

# GOD'S REVIVALIST

March 2007

*and Bible Advocate*



# the editor's view



LARRY D. SMITH

## TO REFORM THE CONTINENT (PART 2)

*In this two-part series, your editor discusses “scriptural holiness,” both public and private. In slightly-edited form, it is a paper presented November 15, 2006, before the Wesleyan Study Group of the Evangelical Theological Society, Washington, D.C. Part 1 dealt with our understanding of holiness, while Part 2 demonstrates how we Wesleyans have attempted to translate our belief into Christian social witness.*

### SCRIPTURAL HOLINESS IN WESLEYAN PRACTICE

Number 701 in the blue-backed *Free Methodist Hymnal* of 1910 is a protest against the curse of the “demon rum.” Sung to the tune of “The Battle Hymn of the Republic,” its message is loftier than its literary quality:

Then shout the tidings glorious—  
 a glad and tireless band,  
 A league of faith to sweep away  
 intemp’rance from the land,  
 As the thunders of our legions  
 roll back from strand to strand,  
 For God is marching on!

In this country, as elsewhere, we have usually seen ourselves like that—“a glad and tireless band,” contesting this world for the one to come. Sometimes we have grown “weary in well-doing” and have surrendered the high moral ground that at first we claimed. But even then, the mission statement of 1784 has continued to prick our conscience. “*To reform the continent and spread scriptural holiness over these lands.*” In classic Methodist terms, Bishop Gilbert Haven demonstrated how this task was to be accomplished. “Let Christ abolish sin from your souls...,” he thundered in 1869. “Labor to make all other hearts equally perfect. Strive to bring the laws of society into subjection to His control.... Root (p19)➡

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 by Larry D. Smith

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Larry D. Smith

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God's Bible School and College seeks to glorify God and to serve His Church by providing higher education centered in Holy Scripture and shaped by Wesleyan conviction, thus preparing faithful servants to proclaim Jesus Christ and spread scriptural holiness throughout the world.

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# the president's page



## EDUCATING THE FLESH

by Michael R. Avery, President

**E**va Sutton is a ninety-two-year-old resident of a nursing home. Her days are lived in the shadowy world of dementia. She has a number of children and grandchildren, but if you mention them to her she will talk of another era. She rattles on about her mother and father as if they were alive and she were still a child. Eva was an active part of her church and its organist for over forty years. So on most days she will sit at the piano in the foyer of the nursing home doing what she loves the most—playing the old hymns. The

hymns that she played for decades are now lodged in her bones and are released through age-bent fingers with what appears to be little effort.

Eva Sutton reminds us that the body learns—that it can be educated. That it can be deeply and resiliently marked by that education. Her fingers and tongue and lips remember the old hymns, even when her broken mind doesn't.

The athlete calls this “muscle memory.” One practices movements over and over again until one can do them without thought or any mental awareness of what is happening. We ride our bikes, milk a cow, swim, make our beds, play basketball and do a host of other things without ever thinking about or analyzing the movements we make. Our body knows what to do, and it just does it.

The Apostle Paul understood this and admonished us to “...exercise yourself toward godliness. For bodily exercise profits a little, but godliness is profitable for all things, having promise of the life that now is and of that which is to come” (I Timothy 4:7–8). He understood that spiritual formation involves the whole person, not just the spiritual part of us but the physical body as well. Actually, the body lies right at the center of the spiritual life and is a chief ally in the formation of Christlikeness. Paul again makes this clear in a question to the Corinthians: “Are you unaware that your body is a temple to the Holy Spirit from God, Who is within you? And that you are not your own property? A price has been paid for you. So make your body a showplace of God's greatness” (I Cor. 6:19–20, paraphrase).

This truth is quite a shock for many 21st-century Christians who disconnect the mind and heart from the body in their spiritual walk. For those who “walk in the flesh,” the body may well be the primary barrier to conformity to Christ. But that is not because it has to be that way. The body is not some uncontrollable mass that carries our head around. It is not inherently evil, or the cause of evil. The body, when presented to God, can be a servant unto righteousness—in fact, it must be. The proper training, enculturation, and disciplining of the body is absolutely essential to spiritual formation.

Actually it's the body that often learns first and can retain that learning long after the mind is gone. We teach our children to speak words of appreciation long before they understand true gratitude, for we know that trained, repeated responses of thankfulness can in the long run create an “attitude of gratitude” that can mark them for life. We instruct them in the posture and words of daily prayer years before they understand its real value because we want them to develop the habit of daily prayer. We repeat this process with acts (p13)➡

# Letters

TO THE EDITOR

Letters should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, Ohio 45202, or emailed 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.

## ONCE AGAIN IMPRESSED

I have for some time been enjoying your outstanding editorials. In the current issue of *God's Revivalist* I was once again impressed. Your piece "To Reform the Continent" reflects the high level of your previous articles. As a student and disciple of John Wesley, I find your carefully researched, faithful "editor's view" pieces refreshing and inspiring... You and Dr. Avery are among the finest exponents of the doctrine and ethics of Christian holiness on the market today.

WILLIAM M. GREATHOUSE  
General Superintendent Emeritus  
Church of the Nazarene  
Hermitage, Tennessee

## WHAT A JOY!

What a joy it is to read your editorials in each issue of the *Revivalist*! You touch on many things that bring back many memories of my youth. The way you can bring songs and hymns and your writing together reminds me of my [preacher] father. What godly memories he and my mother left for me! Our Lord still loves to hear His children in hallowed sacred worship of and to Him.

SAM LAWSON  
Email

## FROM COVER TO COVER

I enjoy *God's Revivalist* very much and read it from cover to cover. I enjoy the "Editor's View" by Brother Larry Smith, the "President's Page" by Brother Michael Avery, Brother Philip Brown's page, and all the other articles and news.

HAROLD SICKLER  
Meshoppen, Pennsylvania



# 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.

**BRAZIL.** "Allow me to share some of the highlights [of our work]: (1) A church was planted in the neighborhood of Cidade de Deus. In less than six months, several new converts were won to the Lord; (2) a number of couples, having given their hearts to Christ, realized that the way they were living was not right and so they were married; (3) two successful semesters were held in the Bible Institute, training national workers; (4) the national pastors remain firm at their posts and in their purpose to bring Jesus to the lost and dying. Let us continue to work together, bringing Jesus to the lost of the Amazon region." — Rod and Cora Wells (NYPH), *Email Newsletter*

**CAMBODIA.** "I just returned from visiting Pastor Arun's congregation in Bon Krom. The joy of these believers will live with me. Arun teaches 80 children there, including ten monks who ask many questions about Christianity. When the congregation forgave those burning and tearing down the walls of their pastor's new home, the Buddhist leader came and asked forgiveness and promised that when they began rebuilding, they would come and help.

What an exciting service today! When I asked if any had not received God's free gift of salvation in Christ, two ladies stood and came to the front. Arun said that one, a close neighbor, had been coming a month, and the other for six weeks. After they followed me in the sinner's prayer, the congregation burst into applause and singing." — Robert Bickert, *Email Newsletter*

**HAITI.** "In Haiti we are ministering in many crowded churches. According to the reports of the pastors we are ministering to a total of 24,000 and 25,000 people each Sunday. We would like to enlarge our borders and push into the Dominican Republic in 2007. There (p19) ➡



# VIP DAY 2007

ministry starts here

Destination: God's Bible School & College  
Flight #: 1810  
Date: April 20, 2007

For over 100 years, God's Bible School & College has been preparing faithful servants and providing higher education. But why just hear about it when you can come and check it out for yourself? At VIP Day '07 you will be given the opportunity to explore everything that GBS has to offer. Worship with us in chapel. Sit in on classes. Chat with professors. Play basketball and volleyball. Tour Cincinnati. Enjoy a special banquet, great music and a closing challenge that will leave you inspired to do something for God.

Make plans to join us for a day that will transform your life!

See you at  
VIP Day '07!

Call 800.486.4637 or register online [www.gbs.edu/vip](http://www.gbs.edu/vip)





faculty



forum.

## NEITHER RAIN NOR SNOW

by *Sonja Vernon*

“Neither rain, nor snow, nor heat, nor gloom of night...” These words on the New York City General Post Office bring to mind those who brave the elements to ensure that our messages reach their destinations. For thousands of years (even before Herodotus penned that glowing description of tireless Persian messengers), the mail has gone through by horses, ships, airplanes and trucks. But an even greater thought comes to mind. If someone will venture forth in inclement weather to make sure I receive my sale catalogues, how much more should my walk with Christ be one that is hardy enough to “brave the elements.”

While I firmly believe our Wesleyan-Arminian doctrine of two definite works of grace, Jesus is not satisfied for us to have just these two “experiences” of Himself. Rather He desires a daily, moment-by-moment walk with us. In any relationship there are crisis moments and commitments to be made publicly, but there must also be a lifetime of living out those commitments, adapting and changing as we grow to know, love, and desire to please another person. So it is with Him who is the Lover of our souls.

How often we underestimate the daily miracle of perseverance—that miracle of grace that keeps us day by day through the continual

infilling of the Spirit enabling us to do right just because it is right, regardless of our feelings. We fail to wonder at a grace that enables us to say no to our flesh, to discipline our appetites, and to cultivate the fruit of the Spirit in our lives. We somehow miss the miracle of an ordinary day in the life of a child of God.

Why is it that we are secretly ashamed when nothing dramatic happens in our walk with Christ? Granted, the mountaintops are wonderful experiences, but life demands that we move on. So why do we hang our heads as we walk along level terrain or even head into the valley? Is it not a miracle of grace that keeps us on the path when the meadows beckon us to stop and play or that steadies us when the way gets rocky and the sky grows dark?

And what about the dark? When it rolls in, our first duty is to make sure that we have not left the light—that we didn’t attempt to evade a certain spot and try to catch it again up ahead. If we have balked or avoided the light, we must return to where we left it and carry on. If, however, we have done our best to stay in step with the light, something else may have caused a cloud to dim our vision—perhaps circumstances, emotion, physical stress or other legitimate issues. The change is only in our perception.

At this point we must remember

that our Saviour has been in this spot. He knew the darkness of loneliness, physical suffering and misunderstanding by those closest to Him. He even cried out to His Father (who is light) when He felt completely forsaken. But even in the dark of His night, Jesus continued to walk on. He knew that the light was still there and that in time He would see it again. The same will be true for us, also.

Are we taking advantage of daily grace? Are we living moment by moment, allowing the Spirit to completely own us? Are we choosing daily to deny ourselves, take up our crosses and follow our Saviour, who has walked before us and who has also promised to walk with us. One day we shall see Him—the One who was present in our darkness, as well as in the light; the One who shared with us His miraculous keeping grace; the One we have loved so long.

How can we allow anything to keep us from that moment? Rain? Snow? Gloom of night? These are no match for the love that drives us onward, the grace that strengthens us to take another step, the anticipation of that great moment when the glass shall become clear and we shall know as we are known.

So let the journey continue! ■

*Sonja Vernon* is the Dean of Women at God’s Bible School and College.

# Wesley Bible College Experiences Rebirth

Like the legendary phoenix, Wesley Bible College is rising from the ashes. Described by its new director, the Rev. Sergey Bogomazyuk, as “the only college of the Wesleyan tradition in Ukraine,” the school is experiencing rebirth in Uzhgorod, a city of over 100 thousand where Bogomazyuk is pastor of a thriving church.

On December 30, 2005, fire gutted the college’s offices and classrooms, then located in Kiev, charring its records and destroying most of its library. In its new location, it has reopened as “a place where students learn to hunger for God and seek Him, then a place to learn practical ministry skills and Bible knowledge,” according to its director.

For six weeks last fall, Bogomazyuk visited the United States in company with WBC Board members Melvin Adams, Rick Hutchison and Ed Durham “to raise awareness of the college in churches, so that the prayer and financial support needed by the college could be raised....” With the same purpose he answers the following questions for our readers:

### ***Sergey, how did you become a Christian?***

In 1993 a student of Kiev Wesley Bible College testified to me that Jesus was real. I was only 19 and had become involved with gangs and criminal activity. But I did repent and receive Jesus, and the peace I experienced was better than anything I had ever experienced before. A month later I enrolled in Kiev Wesley Bible College where my Christian life was shaped. I sought the sanctifying power of the Holy Spirit, found answers that became the foundations of my faith, and met Esther, who is now my wife.

### ***Why did you accept the position as president of the school?***

God has blessed our church with revival in growth, and we have planted new congregations. I was preparing leaders but came to see that they needed more than I could give them. It was then that I realized the true value of the Bible College. The college is a tool for revival, and I am ready to do whatever is needed for that.

### ***What is your vision for the school's future?***

It’s new location will increase our opportunities for serving the church and will open doors to central European countries. We wish to train leaders with a deep hunger for God and a passion to serve. Our graduates must be strong in faith and agents of grace to build God’s kingdom.

I personally am one of the results of the past, but there will be a future that will show its own results. ■

Those wishing further information about WBC may contact its American partner:

***Barnabas Ministries, 21070 Meadow Rd. W., Lenoir City, Tennessee 37772 • (865) 300-4460***



*Rev. Bogomazyuk  
and family*





## — Called Unto Holiness —

*In this space we use writers both past and present to discuss various aspects of Christian holiness.*

### THE HOLY SPIRIT OUR SANCTIFIER

*By Dr. Daniel Steele*

**W**e must not only believe in one God, but also in Jesus Christ His Son in His mediatorial offices as prophet, priest and king, as well as the Holy Spirit as our regenerator, spirit of adoption and sanctifier. We will find little spirituality where these distinctive truths of the Gospel are seldom preached, but much spiritual power and deep religious experience where they are taught and received. Church history will sustain this assertion. There is always a spiritual decline whenever Christ and the Holy Spirit have a secondary place in preaching; and there is always a revival of faith when the “whole counsel of God”—the Father, Son, and Holy Spirit—is faithfully presented in the pulpit.

**Cause of Spiritual Weakness.** But it may be also said that the spiritual life of many believers is feeble and sickly because they fail to grasp Christ and the Comforter in their distinct offices. Thousands are only faintly moving along the heavenly path; but they might run with gladness, surmounting every obstacle and overthrowing every foe if only they only knew “the exceeding greatness of Christ’s power to us-ward who believe.” Thousands of sincere souls are harassed and weakened by perpetual doubts simply because they do not give due honor to the Third Person of the Trinity by trusting Him to do the work of His office, assuring their sonship by “the spirit of adoption.”

**Failure to Emphasize the Spirit’s Work in Assurance.** They do not stir themselves up to take hold of this blessed assurance to insist that the Divine seal be impressed upon them by the Holy Spirit. They live in constant disregard of Wesley’s warning not to “rest in any supposed fruit of the Spirit without the witness.” The natural consequence of this absence of the “spirit of adoption, crying in their hearts, Abba, Father,” is a perpetual wavering between hope and fear. I am convinced that this unsatisfactory Christian experience is due in part to the failure of preachers to emphasize this blessing, which is the common privilege of all believers.

#### **Neglect of the Spirit’s Office as Our Sanctifier.**

Thus, the Holy Spirit gladly bestows the “spirit of adoption,” assuring us of our salvation. But another of His offices is the work of sanctification. He is the Sanctifier. Beginning this work in the New Birth by implanting love for God, the purifying principle, He continues it until “perfect love casteth out fear.” That this consummation may take place long before death has never been a disputed question with Methodists. That it was a special emphasis by our great founder with increasing emphasis till his dying day no one on earth can candidly deny after reading Tyerman’s *Life and Times of John Wesley*. This magnifying of the office of the Holy Spirit as our Sanctifier produced such Christian characters in Methodist history as Bramwell, Hester Ann Rogers, the seraphic Fletcher and his saintly wife, as well as many others who are unknown to fame but are precious jewels in the crown of Jesus.

These results were not the work of chance. There was a distinctive faith which grasped this prize of personal sanctity. This faith came from preaching which honored the Holy Spirit by dwelling emphatically upon His office as Sanctifier of His people. It did not come by the use of “glittering generalities” in the pulpit, gliding smoothly over the Spirit’s work like a slurred note in music.

Remember that the Holy Spirit is very sensitive. If blasphemy against Him is unpardonable, the slighting of any of His offices must not only grieve Him but also deprive our souls of the blessings which it is His prerogative to bestow. “Grieve not the Holy Spirit, whereby ye are sealed unto the day of redemption.” ■

*Dr. Daniel Steele (1824–1914) was a famous Methodist scholar, writer, and advocate of the doctrine of Christian holiness. The above is extracted and condensed by the editor from Steele’s *Love Enthroned*, published in 1877.*



# Camp Meeting

at God's Bible School & College

CINCINNATI, OHIO

May 22-27, 2007

*With guest speakers:*

Dr. Paul Kauffman

Rev. Chris Cravens

Dr. Wingrove Taylor



Dr. Michael Avery *President*

Rev. Mark Cravens *Campus Pastor*

**Music:** GBS Division of Music

**Children's Services:** GBS Students

**GBS Commencement:** Saturday, May 26—10:00 AM

**Rooms Available—call:** (513) 721-7944

Prayer and Healing—7:30 AM	Children's Meeting—10:30 AM
Breakfast—8:00 AM	Lunch—12:00 PM
Heart Talks—9:00 AM	Supper—5:00 PM
Morning Worship—10:30 AM	Evening Service—7:00 PM

*Nursery service provided during the main services*

Cincinnati, Ohio | Camp Meeting | Bible School & College | Cincinnati, Ohio



## PHILIP BROWN INDUCTED INTO INSTITUTE FOR BIBLICAL RESEARCH

Dr. Philip Brown, GBS faculty member in its Division of Ministerial Education and regular contributor to



*God's Revivalist*, was inducted into the Institute for Biblical Research at its annual meeting in November 2006. The IBR is an organization of

evangelical Christian scholars with specialties in Old and New Testament and ancillary disciplines. Its vision is to foster excellence in the pursuit of Biblical studies within an evangelical context. Membership as a fellow requires a PhD or ThD and the recommendation of two current IBR fellows. Dr. Brown was recommended for IBR membership by Dr. Edwin Yamauchi and Dr. John Oswalt.

## SECOND SEMESTER ENROLLMENT SURPASSES GOAL

*by Dr. Ken Farmer, Vice President for Academic Affairs*

Our fall 2006 enrollment of 272 was an increase—up 11.0% from spring 2006 and up .4% from fall 2005. At the opening meeting of the faculty and staff last August, this ambitious goal was set: “Keep enrollment the same for spring 2007.” Everybody went to work—everybody!

It's great news that our second semester enrollment now stands at 286, for this exceeds our goal and is the best spring enrollment at GBSC since 1984, when it was recorded at 317! Our records indicate, moreover, that the college has never before had an increase in the spring semester. Indeed, historically the average drop from fall to spring is 7.09%. The fact that we posted a 5.15% increase (a 12.24% swing) is evidence of the excellent work contributed to this effort. Two people deserve special recognition.

Dr. Mark Bird, director of the Aldersgate Distance Education Program, reports an increase of seven students. His division's goal was 34, and he generated a total of 41 students (FTE 16.8). Additionally our student recruiter, Tim Makcen, has been very effective in recruiting new students. Bird and Makcen were given letters of recognition, as well as monetary awards, by President Avery.

# 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).



## BIRTHS

To **Michael Dean and Elizabeth Annette (Lavy) Dickinson**, Troy, Missouri, a son, **Isaiah Michael**

**Dickinson**, born May 5, 2006. Both parents are GBS alumni.



To **Joey ('01 HS) and Andrea (Cranor) ('04 BA Music Education) Ratcliff**, Vestaburg, MI, a son, **Joel Michael Ratcliff**, born

August 30, 2006.



To **Jeff (GBS '92) and Rebecca (Burcaw) Paulus**, Spring Grove, Pennsylvania, a daughter, **Kaitlyn Ruth Paulus**, born October 24, 2006.

To **Jonathan and Stephanie Phillips**, Franklin, Ohio, a daughter, **Madeline Noelle Phillips**, born December 8, 2006. Jonathan pastors the Franklin Bible Methodist Church, and Stephanie is a GBS adjunct professor. Both are GBS alumni.



## MARRIAGES

**Jason Baker ('03 BA in Church and Family Ministry) to Regina Lavy ('04 BA in CFM)**, September 30, 2006,

Covington, Kentucky, the Revs. Darrell Stetler I, M.R. McCrary, and Jim Smith officiating.



**Mark Teter ('04-06) to Sara Gaskins ('06 AA in Music Ministry and AA in ISWM)**, December 30, 2006,



Several other factors have also contributed to our great retention effort, including good work in the Student One Stop by Meredith Moser, beneficial effects of our D-Groups (discipleship groups), financial help available to students, retention funds given to divisional chairs, and great working relationships between the academic and the recruitment departments.

Our strategic plan had a goal of 3% growth each fall beginning in 2006. We fell short of the goal of 280 with 272. However, we intend to get back on track and meet the fall 2007 goal of 288. Actually, we hope to exceed that. Pray with us that God will continue to send us good students ready to be trained for work in the whitened harvest field!

#### JANUARY REVIVAL SERVICES ENRICH CAMPUS LIFE

Rev. Duane Quesenberry was guest speaker at GBS winter revival



services, January 9–12. His ministry was deeply scriptural and richly anointed by the Spirit. Especially helpful was his careful use of biblical narrative to address the challenges of contemporary Christian living. Throughout the week a gracious sense of God's presence lingered on the campus, and there was a ready response at the public altar and elsewhere to the call for authentic Christian discipleship. Mr. Quesenberry, a 1994 graduate of GBS, is pastor of the Bible Methodist Church, Salem, Ohio.

#### STONESTREET SPEAKS AT GBS STUDENT DEVELOPMENT DAY

At campus Student Development Day sessions, Tuesday morning, January 30, John Stonestreet, Christian inspirational speaker from



Dayton, Tennessee, challenged GBS students to love God with all their hearts and minds. Stonestreet serves as director of Summit Ministries-East, an organization devoted to helping Christian students understand their faith and its implications. According to advance publicity, he "is on the Biblical studies faculty of Bryan College and speaks annually to thousands of parents, teachers, and students on Biblical worldview, comparative worldviews, education, apologetics, leadership, and cultural issues." Response to Student Development Day, which was sponsored by the GBS Office of Student Affairs, was appreciative and positive.

**BRIEFLY NOTED:** The family of the late Rev. Dr. J. Wesley Adcock has presented his library to God's Bible School and College, ➡



Afton, Ohio, the Revs. James Bender and Kenneth Teter officiating.  
**Zane Hatfield to Sandra Holden** ('03-'06 HS), January 6, 2007, Franklin, Ohio, the Rev. Jonathan Phillips officiating.



#### DEATHS

**Dolores M. Barksdale, 66**, New Salisbury, Indiana, died January 18, 2007. Converted at the age of 11, she lived thereafter as an earnest Christian. After graduation from high school, she attended Indiana University Southeast, from which she received the degree Bachelor of Science in Nursing. She retired in 2003 after more than 30 years as a nurse at Harrison County Hospital, Corydon, Indiana. She will be remembered for her compassionate and faithful service. In 1963 she was married to Marcus A. Barksdale, and to this union were born two children, Elvin and Marla. In

addition to her husband and children, she is survived by three grandchildren, Sabrina, Matthew, and Kelsey; a sister, Carol Smith, former GBS director of admissions; three brothers, Lester, Merrill, and Carl; and other relatives and friends. Funeral services were conducted at the Community of Hope Church of the Nazarene, Corydon, IN, of which she was a member, Rev. Duane Boady, officiating, assisted by Rev. Larry D. Smith. Burial was in Woods Chapel Cemetery.

**Charles H. Longworth.** "I regret to inform you that my father, Charles H. Longworth, passed away on the evening of December 8, 2006. He will be missed, but his health was failing, and he was approaching his 91st birthday. He was in Greenbriar Nursing Center in Eaton, Ohio; and he has transferred to a much better home. His body is buried next to my mother's in the cemetery at New Carlisle, Ohio. Thank you for your concern over my dad." —Charles (Chuck) F. Longworth, Lucie, Florida

**Alvin B. Moore, 81**, died January 9, 2007, at Fort Thomas, Kentucky. A carpenter and a farmer, he was ➡

➔ together with funds which are to be used for its cleaning, shelving and preservation in the school's archives. Dr. Adcock, after whom the main campus chapel is named, served as professor on campus 1972–76 and as visiting lecturer 1976–82. He was one of its most revered GBS faculty members.... **"On Saturday January 27, 19 students journeyed to Brent, Alabama, for the indoor camp meeting.** On Sunday morning we preached in six Bible Methodist churches and in the evening in four others. It was a wonderful time in which the ministerial students had a chance to be a blessing to the Alabama Christians." —*Joseph Krohn, reporter*.... **Invest In GBS Ministerial Students.** Enrich their preparation for ministry by cleaning out your bookshelf! If you have unused religious books—whether a few copies or a whole library—why not send them to us today for our students studying for the ministry? Books should be sent to the Office of the President, 1810 Young Street, Cincinnati, Ohio 45202.




## JOB OPPORTUN

### Principal, Aldersgate Christian Academy

God's Bible School is accepting applications for principal of our academy (K through 12). The starting date for this 12-month position would be as early as June 15, 2007 (a later date may be negotiated). Candidates should possess a minimum of a bachelor's degree (master's preferred) and have experience in education (administrative experience preferred). All interested parties are encouraged to send a resume to Dr. Ken Farmer, 1810 Young St., Cincinnati, OH 45202, or contact him by email, [kfarmer@gbs.edu](mailto:kfarmer@gbs.edu), or by fax, (513) 721-3971; or contact the Office of the President by email, [president@gbs.edu](mailto:president@gbs.edu), or by telephone, (513) 721-7944.

### High School Math Teacher

Responsibilities for this nine-month position begin August 13, 2007. Candidates should possess a minimum of a bachelor's degree (master's preferred). Some teaching experience is preferred. All interested parties are encouraged to send a resume to Dr. Ken Farmer, 1810 Young St., Cincinnati, OH 45202, or contact him by email, [kfarmer@gbs.edu](mailto:kfarmer@gbs.edu), or by fax, (513) 721-3971;



## GBS Alumni Reception at IHC

Wednesday, April 18  
4:00 pm – 5:30 pm  
Dayton Convention Center, Dayton, Ohio  
Rooms 302 – 304

# REVIVALIST FAMILY continued

➔ also an army veteran of World War II. Mr. Moore had served as president of Carthage Holiness Camp and was a friend of God's Bible School. Survivors include his wife, Peggy; sons, Bruce and Burt; a daughter, Beverly Jo; two sisters, four grandchildren and three great-grandchildren. Funeral services were held at the Carthage, Kentucky, United Methodist Church, of which he was a member, Charles Allen and Jeff Haverfield, officiating. Interment was in Mount Gilead Cemetery.

**Rev. Glenn Pelfrey, 83,** died November 21, 2006, in Belize, Central America. A native of Canada, he gave his life to Christ while young.



From 1941–45 he attended GBS from which he received the degree ThB, then completed his education at Asbury Theological Seminary. This was in preparation for a long and fruitful career in Christian ministry as pastor, teacher and missionary. His years of overseas ministry in Papua New Guinea, Ukraine, Jamaica, Swaziland and Belize exemplify the great missionary tradition of God's Bible School, which honors him as a faithful son. He was preceded in death by his wife Dorothy Mudford Pelfrey, his longtime partner in ministry, who died while they were

serving in Ukraine and is buried there; and by his daughter Julia. He is survived by his children, Diane, Bill, Ruth and Paul and many grandchildren. Funeral services and burial were conducted in Belize.



### NOTICES

Prayer is earnestly requested on behalf of **Dr. Wingrove Taylor,** longtime member of the GBS Board of Trustees, who is being treated for bone cancer.

**Liberty Bible Academy is accepting resumes for the position of Administrator.** Interested parties



# ACTIVITIES AT GOD'S BIBLE SCHOOL AND COLLEGE

or contact the Office of the President by email, [president@gbs.edu](mailto:president@gbs.edu), or by telephone, (513) 721-7944.

## Director of Admissions/Office Manager for Student Recruitment

We are accepting applications for the above position. The applicant needs to have basic computer and office skills. He/she also needs to be able to relate well to prospective students. This is a 12-month position. All interested parties are encouraged to send a resume to Jack Hooker, 1810 Young Street, Cincinnati, OH 45202, or contact him at [jhooker@gbs.edu](mailto:jhooker@gbs.edu), or by fax, (513) 721-3971; or contact the Office of the President by email, [president@gbs.edu](mailto:president@gbs.edu), or by telephone, (513) 721-7944.

## Administrative Assistant

GBSC is currently looking for an Administrative Assistant to perform a variety of duties in support of the day-to-day operations of the VP for Academic Affairs and VP for Student Affairs. Applicant must be highly organized, motivated, and proficient in the use of personal computers including MS Word, Outlook, and PowerPoint. Must

have excellent people skills, superior verbal and written communication skills, a professional telephone manner, experience handling the scheduling of events and meetings, and the ability to handle multiple tasks. Some administrative support experience helpful but not necessary. All interested parties are encouraged to send a resume to Dr. Ken Farmer, 1810 Young St., Cincinnati, OH 45202, or contact him by email, [kfarmer@gbs.edu](mailto:kfarmer@gbs.edu), or by fax, (513) 721-3971; or contact the Office of the President by email, [president@gbs.edu](mailto:president@gbs.edu), or by telephone, (513) 721-7944.

## Assistant Librarian

Responsibilities for this nine-month position begin August 13, 2007. Some library experience would be helpful, but is not necessary. Candidates should possess a willingness to assist the Head Librarian and learn various tasks related to library management. All interested parties are encouraged to send a resume to Dr. Ken Farmer, 1810 Young St., Cincinnati, OH 45202, or contact him by email, [kfarmer@gbs.edu](mailto:kfarmer@gbs.edu), or by fax, (513) 721-3971; or contact the Office of the President

by email, [president@gbs.edu](mailto:president@gbs.edu), or by telephone (513) 721-7944.

## Two Maintenance Technicians

The Maintenance Technician performs skilled and semi-skilled maintenance activities that may include a wide variety of general carpentry, plumbing and electrical work. A general knowledge of repair functions related to the care and maintenance of a facility like a college campus and all housing facilities is important. Knowledge of heating and cooling systems would be highly desirable but not mandatory. The Maintenance Technician will be a team member of the Facilities Department and will be supervised by the Facilities Manager. For further information or inquiry contact John Lum at [jlum@gbs.edu](mailto:jlum@gbs.edu); or the Office of the President by email, [president@gbs.edu](mailto:president@gbs.edu), or by telephone, (513) 721-7944.

*God's Bible School and College welcomes applications from all persons sharing our faith commitment. We especially welcome applications from qualified female and minority candidates.*



are encouraged to send a resume to Charles W. Emert, Liberty Bible Academy, 4900 Old Irwin-Simpson Rd., Mason, OH, 45040 or fax a resume to (513) 754-1234. Liberty Bible Academy (LBA) is an independent Christian school chartered by the State of Ohio. LBA has provided children an excellent biblical and academic education for over 22 years and is currently serving almost 200 students in preschool through grade eight.

## HITHER AND THITHER

Church of the Nazarene "church membership has grown by more than 33 percent over the past decade," declares the Nazarene Communications Network, "with a 3.6 percent increase this past year." Most of that growth, however, is overseas. "While world areas of the Church grew at 5.68 percent, the growth rate in the U.S. stands at less than 1 percent." ■

## PRESIDENT'S PAGE continued

➡(p3) of mercy, deeds of kindness, and respect for authority and age. We are "training up the child in the way he should go: so that when he is old, he will not depart from it" (Proverbs 22:6).

For those who need help in this area, there are some practical steps you can follow to bring the body under the control of the Spirit.

1. *Surrender your body totally to God (Romans 12:1).* This must be decisive and complete. You must then understand that the body is no longer your own to do with as you please.

2. *Refuse to make the body your ultimate concern. (Matthew 6:25-34).* Contemporary culture idolizes the body. We are overly concerned with food, fashion, fitness, longevity, sickness, and death. We can become far more concerned about the body's wellness and care than we can about its usefulness to God. The body is not a god to worship. I recently went on an extended fast just to let my belly know I was still boss and that feeding it was not the ultimate concern in my life.

3. *Stop misusing the body (I Corinthians 6:12-17).* Stop using the body to speak the language of (p21) ➡

Dear Phil

***“Why the blood? Why the cross? Why the resurrection?” —David***

Dear David,

Let me approach your questions from several angles. If the question is, “Why is blood involved in salvation?” then the ultimate answer is because God sovereignly choose to design the universe so that blood was necessary to propitiate His wrath against human sin. The precise reason why God chose to do this is, as best I can tell, one of the “secret things” that belong to the Lord (Deut. 29:29).

If the question is, “Why did Jesus’ death have to be a bloody death, as opposed to a bloodless death?” then Leviticus 17 gives us at least part of the answer. Leviticus 17:10-14 explains why blood was not to be eaten (see also Gen. 9:4; Acts 15:20). In verse 11 God says, “For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your lives; for it is the blood by reason of the life that makes atonement.”

Notice first that God gave the Israelites blood on the altar to make atonement for their lives. In other words, blood is not inherently able to make atonement. It is only used in atonement because God ordained that it be used. Second, notice that God says the “life of the flesh is in the blood.” Apparently, it

is because life is in the blood that blood is chosen to atone for our lives. Life for life. And that brings us to the issue of sin’s wages.

God’s holy and just nature demands that a sinner must die for his sin. However, in His loving justice and wise mercy, God determined that His wrath against sin could be satisfied, if His Son would become the second Adam, live sinlessly, and give his life by dying in our place. This plan that Jesus should give His life for us was in place “from the foundation of the world” (Rev. 13:8). In fact, Jesus’ sacrifice was the reality that the OT sacrifices portrayed and pointed toward. The point that God appears to be making in Lev. 17:11 is that blood must be shed for one life to substitute for another life, because life is in the blood. This seems to be underscored by the last phrase in v. 11: “it is the blood by reason of the life that makes atonement.”

In order for Jesus to lay down His life for us and provide atonement for our lives, He had to shed his blood in death. Thus, “there is no forgiveness of sins without the shedding of blood” (Heb. 9:22). For sin to be forgiven, life must be given. Life is in the blood; therefore, blood must be shed.

Why the cross? I assume you mean why did Jesus have to die on

a cross as opposed to dying anywhere else? I think Paul gives us the answer in Galatians 3:13, “Christ redeemed us from the curse of the Law, having become a curse for us—for it is written, “Cursed is everyone who hangs on a tree.” Christ’s crucifixion on the “tree” was necessary to show that He had taken the law’s curse on Himself. Under the Mosaic Law this was the fate of criminals whom God had cursed (Deut. 21:23). God did not curse Christ because He hung on a tree, but Christ hung on a tree because He had taken the curse and its accompanying penalty of death on Himself.

Why the resurrection? If you mean why did the resurrection have to take place, I can think of three reasons immediately. First, because Jesus said it would prove that He was the Son of God (John 2:19-21; Matt. 17:22-23). Second, because it demonstrated that Jesus had conquered death, our greatest foe. Jesus proclaims in Revelation 1:17-18 “Do not be afraid; I am the first and the last, and the living One; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of Hades.” Third, Romans 4:25 says that Jesus was “raised for our justification.” The only way we could be justified is by being united with Christ. If Christ did not rise from the dead, we could not be united with Him and thus could not be justified. Our justification rests entirely upon our union with Jesus.

I hope this helps.

Blessings,  
Philip

*Dr. A. Philip Brown II is a member of the faculty in the Division of Ministerial Education at God’s Bible School and College. For more articles by Dr. Brown, visit his website: [www.apbrown2.net](http://www.apbrown2.net).*





## mediaminute

Resources for the Christian Family

*Compiled by Robbie and Rachel England, this feature is provided as a service to our readers. The opinions presented here are those of the individuals making the recommendations and do not necessarily reflect an endorsement by God's Bible School or the Revivalist Press.*

### "NEW BAPTIST VOICE" A POLITICAL MOVE?

According to Bill Underwood, president of Mercer University, the "New Baptist Voice" plan sponsored by former Presidents Jimmy Carter and Bill Clinton is not a political move to help elect Hillary Clinton as U.S. President. According to Lillian Kwon in *The Christian Post*, Mercer explained that "the overall endeavor is the brain child of Carter; and Carter had invited Clinton to lend his 'star power' to the pan-Baptist effort." The New Baptist Voice is supposed to give a more positive image to Baptists, emphasizing "unity and compassion" rather than "divisive issues" that more conservative Baptists are said to advocate. Some conservatives view the move by Carter as a political strategy to help Democrats in the forthcoming elections.

### ARCHBISHOP CALLS FOR RENEWED SUNDAY OBSERVANCE

"We need, now more than ever, a holiday, a holy day," declares the Rt. Rev. Philip Aspinall, Anglican Archbishop of Brisbane, who has called for Australians to reclaim Sunday as a day of sacred use. "No one seems to have enough time any more—time for their children or time for their families or time to do things in the local community outside work," he insists. "Each week we need a little time to lift the corner of the veil and catch a glimpse

of Heaven to allow the principles and power of that world to flow into our everyday life."

### RESURGENT CHRISTIANITY IN HOLLAND?

According to Dutch columnist Joshua Livestroy, a new study shows that "the Dutch are moving back to God." As he adds, the "idea that secularization is the irreversible wave of the future is still the conventional wisdom in intellectual circles here," but the study by Adjiedj Bakas and Minne Buwalda argues "that Holland is experiencing a fundamental shift in religious orientation: 'Throughout Western Europe, and also in Holand, liberal Protestantism is in its death throes. It will be replaced by a new orthodoxy.'"

### PASTOR AWARDED FOR COURAGEOUS WITNESS

Recipient of this year's Kairo Journal Award is Australian clergyman Daniel Scot. According to reporter Gregory Tomlin, the award is "given annually by the journal and its founder Emmanuel Kampouris...to a pastor who displays courage and biblical fidelity, often in the face of persecution." Tomlin explains that the pastor "was indicted and convicted for 'vilifying' Islam in 2002. Scott's conviction began a four-year legal battle which ultimately resulted in the conviction being reversed. His acquittal, however, came at a cost of nearly \$500,000 in legal fees." ■

### Personal Development

*Personality Plus*

by Florence Littauer

*"This is the first book I would have any couple read. I believe there have been more problems in marriages and churches simply because we don't know our differences in temperament! This is an excellent book on normal strengths and weaknesses of the four different temperaments."*

—Cathy Parker

### Family Development

*Conference: Family Vision Seminar*

[www.family-vision.com](http://www.family-vision.com)

*"This is the most helpful resource on family life that I've ever found. This conference helps each family craft a family mission and vision statement, as well as a list of values that the parents wish to pass on to their children. It's a tremendous boost for getting Dad and Mom on the same page when it comes to child rearing. Nothing good happens by accident, least of all great families. —Darrell Stetler II*

### Music

*Hide 'Em In Your Heart – Bible Memory Melodies, Volumes 1 & 2*

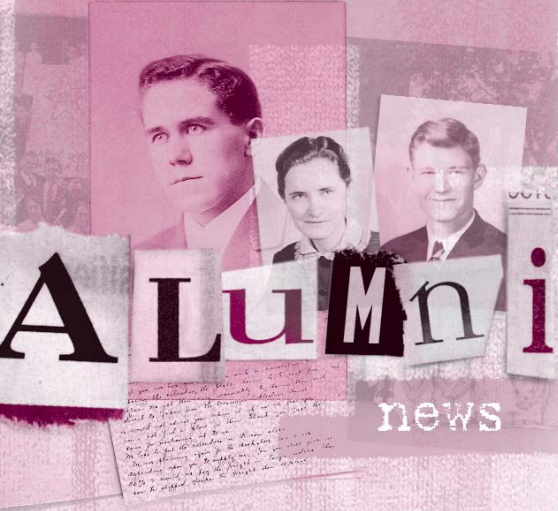
by Steve Green

*"These music CDs for children are invaluable for their scripture memorization. We were amazed when we went to teach our two-year-old the Lord's Prayer that he already knew it well, thanks to this CD!"*

—Robbie and Rachel England

*"Aim at heaven and you will get earth 'thrown in': aim at earth and you will get neither." —C.S. Lewis*

MARCH 2007



*coordinated by Rev. Jack Hooker,  
GBS Vice President for Advancement*

### CAROL CARPENTER ('81 HS)

Carol Carpenter lives in a small town in the outskirts of Nashville, Tennessee, with her husband Rod and two sons, Blaze and Cannon. Carol received her BS in Health Care Administration from the University of Phoenix. After many years of working in health care management, she has been a “stay-at-home” mom since the birth of her first son. Carol and Rod are active in leading the college group at Grace Church of the Nazarene. A highlight of her time there has been the Work and Witness trips to Haiti.

Carol writes, “My greatest memories of GBS are the sounds of music that filled the chapel. The wonderful



hymns of the church that I learned at GBS have been a source of strength to me during the dark days when I did not know how to pray. One that comes to mind is the hymn, ‘Oh for A Thousand Tongues to Sing.’ The last stanza proclaims: ‘He breaks the power of cancelled sin; He sets the prisoner free. His blood can make the foulest clean; His blood availed for me.’ Academically, I was not the best student, but I learned valuable life lessons while at GBS. The investment my parents and the teachers at GBS made in my life have made a great impact on my life. The lessons of servanthood I learned from my parents and the staff at GBS will go with me throughout my life.”

### MARVIN STAMPER ('56 HS; '57-'58 College)

Marvin Stamper obtained his degree in accounting and general business from the University of Cincinnati after studying at GBS. He received additional certificates from Xavier University and Northern Kentucky University. Marvin served GBS as Business Manager from 1982–86. He also worked in accounting management for three different manufacturing firms. Marvin is an accomplished organist/pianist and is active at the Bible Methodist Church in Burlington, Kentucky. He is married



to Erma Lou Stamper. They have two sons, Tim and David, and eight grandchildren (seven pictured here with grandma and grandpa).

### RYAN HOLDEN ('91 HS)

Ryan Holden joined the Committee on Education and Labor in



the US House of Representatives as a Senior Investigator in January of 2007. Ryan hopes to use his experience as a CPA with Arthur Andersen LLP and as a Forensic Auditor with the US Government Accountability Office to help serve the nation by performing oversight responsibilities for the Committee. Ryan lives with his wife Ami (Davis) Holden ('91 HS) and their two daughters, Renee, age 11, and Emilee, age 9, in Laurel, Maryland. Ami enjoys her position as an elementary school teacher for the Howard County Public School District in Laurel.

### SUSAN LEBARON ('81 HS)

Susan LeBaron is certified as an Office Specialist from Clark College, Indianapolis, Indiana, and has completed many other general and Bible courses. She has spent 17 of the last 25 years in some type of Christian service.



She is currently an Event and Services Coordinator for Wesleyan Publishing House and is a member of the Village Park Bible Methodist Church in Westfield, Indiana, where she serves in music, missions, and children’s ministries. Susan states, “Some of my favorite memories are from classes taught by Sheila Wolf and Tom Ellis. Probably the most significant memories are the friendships that I made while in school that have lasted to this day.”

*We wish to feature more alumni on this page each month. You can help us by submitting events and happenings in your life. You may submit them by mail to the Office of Advancement at the school address, by email to [alumni@gbs.edu](mailto:alumni@gbs.edu), or on the web at [www.gbs.edu/alumni](http://www.gbs.edu/alumni). Please send us pictures as well. We want to know what is happening in your life and ministry.*



#### 4. Belief and unbelief are incompatible, aren't they? (6:15)

Faith has nothing in common with unbelief. The person of Biblical faith is committed to conforming his or her thoughts, attitudes, actions, philosophies, motives and goals to the guidelines of Scripture. The unbeliever, though religious, is guided by self-centered, self-serving, self-pleasing beliefs and goals.

#### 5. The temple of God and idol worship are incompatible, aren't they? (6:16)

Although Paul is addressing the church at Corinth as a whole, we need to remember that God can only dwell in the midst of a local congregation by dwelling in individual believers. Our identity as a temple of the living God demands that we separate from that which is unholy. The continuance of our relationship as sons and daughters of God requires such a separation.

In the context of pointing out the fifth incompatibility, Paul issues another command, consisting of three imperative verbs: "come out," "be separate," and "touch not." "Therefore come out from them, and be separate from them, says the Lord, and touch nothing unclean; then I will welcome you" (2 Cor. 6:17). This command is simply a restatement of his first command, "Be not unequally yoked together with unbelievers."

God's promise to make His dwelling among us, to walk in us, to be our God, and for us to be His people is conditioned upon our separating from everything that would hinder our progress in holiness. Paul was concerned about the enemy within, both corporately and individually. We are to be in the world, but not of the world. Separation is not just a negative act of departure; it is also a positive act of dedication to God.

In our next sermon we will learn the meaning of the exhortation, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness [bringing holiness to completion] in the fear of God" (2 Cor. 7:1b).

—sermon outline by DR. ALLAN P. BROWN



[1] John MacArthur, "2 Corinthians," *The MacArthur New Testament Commentary*. (Grand Rapids: Zondervan, 2003), p. 244.

[2] Paul had already made it clear that a believer was not to divorce his or her unbelieving spouse (1 Cor. 7:12-13). He also made it clear that he did not mean for believers to stop associating with unbelievers (1 Cor. 5:9-10). Rather, he commanded them to disassociate themselves from professing believers who, after being given biblical information, continued to practice immorality, covetousness, idolatry, drunkenness, swindling, or who were causing contention within the church (1 Cor. 5:11).

"COMMITTED TO EXCELLENCE  
IN PREACHING"



## BRINGING HOLINESS TO COMPLETION

### PART 1

By Dr. Allan P. Brown, Chair  
GBS Division of Ministerial Education

**Scripture: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness [bringing holiness to completion] in the fear of God" (2 Cor. 6:14-7:1).**

Holiness is beautiful (2 Chron. 20:21). It is beautiful both in its origin, which is the character of God, and in its human expression as seen in the life of Christ. As Christians, we are to be imitators of God and walk in the beauty of holiness (Eph. 5:1; 1 Pet. 1:15, 16).

As soon as the term "holiness" is mentioned, many people think of absolute perfection, which is a standard of behavior unattainable by fallen humans; and consequently they feel uncomfortable applying the term to themselves. This is unbiblical thinking. Holiness begins the moment a person is born-again (1 Cor. 1:2; 6:11). In fact, the primary New Testament term for a Christian is "holy one" or "saint" (1 Cor. 6:2; 14:33; 2 Cor. 1:1), used over 60 times.

In Scripture, "holiness" and its cognate term "sanctification" have "separation" or being "set apart" as their basic meaning. This involves a three-fold separation. In the New Birth we are united to God, the source of holiness; and thus (1) we are separated to God as His possession (Exod. 19:5; 6; 1 Cor. 6:18, 19), (2) separated from the common or ordinary (Lev. 10:10), and (3) separated from all that is sinful or defiles (Ezra 6:21; 1 Pet. 1:14-16), as we share in the life of God (2 Pet. 1:4; 1 John 3:9). Holiness is essential for fellowship with God, for only those who are holy can draw near to Him. The goal of holiness is to bring our lives into conformity with Christ (Rom. 8:29), for always its fruits are Christlike attitudes and behavior.

Our text teaches that a life of holiness is (1) grounded in the promises of God, (2) furthered by a complete cleansing of flesh and spirit; and (3) sustained by the fear of God.

## 1. A LIFE OF HOLINESS IS GROUNDED IN THE PROMISES OF GOD: *“Having therefore these promises, dearly beloved...” (2 Cor. 7:1)*

These promises refer to those given in 2 Corinthians 6:14-18 and focus on our being the temple of the living God and His indwelling presence and activity in our lives (6:16), His welcoming favor toward us (6:17), and the privilege of being his sons and daughters (6:18). These verses tell us that we have an identity to recognize and a separation to maintain as the people of God.

**A. We have an identity to recognize: “You are the temple of the Living God” (God dwells in us) (6:6)**

Saving faith in the Lord Jesus Christ produces a radical transformation of every aspect of a person’s being. Christians are claimed by God and are said to be holy. Old things have passed away, and new things have come (2 Cor. 5:17). Believers have been born from above (John 3:3,7), rescued from the domain of darkness, and transferred to the kingdom of God’s dear Son (Col. 1:13). They have turned from darkness to light and from the power and dominion of Satan to God (Acts. 26:18). They are united with Christ in His crucifixion, death, burial, and resurrection and are set free from the bondage of sin (Rom. 6:1-7). They have crucified the flesh with its passions and desires (Gal. 5:24).

Moreover, they are to view themselves, both individually (1 Cor. 6:19) and collectively (1 Cor. 3:16-17; Eph. 2:22), as the temple of the living God. There are two different words one can use when speaking of the temple. The building as a whole was the *hieron*. The inner rooms, the Holy Place and the Most Holy Place where God dwells, was called the *naos*. Paul tells us that we are the *naos* of God, the innermost sanctuary where the divine presence is located. This means you are to recognize that:

**1. God is resident in your life: “I will dwell in them, and walk in them”** (both corporately and individually); Regardless of your feelings, do you realize that God dwells in you?

**2. God is president of your life.** We must not separate between His saving work and His Lordship. However, there should be a growing awareness in the believer’s life individually and in the local church as a group of what it means for God to dwell in us. He wishes us to turn every aspect of our lives over to His full control. We are not to reserve any area from His scrutiny nor permit any rival to wean our affection from Him. We are to be abandoned to God. He is to have “the pre-eminence in all things” (Col. 1:18).

**B. We have an incompatibility to maintain (6:17).** Since you are the temple of God, you must separate yourself from all that defiles if you wish to have his welcoming favor. Thus Paul commands, “Be ye not unequally yoked together with unbelievers” (6:14). Holiness implies, necessitates,

and demands separation from everything that is displeasing to God. There are basic incompatibilities that must be recognized and maintained. These incompatibilities apply both to the local church corporately and to the believer individually.

Believers and unbelievers inhabit two opposing worlds. The saved and the unsaved have different affections, beliefs, principles, motives, goals, attitudes, and hopes. They may enjoy family ties, work at the same job, live in the same community, experience the same hobbies and pastimes, and even agree on certain political and social issues; but on the spiritual level, believers and unbelievers live in two completely different worlds.<sup>1</sup> Believers are not to “yoke up together” with anyone who would lead them away from a holy, biblical lifestyle.<sup>2</sup>

In many areas of life, the Corinthian believers had made a clean break from the idolatrous and immoral lifestyle of their past. They were washed, sanctified, and justified in the name of the Lord Jesus (1 Cor. 6:9-11). But there were other areas of their thinking and behavior that were wrong and needed changing—areas that prior to Paul’s corrective letters they believed to be in harmony with a life of holiness. Therefore, Paul specifically asked five rhetorical questions, each requiring a negative answer, in order to underscore the necessity for continuing separation from the world.

**1. Righteousness and unrighteousness are incompatible, aren’t they? (6:14)**

Righteousness is like a measuring tape. When by faith you obey God’s Word, your obedient response is declared to be righteous (Rev. 19:8). When you do not obey God’s Word or attempt to be righteous apart from a relationship with God, the Bible classifies that as unrighteousness, or lawlessness.

**2. Light and darkness are incompatible, aren’t they? (6:14)**

Intellectually, light refers to God’s truth, and darkness to error; morally, light refers to holiness, and darkness to evil. Those who are Christ’s walk “in the light” (1 John 1:7; John 8:12); while those who are part of Satan’s kingdom are spiritually blinded and walk in darkness (2 Cor. 4:4; John 8:12; John 3:19-20).

**3. What belongs to Christ and what belongs to Satan are incompatible, aren’t they? (6:15)**

We are members of Christ’s kingdom, and there are kingdom laws to obey and a kingdom culture to express. Our goal is to be as much like Christ as possible. Members of Satan’s kingdom willingly conform to this world, its philosophy, its culture, its entertainments, and are puzzled why Christians don’t view life as they do. Biblical concepts of separation are foolishness and sometimes offensive to them (1 Cor. 2:14; 1 Cor. 1:18).



➡(p4) are thousands of Haitians there. I feel it is time for the new venture. Hopefully the Haitian church will catch the vision, and God will provide a Haitian pastor to be a missionary." —*Winfield Poe, Holiness Pilgrim Mission Reporter*

**INDIANAPOLIS.** "The heartbreak is staggering in our inner-cities. Along with others in your church, get involved in the lives of people. Visit a nursing home. Volunteer to tutor in a needy school. Start an after-school Bible club. Raise money for a missions project. Invite your neighbors over for dinner. Plant a garden and share the produce. Write encouraging notes or letters. Take a pot of soup to someone who's sick. Take the handicapped person on your block to the store." —*Eric Himelick, Victory Inner-City Ministries, Indianapolis, Email Newsletter*

**MEXICO.** "God has been so good to us. This year of language learning has been intense but profitable for us. Now as we [have moved] into Mexico, we believe God will be faithful to help us just as He has in the past. We could not have made it through this past week without the wonderful help of fellow missionaries Philip, Collette, and Alicia Burch. They have been an immense support to us, cleaning and readying our home for our arrival, hosting us and feeding us delicious meals, and much more. Our home here in Salamanca is beautiful and we already love it. We certainly have many challenges ahead of us, adjusting to the culture here and progressing in the Spanish language. Please pray that God will give us special strength." —*Marc (GBS '94 BRE) and Melodie (GBS '94 BA) Sankey, Email*

**MONGOLIA.** "We've been interested in purchasing the land and buildings adjacent to our children's homes. Last week we were contacted by the owner's son who said his parents wanted to know if we were still interested. We began negotiation which ended with the [agreement that] the owner would add two more pieces of land and the purchase price would be \$80,000.00. At this writing, we have a bit over \$14,000 on hand for the purchase. Your prayers are appreciated." —*John Knight, Email Newsletter*

**PERU.** "This lot for sale \$3,500." "If you will buy the lot, I will get the materials donated, and let's build a mission and school for those of this squatter's town," said Sister Adela. "There is no gospel work being done in this entire area." Already 20,000 bricks have been promised with five thousand more each time a batch is fired. A man with a front-loader backhoe tractor has agreed to clear the lot. Several have stepped forward to give cement; Others are pledging reinforcing rods. These dear people are strong on willingness but short on cash. Please pray that God will provide \$3,500 for this mission and school." —*Raymond Shreve, Evangelical Wesleyan Mission International Newsletter* ■

➡(p2) up the gnarled tusks of prejudice...toil cheerfully...to bring in the Grand Sabbatic Year."

Through most of the 19th century and into the 20th, Wesleyans threw themselves into a relentless struggle "to bring in the Grand Sabbatic Year," united with other evangelicals "to purge human society of all its ills [and] to usher in Christ's reign on earth." Timothy L. Smith, who so carefully documented that struggle, relates his exciting discovery "that revivalistic religion and the question for Christian perfection lay at the fountainhead of our nation's heritage of hope." That quest burned in the hearts of Baptists, Presbyterians, and Quakers, too; but everywhere Methodists fanned the flames. Revivalistic religion was their stock in trade, and Christian perfection their "grand depositum."

In the greatest moral struggle of their times, Wesleyans joined the courageous vanguard pitted against slavery. Initially their fiercest opposition came from bishops and presiding elders trying to maintain peace in the church, especially throughout the South, where the cotton gin had made human bondage "the backbone of [its] commercial life." At its beginnings, the Methodist Episcopal Church had strongly condemned slavery, but as it grew to become the largest American denomination, "this stance was gradually abandoned..." according to Donald Dayton. "By the 1820's and 1830's the Methodists had largely accommodated to the institution of slavery, maintaining at most a nominal disapproval preserved in the *Discipline*."

With the expansion of the abolitionist movement, aroused Christian conscience demanded that the church repent of "its successive compromises and bald betrayals of [its] loudly proclaimed ideals," to use Bishop Marston's words. Orange Scott, "presiding elder for six years and delegate to three general conferences," was probably the foremost spokesman in Methodism pleading the rights of the enchained Africans. After facing years of crushing hostility, he and a group of supporters withdrew from the church and in 1843 formed the Wesleyan Methodist Connection, "free from episcopacy and slavery...with such disciplinary regulations as are necessary to preserve and promote experimental and practical godliness," as the official call of the Utica, New York, organizing convention stated emphatically.

This was the prelude to the great division of the Methodist Episcopal Church over slavery in 1844. But even after that, northern bishops dithered over the issue, fearing the loss of the "border conferences." Thousands of devout Methodists—most of them inside the parent church, but also those outside, including the Free Methodists (p22)➡





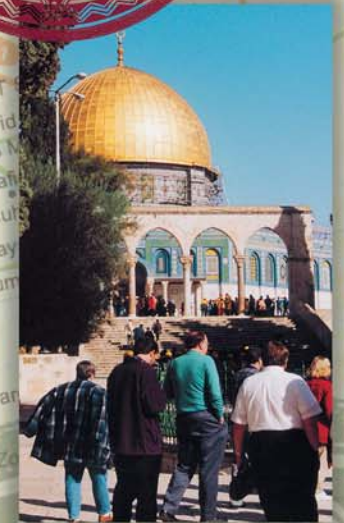
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**GOD'S REVIVALIST and BIBLE ADVOCATE**

**20**



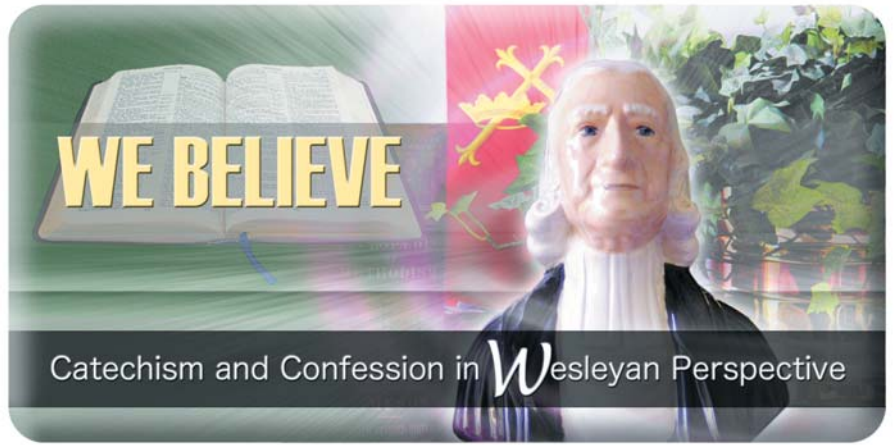
➡(p13) this present world. Christians do not dress to look sexy or any other way that misuses the body by accentuating its sensuality. They do not need a “power tie” or any other clothes that tend to elevate them above others or possibly intimidate others. We do not misuse the body by lacking sleep, being a workaholic, or eating too much or the wrong things. The body doesn’t have to have a steak, sex, or Sony’s latest PlayStation® when it wants it. Food is our servant, and we are not its slave. Sex is for the mutual benefit of a husband and wife in the context of a marriage relationship. Recreation is my servant, kept within the bounds of wise stewardship.

4. *Honor and care for the body as God’s Temple (1 Corinthians 6:19–20).* The body should be nourished, cared for, rested, and adorned so that we may glorify God in our bodies.

5. *Train the body in godliness and grace (1 Timothy 4:7–8).* Writers on spiritual formation have listed around twelve spiritual disciplines that have been used through the ages to cultivate Christlikeness and to keep the body as a servant to righteousness. Make the practice of some of them or all of them a part of your spiritual exercise routine.

Coy McGinnis has been a preacher of the gospel for over fifty years, much of that time spent in evangelism. He recently passed away after battling cancer for several years. Toward the end, there were times when his mind was not clear from the sickness and the medicine. On one such occasion in the middle of the night, while still asleep, he cleared his throat, announced his text, quoted it, and then preached a complete sermon from John 1:29. When he finished the sermon, he stretched out his arms and pled for souls to come to Christ. He was never aware of any of this. Preaching has so marked his life that he could literally do it in his sleep.

The body can be deeply marked and thoroughly educated. If you don’t think so, don’t try to convince Eva Sutton or Rev. McGinnis—they know better! ■



*We continue our series of brief statements reasserting basic truths foundational to Wesleyan theological conviction.*

#### **X. CHRIST’S RESURRECTION AND OUR OWN**

**N**ow if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?”  
1 Cor 15:12.

From its beginning, the Church has celebrated Christ’s bodily resurrection from the dead. That is why Easter has been called “the Queen of Festivals,” and every Sunday “a little Easter.” To confess Christ’s resurrection is to assert His magnificent triumph over sin and death and to acknowledge Him as the “firstfruits” and guarantee of our own resurrection. Let’s consider this more carefully, for the reality of Christ’s resurrection and ours depends on what actually comes out of the grave.

Jesus was raised in a real physical body, not as some ethereal, ghostly presence. His resurrection body, now raised to the right hand of the Father, is physical, made up of living cells. After His resurrection, He ate food and presented Himself as someone who had flesh and bones (Luke 24:39-43). Earlier He had promised that after His death He would raise up His actual body (John 2:19), and the empty tomb demonstrates that He did so. It is also true that the physical body that came out of the tomb had changed, for it was now glorified—incorruptible and immortal. Though it was physical, it was no longer subject to decay.

Our own resurrection bodies will be “fashioned like unto his glorious body” (Phil 3:21), for we, too, will have glorified, immortal bodies of real flesh. And there will be a one-to-one correspondence between the bodies we have before our death and the bodies we will have after our resurrection. As John Wesley argues, “If the same body does not rise again, what need is there of opening of the graves at the end of the world? The graves can give up no bodies but those which were laid in them.”

Our bodies were not made to be discarded, for they are essential to our humanity. Instead, our bodies will be transformed: “This mortal must put on immortality!” (1 Cor. 15:53). One day, God will restore to wholeness His entire creation, including our own failing physical bodies (Romans 8:21-23). Our restored bodies will be designed perfectly to live in a new heaven and new earth, where we will live and reign with the resurrected Christ forever and ever! —Mark Bird ■

➡(p19) after 1860—joined a swelling tide of protest, declaring with Gilbert Haven that slavery was rooted in a “spirit of caste...more mean and sinful than that which [Christ] scourged from His Father’s house.” They helped slaves escape to freedom, spoke out in conference sessions and church periodicals, and placed increasing pressure on reluctant leadership. Finally in 1860, the General Conference passed a rule against slaveholding, urging “its extirpation by all lawful and Christian means.” Thus, “the great contest over the question of slavery was practically settled in the Methodist Episcopal Church before the final struggle in the nation began.”

If Wesleyans attacked slavery compelled by their views on “scriptural holiness,” the same was true of their colossal assault on what Wesley called “that liquid fire, commonly called drams or spiritous liquors.” As Luccock and Hutchison have concluded, “It is not too much to say that the temperance movement...[became] the characteristic Methodist battle of the century...the one which most fully enlisted the enthusiasm of the church...” Again, the initial skirmishes were fought within the church, for “as American Methodism followed the rough frontier, it compromised with the pioneer culture and came to accept the drinking of liquor without serious protest.” But preachers such as “James Axley, Peter Cartwright, and James B. Finley were bitterly hostile to [its] use...and took heroic measures to rid the church of the evil practice.”

By 1816, the General Conference had given positive response; and in the years that followed, temperance forces became ascendant throughout Methodism. At last the church’s highest legislative body endorsed total abstinence and the legal prohibition of intoxicants in 1860, thus launching the great crusade “to sweep intemperance from the land.”

At the center of that crusade were plucky, praying Methodist women, kneeling in saloons, waving banners in street processions, and urging their sons to “sign the pledge.” Thousands joined the Woman’s Christian Temperance Union led by the indomitable Frances E. Willard, a devout Methodist “who had consecrated herself completely to God during holiness meetings led by Phoebe Palmer and her husband.” Another Methodist woman highly profiled in the struggle was Mrs. Rutherford B. Hayes, the First Lady of the land, dubbed “Lemonade Lucy” by the press because she refused to serve alcoholic beverages in the White House.

Wesleyan passion energized a broad coalition which nudged state after state to vote “dry,” then brought national Prohibition by constitutional amendment, which went into effect in 1920. For Methodists, “it had been a magnificent venture, this taking on the minions of darkness,” observes a modern historian, perhaps a bit sarcastically. “They had made one of their moral convictions the

law of the land.” It has been over 70 years since the repeal of the Eighteenth Amendment, but one reminder of the great crusade is Welch’s grape juice, first developed as non-alcoholic wine for Methodist communions.

If John Wesley’s followers have battled slavery and alcohol in America, they have also entered the lists against ignorance, poverty, gambling, racism, economic inequities, political corruption, abortion, and sexual degradation. Frances Willard expressed the Methodist perspective behind it all. “When the Spirit of God has been generated in a human being,” she said, “it must not be shut up in the prayer-meeting or the church building, but turned on the saloons, the gambling houses, the haunts of shame.”

Our commitment to “scriptural holiness” has also prompted us to every kind of Christian benevolence. Only by way of passing can we mention Chaplain McCabe turning squalor into song at Libby Prison; Salvation Army lads and lassies using their big bass drums as “penitent forms” along the curbside; crisply-starched Methodist deaconesses coaxing Gilded Age capitalists to build fine hospitals; Phoebe Palmer and her “elect ladies” pushing back filth and shame at Five Points Mission; Edgar Helm offering penniless immigrants a decent living by repairing discarded furniture at his Goodwill Industries; first-generation Nazarenes who in their origin were “primarily a chain of rescue missions,” plucking brands from the burning; Lela G. McConnell riding through the Kentucky Mountains, bringing hygiene, health, and holiness to remote cabins; God’s Bible School offering “soup, soap, and salvation” to the “soiled doves” from Cincinnati’s shantytown. None of this ever was enough, but still we Wesleyans have punched our holes in the darkness.

In the early 20th-century, however, came the “Great Reversal,” as George Marsden calls it, when “all progressive social concern, whether political or private, became suspect among revivalist evangelicals and was relegated to a very minor role.” This came primarily, as he believes, in “reaction to the Liberal Social Gospel,” which had come to dominate mainline Protestantism. We never completely abandoned our heritage of Wesleyan social activism, but we certainly tempered our enthusiasm for it. Melvin Dieter thinks this came because we allowed our “pietism to overcome [our] Wesleyan perfectionism,” while Donald Dayton links our waning public witness to the loss of the old postmillennial optimism that activated reformers to prepare a kingdom for their King. Whatever its causes, we may agree that the “Great Reversal” is really the “Great Betrayal” of “scriptural holiness,” as we have always understood it. As our forebears would have asked, “How can ‘faith working by love’ turn away from this world of empty bellies and shattered dreams?”



“What difference will the born-again movement make in the moral pigsty of our secular culture?” columnist James Reston once asked. “Only the verdict of history will answer his question,” responded David McKenna in a guest editorial published in *Christianity Today*, November 1984. Nearly 25 years later, that verdict is not reassuring. It is true that evangelical Christians, including many Wesleyans, are reappearing in the public square with intense protests against a militant secularist agenda. That witness is essential, and we should vigorously affirm it. We must not forget, however, that the Christian reform of society must be grounded in the impulses of “scriptural holiness” lived consistently and transmitted faithfully. John Wesley “would be quick to agree with Elton Trueblood, ‘One cannot give what one does not have,’” as McKenna reminds us. “Conversely, Wesley would add, ‘One cannot have what one does not give.’”

“To reform the continent and spread scriptural holiness over these lands.” We shall continue to repeat the mission statement of 1784, because it asserts the twin passions of our Methodist heart, which converge in our central proclamation of God’s sanctifying purpose, first in transformed lives and second in transformed culture. It is this that brought splendor to our past and gives promise to our future.

A charge to keep I have,  
A God to glorify;  
A never-dying soul to save,  
And fit it for the sky.

To serve the present age,  
My calling to fulfill,  
O may it all my powers engage,  
To do my Master’s will. ■

Readers wishing a copy of the original paper with footnotes citing sources should send a self-addressed envelope plus \$2.00 to the editorial office.—LDS



compiled by Lettie Cowman

## STRENGTH AND SONG

**“The Lord is my strength and song, and is become my salvation.”  
Ps. 118:14**

There are strong people in whose lives there is no song. In other lives there is much singing but no strength. The comment has been made: “I shall not fully know what God can do for me until He is both my strength and my song, a strength equal to all life’s demands, a song that rises like a spring of joy within my heart.

“I would not be content to have the song without the strength. My religion must not be a mere sentimentality, a vague cheerfulness with no solid ground of sure faith in God. Neither would I be satisfied with the strength without the song. There are those whose faith in God brings to them a strength of purpose, a courage undaunted. Their religion seems never to have found its wings in joy and song. Let me be rather among those who find in God their strength and their song.” —*Sunday School Times*

## WORRY

**“Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity.” Ps. 37:1**

There is a little motto that hangs on the wall in my home that again and again has rebuked me. It is the borrowed caption, “Why worry when you can pray?” Mr. Wesley used to say that he would just as soon swear as worry. Worrying is evidence of a serious lack of trust in God and His unfulfilling promises. Worry saddens, blights, destroys, kills. It depletes one’s energies, devitalizes the physical man, and enervates the whole spiritual nature. It greatly reduces the spiritual stature and impoverishes the whole spirit. —*E.E. Wordsworth*

When we see the lilies spinning in distress,  
Taking thought to manufacture loveliness;  
When we see the birds all building barns for store,  
‘Twill be time for us to worry—not before! ■

Reprinted from the January 11, 1945, issue of the *God’s Revivalist*.



# *Symphonic Wind & String Ensemble*

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■ **March 30** Friday 7:30 PM  
**Moberly Church of the Nazarene**  
349 Woodland Ave. / Moberly, MO  
Rev. Wallace Thornton (660) 263-2311

■ **March 31** Saturday 7:00 PM  
**Southeast KS Regional Rally**  
**Fort Scott (KS) High School Auditorium**  
(HWY 69 to 12th St. Head west one block. Go one block north on State St. to High School.)  
Host Pastor: Rev. Mark D. Stetler  
(620) 223-6870 or (620) 224-9325

■ **April 1** Palm Sunday 8:50 / 11:10  
Two services  
**First Church of the Nazarene**  
816 E. Quincy / Pittsburg, KS  
Rev. Jim Sukraw (620) 231-0658

■ **April 1** Sunday 6:00 PM  
**Wesleyan Bible Church**  
6600 S. 33rd West Ave. / Tulsa, OK  
Rev. Richard Gremillion (918) 747-5632

■ **April 2** Monday 7:30 PM  
**Calvary Bible Fellowship Church**  
6606 NW 16th St. / Oklahoma City, OK  
Rev. Rodney Loper (405) 789-6479

■ **April 3** Tuesday 7:30 PM  
**Bible Holiness Church**  
13th and Cottonwood /  
Independence, KS  
Rev. Joe Davolt, Pastor (620) 331-4480