel “love” for any particular thing or person is largely dependent upon our frame of mind at any given moment, so our “love” fluctuates greatly. Additionally, when we talk about “loving” something, we are usually talking about a positive feeling. As a result, most people honestly believe they love the Lord. If you asked the typical professing Christian, “Do you love God will all your heart, soul, and mind?” he or she would probably say, “Yes.” However, most would likely feel a bit uncomfortable with their answer, because we also associate “love” with feelings of strong emotion. Most Christians do not sustain a continual strong emotional feeling of “love” for God. Because of this, some would suggest that it is impossible to love God continually with all our heart, mind, soul, and strength.

An important premise, when interpreting God’s commands, is the premise that the Creator who knows our design will not command the impossible. Therefore, His commands bring to us the needed grace and ability to obey. Our goal is to search the Scripture to find out what God means when He commands us to love Him with all our heart, soul, mind, and strength.

## III. THE CHARACTERISTICS OF LOVING GOD TOTALLY

John Wesley, in his sermon “On Love,” gives one of the best definitions of what it means to love God that I have found. In answer to the question, “What is it to love God?” he replies that it is “to delight in him, to rejoice in his will, to desire continually to please him, to seek and find our happiness in him, and to thirst day and night for a fuller enjoyment of him.”<sup>1</sup> The only modification I suggest is that love for God begins with a commitment. Let’s examine each of these characteristics of loving God totally.

### A. Commitment is the first element of loving God totally.

This is implied in Matt. 22:37-38 in the phrase “with all your heart, all your soul, and all your might.” This does not happen accidentally. *It requires a conscious choice and the cultivation of that choice.* An illustration of the need for such a commitment is given in Deuteronomy 13:1-4. God tells Israel He may test their love by allowing a false prophet to prophesy accurately some sign or wonder. The false prophet would then use his prophetic success to try to entice Israel to serve another God. God warns, “You shall not hearken to the words of that prophet, or the dreamer of that dream, because the Lord your God tries you, to know whether you love your God with all your heart and with all your soul” (Deut. 13:4). Israel’s commitment to love God would be demonstrated by their refusal to be led away from Him.

When God commands us to love Him, He is commanding total commitment. There must be no rivals for our affection and no reservations in our commitment.

### B. Delight in the object of our love is the second element of loving God totally.

Richard Baxter (who died in 1691) prayed, “May the Living God, who is the portion and rest of the saints, make these our carnal minds so spiritual, and

our earthly hearts so heavenly, that loving him, and delighting in him, may be the work of our lives.”<sup>2</sup>

Psalm 37:4 gives us the command, “Delight yourself in the Lord.” Proverbs 3:12 shows that loving a person involves delighting in him. This passage likens God’s love for His people to a father’s delight in his son. “For whom the LORD loveth he correcteth; even as a father the son in whom he delighteth.”

When we love God, we commit ourselves to delight in Him. In addition to delighting in God as a Person, we can join with the Psalmist who says, “I will delight myself in Your commandments, which I love” (Psa. 119:47). We can also delight in God’s works. “Great are the works of the LORD; they are studied by all who delight in them” (Psa. 111:2).

### C. Rejoicing to serve the object of our love is the third element of loving God totally.

To love God totally means we rejoice in serving Him. This element of love relates to the servant-master aspect of our relationship with the Lord. Deuteronomy 11:13 says that to love God is “to serve him with all your heart and with all your soul.” Further, Psalm 100:2 tells us that we are to “serve the Lord with gladness.” *God does not want reluctant service; He requires rejoicing service.* Listen to the warning in Deuteronomy 28:47, 48: “Because you did not serve the LORD your God with joy and a glad heart, for the abundance of all things; therefore you shall serve your enemies whom the LORD shall send against you, in hunger, in thirst, in nakedness, and in the lack of all things; and He will put an iron yoke on your neck until He has destroyed you.”

When we love God totally we will be supremely pleased and satisfied with him as our portion and rejoice in our service to Him.

### D. Desiring to please the object of our love is the fourth element of loving God totally.

We know from human relationships that when you love people, you enjoy doing things that please them, that make them happy. The same is true in our relationship with God. Jesus said, “So that the world may know that I love the Father, I do exactly as the Father commanded Me” (John 14:31). John wrote, “whoso keeps his word, in him verily is the love of God perfected: hereby know we that we are in him” (1 John 2:5). Jesus said, “If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him” (John 14:23).

When we love God totally we will desire to please God in everything we do. Paul speaks of making sure we do what is pleasing to the Lord (Eph. 5:10), and of walking in a manner that is worthy of the Lord, pleasing Him in everything (Col. 1:10).

### E. Seeking our happiness in the object of our love is the fifth element of loving God totally.

C. S. Lewis in his book, *Reflections on the Psalms*, says, “All enjoyment spontaneously overflows into praise... The world rings with praise—lovers praising their sweethearts, readers their favorite poet, walkers praising the countryside, players praising their favorite game... I think we delight to praise what we enjoy, because praise not merely expresses but completes the enjoyment; it is its appointed consummation.”<sup>3</sup>

Blaise Pascal wrote, “All men seek happiness. This is without exception. Whatever different means they employ, all tend to this end... This is the motive of

➡(p14) trouble to adopt the child, then he should keep the child no matter what. I think this is a great example of the Lord's love for us. He went through so much trouble (He lived on earth and died in our place) in order to adopt us (John 1:12; Rom. 8:15, etc.). Now today He could not (Heb. 6:18) and would not unadopt us.

Could you give me some ideas for a response? I really don't have the first inkling of what to say. This guy is 19 and reads a Greek Bible! So for me to argue with him is kind of dumb—or at least I feel dumb.

Thanks,  
JENNY

Dear Jenny,

I would encourage you not to be intimidated by the fact your friend says he reads Greek. If you're reading the New King James or the New American Standard Bible, 80-90% of everything the Greek says is right there in the English. In response to your friend's email:

1. I would ignore the argument for unconditional eternal security from Roman laws about adoption. While that may be the way Romans handled adoption, God is not bound by Roman rules. The Romans made them, not God.

2. Your friend is using the Roman culture to understand Paul's message to the Romans. This is good as long as he doesn't use Roman culture to draw conclusions that contradict other parts of Scripture—such as what the Bible says about the possibility of forfeiting salvation through unbelief or disobedience (e.g., John 15:2, 6; Rom. 11:19-23; Heb. 6:4-6; 10:26-31). These passages make it clear that anyone who fails to abide in Christ and bear fruit (John 15), who does not continue in faith and obedience (Romans 11), or who persists in willful sin (Heb. 6 and 10) is cut off from Christ. That is, those who continue in willful sin will not enter Heaven.

3. I would encourage you not to spend time arguing about whether a person can forfeit his salvation. It will

be much more edifying to both of you to talk about what the Bible says regarding Christians and sin.

Here's my suggestion. Tomorrow read through the whole book of First John five times. Write down every reference that describes what a Christian is supposed to live like. Then write down every reference that talks about sin (not just the word "sin," but phrases that mean the same thing, like "walk in darkness.") When you're through, you should see very clearly that anybody who claims to be a Christian but lives like a sinner cannot be a Christian. In fact, John gets downright blunt and calls such a person a liar!

I'll try to get to the part of your friend's letter in which he used Roman culture to interpret Romans 7 next time.

Your friend,  
PHILIP BROWN ■

*Dr. A. Philip Brown II is a member of the ministerial faculty of God's Bible School and College. He may be contacted by e-mail at [pbrown@gbs.edu](mailto:pbrown@gbs.edu).*

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➡(p3) marriage. We've experienced an abundance of love and happiness. Together we've poured an unbelievable amount of time into the lives of our children and plan to continue doing so until God calls us home. Together we have pastored, promoted, and presided over various aspects of God's work. We have shared sorrow, stress, and misunderstandings. We haven't always agreed, but we've always been committed to loving and going on. Ruth has allowed me to invest a huge amount of time in others without complaint. Yet, I want to invest more of myself in her—more quality time. I want to invest in our marriage, so we are planning to attend a marriage seminar. I want her life to be filled with more bright spots, so I'm going to invest in more special moments. I want a greater degree of "soul connection," so I'm going to invest in more time to listen and pray with her. Our relationship matters, and I want my commitment to it to reflect its importance.

Sooner than I realize, I will answer to God for my stewardship. When I report on my investment in people, I want to hear Him say, "Well done good and faithful servant." ■



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➡(continued from page 4)

### WHEN STEEPLES ARE FALLING

Thank you for sending the *Revivalist*. I do so much enjoy reading each issue. I enjoy Brother Smith's editorials. I am reading his book, *When Steeples Are Falling*.

I had the privilege of attending the college choir service at the Tuscaloosa Bible Methodist Church last Friday. God honored the service.

JAMES M. WALKER  
Tuscaloosa, Alabama

**Editor's Note:** *When Steeples Are Falling* may be ordered from the Cashier's Office, God's Bible School and College, 1810 Young Street, Cincinnati, Ohio 45202.

### FORMAT, CONTENT, AND GRAPHIC DESIGN

I really appreciate and enjoy the *God's Revivalist*. In my opinion, it has the best format, content, and graphic design of all the holiness papers I've seen. Keep up the good work.

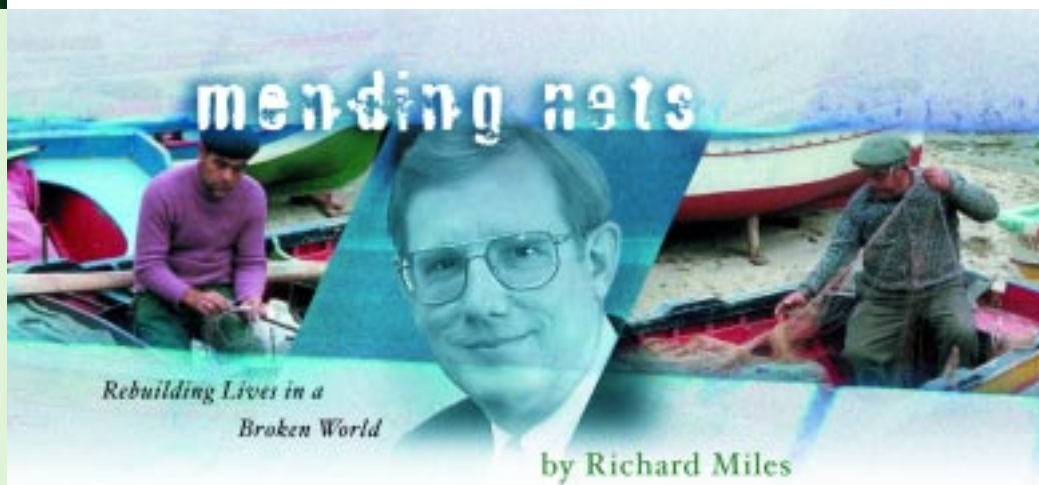
DANNY PATTERSON  
Dallas, Texas

### EVANGELISTS' SLATES?

I have enjoyed reading the *God's Revivalist*, but I was very disappointed when I received the latest one. The reason: no evangelists' slates. Have you discontinued them? I sure hope not.

FERN STATEN  
Martinsville, Illinois

**Editor's Note:** *God's Revivalist* no longer publishes evangelists' slates for several reasons: (1) the majority of those persons listed did not submit slates and many apparently were not actually active in itinerant evangelism; and (2) it was difficult to ensure that all of those listed really endorsed the mission and lifestyle commitments of the *Revivalist* and of *God's Bible School*; (3) it was decided that the space used for the slates could be used to better advantage for our readership and for our publishing purposes. We do appreciate your input. ■



### FORGIVING MY BROTHER'S MURDERER

*"My brother was senselessly murdered. How can I forgive the murderer and how will I know I have forgiven him?"*

Your brother's murderer does not deserve to be forgiven! No one deserves forgiveness. And yet Jesus prayed that His Father would forgive His murderers (Lk. 23:34), and Stephen prayed that those who were murdering him would be absolved of their guilt (Acts 7:60). But what does forgiveness mean?

At the heart of forgiveness is the relinquishing of one's right to vengeance and the giving of mercy and goodness in its place. Jesus does this for us (Rom. 5:8-11), and this is also what we must do for those who do evil to us (Rom. 12:17-21; Mt. 5:43-48). I pray that I do not get what I deserve! I desperately want God's forgiveness! Jesus' death satisfied justice for all believers, but we must forgive others if we are to receive God's forgiveness.

Forgiveness does not mean that civil government should not exact legal punishment upon criminal offenders, for God has given it the authority to judge and to avenge (Jn. 5:27; Rom. 12:17-13:6). Thus, duly-administered justice and judgment for a murderer are not wrong. Indeed, these are divine virtues, and they are virtues for society, even in the case of your brother's murderer. Even here, however, we must never forget that we who have been forgiven are to forgive (Lk. 7:41-47).

I would like to know why you feel you have not forgiven. Is it because you feel sad, hurt, or angry? Feeling hurt or angry does not mean you have not forgiven. Forgiving does not remove pain.

You will not harm the murderer by not forgiving him; you will hurt only yourself and your loved ones. Akhenaton wisely said, "Why seeketh thou revenge, O man! With what purpose is it that thou pursuest it? Thinkest thou to pain thine adversary by it? Know that thou thyself feelest its greatest torments." Forgiveness liberates you. If you do not forgive, you will be controlled by your animosity toward this person. You will become another of his victims.

The question concerning forgiveness as I originally received it was actually much broader in scope. The specific application used here is personal, for it was my own brother who was murdered. ■

*"Mending Nets" explores God's readiness to mend the breakdowns which so often mar our lives. It is written by the Rev. Richard Miles, GBS Vice President for Student Affairs. He invites our readers to send questions to be addressed in this column. His e-mail address is [Mendingnets@gbs.edu](mailto:Mendingnets@gbs.edu).*

➡(p2) power of death, that is the devil, and release those who through fear of death were all their lifetime subject to bondage" (Heb. 2:14).

That bondage—that chilling fear of death—holds the bravest of us captive; for as we know, closed coffins and open graves await us all. In his famous *Thantatopsis*, Bryant describes the tyranny of graveyard gloom—"when thoughts of the last bitter hour come like a blight/ Over thy spirit, and sad images/ Of the stern agony, the shroud and pall/ And breathless darkness, and the narrow house/ Make thee to shudder and grow sick of heart."

Christians understand this language, for it is life, not death, which our humanity pursues; and death is the enemy of life—indeed, it is the "last enemy" which we shall ever face. Though for awhile it remains a relic of the curse which Christ has lifted, we know that He has changed it from the grim ruin of our hopes to the way to their heavenly fulfillment. Cemeteries still have their melancholy gloom, but they have never been the same since He was laid in one.

That is why cemeteries have always been protected by the church as hallowed ground. For though they are repositories of crumbling and forsaken bodies, even in death those bodies bear the marks of God's creation, and once they were the temples of the Holy Spirit. In the first Christian centuries, believers worshiped in dark catacombs, surrounded by their heroic martyr dead. In later times, cemeteries were often placed beside church buildings in testimony to our faith that all of us—the living and the dead—are one with one another because we are one in Him who is our Head.

Remember, too, that cemeteries are still included in God's consummating purpose, when those crumbling and forsaken bodies shall be raised up from the dust, renewed "like unto His glorious body" (Phil. 2:21), and reunited with the souls of descending saints. Those very places which once sounded the mourners' sobs shall echo the resurrection song. *"We shall not all sleep, but we shall all be changed—in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. 15:52).*

This is because of Jesus' lifted cross and empty grave. As our representative and champion, He faced all hell in brutal combat; and then, "having disarmed principalities and powers, He made a public spectacle of them, triumphing over them..." (Col. 2:14–15). His wounds were deep and red, for the serpent had sorely bruised Him; but He also crushed the serpent's head and scattered all those demon hordes who mocked Him at His dying.

Then forty days after His resurrection, He ascended to His Father, leading "captivity captive" in the swelling procession of His triumph. But He has promised to return and take us back with Him to heaven, though in a sense He has already "raised us up together and made us sit

together in the heavenly places in Christ Jesus" (Eph. 2:5–7). No longer do we belong to the world below, but to the world above; and for us life eternal has begun.

On Easter Sunday, your congregation will surely sing Charles Wesley's magnificent hymn, "Christ the Lord Is Risen Today." Its glorious alleluias, added by later editors, punctuate the message of Jesus' triumph in that ancient graveyard, which as Wesley emphasizes, is both the promise and the pattern of our own:

*Soar we now where Christ has led. Alleluia!  
Following our exalted Head. Alleluia!  
Made like Him, like Him we rise. Alleluia!  
Ours the cross, the graves, the skies. Alleluia!*

From the cross to the grave to the Father's house! This was the sequence of the Saviour's triumph; and if we would triumph, too, we must follow the same way which He has taken.

*Ours the cross!* Easter glory rests upon the power of His cross, objectively perceived and subjectively experienced, for it is by that cross we are freed from sin and all its guilt and shame. But there is also a cross which each of us must bear, and Jesus calls us to take it up and follow Him. This means surrendering our ambitions to His will, denying ourselves of all that would offend Him, and suffering reproach and deprivation for His sake. It is the cross which ensures the crown; and without the one, we never shall receive the other.

*Ours the grave!* We still must go to Jesus by way of death, which "peeks out at every limb," as Martin Luther has reminded us. But our graves are sanctified by His lying in a grave, and since His grave was empty, ours shall be empty, too. That is why we mark our graves with the emblem of His cross, which is the sign of our salvation. "I am the resurrection and the life," He assures us. "He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die!" (John 11:25–26). There is not a Christian grave so neglected or forlorn but what light pours upon it from His open tomb; and there is not a saint so forgotten or unknown but what He shall say to him or her, "Come, ye blessed of my Father."

*Ours the skies!* "Let not your heart be troubled," He has said. "In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you...that where I am, there ye may be also" (John 14:1–3). We cannot grasp all the joys which await us there; but His promise is secure; and even in our numbing anguish, that promise points us up to heaven, where He will welcome us. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away" (Rev. 21:4).

*"Earth to earth, ashes to ashes, dust to dust."* For corruptible and mortal flesh, these words are still the universal sentence. Death has postponements, but it

has no exceptions. So in those final moments before closed coffins are lowered into open graves, our pastors shall go on quoting that classic English "order for the burial of the dead."

But it's also right for us to quote it now, as we prepare for Easter; and indeed that is all the better reason for us to quote it now. For though closed coffins are committed to open graves, they are lowered there in the Easter glory which Jesus won for us in Joseph's tomb. Human flesh is surrendered to the elements from which it came, but it is only for a little while. For as the old graveyard liturgy exults, that surrender is "in sure and certain hope of the Resurrection unto eternal life, through our Lord Jesus Christ; at whose coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed."

Yes, Easter has everything to do with cemeteries; for its purpose is to change their gloom to glory and finally to empty them forever. "Ours the cross, the grave, the skies. Alleluia!" ■



**By Anita K. Brechbill**

*"Let this mind be in you which was also in Christ Jesus" (Phil. 2:5).*

To have the mind of Christ is heaven begun below! To share His thoughts, to have Him confide in you! To walk and talk with Him, not just "in the cool of the day," but in the heat of noon; to have an ordinary day become a day of glory by some new revelation of Himself. To be garrisoned about with His peace in the midst of conflict. To have His mind is to know His voice; there is no other like it.

But there is a catch. To have His mind, you must give up your own. ■

*Anita Brechbill, Mifflinburg, Pennsylvania, is editor of RopeHolders and a regular contributor to the Revivalist.*



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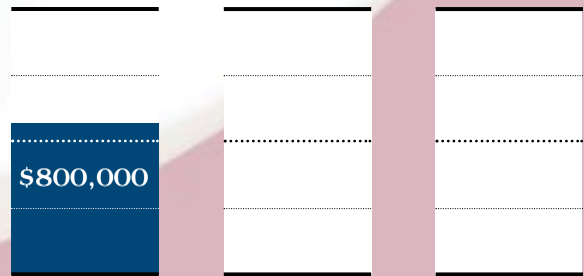
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