



# **GOD'S** REVIVALIST

Winter 2008

*and Bible Advocate*

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# the editor's view



LARRY D. SMITH

## “BROTHER, SISTER, HOW DOES YOUR SOUL PROSPER?”

*Printed here as a two-part series, the following is a paper by your editor presented under the title “The Methodist Class Meeting: Model for Spiritual Formation” at the Wesleyan Study Group of the Evangelical Theological Society, San Diego, California, November 14, 2007. The convention theme was “Teaching Them to Obey.”*

“**M**ethodism is neither more nor less than Christianity in earnest.” These words did not come from a Wesleyan, but from a Presbyterian, the Rev. Dr. Thomas Chalmers, moderator of the Free Church of Scotland, who published them in 1846. He was a brilliant mathematician, as well as an influential theologian—a Calvinist who rejected the Arminian doctrines which Methodism preached but commended the spiritual priorities which it practiced.

Apparently to Chalmers, “Christianity in earnest” meant sturdy piety, rigorous discipline, and zealous witness, for in the mid-19th century, these were still pivotal to Methodist polity and proclamation. Piety was personal devotion, anchored in evangelical conversion and motivated by fervent love for God. Witness was its consequence, exalting Christ’s name above the world, bearing Christ’s cross in the world, and extending Christ’s love to the world.

But it was discipline that was necessary to them both. After all, its “great work [was] to instruct and govern the people,” as Bishop Elijah Hedding explained in 1842, “and thus help them on towards heaven: to restrain and keep them from evil, or warn, reprove, and reclaim them when they may have erred or fallen into sin.” Discipline structured piety and strengthened witness, but always it was to help believers “on toward heaven.”

This meant that it was also to help them on toward holiness, for the pursuit of heaven was also the pursuit (p19)➡

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COVER PHOTO: The Matterhorn Peak in the Alps ©2008 Jupiter Images

# the president's page



## LEADERSHIP

by Michael R. Avery, President

**T**he rise and fall of societies and institutions has depended almost exclusively upon the quality of their leadership. George Barna, who has spent years researching the church in America, claims that the most serious weakness he has found within the church in the last fifteen years is the lack of leadership. Few would disagree that strong, bold, innovative, and godly leadership is in short supply.

During the Civil War, General Robert E. Lee said, "I believe our army would be invincible if it could be properly organized and officered. These men will go anywhere and do anything if properly led. There is the difficulty of proper commanders." Lee knew that ultimate victory rested on the quality of leaders who led the troops. He wanted

men with administrative skills, diligence, imagination, initiative, resourcefulness, and the ability to elicit the best in other men. Like Lee, people everywhere are looking for leaders. So, what does one look for in a leader?

Don't put too much stock in outward appearance. Externally leaders often appear very different. Hitler, Gandhi, Mother Teresa, and General George Patton would all be excellent subjects for a study in contrasts, except for the one thing they had in common—they were all leaders. God has used uncultured farmers, crude fishermen, and simple shepherds, as well as gifted scholars, astute politicians, and military tacticians to lead His causes. While most of us look at the outward appearance, God looks at the core of the person's character. He looks for certain inner traits that will turn a lad into a leader. As a matter of fact, research shows that internally leaders have certain characteristics in common. Let me list them for you:

1. *Leaders have clear-cut objectives.* Leaders know what they want to achieve, why they want to achieve it, and how they are going to achieve it. They know that you will only achieve what you aim for, and so they keep focused on their goals and objectives.

2. *Leaders know themselves.* Leaders know their strengths and weaknesses. They lead from their strengths and bring the right people around them to help where they know they have weaknesses.

3. *Leaders are persistent.* They have staying power. They will sometimes give a lifetime of dedicated service just to see their objectives fulfilled.

4. *Leaders are learners.* They never stop learning and growing. They have an insatiable appetite to expand their knowledge and learn how to lead more effectively.

5. *Leaders have the ability to attract and energize people.* Leadership is influence. Leaders have the ability to influence others to accomplish a common goal.

6. *Leaders are risk takers.* They don't fear failure. They are willing to fail if they can learn something from it. They aren't afraid to take risks with resources, ideas, and change if they believe good can come from it.

7. *Leaders are followers.* No true Christian leader is a law unto himself. He asks others to follow him only as he follows Christ. He lives in obedience to the Word and those to whom he is accountable.

Some who are reading this right now are looking for a leader for your church or organization. Look for these core traits. Don't be too caught up in outward appearance, or you may miss a David, Israel's greatest king. Don't be deceived by a hesitant speaker, or you may miss a Moses, Israel's greatest leader. Don't be turned off by a "thorn in the flesh," or you may miss a Paul, the church's greatest missionary. But look inside. Look for the right kind of heart. That's where you will find a true leader. ■

# 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.

### CHARLES WESLEY'S TRICENTENARY

The October issue was particularly moving to learn of Miss Evelyn Ware's passing. As I have been a friend and former teacher at GBS for over 50 years, I quickly learned there was none like her. Truly the beauty of holiness was her life. It is hard to think of GBS without thinking of our dear Sister Ware. You could fill a book about her quiet exploits for the Lord and His school.

I do not have adequate words to express my deepest appreciation for the marvelous November issue. As a lover of English hymnody, I too will be offering a month's emphasis on the hymns of Charles Wesley in our local Sunday morning worship services. Each generation has the responsibility to keep the timeless work of the beloved Charles Wesley before us. It is gratifying to know there is an attractive publication such as *God's Revivalist* dedicated to the heritage as well as the hope for the future. God is blessing your talented contribution. Thank you.

ARCHIE COONS  
Email

Congratulations on a great issue regarding Charles Wesley. I sat down and read it from front cover to back cover. Fascinating facts about Charles' life, and well-written essays about his home, his relationship with John, his ministry, and especially his hymnology, were presented in a most interesting way. Thank you for reminding us of our indebtedness to Charles Wesley and his hymns.

LEONARD SANKEY  
Email

The November 2007 issue excelled all (well, maybe not *all*) of your *God's Revivalists* in my lifetime! This issue honoring Charles Wesley's (p21) ➡



# 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.** "The construction at the City of God Church has been going forth once again. Thanks to those of you who have given with a heart of love so that the foundation for the sanctuary could be put in and the trusses built. It seems that Pastor Arilson has caught a renewed vision and is more encouraged these days. Hearts and Hands Mission from Salem, Ohio, recently sent Forrest Wheeler, our good friend and Christian brother, to us for three weeks. He spent many an hour welding trusses for Nova Floresta, and helped to enclose the gable of the Nova Floresta church." —*Rod and Cora Wells, Email Newsletter*

**CARIBBEAN.** "With united and unbiased fellowship, the pastors and leaders from the Caribbean Isles (Bahamas, Haiti, and Turks and Caicos Islands) connected in a spirit of love. Regional Director Frank Vaughn is doing a superb job in building redemptive and relational bridges for future leadership development and ministry advancement. Over a dozen pastors returned to their fields of service challenged, charged and connected to make a greater impact in ministry." —*World Update (FEA Ministries)*.

**CAMBODIA.** "What great opportunity lies ahead. We received requests from Cambodia and the Philippines to return and teach in 2008. This will be our fourth time to teach in the Wesleyan Bible Institute in Cambodia and Robert's third time to teach at the Asia Pacific Nazarene Theological Seminary in Manila. We depart January 3 from Lexington, Kentucky, and return the middle of November." —*Robert and Kay Bickert*

**DOMINICAN REPUBLIC.** "None of our people were injured or suffered major loss when tropical (p19) ➡



# Our Life in Christ

by William M. Greathouse

*"I have been crucified with Christ; and it is no longer I who live, but it is Christ who lives in me. And the life that I now live in the flesh I live by faith in (or, "the faith of," KJV) the son of God, who loved me and gave himself for me."  
(Galatians 2:19–20 NRSV)*

**T**he Rev. J.O. McClurkan, founder of Trevecca Nazarene University, was a sanctified Calvinist. In response to Dr. J.B. Chapman's question relative to his theology, he responded, "I work as though I might fall, but I rest as though I cannot fall." This is paradox: an apparent contradiction, and a valuable word for all who take holiness seriously.

Christian experience is paradoxical: living by a faith that transcends reason. "For my thoughts are not your thoughts, nor are my ways your ways, says the LORD.

For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts" (Isaiah 55:8–9 NRSV).

Scientific truth is paradoxical. According to one theory, (p9)➡

faculty



forum.

## HOW WOULD JESUS TIP?

by Aaron D. Profitt

I was a college student when the “WWJD?” movement—abbreviating the question, “What would Jesus do?” and plastering it on Bible covers, bracelets and more—was still popular. I was and remain suspicious—reducing Christian living to an acronymous slogan strikes me as too easy, too formulaic and likely to have too little result.

But a recent conversation with a student caused me to pose the question used as this article’s title. She was commenting on some less-than-enjoyable waitressing experiences. Having never worked as a waiter, I immediately began to think about her accounts from the customer’s side. As a Christian, how do I treat a waiter or waitress? Are my words and actions marked by kindness? And do I tip sufficiently?

That last question may strike some as banal, perhaps even as somehow irreligious or irreverent. But I see no Biblical reason—or excuse—for separating my faith from my daily life. On the contrary, Jesus seems to have spent more time ministering outside the “church”—temple, synagogue—than inside. He also filled His teaching with illustrations drawn from His hearers’ daily lives: fishing, cooking, housecleaning, farming.

Extending my faith to daily life certainly encompasses the way I interact with those who serve me,

even though I pay them for their service, whether by tipping or simply by my business. Our U.S. culture particularly requires our application of faith to such things as tipping. We live in an economy where we continually interact with those paid to provide not just goods, but services: waiters, customer-service representatives, cashiers, custodians and more. In most cases, our interactions with these people are brief, but not so brief that we cannot leave a witness—or that we will not leave an impression.

My concern is that our “service economy” has a dangerous tendency to affect our thinking: as consumers, we feel that we should expect a certain level of service, that we have a right to grumpiness and complaint if we are displeased. We can feel that we are simply within our rights if we are abrupt and caustic when our expectations aren’t precisely fulfilled by a service person.

Now, one of the benefits of looking like a Christian—call it standards or what you will—is that we tend to be recognized for what we are. Often those with whom my family interacts simply assume that we go to church, based on how we look. So we are marked as Christians, and our behavior is therefore going to be associated with Christ. Thus, if I am harsh and sharp with a waiter or waitress, with a cashier or

custodian, my behavior reflects not only on me but also on the Lord I claim to serve.

In small tipping and abrupt speaking, I see none of Christ’s spirit. And so my student’s comments stopped me: have I been a “grouchy customer”? Have I made it clear—through words, actions, facial expressions—that I am not a satisfied customer? Or have I shown love to those who serve me? Have I in all of these interactions—in person or by phone, it makes no difference—shown the sweet humility God showed when He walked the earth?

How indeed would Jesus tip? Of one thing I’m fairly sure: His response would have depended little on quality of service. He would have been far more concerned with the human soul before Him, with reaching out in love, with winning a friend. His tip would have been more a recognition of the server’s human dignity and worth than a reward for “satisfactory service.” Given His tendency to reach out to the lowest—the outcasts, leprous, sinners—He might even have overtipped, showing love to that down-in-the-mouth waiter who was particularly in need of a kindness.

I want my life to be marked by His sweetness, His love: I want to be less a consumer and more a servant, less a recipient and judge of service and more a Christian. As the Son of Man came not to be served, may I also be less interested in status and more in souls. May I tip—and talk to and treat—others as Jesus would. ■

*Aaron D. Profitt is Chair of the Division of General Studies and Assistant Vice President for Academic Affairs at God’s Bible School and College.*

# FIVE WARNINGS

## FROM THE BOOK OF HEBREWS

By Larry Grile

(PART FIVE)

The writer is endeavoring through these warnings to thwart the tendency of some of his fellow Jewish Christians to give up Christ by going back to the comforts of traditional Judaism to avoid the hardships of persecution. He has warned them against the dangers of neglect (2:1-4), unbelief (3:7-4:13), slothfulness (5:11-6:20), and willful sin (10:26-31).

He now turns to urge his brethren not to throw away their faith but to keep on believing, regardless of the pressures of the Christian life, knowing that the promise of eternal salvation is secure only to them who continue to believe (10:32-39). He supports his emphasis on faith with a powerful appeal from the Old Testament in the words of God to Habakkuk (Hab. 2:4), "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him." He then moves on in Hebrews chapter 11 to show by many examples that faith is not something new with the post-Calvary era. Rather it was always the identifying mark of the Old Testament saints who lived their lives pleasing to God. He mentions that faith is of such absolute importance to the Christian that it is the very essence of spiritual and eternal reality and compares it to the importance of a "title deed" as a guarantee of rights of ownership to a property (11:1).

Having established that his fellow Jewish Christians are part of a long and hallowed train of believers, the writer makes them to understand that in this dispensation of grace we have the "better" provision of moral completeness or perfection (11:40). This provision is ours through a personal dealing with the "sin problem" in our hearts and lives and a daily dependence on Jesus as the source and sustainer of our faith (12:1, 2). The writer lets us know that "troubles and trials" are a part of being a Christian, that God uses their discipline to make us holy like Himself, and that He is more interested in our holiness than our happiness (12:3-11).

Discouraged and despondent Christians who are under the chastening rod of God because of laxness and failures must begin to take themselves in hand, exercise self-discipline, and bring their ailing areas into obedience and conformity with the divine will so that they may enjoy an "afterward" of righteousness and soul rest (12:11-13). The struggling and ailing Christian needs to pursue a policy of rectitude with all men and press on into that holiness, or sanctification, which alone fully prepares men to see God (12:14). Failure to do so will almost certainly expose the soul to unsanctified impulses and endanger the life with the bitterness of personal failure and subsequent tragic influence by causing us to exchange the spiritual and eternal for a few moments of sensual gratification and ultimately find ourselves in an "afterward" of hopeless loss (12:15-17).

All of this brings us to the writer's next warning (12:18-29).

### **THE FIFTH AND LAST WARNING: THE DANGER OF REJECTING GOD'S GREATEST AND FINAL REVELATION**

He moves from the tragic exchange made by Esau of future spiritual realities for momentary sensual satisfaction to the warning of his Jewish brethren (p9)➡



## — Called Unto Holiness —

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

### CRUCIFIED WITH CHRIST

*By Dr. Daniel Steele*

**I**t is the sinful self-life that must be put to death, or to use St. Paul's words (Gal. 2:20), "crucified with Christ." The former ego of selfishness must be nailed to the cross, and Christ must take the supreme place in the soul. Often there is some last rallying point of selfishness, a last ditch in which the evil ego entrenches itself. It may be some very trifling thing that is to be exempted from the dominion of Christ, some preference, some indulgence, some humiliating duty, some association to be broken, some adornment to be discarded.

But when this last entrenchment of self-will has been surrendered to Christ, He is not long in taking possession. Some writers magnify the will and say to inquirers, "Yield, bow, submit." Others of the Wesleyan type say, "Believe Christ's every word." Both are right. Perfect trust cannot exist without perfect consecration. Nor can we make over all our interests into Christ's hands without the utmost confidence in His word. Hence, crucifixion with Christ implies perfect faith in Him, not only when He is riding in triumph into Jerusalem amid the cries of enthusiastic men and the hosannas of willing children, but when the fickle multitude are crying, "Crucify Him!" From the beginning Jesus intimated that discipleship must be grounded on an acceptance of Himself, stripped of all the attractions of riches and honor. "If any man will be my disciple, let him deny himself, take up his cross daily, and follow me."

Love made perfect requires that perfect surrender, which in the strong language of St. Paul, is crucifixion with Christ. The difficulty with average Christians is that they faint beneath the cross on the *Via Dolorosa*, the way of grief, and never reach their Calvary. They do not by faith gird on strength for the hour when they must be stretched upon the cross. They shrink from the torturing spike, and from the spear aimed at the heart of their sinful self-life. This betokens weakness of faith.

But when the promise is grasped with the grip of a giant, no terrors, no agonies, can daunt the soul. In con-

fidence that there will be after the crucifixion a glorious resurrection to spiritual life and blessedness, the believer yields his hand to the nail, and his head to the thorn crown. That flinty center of the personality, the will, which has up to this hour stood forth in resistance to the complete will of God, suddenly flows down, a molten stream under the furnace blast of divine love, melted into oneness with "the sweet will of God." After such a death there is always a resurrection unto life. An interval of hours or even of days may take place before the angels shall descend and roll away the stone from the sepulcher of the crucified soul, and pulsations of a new and blissful life be felt through every fiber and atom of being. It is not the old life that rises, but a new life is breathed forth by the Holy Spirit. "Dead indeed unto sin," but "alive unto God through Jesus Christ."

He walks in glorious liberty,  
To sin entirely dead;  
The Truth, the Son, hath made him free,  
And he is free indeed.

Throughout his soul Thy glories shine;  
His soul is all renewed,  
And decked in righteousness divine,  
And clothed and filled with God.

He who enjoys this repose is brought so intimately into sympathy with Jesus Christ that he is all aflame with zeal and aroused to the utmost activity to save lost men. As a venerable preacher once expressed it, "I enjoy the rest of faith that keeps me in perpetual motion." ■

*Dr. Daniel Steele* was a famous 19th-century Methodist educator, writer, and advocate of the doctrine of entire sanctification. This selection, condensed by the editor, is from *Half-Hours with Saint Paul*.



➡(p7) not to give up the far greater and eternal spiritual blessings of the New Covenant for the much inferior and transitory external elements of the Old Covenant. The Old Covenant of works at Mt. Sinai was marked by the awesome and spectacular external manifestations of divine power—descending and engulfing fire, black and billowing smoke, darkened skies, roaring tempest, rumbling earthquake, streaking lightning, bursting thunder, a crescendo of trumpet blast, a booming voice—all in order to instill a fear of sin (Ex. 20:20). Yet, before Moses had returned from the top of Mt. Sinai with the tablets of stone, the covenant people of God had violated their word and God’s law by making themselves a golden calf to worship (Ex. 32:1-8).

The New Covenant, however, is not one of works, but rather it is one of faith that effectively works and accomplishes its intended purpose. In the enactment of this New Covenant we have come to another and better mountain, a spiritual Mt. Zion. We have been brought to a wonderful heavenly Jerusalem where God dwells, to a countless host of glorious angels, and to a very special assembly of born-again and genuine believers, all of whose names are inscribed in heaven. We have been brought to God, who sits as the fair and equitable Judge of all, and to the departed spirits of righteous men who are presently experiencing all that ultimate perfection that only heaven can provide. We have been brought to Jesus, who has personally mediated and ratified this New Covenant through His sacrificial death and shed blood, which cries to God for our forgiveness and cleansing (12:22-24).

Considering the wonderful and vast superiority of the New Covenant, and considering that it is heavenly and not earthly in its origin, the Jewish Christians must not refuse to listen to the divine Son, who is God’s full and final revelation (1:2; 12:25). There will come a day when the voice of the divine Son will shake not only the earth, as at Sinai, but the heavens as well; so that all things shakable will become like disappearing chaff (12:26, 27). It is for all of us to heed the divine call and recognize that we are destined for a kingdom that is absolutely unshakable. With this in mind, we must be sure that we partake of the full benefits of Calvary grace whereby we are enabled to live pleasingly before God with an attitude of deep and careful reverence (12:28). For the mild and gracious benefits of the New Covenant do not cancel the awesome reality that to refuse the Better Covenant leaves us to face now in even greater proportions the horrors of Sinai judgments from the God who is still a “consuming fire” (12:29). ■

*Larry Grile is a beloved and well-known pastor and Bible teacher who for many years has been a member of the faculty of Union Bible College, Westfield, Indiana.*

➡(p5) light is *corpuscular*, a series of particles. According to another, it is *non-corpuscular*, a beam. Some experiments work from the first hypothesis; others, from the second. Scientists understand that nature transcends reason.

The paradox of sanctification is not as stark as the theory of light, but it is paradoxical in the sense that it is both crisis and process. As J.O. McClurkan understood our text to say: (1) I have a *sinful* self to be *crucified* with Christ, (2) a *natural* self to be *disciplined* by Christ, and (3) a *true* self to be *realized* in Christ.

### I. A Sinful Self to be Crucified with Christ

In Galatians 5:24 Paul declares: “Those who belong to Christ Jesus have crucified the flesh with its passions and desires” (NRSV). Dr. H. Orton Wiley pointed out that crucifixion and death were two distinct moments for Jesus’ suffering on the cross, as they are normally in the life of every person in Christ. Jesus was crucified at 9 o’clock in the morning, on the first Good Friday. He did not die, however, until 3 o’clock that afternoon, when He uttered, “Father, into thy hands I commit my spirit.” Jesus’ crucifixion and death were two different moments that prefigure our life in Him.

To trust Christ for salvation is to submit to the *crucifixion* of “the flesh with its passions and desires,” when we submit to a process that normally ends in *death*. According to Paul in Romans 6, the entire process is symbolized in Christian baptism. “Do you not know,” he asks, “that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too must walk in newness of life” (6:3–5 NRSV). The apostle could use the figure of baptism because there simply were *no* un-baptized Christians in Rome, or in the early church. (What does that say to us?)

While working through the concept of a believer’s crucifixion and death with Christ to sin in Romans 6 for a new commentary, I was reminded of Dr. Frank Carver’s exposition of 6:11 as the chapter’s text: “So you also must consider yourselves dead to sin and alive to God in Christ Jesus.” If he is right, the text points both backward and forward: *backward* to our death to the *life* of sin, in justification and regeneration (6:2-10), *forward* to our death to the *inbeing* of Sin, in consecration and sanctification (6:12–22).

Lest we get lost in Romans 6, return with me to Paul’s testimony in Galatians: ‘It is no (p13)➡



**MUSIC DIVISION PRESENTS  
"JESUS CHRIST OUR REMEDY"  
CHRISTMAS DRAMA**

"Magical" and "touching" were two adjectives spectators applied to GBS's Christmas pageant, "Jesus Christ Our Remedy," presented in the Adcock Auditorium on the evenings of December 7, 8, and 9 by the Division of Music. The script was written by Rev. Ray McCrary, who with his wife, Lenae, directed the drama. Production manager was Robin Clemens. Approximately 550

people were present for each production. Retelling the story of Jesus' birth as seen through the eyes of the shepherds, the pageant spotlighted Mary's and Joseph's response to the news that she would become mother of the world's Redeemer. Seventeen actors participated in

the narrative, among whom were Nathaniel Davison as Judah, a shepherd; Heather Frazier as Mary, and Dwight Habecker as Joseph. Rev. Tim Forsee created a spectacular manger scene depicted as a cave. Technical director was Nathan Gumbiner. Supporting and enriching the drama were the choir and orchestra directed by Professor Garen L. Wolf.



# 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 **Greg and Stephanie (Nichols) (GBS BA '98) Burley**, Lima, Ohio, a daughter, **Allison Brooke Burley**, born November 13, 2007. She joins siblings Ryan, Evan, and Kaitlynn. Greg is also a GBS alumnus.



To **Troy and Martha Castle**, Greer, South Carolina, a son, **Silas Reagan Castle**, born November 1, 2007. Troy, a former music major at GBS, is pursuing graduate work at Bob Jones University.

To **Aaron and Tonya Hamilton**, Delaware, Ohio, a son, **Lincoln James Hamilton**, born December 4, 2007. Aaron, who is an ADEP student (Aldersgate



Distance Education Program) at GBS, is pastor of the Bible Holiness Church, Delaware, Ohio. He and Tonya are also parents of Lauren, age 5, and Brooklyn, age 2.



To **Greg and Shelly (Jewett) (GBS HS '85, College '85-'87) Penn**, Indianapolis, Indiana, a daughter, **Alyson Dawn Penn**, born October 30, 2007.

Maternal grandparents are former GBS staff members Larry and Trisha Jewett.



To **Justin (GBS BA Ministerial '97) and Brandy (GBS AA '95) Singleton**, Cincinnati, Ohio, a son, **Nathaniel Zechariah Singleton**, born December 4,

Performance directors included Mr. Tim Crater, Mrs. Dixie Parriman, Mrs. Kristin Foster, and Ms. Jessica Smith. The choir was made up of 73 college students and 45 high school students. Soloists included Roxanne Crihfield, Jessica Cravens, Brandon Hilligoss, and Mandy Davison. A shepherd's trio was sung by Nathaniel Davison, Lucas Ryder, and Andrew Dahler. There were 39 orchestra members. Mrs. Deanna (Wolf) Mander returned from Ireland to participate in the orchestra and to finish teaching her adjunct online class.

### GBS FACULTY PARTICIPATE IN EVANGELICAL THEOLOGICAL SOCIETY MEETING

Three faculty members of the Division of Ministerial Education, Mark Bird, Philip Brown, and Larry Smith represented God's Bible School and College at the Evangelical Theological Society

annual meeting in San Diego, California, November 14–16. Including a broad range of scholars committed to Biblical inerrancy and orthodox Christianity, the ETS provides a forum for discussion of many topics relevant to evangelical Christians. This year's theme was "Teaching Them to Obey," emphasizing Jesus' command to train and educate those who follow Him.

Before the ETS's Wesleyan Study Group, Dr. Philip Brown read a paper written by his father, Dr. Allan P. Brown, who was unable to attend. Entitled "Ongoing Obedience and Total Depravity: A Wesleyan Perspective on Cleansing from Inherited Depravity," the paper emphasized the dynamic work of the Spirit in the lives of Christians who have experienced entire sanctification. Rev. Larry D. Smith presented his paper, "The Methodist Class Meeting: Model for Spiritual Formation," which outlined the development of early Wesleyan

structures for discipleship training. Both speakers answered questions from the audience. Chair of the Wesleyan Study Group is Dr. Daryl McCarthy.

### ENVIRONMENTAL SCANNING GROUP MEETS

GBS's Strategic Planning Committee recently identified specific areas that needed "scanned" for trends, then identified people they thought were positioned to give valuable input related to those areas. On November 17th, the ten members of this ad hoc Environmental Scanning Group met for one day to discuss trends that may pose opportunities or threats of which God's Bible School should be aware.

- Economic Conditions: Michael Kelley
- Demographic Concerns: Eric Himelick
- Technological Advances: Brent Miles

2007. Justin currently teaches in the Aldersgate Christian Academy of God's Bible School and College.

### DEATHS

**Rev. Robert Ami Harvey, 90**, died October 30, 2007, in Beaver City, Nebraska. He married Lily B. Ghering on November 6, 1940, and they graduated together from Transylvania Bible College, Freeport, Pennsylvania, in 1958, and were given honorary doctorates by the same in the mid-1980's. They graduated together from Aldersgate School of Religion in 1970. They pastored churches in Pennsylvania, West Virginia, Kentucky, and Michigan, and also served as missionaries in Papua New Guinea from 1960–1985.

He is survived by his wife, Lily; three children, Gerald, Linda Mae Kelley, and Brian; ten grandchildren, eighteen great-grandchildren, and two step-great-grandchildren. Funeral services were held in Alma, Nebraska, Rev. Steve Harvey, his grandson, officiating.

*"And now abideth faith, hope and love, these three....' Our father had all three. Because of his God-given faith, he was faithful. Because of his hope in God, he was hopeful. Because of his love, he loved us three, his children, into the kingdom, along with many other people." —Linda Harvey Kelley*

**Mrs. Betty Hersman, 58**, Jamestown, Tennessee, died November 16, 2007. She was preceded in death by her mother and also by her son, Danny Hersman. She is survived by her husband, James; her daughter, Melinda Shirk; her father, Chester Rhoad; two brothers, Larry, and Robert; four grandchildren, and a host of nieces, nephews, other relatives and friends. Funeral services were held in Jamestown with burial in Fentress Memory Gardens.

**Rev. H. Paul Osborne, 93**, died November 12, 2007. A native of Kentucky, he began his ministerial education at God's Bible School, then entered Kentucky Wesleyan College from which he received his BA degree in 1938. His was later to attend





Two GBS vice presidents, Dr. Ken Farmer (Academic Affairs) and Richard Miles (Student Affairs), were present as both moderators and observers. A document of issues and trends was developed from this meeting and will become part of the materials considered in formulating the next Strategic Plan.

—Dr. Kenneth Farmer, Vice President for Academic Affairs ■

- Governmental/Legal Concerns: Rebecca Kelley
- Conservative Holiness Movement Issues: Clair Sams
- Pastoral Concerns: Jack Bimber
- Missions Concerns: Ed Durham
- Music Concerns: Connie Hilligoss
- Education Concerns: Bill Marshall and Viola Durr
- General Studies Concerns: entire group



## strategic plan survey OPENS ONLINE

The Strategic Plan Survey is now available online at [www.gbs.edu](http://www.gbs.edu). Click on the icon entitled Strategic Plan. The survey will be available from December 15 until January 31. Please respond, as we rely on your input to make sure that our new Strategic Plan addresses needed issues!

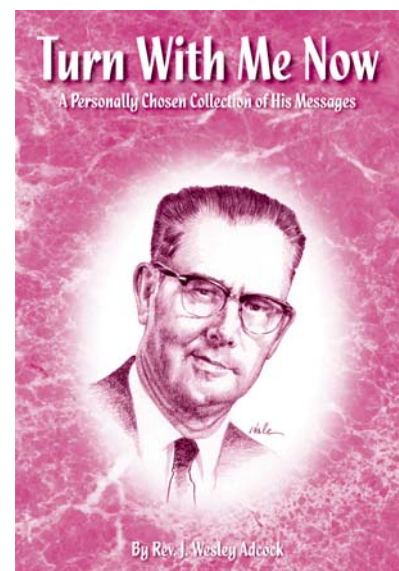
# REVIVALIST FAMILY continued

Lexington Theological Seminary, Virginia Theological Seminary, and other academic institutions. He entered the Methodist ministry but was later confirmed in the Episcopal Church in which he was ordained to the priesthood in 1945. He served as pastor for churches located in various states, ending his career in Great Bend, Kansas. For a time he also worked as a professional fund-raising consultant. Rev. Osborne was a member of various fraternal organizations. He is survived by his wife, the former Gladys Marie Jones, to whom he was married in 1936; his daughter Ann; his son John;

eight grandchildren, and ten great-grandchildren.

### NOTICES

The Holiness Advancement Foundation announces the long-awaited printing of Rev. J. Wesley Adcock's book, *Turn With Me Now*, a personally chosen collection of his messages. Mail a \$15 minimum donation to the Holiness Advancement Foundation at 84 Kingsley Road, Massena, NY 13662. For further information, you may contact Kendall Straight at (315) 769-8293 or Rev. Genie Dickerson at (518) 355-2295. ■



➡(p9) longer I who live, but it is Christ who lives in me." The proper way to spell *sin* is "s-I-n." At the heart of 'sin' is a capital "I." And, the heart of true holiness is turning that capital "I" into a Cross! The crucial question is: "Have I died with Christ to *self*? Is **Christ** now living His life in **me**?" That is the critical question of Christian holiness.

## II. A Human Self to be Disciplined by Christ

The KJV correctly paraphrases Paul in our text "I am crucified with Christ: *nevertheless I live*, yet not I." That indeed is a paradox.

Reuben Welch remarked whimsically, "Wherever I go, **I** go too, and that spoils it!" Each of us knows what Reuben meant by that confession. Christ sanctifies, but He does not de-humanize us. We still have all the natural urges, weaknesses and quirks, after entire sanctification. For this reason Galatians 2:19-20 must be balanced by a confession Paul makes elsewhere: "I do not box as one beating the air; but I pommel my body and subdue it, lest after preaching to others I myself should be disqualified" (1 Corinthians 9:26–17 RSV). We might think of Paul's Corinthian confession as a counter-balance to our Galatians text. You can't have the one without the other!

Paul gives us important clues to victory over ourselves elsewhere. The NASB correctly translates the Greek imperative in 5:16, "Walk by the Spirit, and you will not carry out the desire of the flesh." Our strength is not in ourselves; it is in the indwelling Spirit. Walking in the Spirit begins in the waking hours of the day when we take time to cultivate His presence in Scripture and prayer. Christian holiness is "the fruit of the Spirit" (5:22–23a). Fruit is to be harvested, not self-created. After enumerating the Spirit's fruit, Paul writes, "There is no law against such things" (5:23b NRSV). *Love does nothing the Law forbids, and more than the Law requires.* "If we live by the Spirit, let us also walk by the Spirit" (5:25 NASB).

## III. A True Self to be Realized in Christ

This final point is best explained by Paul in Philippians 3:10–15: 'I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, if somehow I may attain the resurrection of the dead. Not that I have already obtained this or have already reached this goal; *but this one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the heavenly call of God in Christ Jesus.* Let those of us then who are mature (*teleioi*, "perfect") be of the same mind ..." (NRSV, emphasis added).

Soren Kierkegaard goes to the heart of the issue of Christian perfection when he comments here, "Purity of heart is to will one thing." In Philippians 2, Paul urges, "Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, *but emptied himself*, taking the form of a slave, being born in human likeness. *And being found in human form, he humbled himself and became obedient to the point of death—even death on a cross*" (vv 5–8 NRSV, note emphases). Is that what we pledge when we sing, "Oh, to be like Thee"?

God's will for us—as it was for Christ—is a *self-emptied* life: emptied of *self* and filled with *Him*! The condition is one of yieldedness on our part. We are *filled* with the Spirit, as we are *emptied* of self.

"Fill with Thy Spirit,  
Till all shall see,  
Christ only, always,  
Living in me!" —Adelaide A. Pollard ■

**Dr. William M. Greathouse** is a well-known theologian, educator, and church administrator. He was president of Trevecca Nazarene University (1963–1968), president of Nazarene Theological Seminary (1968–1976); and General Superintendent of the Church of the Nazarene (1976–1989). This article was written especially for God's Revivalist.

To trust Christ for salvation is to submit to the crucifixion of "the flesh with its passions and desires." According to Paul in Romans 6, the entire process is symbolized in Christian baptism. The apostle could use the figure of baptism because there simply were no un-baptized Christians in Rome, or in the early church.

Dear Phil

CAN BACKSLIDERS EVER BE RENEWED?

*I am studying Hebrews 6:4–6, and I’m stuck. It sounds as if it is saying that a person who is saved and then backslides can never be “renewed” again. Could you shed some light on it for me? —Tom*

Dear Tom,

You’re right. That is precisely what the passage sounds like, especially in the King James Version. There are three issues involved in answering your question: first, the wording of the passage; second, the spiritual condition of those about whom the author is writing; and third, the meaning of “it is impossible to renew them to repentance.”

Let’s start with the wording of the passage. There are no substantive differences among the Greek manuscripts of this passage, so the real issue is what is the best way to translate the text. The King James Version reads, “For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, *if they shall fall away*, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.”

I have italicized the phrase “if they shall fall away” because it is a problem with the KJV’s translation (as well as with the NIV and NKJV). There is no “if” in the

Greek. The text should read “and have fallen away” as in the NASB, ESV, HCSB, and TNIV. The writer is dealing with people who “were enlightened and have tasted... and were made partakers... and have tasted... and have fallen away....” In other words, the phrase “and have fallen away” is the fifth in a series of descriptive statements about the kind of persons the writer is talking about.

The second issue in this passage is the spiritual condition of those who “have fallen away.” Typically Calvinists and Neo-Calvinists deny that they were truly saved (although there are some exceptions to this rule). On the other hand, Arminians characteristically affirm that they were truly saved. The deciding factor for me is the author’s use of the verb “having been enlightened.” In Heb. 10:32, the author uses the exact same verb in the same tense and voice: “But remember the former days, when, after being enlightened, you endured a great conflict of sufferings ....”

There is no question whether “after being enlightened” in 10:32 refers to being saved. On this

basis then I conclude that those in 6:4 who were enlightened were saved as well. In addition to this evidence, the language of having been made partakers of the Holy Spirit is difficult to apply meaningfully to the unsaved.

The third issue is with the last phrase of the passage. It reads, “seeing they crucify to themselves the Son of God afresh, and put him to an open shame.” The verbs “crucify” and “put to an open shame” are present tense participles. That means that they are describing action that is in progress at the same time as the main verb in the sentence. The main verb is the “is,” the third word in verse 4. Although this is a little clumsy, we can make the verse’s wording clear by translating it this way, “It is impossible... to renew [such people] again unto repentance *while* they are crucifying to themselves the Son of God afresh, and are putting him to an open shame.” The writer’s point is that anyone who is in the process of crucifying Jesus afresh and shaming him openly cannot be renewed to repentance because they are sinning. One cannot be sinning and repenting simultaneously. The person who is bent on sinning is also bent on not repenting.

To sum up, the Hebrew writer is warning genuine Christians that those who fall away and persist in sinning, which is in essence crucifying Christ again and openly shaming the one who died to save them *from* their sins, cannot be forgiven, for there is no forgiveness without repentance. However, if they truly repent and stop their sinning, they can be renewed again.

Sincerely,  
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.*



## 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.*

### Relational Resource

***Be a People Person** by John C. Maxwell  
"As my ministry has grown, the more I have realized the importance of connecting with people and building good relationships." —Barry Arnold*

### Women's Resource

***The Family Manager** by Kathy Peel  
"With complete strategies for managing personal growth, finances, meals, schedules, and more, this book was extremely helpful in my transition from a full-time career in teaching to being a full-time 'Family Manager.' Kathy made me excited and inspired to do my best at the world's most challenging and fulfilling job!" —Rachel England*

### Music Resource

***"Just as I Am" and other Favorite Hymns of Billy Graham** by Wintley Phipps  
"Besides the tasteful orchestrations by J. Daniel Smith and the rich voice of Wintley Phipps, this album brings about a fresh view of God's faithfulness through old hymns like "It is Well With My Soul," "Be Still, My Soul" and "Amazing Grace." I have found this CD to be an encouragement every time I place it in my CD player." —Brandon Hillgoss*

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).

*"Courage is almost a contradiction in terms. It means a strong desire to live taking the form of a readiness to die."  
—G.K. Chesterton*

### CLERGY HEALTH PROBLEMS RISING

"Job pressures have long taken a toll on clergy members' health," reports the "Informed Reader" column in the *Wallstreet Journal Online*, "but the problem has grown in recent years as increasingly educated and consumer-oriented congregations raise their expectations of religious leaders." Eric Frazier is quoted in the *Chronicle of Philanthropy* that such congregations "demand more programs for their families...and they expect the pastor to operate as efficiently as the chief executives they see at their own jobs." Rising medical costs for clergy are also said to be causing financial problems for some churches.

### ERLO STEGEN OF SOUTH AFRICAN MISSION RECEIVES WORLD VISION AWARD

CFT News, *The Witness*, reports that the Rev. Erlo Stegen from Kwasizabantu, South Africa, is co-winner of the 2007 Robert W. Pierce award by World Vision, one of the largest Christian relief and development organizations in the world." Presented by the National Director and other members of the organization during a visit to the mission, December 9, the award honors Bob Pierce, World Vision's founder who passed away in 1978, and was presented to Stegen "for his work amongst the Zulu nation

for the last 56 years, since he was 16 years old."

According to the report, "National director of World Vision SA, Lehlohonolo Chabeli, said it is fitting that the award was given to Stegen a week after World AIDS Day. 'For the past 20 years, Reverend Stegen has been deeply involved in actively addressing HIV/AIDS. Not only does he teach abstinence, but he and his team care for the dying and for orphans.... The Mission also runs the Emseni Care Centre, specifically aimed at women with AIDS.'"

### EPISCOPAL DIOCESE LEAVES DENOMINATION

The Episcopal Church USA has been rocked by the withdrawal of many members and a number of congregations over its abandonment of Biblical principles, but now an entire geographical area has voted to leave. Meeting in Fresno in mid-December at the annual convention of Episcopal Diocese of San Joaquin, delegates voted 173-22 to break with the liberal denomination. They later accepted the invitation of the Anglican Church of the Southern Cone in South America to come under its jurisdiction. Conservatives cite the ordination of a gay bishop, blessing same-sex unions, and other departures from orthodox Christianity as reasons for withdrawal. ■



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

**WILLIAM AND NORINE  
(ASHCRAFT) VASEY ('38-'43)**

William and Norine (Ashcraft) Vasey, attended GBS from 1938-43. William graduated from college, and Norine graduated from high school and attended one year of college. They met as they worked in President Standley's home. William was a Primitive Methodist pastor for forty years serving churches in Wisconsin and Pennsylvania. The Vaseys celebrated their 66th wedding anniversary August 22. They have three children: William is a missionary to Guatemala, Kenneth is a contractor in Berea, Kentucky, and Ginene is a teacher in Berea, Kentucky. They have ten grandchildren and fifteen great-grandchild-



dren. The Vaseys write: " We thoroughly enjoy reading *God's Revivalist* and appreciate the depth

of the messages. If there is anyone who remembers us, we would love to hear from you." You can contact the Vaseys at 117 Walnut St. Berea, Kentucky 40403 or email at [vaseys@adelphia.net](mailto:vaseys@adelphia.net).

**ERSKINE HUGHES ('56-'60 HS  
AND COLLEGE) AND ALMINA  
(LUSSENHOP) HUGHES ('58-'60,  
CWC AND COLLEGE)**

Erskine and Almina were united in marriage on June 16, 1957, in a small Free Methodist Church in Kewanee, Illinois. The knot tied that day was a strong one because they have now been married for 50 years. After finishing their education at GBS in 1960, they went to



Kirkville, Missouri, to work in the Kirkville Bible School. In 1965, they moved to work at Kansas City College and Bible School in Overland Park, Kansas. There they labored as college teacher and school librarian for nine years. During the years at Overland Park they attended the state teachers' college in Emporia, Kansas, to earn Master in Library Science degrees. They graduated together in August 1973. In the fall of 1973, Erskine took the position as Library Administrator at the Pratt Community College in Pratt, Kansas. They moved to nearby Preston, Kansas, in 1974. Erskine retired from the Community College in 1996 after serving there for 24 years. Almina was librarian/teacher at

Fairfield High School in Langdon, Kansas, for 19 years and retired in 1994. The Hughes have one son, Robert, and two grandchildren. They now reside in Silver Lake, Kansas, enjoying retirement from employment but not from the Lord's work. The Hughes write, "We enjoy the many, many blessings that the Lord continues to shower upon us. He has been our wonderful Lord and Savior and given us a wonderful life under His care and keeping for which we will be forever grateful."



**KATHRYN L.  
(NEESE) BECK  
( '81HS, '85 BRE)**

Kathy graduated from GBS High School in 1981 and from the college in 1985. After graduating, she returned to Pennsylvania and taught business classes at Penn View Bible Institute. She also worked as secretary to the business manager. During her time at GBS, Kathy went on a summer missions trip to South Dakota with the Society of Indian Missions. She ended up serving the mission for seven years as teacher and office worker. After her service in South Dakota, she returned to Pennsylvania and worked as a secretary at Penn State University. While there she was married in May, 2000. Kathy was not blessed with children but has been active in doing full-time foster care. She considers this a mission field. Presently, she has three teenage boys. The Becks attend Crossroads Church of the Nazarene where they are both actively involved. Kathy writes, "My best memories of GBS are of the Lord's presence in the chapel services, meeting people and having friends for life. Attending GBS has better equipped me to teach God's word to the children I have in my home and has given me a strong spiritual foundation." ■



lose salvation accidentally against one's will. Although salvation is a gift from God (Rom. 6:23), it is not a "gift" in the normal sense of the word. It is the gift of a right relationship with God through Jesus Christ (John 17:3).

Relationships are either nurtured or neglected, not accidentally lost. If a believer chooses to neglect his relationship with Christ, ignores the promptings and checks of the Holy Spirit, refuses to use the means of grace, such as Bible-reading, prayer, and church attendance, to strengthen his or her relationship with Christ, his is purposeful, deliberate neglect and will result in the loss of the relationship. But one cannot correctly say that he "lost" his salvation. Rather it must be said that he chose to sever his relationship with God. The severing of this relationship is what the Scriptures term "backsliding."

Jesus promised believers that He would never leave them nor forsake them (Heb. 13:5). Therefore any leaving or forsaking in our relationship with Christ is done only by us. How is your relationship with Christ? Are you nurturing your relationship with Christ or are you neglecting it? Do you have a personal relationship with God through Jesus Christ?

**Ezekiel on conditional eternal security.** Please read the following passages: Ezekiel 3:18–21; 18:21–32; 33:8–20. Here God warns two classes of people: the wicked and the righteous. If the wicked turns from his wickedness in repentance and obeys God, all his wickedness will not be remembered. That wicked person will become a righteous person and experience eternal life. On the other hand, if the righteous person turns from his righteousness, commits sin, and dies in that sin, all his righteousness will not be remembered. He will be eternally lost. It is contextually indefensible to say that the righteous person was righteous only in his or her own eyes and not truly righteous in God's eyes. The context makes it clear that when God speaks to the "wicked," he is referring to an unsaved individual. In like manner, when God speaks to the "righteous," he is referring to a saved individual. Don't let your theological presuppositions blind you to the plain teaching of Scripture.

*In our next sermon, we will conclude our discussion of the security of the believer.*

*Please note that the reference to John 3:10 in the previously-published Part 2 of this series (December Revivalist) should have been to 1 John 3:10.*

—sermon outline by DR. ALLAN P. BROWN



"COMMITTED TO EXCELLENCE  
IN PREACHING"

## THE SECURITY OF THE BELIEVER

Part Three of Four

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

*"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall" (2 Peter 1:10).*

In our last sermon we began our presentation of the biblical argument for conditional eternal security. We looked at the basis for the security of Jesus' sheep (John 10:27–29), the fact that the Prodigal Son was spiritually dead and lost (Luke 15), the warning about a believer erring from the faith (James 5:19, 20), the possibility of a Christian becoming a castaway (reprobate—I Corinthians 9:27), and the necessity of continuing in the faith (Colossians 1:21–23). We now continue our discussion of passages that teach the conditional security of the believer.

**The Gentile believers who are grafted into the Jewish root.** In Romans 11:16–24, Paul uses the picture of an olive tree to help the Gentile Christians in Rome understand their relationship to the Jews. The "root" in Romans 11:16 refers to the chosen people of God extending back to Abraham, if not farther. In Romans 11:17 the branches that had been broken off were Jews who had rejected Jesus as the Messiah, and the branches that were grafted into the "root" were the Gentile Christians who had become members of God's people.

Since God had removed unbelieving Jews from His people, the Gentile Christians were tempted to boast and be arrogant toward the Jews, as if somehow they were better. Paul warns them not to be arrogant because, as branches, they are the recipients of many blessings that have come to them through the "root," in other words, through Jews.

Paul imagines that someone might say to him, "The Jews were cut out so that we Gentiles could be grafted in" (11:19). He responds by noting

that God cut out some Jews *because of their unbelief*, not simply to make room for Gentiles. This leads Paul to his warning: “Do not be conceited, but fear. For if God did not spare the natural branches, He will not spare you, either!” (11:20–21).

“What should we be afraid of, Paul?” Paul answers we should fear because God is both severe and good. If God was severe on His own chosen people who did not believe, how much more can Gentiles, who were not originally part of God’s people, expect God to be severe toward them if they do not continue to trust in Christ alone for salvation? On the other hand, if the Jews who did not believe will repent and believe on Christ, they may be grafted back into God’s people (the olive tree).

This passage teaches us that being one of God’s people is not an unconditional gift. God saves us in response to faith alone in Christ alone, and He keeps us in His “olive tree” only as we continue in faith. Gentiles who do not evidence their faith by continuing in His goodness will be cut out just as surely as God cut out the unbelieving Jews.

**Jesus’ teaching about the vine and the branches.** Another example of conditional security is found in Jesus’ teaching on the vine and the branches. He said, “I am the true vine, and my Father is the husbandman. Every branch **in me** that beareth not fruit **he taketh away**; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit... If a man **abide not in me**, he is **cast forth** as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned” (John 15:1–7).

The neo-Calvinist who believes in unconditional eternal security says that these verses teach nothing about the loss of salvation. Even Leon Morris, a Calvinist, says, “We should not regard this as a proof that true believers may fall away. It is part of the viticultural picture, and the point could not be made without it” (*Gospel of John*. Erdmans, 1971, p. 669).

With all due respect, it is not true that Jesus’ point could not be made without talking about branches being cut off. Jesus’ point is that the only way to bear fruit is to abide in Christ. Since the text states that branches that are attached to the vine may be fruitless, there is no reason why Jesus couldn’t have talked only about fruitful versus fruitless branches. The fact that vine-dressers cut off fruitless branches need not have been included in the metaphor if it did not convey something about a believer’s relationship to Christ.

In relation to Jesus’ point, a study of how John uses the verb “abide” reveals that it involves the maintaining of a personal commitment to Jesus,

for abiding in Jesus is not an automatic process. 1 John 2:3, 4 says that the reality of our claim to salvation is measurable. “And hereby we **do know** that we know him, if we **keep** his commandments. He that says, I know him, and keeps not his commandments, is a **liar**, and the truth is not in him.” The faith that saves is not simply a one-time decision. Saving faith must continue as a life-time commitment that evidences its validity through moment-by-moment obedience to God’s word.

Notice also that if a person does not abide in Jesus Christ, he is cut off from the vine by the Father, thrown into the fire, and destroyed. As promised in John 10:27–28, it is not a “man” who plucks him from the hand of Christ. It is the Father who cuts him off! Further, the branches which will be broken off were once vitally connected to Christ and therefore true Christians. Nowhere in Scripture is an unsaved person ever said to be “in the vine” or “in Christ.” Consequently, when a true believer ceases to abide in the vine, Jesus warns of impending spiritual destruction. Thus, when the neo-Calvinist teaches “once saved always saved,” he contradicts the implied teaching of Scripture’s repeated warnings and provides false security for religious sinners.

It is not surprising to find in John 16:1 the explicit statement that one of the purposes of Jesus’ teaching is to prevent his disciples from stumbling (falling away spiritually). Jesus found it necessary to pray that the Father would keep the disciples (John 17:11, 15, 24) even as He had kept them (John 17:12). Jesus said in Matthew 7:21 that only the people who do the will of the Father will enter heaven. All this indicates that the disciples faced the possibility of being lost, for otherwise they would not need to be warned.

The whole matter of the security of the believer finds balance in the words of Peter: we are “kept by the power of God **through faith** unto salvation...” (1 Peter 1:5). God graciously supplies the power which keeps us, but we must appropriate this power through a living, active faith. To separate this balance is to court spiritual disaster.

**Can a Christian “lose” his salvation?** If a Christian can deny the faith and willfully turn away from Christ and be “lost” spiritually (end up in hell), is it proper to talk about a Christian “losing” his salvation? This is an important question. Most Calvinists and neo-Calvinists misunderstand this concept.

Please learn that Arminians do not believe that one “loses” salvation in the sense that one loses a pen, pencil, car keys, or a pair of glasses. The loss of material possessions normally is accidental and undesired. One does not

➡(p4) storm Noel battered the Dominican Republic in October.” —*Missionary Herald (EFM)*

**GUATEMALA.** “It is always a pleasure to be able to minister in Guatemala, the site of my first steps as a missionary. I was there to teach a *profesorado*-level class to pastors (seventeen students came to study the topic of holiness). I also preached in three of our churches, attended services in another, and enjoyed visiting five or six old friends. God has given our Guatemalan national church a solid base and good development. Pray with us that oncoming generations will be faithful to continue building well on that firm foundation.” —*Steven E. Hight, Missionary Herald (EFM)*

“For some time we have wanted an adequate place for camp meetings with space for housing, cooking, services, etc. We discovered a plantation that had most of the land sold off, but more than two acres with buildings were still available. It is located about 20 miles from our home and only about two miles from the main road. We have an agreement to buy the place for only \$52,000. The pastors are excited as we look forward to camps, workers’ conferences, Bible institutes, etc. We anticipate opening a new church on the grounds.” —*Steve and Janet Geise, Newsletter, Pioneer Missions*

**TIBET.** Many Tibetans are illiterate. Some years ago we felt moved to try to get the Gospel of John recorded on tape in the Tibetan tongue. The Lord miraculously led us to make contact with a young Tibetan man who joyfully volunteered. Everything went well during the recording session at our makeshift studio setup in a hotel room. We gave the draft recording of this Kangba dialect of Gospel of John to the program manager of Far East Broadcasting Company in Hong Kong, who then edited the tapes and put in background music. Later, through other sources, we had the Gospel of John recorded into the other two Tibetan dialects, the Lhasa and Amdo. All three of these have been included as MP3 files in our “Feed My Sheep” CD-ROM. Please pray that as the Tibetans listen to God’s Word in their own language, the Holy Spirit will quicken it to their hearts, becoming His power unto their salvation.” —*John E. Knight, Far East Prayer Letter (Email)*.

**US SPANISH MINISTRY.** “Pray for the Waldemars as they work with the new Spanish church in Immokalee, Florida. They recently graduated from the Spanish Bible Institute. Pray that God will bless their ministry. Pray also about land in the Fort Myers area. There is room for a church, parsonage, and Christian academy on the property.” (John Dykes, HIM) —*Ropeholders* ■

➡(p2) of holiness. Indeed, holiness was “religion itself,” according to John Wesley, who also declared that God’s originating purpose for the Methodists was “to raise a holy people.” This was not as a new sect, to be sure, but as an *ecclesiola in ecclesia*—a “little church within a church”—determined “to reform the Nation, particularly the Church; and to spread scriptural holiness over the land.”

As they gratefully acknowledged, their magnificent success was accomplished by divine power. Yet it was through human effort that divine power was channeled into effective strategies such as field preaching, circuit ministry, book publication, and ministry to the poor. None of these, however, and perhaps not all of them together, was more significant than John Wesley’s class meetings, the famous centerpiece of his distinctive method of spiritual formation. Here was early Methodism’s response to Jesus’ command to “make disciples of all nations...teaching them to obey everything I have commanded you.” That, of course, is why it is also the subject of this presentation. After all, Wesley regarded his class meetings as the “sinews” of his movement, while Dwight L. Moody called them “the best institutions for training converts the world ever saw.”

Discipline was integral to its function, as it was to every Methodist function; and every Methodist function was configured around its pulsating life. For well over a century, ideally, at least, every Methodist in Great Britain, America, and around the world was helped “on toward heaven”—trained and toughened, inspired and instructed, restrained and reprovved—within the class meeting’s structure of covenanted relationship, habituated virtue, and mutual accountability. To understand this structure, we must first understand that the class meeting was really a system within a system—an intrinsic part of Wesley’s “powerful and effective educational method,” which, as D. Michael Henderson explains, “combined several interlocking group techniques to construct a ladder of personal improvement.” Its rungs were “small interactive groups,” each of which was designed to accomplish a specific developmental purpose.”

We must know, then, that the class meeting was the “behavioral mode” of the entire system, charged with the specific purpose to translate public preaching into private practice. Preaching, on the other hand, was the major feature of the society—roughly equivalent to a local congregation—which met several times each week. This was the “cognitive mode” of Methodism, designed to hammer home the essentials of Wesleyan doctrine and practice.

Every society was divided into classes, groups of ten or twelve, who were to meet at least once each week under appointed leaders for a sort of (p22)➡

# Meal-A-Month

For 107 years God's Bible School and College has been a ministry of faith. Today forty cents out of every dollar it takes to operate GBSC must come from donations. GBSC has been blessed over the years by friends who faithfully remember the school as part of their monthly giving. We want to give our Revivalist family an opportunity to support GBSC in a systematic way. The Meal-A-Month Program is a new initiative to build monthly partners who want to invest in the training of young people for ministry. An ongoing donation equivalent to the cost of one or two meals a month will make a real difference. We have three giving options for your convenience:

- Pay by check • Pay by Credit or Debit Card • Automatic Electronic Funds Withdrawal from checking or savings •

**Our goal for this year is to sign up 1,810 members in the Meal-A-Month Program.** Many of you will recognize 1810 as our historic address here on the Hilltop. Each month you will see listed the new additions to this strategic program.

- |                                 |                              |                              |                          |
|---------------------------------|------------------------------|------------------------------|--------------------------|
| 29. Rebecca Kelley              | 45. Jonathan Avery           | 54. Beulah Haggard           | 65. Jane Wetherald       |
| 30. Kristin Bird                | 46. Ken and Paula Farmer     | 55. Glen Reiff               | 66. Ruth Hooker          |
| 31. Viola Durr                  | 47. Allan Brown              | 56. Kim Daugherty            | 67. Susan Day Underhill  |
| 32. Jonathan Bartolomeo         | 48. Nadine Brown             | 57. Candy Davis              | 68. Keith and Gwin Hobbs |
| 33. Dennis Robbins              | 49. Richard and Brenda Miles | 58. Pamela Groves            | 69. John Jefferson       |
| 34. Ted Henschen                | 50. Steven Miller            | 59. John Neville             | 70. Joshua Avery         |
| 35. Dorothy Grote               | 51. Doug and Kathy Walker    | 60. Kathryn Hamlin           | 71. Faith McManaman      |
| 36. Franklin Thompson           | 52. Nathaniel Davison        | 61. Greg and Brenda Johnson  | 72. Marie Ford           |
| 37. Travis and Shanna Pemberton | 53. Don and Linda Davison    | 62. Bill Justice             | 73. Jewel Parker         |
| 38. Jewwana Carrico             |                              | 63. Floyd and Virginia Hyatt | 74. Erna Tyler           |
| 39. Judith Colburn              |                              | 64. Lillian Turner           |                          |

Join online at [www.gbsgift.com](http://www.gbsgift.com), or fill out this form and mail it to God's Bible School and College, Office of Advancement, 1810 Young St., Cincinnati, OH 45202; or email the information to [jhooker@gbs.edu](mailto:jhooker@gbs.edu). We will send you a thank-you gift as a token of our appreciation for your generous support.

## Please get me started in the Meal-A-Month Program

Name \_\_\_\_\_

Street Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Phone \_\_\_\_\_ Email \_\_\_\_\_

Giving level \_\_\_\$5 \_\_\_\$10 \_\_\_\$15 \_\_\_\$20 \_\_\_other: \_\_\_\_\_

Giving options: \_\_\_Check \_\_\_Electronic Transfer \_\_\_Credit Card

➡(p4) Tercentenary was outstanding. Perhaps my love for this servant of God is due to the fact that a few years ago when I was in London I had the privilege of playing on Charles Wesley's organ. Would you believe I was so shocked at this sudden opportunity that I could not recall a single song this man had written, so I played "Amazing Grace"!

OMAJEAN SMITH  
Email

The November 2007 issue was the very best issue ever. The magazine is always good, but this surpassed all the issues. I learned a lot about Charles Wesley.

DR. ELDON L. MOOSE  
Email

**Editor's Note:** Response to the Charles Wesley tercentenary issue has been overwhelmingly positive. We note, however, that our date for Wesley's burial was mistaken. The correct date was April 4, 1788. The error was not by Mark Mander (who supplied the timeline on page 24) but ours in transmission. Our apologies!

### HEBREWS SERIES

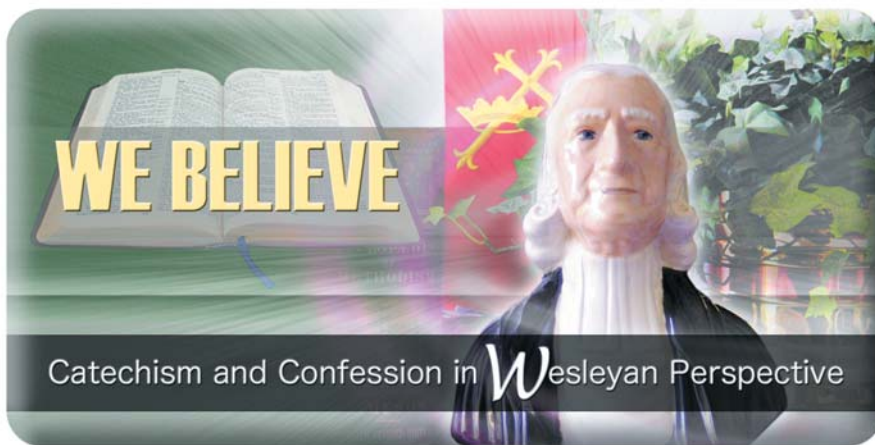
I'm particularly enjoying your continuing articles, "Five Warnings from the Book of Hebrews" [written by Professor Larry Grile and completed in this issue].

KAREN HARRIS  
West Bloomfield, Michigan

### AFTER 56 YEARS

I am still enjoying the *Revivalist* after fifty-six years of continuous reading. Find enclosed my check for renewal.

REV. RUSSELL MEEK  
Crowthersville, Indiana



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

### XVI. REPENTANCE

**O**ur main doctrines are three—that of repentance, of faith, and of holiness. The first of these we account, as it were, the porch of religion; the next the door; the third, religion itself." Thus John Wesley points to the essentials of evangelical proclamation. For Christianity personally received is holiness of heart and life imparted by the Spirit to all who will turn from sin and "believe on the Lord Jesus Christ."

Both repentance and faith "proceed from prevenient grace," as Dr. Wiley reminds us; "but they differ in this, that the faith which saves is the instrument as well as the condition of salvation, and as such, must of necessity flow from grace and follow repentance. For this reason it is frequently stated that faith is the sole condition of salvation, and repentance the condition of faith." We may say that repentance breaks our hardened and sinful hearts, turning them into soft and fertile soil in which faith may germinate and flourish.

By definition repentance is a "change of mind"—a decisive turn-about-face from sin to righteousness. It means that we renounce our rebellion against God and heaven and change our allegiance from Satan to Christ. Dr. William Burt Pope, one of Methodism's finest theologians, spells this out more specifically:

1. "Repentance is a divinely wrought conviction of sin, the result of the Holy Spirit's application of the condemning law to the conscience or heart." So the Spirit awakens sinners to the horror of their sins and their guilt before Him.

2. Repentance "approves itself in contrition, which distinguishes it from mere knowledge of sin; in submission to the judicial sentence, which is the essence of true confession." Deeply sorrowful for his rebellion, the sinner sides with God against himself and pours out his heart in humble confession of his sins.

3. Repentance also demonstrates profound contrition "in sincere effort to amend, which desires to make reparation to the dishonored law." Here is the "change of mind" which is the heart of true repentance. The sinner deliberately renounces his sins, forsakes them, and surrenders to the absolute lordship of Christ.

"Repent therefore and be converted that your sins may be blotted out...." (Acts 3:19). This is a message our generation needs desperately to hear. —LDS ■

➡(p19) “spiritual clinic” to nourish and fortify the soul. For as the leaders faced the members of their classes, they were to “inquire how their souls prosper,” and “to advise, reprove, comfort, or exhort, as occasion may require.” In addition to certain financial duties, they were also “to inform the minister of any that are sick, or of any that walk disorderly and will not be reprov’d.”

Methodism’s “affective mode” was the band, which attracted those most serious about “going on to perfection.” Gathering in an atmosphere of “ruthless honesty and frank openness,” band members were prepared to share the most intimate secrets of their hearts in order “to improve their attitudes, emotions, feelings, intentions and affections,” as Henson says. Unlike the class meeting, the band meetings were entirely voluntary; and after a time, they disappeared.

There were two other rungs on the Methodist ladder for spiritual advance. One was the Select Society, Wesley’s “training mode” for the preparation of leaders for his movement. It also served as an advisory council in which he could freely “unbosom” himself “on occasion without reserve.” The other small group, which Henderson regards as the “rehabilitative mode,” was the Penitent Band, open to those “who lacked the will power of personal discipline to live up to the behavioral demands of the class meetings but still had the desire to overcome their problems.”

Except for the society, all these “modes” were eventually merged into the class meeting, where they were relentlessly pursued within the whole Methodist ethos of disciplined piety, reinforced by Wesleyan hymns, love feasts, covenant services, eucharistic celebrations, prayer meetings, works of charity, and the tears and testimonies of godly mentors. It was grace, of course, that transformed sinners into saints—grace extended through all their lives, especially in those moments when they were first “soundly converted” and later “made perfect in love.” But it was also grace received week after week as their determined class leader urged them on to holiness and heaven. For as the respected scholar Albert C. Outler explains, the class meeting “was in fact a *schola animarium*—a “school for growing souls.”

“It was by this means that we have been enabled to establish permanent and holy churches over the world,” concluded Dr. Adam Clarke, who then underscored his point with a painful admission by George Whitefield. “Brother Wesley acted wisely,” said the great evangelist. “The souls that were awakened under his ministry he joined in class and thus preserved the fruits of his labors. This I neglected to do, and my people are a rope of sand.”

John Wesley, “a gifted organizer who creatively exploited other people’s new ideas,” actually borrowed the idea of the class meeting from his Moravian mentors,

as Mark Noll reminds us. Its distinctively Methodist shape, however, evolved from “a little prudential regulation” inaugurated at Bristol in 1742. Groups organized to help pay the debts of the society soon discovered true “Christian fellowship of which they had not so much as an idea before,” according to Wesley, who then adds that in this atmosphere of encouragement, they began to “grow up into Him in all things, who is the Head, even Christ.”

“As soon as possible the same method was used in London and all other places.” Every society member was issued a quarterly ticket for admission; and should that ticket ever be withheld, he was regarded as expelled, though later he could be readmitted. “Better forty members should be lost than our discipline,” Wesley decreed. At the New Castle society, Methodist discipline seemed especially needed, as Bishop Marston tells us:

“Between visits of Wesley, separated only by two months, seventy-six members had dropped out because of persecution, family opposition, and like causes, and nearly as many more had been expelled for such misconduct as drunkenness, selling liquor, profanity, Sabbath desecration, lying, wife-beating, and other less easily graded offenses such as quarrelling, railing, laziness, lightness, and carelessness (twenty-nine for the last named!)”

On May 1, 1743, John and Charles Wesley issued their “General Rules of the United Societies,” a classic document still published in Methodist *Disciplines*. This gave official recognition to the class meeting system in which every member was required to participate, bound in covenant to God and one another by these three commitments:

(1) “By doing no harm, by avoiding evil of every sort.... “To be a Methodist—indeed, to be a Christian—was to renounce all known sin. Wesley specified various misdeeds, from “taking the name of the Lord in vain” to “taking up goods without a probability of paying for them.”

(2) “By doing good, by being in every kind merciful after their power.... “All who were “joined in class” were to fill their lives with every Christian virtue, ministering to those who “are sick or in prison,” helping other believers, and “running with patience the race that is set before them.”

(3) “By attending upon all the ordinances of God.... “This meant especially the five “instituted means of grace”: prayer, the Word, fasting, Christian conference (or fellowship), and the Lord’s Supper. These were the ordinary channels of God’s favor, and every Methodist was expected to use them diligently.

Neither Wesley nor his followers believed that anyone would ever be saved by obeying the General Rules, but they were confident that the Rules pointed safely to

the New Jerusalem for all who were determined “to flee from the wrath to come.” In elegant city parlors and rustic pioneer cabins, class leaders found the three commitments spelled out in the 1743 document ready points of reference as they asked, “Brother, Sister, how does your soul prosper?”

Wherever Methodists went, they started class meetings. Jerry Sproull documents them in such far-off places as Antigua, Australia, the Fiji Islands, and Africa. In America, they became “the core of every Methodist church. In fact, there were hundreds of class meetings on the frontier where there were no churches.” “In the class meetings were discovered the young men of special aptitude for testimony, prayer, [and] exhortation, who were induced to become local preachers, and as they developed in that service were led on until they found themselves in the full-time itinerant ministry.”

Perhaps once in six weeks, the circuit-rider would stop to encourage a struggling society on the edge of the wilderness. He would preach a few times, officiate at marriages, read the burial office at newly-mounded graves, celebrate the Lord’s Supper, and attempt “to meet the classes.” Then on horseback he was off for his next assignment. In his absence, the class leader kept the society together, serving in effect as his assistant pastor, as Goodell says, “the drillmaster of Methodism.”

Dr. Thomas Coke was emphatic: “Through the grace of God our classes form the pillars of our work and are in a considerable degree our universities for the ministry.” Francis Asbury, Coke’s colleague in the episcopacy, agreed. “The class leaders,” he said, “have been as helpful as the pastors in the growth of our church.” By 1810—26 years after the organization of the Methodist Episcopal Church—“there could not have been fewer



## READY

by *Sonja Vernon*

***“Now, little children, abide in Him, so that when He appears, we may have confidence and not shrink away from Him in shame at His coming” (1 John 2:28, NASB).***

“Just wait until your father gets home!” Remember how those words struck terror to your heart—the hours that flew by when you wished you could slow the clock, the prayers that your mom would forget, the sound of your father’s voice in the hall, the way you carefully avoided him, and the shame you felt in knowing that you had disappointed someone you loved? What made this day so different? Usually you watched at the window, waited to see that familiar car turn into the driveway, and ran to the door at the sound of his jingling keys. “Daddy’s home!” But this day you hid, trying to delay his inevitable displeasure, your childish heart shrinking at the thought of what was to come.

In this new year, already cluttered with our lists of resolutions and things to accomplish, we must not forget this important fact. Our Father is coming! Maybe this year. Maybe today. What emotion grips our hearts as we contemplate this truth? How would we react if He came right now? Would we shrink back and hide in the other room as the list of our sins surfaced before us? Or would we run to the door with arms outstretched to welcome Him, confident because we are abiding, moment by moment, in Him? May we all be able to say with the Apostle John, “Even so, come, Lord Jesus!” ■

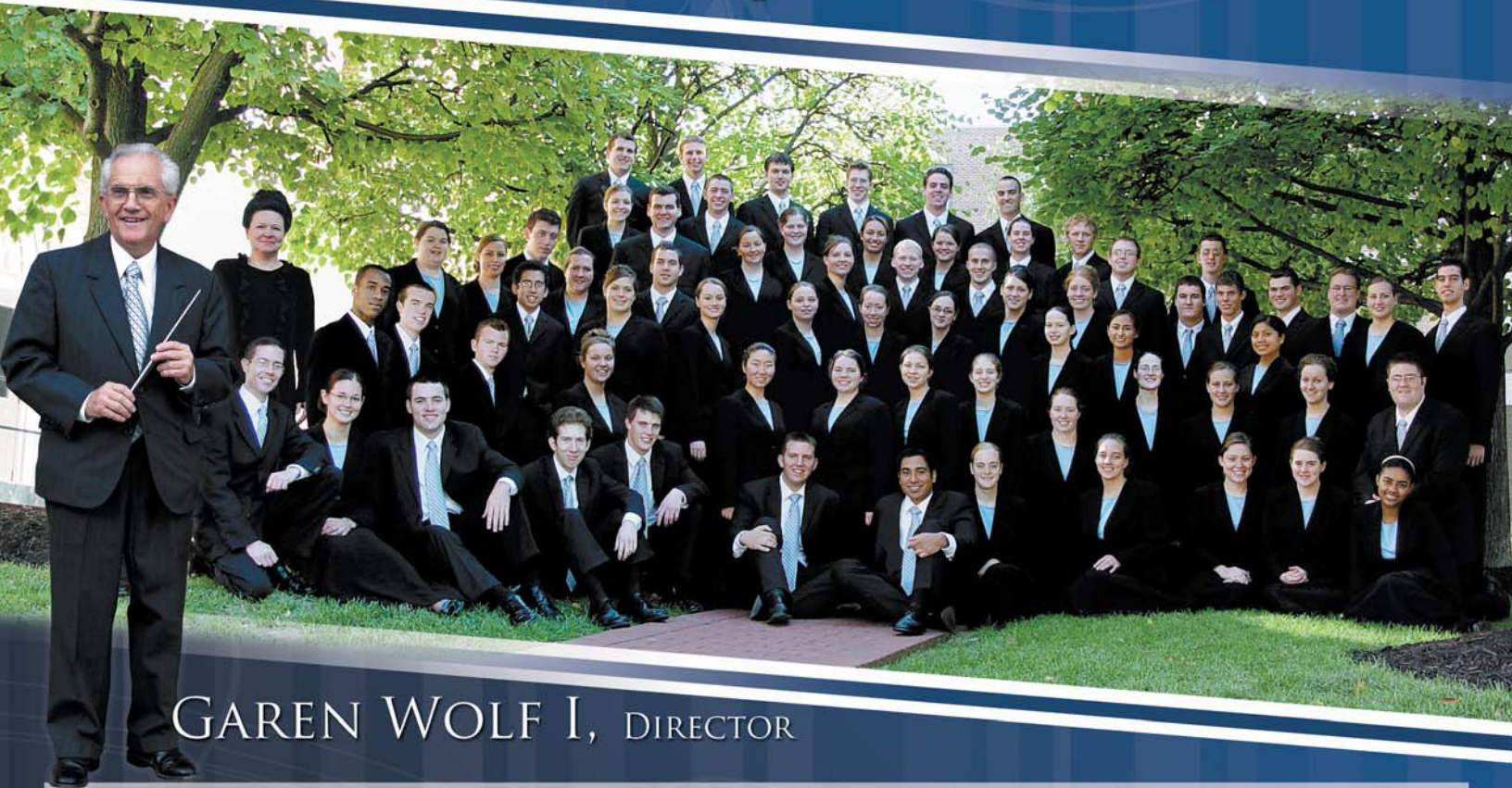
*Sonja Vernon* is Dean of Women at God’s Bible School and College.

than fourteen thousand class meetings going on in the United States and its territories.” As Methodism grew to become the largest Protestant denomination in the United States, its class meetings proliferated. It is estimated that in 1874, although decline was already

evident, there were 50,000 class leaders in this country. ■

*To be concluded next issue. Readers who wish a copy of the original paper with footnotes citing sources should send a self-addressed envelope plus \$4.00 to the editorial office.—LDS*

# The College Choir



GAREN WOLF I, DIRECTOR

**February 21, Thursday, 7:00 PM**

Tuscaloosa Area GBS Choir Rally  
Woodhaven Ch. of the Nazarene, Tuscaloosa, AL  
Hosted by: Tuscaloosa Bible Methodist Church,  
Rev. Ronald Conn (205) 553-4771

**February 22, Friday, 7:30 PM**

Pell City GBS Choir Rally, Held at:  
Bible Methodist Campgrounds, Pell City, AL  
Hosted by: Talladega Bible Methodist Church  
Rev. Bob Blankenship (256) 362-8446

**February 23, Saturday, 7:00 PM**

First Church of the Nazarene, Ocala, FL  
Rev. Barry Dunlap (352) 694-2334

**February 24, Sunday, 10:30 AM**

First Church of the Nazarene, Clearwater, FL  
Rev. Ernie Lewis (727) 536-1498

**February 24, Sunday, 2:30 PM (Full Concert)**

Lakeland Holiness Camp, Lakeland, FL  
Rev. Dr. Kenneth Gorveatte (863) 646-5152 or 2254

**February 24, Sunday, 6:00 PM**

Light and Life Free Methodist Church, Lakeland, FL  
Rev. John Hendricks (863) 858-6361

**February 25, Monday, 7:00 PM**

South Central FL GBS Choir Rally, Lake Placid  
Camp and Conference Center, Lake Placid, FL  
Coordinator: Mrs. Diane Osborne (863) 465-9116  
Host Pastor: Rev. Tim Taylor (863) 465-7625

**February 26, Tuesday, 7:00 PM**

Faith Wesleyan Church, Lakeland, FL  
Rev. Dennis Waymire (863) 686-1787

**February 27, Wednesday, 7:30 PM**

Easley Bible Methodist Church, Easley, SC  
Held at: Park Street Baptist Church (Next Door)  
Rev. Terry Going (864) 855-3892 or 6626

**February 28, Thursday, 7:00 PM**

North Carolina GBS Choir Rally  
Held at T. Austin Finch Auditorium,  
406 Unity St, Thomasville, NC  
GBSC Public Relations 1-800-486-4637 ext 268

**February 29, Friday, 7:00 PM**

Greater Charleston GBS Choir Rally  
Teays Valley Church of the Nazarene, Teays, WV  
Pastor: Rev. Sonny Williams (304) 757-8400  
Rally Co-host: Mrs. Freda Hudson (304) 757-6147

**March 1, Saturday, 6:00 PM**

South-Central IN GBS Rally  
Faith Mission Church, Bedford, IN  
Dr. Leonard Sankey (812) 275-2119 or 7820

**March 2, Sunday, 10:30 AM**

Noblesville Pilgrim Hol. Ch., Noblesville, IN  
Dr. Craig Dahler (317) 773-1541 or 770-6431

**March 2, Sunday, 7:30 PM**

Christian Nation Church, Cozaddale, OH  
Rev. Carl Eisenhart (513) 677-8274

For more information and directions visit [www.gbs.edu](http://www.gbs.edu).