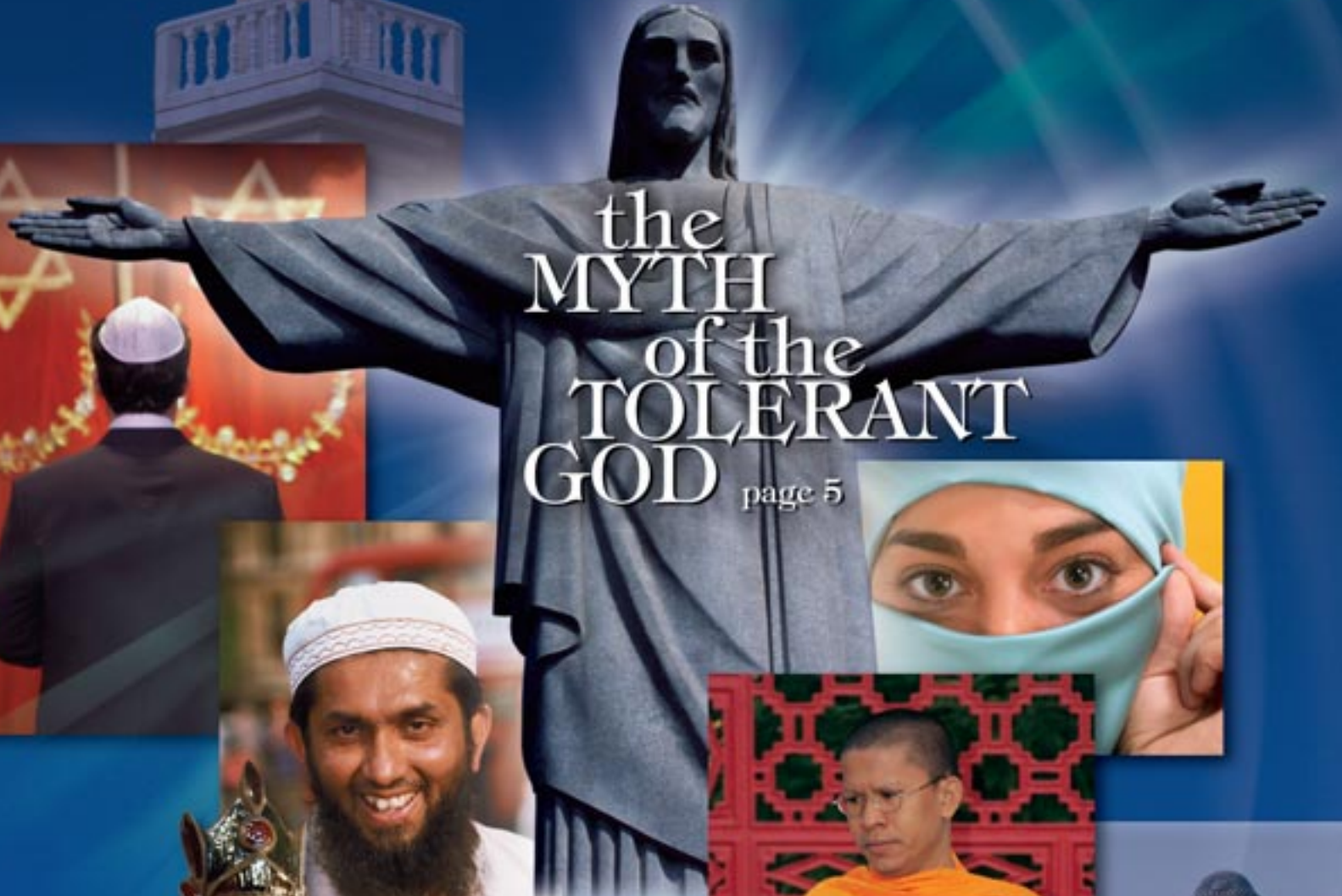


GODS REVIVALIST

Winter 2005

and Bible Advocate



the
MYTH
of the
TOLERANT
GOD

page 5



the editor's view



LARRY D. SMITH

WORSHIP THE HOLY TRINITY!

Lex credendi, lex orandi. "The law of faith is the law of worship." This statement has echoed repeatedly throughout Church history, which just as repeatedly has proved its worth. In Latin or in English, it emphasizes this indisputable fact: *our faith will shape our worship, and our worship will state our faith.*

For example, if we are deeply committed to Christian truth, our worship will assert that truth with vigor and excitement. If, however, we are uncertain about the truth, our worship will be just as muddled as we are. Private devotion is concealed from general scrutiny, of course; but public worship openly registers the spiritual health of every congregation.

"Worship—no act is more central to the Christian life," as historian Mark Galli observes. "It gives rhythm and structure to the Christian's life; it is the heartbeat of congregational life." What happens on Sunday morning is thus the most important event in your church's life, for it reveals, then reinforces, the priorities and convictions that drive everything else. For worship is what the Church is all about; and its other activities, such as evangelism, discipleship, and apologetics, are necessary corollaries to it.

If our worship is to glorify God and to sanctify His people—and its purpose is to accomplish both—it must be offered "in spirit and in truth," as Our Lord has declared. To worship "in spirit," Dr. Clarke explains, is to do so "from the heart." To worship in truth is to do so "according to that divine revelation which He has given men of Himself."

In other words, intense devotion, freely offered, is the *subjective attitude* of authentic worship, while Scriptural truth, continually affirmed, is its *essential content*. For worship is never to exploit emotional excitement, stage talented performance, or wallow in syrupy feelings. Rather it is to celebrate before God the truth of His (p13) ➡

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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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the president's page

DIVINE ENEMY NUMBER ONE

by Michael R. Avery, president

The writer of Proverbs gives us a list of seven things that God hates. First on the list is “a proud look.” A further search of Scripture will yield another list of about one hundred verses describing God’s utter contempt of human pride. One of the more descriptive verses is found in James 3:6, which in one translation reads, “God stiff-arms the proud, but gives grace to the humble.”

Why is God so angry with pride?

The reasons are ample, but the one that tops the list is the fact that pride is the complete anti-God state of mind. Pride arrogantly sets up man as his own master. It breeds enmity between God and man, as well as between man and man. Pride destroys meaningful relationships and leaves misery in its wake. As C.S. Lewis pointedly observes, “It was through pride that the devil became the devil.”

Though the Bible has so much to say about pride, few of us readily admit to having any problem with it. In all my years of ministry, I can recall only a handful of people who ever acknowledged struggling with pride. In my own spiritual journey, I, too, found it difficult to face up to any problem with pride. I believe we don’t talk much about it because its manifestations are so subtle that we don’t always recognize them. Consider a few ways that pride manifests itself and ask God if these are a problem in your life.

- Proud people have a need always to be right.
- Proud people focus on others’ failures and tend to be highly critical.
- Proud people tend to be argumentative, especially with those in authority over them.
- Proud people are more interested in being heard than in hearing.
- Proud people are angry, irritable and impatient, and they usually have a demanding spirit.
- Proud people lack a submissive attitude. They tend to be controllers.
- Proud people are defensive of their actions and not easily corrected.
- Proud people tend to be self-righteous and highly exclusive of other Christians who are not of their own stripe.
- Proud people find it difficult to discuss their own spiritual needs. They would rather cover up their sin than confess it. Most proud people feel they have no need ever to repent of anything.

If you are struggling with pride, acknowledge it and repent of it. James 4:10 says, “Humble yourselves in the sight of the Lord and He will lift you up.” ■

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. 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.

TO LOVE IS TO BE VULNERABLE

Thanks...for "To Love Is To Be Vulnerable" ("Mending Nets," Richard Miles) and "Helping Someone Today?" (J. Grant Swank, Jr.) We have had some suicide threats among the girls I counsel, and some attempts before they came to Muskegon River Youth Home. We have had group sessions on this subject all week. Four girls have now said...that God is helping them, or they have made me promises never to attempt such a thing again. Michael, in the story, reminded me of so many of our boys. God help us to reach the hurting teens of the USA! We can say they have had too much, or they have never had to work like kids in other lands, but what will things and time profit them without love?

LINDA HARVEY KELLEY
Ewart, Michigan

THE PASTOR'S CHILDREN

The article by Dr. Brown, "The Pastor's Children: Blessing or Curse" ["The Revivalist Pulpit," Oct. 2004], is excellent. I'm not a pastor, but I've clipped this message and have it in my Bible. His list of resources for rearing godly children is applicable to everyone who is a parent. Thank you for your practical insights, Dr. Brown.

MICHAEL WRIGHT

KUDOS FOR THE REVIVALIST

I particularly enjoy articles by Larry Smith and my former instructor and pastor, Dr. Allan P. Brown. Thank you for many helpful and encouraging articles. You are doing a great job.

JAMES M. BREWER,
Utica, New York

(continued on page 21) ➡

the world to win

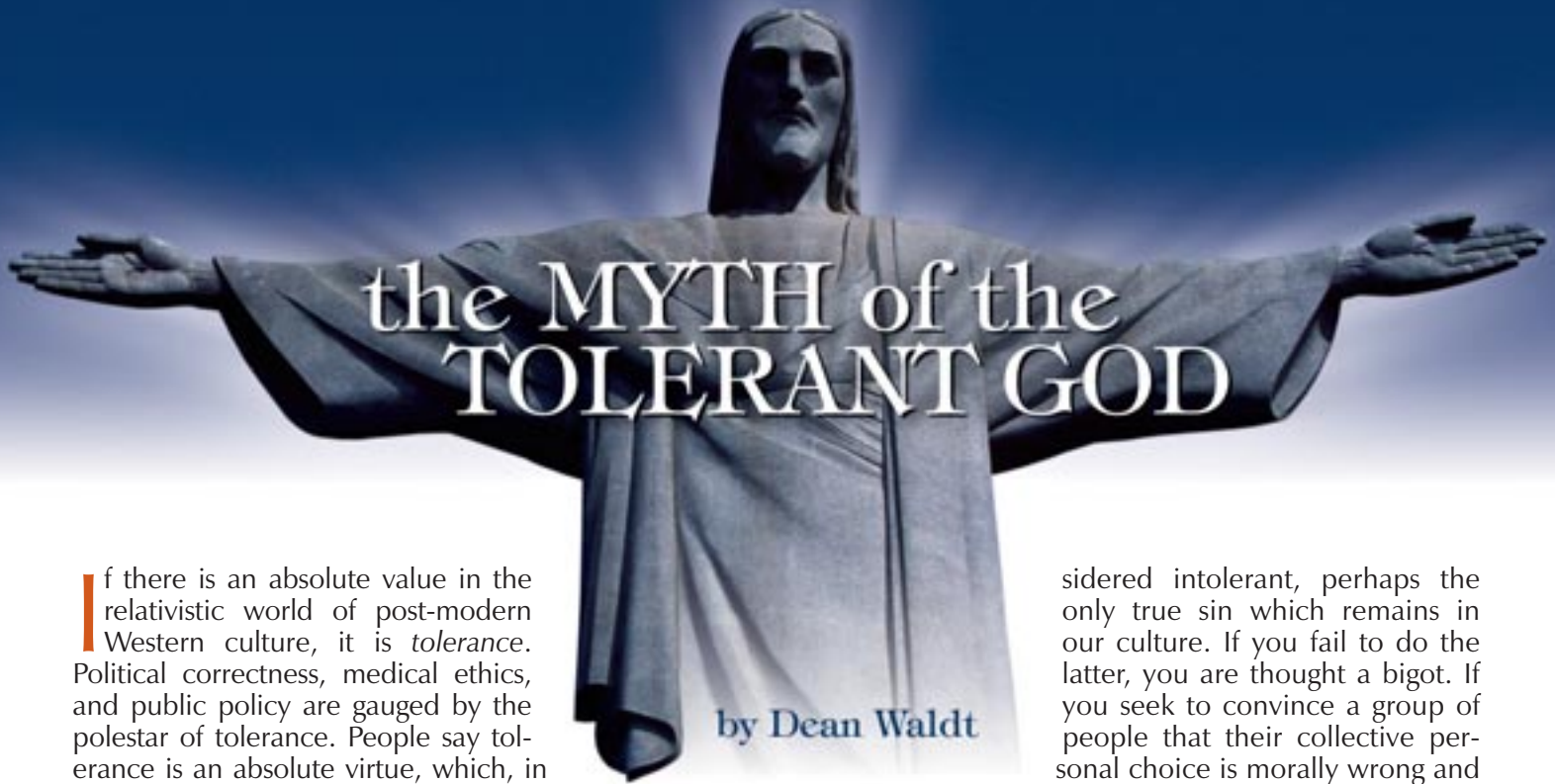
Each month we publish brief "field reports" from missionaries around the world. Missionaries are invited to send us their newsletters and other information about their activities. GBS graduates are especially urged to respond, but we also wish to include others who uphold our vision and our commitment.

AFRICA. "Pieter Marais, Philip Geise, and others returned safely from a more than 4,000 mile trip through Botswana, Namibia, and Zambia. Five thousand Bibles and ten thousand tracts were distributed, many in the most remote areas of Zambia. Your prayers were their protection as they traveled through wild animal country. All supplies for eating, sleeping, car repairs, etc., had to be taken with them. At one point, they walked under a tree where a Black Mamba snake hung just six feet above them. Your prayers are important." —Anita Brechbill, Servant, A Publication of Mission Helps, Inc.

BELIZE. "Glen Pelfrey is giving valuable assistance to the work in Corazol Town, where Hugh Wade is the national pastor. He is teaching in the Christian day school and assisting in the preaching services. Brother Pelfrey says, 'It seems that God has given me a new lease on life.' Street meetings were begun on Friday evenings in Corazol on November 5th." —Ropeholders

BRAZIL. Our Monte Pascoal church has worshiped under a tent for about two years [but] a wind has torn it down. No one was hurt, but now where will the people go to worship? The next Sunday they used the porch area of the school; and at night, they worshiped under the moon and stars in the yard next to where the tent had been. Please pray for Pastor Naldo and his congregation. —Rod and Cora Wells (New York PH), Newsletter

MONTANA. "The eighth annual Indian Missions Workers Convention is now history. Rev. S.C. Rainey did a good job of ministering to both staff and students of Northwest Indian Bible School. (p6) ➡



the MYTH of the TOLERANT GOD

by Dean Waldt

If there is an absolute value in the relativistic world of post-modern Western culture, it is *tolerance*. Political correctness, medical ethics, and public policy are gauged by the polestar of tolerance. People say tolerance is an absolute virtue, which, in the realm of theology, must make it an attribute of God. Yes, God must be eternally and infinitely tolerant, because tolerance is an expression of love, and we all know the Bible tells us that God is love.

Since everyone accepts that God is love, the thinking goes that God must be the most tolerant of all. Just look at the tolerance of Jesus! The Pharisees did not tolerate the tax collectors and sinners, but Jesus regularly ate dinner with them. Jesus was hospitable. Thus, people surmise, for us to be otherwise would be to reject the example of Jesus and follow in the footsteps of the Pharisees.

To be enlightened, in today's common thinking, we must tolerate nearly everyone and respect his individual choices, provided those choices do not harm others. Even when other persons are harmed, personal choices are entitled to great deference and respect. In some cases, we're told we must recognize that even the definition of who is a "person" is a matter of personal choice. Tolerance and the worship of personal autonomy—personal choice—are inextricably intertwined.

To tolerate someone is to allow the other person to exist unmolested, to abide him, to peacefully co-exist with him. It is the moral equivalent of *détente*. You don't have to agree with or even like the other person. You simply must respect personal choices, on the one hand, and refrain from imposing your personal choices, on the other. If you fail to do the former, you are con-

sidered intolerant, perhaps the only true sin which remains in our culture. If you fail to do the latter, you are thought a bigot. If you seek to convince a group of people that their collective personal choice is morally wrong and that your personal choice is morally right, you are at best insensitive and unloving, and quite often you are cast as an oppressor.

It gets worse: If you claim divine endorsement of your personal choice, you get pegged as a fundamentalist. This is very bad. Fundamentalists are seen as dangerous, because they truly believe their personal choice is absolutely true and that God agrees with them. This necessarily means that all others are absolutely wrong and that God disagrees with them. In fact, God may even disapprove of and—dare we speak it?—condemn and judge the personal choices of others. To tell someone his personal choice is the subject of God's condemnation is definitely considered an act of intellectual or spiritual violence. Some have declared this tantamount to assault or, if the "victim" is a woman, even rape.

Fundamentalists are dangerous people, we're told, the only intolerable people in our culture of tolerance. They are the only ones with whom the god of tolerance is displeased.

Right? Wrong!

A PERNICIOUS LIE

All of this should sound familiar. How often it is preached from our pulpits, taught in our seminary classrooms, and read in publications funded with our denominational dollars! In its own way, it sounds right, (p7)➡





"I was among the exiles by the Kebar river..." (Ezekiel 1:1)

FRET...OR FLOURISH

My wife and I are avid players of the game of Scrabble. We've joked about the need for counseling after an intense game with a controversial, razor-thin margin of victory!

I used to think that winning in Scrabble was primarily dependent upon the selection of letters. Give me the ten-point "Z" and "Q" and I'm a guaranteed winner. But if my letter tray displays a row of "one-point" vowels, I'm finished! However, as I reflect on the times when those valuable letters have ended up in my hands, I reluctantly admit that I did not always walk away from the contest triumphantly. Thus, I have arrived at a brilliant conclusion: the secret to winning in Scrabble is not drawing out a perfect set of letters but maximizing those that do end up on the letter tray. *Good advice in Scrabble...Good advice for life and ministry.*

When facing circumstances that seem overwhelming, we human beings easily fall prey to the "if only" mentality. Whether it's a difficult marriage, unpleasant employment, financial struggles or ministry challenges, our default thinking can easily run along the lines of how much more satisfied and successful we might be "if only" we had been dealt a better hand. It then becomes easy to notice the more favorable circumstances that others seem to have. At this point our hearts are prime targets for the seeds of bitterness, envy, lust, discontent and ingratitude. Let these sprout in your heart, and in short order they will hijack

every waking hour, turning challenges into chores and robbing your soul of peace and joy.

In the opening verse of Ezekiel I observe that this prophet-priest has been forced into the most unpleasant and discouraging of circumstances. He is simply "among the exiles by the Kebar river." I remember that he is here through no fault of his own; he has just been swept away to this foreign land because of the judgment that has fallen upon Judah, the nation of which he just happened to be a citizen. Furthermore, Ezekiel's plight needs to be framed in the context of the rapid advancement of Daniel, who was probably Ezekiel's age, if not younger. Daniel had quickly risen to prominence within the kingdom of Babylon and was recognized by the king as being a trustworthy reservoir of wisdom and understanding. But Ezekiel? He sits "among the exiles by the Kebar river!"

Commentators speculate that, given Ezekiel's extensive and reverent essays on the Temple, he must have been captivated by his call to the priesthood. But this dream had been torn from him, and he is set aside. But rather than let "if only" language control his present and his future, this godly man opened his heart to the dreams of the Holy Spirit in his present circumstances. The result of this submissive attitude of adaptation is that we have the marvelous book of Ezekiel and its keen spiritual insights that anticipate, and thus validate, the New Covenant and offers the promise of a better day. Ezekiel doesn't fret; he flourishes. ■

Ben Durr Jr. is a pastor and member of the faculty in the Division of Ministerial Education at GBS.

➡(p4) Several students who served at summer internship locations in Ghana, West Africa, and Mexico also shared their ministries. The whole convention was a continuation of the revival efforts held earlier in the semester. — *William and Hannah Reese, Northwest Indian Bible School*

NEW YORK. "Tom and Faith Kiser write: 'New York is like no other mission field on earth. People from every country in the world live here, and they speak English. Everywhere we reach out, we encounter fields white unto harvest.' Pray for those who man the Prayer Station, one of the Kisers' most effective tools. A report reads like this: 'All six of us that afternoon were busy praying with people. We received 31 names and addresses from people who desired follow-up. While we were packing up, a militant man full of hate climbed the steps above us to turn the people against us. This was a wonderful opportunity for more witnessing.'" —*Ropeholders.*

UKRAINE. "It is a joy to serve the Lord as your ambassadors to Bible college students at Kiev Wesley Bible College. We are becoming very attached to many of the students. We [also] have been preaching both in the college chapel and at area churches. These opportunities are very special to me, and I cherish the opportunity to share the love of Christ through the proclamation of His Word. Last week we had the joyous privilege to accompany one of our students to her church in a small village about midway between Kiev and Chernobyl. I was one of three preachers for the morning. We ask you to pray that the Lord will give us wisdom, love, and patience in every opportunity to share Christ." — *Tim Boyd (HIM), Newsletter* ■

➡(p5) because it resonates with our culture. We learn at an early age to prize our individual freedom and to protect it against unwelcome incursions.

However, as Christians we see in all of this a pernicious lie. It is based on a premise that originates not from divine inspiration, but from precisely the opposite.

The popular “virtue” of tolerance—the absolute value of a relativistic culture—is founded upon the absorption of truth into the individual. Truth is no longer conceived as an outward objective reality. “After all,” people say, “who can really know what is *truth*? What authority can we call upon to verify the truth? Only the naïve and uninitiated believe that Jesus loves them because the Bible tells them so. We have moved beyond that children’s song to understand that one must engage the Bible to listen for God’s truth *for us*.”

When truth is absorbed into the individual, it becomes ultimately subjective. Truth becomes a matter of opinion, merely a personal choice. Therefore, when I reject a person’s truth, I am seen as rejecting the person. When I try to convert a person from his truth to my truth, I have become an oppressor, and the other person has become a victim. In a world of only personal truth, truth cannot bind us together as a church. Personal truth has no adhesive properties to bind together individual Christians into the temple of God. But without truth, what can bind us together? Our culture provides the answer: tolerance, the ultimate attribute of its loving god. It is tolerance that unites us and inclusiveness that exhibits our tolerance, our culture reckons. God would be pleased—if, of course, such a god of tolerance were to exist.

IS GOD TOLERANT?

Is the true God tolerant, as our culture defines that term?

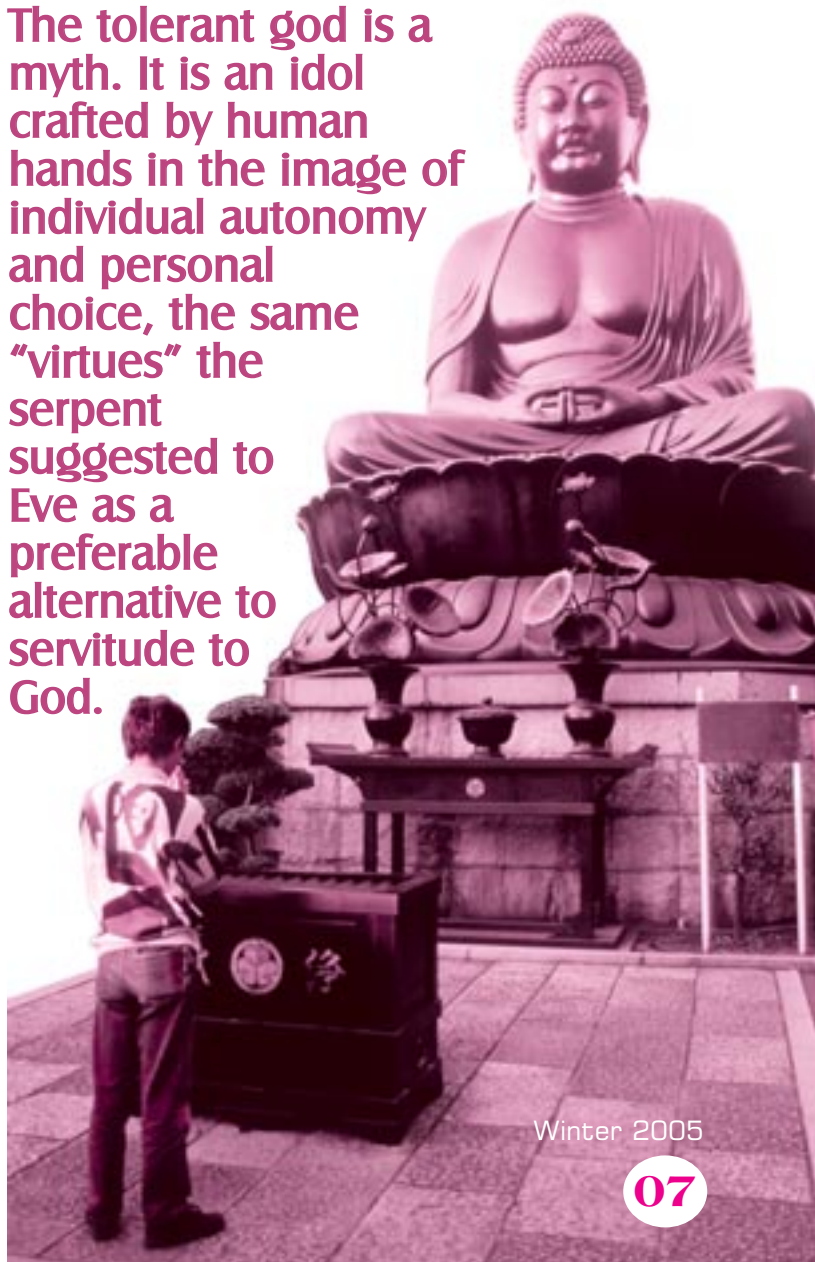
Not according to the Word of God. The tolerant god is a myth. It is an idol crafted by human hands in the image of individual autonomy and personal choice, the same “virtues” the serpent suggested to Eve as a preferable alternative to servitude to God. Indeed, in some theological circles, Eve’s choice has made her a heroine for rejecting the patriarchal oppression of a God who would impose His truth on her right to choose. As our culture defines the term, the God of the Bible is not tolerant. That is why God must be re-imagined.

But it is the essence of the sin of the Garden to re-imagine God into the mythical tolerant god rather than challenge and alter our own definition of tolerance to conform to the revealed truth of God. Tolerance as a concept is skewed in a church captured by its culture, because it is defined without the Cross. The Cross is foolishness to those who are perishing, but to those who are called, it is the power of God and the wisdom of God (1 Cor 1:24).

We live in a world supposedly without sin, because people can no longer define it. One person’s sin is another’s personal choice—the liberating choice if you believe the serpent’s promise from the Father of Lies. God requires nothing and gives everything. God only blesses and never curses. This god is a myth.

The real God—the God of Abraham, Isaac, and Jacob; the God and Father of our Lord Jesus Christ—is the God who flooded the earth (Gen 6:3), rained fire on Sodom (Gen 19:3), and sent Assyria and Babylon to chastise His own people (Isa 3). He is the God who told Eve the truth: “If you sin, you die” (Gen 3:3 NASB). This is the true God who became incarnate and gave his life as a ransom for many (Mt 20:28). It was this Holy Father who sent His Son into His own creation to die on a cross. God made Him who knew no sin to become sin on our behalf, so that we might become the righteousness of God in Him (2 Cor 5:21). The real God canceled out His own decree of judgment against us by nailing it to the cross of His only begotten Son, the Lamb of God, who paid (p19)➡

The tolerant god is a myth. It is an idol crafted by human hands in the image of individual autonomy and personal choice, the same “virtues” the serpent suggested to Eve as a preferable alternative to servitude to God.





Whatever Happened

to Jesus?

by John Caldwell

illustration by Krieg Barrie

This past June I completed thirty years as pastor of Kingsway Christian Church in Avon, Indiana, and forty years in the preaching ministry. In recognition of those facts, the elders released me from my ministry responsibilities for a three month sabbatical. It was a wonderful time of travel as my wife, Jan, and I journeyed through sixteen countries and twenty-three states. It was a wonderful time of inspiration as we attended four major conferences. But most fulfilling was the opportunity to visit forty-two churches and hear sixty-two sermons.

I was privileged to visit ten of the seventeen largest churches in America. Of the total of forty-two churches visited, nearly half were independent Christian Churches. It is important to note that we witnessed some wonderful things happening in churches all across the country and around the world. But I also witnessed a number of trends that I believe are cause for concern, including one that supercedes all the

rest. I am not trying to sit in judgment on anyone. It would be totally unfair to judge any congregation based on attendance in one worship service. But I do want to report on some of the trends I observed and the concerns I have.

Although there were some wonderful exceptions, I witnessed a great deal of spectatorism in many churches. What occurs on the platform gets better and better in quality, but more and more people seem content to simply watch and listen rather than participate.

Such is the antithesis of worship, as I understand it. Part of the problem could be the lack of familiarity with praise choruses that tend to change with regularity; but I noticed the same thing in churches that primarily sang hymns.

Going hand in hand with the trend toward spectatorism is the fact that churches, and preachers in particular, seem to be working harder and harder to entertain. There is certainly nothing wrong with worship being enjoyable and

entertaining, but such should not take precedence over substance. In that regard, I heard several very fluffy sermons that made people feel good but had little of Biblical significance or life-changing impact. By comparison, two of the most effective, Biblically-based sermons I heard were in evangelical Anglican churches in England.

I observed a trend toward a de-emphasis on communion. In several instances it seemed like the Lord's Supper was simply something to be gotten out of the way as quickly as possible and certainly not a primary purpose for coming together. I witnessed a great deal of immodesty, both on the platform and in the congregation, that was, at the very least, distracting. More and more churches are completely eliminating adult Bible School classes. It was also noticeable that fewer and fewer people carry their Bibles to church. There were some churches where it appeared that you would have been hard pressed to find a Bible, even in the pulpit.

One of the most observable trends, especially in Christian Churches, is the trend toward abandoning a public invitation to salvation and membership. Nearly half of the Christian Churches visited this summer offered no such invitation. I am very aware that such an invitation is an invention of men, a methodology used to accomplish a Biblical and spiritual end. However, we had best be sure we have something more effective in place before we abandon a methodology which has been used so effectively. My fear is that many churches simply follow the crowd, rather than making such changes with real purposefulness.

As significant as the trends mentioned thus far may be, the most worrisome of all has yet to be mentioned. *I sat through two entire services from beginning to end without the name of Jesus being mentioned even once.* There were no songs about Jesus, no special music containing His name, no mention of Him in the sermon, no communion meditation that would reference the Savior, nor even any prayers offered in His name. Obviously there was no mention of Christ's death, burial, or resurrection, the very elements of what the apostle Paul identifies as "the Gospel." (I Corinthians 15:3-4) And while the name of Jesus was not totally absent from other services that I attended, His name was rarely mentioned in several.

All this led me to review the praise songs we sing in our churches. While many refer to "Lord," or even "Savior," it is amazing how many of them fail to mention the God-given name of that Savior, "Jesus." (Matthew 1:21) Much of our "felt-needs" preaching seems to have no place for Jesus. Even many prayers are offered without mentioning the name that gives us access to the throne room of God. I am writing the week of the Republican National Convention and am incredibly disappointed that one of the most respected Christian ministers in America gave the benediction on the opening night, but opted for a generic closing to his prayer that is politically correct.

A number of years ago the famous psychiatrist, Karl Menninger, wrote a book, the title of which asked the question, *Whatever Became of Sin?* An even more important

question is "Whatever happened to Jesus?" In Joe Stowell's excellent little book, *The Trouble With Jesus*, he points out that following 9/11, "God" was in. Everyone was talking about God and praying to God. Huge interfaith services were held in which clergymen of many different world religions took part. But one name was sadly missing, the name that is above every name. Just last weekend one of the ladies in our congregation told me of an International Church her son, along with thousands of other university students, has attended where people of all faiths come together. You can talk about anyone and anything there except Jesus.

In the first century, Christians in the Roman Empire were welcome to worship Jesus, as long as they simply added Him to the pantheon of other gods. However, it was their stubborn insistence that Jesus alone was Lord and the only way of salvation that infuriated the Roman authorities and resulted in the martyrdom of many believers. Most Americans claim to believe in God. But we have to ask what "god" they believe in, for it takes little probing to learn that many do not believe in the God of the Bible who revealed Himself in His Son, Jesus Christ.

I believe that even Jesus would be welcome in modern America if it were not for His stubborn claim to exclusivity in regard to salvation—"I am THE way and the truth and the life. No one comes to the Father except through me." (John 14:6) I fear that in our pluralistic society, with its emphasis on tolerance, the church has sometimes been intimidated, perhaps without even realizing it, into playing down the name of Jesus.

But if we have and if we do, we also deny that same society its only hope.

Some of the trends that concern me are merely matters of expedience, man's attempts to find the most effective methods of communicating the truth. But the name and person of Jesus are the very essence of truth. May no one ever say of the congregations where we serve, "Whatever happened to Jesus?" Rather let us reaffirm Peter's teaching regarding Jesus:

"Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved." (Acts 4:12)

And may we always acknowledge the teaching of Paul: "Your attitude should be the same as that of Christ Jesus: Who, being in very nature God, did not consider equality with God something to be grasped...Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." (Philippians 2:5-6, 9-11) ■

John Caldwell is Senior Minister of the Kingsway Christian Church of Avon, Indiana, where he has served since 1974. He received the Master of Divinity (M.Div.) degree from Cincinnati Christian Seminary, where he has served on the adjunct faculty since 1985.

Krieg Barrie is a freelance illustrator living in Hoquiam, Washington.



**MICHAEL MATER NOVEMBER
"STUDENT OF THE MONTH"**

"For the rest of my life I want to be involved in helping people find Jesus and keep Him Lord and Saviour of their lives." Thus Michael Mater, GBS's November Student of the Month, emphasizes



his response to God's call to Christian ministry. The fourth year ministerial major, a native of Ontario, was converted at the age of four through

the witness of his sister Julie. "Jesus changed my life forever."
 "Since I am called to preach, I was looking for the best ministerial program I could find," he recalls. "The ministerial faculty, especially Dr. Brown I, and Larry Smith, caught my eye and was the major factor in my choosing GBS. And I haven't been disappointed." Michael, who plans to marry and become a pastor adds, "I've gained a lot of spiritual training to strengthen my Christian walk, and I've learned how to share Jesus with the world—everything from running sound equipment to learning to preach. I'm constantly gaining valuable knowledge here that will assist me for the rest of my life."

**SMITH COMPLETES TEN YEARS
AS REVIVALIST EDITOR**

With the December issue of this publication, Larry D. Smith completed ten years as editor of



God's Revivalist. A native of Nebraska whose life has been spent as a pastor and as a teacher in both public and private schools, he was appointed editor in January 1995. As he emphasizes, his editorial focus has been "dynamic recovery of our Wesleyan past as springboard to our future."

A 2002 collection of his editorials, *When Steeples Are Falling*, was published jointly by the Revivalist Press and Schmul Publishing Co. "This gracefully written and deeply spiritual collection...is a potent illustration of why *God's Revivalist* is the premier Wesleyan periodical of our our day," according to Dr. William Kostlevy, well-known holiness movement scholar. Smith, who also teaches church history at God's Bible School and College, is the eleventh person who has served as editor of the *Revivalist* since its beginning in 1888. —Kevin Moser, *Managing Editor and Art Director*

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.

BIRTHS



To **Robert and Deanna (Paulus) Kennedy**, Goshen, Ohio, a son **Dustin Flynn Kennedy**, born June 10, 2004. Both parents are GBS alumni.



To **Gary and Sonya Seniva**, Oswego, Kansas, a daughter, **Cassidy Gayle Seniva**, born October 20, 2004. After initial health problems, she is reported as "improving." Both parents are GBS alumni, and Sonya was formerly a staff member at the Revivalist Press.

DEATHS

Mrs. Ruby Mae Davis Agan, 84, Gadsden, Alabama, died December 7, 2004. An alumna of God's Bible School and College, Mrs. Agan was a devout follower of the Lord Jesus Christ and a faithful member of His church. She was a loving partner in ministry to her husband, the Rev. V.O. Agan, widely known evangelist and church leader who served as president of the Alabama Conference of the Bible Methodist Connection of Churches for 35 years. Sister Agan was also president



**DR. PHILIP BROWN ATTENDS
EVANGELICAL THEOLOGICAL
SOCIETY CONVENTION**

GBSC provided funds for ministerial faculty member Dr. Philip Brown to attend the annual convention of the Evangelical Theological Society, San Antonio, Texas, Nov. 17–19. He attended the first session of the ETS’s newly-formed Wesleyan Study Group, as well as sessions in both Old and New Testament studies. As a result of his participation in the convention, he was invited to contribute to the ETS Creation Fellowship, a study group on Young-Earth Creation Theology.

Especially notable was the convention’s vote by 78% of its voting members to identify the Chicago Statement on Biblical Inerrancy as a document clarifying what ETS means by its statement on inerrancy.



BRIEFLY NOTED . . .

Under date of November 18, 2004, *The American Israelite*, a Jewish publication, carried an article by guest writer Idelle Datlof, detailing the visit of Holocaust survivor Ernest Michel to GBS, November 8. Ernest, now 81, recounted the horrors of the Nazi regime to GBS students, one of whom, according to the *Israelite*, “called his talk ‘powerful’; another said ‘emotional,’ especially when the evil was perpetrated on ‘God’s

chosen people.’” The paper also noted Dr. Kenneth Farmer’s “warm welcome” and the students’ modesty in appearance.... **Under the title, “Studies in the Book of Ezra,” four chapters of Dr. Phillip Brown’s PhD dissertation will be published** in the 2005 issues of *Bibliotheca Sacra*, journal of the Dallas Theological Seminary. Entitled “A Literary and Theological Analysis,” the entire dissertation will soon be published on the Biblical Studies Foundation web site www.bible.org. ■



HOLOCAUST SURVIVOR ERNEST MICHEL INTERACTS WITH STUDENTS AND GUESTS

of the missionary society of the Alabama Conference for 20 years.

In addition to her husband, she is survived by two daughters, Janan A. Miller and Regina Stetler; one son Verlon O. Agan, Jr.; nine grandchildren, eleven great-grandchildren, and other relatives and friends. Funeral services were held in the Agan Tabernacle on the Bible Methodist campgrounds, near Pell City, Alabama, with the Revs. Walter Hedstrom, Randall Crotts, James Keaton, and Leonard Sankey, officiating.

We shall remember Sister Agan for her clear-cut convictions, her solid courage, and her undoubted commitment to God’s Kingdom. GBSC salutes her as another of those earnest Christians who have brought credit to their family, their church, and their alma mater. God bless her memory and comfort her grieving family! —Michael Avery, President, God’s Bible School and College.

Mrs. Marie (Vernon) Bartlett, 82, died June 19, 2004. After high school, she attended God’s Bible School and later Asbury College, from which she graduated. In 1947, she was united in marriage to the ➡



1943 GBS LADIES’ TRIO, MARIE BARTLET, CENTER

➡ Rev. Howard L. Bartlett, and together they served in the Methodist Church from 1949 through 1958. They then united with the Evangelical Methodist Church and continued to serve the Lord in Louisiana, Alabama, Iowa, Kentucky, and Tennessee. Her husband of 56 years passed away in 2003.

Mrs. Bartlett was a fine teacher, an accomplished pianist, and vibrant Christian witness. She had the gift of hospitality, loved people, and was a mighty intercessor in prayer. She is survived by one daughter, one son, six grandchildren, one great grandchild, and other relatives.

“William E. (Bill) Strehle, Circleville, Ohio, was my father. He passed to his eternal reward from a small country church in Ross County, Ohio, at the age of 82 years. His death was attributed to a heart attack. He had served as a song evangelist for many years, and the evening of his passing he had given a wonderful testimony followed by a solo, “Little Is Much If God Is In It.” He has joined my mother in that land where parting comes no more. He had been terribly lonely in the previous 21 months without her by his side. Their marriage of 61 years had made her loss very difficult for him. His funeral service was conducted in Circleville by Rev. Richard G. Humble, longtime friend and former pastor.” —*Angelene S. Malone, Chillicothe, Ohio*

Rev. Virginia Pearl Paiva Troop, 77, died November 30, 2004, at Stockton, California. She attended God’s Bible School, where she met and married Leon E. Paiva in 1947. After their graduation, they moved to Pennsylvania and later to California. For 25 years, Mrs. Troop served as a Pentecostal minister in the Bay Area and Sacramento Valley.

She was preceded in death by Mr. Paiva, her husband of 33 years; Raymond Troop, her husband of

four years, and a son. She is survived by ten children, 23 grandchildren, and 15 great-grandchildren. Funeral services were conducted in Stockton with burial in Fremont, California.

MARRIAGES



Megan Bess McCall to Donald Eric Nichols, July 31, 2004, Eureka, Illinois. Both bride and groom are GBS students.



Valerie Nichols to Adam Profitt, December 18, 2004, Lima, Ohio, Rev. Donald Nichols, officiating, assisted by

Mr. Eric Nichols. Both bride and groom are GBS students.

ALUMNI INTEREST

The Rev. Carl Eisenhart (GBS ‘89 BA) and his wife Gayle were recently honored at a banquet sponsored by the Cozaddale, Ohio, Christian Nation Church, for completing 20 years of pastoral service with the congregation. The photograph pictures all the GBS alumni that attended the celebration and includes guest speakers, Dr. Bence Miller, former GBS president, and his wife Cordelia; Dr. Richard Humble, former GBS campus pastor, and his wife Virginia; and Dr.



THE EISENHARTS CELEBRATE 20 YEARS OF MINISTRY

Michael Avery, present GBS president, and his wife Ruth.

The Rev. David Elsey (GBS ‘77 BRE) has been appointed Director of Advancement for Circleville Bible College, Circleville, Ohio.

According to a special release, “Dave’s background in ministry, marketing, and professional development services will be a blessing to CBC as the College prepares to enter into a major building campaign. He will be responsible for all enrollment services and alumni relations, in addition to his leadership of the development department.”

NOTICES

“We have just 200 packets left of the book and CD containing the condensed, dramatic version of John Bunyan’s Holy War. No more will be printed. These are available at \$10 each. All proceeds will go directly to support missionaries and missionary projects. The narration by Ethel Barratt will hold you spellbound.” —*Ropeholders, 203 Mifflin Place, Mifflinburg, PA 17844.*

Rev. Sidney Stewart welcomes Revivalist readers to visit his Bible web site, www.parchmentministries.com. Emphasizing “simple Biblical answers for life’s complex problems,” the site contains essays written by Stewart on such issues as archaeology, family problems, and defending one’s faith. 📌

➡(p2) supreme worth and of His mighty deeds. We may mutter chants to skulls or stones with fiery passion; but such worship is a sham, because it is based in nonsense, not the gospel. *"I am the Lord thy God; thou shalt have no other gods before me."*

Granted, the First Commandment is violently offensive to our "inclusive" post-modern culture that mocks at every claim to absolute and universal truth. Pretending to believe in everything, it really believes in nothing at all. Thus, witches and "Wiccans" slither across the "religious section" of our Saturday newspapers, politically-correct "multi-culturalists"—seemingly as outraged by the manger as King Herod—are replacing Christmas with the "holidays," and why Canada is about to accept perverted sexual "unions" as legally equivalent to Holy Matrimony.

This is also why so "many of our modern theologians, clergy, and seminaries are remaking the Christian faith, changing it into a confusing blend of New Age pantheism, Gnosticism, scientific reductionism, ancient superstition, and sexual license," as George Koch, an informed Anglican pastor, has charged. "They continue to maintain Christian labels, words, and appearances, but what is inside—the core of the faith—has been replaced with something alien."

So our generation has sold its soul to the *Zeitgeist*, the "spirit of the age" which always seeks to supplant eternal verity with gilded falsehood. "What is truth?" Pilate's ugly sneer echoes everywhere throughout our seats of government, our universities, and even now our churches!

Christians face an enormous challenge, but that challenge is also an enormous opportunity to assert the truth! We know the truth, of course; for it is revealed to us in Jesus Christ the Incarnate Word, our crucified and risen Lord; and we know that in God's time and according to His purpose, the truth will yet destroy the lie. It is the truth that has set us free; and it is the truth that will do the same for everyone who will receive it. Our age may be hostile and indifferent, but God has called us to confront it courageously and faithfully with the truth.

To do this, we must use every sharpened tool of effective procla- (p22)➡

TO RESTORE TRINITARIAN WORSHIP IN OUR CHURCHES

1. This begins with our philosophy of worship. As Christians, we must recover our heritage of public worship as the adoration of God—Father, Son, and Holy Spirit. Warm-hearted, evangelical worship centered in Scripture is not merely a sentimental, me-centered "experience" that makes us feel good about ourselves. Rather it is our sacrifice of praise and thanksgiving to the Holy One who also is the Holy Three.

2. Pastors and other worship leaders should use the Triune Name in public worship. For example, the call to worship may summons us to worship Father, Son, and Holy Spirit; and the invocation may call upon each member of the Godhead. The benediction—which is not just a closing prayer but a blessing which the minister pronounces on the congregation—may do the same. Our Methodist forebears often used the "apostolic benediction," which is Triune (II Cor. 13:14). The historic communion benediction ends: *"And the blessing of Almighty God, the Father, the Son, and the Holy Spirit, be amongst you, and remain with you always. Amen."*

3. Address each member of the Trinity by name in prayer. Ordinarily we offer prayer to the Father as the representative of the Godhead. Yet on occasion it is appropriate to address each person of the Trinity. For example, the *Book of Common Prayer* begins one prayer as follows: "O God the Father, Creator of Heaven and earth...; O God the Son, Redeemer of the world...; O God the Holy Spirit, Sanctifier of the Faithful...."

4. Often use great Trinitarian hymns, especially at the beginning of Sunday morning worship. Examples include "Holy, Holy, Holy! Lord God Almighty!" (No. 2 in *Sing to the Lord*); "Come, Thou, Almighty King!" (No. 3); or "Holy God, We Praise Thy Name" (No. 12). At various times, also use hymns about each person of the Trinity, such as "Praise to the Lord, the Almighty" (No. 20); "Our Great Savior" (No. 109); and "Spirit of God, Descend upon My Heart" (No. 298).

5. Regularly incorporate Trinitarian doxologies into your worship. The oldest hymn in *Sing to the Lord* is "Glory Be to the Father" (*Gloria Patri*) (No. 9). Many churches use it every Sunday, often after the scripture readings. The great Protestant doxology, "Praise God from Whom All Blessings Flow," isn't just to sing when we are successful in taking up a large pledge offering. It's a brief hymn to the Trinity, often used after receiving the regular morning offering, though our Methodist forebears used it at the close of worship.

6. Use the great creeds of the Church. These are needed because they affirm the great objective truths of our salvation. They are always Trinitarian pointing to the Father, Son, and Holy Spirit. In *Sing to the Lord*, the Apostles Creed is No. 8, and the Nicene Creed is No. 14.

7. Follow the cycle of the Christian Year. It emphasizes different aspects of God's being and His mighty works. Advent, Christmas, and Epiphany underscore the love of the Father and His gift of Jesus; Lent, Holy Week, and Easter stress Christ's passion, death, and resurrection for us; and Pentecost points to the Holy Spirit and His sanctifying graces.

8. Preach on the Holy Trinity. God has revealed Himself as Father, Son, and Holy Spirit; and obviously He expects us to center on Him as "one God in Trinity and Trinity in Unity." Trinity Sunday, the first Lord's Day after Pentecost, would be a great time for a sermon on the Trinity. ■



Dear Phil

STUDYING THE BIBLE

Dear Phil,
How can I study my Bible so I get something out of it?
 —Randy

Great question! How you study the Bible depends in part on why you are studying the Bible. You can study the Bible to learn its facts, its theology, or its history; or you can study it to understand its literary structure, and so on. I assume your question means that you want to see something that personally applies to your life.

But how you study the Bible also depends in part on why the Bible was written. God had many purposes for giving us His Word in written form, but one of the most important purposes was to reveal Himself to us (Heb. 1:1-3). In every book in the Bible God is teaching us something about Himself. Therefore, I recommend that you ask yourself a key question every time you read some portion of Scripture: *“What is God trying to teach me about Himself in this passage?”* This question will focus your thinking on perhaps the most important purpose of Scripture. (There are other pur-

poses for Scripture, but this is probably the best place to start.)

If you were to open a book and find, “Once upon a time, far, far away, lived...,” what kind of book would you think it was? A history book or a fairy tale book? If you open another book and read, “In chemistry we have a study of things round about us, not merely in regard to their outward appearance, but in learning about their composition,” would you assume that you had picked up science fiction or a science textbook? We all know that we wouldn’t read a chemistry textbook with the same expectations that we would read science fiction. Unfortunately, many Christians have not transferred this knowledge to their reading of the Bible.

The Bible contains 66 books, not just one. Since these books were not all written in the same genre, we should not read them all the same way. A basic list of the genres or types of literature in the Bible includes narrative history (Genesis), poetry (Psalms), wisdom (Ecclesiastes), prophecy (Isaiah), gospels (Matthew), personal letters (Philemon), treatise letters (1 John), and apocalyptic (Revelation). Each of these kinds of literature has its own characteristics as well as methods of communicating God’s truth to us. You do not study Proverbs the same way you do Romans; or if you try to, you’ll be rather frustrated! For this reason, the first step in studying your Bible is to identify the basic kind of literature you are reading.

Once you’ve identified the genre of a book of the Bible, then you need to understand how that genre communicates truth. Let’s look at OT poetry for a minute. English poetry is very different from Hebrew poetry. We like rhyme and meter. The Hebrews liked thought repetition with little or no rhyme and meter. This is why many of the verses in the Psalms are somewhat repetitious: “The earth is the Lord’s and the fullness thereof; the world and they that dwell therein” (Psalm 24:1). If you expect Hebrew poetry to read and work like English poetry, you will be confused at times. The Psalms are inspired patterns for worship, and one of the best places in Scripture to spend time learning about God and how to relate to Him. If you haven’t read through the Psalms looking for what God is revealing about Himself in each one, you should. It is a richly rewarding study.

I have only started to scratch the surface of your question. If you would like to go deeper in this area there are several books I would recommend. If this is new to you, then start with Kay Arthur’s *How to Study Your Bible* (Harvest House Press) or Howard & William Hendricks, *Living By the Book* (Moody Press).

Blessings,
 Philip

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.

CAMPMEETING 2005 May 17-22
 at God’s Bible School and College, Cincinnati, Ohio

Rev. E.R. Trouten Rev. James Plank Dr. Wingrove Taylor

music provided by the GBS Music Division



MORAL VALUES AND THE PRESIDENT'S REELECTION

"Bush successfully appealed to his base and to a wider base on moderate to conservative social issues like gay marriage and prayer in school." These comments by Professor James Thurber of American University underscore the role which "moral values" played in President George W. Bush's November reelection. Commentators have credited his success to church-goers, especially evangelicals and conservative Roman Catholics, who gave high priority to the President's commitment to traditional Christian views on social issues. "The fact that values trumped the economy sends a very strong signal," commented Whit Ayers, a Republican pollster. "It's a subliminal message that 'this guy thinks more like I do.'"

UNITED METHODIST LOSSES

"According to the August 13 issue of *Newscope*, United Methodist membership at the end of 2003 has declined by approximately 60,000 persons, or 0.7 percent, from the year before. Average attendance at the principal worship service declined by about 60,000 persons or 2 percent..." according to *Good News*, one of the denomination's most impor-

tant evangelical coalitions. Only the Mississippi Annual Conference reported both an increase in membership worship attendance. The loss accents the UM Church's long period of membership decline.

METHODISTS DEFROCK LESBIAN MINISTER

A lesbian minister who lives with her partner has been defrocked from the ministry for violating the United Methodist Church's ban on actively gay clergy. By a vote of 12-1, a jury made up of Methodist ministers convicted Rev. Irene Elizabeth Stroud and later by a vote of 7-6 removed her from the ministry. Last year Stroud announced that she was living in a committed homosexual relationship with her partner, Chris Paige. The United Methodist Church is one of several mainline Protestant denominations divided over the role of gays and lesbians in the church.

RELICS RETURNED TO CONSTANTINOPLE

Relics of two early Christian saints have been returned to the Eastern Orthodox Church 800 years after Crusaders stole them from Constantinople. Bartholomew I, leader of the world's Orthodox Christians, brought the relics of Saint John Chrysostom and Saint Gregory Nazianzen back from

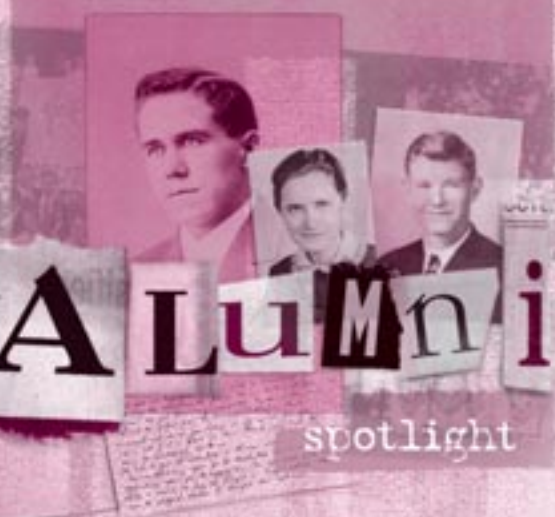
Rome to Istanbul, Turkey, hours after Pope John Paul II returned them in a gesture of friendship. They have been placed on display in the Patriarchal Cathedral of St. George.

ANGLICAN DISTRESS

"The report lacked both teeth and timetable as to the means of resolving the deep crisis that has come upon our communion. These deficiencies were extraordinarily concerning." Thus Bishop Robert Duncan of Pittsburgh underscored conservative response to the Anglican Communion's Windsor Report, released in October 17. In response to the massive reaction to last year's ordination of a practicing homosexual as bishop of Vermont, the report delivered a mild rebuke to the Episcopal Church USA but also criticized foreign orthodox bishops who had intervened to assist orthodox Episcopalians. Meanwhile the exodus continues. "According to the latest statistics put out by the Church Pension group from 2002 to 2003 the Episcopal Church lost an estimated 30,221 members, equivalent to the size of the Diocese of Colorado," according to conservative commentator David Virtue.

RESPECT FOR THE LORD'S DAY

Condemning "the pernicious ideology of secularism," Pope John Paul II has called for Catholics to stop watching movies and football games on Sunday. "When Sunday loses its fundamental meaning and becomes subordinate to a secular concept of 'weekend' dominated by such things as entertainment and sport, people stay locked within a horizon so narrow that they can no longer see the heavens," the Pope said in an address to Australian bishops visiting the Vatican. "Sunday," he added, "is the supreme day of faith, an indispensable day, the day of Christian hope." ■



BUILDING CHRIST'S KINGDOM THROUGH MISSIONS

By Rev. Jack Hooker

For over a century GBS has sent missionaries everywhere around the world, and that's why an old alumni motto asserts, "The Sun Never Sets on the Students from God's Bible School." On a personal level, this is forcefully illustrated in the life of **alumnus Bob Croft**. His heritage in missions really began with his grandparents, Everett Phillippe and Eunice Petry-Phillippe, who attended GBS in the 1920's. They went on to serve the former Pilgrim Holiness Church for over 40 years as missionaries.

Everett and Eunice had four children. All of them (including Bob's parents) served as missionaries in Zambia, Swaziland, Brazil, Surinam, and the Cayman Islands. Bob attended GBS from 1975–1979 and married the former Cindy Franklin. His two sisters, Eunice and Dorcas, and his brother John also attended GBS. All his siblings have carried on the family's heritage of mission work. His sister Eunice and her husband Rick serve as Jesus Film coordinators for the Wesleyan Church in South Africa. His brother John and his family were the first Wesleyan missionaries in the Czech Republic. His sister Dorcas has served for a number of years in Swaziland, Africa.

Bob is the only one in his family who has not been a foreign mission-

ary. But as a pastor he has been very involved in missions ministry. Bob and Cindy answered the call of God to pastor a small church in Hyde, Pennsylvania. On their first Sunday there were 17 people in attendance, including their family. The attendance grew to an average of 33 and stayed there for the next six years. The annual income of the church averaged \$15,000.

In 1991 Bob's burden for missions began to make a difference. He challenged the people to give \$1,000 to missions. On that Faith Promise Sunday, they met the goal and pledged nearly \$4,000 for the coming year. Each year the amount increased until this year the church gave \$68,000 to world missions. This year Bob's congregation will cross the 1/2 million mark in missions giving since that first offering in 1991.

So often God honors the church that honors Him in missions giving. Bob's church has grown to an average of 150, necessitating two services on Sunday mornings. Five people in his congregation are presently in ministry, and nine

more are in college preparing for service. The church has sent 60 people on various missions trips. It has weekly services in five area nursing homes. But God's blessings did not stop there. In need of a new church building, Bob challenged his people again to give. On the first Faith Promise Building Fund Sunday, over \$40,000 in cash and nearly \$500,000 in faith commitments were raised. This fall the church had its second "Miracle Sunday" when over \$400,000 in commitments were received. Construction on the new church is well under way with a completion date of February 2005. God has truly honored sacrificial giving.

Bob Croft has never served as a full-time missionary, but as a pastor he has led his people in missions ministry and support. Truly, he and Cindy have carried on the missionary heritage of his family and of God's Bible School. ■

The Rev. Jack Hooker is Vice President for Advancement at God's Bible School and College.



15. Jesus is the "Lord of the Sabbath" (Mat. 12:8). This means He has the authority to tell us which day of the week He wants His people to set apart as the Sabbath. The Sabbath is not like a person's "birthday" that never changes. It is a designated day of the week that God tells us to treat in a special, holy way. The Apostles were led by "the Lord of the Sabbath" (Mat. 12:8) to change the day of worship to the first day of the week in honor of Jesus' resurrection. This is why Sunday is called "the Lord's Day," as well as the Christian's Sabbath day. This occurred in the first century and Christian worship on Sunday, the Christian Sabbath, has been the practice of the Church throughout the last two millennia.
 - a. In Acts 20:7, Luke writes, "And upon the first day of the week, (Sunday) when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight (Acts 20:7). Sunday observance for worship is being practiced at this time.
 - b. In 1 Corinthians 16:2, Paul says, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." Paul is indicating that the churches were now meeting for service on the Christian "Sabbath," which was the "first day of the week" (Sunday).
 - c. In Revelation 1:10, John writes, "I was in the Spirit on the Lord's day," expecting that his readers would understand what he was talking about. In other words, by A.D. 95-100, the term "Lord's Day" must have been in common usage among the churches, otherwise John would have explained what he meant. Other early examples of the use of "the Lord's day" to refer to Sunday worship are found in Ignatius's Epistle to the Magnesians 9 (c. A.D. 110), the Didache 14 (c. A.D. 120), and the Epistle of Barnabas 15 (c. A.D. 70-130).
 - d. These references serve as early indications that the Church of Jesus Christ began having Christian worship services on Sunday, "the Lord's day," during the first century AD. The evidence that the church recognized the "Lord's day" to be the Christian "Sabbath" and applied the Old Testament principles of Sabbath observance to Sunday, will be given in "Part Two" of this message.

[To be continued]



— sermon outline by DR. ALLAN P. BROWN

1 I have chosen to use a listing instead of paragraph form to make it easier to follow the logical progression of thought.

"COMMITTED TO EXCELLENCE
IN PREACHING"



THE SABBATH AND THE CHRISTIAN

Part I

**Scriptures: Exodus 20:8: "Remember the Sabbath day, to keep it holy."
1 Timothy 1:8: "But we know that the law is good, if a man use it lawfully."**

Picture yourself sitting in my office at God's Bible School and College listening to a sincere student ask the following question. "Dr. Brown, I am caught in a dilemma. I go to a church that does not feel there are special rules that apply to Sunday. For example, many of the people go out to eat after the services and no one thinks anything about it. Now that I have come to Bible College, I am being told by various students and teachers that Sunday is a special day and one is not to 'buy or sell' on God's holy day. Who is right?"

Again, picture yourself being asked by a sincere student, "Colossians 2:16 says, 'Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days.' Further, Romans 14:5, 6 says, 'One man esteems one day above another: another esteems every day alike. Let every man be fully persuaded in his own mind. He that regards the day, regards it unto the Lord; and he that regards not the day, to the Lord he doth not regard it.' I have been taught that God no longer requires His people to treat Sunday like the Old Testament believers were to treat their Sabbath. We are simply to keep our conscience clear about whatever we choose to do on Sunday. In other words, 'Let your conscience be your guide.' Is this true?" What would you say?

I have a copy of a sermon preached by an acquaintance of mine who asserted the following: (1) "The Sabbath" is the seventh day of the week, not Sunday (the first day of the week). (2) Sunday is not the Sabbath. (3) The Bible does not change the Sabbath to Sunday. (4) The Bible does not give commandments about not "desecrating Sunday" or the "Lord's day" as Sunday is also called. There is nothing in the Bible that says there are things that can not be done on Sunday that are all right to do on other days. (5) Teaching the "commandments of men" about Sunday is false doctrine and displeasing to God.

Was my acquaintance correct in his/her teaching? What does the Bible teach about the "Sabbath" and the Christian? I submit the following information for your serious and prayerful consideration.¹

1. God instituted the Sabbath during the first week of creation, long before He gave the Law to Moses on Mt. Sinai. Therefore Sabbath observance predates the giving of the Mosaic Law, and is not to be classified as only or primarily "Mosaic law," and thus dismissed with the statement, "in this dispensation we are not under law, but under grace."
2. The Sabbath was instituted before the fall of man (before mankind sinned) and is part of God's eternal design and plan for mankind.
3. God deliberately created the heavens and earth and all that is in them in six days and then rested on the seventh day. He did this to establish His design for mankind's week. A week is to be seven days consisting of six days for work and one day for rest and worship (Gen. 2:2; Exo. 20:8-11).
4. The word "Sabbath" (Hebrew: shabbat) means "to rest, to cease from working." It does not mean "seventh" (Hebrew: shebi'i) as in "seventh" day. The word "Sabbath" does not mean "Saturday." The word "Sabbath" does not inherently contain in itself an indicator of a specific day of the week. God told mankind which day of the week he wanted them to rest (keep as the Sabbath). If he had not said the "seventh" day (Saturday), they would not have known on which day to rest.
5. At the end of this age, when God destroys this present world and creates the new heavens and the new earth, Sabbath observance remains part of God's plan for mankind in eternity and is mandatory for everyone in the coming new world. "For as the new heaven and the new earth, which I make, remain before me, saith the Lord, so shall your seed and your name continue. And it shall come to pass from month to month, and from sabbath to sabbath, that all flesh shall come to worship before me in Jerusalem, saith the Lord" (Isa. 66:22-23).
6. Since God instituted Sabbath observance at the creation of the world, required it of His people during the duration of the Old Covenant, and requires it of all people in the future on the new earth, does it seem reasonable to assume that God does not care whether or not a person honors the Sabbath during this New Testament age? In my opinion, the answer is, "No." God presently expects everyone to keep the Sabbath day holy.
7. Sabbath observance is so important in God's plan that He placed it in His moral code (the Ten Commandments - Exo. 20:8-11; Deut. 5:12). Moral standards, unlike the changing aspects of a culture, do not fluctuate. "My covenant I will not violate, nor will I alter the utterance of My lips" (Psa. 89:34). When the Lord speaks, His word stands firm forever. His standards of right and wrong do not change from age to age: "All His precepts are trustworthy. They are established forever and ever, to be performed with faithfulness and uprightness" (Psa. 111:78).
8. On the Sabbath no one is to buy or sell (Neh. 10:31; 13:15-21).
9. No secular work is to be done on the Sabbath. For example, God did not allow the Israelites to collect manna on the Sabbath. They were to work (collect food) six days, and then rest and worship on the seventh (Exo. 16:23-27).

10. Both the animals and the human work force were to rest on the Sabbath. No one was to hire another person to work for him on the Sabbath (Exo 23:12; 31:15; Deut. 5:14). This rule applies even during the harvest season (Exo. 34:21).
11. Anyone who did work on the Sabbath was to be put to death. This teaches us how strongly God feels about Sabbath desecration! "For six days work may be done, but on the seventh day there is a sabbath of complete rest, holy to the LORD; whoever does any work on the sabbath day shall surely be put to death" (Exo. 31:15). There were not many sins for which the penalty was physical death. When God did require capital punishment, it was to teach that His standard for that particular area of life was inflexible. Thus it seems incredible to me that people teach that God no longer cares in this New Testament dispensation whether or not we honor one day out of seven as a "Sabbath" unto the Lord.
12. The Sabbath is to be a day of rest from our normal pursuits. It is not to be a day of idleness. We are to employ ourselves in religious exercises. And we are to keep the whole day holy, not just a few hours during church. "On the seventh day you shall have a holy convocation [worship service]; you shall do no laborious work" (Num. 28:25).
13. The Lord Jesus, who is our example, kept the Sabbath. However, He explained that there are three classes of deeds which do not violate the universal principle of Sabbath observance:
 - a. Deeds of mercy, such as healing, or feeding animals, are permissible (Mat. 12:10-12; Mark 3:2-5; Luke 6:6-10; 13:10-17).
 - b. Deeds of necessity, such as the proper care of animals, are permissible (Mat. 12:11-12; Mark 2:23-28; Luke 6:2-5).
 - c. Deeds associated with worship, such as priests offering sacrifices, are permissible (Mat. 12:5). The priests had to kill the animals for sacrifice, skin them, cut them up as prescribed by God, and place them on the altar. This involved work on the Sabbath. But it was not "secular" work for personal financial gain. It was work associated with God's requirement for worship.
14. The basic principle that is to guide one's activities on the Sabbath is given in Isaiah 58:13-14: "If you turn back your foot from the Sabbath, from doing your pleasure on my holy day, and call the Sabbath a delight and the holy day of the LORD honorable; if you honor it, not going your own ways, or seeking your own pleasure, or talking idly; then you shall take delight in the LORD, and I will make you ride on the heights of the earth; I will feed you with the heritage of Jacob your father, for the mouth of the LORD has spoken." Interestingly, the only place where God directly tells us how to delight ourselves in Him is here in Isaiah 58:13-14. The Lord is saying that when we take pleasure in the day He has set aside for rest, then we will be delighting in Him. When we look at the Sabbath from the perspective that it reflects God's loving provision for rest and refreshment, should we not thank Him for the blessing of a whole day set aside to spend time drawing near to Him?

➡(p7) the price we could not pay for a debt He did not owe (Col 2:14).

That is real love. The tolerant God who demands nothing and gives everything and calls it love is a worthless lie in the light of the Cross. Love is the Cross. For those who worship the tolerant god, the Cross is offensive. It is a stumbling block.

TOLERANCE AS GOD SEES IT

Is God tolerant in any sense at all? Yes! Did we draw breath this morning? So did faithful Christians, honest pagans, and despicable terrorists, murderers, and rapists all around the world. The rain falls on the just and the unjust as the gift of life is renewed each day (Mt 5:45).

Where is the judgment of this holy God? It is delayed for one purpose: to provide an opportunity for repentance and faith. Justice delayed is not justice denied. It is the merciful tolerance of the one true God.

Paul warns the Romans not to think lightly of the riches of God's kindness and tolerance and patience (Rom 2:4). The kindness of God should lead us to repentance. That God allows rebellious sinners any opportunity to repent and be saved from the just wages of sin is an act of supreme tolerance.

However, much of the so-called church today takes God's kindness lightly, using it as license rather than as an opportunity to repent. They sin that grace may abound (Rom 6:1). But, we hear from God, do not be deceived. God is not mocked. Each person will reap what he or she sows (Gal 6:7). The true God is mercifully tolerant for a season, pending a final judgment to come.

GOD'S INCLUSIVENESS

Just as tolerance is skewed without the Cross, so inclusion gets redefined as the universal acceptance by God of all our personal choices, as long as they are grounded in love. But Jesus Christ did not come to tell us we are just fine the way we are. The essence of the Gospel is "Repent and believe!"

Is God inclusive at all? Yes, indeed! God actually so loved the world that he sent his only begotten Son that whoever believes in him will not perish, but have eternal life (Jn 3:16). The offer is extended to all—and accepted by few. Broad is the path that leads to destruction and narrow is the gate to life (Mt 7:14).

How seldom we hear the rest of Jesus' words to Nicodemus in John 3: "...he who does not believe is judged already, because he has not believed in the name of the only begotten Son of God. This is the judgment, that the Light has come into the world and men loved darkness rather than the Light, because their deeds were evil" (Jn 3:18a–19 NASB).

Jesus told us that some invited guests will never sit down to dinner (Lk 14:24), that some will be cast into

outer darkness (Mt 8:12), that wheat will be harvested and tares will be burned in the fire (Mt 13:41). God issues an all-inclusive call to repentance and faith in Jesus Christ, but true faith in Christ involves death to sin and a life of obedience to God (Rom 6:11). Thus, if we say we have fellowship with Him and yet walk in darkness we lie, and the truth is not in us (1 Jn 1:6).

This is the inclusiveness of God. God is under no obligation to save anyone. Yet our gracious and merciful God offers salvation to all who repent and believe in Jesus Christ.

UNITY THAT IS GOD'S UNITY

Unity founded on diversity is the final lie spun off the myth of the tolerant god who is not there. If all our personal choices are endorsed by a wholly acceptant god, each of us then, as self-contained units of divinity, can join together into a coalition of personal choices called the church.

Certainly this, too, is a lie, for the Church of Jesus Christ is composed of repentant sinners who have cast themselves on the mercy and grace of God through faith in the One who bore the penalty for their sins on the Cross and rose again to give them new life, a life enslaved to righteousness by the sanctifying power of the Holy Spirit (Rom 6:22).

The true unity of the Bride of Christ is founded not on diversity, but on the common bond of the Truth that makes us free (Jn 8:32). Christ is the cornerstone of the Church, and the teachings of the prophets and apostles—the Word of God—is its foundation (Eph 2:20). *Unity* means unity in truth, standing firm in one Spirit, with one mind striving together for the faith of the gospel (Phil 1:27).

As with tolerance and inclusiveness, the true meaning of unity is only grasped at the foot of the Cross. We are unified in this and by this alone: That we are those who have been washed by the blood of the Lamb, wretched sinners saved by grace alone through faith alone, falling on our faces in worship and thankful praise to our only Savior and our acknowledged Lord, Jesus Christ.

If we would be unified as the church, we must bow together at the foot of the Cross. There alone is the Truth that makes us free. Not free to make our personal choices and create our personal truth; free to live in obedience to God, slaves of righteousness who are free at last.

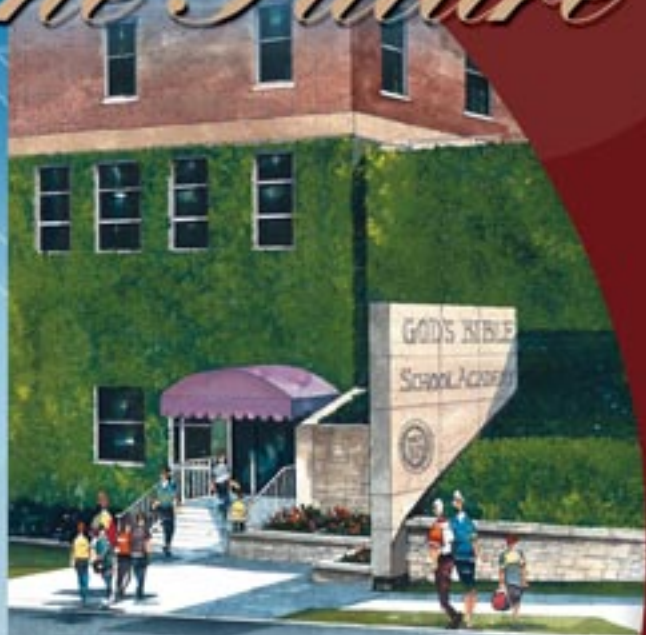
"For there will come a time when they will not endure sound teaching...and will turn aside to myths. But you, be sober in all things, endure hardship, do the work of an evangelist, fulfill your ministry." (2 Tim 4:3–5 NASB) ■

Rev. Dean Waldt, Medford, New Jersey, is a practicing attorney and member at large of the West Jersey Presbytery, Presbyterian Church U.S.A.



Faith in the Future

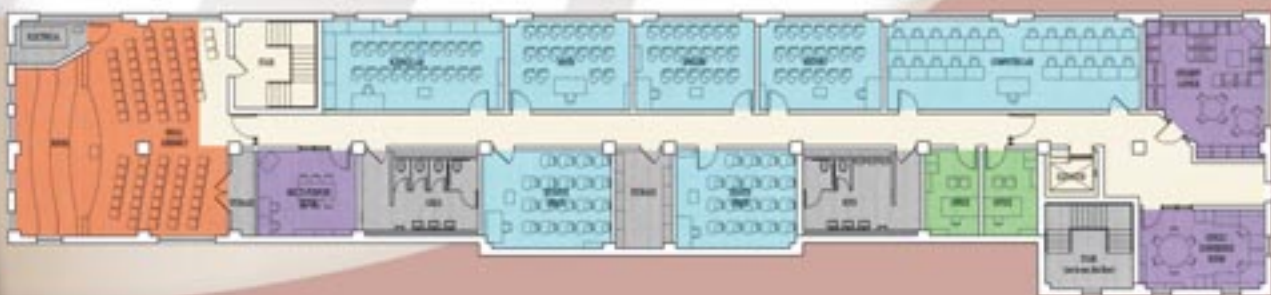
Phase II: Academy Expansion



The next project in Phase II is the expansion of the Academy. The project is progressing very well. To date we have committed nearly \$90,000. This leaves us with a little over \$60,000 to go. This area of our ministry is one of great potential and activity. The reason is that this educational ministry is where we most directly touch the city. One business leader asked this question. "How are you helping our city?" One answer to that question is that we provide a quality Christian education to residents of the city who cannot afford the upscale schools of the suburbs. There is over 40% racial diversity in our academy and high school. Over 50% are considered by government standards as low-income. Over 50% are residents of the city of Cincinnati. This means we are reaching our city with a great educational opportunity.

One campaign goal is to double the classroom space in the basement of the Revivalist Building. In this 8,000 square foot area, state-of-the-art math, science, reading, and computer labs will be constructed. This will open up new opportunities to offer specialized teaching of advanced students as well as students with learning challenges. Presently, our academy enrollment has been capped with a waiting list. Our high school has potential next year for significant growth. We must position ourselves to answer the growing call for Christian value-based education. The campaign will address these needs. Below is a floor plan of the new academy/high school floor. This will be a great addition to this growing ministry. Also, there will be some changes to the entrance to the academy with a new front and new signage. We presently have two rooms that donors have funded and named in memorial to family or friends. Please contact the Advancement Office for more information on naming opportunities.

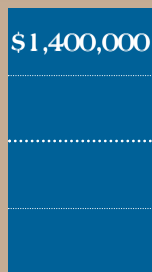
Phone: (513) 721-7944, ext. 223; email: jhooker@gbs.edu.



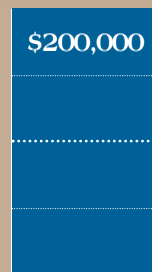
The Campaign For God's Bible School And College



JACK HOOKER
Vice President
for Advancement



PHASE I



Facilities
Building



Academy
Expansion

➡(continued from page 4)

ABOUT FENCES

I truly appreciate how Dr. Avery articulated what many of us have been thinking for years ["Fences," Nov. 2004]. I, too, appreciate the "fences;" and how they (with the help of wise saints in my life) assisted me in focusing upon the Savior—the Savior who is not displeased with the "fences," as long as they are Biblically erected, for they show us that He cares so much about us that He uses those "fences" to keep us from wandering out into a world that is not a friend of our Savior.

REV. DARIN GARY
Greenfield, Indiana

KNEELING PORTRAYS REVERENCE

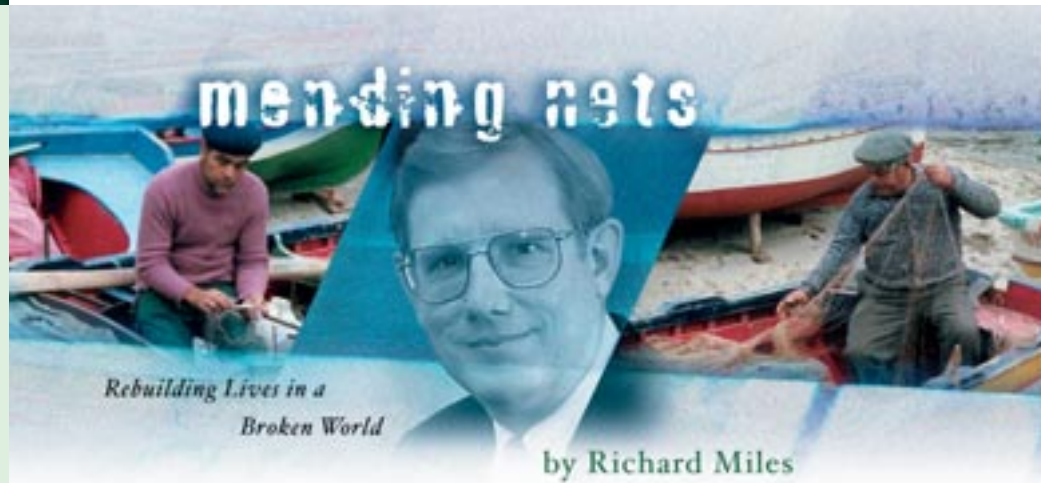
Thank you for your article "Fix the Foundation" [Larry D. Smith, "The Editor's View"] that appears on page 2 of the November 2004 *God's Revivalist*. In it you state: "Kneeling for prayer was a Methodist custom cherished for decades in the holiness movement." I am old enough to remember when kneeling was the only position for prayer in the holiness church. I would be happy to see a return to that. When we approach the Creator and the God of the universe, kneeling portrays an appropriate respect and reverence.

D.R. KAUFMAN
Thomasville, North Carolina

WARM MEMORIES

I have warm memories of my conversion on September 2, 1945, at GBS during fall revival. Today as I read several articles which I had overlooked previously, the tone satisfies a spiritual yearning and reminds me of the atmosphere I felt on campus back in the mid-40's.

ROBERT DAUGHENBAUGH
(HS '48), Flushing, Michigan



LEADERSHIP BURNOUT

I am constantly worn out with responsibilities of leadership. I can't get anyone to catch the vision. I don't think I can keep going.

Danger, Leadership Area Ahead!" This sign should accompany any new leadership position. For you must know the dangers that come with leadership, then learn the ways to minimize them. Such dangers include misplacing priorities, taking unwarranted responsibilities, and assuming superiority attitudes over others.

First, leaders misplace priorities when their work and success are more significant than relationships and personal development. It's essential to remember that work for God is to result from relationship with God. Jesus did not reprove Martha for her work but for putting it above the One for Whom she was doing the work. Her preparations were for Jesus. But perhaps she missed this fact and was doing her work for what it did for her own feelings about herself.

How often we are like that! Work and busyness take control and become "us." Our work becomes our identity, and we have no life or significance apart from its success. Coco Chanel said, "It's amazing how many cares disappear when you decide not to be something, but to be someone." Thomas J. Watson, Sr., adds, "Nothing so conclusively proves a man's ability to lead others as what he does from day to day to lead himself." To determine what should be your top priority, write your epitaph now. What legacy do you want to leave when life is over? To leave that legacy, begin living your legacy now.

Second, leaders take responsibility they should not take when they try "to play God." Life revolves around them, as they think. Everyone has to agree with them and serve their wishes without question. If you are a leader, ask yourself if others around you do not also have a vision. Do you think that no one else's version of the vision is acceptable to you? Perhaps others fail to see the vision because you have not presented it appealingly and meaningfully.

Leaders wear themselves down trying to be God, because obviously they don't have God's all-sufficient attributes. They must never forget to rely upon God no matter how high their position. Like the Israelites who were deceived because they did not inquire of the Lord, they may think they know what to do without asking His guidance (Josh. 9:14). We should not try to assume God's place, when of course we can't. This is the ultimate "Peter Principle" of achieving a position beyond our capabilities.

Third, leaders assume superiority when they look down on others as inferior and insufficient. They think sometimes that they can accomplish (p23)➡

➔(p13) mation, superior scholarship, and profitable engagement. These all must be centered in our public worship, however, for public worship is the primary and pivotal witness of Christ's body to the truth entrusted to it. In hymn, creed, prayer, and sermon we confess that truth, declaring before heaven and earth what we really believe is crucial and necessary. In this sense, corporate worship is the heart of the Church's witness as surely as it is the heart-beat of its life.

From its beginning, the Church has constantly repeated its story with grace and power in its public liturgies—that is, its forms of public worship. From its beginning, it has also centered that story in the doctrine of Holy Trinity, which it regards as its most foundational teaching, since it explains the Christian understanding of the nature of God Himself. "Unless we think of God as Trinitarian," notes John Calvin, "we have no knowledge of God at all, only the word 'God' flutters throughout our brain naked and void of meaning." Ultimately the whole Christian faith rests upon its basic affirmation that God is both One and Triune.

It is clear that the Bible, which always exalts Almighty God in the supreme Unity of His being, is equally emphatic that the Father is God, the Son is God, and that the Holy Spirit is God. It is also clear that the Church has always understood the Godhead in this way, offering worship to the Undivided Godhead but also to each of its members. "The New Testament is full of references to triune worship: benedictions, doxologies, and the baptismal formulae," writes Dr. Robert Webber, pioneer in evangelical worship renewal. "The early church continued this tradition in its creeds (said in worship), in the eucharistic prayer, intercessory prayers, and other appropriate places scattered through the liturgy."

Thus God Himself—Holy, Blessed, and Undivided Trinity—was not only the heart of the ancient church's confession but also the focus of its worship. "A study of early Christian worship quickly demonstrates that the experience of early Christians was always and everywhere an experience of worshiping the Father, the Son, and the Holy Spirit," as Webber insists. It is no wonder, then, that they defined the Christian Faith in these terms: "We worship one God in Trinity and Trinity in Unity...For there is one Person of the Father, another of the Son, and another of the Holy Ghost; but the Godhead of the Father, of the Son, and of the Holy Ghost is all one, the glory equal, the majesty coeternal."

As secularists, revisionists, and pagans rally to seize the Church's treasures, we must rally to lift the standard

of God's truth into the smoke and shot of their assault. We have been under fire before, and in every age, it is the truth that has ensured our triumph. Always this truth centers in God who reveals Himself as the Father who has created us; the Son who has redeemed us, and the Holy Spirit who has sanctified us.

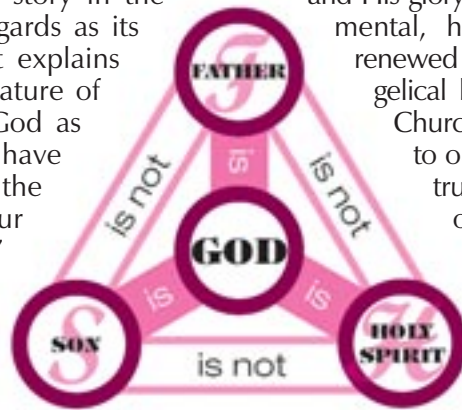
This, then, is an earnest appeal to renew our worship after its original pattern, shaped in Holy Scripture and modeled in classical Christianity. To do this is to unite two pressing concerns now discussed throughout the Church. First is widespread recognition that our present worship practices are more focused upon us and our needs than upon God and His glory. Our Sabbath mornings are far too sentimental, humanistic, and subjective. Second is renewed emphasis upon the Holy Trinity by evangelical leaders who sincerely wish to make the Church's most basic doctrine real and relevant to our people. After all, God has revealed this truth about Himself; and it is not peripheral or optional, but central and essential. *Lex credendi, lex orandi.* "The law of faith is the law of worship."

But worship will never be reformed by mere discussion of lofty principles, as needful as that may be. Rather there must be deliberate and specific changes in what we say and in what we do as we gather around Holy Book and Holy Table.

Neither will the Holy Trinity ever become meaningful to our congregations merely by facing them with learned discourses and occasional exhortations. What we must do is remember what we did in our beginning. In hymns and doxologies, in calls to worship and invocations, and in sermons and benedictions, we must name again the Triune God.

Trinitarian worship is worship which fully pleases God because it fully honors Him. For as the old writers were pleased to say, *theology*, which is learned discourse about Him, becomes *doxology*, which is reverent honor to Him. Trinitarian worship is also worship which will impact our culture. Those first Christians had no buildings, endowments, or flashy gimmicks, but they had the truth which they so powerfully set forth in worship and in witness that the pagans were convicted, then converted by it. Yet their worship was not to attract or hook the pagans but to honor God; and in honoring God, they won their world.

"Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen." This doxology—an act of worship to the Triune God—dates back to the Second Century. Though it still is in our hymnals, most of us have forgotten it. Let's join the saints and martyrs and sing it once again! ■



The "Shield of the Holy Trinity," a famous teaching diagram, explains the relationships of the Godhead.

➡(p21) what needs to be accomplished without others' input and advice. If you do this, it will leave you lonely, frustrated, and depleted emotionally, socially, and spiritually. Remember that Moses accepted the rebuke and wisdom of Jethro when he was relying too much on himself and not enough on others. God blessed the work that Moses did as he learned to share the burdens of leadership with others.

Perhaps these are the reasons why you are "constantly worn out with responsibilities of leadership" and are unable "to get anyone to catch the vision." Ask the Lord to help you re-examine your style of leadership. ■

"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. Send questions to be addressed in this column to Mendingnets@gbs.edu



By Anita K. Brechbill

CHOOSING A KING

"That we...may be like all the nations..." (1 Samuel 8:20)

God wanted to be everything to Israel—their Bread and Water, Protector and Guide, Glory and Strength. He led them through the Red Sea and across the Jordan, fed them on angel's food, and brought water out of the Rock. Jericho's walls crumbled, and seven nations greater and mightier than they were thrust out before them.

But as Israel lived in the good land and did business with the nations on her borders, she began to notice how drab her simple garments appeared beside the stunning outfits of her neighbors. No gold or silver sparkled on her fingers, in her ears, or around her neck. And her worship! Israel worshiped the Lord God and Him alone. The surrounding nations had multiple deities; it was so much more exciting! And these nations had kings! The pomp and pageantry of their military parades was brilliant, breathtaking.

"Give us a king," they shouted, "that we may be like the nations around us!" God remonstrated with them. "I have chosen thee. I have fed thee on the finest of the wheat. I have hid thee under the shelter of my wing. Not one word has failed of all my good promise." "Nay, give us a king!" Their desire was granted—it was a fatal one. It led them to dizzying heights of earthly glory, then on a downward slide into utter ruin.

We tread on the same dangerous brink. We have been enticed, and in too many instances, our strength to resist has been weak. Incredible that the Creator of the universe, He who holds in His right hand the seven stars, should be downgraded to second place. Begone, vain world! We bow before Thee, lovely Christ. Thou art our King. We worship only Thee. We desire nothing beside Thee!! ■

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

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■ **February 24** Thursday 7:00 PM
Tuscaloosa Bible Methodist Church, Tuscaloosa, AL
Rev. Jonathan Bender (205) 553-4771

■ **February 25** Friday 7:30 PM
Pell City GBS Rally
Agan Tabernacle / Bible Methodist Campgrounds
Pell City, AL
Hosted by: Talladega Bible Methodist Church
Rev. Bob Blankenship (256) 362-8446

■ **February 26** Saturday 7:00 PM
First Church of the Nazarene, Ocala, FL
Rev. Barry Dunlap (352) 694-2334

■ **February 27** Sunday 10:30 AM
First Church of the Nazarene, Clearwater, FL
Rev. Ernie Lewis (727) 536-1498

■ **February 27** Sunday 2:30 PM Full AFT Concert
Lakeland Holiness Camp, Lakeland, FL
Rev. Lorne V. MacMillian (863) 646-5152 or 2254

■ **February 27** Sunday 6:00 PM
Winter Haven First Church of the Nazarene
Winter Haven, FL
Rev. Brad Estep, Pastor / Rev. Chris Cook, Min. of Music
(863) 293-0690

■ **February 28** Monday 7:00 PM
Community Bible Church, Avon Park, FL
Rev. Tom Schankweiler (863) 452-5643 or 453-6052

■ **March 1** Tuesday 7:30 PM
Easley Bible Methodist Church, Easley, SC
Rev. Terry Going (864) 855-3892 or 855-6626

■ **March 2** Wednesday 7:30 PM
Faith Community Chapel, Thomasville, NC
Rev. Michael Wetherald (336) 472-6881 or 2630

■ **March 3** Thursday 7:00 PM
Parkway House of Prayer, Vinton, VA
Rev. Jeff Keaton (540) 890-0115

■ **March 4** Friday 7:00 PM
Greater Charleston GBS Rally
Teays Valley Church of the Nazarene, Teays, WV
Rev. Sonny Williams (304) 757-8400

■ **March 5** Saturday 7:00 PM
GBS Rally
Faith Mission Church, Bedford, IN
Dr. Leonard Sankey (812) 275-2119 (or 7820)

■ **March 6** Sunday 10:30 AM
Bethel Holiness Church
Columbus, IN
Rev. Robert Thompson
(812) 372-7778 HM (812) 376-0210 School

■ **March 6** Sunday 7:30 PM
Christian Nation Church
Cozaddale, OH
Rev. Carl Eisenhart (513) 677-8274