

# GOD'S REVIVALIST

Winter 2010

*and Bible Advocate*



## **When Christians Disagree**

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## **Why Don't You Have A TV?**

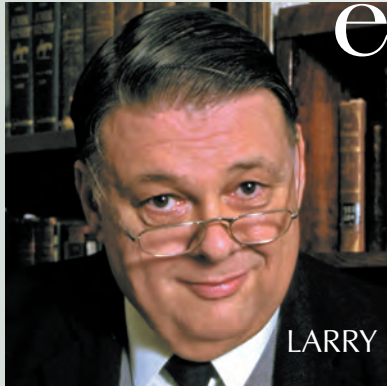
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## **Help Us To End Well**

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# the editor's view

LARRY D. SMITH

## IT'S THE SET OF THE SAIL!

*In condensed form, this is a chapel message presented at GBS by your editor on Wednesday, November 8, 2009.*

**B**ouncing merrily across the waves in a speeding sailboat, driven by the wind and drenched by the spray—this is a thrill beyond comparison to those who love the water. Granted, I'm a landlubber from Nebraska; but even I understand that the only way to get a sailboat moving is by using its ropes and pulleys to position its sails to catch the wind. This sounds elementary, but if you don't know how to do it, you won't go anywhere. Or if you do, you may go where you'd rather not; and caught in the fury of a storm, you may upset your boat or even wreck it. *"One ship drives east, and one ship drives west by the self-same wind. Yet the set of the sail, not the wind or the gale, determines the way she goes."*

This is also true for your life and mine. For always it's "the set of the sail and not the gale" that determines the way we go. Thus by our own choices we decide both our direction and our destiny, and this is why everything depends on the direction of our will. It is this which finally will decide where you and I will be 100 years—a 1000 years or 10,000 years—from today.

This applies also to institutions—Christian colleges, for example. Always it's the set of their sails that determines the way they go. Think, for example, of Harvard or Yale, or closer to home, of Oberlin, where Charles Finney once lectured on the holy life. They still exist, of course; but submerged by the *zeitgeist*—the prevailing "spirit of the age" that mocks and rages at everything we Christians cherish, they are no longer Christian colleges.

But, thank God, GBS has a different story! That's because it is God's Bible School, as our old grads (p22) ➡

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# the president's page



## WHEN CHRISTIANS DISAGREE

by Michael R. Avery, President

After World War II the United Nations was brought into existence to promote world peace. But since its inception in 1945 there has not been a single day of global peace on the earth. The goal to “remove the scourge of war” and have a world where men and women get along has proven to be quite elusive.

The Bible opens with peace in the Garden of Eden and ends with peace in Heaven. But in between that beautiful beginning and blissful ending the scriptural record tells the story of God’s people “biting and devouring” one another. Since its earliest days the Church has been plagued with disunity. Paul’s letters reveal that almost every local church mentioned in the NT had divisions. The Corinthians, Galatians, Romans, and Philippians all had issues that created serious tensions among them. Both Ephesus and Colossae had to be reminded of the importance of unity.

As the gospel spread its way across the known world, converts from Jewish and Gentile backgrounds filled the church. The Jewish converts came from a religion that had branded their lives with rules and regulations controlling their diet, their days, their dress—their whole way of experiencing and expressing their faith. It was almost impos-

ible for them to break free from traditions that had been so deeply ingrained in them, yet these traditions were in reality nonessential to their new faith. The Gentile believers were converted from paganism and eagerly accepted a simple gospel with no such encumbrances. When the Jewish converts brought their traditions and scruples into the church as requirements for all believers, the Gentile converts would have none of it. Disagreement and disunity soon followed.

Paul dealt with this problem in I Cor. 8-10 as well as in Romans 14 and 15. He divided the opposing sides into groups referring to one as the strong and the other as the weak. These designations had to do with their level of understanding of the Biblical knowledge of Christian liberty and grace. The strong tended to despise the weak for their over-conscientiousness, and the weak tended to judge and condemn the strong for their liberty. Paul knew that it would take time to erase the differences so he laid down some very important principles to teach believers how to disagree on nonessentials and still maintain unity in the church.

Today’s church is not dealing with these identical issues, but we are always faced with certain “gray areas.” Some things are wrong because the Bible condemns them. Some things are right because the Bible commands them. But there are numerous “gray areas” that are not right or wrong for every person. It is generally in these areas that believers become divided. One has to exercise one’s own conscience in such cases and not every conscience is enlightened by Biblical knowledge. So how do we handle the disagreement that follows? We

need to follow the same principles that Paul gave these early converts.

### **KEEP THE WELCOME MAT OUT!**

Paul opens and closes with the strong imperative, "Receive one another." Never cut your brother off! Never erect barriers between the two of you! Keep reaching out in love and acceptance! You don't have to see eye to eye on everything to exercise love and acceptance. Disunity can begin with the subtle decision to just stop saying hello or shaking hands. Don't go there – keep the welcome mat out!

### **BE PATIENT. A MAN'S HEART CANNOT REJOICE IN WHAT HIS HEAD REJECTS.**

You must understand that just because something is clear to you doesn't mean that it is clear to your brother. Nor should you expect your brother to act upon something he cannot understand. In 1 Cor. 8:4-7 Paul says that we know that an idol is nothing and eating the meat offered to it is nothing, but not everyone has this knowledge. Paul understood that every man has to be "fully convinced in his own mind" before he can move beyond certain practices that he has viewed as wrong even if in reality they are not. For that man to act against his present knowledge is to offend his conscience and to commit sin (Rom. 14:23). Paul did not expect the weaker brother to remain weak forever, but he did expect the stronger brother to be patient and let the weaker brother's mind expand in understanding so that his heart can rejoice in a clear conscience.

### **EXERCISE LOVE! IT WILL HELP YOU SEE THE BIG PICTURE.**

Love weights the issues in the light of eternity. It understands that the Kingdom of God is "not meat and drink." It is willing to make whatever sacrifices are necessary to help someone else along. Paul devotes 1 Cor. 9 totally to explaining this principle. He says, "To the weak I became as weak, that I might win the weak. I have become all things to all men that I might by all means save some." Paul chooses to deny himself many of life's externals because he knew that it was the eternals that really mattered. This can only be done as you live life through the power of Calvary love.

### **REMEMBER THAT IT'S NOT ABOUT YOU!**

Authentic Christianity is others-oriented. It motivates one to seek another's well-being as much as one would seek his own. The Christian should not guide his conduct by merely what he is free to do, but by what will edify and build up one another. "Let no one seek his own, but each one the other's well being" (1 Cor. 9:24).

### **A FINAL WORD**

Disunity and disagreement do not glorify God; they rob Him of glory. Abraham's words to Lot are applicable today: "Let there be no strife, I pray thee, between me and thee...for we be brethren" (Gen. 13:8). ■

# 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.*

### **STRONGHOLDS IN THE CHRISTIAN LIFE**

My wife and I read together the first installment of [Dr. Allan P. Brown's] series on "strongholds" [November '09 *Revivalist*]. Your sermon brought to our minds the following questions: Is the message for the unregenerate sinner, the saved but unsanctified Christian, the entirely sanctified, or all of these? Can strongholds exist in the life of the entirely sanctified? Or are these two conditions (entire sanctification and the presence of strongholds) mutually exclusive? Thank you so much for writing and publishing this series.

DAVID KEMP  
Fort Myers, Florida

**Dr. Allan Brown responds:** I think the concept fits all the categories you mentioned. In the lives of most people who profess to be entirely sanctified there are probably one or more problem areas that could be classified generally as "strongholds." For the entirely sanctified, it might be unwise eating habits that produce excess weight or unwise speech that hurts other people even though you don't mean for it to do so. When God shows a person the need for change—no matter what his spiritual condition may be—and when he decides he wants to change and sincerely tries to do so but cannot follow through with that change, I call that a "stronghold."

Notice, I did not call it a "sinful" stronghold. It may or may not be something that in itself is sinful. True Christians, and especially the entirely sanctified, will not be tolerating "known sinful strongholds" in their lives. However, they may have other areas that God wishes to change, and yet they find such change extremely difficult, if not seemingly impossible.

*(continued on page 19 ➡)*

**W**hy don't you have a TV? Several people have inquired about this, so I thought I would share some thoughts here. Let me begin by saying I do *not* think that TV or movies are inherently evil. For us, though, we found that our lives are better without having TV in our home. The good things that TV brought to our lives we learned to find elsewhere without the connected negatives. We could have time together as a family reading a book aloud or going on a walk. We could learn about the world by viewing documentary movies from the library. We could watch DVD's without worrying about the commercials.

We did not make this decision quickly; it came to us the more we considered it. One of the tipping points for me came when I found a prime time sitcom on the TV one evening in my living room. It was a normal sitcom episode, no more racy or profane than usual. Yet as I listened to the characters conversing, I was shocked to think how different their lives were to the life I was trying to live as a Christian. They were wrapped up in demeaning conversations about who slept with whom, near-profanities, gossipy outbursts, and just plain selfishness.

As I sat there, I realized that if the TV were a human being saying those kinds of things while sitting in my living room, I would not want that person in my

house for very long. I do have some control over what happens in my house, and I just don't want my home to be like that.

As a Christian, I welcome nonbelievers into my home and my life. These friends of mine do not act like Christians, and I do not expect them to when they are in my house. But I have no evangelistic responsibility to the television. It is not a human being. Although it is not an enemy, it is certainly not my friend. It is a machine that merely relays images and sounds. Producers who probably do not share my desire to honor God select which images and sounds to fling into my living room. Having experience the positive and negative powers brought by these images and sounds, I am unwilling to freely welcome them into my home, into my life, and into the life of my family. ■

*The Rev. Nathaniel M. Wright is associate pastor of Covenant-First Presbyterian Church, Cincinnati, Ohio. This is reprinted with his permission from the church's newsletter, The Covenant Courier.*



# Why Don't You Have a TV?

*by Nathaniel M. Wright*

# Help Us To End Well

by James H. Diehl

As I sat down at the computer to write what was on my heart, the phone rang. On the line was a district superintendent who told me the sad news that one of his pastors had just surrendered their credential. "Conduct unbecoming a minister" was the reason given. The superintendent told me of the heart anguish within the pastor, the spouse and family, and throughout the entire congregation. This pastor's life journey was not going well.

I had already planned to title this article with a phrase from William Culbertson's public prayers. The president of Moody Bible Institute from 1948 to 1971, he reportedly closed his prayers with the plea, "And, Lord, help us to end well!"

Since I will retire from the general superintendency at the general assembly in June, this phrase has been on my mind: "Lord, help me to end well!" By reading the Scriptures, and by living life, I have learned that a good beginning does not guarantee a good ending.

Consider King Saul, Samson, Lot's wife, Demas, and most famous of all, Judas.

I don't want to live like that. I don't want to finish my "one walk across the stage of life" with the last scene being one of disgrace. Please, Lord, help me to end well!

Author Warren Wiersbe writes about popular British preacher F.B. Meyer, who said to his friend F.A. Robinson: "I do hope my Father

will let the river of my life go flowing fully to the finish. I don't want it to end in a swamp."

These words have also rung in my ears since I read them a few months ago. I don't want my life to end in a swamp. The good news is that we do not have to end that way. We don't have to run out of fuel. We do not have to finish as a disgrace to the entire family. God's powerful grace can enable us to end well.

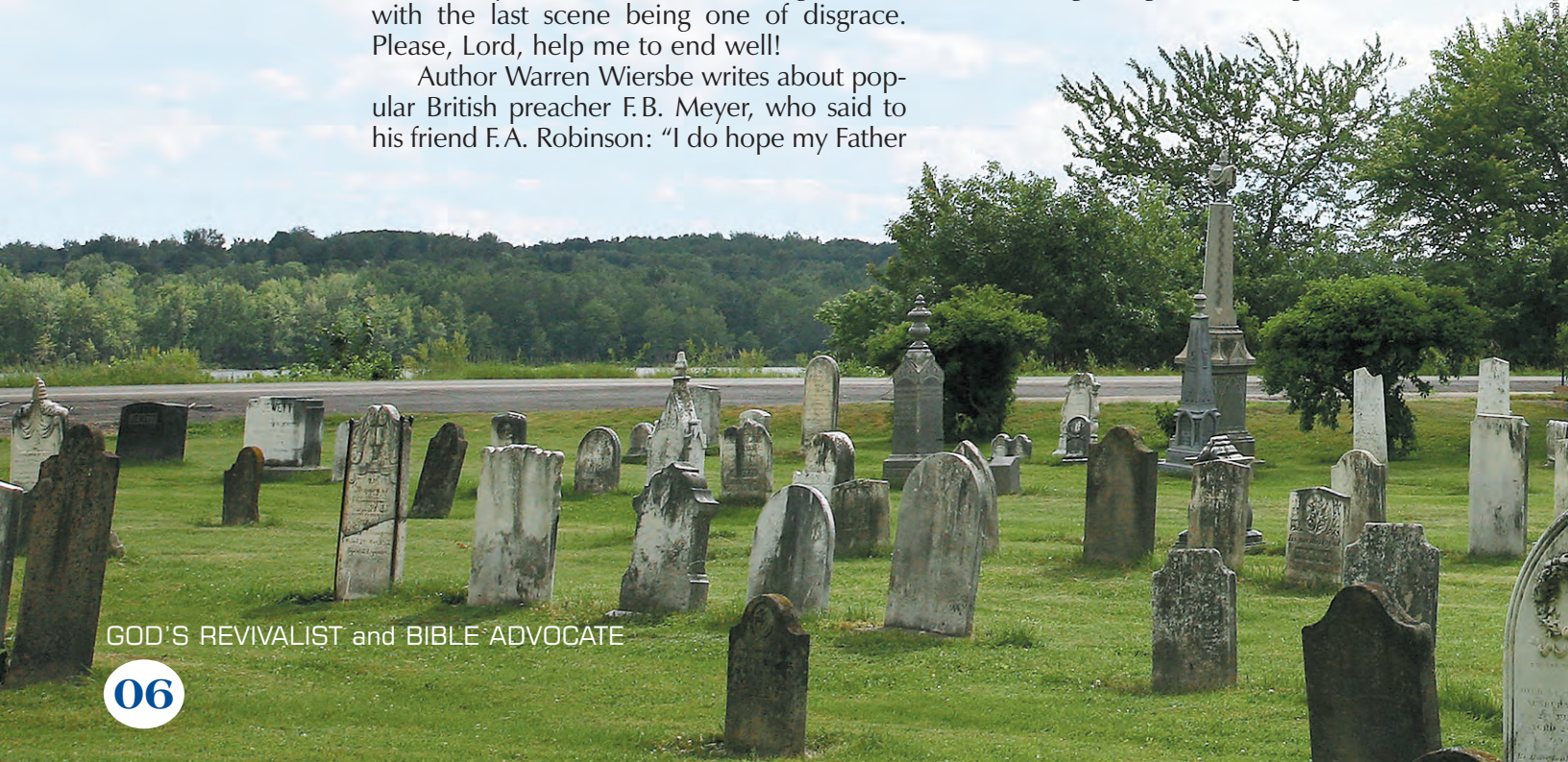
To finish our lives or ministries with sweet victory within means we must "sharpen the blade" often. In fact, one of the men with Elisha who was cutting trees to help build a new dwelling lost the entire ax head in the river. He didn't have an ax head to sharpen—he had no ax head whatsoever.

Fortunately, as the Scriptures tell us in 2 Kings 6:1–7, he didn't keep beating the trees with his wooden ax handle. How futile that would have been. He stopped to cry out for help, and God miraculously brought the ax head to the surface of the water. With the ax head reattached to the handle, he resumed his work.

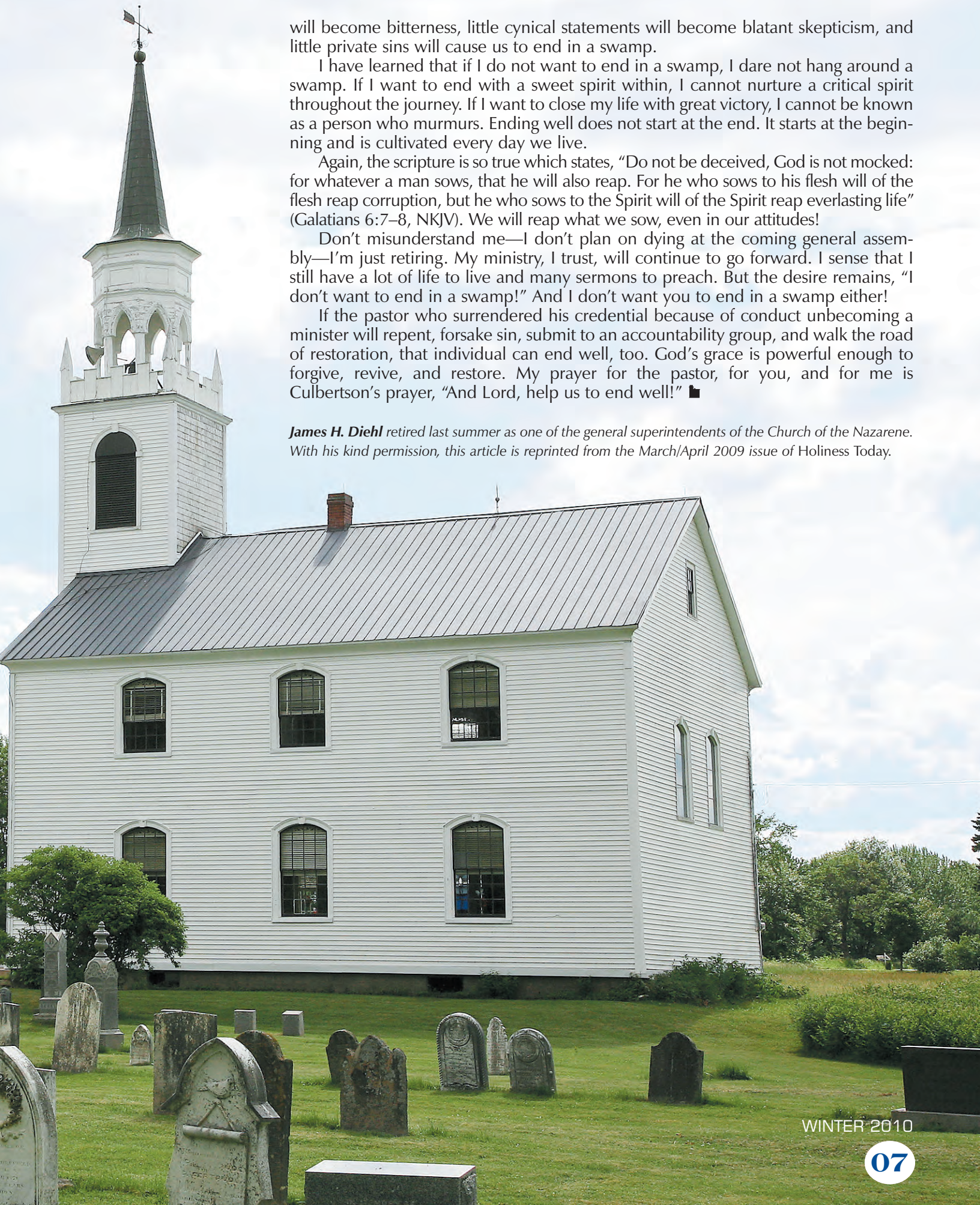
How many of us in ministry, whether we are clergy or laity, have either lost the ax head or let it become so dull that it is totally ineffective? It is time to stop beating the trees with a dull ax handle. We must confess our need to the Lord, seek a new and fresh anointing from the Holy Spirit, and have our spiritual ax head replaced or resharpened.

If we ask, the Holy Spirit will come and sharpen our spirits. If we don't sharpen the ax head often, little things neglected will become big things. Little negative attitudes

Ending well does not start at the end. It starts at the beginning and is cultivated every day we live.



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will become bitterness, little cynical statements will become blatant skepticism, and little private sins will cause us to end in a swamp.

I have learned that if I do not want to end in a swamp, I dare not hang around a swamp. If I want to end with a sweet spirit within, I cannot nurture a critical spirit throughout the journey. If I want to close my life with great victory, I cannot be known as a person who murmurs. Ending well does not start at the end. It starts at the beginning and is cultivated every day we live.

Again, the scripture is so true which states, "Do not be deceived, God is not mocked: for whatever a man sows, that he will also reap. For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life" (Galatians 6:7–8, NKJV). We will reap what we sow, even in our attitudes!

Don't misunderstand me—I don't plan on dying at the coming general assembly—I'm just retiring. My ministry, I trust, will continue to go forward. I sense that I still have a lot of life to live and many sermons to preach. But the desire remains, "I don't want to end in a swamp!" And I don't want you to end in a swamp either!

If the pastor who surrendered his credential because of conduct unbecoming a minister will repent, forsake sin, submit to an accountability group, and walk the road of restoration, that individual can end well, too. God's grace is powerful enough to forgive, revive, and restore. My prayer for the pastor, for you, and for me is Culbertson's prayer, "And Lord, help us to end well!" ■

*James H. Diehl* retired last summer as one of the general superintendents of the Church of the Nazarene. With his kind permission, this article is reprinted from the March/April 2009 issue of *Holiness Today*.



## STUDENTS HELP THOSE LESS FORTUNATE

“Our children realize how blessed they are, especially after sorting through clothes and shoes and preparing personal item care kits,” comments teacher Monica Williams, after a “working field trip” sponsored by Aldersgate Christian Academy. With fellow teachers David Reynolds and Jenny Fikes, she



helped supervise 50 students, grades five through eight, to the headquarters of Matthew 25 Ministries, Blue Ash, Ohio, on November 24. There they were divided into three teams, toured the organization’s facilities, and learned of its work in the U.S. and foreign countries.

“Simple necessities such as water, electricity, and food are difficult to receive in a lot of countries,” Ms. Williams adds. “We wanted our students to grasp the importance of sharing Christ’s love with others. Through volunteering for six hours, they were able to help those less for-

fortunate.” Aldersgate Christian Academy is GBS’s K–12 on-campus school.

## GBS FACULTY AT E.T.S. CONFERENCE

GBS faculty members, Allan Brown, Philip Brown, Mark Bird, and Dan Glick attended the annual meeting of the Evangelical Theological Society in New Orleans, Nov. 17–20, 2009. Dr. Philip Brown presented a paper at the Wesleyan Studies Group entitled, “Is a Wesleyan Interpretation of 1 Thess. 5:23 Exegetically Tenable? Responding to Reformed Critiques.” The paper, which was well-received by the study group, addressed key theological objections raised against the doctrine of entire sanctification by Reformed theologians and offered an exegetical defense for understanding 1 Thess. 5:23 as a prayer for God to sanctify believers entirely in this life. A copy of the paper is available on the Aldersgate Forum website, <http://sites.google.com/site/thealdersgateforum/>.

# 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 **Arthur and Jessica (Schaper) (GBS '07 BA) Baber**, a son **Daniel Quenton Baber**, born October 9, 2009. This is their first child. “He is our 35th great-grandchild. We are well-blessed as a family,” writes the Rev. Melvin Schaper, former instructor at GBS and a member of the Board of Trustees.



To **Lisa and Aaron Profitt**, Cincinnati, Ohio, a son, **Simon Declan Profitt**, born December 2, 2009. Aaron chairs the Division of General Studies at GBS, and Lisa is a former staff member.

To **James and Rachel (Arndt) (GBS '01 BA in Teacher Ed.) Rickenbach**, a daughter, **Amanda Rose Rickenbach**, born October 23, 2009, Guatemala City,



Guatemala. The Rickenbachs live and work in Jalapa, Guatemala, where they are missionaries for Evangelistic Faith Missions.

To **Joe (GBS '05 BA in Min. Ed.) and Joanna (GBS '01-'02) Reimann**, Cincinnati, Ohio, a daughter,



**Nia Joyanna Reimann**, born November 3, 2009. Joe and Joanna have pioneered a new congregation located in Cincinnati’s Price Hill neighborhood.



To **Aaron (GBS '05 BA in music) and Lark Terry**, North Vernon, IN, a daughter, **Hannah Marie Terry**, born December 23, 2009. Aaron is Music Teacher for Medora





### GBS MINISTERIAL DIVISION ENLISTS PRAYER PARTNERS

Pictured are this year's faculty and students of the GBS Division of Ministerial Education. Divisional chair Dr. Allan P. Brown continues to enlist prayer partners in the ongoing training and spiritual development of our ministerial students. On any given weekend, the

ministerial students you are praying for are actively involved in ministry. These young men and women are out there on the front lines engaged in youth ministry, pulpit ministry, urban ministry, nursing home ministry, and various other ministries in which they represent the cause of Christ and His kingdom. Currently 42 students are enrolled in the Division.

### THREE GIVEN SPECIAL RECOGNITION

During a late first semester chapel service, two staff members and one faculty member were given special recognition for their services to the school.

Richard Miles, Vice President for Student Affairs cited Mrs. Esther



Holloway, school nurse, for bringing "experience, professionalism, personal care, and active involvement in students' lives," especially during the recent flu season.

He also expressed appreciation to



Ms. Sonja Vernon, dean of women, for "so faithfully giving of your time and energy and resources to serve with us and by doing so, enriching all of our lives!"

Dr. Kenneth Farmer, Vice-President for Academic Affairs ➡

schools, IN, and Music/Youth minister at North Vernon Wesleyan Church. Lark is attending Indiana Wesleyan University working toward a BA in business.



To **Joshua (GBS '06-'08) and Rhoda (Gilley) (GBS '06-'07) White**, Salem, Illinois, a daughter, **Guinevere Ruth White**, born December 18, 2009. The Whites, both former GBS students, attend the Wesleyan Bible Holiness Church in Salem.

### MARRIAGES

**Stephen Harms (GBS '09 AA) to Korin Reiner (GBS '07 BA)**, June 20, 2009, Gratz, Pennsylvania, Rev. Jonathan Heath and Pastor Mark Calderon, officiating. Both work at GBS, Korin as the kindergarten teacher in Aldersgate Christian Academy, and Stephen as a member of the Information Technology staff.



### DEATHS



**Jeanette Davidson, 91**, Stanwood, Washington, died December 21, 2009. She attended various schools, including the Cincinnati Conservatory of Music. During World War II she served as a clerk with the U.S. Corps of Engineers. In 1946 she resigned this position and having felt God's call to missionary service, entered God's Bible School. Meanwhile her future husband, Gene E. Davidson, returned from military service and both were saved at GBS. She is survived by him, her sisters Mary and Harriet, and other relatives. Funeral services were held at Mt. Vernon, Washington, with burial in the Anderson Cemetery.



**Rev. Roger R. Ellers, 68**, Crooksville, Ohio, died October 3, 2009. A graduate of God's Bible School and College ('65 ThB), he founded the Pilgrim Holiness Church in Crooksville 38 years ago ➡

➔ honored Dr. Mark Bird for his leadership of GBS's Aldersgate Distance Education Program, which has "just posted its highest enrollments ever—a head count of 54 and a full-time equivalency of 24.5." "It is a great feeling...not to have to worry if new ADEP plans will be approved by our accreditors or if the department is maintaining a financial footing.... Thanks, Dr. Bird, for doing such a great job...."



### ALDERSGATE FORUM DISCUSSES HOLINESS ISSUES

Aldersgate Forum, GBS's theological discussion group, held its annual session, October 27–29, at Higher Ground camp facilities, West Harrison, Indiana. The theme for this year was "Holiness: Critical Issues—Entire Sanctification, Sin, Assurance, and Divine Holiness." Presentations were given by Chris Cravens, David Fry, Philip Brown, Allan Brown. Giving formal responses were Joseph Smith, Stephen Smith, and Mark Bird. Discussions were vigorous, helpful, and gracious. Eventually papers of the conference will be listed on the website <http://sites.google.com/site/thealdersgateforum>.



### LARGE AUDIENCES ATTEND CHRISTMAS PROGRAM

For three evenings, December 4, 5, and 6, GBS's annual Christmas program played before large audiences crowded into the Adcock Chapel on the campus. Entitled "A Miracle of Love," the program included an inspiring combination of music presented by choir and orchestra and a drama presenting the events surrounding Christ's birth. Directors included Mr. Timothy Crater, Mr.

# REVIVALIST FAMILY continued

➔ and was active in that church until his death. He had dedicated his life to the Lord and his family and will be remembered for his life of prayer. He is survived by his wife Nancy Penn Ellers; his son Kevin; his four daughters, Kathy, Kimberly, Kelly, and Heather; 15 grandchildren; and other relatives. Funeral services were held at the Pilgrim Holiness Church, Crooksville, Rev. Paul Case, officiating, with burial in the Butler Cemetery, Marengo.

**Wanetta R. Gill, 93**, died December 7, 2009. She attended the Tabor, Iowa, Bible School; God's Bible School and College from which she received the degree ThB in 1946; and the University of Nebraska from which she received the MA degree. She began teaching at the Independence Bible School in 1950 and in 1964 went to Jamaica.

She worked there and in Grenada until 1977, when she came back to the United States, bringing her adopted family of Alice and Alice's two daughters, Sidonie and Audrey. They moved to Kansas City where she was a pillar in the church. She is survived by a host of family and friends. Funeral services were held in Merriam, Kansas, Kevin Weinand, officiating, assisted by Melvin Schaper and Lyle Howard.



**Rev. Dr. Joseph (Joe) Kanzlemar, 73**, Inverness, Florida, died November 19, 2009. On June 4, 1956, he was married to June Evangeline Day, the daughter of the Rev. Lloyd Day, president of God's Bible School and College. He was a graduate of GBS ('57 HS; '58 ThB; '59 BA), and later earned his doc-

torate in Education. He was a minister for over 40 years, author of 21 books listed on his website [biblebasedstudies.org](http://biblebasedstudies.org), supervisor of Children's Protective Services in the Florida Department of Children and Families, and guest speaker at many church revivals, camp meetings, and educational seminars. He will be remembered for his integrity, dedication to the Lord, and active service in the community and local churches. He is survived by his wife of 53 years; his four daughters, Ruth, Sharon, Barbara, Andrea; and his seven grandchildren, Matthew, Gregory, Adam, Austin, Jared, Haley, and Luke.

**Katherine Ruth Martin, 84**, Purcellville, Virginia, died August 23, 2009. She attended God's Bible School, graduating both from the high school and the Ten Weeks



David Hartkopf, Mrs. Kristin Foster, and Mr. Garen Wolf, who was also executive producer. The drama directors and script writers were Ray and Lenea McCrary.

### SPRING BLOCK SESSIONS FOR ADEP

Readers are reminded that two block sessions of GBS's Aldersgate Distance Education Program (ADEP) will be held on campus this spring as follows:

### Block Session February 1–5

Apologetics (M. Bird); History of the American Holiness Movement (L. Smith); Romans and Galatians (A. Brown); Doctrine and Practice of World Missions (D. Glick).

### Block Session March 15–20

Urban Mission Ministry (Gibson/Himelick); Principles of the Christian Life (P. Brown); Expository Preaching (M. Cravens); Marriage and Family Living (S. Wolf).

Interested persons should contact Dr. Mark Bird at [mbird@gbs.edu](mailto:mbird@gbs.edu).

### MUSIC DIVISION OFFERS SPRING PRESENTATIONS

GBS's Division of Music announces the following presentations to be offered by the Division: (1) **Aldersgate Christian Academy Recital**, 7:00 PM, April 29, Adcock Chapel; (2) **Oratorio: G. F. Handel's *Messiah***, 7:00 PM, May 4, Adcock Chapel; (3) **National Day of Prayer** (Choir and Symphonic String Ensemble), 11:00 AM, May 6, courthouse steps, Cincinnati, Ohio; (4) **Concert on the Lawn**, 7:00 PM, May 11, main campus. ■



Course (1946). At GBS she sang in a women's trio. In 1952 she was married to Paul Martin whose wife she remained for nearly 57 years. Katherine was an accomplished musician, as well as an artist, decorator and poet. She loved her husband, children, and all her family members. She was involved with the American Rescue Workers and faithfully served over 56 years. She was always praying for her husband, children, grandchildren, great-grandchildren, and many others on her list.

**David William Sarber II, 19**, Cooperstown, Pennsylvania, died in a boating accident October 17, 2009. A freshmen at the Evangelical Wesleyan Bible College, he was a member of the Summit Evangelical Wesleyan Church and a committed Christian whose great desire was to

be used of God. He is survived by his parents David and Laura Sarber; three sisters, Colleen, Hannah, and Emily; his grandparents William and Louise Sarber and Loren and Carol Kempa; and other relatives. Funeral services were conducted in the Wesleyan Methodist Church, Titusville, Pennsylvania, with his uncle, the Rev. John McDonald, and his pastor, the Rev. Tim Yauger, officiating. Interment was in the Mt. Hope Cemetery.

**David E. Shultzaberger, 78**, died November 11, 2009. He graduated from the Christian Workers Course at God's Bible School in 1955. Funeral services were held at Tyrone, Pennsylvania, Rev. William J. Hargenrader, officiating. Burial was in the Bald Eagle Cemetery.

**Rev. J. Holland Vernon, 90**, died November 10, 2009, at his home in

Lander, Wyoming. At the age of 16 he went to God's Bible School, where he met and married Dorothy Louise Henry. In 1942 they moved to Kansas where he studied to receive a Master's degree at Fort Hays State College, and later to Colorado, where he studied for a doctorate in theology at Iliff Seminary. He was a United Methodist minister, serving as pastor of congregations in several states and also for a time as district superintendent. He is survived by his wife of 69 years; daughters, Elizabeth, Pat, and Linden; son Jim; grandchildren and other relatives. Rev. Holland was an uncle of Mrs. Ruth Avery, wife of GBS president Michael Avery. Funeral services were held in the United Methodist Church.

**Rev. Lester Wiseman, 73**, Cuba, New Mexico, died December ■

➔ 22, 2009. Converted in youth, he preached his first sermon at the age of 19. In 1958 he was married to the former Janice Hart. For 40



years he was missionary to the Navajo in New Mexico. This included 25 years at the All Tribes Indian Mission School in Bernalillo, 21 of which was as superintendent. In recent years he directed the Pueblo Alto mission. Survivors include his wife Janice; four children, Sharon, David, Brenda, and Stephen; fifteen grandchildren; three great-grandchildren; brothers Merrill and Carl; and a sister Carol, formerly a staff member at GBS. Funeral services were held at the Haspah Chapel, the Rev. Larry D. Smith, officiating, assisted by others. Burial was in the church cemetery.

#### NOTICES

**The Minister and Taxes.** One of the reasons for the confusion surrounding ministers and their taxes is the fact that the IRS has a different set of rules for ministers than laymen. Jim Olsen, CPA, has put together a booklet that he will send you that provides all the information and forms necessary for a church treasurer and pastor to follow the IRS guidelines. Contact him at [Jolsencpa@aol.com](mailto:Jolsencpa@aol.com) and he will send the information, free of charge, back to your e-mail address. He also has a website [www.JimOlsenCPA.com](http://www.JimOlsenCPA.com) that has valuable information for layman and pastors alike on a variety of financial topics. His new address is 3877 Bluebill Place, Stuart, FL 34997. Office/Cell Phone (772) 486-6466.

**Poems Sublime and Ridiculous and Some In-Between** by Lois Inboden Kempton, missionary, educator, and musician. Consisting of 144 pages of poems and songs, the "purpose of this book is to glorify Jesus, hopefully lead someone to Him, and invigorate saints." \$12.00 plus \$3.25 each for tax, shipping, etc. Contact the author at 35918 Hocking Drive, Logan, Ohio 43138 or call (740) 385-7739.

**Edgar A. Bryan, a graduate of both high school and college at God's Bible School, has just published his fourth book, which is entitled *Glimpses of Greatness*.** It includes brief views of fifty-four (54) men and women of recent past. Most of these individuals had associations with holiness churches and several were directly connected to God's Bible School. Bryan met, knew, or saw in person everyone included in these vignettes. "As I read through Edgar Bryan's list, my own spirit and mind were refreshed as memories washed through my thinking—memories of persons of moral stature, magnanimity of spirit, and leadership.... These personal vignettes will

prove to be valuable to everyone who takes the time to read, contemplate, and learn from their example." —Leonard Sankey

The book may be purchased from the author, 533 S. Union, Westfield, IN 46074 at \$7.95 or two for \$15.00 plus shipping and handling. Edgar may also be contacted at [eabryan1@aol.com](mailto:eabryan1@aol.com).

**WANTED:** A diploma, or a copy of one, from the 1929 graduating class at God's Bible School. Will pay \$25 for an original diploma or \$10 for a copy of an original plus shipping costs. In addition, up to \$200 will be paid for a 1929 annual for that graduating class at God's Bible School with final price dependent upon condition of annual. The phone number to contact is (228) 388-1429; email is [plkvbiloxi@aol.com](mailto:plkvbiloxi@aol.com), or write to: Sarah Jane Strong Voas, 469 Walda Drive, Biloxi, Ms. 39531.

#### HITHER AND THITHER

**The Lower Light Mission, whose General Superintendent, David Linville, resides in Petersburg, Michigan, is celebrating the 75th anniversary of its founding** in 2010. To help mark the occasion, "we have a new website so our friends may visit us online," according to Rev. Linville. "We sincerely hope you will choose to visit our new site at [lowerlight.homestead.com](http://lowerlight.homestead.com)." ■

## Sea Breeze Camp

*Hobe Sound, FL.*

**February 4-14**

**Evangelists:**

**Mark Cravens**

**Dr. Bob Bolois**

**Singers:**

**The Rodney Loper Family**

**Bible Teacher: Dr. Phil Brown**

**FEA Ministries, Inc. (772) 546-1113**





## — Called Unto Holiness —

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

### IMPERFECT CHRISTIANS

*by the Reverend John Wesley*

*Pointedly the founder of Methodism explains that even entirely sanctified believers are subject to mistake and error. Thus, as he would state later, they continually need the cleansing blood of Christ's atonement.*

No one is so perfect in this life as to be free from ignorance or mistakes, since now we know only "in part" and are continually liable to make mistakes about what we do not know. It is true that the children of God do not mistake as to things necessary to salvation. For they are "taught of God," and the way which He teaches them, the way of holiness, is so plain that "the wayfaring man, though a fool, need not err therein." But in things nonessential to salvation they do err and that frequently.

The best and wisest persons are frequently mistaken, even with regard to facts, believing those things not to have been which really were, or those to have been done which were not. Or if they are not mistaken as to the fact itself, they may be to its circumstances, believing them to have been quite different from what they were.

They may believe that either past or present actions which were evil to be good or those which were or are good to be evil. They also may not judge accurately with regard to the character of others. Not only may they suppose good men to be better, or wicked men to be worse, than they really are. But they may also mistakenly believe those to be good who are in fact very wicked or to believe to be wicked those who are holy and unrepovable.

It is also true that as careful as they are to avoid it, the best of Christians are liable to mistake the meaning of the Holy Scriptures, especially with respect to those parts which less immediately relate to practice. For even the children of God are not agreed as to the interpretation of many places in Holy Writ. Nor is their difference of opinion any proof that they are not the children of God but is rather proof that we can no more expect any living person to be infallible than to be omniscient!

Christians, therefore, are never so perfect as to be free either from ignorance, error, and infirmities. Only let us take care to understand this word "infirmities" correctly and not apply it to known sins. Sometimes someone will say, "Every man has his infirmities, and mine is drunkenness." Another has the infirmity of moral uncleanness and another that of taking God's holy name in vain. All those who thus excuse themselves will go quickly into hell along with their "infirmities" unless they repent of them.

But what I mean by the "infirmities" that even true Christians have are those inward or outward imperfections which are not of a moral nature. These include weakness or slowness of understanding, dullness or confusion in apprehension, incoherency of thought, or heaviness of imagination. They may suffer from the lack of a ready or retentive memory or from slowness of speech, impropriety of language, or awkwardness of pronunciation. To these one may add a thousand other defects either in conversation or behavior. From these none can hope to be perfectly freed till the spirit returns to the God who gave it.

Christian perfection, then, does not imply exemption from ignorance, mistakes, infirmities, or temptations. Indeed, it is only another term for holiness. But remember that there is no absolute perfection on earth, even among the finest Christians; and there is no perfection that does not admit of a continual increase. This means that however far we have attained, we still need to "grow in grace" and daily advance in the knowledge of Christ our Saviour. ■

*From the sermon "Christian Perfection," condensed and updated by the editor.*



## Dear Phil

### WHAT IS PROPITIATORY SUFFERING?

***“What is propitiatory suffering, and how is it different from other suffering? You said some of our suffering is required to fit us for having compassion on others in their suffering. But why do others have to suffer in the first place?” —Multiple Questioners***

Dear Friends:

Propitiation is “the satisfaction of God’s righteous wrath against sin.” Propitiatory suffering is suffering that satisfies God’s righteous wrath against sin. Only two kinds of suffering can satisfy the demands of divine justice: the suffering of the sinner or substitutionary suffering by one who is innocent, righteous, and infinite. In the first case, sinners will suffer eternal punishment as recipients of God’s justice. In the second case, Jesus alone, as the God-man, qualified. In His passion Jesus suffered as the Lamb of God bearing in His body the wrath of God against the sins of the whole world (John 1:29; 1 John 2:2). I understand this suffering to be the punishment all humanity’s sin deserved.

(By the way, in regard to eternal punishment, I wonder if persons in the lake of fire perpetuate their suffering eternally by perpetually sinning. Just as Satan has perpetually set himself against God and thus sins in all he does, so sinners who go into eternity with their will set against God continue to sin in their thoughts and will. If this is

correct, eternal punishment is eternal not only because of the magnitude of sin’s offense, but also because of the ceaselessness of sinners sinning! That “hell” is eternal is a mind-boggling testimony to the corruption of those who endure it.)

Though I stand ready and willing to be corrected, it seems to me that much of the suffering of Jesus on earth was not propitiatory—intended to satisfy God’s righteous wrath. Rather, it was preparatory—intended to fit Jesus for the purposes God had for Him. If some of our suffering has a similarly glorious purpose, then it is not to be despised but blessed.

That leads me to the second question. There are multiple reasons why others do suffer. All of them relate to human sin. First, the entire physical universe suffers because Adam, as its first ruler, rebelled against God and brought God’s curse upon it (Rom. 8:18–22). Natural evil (tsunamis, disease, death) and all the pain it produces are the direct result of Adam’s sin. But why does God allow the consequences of Adam’s sin to continue to affect the sons of Adam? Some argue

that it is necessary to make clear to us the gravity of sin. It isn’t clear to me that Scripture answers the question. What is clear to me is that Scripture says God is good in all He does. Thus it is goodness, not impotence or malevolence, that lies at the heart of divine providence.

Second, all men suffer because all have sinned (Rom. 3:23). “He that sows to the flesh shall of the flesh reap corruption” (Gal. 6:7). Although it is likely that the KJV misunderstands Prov. 21:4—“the plowing of the wicked is sin” (compare the NASB)—I think that translation points to a theological truth: everything wicked people do is sinful. I don’t mean everything they do is inherently bad, but that all that a sinner does is tainted by his sinfulness. Isaiah says it this way: “all our righteousness [our best deeds] are as a menstrual rag” (Isa. 64:6). That shocking line teaches us how repugnant sinners are to God. In that light, we should be astonished at how little we suffer here because of our sins.

Third, all men suffer because of others’ sins. I didn’t say suffer for others’ sins. We are all affected, not only by Adam’s sins, but by the sins of many others around us. This is deeply troubling to many. The best explanation I know is this: it was not possible for God to create a world in which meaningful relationships exist, which mirror the Trinity’s mutual indwelling, without having both the righteous and sinful actions of people affecting others. That God chose to create this world implies that He will not allow evil persons to thwart His purposes for good. Hallelujah!

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.*

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## MANHATTAN DECLARATION OPPOSES SECULAR TRENDS

"I signed *The Manhattan Declaration* because I believe it is an historic statement of conviction and courage that is both timely and urgent," writes Dr. Albert Mohler, president of Southern Baptist Seminary, Louisville. "Over the course of the next few months and years, these issues will be reset in our culture and its laws. These are matters on which the Christian conscience cannot be silent."

Mohler was one of 149 Protestant, Catholic, and Orthodox leaders who signed *The Manhattan Declaration* issued in late November 2009. The document was a forthright protest against increasing trends in American culture, naming three specifically, threats to human life, the redefinition of marriage, and the increasing vulnerability of religious freedom.

Signatories declare their special concern that "in our nation today the lives of the unborn, the disabled, and the elderly are severely threatened; that the institution of marriage, already buffeted by promiscuity, infidelity and divorce, is in jeopardy of being redefined to accommodate fashionable ideologies; that freedom of religion and the rights of conscience are gravely jeopardized by those who would

use the instruments of coercion to compel persons of faith to compromise their deepest convictions."

## GREATEST MORAL ISSUES FACING USA

"Abortion, moral relativism, and mistreatment of others are the top moral issues facing America according to a year-end poll of America's leaders." This was the report recently released by the National Association of Evangelicals. Abortion was the number-one problem cited. Other concerns included such matters as homosexuality, pornography, and secularization.

## TOP RELIGIOUS NEWS STORIES IN 2009

"The Great Recession reduces missionary sending, and closes hundreds of Christian schools," bringing layoffs in various Christian ministries. This was the first of the "Top 10 Stories of 2009" selected by *Christianity Today*. The others were (2) continuing controversy over homosexual practice, as conservative Anglicans and Lutherans form new orthodox denominations; (3) "Religious groups agitate for health-care reform," while pro-life members of the House add a ban on "taxpayer-funded abortion"; (4) "The Obama administration permits federal funds

for embryonic stem-cell research and overseas groups that promote abortion; (5) "Deadly Gojra riots in August" bring attention to religious intolerance in Pakistan; (6) "Swine flu causes Christian churches worldwide to modify services..."; (7) growth of "Multisite churches and video-venue" campuses for expanding congregations; (8) "Zondervan discontinues the controversial TNIV," announcing that a new translation will be released; (9) "Gaza war hinders reconciliation efforts between Messianic Jews and Palestinian believers," while Christians "continue to flee Iraq..."; (10) "Hispanic evangelical leaders debate boycotting the 2010 census as a way to call attention to immigration reform...."

## PACKER CALLS FOR RETURN OF CHURCH INSTRUCTION

Famous theologian J.I. Packer, has announced that his "last crusade in this world" is to bring back catechesis—the teaching of Christian doctrine. According to The Living Church News Service, an Anglican news source, the 83-year-old evangelical writer and speaker declared, "We are drifting into paganism, that's the truth." He believes that in response, the church should recover systematic instruction that is "Bible based- Christ-centered in style" during this time when "the Christian value system is virtually disappearing from schools." He said, "We shall be challenging the dominant trends in our culture, and it won't be easy."

In another presentation "he emphasized the urgency of Christian worship, which he called 'rehearsal for heaven.... God comes first, and worship should come first also,' said Dr. Packer, who wagged a rhetorical finger at his fellow evangelicals for 'going light on worship' while engaged in 'doing things for God.'" ■



*Kenneth Farmer*

## TALK RADIO: TRUTH WRAPPED IN GARBAGE

In George Orwell's novel *Nineteen Eighty-Four*, the "Two-Minute Hate" was a daily period in which party members of the society of Oceania were forced to watch a film depicting the party's enemies and encouraged to express their hatred for them and their principles. This actually was a form of brainwashing leading to party members being whipped into a frenzy of hatred and loathing, culminating at times with members feeling compelled physically to assault the telescreen. Imagine that!

Fast forward to 2010. Striking parallels are evident in how political parties build support, promote issues, and, most importantly, raise money. Most of us are fiscal conservatives who believe in traditional moral values and individual freedom and consider it our duty to stay informed about current events. Put us in a recliner with the newspaper and a good cup of coffee, and we are happy. Additionally, most of us will admit to listening to some talk radio. And having enjoyed it. But for some of us, this has changed; and here is how it happened.

The first thing that starts to get on our nerves is the arrogant tone. Once noticed, it is somewhat analogous to the grinding noise accompanying the Two-Minute Hate film. Orwell likened the sound to "some monstrous machine running without oil." Even for other voices which seem less arrogant, there is the growing awareness of wasted time, as the talk show host spends inordinate amounts repeating personal catch phrases and teasers for what you can expect on his TV show that night. If you subtract these, there may be only 20–25 minutes of some sort of substantive content for each hour of programming. It is also embarrassing to admit that the brave liberals who have appeared on this show were subjected to verbal harassments. At times the "liberal" has acted nicer than the "conservative."

The situation appears to be getting worse with more emphasis on building support and using (and abusing) issues to raise money. It seems nothing raises money better than fear and anger.

In general, public discourse has deteriorated further, especially in the political arena. Check out the shouting and the signage on both sides at political gatherings. As issues get politicized, the arguments get more polemic. Where there may be some areas of agreement which could be the basis for healthy compromises, "ideological purity" can drive honest inter-party differences out of the discussion. This party purification marginalizes those with views that cannot clearly be identified as being in lockstep with the salient points of the argument of the moment. "Groupthink," anyone?

The extreme voices get the headlines, the 24-hour news cycle elevates things of momentary insignificance to issues of importance, and you HAVE to take a side. Or so we are led to believe.

We lock ourselves into mortal combat with those on the "other side." We pontificate on others' moral depravity and dismiss, without proper consideration, the merits of their arguments. We take as gospel the word of those who would lead us—and, by the way, please send them money TODAY!

Recently I watched a video clip from a very successful right-leaning cable show. The host had uncovered something big and wondered why others hadn't picked up on it. I will admit that I agreed with him on the issue but was disgusted with his theatrical pomp. Even morsels of truth are hard to swallow when wrapped in garbage.

Here is my point. As a Christian, work out your own political beliefs with "fear and trembling." Don't allow the political hucksters to determine your views. When you take your stands, do so in a manner that is becoming of a Christian. For if we are "sound in speech which is beyond reproach" those who may oppose "will be put to shame, having nothing bad to say about us" (Titus 2:8). ■

*Dr. Ken Farmer* is Vice President for Academic Affairs at God's Bible School and College.



Jesus have full control over every area of my life—including my eating habits. Oh God, please help me to make the right choices today. You promise me the strength to do this as I yield to your full control.

**Card 8**

**Matthew 17:20, NKJ:** *“So Jesus said to them, ‘Because of your unbelief; for assuredly, I say to you, if you have faith as a mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible for you.’”*

Dear God, I am not looking for a “quick solution” to my weight problem. I am asking you to increase my faith to believe that I can, with your help, change the patterns of my eating and exercising so this “mountain” of extra weight will be removed from me. Help me to believe that I can change and learn to eat and exercise in a manner that will glorify You and help me weight what You want me to weigh.

**Card 9**

**1 Corinthians 10:31:** *“Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.”*

Dear God, what I eat, and how much I weigh are important to you. I am to do everything “to the glory of God.” Your glory is your unique excellence. How much I weigh and what people see when they look at me reflects on you, since I claim to be a Christian and love you. You tell me that I am to glorify you in my eating. To eat more than my body needs is bad for my health and is a poor testimony to others who look at me and see that I am out of control in my eating habits. Please forgive me and help me to walk in the Spirit Who desires to teach me to glorify you in my eating.

**Card 10**

**1 Thessalonians 5:18, NKJ:** *“In everything give thanks; for this is the will of God in Christ Jesus for you.” Ephesians 5:20, NKJ:* *“Giving thanks always for all things to God the Father in the name of our Lord Jesus Christ.” Psalm 34:1, NKJ:* *“I will bless the LORD at all times; His praise shall continually be in my mouth.”*

Dear God, as I close my prayer time, I will give thanks and adopt the right attitude toward making this change in my thinking and eating. Help me not to feel sorry for myself. Help me not to complain about not eating things that you do not want me to eat. Help me not to criticize others in my mind who are also over-weight. Help me to be praiseful and thankful that I have this opportunity to walk in the Spirit in my eating and exercising and please you in this area of my life.



Ask God to help you to believe wholeheartedly that He will bring transformation and empower you to live the way you know God wants you to live. With God, all things are possible! Commit yourself to full victory in every area of your life. If, by God’s grace, you are willing to follow the prescription directions for the spiritual medicine, you will discover God’s Spirit, Word, and prayer can pull down the strongholds from your life. —sermon by DR. ALLAN P. BROWN

“COMMITTED TO EXCELLENCE  
IN PREACHING”



**PULLING DOWN  
STRONGHOLDS IN  
YOUR LIFE**  
(Part 3 of 3 Parts)

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

**“For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds” (II Corinthians 10:4).**

In our last two messages, we learned that God expects Christians to use the powerful spiritual weapons He has provided. These weapons, the sword of the Spirit, which is the Word of God (Eph. 6:17); prayer and supplication (Eph. 6:18); faith in our powerful God; praise to God for His wonderful works, promises, and Person; and thankfulness in all things and for all things (Eph. 5:20; 1 Thes. 5:18) are able to pull down the strongholds that the world, the flesh, or the devil have built in our lives.

The crucial question we asked was this: *“How can I have the strongholds in my life pulled down?”* These are such strongholds as bitterness, ill-will, unkindness, unchristlike temper and anger, envy, lust, jealousy, worry and anxiety, addictive habits, a critical spirit, laziness, self-centeredness, compulsive buying, compulsive eating, or other intemperate behaviors.

We listed thirteen biblical precepts or principles that God expects His children to employ in their lives. The thirteenth was “learn to use Scripture as spiritual medicine.” We then asked, “How badly do you want the strongholds in your life pulled down? Badly enough to discipline yourself to take spiritual medicine for 60 days?” Before you say, “Yes,” please read the following prescription requirements!

**Prescription for Change by the Power of God’s Word and Spirit (4 times/day for 60 days)**

1. In the **morning** read each Scripture and pray each prayer before you begin your day. Believe God to strengthen your inner man with His Spirit to give you victory over whatever your problem area is until noon or lunchtime.
2. At **noon or lunchtime**, read each Scripture and pray each prayer again. Believe God to strengthen your inner man with His Spirit to give you victory over your problem area until suppertime.
3. At **suppertime** read each Scripture and pray each prayer again. Believe God to strengthen your inner man with His Spirit to give you victory over your problem area until bedtime.

4. At **bedtime** read each Scripture and pray each prayer again. Review your behavior throughout the day. Did you walk the entire day in the power of the Spirit?  
5. If you should do or say something that you know the Holy Spirit was not pleased with, immediately ask God for forgiveness. Purpose never to stop seeking God for deliverance and victory over your problem area. The ultimate goal is to learn to walk moment-by-moment in the Spirit (to live under the guidance and control of the Spirit).  
6. Take this Scriptural medicine for 60 days and report your progress weekly to someone you trust for accountability.

In our last sermon, we gave you a sample set of biblical medicine for pulling down the stronghold of carnal anger and temper. In this sermon, I will give sample sets for pulling down the stronghold of intemperance in eating. Place the scriptures and the prayers on 3x5 cards and carry them with you throughout the day. Say each scripture audibly, thoughtfully, and slowly, and pray each prayer sincerely. Don't rush through the cards.

### **Pulling Down the Stronghold of Intemperance in Eating**

**Card 1**  
**Philippians 4:13, KJV: "I can do all things through Christ which strengtheneth me."**

Dear God, You have the power to change my life. **No one makes me eat fattening foods.** What I eat, when I eat, and how much I eat is a choice. You have the strength that I need to make the proper choices. Please give me strength in this area of my life to do your will.

**Card 2**  
**Colossians 1:9-10, NKJ: "We...do not cease to pray for you, and to ask that you may be filled with the knowledge of His will in all wisdom and spiritual understanding; 10 that you may walk worthy of the Lord, fully pleasing Him [please him in all respects], being fruitful in every good work and increasing in the knowledge of God"**

Dear God, it is your will that I please you in my eating and in my use of my body. I wish to walk worthy of you and this means I must have your approval of what I eat, when I eat, how much I eat, and how I care for my body through exercise. Please strengthen me to do your will in this area of my life.

**Card 3**  
**1 Corinthians 6:19-20, NKJ: "Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought at a price; therefore glorify God in your body."**

Dear God, my body is not mine; it belongs to you. My body is the temple of the Holy Spirit. You command me to glorify God in my body. I am not bringing glory to you when I am away over the weight You wish me to weigh. Please forgive me for letting my appetite and my desires and enjoyment of eating rule over the wisdom you wish me to follow for good health. Help me to glorify you today in my eating and my exercising.

**Card 4**  
**Galatians 5:22-23, NKJ: "But the fruit of the Spirit is...self-control [temperance]." 1 Corinthians 10:31, NKJ: "Therefore, whether you eat or drink, or whatever you do, do all to the glory of God."**

Dear God, one of the fruits of the Spirit is self-control—not self-indulgence. Please forgive me for eating either more than I should or things that I know are not good for me. Help me to tune in to the fact that what I eat, when I eat, and how much I eat is of concern to you. Please help me to learn self-control. It does not please you for me to overeat or to go on "quick" weight loss diets. You wish me to learn self-control and temperance in all that I eat. Being over-weight does not bring you glory, and it is a poor testimony to others. Please forgive me and help me to "tune-in" to your Spirit and will in my eating and exercising.

**Card 5**  
**Romans 8:14, NKJ: "For as many as are led by the Spirit of God, these are sons of God." Galatians 5:16-17, NKJ: "I say then: Walk in the Spirit, and you shall not fulfill the lust [gratify the desires] of the flesh [your body]. For the flesh has desires that are opposed to the Spirit, and the Spirit has desires that are opposed to the flesh, for these are in opposition to each other, so that you cannot do what you want."**

Dear God, I am to walk in the Spirit in my eating. When I am walking in the Spirit I am empowered to refuse to give in to the desires of my mind and body (my flesh). I am empowered to please Jesus in the things I eat, the amount that I eat, and when I eat. Please help me to learn how to walk in the Spirit in the realm of my eating and exercising. When I walk in the Spirit I will not over-indulge the desires of my fleshly appetite to the degree that I eat more than I should.

**Card 6**  
**Romans 12:1-2, NAB: "Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. 2 And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect."**

Dear God, my body belongs to you. I am not to be conformed to this world. Worldliness is any attitude or behavior (including how much I weigh) that is not in harmony with your Word. When I am eating more than I need, when I am overweight, I am not walking in the Spirit or practicing the fruit of self-control. Please forgive me of this area of worldliness in my life. I wish to surrender anew my body to your full control and eat and exercise under the control of the Spirit this day.

**Card 7**  
**Ephesians 3:16-17: "I pray that according to the riches of his glory he may grant you to be strengthened with power through his Spirit in the inner person, that Christ may dwell [make himself fully at home; be in total control of every area of your life] in your hearts through faith."**

Dear God, you are able to give me strength through the power of the Holy Spirit so I will be able to eat and exercise as you wish me to. This happens only when I let

**PEANUT BRITTLE IN HEAVEN?**

Your article "Disastrous Debut" (The Editor's View, December 2009) is a wonderful piece of narrative writing. In fact, I think it is one of your best pieces of work. It contains awesome imagery, humor, and great spiritual insight. I would love to see you do more writing like this. And who knows for sure? Just maybe Heaven will have peanut brittle!

NAME WITHHELD BY REQUEST

I loved every minute of reading it ["Disastrous Debut"]. I could just see it all happening. I giggled along with you.

DONNA HARVEY  
Auburn, Nebraska

The December "Editor's View" took me back to strikingly similar recollections of Christmas "programs and pieces." Thank you for bringing to mind those simpler days and pointing us forward to that same enduring love found only in the "coming" of the Lord Jesus. And thank you for another year of meaningful, sound reading.

DARYL MONG  
Bonners Ferry, Idaho

O What memories you brought back with your story of becoming an actor! We had a good laugh as I read it aloud! Thanks for sharing.

MR. AND MRS. DOUGLAS WAUGH  
Huntsville, Alabama

**APPRECIATION FOR GOD'S REVIVALIST**

I want to let you know how much I appreciate the *Revivalist*. No other holiness periodical comes close to it in my estimation. Thank you for working so hard to make the paper outstanding.

MELVIN SCHAPER  
Ochelata, Oklahoma

I read it from cover to cover. It has been such a blessing and help for me.

VIRGINIA PETERSON

It's good to know there are still some that stand for the Bible way. Keep up the good work. I believe God still wants to send revival in this day in which we live.

CHARLES O CUMMINGS  
Parker City, Indiana



# 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.

**PHILIPPINES.** "My father and I have recently returned from a two-week relief operation trip to the Philippines. Because of your generous outpouring of support for our Filipino pastors and members affected by the three devastating typhoons which tore through the country, we were able to offer significant relief. Many of our pastors and church members expressed again and again their gratitude for all your care and concern. Because of the devastation of the crops there, the food shortage is very distressing. We bought large bags of rice to give and also were able to give money for medical needs and cash to our pastors to help them get through the next couple of months." —*Tim Keep, Newsletter*

**HISPANIC MINISTRIES.** "The 'Archivo Celestial' project was formally launched on July 13, 2007. Since that time we have provided 28,078 documents to our Spanish-speaking brethren. We are currently serving 45 different countries around the world. Since there are only officially 23 Spanish-speaking countries, we can certainly say that we are reaching the entire Spanish-speaking world with the Gospel, as well as providing materials to those Spanish-speakers who reside in other nations where Spanish is not the official language. We also are being downloaded in 41 states within the United States.

"We have provided 3,154 Bible Institute courses of study via direct download.... The Bible Institute section is an extension of the materials that GBS and Charles and Lottie Tryon have provided. We continue to make progress in making a complete four-year course of study available to our Hispanic brethren. We currently have 16 courses of study completed." —*Dale E. Redman, Katy, Texas* ■



compiled by Rev. Jack Hooker, President,  
National Alumni Association of GBS



**FRED BALES (HS Class of 2005)**

Fred Bales writes, "I trust and pray this finds all well there at GBS. Oh, I how I love God's Bible School. I wouldn't be where I am had it not been for that school. Here are some of the wonderful things the Lord has done for me and my family, and to Him be all the praise. The following is from a plaque my grandson made for me when I graduated in 2005 after attending GBS forty-five years previous. I came back to GBS and had my dream of graduating fulfilled. What a blessing that was to me!"

"Ten Accomplishments of Freddie Ray Bales: (1) All kids saved; (2) All grandkids saved; (3) 25 years of evangelistic work; (4) Led mother and father to the Lord and baptized both; (5) 15 years of

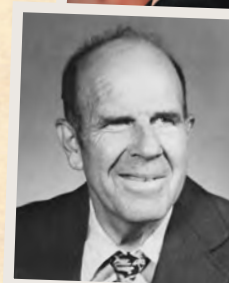
helping and pastoring churches; (6) Two preachers in the family; (7) Son (Mark) is a pastor and Wade an evangelist; (8) Spent much time

in music ministry; (9) Life story featured on the radio program 'Unshackled'; (10) Has seen many saved and sanctified." ■

**Dear GBS Alumni,**

All of us can look back on our days on the Hilltop and recall great memories and life-changing events. Much of the impact GBS has made on our lives involves the influence of godly men and women who served on the faculty and staff. I am inviting you to write a paragraph or two describing the impact a faculty or staff member had on your life. Please email submissions to [jhooker@gbs.edu](mailto:jhooker@gbs.edu) or mail them to me at 1810 Young Street, Cincinnati, OH 45202. Please include the years you attended GBS, your address, a little about what you are doing now, and a photo of yourself if possible. Over the years, I have sat with alumni and heard how God used one person at GBS to mark their lives or influence their walk with God. I would like to read your story and share it with our readers!

Jack Hooker, President  
National Alumni Association



**THE PAUL REYNOLDS FAMILY**



This photograph of the family of Paul Reynolds was taken during the celebration of his 80th birthday and the 82nd birthday of his wife Mary Evelyn Reynolds. Many alumni will remember Mr. Reynolds' service to GBS as principal of the GBS high school from 1974-86.

# Notice of Change to Bylaws

At its regular December meeting, the Board of Trustees of God's Bible School and College recommended a change in the Ministry Bylaws to allow for flexibility with board meeting dates. The new text reads: "The board shall meet no less than twice a year. The first meeting shall normally be in the month of May on the Monday following commencement. The second meeting shall normally convene on the first Friday in December. Any change in meeting dates will be announced by the Executive Committee a minimum of three months prior to the rescheduled meeting."

According to the Ministry Bylaws adopted in December 2004, any proposed changes to Articles 1-4 of the By-Laws need to be published in the *God's Revivalist and Bible Advocate* and on the school's website. At the next regular board meeting, the board may vote to adopt the suggested amendment. Any alumni with questions or comments regarding the recommended change for board meeting times may contact Robbie England, Chairman of the Board Development Committee, at (717) 865-6190 or [robnrach@verizon.net](mailto:robnrach@verizon.net) before May 1, 2010.

Brenda Herring, Secretary  
God's Bible School and College Board of Trustees

*From a veteran educator's memoirs...*

## GOD'S BIBLE SCHOOL: ITS STUDENTS AND ITS MYSTIQUE

by Tom Ellis

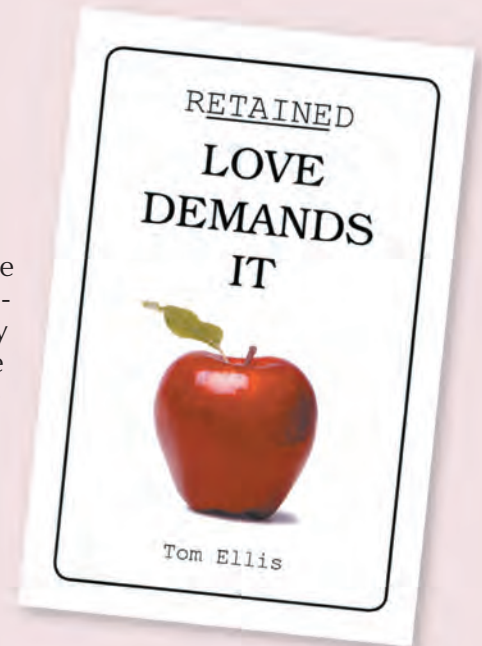
As our visit began to wind down, I asked Brother [Robert] Luther if he could identify any characteristics common to God's Bible School graduates as he knew them through the years. He responded with such certainty and clarity that he must have given previous thought to my query. These are the three things he gave me; perhaps you would like to give some continued thought to his response: spiritual fervor, separated lifestyle, and faithfulness to the Word.

However a person might try to identify and define the GBS *mystique*, it will at best be beggarly. For me it seems to be "a family of families, worldwide." When you drive through the outlying regions and suburbs to inner-city Cincinnati from any direction, and step on the God's Bible School campus, you will be immediately drawn into and overwhelmed by this awesome, marvelous, inviting, and intoxicating *mystique*.

The GBS music mystique is huge. All who have ever sung or played on the Mount of Blessings are seriously marked. Wherever a pianist sits down to play, the influences of Martha Miller, Archie Coons, Saralynn Clouse, Robyn Clemens, Jewel Smith, and Paul Peak can be heard. Vocalists, instrumentalists, composers, and arrangers alike "bear the mark." Towering above them all is a short little man and his wonderful little wife: Mr. Garen L. Wolf and Mrs. Sheila Wolf. 📌



**Mr. Tom Ellis** is a veteran educator who taught at GBS 1989-95 and 1996-98. This extract is taken from page 202 from his recently-released autobiography *Retained...Love Demands it* and is reprinted here with his permission. Those wishing to purchase a copy of this book may contact Mr. Ellis by email at [ellistom86@yahoo.com](mailto:ellistom86@yahoo.com). (The price is \$10 plus \$5 S&H.)



➡(p2) remind us; and God surely has protected it. But GBS has also survived the storms because its founders set its sails to ride them out; and in every generation since, there have been saints and scholars who have kept the sails in order. Sometimes they also have had to man the pumps when the old ship was taking on water, and sometimes they have had to do some serious repairs along the way. But always they have kept the sails billowing above the deck, filled with the winds that in God's mercy will keep GBS on course to fulfill its mission.

For mission is what God has called us to do, and it's why we even exist at all. That's why our official "mission statement" is so significant. You see it constantly displayed on little plaques around campus, and it's published in our catalog and in every issue of *God's Revivalist*. It's present wording is recent, but in substance it powerfully describes what GBS has been since Martin Wells Knapp bought this tiny campus and began classes 109 years ago. You've heard it before, but let me repeat it now:

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

This year in chapel we've already discussed what it means that education here is "centered in Holy Scripture," for the Bible is the touchstone of all that we believe, teach, and practice. But what does our mission statement mean when it adds that what we do here is also "shaped by Wesleyan conviction"? In saying this, of course, we are paying tribute to that vast revival of evangelical Christianity which under God was led by John and Charles Wesley during the 18th century.

This began in England, but later it came to these shores with such spiritual power that it claimed our opening frontier for God and holiness. GBS was birthed in this warm spiritual heritage, and thus Wesleyanism is our birthright, our DNA, and our specific identity as a coalition of convinced believers within the broader fellowship of Christ's universal Church. GBS began as a Wesleyan school, and it continues a Wesleyan school, forthrightly committed to the foundational perspectives that according to our mission statement shape your whole educational experience here. There are five terms which will help explain these.

**Experience.** As Rupert E. Davies, a British scholar, has said, the "heart of Christianity lies in the personal commerce of a man with his Lord, who has saved him ...without this, Methodism would certainly cease to exist." Indeed, without this, evangelical Christianity would cease to exist, for if Jesus never speaks peace to

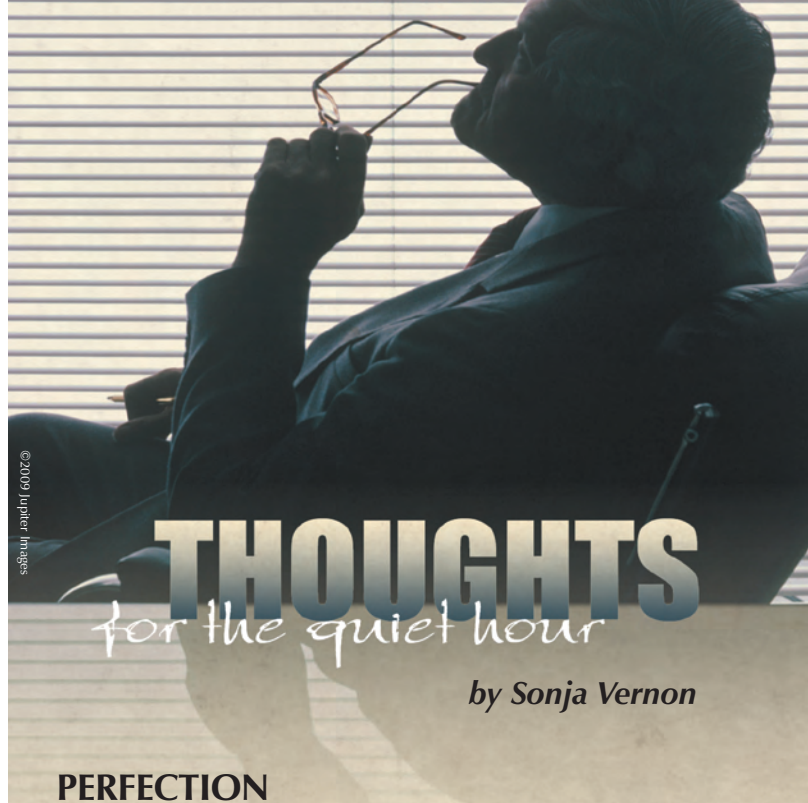
our troubled souls, assuring us that we belong to him, the entire Christian system is left a splendid but silent temple. Religious feelings dissipate quickly, as we know; but still a comforting sense of God's presence and His acceptance is His gift to all who will walk faithfully, confidently, and lovingly with Him. Every revival, every prayer meeting—and indeed, every class—at GBS is held in the confidence that God can be experienced.

**Grace.** This, as we have heard so often, is God's unmerited favor, and it is expressed continually through His saving purpose by the Spirit, who enables us to receive His offered gifts, breaks the power of sin in our lives, and advances us "from glory to glory" in love, maturity, and holiness. We know too well the dark tragedy of sin, but each of us can say with Charles Wesley, "God is more full of grace than I am of sin." Granted, that grace must be accepted freely, but it also

**You can't understand God's Bible School without understanding these five terms—EXPERIENCE, GRACE, HOLINESS, PIETY, AND MISSION—for they are foundational to the "Wesleyan conviction" that has shaped this school since the days of Knapp.**

is offered freely; and it will triumph in glorious splendor in all who will receive it. It is this focus that always has prompted our witness, offered hope to hundreds of struggling souls, and sent students around the world to punch holes in the darkness.

**Holiness.** This is why our mission statement declares that the ultimate purpose of all your studies here is to prepare you to "proclaim Jesus Christ and spread scriptural holiness throughout the world." Holiness, as Dr. W.T. Purkiser once explained, may be defined by three terms: "separated, consecrated, and/or purified—made free from sin." Sanctification is that gracious process by which



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# THOUGHTS

for the quiet hour

by Sonja Vernon

God makes us holy. In conversion He initially sanctifies us; in expanding development He progressively sanctifies us; and as we surrender our all to the Father, He entirely sanctifies us. This is to enable us winsomely to live the “Jesus life,” transformed into the likeness of Him who wills that we should be holy even as He is holy.

**Piety.** Piety may be defined as a profound and controlling reverence for God, and it is all about “the principle within of jealous, godly fear” that causes believers to turn their faces towards heaven and their backs toward hell, determined to honor God whom they revere and love above all else. Thus, they do not fudge the issues, trifle with sin, or play games with the world. To this day GBS seeks to inculcate deep personal piety in the lives of both its faculty and its students. We may not think of it often, but this piety is informed by the old Methodist General Rules of 1743, which declares that everyone serious about being a Christian must (1) renounce all known sin; (2) embrace all virtue; and (3) faithfully use the means of grace. These included many channels of God’s favor but centered especially in prayer, Bible study, Christian fellowship, fasting, and the Lord’s Supper. This type of devout living demands both personal and corporate discipline, of course, but then we are all called to be “real Christians,” steadfast, earnest, victorious!

**Mission.** For as Dr. Richard S. Taylor once wrote, “Wesleyanism is a soteriological theology ... with a special and clearly definable focus: the salvation of sinners and the sanctification of believers ... Wesleyanism, then, is not a position; it is a passion.” Taylor reminds us that it was this passion that made John Wesley “an evangelist first and a theologian second.” Sound doctrine was essential, but it “was not an ivory tower pastime.” At GBS we prize sound theology, careful exegesis, and dozens of other academic disciplines. But these are all designed to thrust you out into the work to which God has called you. That’s why we’ve been known for our outreach of “soup, soap, and salvation” to the inner-city, our downtown mission chapels, our evangelistic teams, and our dozens of other ministries. For us, Wesleyanism is still a passion. As the preacher boys sing every Friday, “Souls for Jesus is our cry, / And it shall be till we die!”

You can’t understand GBS without understanding these five terms—*experience, grace, holiness, piety, and mission*—for they are foundational to the “Wesleyan conviction” that has shaped this school since the days of Knapp. Continually they prop up the sails that catch the winds that have driven this old vessel for so long. God help us to keep them repaired and set in the right direction. “*One ship drives east, and one ship drives west by the self-same wind. Yet the set of the sail, not the wind or the gale, determines the way she goes.*” ■

## PERFECTION

**“When a man offers a sacrifice of peace offerings to the Lord to fulfill a special vow or for a freewill offering, of the herd or of the flock, it must be perfect to be accepted; there shall be no defect in it. Those that are blind or fractured or maimed or having a running sore or eczema or scabs, you shall not offer to the Lord, nor make of them an offering by fire on the altar to the Lord.” —Leviticus 22:21–22 NASB**

“It must be perfect to be accepted.” The words sound foreign, almost offensive, in this age of political correctness. As one reads through Leviticus, the words “without defect” surface over and over again. Every sacrifice had to be perfect, the very best. God would abide no less, and how could He? He Himself is perfection.

So where does that leave us? We are all broken, blind, fractured or maimed in some way. We bear the marks of sin, the imprint of the fall. How can we hope to please a God who demands perfection? Then the answer comes, “But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed” (Is. 53:5).

There was a perfect sacrifice—one that was once for all! He was the perfect Lamb, and by His suffering all of our brokenness is healed, redeemed forever. His blood covers, cleanses and makes us perfect before Him. One day we who were crippled will stand before our God completely whole. We who were blind will see His face, and He will write His Name on our foreheads (Rev. 22:4). ■

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

WINTER 2010

February 25, Thursday, 7:00 PM  
Tuscaloosa Area GBS Rally  
Held at: Woodhaven Church of the Nazarene,  
4109 University Blvd., Tuscaloosa, AL  
Hosted by: Tuscaloosa Bible Methodist Church  
Rev. Mark Potter (205) 553-4771

February 26, Friday, 7:30 PM  
Pell City GBS Rally  
Bible Methodist Campgrounds, Pell City, AL  
Hosted by: Talladega Bible Methodist Church  
Rev. Bob Blankenship (256) 362-8446

February 27, Saturday, 7:00 PM  
Oak Ridge Wesleyan Church, Largo, FL  
Rev. Noel Bates (727) 393-9182

February 28, Sunday, 9:30 / 11:00 AM  
Spring Hill Calvary Church of the Nazarene,  
Spring Hill, FL  
Rev. Wes Harris (352) 683-0587

February 28, Sunday, 2:30 PM  
Lakeland Holiness Camp  
3335 South Florida Ave., Lakeland, FL

February 28, Sunday, 6:00 PM  
First Church of the Nazarene, Clearwater, FL  
Rev. Pat Glenn (727) 536-1498

March 1, Monday, 7:00 PM  
South/Central Florida GBS Rally  
Hosted by: Avon Park Holiness Camp Assn.,  
Avon Park, FL  
Dr. Eldred Kelley (863) 453-6831

March 2, Tuesday, 7:00 PM  
Ft. Mill Church of the Nazarene, Ft. Mill, SC  
Rev. Aubrey Smith (803) 548-4633

March 3, Wednesday, 7:00 PM  
North Carolina GBS Rally  
T. Austin Finch Auditorium, Thomasville, NC  
For info: GBS PR Office 1-800-486-4637 x1232

March 4, Thursday, 7:00 PM  
Parkway House of Prayer, Roanoke, VA  
Rev. Jeff Keaton (540) 982-0115

March 5, Friday, 7:00 PM  
Dunbar Church of the Nazarene, Dunbar, WV  
Rev. Greg Hudson (304) 768-7454

March 6, Saturday, 6:00 PM  
South/Central IN GBS Rally  
Faith Mission Church, Bedford, IN  
Rev. Steven Hight (812) 675-4230

March 7, Sunday, 10:30 AM  
Independent Nazarene Church, Beech Grove, IN  
Dr. Gene Hood (317) 787-9770

March 7, Sunday, 6:00 PM  
Franklin Bible Methodist Church, Franklin, OH  
Rev. Jack Hooker (937) 746-8281

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



a ministry of God's Bible School and College, CINCINNATI, OH