



**GOD'S** REVIVALIST

April 2007

*and Bible Adversate*

He is not here.  
He is risen.

# the editor's view



LARRY D. SMITH

## SOFTLY AND TENDERLY

“Softly and tenderly Jesus is calling, Calling for you and for me!” Poignantly I murmur the words of that old invitation hymn which hammered my heart so often when I was but a child. Quickly the years roll back, and I am standing in a little wooden church again beside my mother, leaning first on one foot and then the other.

For nearly an hour, the evangelist has “reasoned of righteousness, temperance, and judgment to come,” as did St. Paul before Felix; and like Felix we have trembled before the torrent of pleas and pathos. “Come to Jesus now!” the preacher urges—“to Jesus, the friend of sinners!” As we begin to sing, the Spirit blankets the congregation with deepening conviction. “See, on the portals he’s waiting and watching, Watching for you and for me.”

Suddenly a young housewife pushes her way into the aisle, followed by a middle-aged farmer. In front of me a teen-aged boy, wiping a tear from his cheek, takes a deep breath and joins the others moving forward. I glance at Mama, who smiles her encouragement; and after a few tentative steps, I stumble my way down to the altar to kneel beside the others. “Come home, come home,” the hymn continues to entreat. “Ye who are weary, come home.”

You know this sequence well, for it has shaped our version of evangelical religion since Francis Asbury presided over brush arbor camp meetings. Probably you have also joined the long procession “going to the altar,” because this familiar exercise is still dearly prized among us. Yet significant changes have come in how we actually practice it.

Most noticeable is the loss of that penetrating conviction which once impelled “mourners” to rush sobbing down the “sawdust trail.” This is not to say that the Holy Spirit has ceased to reprove “of sin, righteousness, and judgment.” Otherwise no one would be converted. But that (p22)➡

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COVER PHOTO: combination of a famous woodcut by Gustave Doré and a photograph of an Easter bouquet ©iStockphoto.com/Liliboas.

# the president's page



## SURPRISED BY JOY AGAIN

by Michael R. Avery, President

For over thirty years, I have been on the most wonderful journey with Jesus that any Christian could desire. Yet for most of that time I have been somewhat perplexed by joy. Joy is a recurring theme in the New Testament and is listed as one of the fruits of the Spirit. It is clearly one of the graces of the Christian life. The Apostle Peter refers to knowing Christ as “joy unspeakable and full of glory.” The apostle’s statement sounds to me like an “ecstasy of overflowing happiness.” Yet, in all honesty, I have had only brief encounters with anything that would fit this description. Furthermore, though I have met many pleasant and happy Christians, I have not met very many who seemed to possess such a state of life. My muddled mind kept posing two questions: “Is there something deficient in me?” or “Is there a problem with my definition of joy?”

A window of insight opened for me while probing around in John 13–17. These five chapters record one evening in the life of Jesus and His disciples—not just any evening, but the last one they spent together before His death on the cross. He has so many things to tell them that they haven’t yet understood. In solemn tones He shares with them what is soon to happen. He tells of Judas’s betrayal and Peter’s denial and speaks plainly of His departure back to the Father. He warns of tribulations, hatred by the world, and times of sorrow so extreme that He compares it to the labor pains of birthing. The disciples reel emotionally as they try to comprehend such news. Yet running through this dialogue of despair is the recurring theme of joy!

As I dug around in these verses and their context, I discovered two very important insights. *The first is that joy is both a feeling and a condition.* As a condition, joy is the assurance of faith that we are acceptable to God and the knowledge that God’s good providences are working on our behalf. This joy is an inner comfort and confidence in God. It is untouched by outward circumstances and is not diminished by pain and sorrow.

As a feeling, joy is a kind of ecstasy or overflowing happiness. C.S. Lewis said that “peace was joy at rest and joy was peace dancing.” The feeling of joy is simply a graced moment whose duration may be brief or remain for an indeterminate amount of time.

*The second insight I found was that Jesus gave His disciples a basis for their joy.* Actually, He anchored their joy to three things—three things that provide everything that both they and we need in order to have joy under any circumstances. **(1) Love and acceptance.** In John 15 Jesus assured them of their connectedness to Him, of His unconditional love for them, and of His constant presence with them through the Holy Spirit. **(2) Purpose and hope.** John 14–17 unveils His unfolding purpose for these and all future disciples. It is a mission that includes trials and rejection, but more importantly divine enablement and inevitable victory. **(3) Security.** John 17 allows us to listen to Jesus, praying that we may be “kept from the evil one” and “may be with Me where I am.” With these truths for an anchor no wonder Jesus proclaimed that their—and our—joy could be full!

The insight gained here in John helped me understand James’ statement, “Count it all joy when you fall into divers temptations.” It also gave new meaning to Hebrews 12:2, “...who for the joy that was set before him endured the cross....” C.S. Lewis wrote in another context of being “surprised by joy.” Well, another seeker on the journey for truth has once again been surprised by joy! ■

# 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.

### "TO REFORM THE CONTINENT"

Please convey to Mr. Smith my compliments on his excellent article "To Reform the Continent, Part I" [*Editor's View, Winter Revivalist*].

FRED HENSCHEN  
Cincinnati, Ohio

Please send me the full-referenced copy of your ETS study paper [see above letter]. You overwhelm me with your prodigious knowledge of John Wesley and really encourage me to better acquaint myself with his volumes in my library.

I regularly devour yours and Michael Avery's relevant articles.

WAYNE M. WARNER  
Retired Pastor, Church of God (Anderson)  
Battle Creek, Michigan

### ATTRACTIVE AND INTERESTING

Thanks for the *God's Revivalist*. I read it the day I receive it. It is attractive, and the articles are very interesting and helpful.

JOHN W. BASHAM  
Hobe Sound, Florida

### 72 YEARS A CHRISTIAN

God's Bible School is where my godly parents met, Mom from Ohio and Dad from Maryland. I knew Rev. R.G. Flexon. God bless his precious memory. I gave my heart to God when five years old under my Dad's preaching, Rev. H.D. Dukes. I've been a Christian 72 years. What a privilege to walk with God my whole lifetime. His Spirit witnesses with mine. Bless His precious name.

PAULINE D. TAYLOR  
Crisfield, Maryland

# 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.** "Our Cidade de Deus Church, which was started in July of 2006, has grown to over thirty people who come regularly. Much of the time there are visitors. The congregation has been bringing other family members and friends. In less than six months they have had twelve people give their hearts to Christ. We rejoice and thank the Lord for what He is doing in this section of the city. Please keep our 'baby church' in your daily prayers." —Rev. and Mrs. Roderick Wells, *Newsletter*

**INDIA.** "God has blessed our church planters. In our new mission fields we see good results. Our vision is to plant many holiness churches which will carry on His work until Jesus comes. Ramesh Besra writes, 'I preached the gospel in the villages of Gadaba Kotra and distributed the books in each house. In Moidalpur village, one lady by the name of Kamala surrendered her life to Jesus. A lorry driver stopped the vehicle and received the gospel. In one house there were two elderly people for whom I prayed. I asked them to repent of their sins, and they prayed for the remission of their sins.'" —Pramod Nag, *Church Herald and Holiness Banner*

**LATIN AMERICA.** "The Lord continues to open doors for the Francis Asbury Society. 2006 was an outstanding year of evangelism in Latin America. Everywhere our evangelists travel in Central and South America they encounter a hunger to hear the message of heart purity.... We were privileged to send [Rev. Carlos Martinez] on a preaching tour to Paraguay this past October.... Chile was in our sights for August, 2006, as FAS responded to an invitation from that country. Our FAS representatives, Tom Dunbar and David Harriman, traveled (p19) ➡

# Life Lessons at the Trash Center

by Steve Green

**E**very community should have a trash convenience center. Ours is a one-stop wonder with huge recycling bins, a cardboard compactor, a container for metal, one for construction waste, another for untreated lumber and two large compactors for household trash. At the back of the property is an attended Goodwill drop-off trailer. What more does one need? The added bonus is that the dump is also a connecting point of sorts—a place to philosophize, share small talk, catch up with neighbors and even track the passing chapters of life.

I don't like the mall; it's too crowded and unsettling. I don't frequent Starbucks or buy into their worldview. You won't find me at the movie theaters. No, my meeting place of choice is the trash dump. No pretense, no fluff, no masking aromas. Just an honest place with vivid reminders of what really matters.

Over the past couple of months, my visits to the convenience center have been especially poignant. After almost twenty years, our ministry relocated to one of our church's older buildings in downtown Franklin, squeezing four rooms of stuff into just two offices. We had amassed quite a collection of large posters, pictures, framed albums and things with my face front and center. Marijean kept a few items she thought might be of interest to our children, and we placed some memorabilia in the new office; but after that, who really wants a bunch of me hanging around? So I was appointed to take the last load of trash out of the old office and head to the dump.

Mr. Jones was on duty and offered his usual polite greeting. He didn't know much about me except that I drive a '95 Ford pickup and stop by about once a week. All I knew about him was that he ran the place like a drill sergeant and walked with a cane. I began to unload my truck, tossing large framed posters into the compactor. He looked at the pictures, now with shattered glass, and then glanced back at me with an inquisitive look.

I nodded, "It's me," and then added, "I've learned that, given enough time, life will trash your trophies. We'd better be sure our lives are rooted in something solid and lasting."

He smiled and seemed to appreciate the object lesson.

I asked him what kind of work he did before retiring. (p19) ➡

faculty



forum.

## HOLINESS IS PURE RELATIONSHIP WITH CHRIST

by Richard Miles

**H**oliness is a life that is lived, not an adornment that is worn nor an emotion that is enjoyed. It is never achieved by mixing the right formulas of do's and don't's. Holiness is pure relationship with Christ!

Let's consider holiness in connection with Adam and Eve, our first parents, who were holy in the beginning. They had never sinned, nor did they have the principle of sin within them. Obviously, we've all struck out here, hence Romans 3:23: "For all have sinned and come short of the glory of God." The image of God, once the image of humanity, was the glory of God. But it is our tragedy that now we no longer image God, and as a result we no longer image His glory.

Adam and Eve were one with God. What He wanted, they wanted. Where He was, they wanted to be. They were holy simply because of this relationship with God. Likewise, our relationship—our oneness with God—determines our holiness; while our lack of relationship—our distance from Him—determines our fleshiness (or carnality).

They believed in God and loved Him more than they loved themselves or the things of this world. Then their God-focus turned to self-focus through the seduction of the Tempter, for it was the

Tempter who invaded Eden and slew the holy with the sword of a new king—self.

In his recent book, *Let's Start with Jesus: A New Way of Doing Theology*, Dr. Dennis Kinlaw calls this self-centered kingdom an "incurvature," while others have labeled it an "inversion." With this "incurvature" began the battle between the unselfish, God-honoring Holy Spirit and the selfish, rebellious flesh described in chapter five of Galatians. Loving others fulfills the law (Gal. 5:14), and Paul correlates this unselfish love with living in the Spirit. We also note his listing of the "works of the flesh," which are self-serving actions in response to fleshly urges, while in contrast, the "fruit of the Spirit" are unselfish, God-honoring and others-honoring virtues.

So the holy life is never centered in any external matter—not in plainness of dress, rigid discipline, nor rigid self-denial. It does not even consist in being different from the world. We must be separate from its sinful attitudes and pollutions, to be sure, but it is only because holiness determines that we are separate from the world in spirit, as well as in action (2 Cor. 7:1).

Holiness is a heart set free from the tyranny of selfishness—a heart that loves God and others with pure love. This freedom from self-

ishness enables its possessor to love as God loves rather than to love crippled by inordinate desire to please oneself. It is a healing, corrective transformation that sets us free to live and to love. Anything less is not the life for which God created and redeemed us.

As for Adam and Eve, so it is with us that oneness with God—exhibited in perfect love for Him and for others—redeems our relationship with Him. In the final analysis, this is all that there is, and this is all that matters; it is really the whole picture. It is true, "Christianity is not religion; it is relationship." There is a Christian religion, to be sure; but still I am truly a Christian only because I am in personal relationship with Jesus Christ by faith in Him.

We fail in attempting to live holy lives whenever we try to achieve holiness by any other means than oneness with Christ. And this love images Christ to all others, friends and foe alike, as Matthew 5:43–48 so intriguingly proclaims. Holiness is never an object nor an achievement. It is always a pure relationship—pure because it is clean, unmixed, and undefiled. ■

*Rev. Richard Miles is Vice President for Student Affairs at God's Bible School and College.*

# We Shall See **JESUS**

*an Easter message*



*by the Late Rev. Dr. Leslie Wilcox*

In the half-light of that early dawn, the women approached the tomb, but things were not as they had seen them in the late hours of the day before yesterday. For one thing, the stone no longer stood before the door of the tomb. In wonder the women ventured to look within, only to be greeted with the astounding words, "He is not here!" Then those dazzling messengers from the glory world added something else. It was a message sent especially to the mourning disciples, making an appointment with them to meet their Master in Galilee. That message closed with the words, "*There shall ye see Him*" (Matt. 28:7).

What significant words those are! What a message they carry for the disciples who had thought they would never see their Friend and Master again. *But He is alive! He is no longer in the grave!* There is no need to come again bringing spices nor to memorialize the place of His final rest. *He is not there! He is alive!* They are going to see Him—the same Jesus alive in His same body! *They shall see Him!*

These words convey the very heart of the Easter message and are just as applicable to us as to those to whom the angels sent this special message. It means that death is conquered and defeated. No wonder Paul would cry out a few years later, "O grave, where is thy victory?" Christ died; but now He is alive again—alive in a physical body that can be seen by the eyes of living men. This is the message of Easter, and it opens to us the door of eternity. The grave does not end it all because one day centuries ago One came out of the dark domain of the dead in a glorified physical body—a body which would never again be within reach of the icy clutches of the hand of death. Jesus had defeated death and all its power, and He had brought life and immortality to light through the Gospel. Yes, this is the heart of the Easter message. It was all there in those simple but thrilling words sent to the early disciples, "*There shall they see Him!*"

So Easter brought to those early disciples the promise of seeing their Master. This was not a vain promise, because they did see Him. They not only saw Him once but repeatedly until there could be no doubt they were seeing Him in a real human body. What they saw was

not some kind of hallucination, nor was it trickery, for they really saw the Master!

But the story and the message of Easter does not end there. There is another chapter in this glad story. To find it, let us turn to the First Epistle of John, chapter three, where we read in verse two, "*We shall see him as he is.*" Note how similar this promise is to the promise sent to the early disciples. For not only did the men who lived years ago and who had been constant companions of Jesus see Him, but that same privilege is passed along to us who live today. We shall see Him, too!

In these words of St. John, Easter comes home to our own hearts and minds with its thrilling message of the reality of another world. One who has been within the domain of death, but who came out triumphantly, has an appointment with us. It is not set for a certain place, like a hilltop in Galilee, nor can we forecast with any certainty the hour of that meeting, but we can be sure that it is coming. It may suddenly break upon us where we are and with sudden swiftness interrupt the routine. But wherever it finds us and whenever it may occur, we have an appointment to meet Christ. *He is alive, and we are going to see Him.*

In all the routine of everyday living and with the pressure of duties and events that crowd all around us, it is easy to lose the sense of reality of an unseen, eternal world and become engrossed with the present and the material. But may I warn you, child of God, don't let it rob you of your hope for the future. *Christ lives and He has an appointment with you!* John's words are addressed especially to those who are "now the sons of God" and who have known the indescribable manner of love that God has bestowed in giving us the privilege of becoming the children of God. So this is an appointment for the Christian. *We shall see Him!*

Such a wonderful certainty for the future requires some preparation, since we realize Who it is that we are going to meet. If we were going to meet a friend from whom we had been long separated, we would doubtless make some preparation for that meeting. But greater than any earthly meeting is this appointment. Certainly it behooves us to be prepared. We are to meet (p24)➡



## — Called Unto Holiness —

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

### WHAT IS THE WORK OF ENTIRE SANCTIFICATION?

*By the Rev. J.A. Wood*

In the grace of justification, sins as acts of transgression are pardoned. In the grace of entire sanctification, sin as a malady is removed so that the heart is pure. When guilt is forgiven in justification and then all pollution is removed in entire sanctification so that grace possesses the heart and nothing contrary to grace remains, then that moral condition is reached to which the Scriptures give the name of perfection or entire sanctification. Though leading Methodist writers define this gracious state in different terms, they are agreed in teaching the following:

1. That justification and regeneration are not identical with entire sanctification.
2. That entire sanctification is subsequent to regeneration and, in an important sense, is an instantaneous work.
3. That it is a supernatural, divine work, and is by faith.
4. That negatively it is freedom from sin; and positively, it is loving God with all the heart.
5. That it is attested by the Holy Spirit by personal consciousness but also by its fruits.
6. That it is both the privilege and duty of all believers to be entirely sanctified.

At the same time, we all deny that entire sanctification is absolute, angelic, or Adamic perfection. We all denounce any view of Christian perfection except that of love and moral purity.

But is this "sinless perfection"? This is never a term that we use in teaching entire sanctification. Indeed, if it means infallibility or a state in which a soul cannot sin, we vigorously deny it. We believe in no such perfection in this life; and further we know of no one who teaches such a thing. Moreover, if the term "sinless perfection" means a perfect fulfillment of the perfect law of innocence and freedom from all involuntary transgressions even of the law of love, we also answer "no." Mr. Wesley says, "Therefore 'sinless perfection' is a phrase I never use, lest I should seem to contradict myself. I

believe a person filled with the love of God is still liable to these involuntary transgressions."

Not for a moment does entire sanctification exclude our need of Christ's atonement! All Christian life is in Christ, and is dependent upon Him, as the branch upon the vine. "I am the vine, ye are branches.... Without me ye can do nothing." The pure in heart abide in Christ by a continuous faith, which is the vital bond of union with Him. Sever this connection and the spiritual life of the soul ceases at once. *Christ does not give life to the soul separate from Himself but in and with Himself.*

Purity of heart sharpens the spiritual vision and secures steady and unbroken reliance upon Christ's atoning work. Therefore those who are cleansed from all sin "live by faith on the Son of God." None see their need of the atonement so clearly or feel their need of its merits so deeply as the entirely sanctified. Thus they say continually in the words of an old hymn, "Every moment, Lord, I need the merit of thy death."

Remember that always it requires the same Jesus who purified the soul to keep it pure. Cleansing grace is keeping grace, and it is retained as it was obtained by faith. In Christ they are, and in Christ they must abide. "According to your faith be it unto you" is the divine order in keeping as well as in receiving grace. Always we "are kept by the power of God through faith unto salvation."

"What is it that cleanseth the soul and destroys sin?" asks Dr. Adam Clarke. "Is it not the mighty power of the grace of God? What is it that keeps the soul clean? Is it not the same power dwelling in us? No more can an effect subsist without its cause than a sanctified soul abide in holiness without the indwelling Sanctifier." ■

*The Rev. J.A. Wood was a mid-19th century Methodist preacher and author known for his unrelenting advocacy of the work of entire sanctification. This extract, abridged by the editor, is taken from Wood's famous book Perfect Love.*



# 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



## ABHE REAFFIRMS GBSC ACCREDITATION

By Dr. Ken Farmer, Vice President for Academic Affairs

GBSC's accreditation with the Association for Biblical Higher Education has been reaffirmed through 2017. Decisions by the Commission on Accreditation were released the last day of the ABHE Annual Meeting held in Orlando, Florida, February 13–14, where GBSC was represented by a team of four. As is customary, the

Commission asked for a progress report in two years. It is good news that this report will cover areas in which we are already working to improve. God be praised for all the progress in the last five years and especially for this reaffirmation of our ABHE accreditation.

Four of the six ABHE schools within our sister school cohort reported enrollment increases this

year. Ohio Christian University (formerly Circleville Bible College), missed getting the Enrollment Growth Award for its category (FTE 200-399) by only 1%! Below are pertinent headcount (HC) and full-time equivalency (FTE) statistics of GBS and its sister schools.

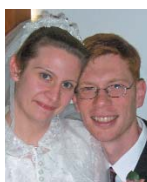
Also present at the ABHE Annual Meeting were representatives of Union Bible College, Penn View Bible Institute, and Kansas City College and Bible School.

	FALL 2006		FALL 2005	
	HC	FTE	HC	FTE
Allegheny Wesleyan College	50	40	64	53
Ohio Christian University (CBC)	506	461	413	379
God's Bible School and College	272	234	271	248
Hobe Sound Bible College	179	134	165	134
Kentucky Mountain Bible College	78	69	77	65
Vennard College	78	75	83	74

# 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).

## MARRIAGES



**Brenda Smith ('01 BA) to Michael Guilliams, current GBS student**, November 11, Barryton, Michigan, the Rev. Ben Durr, Sr., officiating.

## DEATHS



**Linda J. (Peters) Ansell, 66**, died November 2, 2006, Tulsa, Oklahoma. From 1962–1964 she attended God's Bible School and College from which she received a B.A. degree. Funeral services were held at the Red Fork Church of God, Pastor Brent Hinkle, officiating. Burial was in Peters Chapel Cemetery, Fort Gay, West Virginia.

**Dr. George E. Failing, 94, and Mrs. Phyllis O. Failing, 91**, Easley, South Carolina, died one day apart, she on February 25 and he on February 26. They had been married for 67 years.



Dr. Failing, a native of Canada, was ordained in 1938 and served as pastor, college professor, and as editor of *The Wesleyan Methodist* and *The Wesleyan Advocate* and was also author of numerous books and pamphlets. He was also a contributor to *God's Revivalist*. Mrs. Failing was an elementary school teacher and a gracious partner in ministry, demonstrating a joyful spirit that endeared her to all.

They are survived by one son, Lynn; two daughters Joy and Jean; eight grandchildren; and six great-grandchildren.



### GBS CHOIR TOURS SEVEN STATES

The GBS College Choir traveled to seven states February 22 through March 4, holding 14 services. Tour offerings exceeded \$55,000. Tour personnel included Don Davison, tour director; Garen Wolf, choir director; Deanna Wolf, assistant director; Martha Miller, accompanist; and Don Shirk and John Lum,

bus drivers. This staff has a combined tour experience of 90 years.

Again this year the choir was welcomed with an enthusiastic response. From church to church there is a great appreciation for our students and their Spirit-anointed music ministry. It is evident by the generous giving that GBS has a growing family of supporters. The good will we sense on the tour is

very encouraging. Thank God for His hand of protection and His faithful provision. —*Jack Hooker, GBS Vice President for Advancement*

### POSITIVE RESPONSE TO ALDRSGATE FORUM AND CHURCH PLANTING SEMINAR

Despite icy winter weather, attendance at the Aldersgate Forum and Church Planting Seminar, February 15–17, was reassuring. Even better, response from those present was positive, even exciting. Aldersgate Forum activities began Thursday morning. Following devotions and President Avery's welcome, Rev. Larry D. Smith read "The Call to the Conservative Holiness Movement" drafted by GBS's president and ministerial education faculty. Afternoon sessions were devoted to a paper by Dr. Phil Brown, "Categories of Truth, Exegetical Certainty, and Soul Liberty: Church Membership in the Balance," formal responses by Rev. William ➡



Funeral services were held at the Pickens View Wesleyan Church, of which both were members. Burial was in the Pickens View Wesleyan Church cemetery.

**Rev. Paul Martin, 77**, died February 18, 2007, at York, Pennsylvania. After graduation from high school he worked in the construction business but also held gospel tent meetings during the summer. Feeling God's call to the ministry, he entered the pastorate, serving churches in various places. One of his passions was Christian education, and he helped establish several Christian schools. He served as president of Penn View Bible Institute for three years, served as Home Missionary Director of God's Missionary Church, and sat on several boards, including that of the Inter-church Holiness Convention. Survivors include his wife of 57 years, Phyllis Becker Martin; one daughter Linda Paulus; a son Jeff; eight grandchildren; and 24 great-grandchildren. After burial at Mount Joy, a memorial service was held at Lebanon, Pennsylvania.

**Rev. Rudy Lee Potter, 74**, Indianapolis, Indiana, died January 27, 2007. He was a graduate of Greenville College and also served in the U. S. Army during the Korean War from 1952–1954.



His lifetime career was in the Christian ministry, and for 46 years he pastored congregations in the states of Illinois, Indiana, Ohio, Michigan, West Virginia, and Virginia. At the time of his passing, he was a member and retired minister in the Heartland Conference of the Bible Methodist Connection of Churches. He is survived by his wife of 50 years, Myrna; three sons, David, Mark, and Scott; one daughter Joanna; one brother, four sisters, twelve grandchildren, mother-in-law, Edna Scott and other relatives. Funeral services were held at the Village Park Bible Methodist Church, Westfield, Indiana, with Rev. Clair Sams and Rev. Monte Stetler officiating with interment at the Marion National Cemetery.

➡ Snider and Rev. Chris Cravens, and general discussion. In the evening, Rev. Jeff Keaton addressed the Forum with "A Challenge to Church Planting."

Dr. Bruce McAllister, successful church planter and faculty member at Bob Jones University, spoke at six sessions of the Church Planting Seminar, Friday and Saturday. He discussed both philosophical and practical aspects of beginning new churches; and he also answered questions, referring to further details in his manual used in his university classes and which he distributed at GBS. Ministerial students were present in both Aldersgate Forum sessions, in which they also served to assist attendees, and in the Church Planting Seminar.

#### **ACADEMY STUDENTS RANK HIGH IN COMPETITION**

"Results were both wonderful and amazing!" These are Dr. Ken Farmer's words of praise for students

of GBS's Aldersgate Christian Academy who entered competitions sponsored March 8-9 by the Tennessee Association of Christian Schools. Held in Louisville, Kentucky, the competition included students from 56 schools in Tennessee, Ohio, Kentucky, and Indiana.

All schools participated in the academic testing portion of the competitions with awards given to the top three students in each area. This year Aldersgate Academy placed 20 students, which was more than in previous years. In the senior high division, ACA students won five first places, six second

places, and four third places.

The fine arts performance part of the competition is handled more selectively. The highest-ranking students from selected schools compete in various categories. ACA placed in 15 of the events, earning 10 first place awards in such categories as "classical piano" and "chess."

"Great job ACA!" adds Dr. Farmer. "You did a great job, and we are proud of you. Now let's pray for those who won first place in the senior high division, for they have the opportunity to go to National Competition at Bob Jones University, April 10-12." ■



#### **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

#### **NOTICES**

**Principal/Assistant Pastor** needed at Heritage Bible Church, Marion, OH. We are an independent church with an ACE school. Please contact the church office 740-382-6248 for more information.

#### **HITHER AND THITHER**

**On February 9, Wantok Radio Light, a Christian radio station in Papua New Guinea, received the International Ministry Award for 2007 from the National Religious Broadcasters at its annual convention in Orlando, Florida.** According to Gerald Bustin, president of Evangelical Bible Mission, the ministry resulted from "a solid partnership" between EBM; Life Radio Ministries, headed by GBS alumnus Joe Emert; HCJB World Radio, and the PNG Bible Church. "So, on

January 14, 2001...Wantok Radio Light officially went on the air and became an instant favorite," writes Bustin. "From those launching days, the influence and effectiveness of this station has spread across the nation."

**The Guam-Micronesia Workers Convention, associated with the International Association of Bible Fellowship Centers, convened for its twelfth annual meeting last fall at Saipan Bible Fellowship Center,** according to IABFC publication *International Voice*. "It was a well-organized convention with emphasis directed to the spiritual welfare of the people and their families."

**How Christians should live in light of Christ's return is the focus of the Interchurch Holiness Convention, Dayton, Ohio, April 17-19.** Advertised speakers are Ben Crawford, Dr. Robert England, Steve Hight, Rollin Mitchell, P.D. Wolfe, Dr. Michael Williams, Carl Eisenhart, Matt Smart, and Blake Jones. ■

# JOB OPPORTUNITIES AT GOD'S BIBLE SCHOOL AND COLLEGE

## 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; 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 St., 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.

## 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.*



# Interchurch Holiness Convention

April 17-19, 2007

Dayton Convention Center, Dayton, Ohio

# Dear Phil

## IS MY DECEASED LOVED ONE WITH JESUS?

A parishioner of mine wrote me the following letter. Can you help me respond to him?

*"The Seventh Day Adventist church I attended told me I was wrong to think that my wife, who recently passed away, is with Jesus. I know the scripture says, "To be absent from the body is to be present with the Lord." Seventh Day Adventists claim the spirit that returns to God at death is not a conscious entity, but the breath of life (Ecclesiastes 12:7; Genesis 2:7). The Bible says the dead cannot remember or give thanks (Psalm 6:5), cannot praise God (Psalm 115:17; Isaiah 38:18), cannot think (Psalm 146:3, 4), and cannot function (Ecclesiastes 9:5, 6, 10). Their abode is the grave, not heaven (Acts 2:29,34). The Bible teaches death is an unconscious cessation of life.*

*"They question, 'Why have a resurrection at all?' Jesus' and the Bible teaching about resurrection would be utterly absurd and illogical, would it not, were it true that when a person dies he doesn't really die? If that were the case, what would be the point of Jesus going through the motions of purporting a resurrection for Lazarus in the first place? If Lazarus had already been in heaven, why did Jesus raise him from the dead?*

*"When I read the scriptures they quote above, I think they raise some good points, but I'm still not sure. Would it really matter what I thought about death and where people go?*

*"SDAs say what happens to you after you die is important, because if you believe dead people are cognitive you will believe in the delusion that you can communicate with the dead and leave yourself open to influence from Satan and his followers."*

Thanks a million! —John

Dear John,

Here are my thoughts:

1. Moses died (Deut. 34:5,7). Moses appears alive and aware enough of what was happening in Jesus' life to talk to him about his coming departure (Greek: exodus) from earth (Luke 9:30-31).

2. If the dead have no consciousness, the story about the rich man and Lazarus has no basis in reality and its point(s) collapse—e.g., the rich man would not ask an unconscious person to come to him and give him water; the rich man would not be talking at all, and so on.

3. Paul's struggle between death and life in Philippians 1 seems ludicrous if there is no consciousness until the resurrection. How could he say it is far better to be with the Lord when he would not be with Him any sooner than the Philippians would be, since all the dead will be raised together?

Regarding the passages that say the dead have no knowledge, do not praise, etc., the psalmist's frame of reference is earthly existence. It is not an absolute statement. It's true, dead bodies don't talk. If they do, there's something wrong!

But why have a resurrection? Ah, good question. I offer the following answers:

1. Because resurrection is about reuniting the body with the spirit. Redemption is not purely spiritual. God's plan of redemption encompasses the entire created universe.

2. When we die our spirit goes to heaven or hell, but our body remains unconscious, unknowing in the grave, and decays to dust. But a disembodied state is unnatural for humans, and God intends to reunite our glorified spirits with immortal, glorified bodies to use in service to Him throughout eternity.

So, does believing that believers' spirits go to heaven after death open us to Satanic delusion through trying to communicate with the dead? Not at all! God specifically prohibits attempts to communicate with the dead (Deut. 18:10; Gal. 5:20; Rev. 22:15); therefore, believers will reject all forms of necromancy as sinful and not of God.

I hope that is helpful.

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 PROGRAM OFFERS B.A. DEGREE IN MINISTRY FOR THE PERSECUTED CHURCH

"The Voice of the Martyrs and Oklahoma Wesleyan University have entered into an unprecedented partnership to combine rigorous academic study and research with service to the persecuted church in restricted nations. This is the only undergraduate degree program in North America focused on the experience of the persecuted church. Students may apply for admission to the B.A. in Ministry for the Persecuted Church or to the non-degree Certificate in Ministry for the Persecuted Church." —*The Voice of the Martyrs*

### CHRISTIANITY EXPLODES WITH NEW GROWTH IN NEPAL

"In the 1950s there were no Christians in Nepal," writes Dr. Robert Sanders for VirtueOnline. "In the 1960s there were a handful of Christians, but in the 70s and 80s, there was explosive growth. At the present moment, the number of Christians in Nepal is unknown, but is probably somewhere around 800,000." A poor country located in southeast Asia and dominated by Hindu and Buddhist religious influences, Nepal has often treated Christians with hostility, even persecution. "The gospel did not come to Nepal carried by missionaries and accepted as a part of a 'superior' external culture," Dr. Sanders adds. "The gospel came,

as at the beginning, by the risen Jesus, doing what He always does, healing the sick, casting out demons, forgiving sinners, reconciling families, and giving the hope of eternal life. These are His works as Saviour."

### ANGLICAN LEADERS DISCIPLINE AMERICAN CHURCH

Worldwide leaders of the Anglican Communion have asked the U.S. Episcopal Church to give assurance that it will ordain no more gay bishops and refuse to authorize official services for gay couples. Meeting in Tanzania in mid-February, the Anglican primates expressed concern that the Episcopal Church has been too ambiguous in its response to their earlier warnings to the liberal American denomination to back off from its endorsement of gay ordinations and gay unions. It has already ordained a bishop who makes no secret of his active homosexual relationship.

The Anglican leaders gave the Episcopal Church until September 30 to give its assurances of compliance, warning that failure to do so would bring serious consequences. The document also provides for a "primate vicar" to provide oversight for conservative Episcopalians who refuse leadership of the present liberal presiding bishop.

Conservatives have hailed the Tanzania statement as an attempt to restore Biblical discipline to the third largest grouping of Christians in the world. ■

### Spiritual Development

#### *Holiness for Ordinary People*

by Keith Drury

*"A readable, understandable discussion of holiness that will help you be the kind of Christian God has called you to be. A great book to give to your neighbor or friend that wants to know what we mean by entire sanctification." —Michael Avery*

### Leadership Development

#### *The 360 Degree Leader*

by John Maxwell

*"Maxwell does his usual great job of explaining many of the fundamentals of leadership. This book does this from the premise that regardless of your position in an organization, you can and should have influence." —N. Keith Waggoner*

### Marriage Development

#### *Love and Respect*

by Emerson Eggerichs

*"This is definitely one of the very best books on marriage out there! A must read for all couples who desire a biblical, energizing, and fulfilling marriage." —Robbie and Rachel England*

To submit your recommendations for the Media Minute, please send titles, authors, and a sentence or two about each book to [robnrach@paonline.com](mailto:robnrach@paonline.com).

*"Jesus knows we must come apart and rest awhile, or else we may just plain come apart." —Vance Havner*

APRIL 2007

# ALUMNI

news

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



**JAMIE (FOSTER) MERRITT, HS '81**

Jamie (Foster) Merritt has been married to Paul Merritt for 22 years. They have four children. The Merritts have been serving at the Church of Christ in Christian Union, Denton, Maryland, for six years. Jamie is in the last year of training to become a Registered Nurse. She writes, "Thank you for sending me updates. I enjoy them. I still pray for the school and love all of you."



**JANICE JESTER, HS '92; COLLEGE '98**

Janice Jester has been teaching in the state of Delaware for the last six years, two years teaching fourth grade and two years teaching third grade. She also gives private flute lessons and sings in her church's praise team. Janice is working on her Master's Degree in School Counseling.

**PATRICIA ANN (SANDLIN) HOLLEY, HS '60**

Patricia Ann (Sandlin) Holley has lived in Lake Havasu City, Arizona, for 37 years. She has two married children. She worked for a man-



ufacturing company for 25 years and is now retired from the Havasu Regional Medical Center after 10 years of service. She presently is the

main caregiver for her husband, who is very ill. Patricia writes, "I was blessed to be able to attend GBS. My mother ran a rooming house in Cincinnati and worked hard to pay for my three years at GBS. I lived on the campus one year and at home for two years. My memories are of laughter, love, and God's blessing all around me. I am proud to have attended a school that gave me a feeling of belonging and built my faith to help me get through life's adventures. I was a member of the GBS choir, and I remember many bus trips to churches and schools."

## PRESIDENT AVERY MEETS WITH ALABAMA ALUMNI

A number of GBS alumni joined President Michael Avery at the Brent, Alabama, Bible Methodist Church, when President Avery was recently the evangelist for the annual Indoor camp meeting there. Several GBS ministerial students traveled across Alabama to preach and sing during that weekend. Pictured below are a number of GBS students and alumni from Alabama.



**MARC SANKEY '94**

Marc Sankey has graduated from the Spanish Language School at the Rio Grande Bible Institute. He is now serving as Mexican Field Director for the Bible Methodist Church. Marc, his wife Melodie (Miller) ('94), and their children have now moved to a newly rented house



in Salamanca. The Sankeys pastored for a number of years in Franklin, Ohio. Pictured at the language school graduation are Marc's parents, Dr. and Mrs. Leonard Sankey and Melodie's parents, Rev. and Mrs. Henry Miller. Both sets of parents are GBS alumni. ■

*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.*



We are enabled to excuse sin in our lives, or label what God calls sin as weakness or simply human infirmities. We enjoy bumper stickers that say, "Not perfect, just forgiven." We rejoice in forgiveness but have little appetite for perfecting holiness.

Scripture tells us we are to live our lives daily in the fear of God (Prov. 23:17; Deut. 13:4). When we fear the Lord we will love truth and hate covetousness (Exo. 18:21). The fear of the Lord will motivate us to love what God loves and hate what God hates with the result that we will turn away from every form of evil (Prov. 8:13; Prov. 16:6).

If sin holds a fascination for us in any form, it should alert us to the fact that we are lacking the fear of God in that area of our lives. We should cry out to God to help us to have a proper and biblical fear of God which will enable us to hate sin. To the degree that we have been asking for the fear of God and receiving it by faith, we are enabled to reject the enticements of sin. And to that same degree we are enabled to bring holiness to completion in our lives. On the other hand, if we find ourselves being drawn toward that which is not holy, it shows that we need to be renewed and strengthened in our fear of God.

Yes, the fear of the Lord is the beginning of wisdom (Psa. 111:10), and it enables us to perfect holiness in our lives (2 Cor. 7:1). Let us join with the Psalmist and pray daily, "Teach me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy name."

Consider again the words of the text: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1).



—sermon outline by DR. ALLAN P. BROWN

[1] The exhortation, "Let us cleanse ourselves," does not imply that Paul viewed himself as defiled in body or spirit, just as the exhortation "let us throw off the deeds of darkness" (Rom. 13:12) does not imply that Paul saw himself as clothed in evil. Rather, the exhortation is a polite way of calling all believers to repudiate any defilement inwardly or outwardly that remains in the life of a Christian.

[2] Richard S. Taylor, *Some Holiness Cornerstones*. (Salem, Ohio: Schmul Publishing Company, 1992), 37.

[3] It is an adverbial present active participle. The temporal aspect of a present participle is normally interpreted to be simultaneous with the temporal aspect of the main verb "let us cleanse ourselves," an aorist subjunctive.

"COMMITTED TO EXCELLENCE  
IN PREACHING"



## BRINGING HOLINESS TO COMPLETION

### PART 2

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).

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

In our last message we examined the truth that a life of holiness is grounded in the promises of God. We learned that the church corporately and each believer individually function as the temple of the living God. To both the church and individual believers God makes these promises: "I will dwell in them, and walk in them; and I will be their God, and they shall be my people (2 Cor. 6:16b); "I will receive you, and will be a Father unto you, and ye shall be my sons and daughters" (2 Cor. 6:17b-18).

These promises are conditioned by specific God-given requirements (2 Cor. 6:14-16a, 17a). Both the church and the individual believer must separate from any practice, any alliance, and any attitude that would either defile or detract from the holiness and sacredness of being the dwelling place of a holy God. This brings us to our second point.

### I. A LIFE OF HOLINESS IS FURTHERED BY A COMPLETE CLEANSING OF FLESH AND SPIRIT: "...let us cleanse ourselves from all filthiness of the flesh and spirit" (2 Cor. 7:1a)

Paul calls for decisive action and stipulates distinct areas that must be cleansed ("from all filthiness of the flesh and spirit").

### A. There is a call for decisive action by the believer: “let us cleanse ourselves!”<sup>1</sup>

To understand the reason for this exhortation, we must seek to understand the spiritual significance behind the temple metaphor. A study of God’s requirements for building and using the tabernacle (and later the temple) as described in Exodus and Leviticus will help us do this.

When the holy God chose to dwell in the midst of His people, He stipulated that everything connected with His earthly dwelling place must be holy. The materials that composed the tabernacle were dedicated to God, separated from common, ordinary use, and thus made holy. The priests who ministered in the tabernacle had to be consecrated and made holy. Their garments had to be holy garments. Everything connected with the worship of a holy God had to be holy. There was no exception. Anything sinful, anything that defiled, any contact with the unclean, the common, or the secular was barred from His holy presence.

There is no doubt that Paul considered the Corinthian believers to be holy. He calls them “saints” (holy ones) and says they are “sanctified” (1 Cor. 1:2). The teaching about Christ was confirmed in their lives, and they had been gifted with spiritual gifts and were eagerly waiting for Jesus’ Second Coming (1 Cor. 1:6-7). They had been cleansed from acquired depravity—those sinful attitudes and actions which characterize the unsaved. They were no longer practicing willful, known sin. As a result they were spiritually washed, sanctified, and justified (1 Cor. 6:9-11). They had received the Holy Spirit and were united with Christ (1 Cor. 2:12; 1:30). Further, they had walked in the light of Paul’s first letter, correcting many aspects of their behavior which they had not realized were wrong.

### B. There are distinct areas in the life of a believer that must be cleansed: “from all filthiness of the flesh and spirit”

What further cleansing do holy people need? Paul is calling the Corinthians to take decisive action and cleanse themselves from anything the Holy Spirit reveals to them through His Word or through His inner working in their conscience that is not Christlike, and therefore in the eyes of God, “filthiness” of the flesh or spirit. Any outward behavior (“the flesh”) or any inward attitude (“the spirit”) that is not fully Christlike must be cleansed.

Paul’s call certainly applies to our need for cleansing from the filthiness of inherited depravity; however, it is not limited to that. This call to purification will have repeated application in the life of a believer. At any time at which God reveals to us anything that is not like Jesus, we

must cleanse ourselves from any filthiness of the flesh or spirit, as the case may be.

Such cleansing requires the believer’s active participation in confession, renunciation, humbling of oneself, and on-going obedience. Through prayer and faith it also requires the appropriation of the power of the Spirit to internalize the cleansing at a level beyond the reach of our own will. As Richard S. Taylor correctly observes, “We are told to so cleanse ourselves because the responsibility for action, including appropriation, is ours.”<sup>2</sup>

### II. A LIFE OF HOLINESS IS SUSTAINED BY A PROCESS: “perfecting holiness in the fear of God” (2 Cor. 7:1)

We are not only to cleanse ourselves from all filthiness of the flesh, but we are also to “perfect holiness in the fear of God.” The term “perfecting” is from the verb *epiteleō* which means “to finish,” “to complete,” or “to fulfill.” Believers are to bring holiness, which begins at the new birth through the sanctifying power of the Holy Spirit, to completion.

What does this mean? “Perfecting holiness,” a present participle,<sup>3</sup> describes on-going action. It refers to the entire process of becoming like Jesus that begins in salvation and culminates in glorification. Previously, in 2 Corinthians 3:18, Paul has said that as we beheld the glory of the Lord we are being transformed into the image of the Lord from one degree of glory to another degree. In other words, a steadfast focus on the glory of the Lord Jesus is one of the God-appointed means by which we become fully Christlike—that is, made perfect in holiness. Here Paul emphasizes another God-appointed means bringing holiness to completion (for becoming fully Christlike). It is the fear of the Lord.

The fear of God is twofold. *First, it is recognizing who God is and responding with a genuine fear to displease or disobey Him*, knowing that He is a consuming fire (Heb. 12:28-29; Psa. 2:11). *Second, it is the conscious choice to adopt God’s attitude toward sin* (remember that He hates it and has no tolerance toward it: Prov. 8:13; 23:17), and to demonstrate such an attitude toward sin by choosing only the things that please God (Prov. 1:29; Jer. 2:19; Psa. 34:11).

We have lost our fear of disobeying God, and as a result we make little progress in bringing holiness to completion! We have stressed God’s love, mercy and forgiveness so much and soft-peddled the important role of Godly fear with the sad result of losing a Biblical balance of truth. Without the “fear of the Lord” in our lives, we become careless in our attitudes and actions. We are emboldened to ignore His commandments.

➡(p4) together and held an interdenominational pastors' conference as well as spearheaded an evangelism crusade.... Our evangelists spoke with passion regarding what God can do to purify our hearts from all sin." —James E. Harriman, *The High Calling, Francis Asbury Society*

**MEXICO.** "Beginning this August, plans are to offer on a limited basis a few classes in our Bible Institute, though the official opening is set for August 2008. There is a lot to do—much planning, preparation, and prayer before the re-opening of the Institute. There is so much potential and so many pitfalls. Please pray for us that with the help of God we can have the maximum impact on this and the next generation. There is every reason to think that we can influence the entire Latin world with the life-changing message of the gospel. Part of the vision here is to see the Mexican work become a sending organism, not only to other hispanic cultures but to many of the unreached people groups, especially to Muslim countries." —Marc Sankey, *Bible Methodist Missions*

**NIGERIA.** "Rev. and Mrs. Larry Grabill are assisting national pastors in Nigeria. Presently Rev. Grabill is developing a correspondence course for native pastors who would like to further their Bible and theological training, The Grabills have also assisted the Grace Bible Institute and Seminary at Calibur, Nigeria. They have made several trips to Nigeria to give direction to those they are working with." —Steve Sturtevant (*Arms Around the World*), *The Flaming Sword*.

**PAPUA NEW GUINEA.** "The Prime Minister of Papua New Guinea, Sir Michael Somare, prayed a public prayer of confession and repentance and then dedicated the nation to Jesus on the nationwide Christian radio station that EBM helped to start. Twenty members of a crime gang in Mt. Hagen recently came to Christ through the ministry of the radio station." —Ropeholders

**PHILIPPINES.** "A new pioneering church in Abatan, Hunduan, Ifugau, has taken the initial steps to build their very first chapel. This two-year-old congregation now has about 25 to 30 members (adults, excluding children). Many have been converted in this remote mountain village, baptized in its cool stream, and now are working on building plans. The amount needed for a church and parsonage and property is about \$5,000.00." —Tim Keep, *Email*

**UKRAINE.** "Pray for the Tim Boyd family (HIM) as they plan to return to the Ukraine. They [began] deputation services in February. They are optimistic. The Bible College [Wesley Bible College; see report in *March Revivalist*] has relocated in Uzhgorod, Ukraine, and needs their help." —Ropeholders ■

➡(p5) Mr. Jones had been an iron worker, building bridges all over the eastern half of the country. We talked a while about his family and experiences.

A few days later I stopped by to give him a coffee-table book of the world's most famous bridges. His eyes lit up. As he glanced through it, he found a picture of one of the bridges on which he had worked. I asked him about the engineering feats and techniques used to erect such a massive structure. He was glad to explain it all to me. I complimented him on his expertise and saw in his weathered face a glimmer of gratitude.

Not long after our office move, my mom suffered a fall and, in less than two months, went to be with the Lord. The shock was terrible and the loss greater than I can describe. Nothing had prepared me and my siblings for being parentless. Mom had been our champion and cheerleader, the first one with whom we shared our triumphs and tragedies. She was a fervent prayer warrior and a constant source of encouragement. She did not have time to prepare for her home going, but still she was ready. It did not take long for us to go through her things. She lived simply. Her closet was half (p21)➡

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➡(p19) empty, with just a few items of her own and some of dad’s clothes that she had kept, maybe for the memory and for the faint aroma they still carried. She had lived with “missionary” frugality, spending her life and resources on others.

After her five children and fourteen grandchildren had sifted through the few things they wanted to keep, I again found myself on the way to the convenience center with the last load of mom’s belongings. Paul Jones was on duty that day. My heart was heavy and my eyes misty as I pulled up to the compactor. Paul looked at the contents in the back of my truck. It’s his job. He has to inspect the trash and give directions as to which bins should be used. This was not a usual load.

“My mom just died,” I said. “This is the last of her possessions.”

He responded with genuine tenderness and extended his condolences.

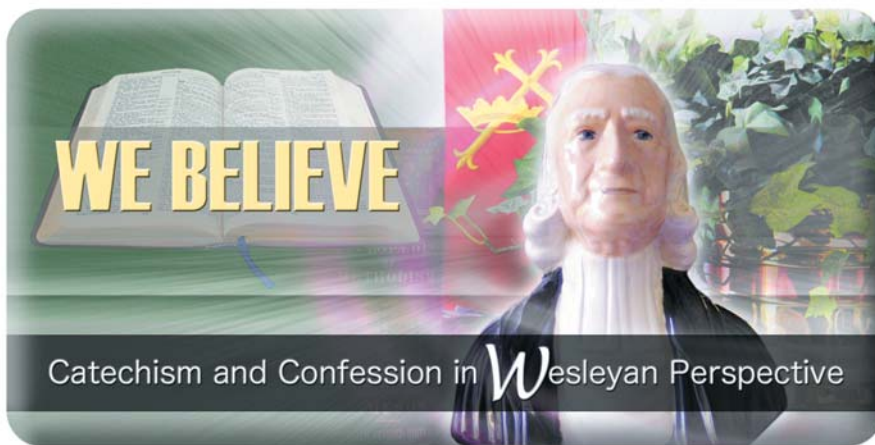
There’s no real hurry at the dump unless a vehicle pulls up behind you. There was no one else. I told him how hard it was to sing at her memorial service. He told me that he had sung at his aunt’s service, too. I asked him about his parents. He spoke of the loss he still felt. We talked about the things we leave behind and those intangible treasures of a life well-lived that are passed on. For a few seconds we stood in silence, then said goodbye.

It didn’t take long to empty my truck. Mom’s life was in order. There wasn’t much clutter.

This week Paul asked if I wanted the book of bridges back. I told him I had bought it just for him. He was surprised. I asked him how they keep the steel spans from rusting once they are coated with concrete. His eyes twinkled. It’s fascinating stuff. ■



**Steve Green**, Franklin, TN, is a well-known and respected Christian singer/songwriter. This article is reprinted from his website journal ([www.stevegreenministries.org](http://www.stevegreenministries.org)) with his permission.



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

## XI. GOD THE HOLY SPIRIT

*“I believe in the Holy Ghost, the Lord and Giver of Life, Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshiped and glorified, Who spake by the Prophets.”*

These words of the Nicene Creed, dating from the fourth century, is a terse summary of orthodox Christian teaching about the Holy Spirit, the Third Person of the Holy Trinity. We gladly join the universal Church in that confession, offering adoration, honor, and glory to the Spirit. Wesleyans have always emphasized His loving entrance into human life, subduing our sin, and sanctifying us into Christ’s own likeness.

Worship is always the heartbeat of Christianity, expressing what we truly believe. To worship the Holy Spirit, therefore, is to declare our faith in His supreme deity and in His absolute equality with God the Father and God the Son. With them He shares the one undivided essence of the Godhead and from them He proceeds to represent them in the world and in the Church. He is not merely an impersonal power or sacred influence, but rather a distinct and “divine person with whom we may commune and who desires fellowship with us,” as Dr. Wiley declares.

Not until after Our Lord Jesus was crucified, raised, and glorified was the Holy Spirit fully revealed at Pentecost. Long before this, however, He had breathed life and order at the creation, inspired seers and prophets, effected the Incarnation of the Eternal Word in Mary’s womb, and sustained Jesus throughout His entire ministry. At Pentecost, the Spirit created the Church and sent it out on its global mission. Still He fills the Church with power and grace, giving it the Holy Scriptures, making Jesus real to all its members, and guiding it “into all perfect truth.”

As “Executive of the Godhead,” the Holy Spirit administers the great work of redemption, personally applying its saving benefits to all who will receive them. He is “not only perfectly holy in Himself,” as John Wesley reminds us, but also “the immediate cause of all holiness in us, enlightening our understanding, rectifying our wills and affections, renewing our natures, uniting our persons to Christ, assuring us of the adoption of sons, leading us in our actions, purifying and sanctifying our souls and bodies, to a full and eternal enjoyment of God.”

This is what every Christian seeks—“the full and eternal enjoyment of God,” and the Holy Spirit will lead us there. —LDS ■

➡(p2) unspeakable anguish which often accompanied the “terror of the Lord” as the Spirit descended to awaken the sleepy conscience and arouse the sluggish will is mostly a fading memory.

Directly related to this is the waning number of clear-cut spiritual victories now witnessed at our altars. To a great extent, the effect of a revival sermon is still measured by numbers at the rail. To draw those numbers, evangelists now issue altar invitations so generalized that “seekers” have no clear direction as to what they are to come and seek, except perhaps to “deepen your relationship with Jesus,” “lay your problems on the Lord,” or “publicly affirm your testimony.” As our Methodist ancestors would have warned, indefinite seeking has inevitably brought indefinite results. This is why their “altar calls” were generally directed to specific and pressing needs—for sinners to be converted, or for backsliders to be reclaimed, or for believers to enter the Canaan land of perfect love.

Seekers were thus challenged to identify their real spiritual needs, then deal with them honestly and immediately. Such specific spiritual quests usually took more time and energy than our non-specific ones, and thus our altar services are now much shorter and less intense. Perhaps that is also why they seem far less productive. To be sure, catharsis—the purging of the emotions with its accompanying release from tension—often takes place. But this is far less than “counting the cost,” “driving the stakes,” and “taking the way”—to use terms we once used often—then going on to real victory over repetitive sin and idolatrous self.

Granted, we are at liberty to change our altar practices in any way that will make them more effective in converting sinners and stretching saints. Indeed, our use of a rail or bench for public prayers following an “evangelistic” sermon is entirely a prudential measure developed early in American revivalism, and we are under no scriptural pressure even to use it at all. Yet for a long time it has been our way of giving public opportunity to respond to offered truth.

Sometimes we have turned it into another favorite icon—sentimentalized, abused, and overdone. One of our sorest tragedies is that we ever substituted much altar-going for our original pattern of spiritual formation by “habituated virtue.” In too many places, another trip to the mourners’ bench is still supposed to take the place of discipleship training, catechism classes, and structures of covenanted accountability.

Thousands of us, however, will always revere the public altar as a hallowed trysting place with heaven—that “spot to [us] more dear, Than native vale and mountain... Where first we felt [our] sins forgiven.” But its use will soon lose enduring value if it degenerates merely into cozy revival ritual that stimulates superficial reli-

gious emotions but masks deep spiritual problems. It will linger as another cheapened symbol of the shallow Christianity that surrounds and increasingly invades us.

For frankly the misuse of the altar is only a symptom of far greater problems. Too many of us are at ease in Zion; too many of us are mesmerized by the spirit of our age; too many of us are settling for something less than the “Christianity in earnest” which is our heritage. To be sure, there is much that remains sound and solid in our commitments; and there are many—young and old—who devote themselves sacrificially to God and to His cause. It would be reckless to paint with too broad a brush. But still we are reeling everywhere from the increasing affluence that cushions us in self-indulgence, entertains us with the status symbols that it provides, and anesthetizes us to the dangers that it offers.

It’s time for our watchmen on Zion’s walls to raise the alarm. It is time to do battle with the foe, which as the old baptismal service reminds us, is “the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh.” “Unsheathe your sabers!” is the call to all of us but especially to our ministerial leaders—denominational executives, conference superintendents, evangelists, and pastors. They are called by Christ and ordained by His Church to guide His flock, tend His lambs, and protect His fold.

They do this in all their efforts offered valiantly in His service—in their example of godly life, their exercise of churchly discipline, their administration of holy sacraments, and their outreach to the lost. But it is in their pulpits that they formally, publicly, and magisterially exalt God’s name, declare God’s will, and engage God’s enemies. All the centuries vibrate with mighty Christian preaching rallying the Church to holy war—Ambrose at Milan, Luther at Wittenberg, Whitefield at Bristol. To declare “the whole counsel of God,” as His representatives are charged, they have spoken boldly on His behalf, fiercely denouncing all that He forbids and gladly uplifting all that He enjoins.

In traditional terms, this means they have faithfully preached both law and gospel, as we must also do, for as Luther declares, all that we say as Christians has to do with either one or with the other. Always our safety is in a careful, intelligent, and scriptural presentation of them both; and always our peril is an over-emphasis of one at the expense of the other.

In my childhood, there was probably too much preaching of the law and not enough preaching of the gospel. To this day I suffer from those long-ago portrayals of a peevish God who seemed always upset with my stumbling efforts to be a Christian. I wish I had heard more of a loving God who always welcomed my continued attempts to please Him. Still I rejoice that the

preaching of that era—though focused too much on rigorous demands and impending judgment—did produce an atmosphere that made me determined “to flee the wrath to come.” Frankly, the atmosphere in most of our churches today seems stripped of that intense spiritual earnestness; and probably that is why there is little sense of the gripping fear of God, the awful devastation of sin, or the pressing urgency for revival.

For now there is far too little preaching of the law. In our aversion to the negativism of our past, we have largely adopted encouraging sermons that we need but which give us a lopsided perspective of divine character unless they are complemented by counter truth. Our emphasis upon “relationship” is both Biblical and essential, but it often translates into preaching that seems mostly to shore up our faltering “faith walk” with Jesus. This is to the neglect of the old pulpit warnings against hidden sin, encroaching worldliness, and spiritual sloth, as well as the old pulpit summons to authentic Christian experience, decisive separation from the world, and intense warfare against the flesh.

*“Softly and tenderly Jesus is calling, Calling for you and for me!”* Poignantly I murmur the words of that old invitation hymn which hammered my heart so often when I was but a child. But it was not just its sweet and solemn words that summoned me to Jesus. It was also the earnest, anointed preaching of the holy law which confronted sin, tore away excuses, and proclaimed impending wrath. That same preaching—balanced always with the gladness of the holy gospel—might again bring conviction to our altars, defy the world’s advance upon our borders, and bring renewed vigor to our churches. *“Come home, come home, Ye who are weary, come home.”* ■



*compiled by Lettie Cowman*

## ENDURING TRIALS

*“Beloved, think it not strange concerning the fiery trial which is to try you.” 1 Peter 4:12*

The Lord has a gracious purpose for us in every trial of faith. Having redeemed us, and made us joint-heirs with Christ, He gives us the privilege of laying up treasures in Heaven. Peter said that the “trial of your faith,” or, as some Greek scholars translate it, “your tested faith, will be found unto (your) praise and glory and honor at the appearing of Jesus Christ.” By liberality, by devotion, by service, we may lay up some little treasure where thieves do not break through and steal; and if to this He would add the treasure of tested faith, shall we shrink back, or think it strange when fiery trials come to prove us? It is very blessed if we can trust our Lord, but is it not even more blessed if He can trust us? He could trust Mary and Martha, so was silent when they sent to Him, suffering their brother to die. Hudson Taylor used to say that every trial was a mark of our Heavenly Father’s confidence, and there is a deep truth in this. Are we failing Him in any way? How much better to say, though all things seem against us, “Lord, if thou hadst been here...yet even now I know.” —*John Southey*

## WAITING ON GOD

*“My soul, wait thou only upon God.” Psalm 62:5*

Did it ever occur to you that if you do not hear God’s answer to prayer, it may be not because He is dumb, but because you are deaf? Not because He has no answer to give, but because you have not been listening for it? We are so busy with our service, so busy with our work, and sometimes so busy with our praying that it does not occur to us to stop our own talking and listen if God has some answer to give us with “the still small voice”; to be passive, to be quiet, to do nothing, in some true sense think nothing; simply to be receptive and waiting for the voice. “Wait thou only upon God,” says the Psalmist; and again, “Wait on the Lord.” ■

*Reprinted from the February 6, 1947, issue of the God’s Revivalist.*



**WE SHALL SEE JESUS** continued

➡(p7) Him! We must “purify ourselves as He is pure.” That’s how John interpreted the significance of this meeting when we shall see Him.

So from the words in Matthew and in I John, we observe that there was a promise of the reality of an eternal world given to personal disciples long ago, and then that promise was extended to true followers of every age. Whether they lived then or whether they live now, they are promised that they shall see Jesus.

Consider our last scripture, Revelation 1:7, which states, “Every eye shall see him.” This goes past friends and followers and states that everyone shall see the Saviour. This includes friends, of course, but it also means foes. This takes in disciples, but it also takes in those who have defied every approach of grace. It includes those who have believed God’s Word and have experienced the transformation of the New Birth, but it also includes those who have never had time for religion and have been so taken up with the here and now that they had no time for the consideration of spiritual need.

Yes, the unbeliever, the scoffer, the one who has rebelled and defied the law of God, the one who had not time for eternal things—yes, these, too, shall see Him. Although they would not admit it here nor yield to Christ any dominion in their own lives, at last they will come face to face with the reality of another world. The world for which they had lived will slip from their grasp. The last dream will fade. Earth’s joys will turn out to be its nightmares. The things they have pursued with all the power of their being will now drop away from their reach and they will come face to face with eternity and with the Christ whom they have neglected or spurned. *They shall see Him, too!*

Glorious reality of Easter! Christ lives! We shall see Him! His kingdom will come! Yes, all those who rush on all around us are going to see Him, too. They, too, must come face-to-face with the One who conquered death and by virtue of that conquest now stands crowned King of Kings and Lord of Lords.

Jesus lives! What does that mean to you? Let it sink into your mind afresh. You have an appointment with Him. It is a face-to-face appointment. We shall see Him. This Easter, how are you prepared for such a meeting? ■

*The Rev. Dr. Leslie Wilcox was a well-known theologian, educator, and church leader. He served for many years as a professor and administrator at God’s Bible School and College.*

## *Easter in the Early Church*

Very great indeed was the honor given to Easter Day by the early Christians, who regarded it as the “crown and head of all festivals,” and who at its dawn gave signs of universal joy. For Jesus the Risen One was present to the eye of faith, and His resurrection served as a sure pledge of their own resurrection to eternal life. This transition from death unto life was placed before their eyes by the thousands who were baptized on Easter Eve and who were admitted for the first time to the Lord’s Supper on Easter Day, still wearing their white baptismal garments as signs of purity. In their great joy, they sang Psalm 118:24, “This is the day the Lord hath made; we will be glad and rejoice in it.”

Thus, Chrysostom (AD 345–407), the great golden-mouthed preacher of Constantinople, declared in an Easter sermon, “Death is now only a sleep. Death, which before Christ’s resurrection had a fearful aspect, is now an object to be despised. On this day Christ freed human nature from the dominion of human nature and brought it back to its original dignity. Let no one be dejected today on account of his poverty, for this is a spiritual feast. Let no man pride himself on his riches, for he cannot contribute to this feast with his wealth. Here all distinctions are taken away. There is one table for the rich and the poor. For the bond and free, Divine Grace knows no respect of person.”

Gregory, bishop of Nyssa in AD 380 draws a very vivid picture of the joyous crowds who by their dress and devout attendance at church sought to do honor to the festival. “All labor ceased, all trades were suspended; the farmer threw down his spade and plow and put on his holiday attire... [the] roads were empty of travelers, and the sea of sailors, for all tried to be home on this great day. All Christians assembled everywhere as members of one family....”

Saint Augustine, the great bishop of Hippo (AD 395–430) emphasized the importance of Easter to our ancient Christian forebears in these words: “Since our existence is divided into two sections, the one under the temptations and sufferings of this present life, and the other that which is attained in the security and joy of eternity through Christ, so the circle of the Easter Festival is divided into two sections, the time before and after Easter. The time before Easter points us to the conflict of this present life, the time after Easter to the blessedness which we can obtain through Christ. The Lord’s Passion shows us the present life of suffering. The Resurrection and glorification of the Lord shows the life which we shall receive.” ■

—Adapted and edited by LDS from *Holy Days and Holidays*, compiled by Edward M. Deems and published by Funk and Wagnalls Company, 1896.