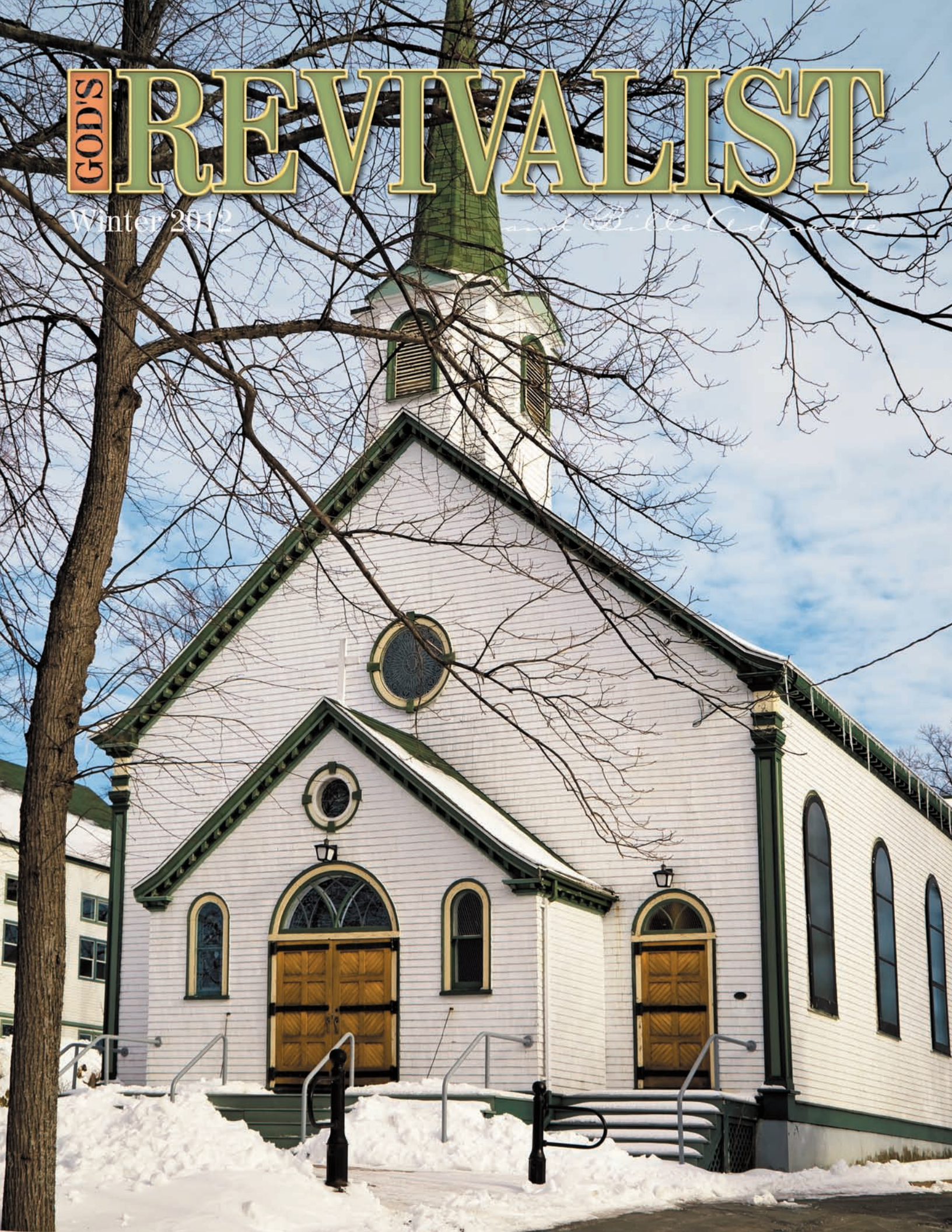
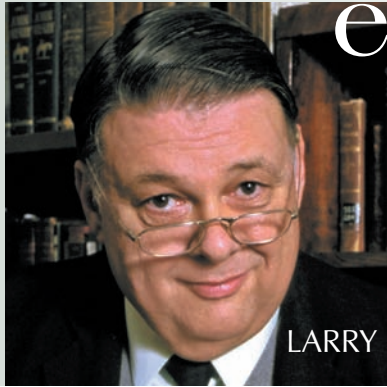


GOD'S REVIVALIST

Winter 2012

St. John's Episcopal Church





the editor's view

LARRY D. SMITH

AS AN ARMY WITH BANNERS

Open your hymnbook to “Onward, Christian Soldiers!” Ponder the message of that blazing old war song as its imagery rouses your heart to valor. Let your eyes fall on verse three, then hum the words: “Like a mighty army / Moves the Church of God, / Brothers, we are treading / Where the saints have trod!” Ah, yes, you remember—the Church Militant!

Here are Jesus’s marching millions who everywhere engage His enemies in bloody combat, as under His command they advance to the final conquest. Their way is marked by the footprints of that heroic vanguard who have forged ahead—the faithful ones above who beckon the faithful ones below to press on until they too have arrived in the Church Triumphant.

Behold, then, Christ’s holy Church—the *ekklesia*, His “called-out ones,” united with Him and one another in “the communion of saints,” which is His mystical body and His bride. He has built it foursquare upon Himself, the Rock of our salvation; and as He has promised, “the gates of hell shall not prevail against it” (Matt. 16:18).

In brief but vivid words, C.S. Lewis pictures the majestic splendor of this mighty host, “spread out through all time and space and rooted in eternity, terrible as an army with banners.” Let this vast panorama take your breath away—Christ’s universal Church, holy and everlasting, transcending heaven and earth, the home of millions here and millions there, the invincible legions of God, claiming all creation for His dominion.

Charles Colson reinforces all this, emphasizing that the Church is “not incidental to the great cosmic struggle for the hearts and souls of modern men and women. It is the instrument which God has chosen for that battle. To bring hope and truth to a needy world, *the Church must be the Church!*” For as we have said, the Church is Christ’s body, “and in that body lives fully the One who fills the whole wide (p22)➡

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God’s Revivalist and Bible Advocate (ISSN 0745-0788) is published monthly except for combined issues in January-February and June-July-August for **\$12.00 per year (\$28.00, Canada; \$45.00, other countries)** by the Revivalist Press of God’s Bible School, College and Missionary Training Home, 1810 Young Street, Cincinnati, Ohio 45202. Periodical postage paid at Cincinnati, Ohio, and at additional mailing offices. **POSTMASTER: send address changes to God’s Revivalist and Bible Advocate, 1810 Young Street, Cincinnati, Ohio 45202.**

God’s Revivalist and Bible Advocate, the official organ of God’s Bible School, is a magazine founded by Martin Wells Knapp in July of 1888. We seek to proclaim the good news of salvation; to stir a revival spirit among Christians; to stimulate Christian growth and responsible Christian living; to present the happenings and interests of God’s Bible School.

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the president's page



THE CHURCH—COMMUNITY OF FAITH

by Michael R. Avery, President

America is blessed with a lot of churches. Some sit astride prominent street corners proudly displaying their architectural glory while others are tucked away indiscreetly between a used shoe store and a day-old bakery in a weary strip mall on the tired side of town. Some have one-word names like “Grace.” Others have names so long that you can’t say the full name without stopping to breathe. Most have the stereotypical church look, while others resemble something between a cinema and a warehouse. It is not, however, the architecture they display, the appellation they wear, or the affiliations they boast that makes them a church.

The New Testament doesn’t provide a simple concise definition of the Church, other than what is found in the meaning of the Greek word for Church (*ekklesia*) which is the “called-out ones.” What it does provide is long narratives portraying the Church in action, colorful word pictures of what the Church is like, specific duties that the Church should fulfill, doctrinal standards that the Church should teach, and prophetic insights of how the Church can stray from the path and lose its way.

History has taught us that the Church needs periods of reformation and times of revival to keep it doctrinally sound, morally pure, and faithful to its calling. At other times, the Church needs change that is less radical and might be described as a course correction. These internal corrections need to be made because the Church has a hard time keeping its balance. Certain imbalances can be attributed to the peculiarities of leadership. Others are derived from simply over-emphasizing one truth to the neglect of other balancing truths. The worst imbalances, however, grow out of the fertile soil of fear. When the Church and its leaders do what they do or fail to do what they should do out of fear, the church will inevitably suffer from some imbalance.

“The Call to the Conservative Holiness Movement,” by its very nature, is a challenge to the CHM to address particular areas of weakness or failure. The Call is not designed to enumerate all the good things that could be said about the CHM. Article III of the Call speaks to the CHM’s community of faith and addresses some of the imbalances in the way the CHM views its own community of faith and the community of faith at large. I think it is important to note that even though these imbalances are real and need addressed, the average conservative holiness church is a wonderful place to worship. In my opinion, such churches still offer some of the best environments available in which to raise a family, hear the Word of God fearlessly proclaimed, and feel conviction for sin, while at the same time finding the power of grace, hearing fervent praying, sensing the moving of God’s Spirit, worshiping with people who are serious about everyday holi-

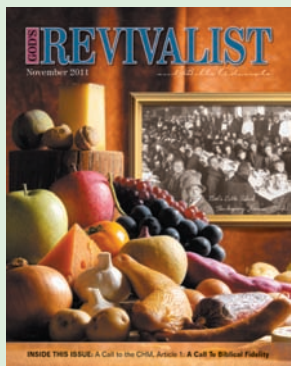
Letters

TO THE EDITOR

Letters should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, Ohio 45202, or emailed to revivalist@gbs.edu. Letters reprinted here do not necessarily reflect the opinions of the editor of God's Revivalist nor those of the administration of God's Bible School. Names and locations of writers will be withheld at their specific request or at the discretion of the editor. We reserve the right to edit and condense.

THANKSGIVING ISSUE

The *Revivalist* Thanksgiving issue [November 2011] was warmly welcomed. In the late 1970's my husband Jim was pastorally calling in English, West Virginia. He met an aging man who lamented that in early childhood he was told the body of Jesus had been eaten by wild pigs. Although not yet aware of my GBS student years (1958–60), the man rejoiced that an invitation brought him to a Thanksgiving dinner at Cincinnati's God's Bible School, where he learned the truth about Jesus.



FAITH HOIEN BRICKMAN
Crockett, Kentucky

The cover of the November 2011 *Revivalist* brought back memories as though I had been present in 1922. My mother, Lenos Bereman Perry (see *Revivalist*, September 1999, page 12) was a 15-year-old sophomore at GBS in 1922. She spoke so often and in such detail of her life at GBS that I felt as though I were present at one of the Thanksgiving dinners. [At one of them] the supply of turkey was used up for the guests. When it was time for the workers to have their dinner, they had salmon patties.

At GBS, mother received an education second to none. She now is part of the great cloud of witnesses, for she went to her reward August 10, 2005. GBS will always have a piece of my heart.

PHYLLIS ORMAN
Indianapolis, Indiana

ness, and finding an environment that truly helps one to keep his feet on the narrow path that leads to life eternal!

Nevertheless, the CHM does have a significant imbalance in the way it views its own differing communities of faith as well as how it views the larger community of faith. The Movement at large and the various denominations within it suffer from a culture of suspicion toward those who do not share their particularities. They also suffer from a certain insularity that robs them of the insight, wisdom, and balance that could be derived from the larger Christian community. This condition varies in degree from denomination to denomination and from church to church, but it is present and needs to be honestly confronted and openly addressed.

A Culture of Suspicion

The CHM highly values the Biblical call to separation from the world. As appropriate and good as this may be, inherent in any serious commitment to "Biblical separation" is the temptation to be suspicious of others who may have a lesser degree or even a greater degree of separation than we do. Just as the call to holy living can veer off the path into perfectionism, the call to separation from the world can veer off the path into isolationism—an isolation that breeds a carnal suspicion of anyone and everyone who doesn't "see it like I do" or share my particular version of how the faithful ought to manifest their faith. This has been a perennial bane for the CHM.

Rev. Tom Reed says this kind of suspicion has caused us to "play God—determining who is or is not a Christian based on the way we see things." Clearly if this suspicion is left unchecked, it will lead to a spirit of judging and condemnation of the larger community of faith, as well as to divisions within our own CHM family. Even now many groups within the CHM will not use a speaker from another group within the CHM because of suspicion and fear. Conservative leaders could use their influence and voice to help remedy this disease with a cure that doesn't require anyone to compromise his corporate values or personal convictions. It only requires a renewed understanding and commitment to the teachings of I Cor. 8-10 and Rom. 14. Add to that a fresh supply of the "love of God poured out in our hearts by the Holy Spirit," and we can be well on our way to removing the ethos of suspicion and division among us.

A Detachment From the Larger Christian Community

In I Cor. 12, Paul reminds us that the Church is a body made up of many different members, each contributing something that the other members cannot give. This has an application to both the local body and to the larger body of Christ. It seems to me that God has given the various tradi-

A CALL TO THE CONSERVATIVE HOLINESS MOVEMENT

III. A CALL TO CHRISTIAN COMMUNITY

Union with Christ establishes membership in His Church, the community of the faithful, in all times and places. It is founded by Our Lord and established upon Himself, and we claim His infallible promise that the gates of hell shall never withstand it. As we live out our faithfulness to Him, we must also live in faithfulness to the Church, which is His body and bride, living and dying in its communion. We affirm the traditional Protestant insistence that the visible Church is the congregation of the faithful in which the “pure Word of God is preached and the sacraments duly administered according to Christ’s ordinance.”

Too often, however, we have adopted a narrow and individualistic approach to our Christian Faith. Sometimes we have so emphasized personal spiritual relationship that we have forgotten that relationship must be realized, strengthened, and advanced within the company of God’s people. At other times, we have imagined that we were the Church, or at least that the Holiness Movement was its most significant component rather than only a tiny segment of its fellowship. We call, therefore, for renewed understanding of the biblical doctrine of the Church as “the pillar and ground of the truth,” reverence for its orthodox confessions, submission to its holy discipline, and faithfulness to its common life. As a coalition of holiness believers within its communion, we gladly but humbly offer our gifts to the universal Church—gifts which center in our historic focus on holiness of heart and life. ■

tions of the Christian Church particular insights into truth and practice that He has not given in the same degree to all. He must expect us to learn from one another. I have learned much about prayer by reading from both Catholic and evangelical writers.

I have been immeasurably enriched by the writings and teachings of evangelicals like C.S. Lewis, Dallas Willard, Richard Foster, Ravi Zacharias and Chuck Colson. The expository preaching and teaching of men like John MacArthur, David Jeremiah, and Howard Hendricks have added great value to the life of the whole Church and challenged others to take the Scriptures more seriously. The work of William Booth, Mother Teresa, and Erlo Stegen have challenged me to the core of my spiritual being to be mindful of the downtrodden and disenfranchised among us. Where would America’s families be today without the ministry of James Dobson? Personally, no one has challenged me more in the area of spiritual intimacy and holiness than Dennis Kinlaw and John Oswalt.

It must be noted that not a single name mentioned above identifies with the CHM. Yet each one of them has spoken powerfully to my life and the lives of many conservative holiness people. In preparation for writing this article, I spoke with the Rev. Tom Reed, who is an elder statesman within the CHM. He shared with me a list of men outside our tradition who have been used of God to advance his own spiritual life. He mentioned H.A. Ironsides (a former pastor of Moody church), A.W.

Tozer (he visited his church often on Sunday evenings), Paul Rees, Vance Havner, S.M. Lockridge, and Howard Hendricks. He added this insightful comment, “These were not *holiness* men, but they were *holy* men; and I refuse to write them off just because they see some things differently than I do.”

Those in the CHM have tended to isolate themselves from these “outside” voices. They fear that they might be a corruptive or a persuasive influence, or even worse, that if we allow anyone to minister to us who does not fully share all our values, we have somehow compromised and demeaned those values. Some of this kind of thinking grows out of simple fear. In other cases I think it is because we have failed to distinguish between a Romans 14 category issue (opinions, preferences, interpretations, etc.) and a Galatians 1 category issue (false doctrine or heresy) and have treated all outside voices as if they were in the Galatians 1 category. Mature leaders should be

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more discerning than this. I know many laymen who already exercise this kind of discernment by means of radio, books, CD's and DVD's that they buy and listen to.

Let me be clear. I am not advocating an open door policy on "outside voices." I am certainly not encouraging local churches to open up their pulpits to men and women from other traditions. What I am suggesting is that in our large conventions, conferences, and forums we need occasionally to hear what our brothers and sisters outside the CHM have to say to us. God is working powerfully in His world through many of these choice servants. There are many outside our little circle who are far outstripping us in their passion for the lost, their zeal for the disenfranchised, their insight into scripture, and their love for holiness. To hear what they are doing, to be challenged by their successes, and to learn from their insight will not and does not diminish my love for my Zion nor make me want to jettison my spiritual tradition and values! It simply makes me a better servant of the Lord!

We Have Something to Offer the Church

The sword of isolation cuts two ways. We are cut off from what the larger Christian community can give us, and the larger Christian community is cut off from what we can bring to it. The CHM is the beneficiary of hundreds of years of rich holiness heritage. We have grown up embracing and experiencing truths that some in the body of Christ will never know or experience. We have some preachers who are as capable and anointed as any out there anywhere. Our emphasis on personal transformation, purity of heart, perfect love, real character development, growth in grace, and freedom from the power of sin are emphases that are needed by the larger body of Christ! Surely what God has freely bestowed on us we ought to freely share with others!

My plea is not for some silly, stupid ecumenicalism! It is a simple plea for us to both reap and share the bounty of spiritual riches that are ours in Christ and found within the various members of His Body—including our own. The late H.E. Schmul, one of the greatest conservative holiness statesmen I ever knew, used to lead us in singing, *"I don't care what church you belong to / Just as long as for Calvary you stand / Just as long as your heart beats with my heart / You're my brother, so give me your hand."* Somebody strike the tune, and let's sing it again! ■

Camp Meeting 2012



May 9–13, 2012

**God's Bible School & College
1810 Young Street
Cincinnati, OH 45202
(513) 721-7944**



WESLEY PREACHING ON HIS FATHER'S TOMB.

HOW REVIVAL CAME TO EPWORTH

by Joseph D. McPherson

Only a few years had passed since the great Methodist revival had begun when its leader, John Wesley, decided to return to Epworth, the village of his childhood. This was in June 1742, and many years had passed since his last appearance there. "I went," he writes in his journal, "to an inn in the middle of town, not knowing whether there were any left in it now who would not be ashamed of my acquaintance."

To his surprise there happened to be "an old servant of his father's, along with two or three poor women," who, as he says, "presently found me out. I asked her, 'Do you know any in Epworth who are in earnest to be saved?' She answered, 'I am, by the grace of God; and I know I am saved through faith.' I asked, 'Have you found then the peace of God? Do you know that He has forgiven your sins?' She replied, 'I thank God, I know it well. And many here can say the same thing.'"

Since the next day was Sunday, he entered the church where his father, the Rev. Samuel Wesley, had served as pastor for almost 40 years, and where he himself had once preached as his father's assistant. Now he offered the curate his assistance in the morning worship service either by preaching or by reading prayers. His offer, however, was not accepted.

But a rumor began to circulate that Wesley was to preach in the afternoon service, and this brought a large congregation that filled the church. Mr. Romley, the curate, preached on “Quench not the Spirit.” He assured his congregation that “one of the most dangerous ways of quenching the Spirit was by ‘enthusiasm,’”—in other words, by fanaticism, as the term is better understood today. Wesley and his preachers were often found preaching in the fields or market places where crowds frequently responded with emotion. Thus, Methodists were often vilified as “enthusiasts.”

After that afternoon service in Epworth, a gentleman “stood in the churchyard and gave notice to the departing congregation that, ‘Mr. Wesley, not being permitted to preach in the church, designs to preach here at six o’clock.’” So it was that Wesley arrived at the appointed hour and “found,” as he says, “such a congregation as I believe Epworth never saw before.” He went to the east end of the church, stood on his father’s tombstone, and cried, “The kingdom of heaven is not meat and drink; but righteousness, peace, and joy in the Holy Ghost.” Though the current parish clergyman might forbid Wesley’s preaching in the church, he could not forbid his preaching from his father’s tombstone, for that was family property.

During the following week, Mr. Wesley preached in various nearby villages during the daytime hours. Each evening, however, he returned to Epworth to preach from his father’s tombstone. In one of those sermons he “cried aloud to an earnestly attentive congregation, ‘By grace are ye saved through faith.’”

While delivering an impassioned message on Saturday of that week, “some dropped down as dead; and among the rest, such a cry was heard, of sinners groaning for the righteousness of faith, as almost drowned [his] voice. It wasn’t long, however, before many of these [lifted] up their heads with joy, and broke out into thanksgiving, being assured they now had the desire of their soul—the forgiveness of their sins.”

While preaching that evening, Mr. Wesley observed a gentleman who had made no profession of religion. In fact, it was widely known that he had not attended a worship service of any kind for nearly thirty years. Observing him to be standing “motionless as a statue,” Mr. Wesley abruptly asked him, “‘Sir, are you a sinner?’ He replied, with a deep and broken voice, ‘Sinner enough,’ and continued staring upwards till his wife and a servant or two, who were all in tears, put him into his [carriage] and carried him home.”

On the second Sunday, Wesley preached the final sermon of that week’s evangelistic effort in the Epworth churchyard. “A vast multitude [had] gathered from all parts” to hear him preach “on the beginning of our Lord’s Sermon on the Mount.” He says, “I continued among them for near three hours, and yet we scarce knew how to part.”

It was nearly ten years later when Wesley again found the man who had openly confessed to being “sinner enough,” and visited him. In his journal, Wesley informs his readers that he “was agreeably surprised, to find [this gentleman] strong in faith, though exceeding weak in body.” The happy convert assured his spiritual benefactor that “for some years he had been rejoicing in God, without either doubt or fear; and was now waiting for the welcome hour when he should ‘depart and be with Christ.’”

While traveling throughout the three kingdoms in the years that followed, Wesley did not forget his hometown but made numerous return visits, ministering to the spiritual needs of its inhabitants. Forty years after his preaching from the tombstone of his father, we have the last of his accounts of such visits. On May 12, 1782, he writes of preaching to a “huge congregation...in the market-place at Epworth, [with] the Lord in the midst of them. Many gave testimonies of what marvelous things God has done within their hearts. Several of them were children, but they spoke with wisdom of the aged, though with the fire of youth. So out of the mouths of babes and sucklings did God perfect praise.”

According to Wesley’s account, even the factories for spinning and weaving were now reflecting the impact of revival. Whereas in former times there had been much loose and profane conversation, the whole scene was now changed. He tells us that “no more lewdness or profaneness was found; for God had put a new song in their mouth, and blasphemies were turned to praise.” He happily observed that “religion had taken deep root.... No trifling words were heard among them, and they watch over each other in love. I found it exceeding good to be there,” he concludes, “and we rejoiced together in the God of our salvation.” ■

*Joseph McPherson, veteran educator and historian of early Methodism, lives in Marion, Indiana. He writes for religious publications and has recently authored a book *Our People Die Well*, describing “Glorious Accounts of Early Methodists at Death’s Door,” as its subtitle explains. See *Revivalist*, November 2011, page 15, for further information about the book and President Avery’s endorsement.*

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Revival Like It Used To Be

by Rick Hutchison

I've spent a lot of time recently talking about how God is moving and people are responding to Christ overseas. I get pretty revved up every time I go to minister in India, Ukraine, Vietnam, or other "world mission areas." Last night God reminded me that He still moves in the good ol' USA, too.

It was the Sunday night closing to a week-long revival meeting. (Yes, really! Some churches still do have revival meetings! Read on to understand why.)

Throughout the week there had been a good spirit in the services. Attendance was fair to good with 60 to 70 people in attendance each night, spiking to 80+ on Sunday. During the week several had come forward at the invitation to pray at the close of two or three services. There had been some really good testimonies to what God had done in hearts and lives during the week. It was apparent that numerous people in the meeting had been touched by the Holy Spirit to experience personal revival, renewal, or restoration from a semi-backslidden state.

But all of that was only prelude to what came on Sunday night! Rather than tapering off, the crowd was large and obviously energized as they sang and worshiped in the 7:00 service. All ages were represented in good proportion. Some volunteered testimonies of blessing and victory. There was an atmosphere of expectation and openness to what God had in store. No one seemed in a hurry to get it over with and move on to other things. We were there for what God had in store.

It is noteworthy to me (the evangelist) that, contrary to some occasions when it's hard to know what to preach, I really felt clear and confi-

dent I had the message for the hour. It isn't always so clear. God was also faithful to give liberty and a sense of His help in preaching the message. All of this tells me there was serious, prevailing prayer leading up to this service!

As I drew the message to a close and called for the musicians and singer to come lead an invitation hymn, a woman started for the altar to pray. By the time the hymn was begun there were more seekers on their way forward to pray—teenagers, parents, college/career types. The altar lined with seekers, then the front seats as well.

People really prayed, too. There was no need of coaching, counseling, or prompting. It seemed these folks knew what God was dealing with them about and they poured out their hearts in a volume of prayer—confessing, repenting, consecrating, and believing! God's presence and power were real as one after another rose up with smiles and tears of joy.

By the time all had returned to their seats, it was almost 9 p.m. But when the pastor asked if anyone wanted to testify, a new enthusiasm welled up as people stood up, sometimes two at a time, to offer praise to God and/or confession to church or parents or family of failings. There were more tears and praises as it went on toward 10 p.m. Someone opened a chorus that all soon joined in singing, "I'll say yes, Lord, yes, to Your will and to Your way...."

Then, without prompting, another altar service began as a mom, then some teens, and then

another mom and some young adults made their way forward in tears to seek the Lord.

After a second time of prayer and still more testimonies of what God had spoken and done in hearts, at about 10:30 the pastor led a closing chorus and the meeting broke up, only to continue next door in fellowship and snacks at the parsonage! It was well after midnight when the last parishioner bid us goodnight and the lights were turned out for the night!

I'm still reflecting on (basking in) what God did for us in revival. The pastor and I agreed this is sure to continue to unfold as he follows up with Bible studies and discipleship training for the new (and renewed) ones who are fruit of this meeting. I can recount at least 12 to 15 good clear testimonies of victories won. One teen texted the pastor that he had prayed and received Christ, though he had to leave early due to curfew.

Only eternity will reveal all that took place last night, and what will be the long-term outcome of each decision made. But one thing stands perfectly clear to me now—God can and does give revival where his people humble themselves, pray, and seek His face—even in 21st-century America! ■

Rev. Rick Hutchison (GBS '77 BRE) is a pastor, evangelist, and president of Barnabas Ministries. He and his wife Joan live in Tennessee.



How God

Led Me To

God's Bible School & College

by Dan Glick



Glick Family 2001



The year was 2001; the month was May. It was a Sunday evening when I retired to my bedroom. Instead of finding a peaceful night of sleep, I spent a distressful night turning and tossing on my bed, questioning whether I should have signed a contract several months earlier—an agreement that would take me to God's Bible School and College.

In just three months, I would be moving with my family from our tranquil home in Amish country in northeastern Ohio to the noisy, inner-city of Cincinnati in southwestern Ohio. I had been asked to be the chair of the Missions Division and teach for the college.

During the night, I could not sleep because I was encountering a troubling situation that I believed would hinder my ability to perform in my new job setting. The very next day I was scheduled to go to GBS and begin some early work on divisional matters prior to our move in August. The year-end camp meeting was in progress and the administration wanted me to come and receive some early job training three months before the scheduled move.

When I finally pushed myself out of bed and sauntered down the hall to the living room, my heart was heavy. I told my wife that I believed that I couldn't make the move, and that I probably needed to call President Avery at the college and call off the whole thing. As I sat there wondering what to do, the phone rang.

A woman from the church where I was the pastor was calling me. She was contacting me, she said, on behalf of her husband. He was quite ill and not capable of talking on the phone without difficulty, and so he had asked her to convey a message from God to me. When she said that the message was from God, I was suddenly wide awake. It's not every day that someone calls to give me a message from God! Furthermore, this man and his wife were Mennonites, not charismatics. People who know Anabaptists know words like these are definitely not the language of the average Mennonite.

I asked her to explain what she meant. She said that her husband had been praying for me during the night and that as he prayed, he felt like God was telling him to convey a certain message to me. I cautiously asked her what the message was. You can imagine how surprised I felt when she said that the message for me was that I should move to Cincinnati.

At first I had a hard time believing what I was hearing. There was simply no way that this man could have known the questions that were plaguing my mind during the previous night and were continuing at that very moment. He had no idea that I was contemplating making a call to cancel our move to Cincinnati just moments before his call. Furthermore, I don't even know if he knew about our future plans. If he knew that we were planning on moving there, then why was he calling to tell us to do something we were already planning to do? If he didn't know about our future plans, it was even more striking that he would be telling us to move to the city to which I was now considering not moving.

As I sat there trying to process what she was saying, I began to understand that this had the hand of God upon it. I thanked her for the call and then hung up the phone, knowing that I must not make a call to President Avery, but proceed with the plans to travel to GBS that day and begin familiarizing myself with my future work.

By evening I had arrived on the campus, where I sensed the dark clouds retreating, and in their place I felt the sunshine of divine approval. For the next three days, with the help of students from the college, I worked on plans for the missions division. The future looked good.

This past May (2011), I have completed ten years of living and working at GBS, and what a good ten years they have been. I can honestly say that I have never doubted, in any serious way, that God has called me to this place. It has been a great blessing to me and my family. My colleagues in the college are simply wonderful. The leadership is outstanding. A better work environment I could not imagine.

I praise God, that while I was working through an important decision ten years ago, God gave me the direction I so urgently needed through a man who has since departed this world but whose intercessory prayers and unsolicited counsel have brought blessings that I am still enjoying to the present.

Perhaps someone is reading this journal today and is striving to understand the will of God in some particular circumstance. You are in the midst of making a decision that will have serious ramifications for your future, and there are others also who will be affected by your choice. Take comfort in the fact that God is more anxious for you to find His will than even you are! He will always be faithful to direct a heart submitted to His will. Let the Scriptures soothe you with its message: "This God is our God forever and ever: He will be our guide [even] unto death" (Psalm 48:14). ■

Dr. Dan Glick is chair of the Division of Intercultural Studies and World Missions at God's Bible School and College.

I was suddenly wide awake. It's not every day that someone calls to give me a message from God!





MINISTERIAL EDUCATION DIVISION UNDERGOES PROGRAM REVIEW

by Dr. Ken Farmer, GBS Vice-President for Academic Affairs

GBS's Ministerial Education Division recently completed a Program Review conducted by Dr. Bill Ury of Wesley Biblical Seminary. He began the process by studying the pertinent sections of the college

catalog and other critical documents of the division. This was followed by a visit to campus where he did more study and conducted interviews of students and faculty. The final product was a formal Program Review Document, which the division faculty thoroughly discussed

and then developed a plan to address several of the recommendations for improvement.

Dr. Ury was very complimentary of the program and the school: "The years of work necessary to craft this curriculum is very evident," he wrote. "It is a well-rounded and balanced curriculum focused on challenging and equipping a Bible college stu-

dent for ministry.... GBS is doing a commendable work in this post-modern context of education. I sense this particular program is vibrant in its transmission of the wealth of the past and in its engagement with the world without diminishing any commitments to truth and purity of life. Our tradition needs God's Bible School."



Dr. Bill Ury assesses GBS Ministerial Division program.

REVIVALIST FAMILY

On these pages, we feature items about GBS alumni, significant events scheduled throughout the "Revivalist family," and brief news notes from across the holiness movement.

BIRTHS



To **Mylon (BA missions '09) and Ashley (Bishop) (BA missions '11) Albright** of Shelbyville, Indiana, a son, **Isaiah Dale Albright**, born October 10, 2011. The Albrights attend the Shelbyville Bible Holiness Church where they are involved in the Hispanic and children's ministries.



To **Mark and Kristin (Palmer) Bird**, a daughter, **Karina Madalyn Bird**, born December 13, 2011, Cincinnati, Ohio. Mark is chair of the Aldersgate Distance Education Program (ADEP) at God's Bible School, in which Kristin also teaches as an adjunct. Karina joins two sisters, Karissa, 11, and Megan, 8.



To **Scott and Ashley (Marshall) Blackmon**, a son **Harrison Drake Blackmon**, born November 8, 2011, Cincinnati, Ohio. Scott is a teacher in GBS's Aldersgate Christian Academy, and Ashley is the daughter of Bill and Sherilyn Marshall, both GBS staff members.



To **Kent (GBS '03-'05) and Lisa (Derscheid) (AA general studies '05) Goulet**, Sault Sainte Marie, Michigan, a daughter **Cora Elaine Goulet**, born August 8, 2011.

DEATHS



Allen R. (Dick) Pettigrew, 86, of Goshen Township, Ohio, died November 17, 2011. He had fond memories of GBS from his service on campus several years ago as a carpenter. Dick had also served his country proudly and honorably as a

The General Studies Division is scheduled for a program review in Spring 2012.

PAPERS PRESENTED AT ETS

Dr. Mark Bird and Dr. Philip Brown, both of the GBS ministerial education faculty, presented scholarly papers at the annual meeting of the Evangelical Theological Society, November 17–18, 2011, in San Francisco.

Bird's presentation was entitled "Should We Pray to Jesus (or Just in His Name)?" He explored scriptural and logical arguments that affirmed the propriety of offering prayer to the Lord Jesus, as well as to the other two members of the Holy Trinity. Apologist and writer Rob Bowman, who was present, affirmed the paper's position and expressed gratitude for the attention it was giving to the topic.

Brown's paper, "Chrysostom and Epiphanius: Long Hair Prohibited as Covering in 1 Cor. 11:4, 7," demonstrated that 1 Cor. 11:2-16 does not necessarily refer to a material head-covering as claimed by some NT scholars and highlights two major church fathers, Chrysostom and Epiphanius, who understood Paul to be prohibiting uncut hair on men and requiring it for women. Reaction to this paper was also positive.

2011 YEARBOOK DEDICATED TO DR. MARCIA DAVIS

During the November 30 chapel service, *Hilltop 2011*, the latest GBS yearbook, was dedicated to Dr. Marcia Davis, chair of the Division of Teacher Education.

Any former GBS student who was enrolled during the school year ending May 2011 should contact the Student Affairs office (513.763.6641) to make arrangements for having a yearbook shipped to him/her. Other interested parties may purchase *Hilltop 2011* for \$80.00. ■



Dr. Marcia Davis accepts yearbook honor.



radarman in the U.S. Navy during World War II. He was the husband of Mary R. (Malloy) Pettigrew and the father of several children. Funeral services were held at St. Columban Church, Loveland, Ohio, with burial in Gate of Heaven Cemetery, Montgomery, Ohio.



Rev. David E. Phelps, Sr., 78, of Salem, Ohio, died November 16, 2011. Soon after his return to the U.S. after service in Bagdad, Iraq, with the U.S. Marine Corps as a U.S. embassy guard, he was converted and received a call to preach.

On June 20, 1959, he was married to Esther M. Huntsman. In 1956 he received the ThB degree from God's Bible School and College, where he was valedictorian of his class, and also earned the BS degree (1961) and the MEd degree (1963) from Edinboro University. Rev. Phelps had a long and faithful ministry serving in the Allegheny Wesleyan Methodist Connection as a pastor, educator, and conference official. He was president of Salem Bible College (1969–1972) and president of Allegheny Wesleyan

College (1997–2002). His last ministry was as a chaplain with Senior Independence Hospice, a ministry that he found to be one of the most rewarding of his life.

In addition to his wife, Rev. Phelps is survived by two children, David E. Phelps, Jr., and Elisabeth M. Blair; eight grandchildren, and one great-grandchild. Funeral services were held at the Allegheny Wesleyan Methodist Church, Salem.



Bonnie K. (Miller) Slagenweit, 56, of Watsonstown, Pennsylvania, died November 3, 2011. She and her husband of 36 years, Mark E. Slagenweit, Jr., were married March 29, 1975. Bonnie was a 1972 graduate of God's Bible High School

and was a member of God's Missionary Church, New Columbia. For the past 16 years she had worked for the U.S. Postal Service as a rural mail carrier. She was best known for being a friend and servant to all, cooking for others and helping in any way possible.

In addition to her husband, Mark, and her mother, Virginia L. (Clark) Miller, Bonnie is survived by (p19)➡

Dear Phil

BOTH “SON OF GOD” AND “EVERLASTING FATHER”

In Isaiah 9:6, the Son of God is called the “everlasting father.” What does this mean? Also, I notice that modern versions have “wonderful counselor” whereas the KJV splits “wonderful counselor” into “wonderful, counselor.” What is the correct way to read the original? —Mark

Dear Mark,

Great question! I remember being perplexed over how Jesus could be the “father” when He is the “son.” Dr. Robert Bell, one of my Old Testament PhD professors, is the one who helped clear up this one for me.

In the Old Testament, the term “father” was used to refer to a spiritual leader. In Judges 17:10, a young Levite is asked by Micah, an older man, to serve as a priest and a “father” to him. Clearly, the older man who was providing the younger man both food and lodging was not biologically related to him. Rather, he was asking the Levite to serve as the spiritual leader or “father” to his household. In the same story, the tribe of Dan entices the Levite to leave Micah and serve as a “father” to their entire tribe (Judg. 18:19). In 2 Kings 2:12 Elisha cries out “my father, my father” as he sees Elijah caught up by Heaven’s fiery chariot. Jehoram, the son of Ahab, calls Elisha “my father” (2 Kings 6:21), and Joash, the king of

Israel, weeps over terminally-ill Elisha, crying “my father, my father” (2 Kings 13:14).

The term “father” could also refer to a person in authority, usually a political leader. In Genesis 45:8, Joseph tells his brothers that God had made him a “father” to Pharaoh, and in Isaiah 22:21, God promises that Eliakim will be given political authority over Jerusalem and Judah and will become a “father” to them. This use of “father” was not unique to Israel. In the story of Naaman, we find one of his servants addressing him as “my father” to show his deference to Naaman (2 Kings 5:13).

All this biblical data points to the conclusion that Jesus, as the Anointed Prince of Peace, the King-Priest after the order of Melchizedek, serves as the spiritual and political leader of His people. That He is the “father of perpetuity/eternity” indicates, I believe, His eternity. The Son who bears the weight of government on His shoulders is the Creator by whom all things came

to be and who has neither beginning nor ending of life.

Regarding whether “wonderful” and “counselor” should be read separately (KJV, ASV) or together (most English versions), two factors argue in favor of taking them together. First, the following three titles are two-word titles: *mighty God, everlasting father, prince of peace*; and the last two titles cannot be read separately. “*Everlasting father*” is a compound word in Hebrew, and “*prince of*” is grammatically connected to peace in a way that they cannot be read separately. Second, the scribes who added vowels and accents to the Hebrew text in the 500’s AD, called Masoretes, accented these words to be read “wonderful counselor” and not separately.

There is, however, an intriguing third possibility. Isaiah says, “he will call his name,” not he will call his “names.” Since the Lord revealed some rather long names in Isaiah, like Maher-shalal-hash-baz (Isa. 8:3), it is at least possible that this is one long name “wonderful counselor–mighty god–father of eternity–prince of peace.” In Hebrew it would be “*pele’-yo’ets-el gibor-avi’ad-sar-shalom.*”

Whatever the case, the reality behind these words is amazing and worth celebrating! That Son was born, lived, died, rose again, and is soon coming as our King! My heart yearns for the day when the government shall indeed be upon His shoulders!

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.



AFTE WORKS TO BRING THEOLOGICAL RENEWAL IN UNITED METHODIST CHURCH

Founded by Wesleyan scholar Albert Outler and Methodist evangelist Ed Robb, Jr., in 1977, A Foundation for Theological Education (AFTE) is successfully placing evangelical scholars committed to authentic Wesleyanism in key Methodist positions, according to an article by Elizabeth Glass-Turner and Steve Beard in *Good News* magazine. In the 1970's, "theological education within the United Methodist Church promoted old-school liberalism, process theology, and liberation theology in all its forms. About the only flavor missing...was orthodoxy...."

AFTE is devoted to changing this situation. "The mainstay of the organization is the John Wesley Fellows program, dedicated to aiding United Methodists pursuing doctorates by annually awarding up to five fellowships worth \$10,000 each." According to the article, John Wesley Fellows now hold positions at eight UM seminaries, teaching a variety of subjects.

WORLD CHRISTIAN POPULATION SHIFTS TO GLOBAL SOUTH

"The number of Christians around the world has more than tripled in the last 100 years, from about 600 million in 1910 to more than 2 billion in 2010, according to

a report by the Pew Forum on Religion & Public Life. In light of the massive growth in population, however, the percentage of Christians (32%) in the world remains about the same. But the report also emphasizes a "momentous shift" of the world's Christian population from Europe and the Americas to "sub-Saharan Africa and the Asia-Pacific region, where there were relatively few Christians at the beginning of the 20th century.... The proportion of Europeans and Americans who are Christian has dropped from 95% in 1910 to 76% in 2010 in Europe as a whole, and from 96% to 86% in the Americas as a whole."

FAMOUS ATHEIST DEAD AT 62

Christopher Hitchens has died at the age of 62. He was the author of his "atheist encyclical, *God Is Not Great*," as Douglas Wilson, the Christian spokesman who once debated him, writes in *Christianity Today*. As Hitchens' disease advanced, he made clear that he rejected any deathbed conversion to Christ, or "if anything like that happened, we should all be certain that the cancer or the chemo or something else had gotten to his brain." Wilson acknowledges that there is no indication that Hitchens "ever called on the name of the Lord before he died, and if he did not, then Scriptures plainly teach that he is lost forever." Yet he hopes that for Hitchens there was repentance and "a gracious twist at the end." ■



student focus

Vibrant, helpful, and hardworking—just three in a list of adjectives that friends and teachers use to describe **RAELYN WOOD**. These character traits should serve Raelyn well in her ambition to start a Christian school in her hometown of Emmett, Idaho, someday.

It was when she visited campus for VIP Day in the spring of 2009 that Raelyn knew God wanted her at God's Bible School and College. Now a junior in the elementary education track, she loves to "learn about academic subjects while learning more about God," as her studies prepare her to teach in a Christian school.

There are currently no affordable, conventional Christian schools in her hometown of 6,000 people, famous for its annual Emmett Cherry Festival. But Raelyn aspires to fill that gap. She dreamed of attending a Christian school while growing up, and desires to fulfill that dream for others. Raelyn says GBSC has provided a Biblical mind-set that she never got while immersed in public school. She is thankful for Christian peers who offer encouragement and support. ■

A work-study scholarship enables Raelyn to attend GBSC. If you would like to support a student like her, you may send a gift to:

Student Fund
God's Bible School and College
1810 Young Street
Cincinnati, OH 45202

or give online anytime at
www.gbsgift.com



— Called Unto Holiness —

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

LIFE, PURITY, AND MATURITY

by the Rev. J.A. Wood

Life, purity, and maturity. These three stand forth in Bible teaching as distinct. A proper regard for these distinctions would have saved the church from much of her controversy on the subject of Christian holiness. Dr. William Nast emphasizes these—"the impartation of spiritual life to the soul in regeneration; the cleansing of the heart from all moral impurity through the sanctification of the Spirit; and the maturity of Christian character."

Life, which is imparted in regeneration, and received by faith, is the first and indispensable requisite of growth and is the foundation of all maturity. The natural tendency of life is growth, and all life depends upon it. Everything that has life begins to decay when it ceases to grow. Hence the very existence of Christian life depends upon its progress.

Physical growth is often great; intellectual growth is still greater; but neither is equal to the possible development of man's spiritual nature. God has given laws to each and adjusted principles of growth to them, and each has a living progressive power. Our spiritual being may progress more and still more through all future ages. God dwelleth in us, His love is perfected in us, and still our love may abound yet more and more.

By this spiritual growth, we mean the expansion and development of every virtue implanted in the soul at the new birth. Maturity, which of necessity must be comparative and relative, is applied to an advanced state of all the graces of the new Christian, involving such facts as age, growth, discipline, cultivation, and development.

Maturity is necessarily gradual, progressive, indefinite, and incomplete in this life. Thus, the whole Christian life is to be one of spiritual progress, for there is always ample room for growth at every period of its existence, and especially after the heart is cleansed, for this perfects the conditions leading to the most solid, rapid, symmetrical growth

Confusing maturity with purity lies at the base of nearly every objection we have seen to the instantane-

ous work of entire sanctification. Especially this is true for those who regard growth in grace as a cleansing process. It is true that there is no instantaneous growth to full Christian maturity. No child of God is instantly sanctified into full Christian development. No babe in Christ jumps into such maturity as would come only with 20 years of growth in grace, discipline, and development. But even a babe in Christ may at once be cleansed from all inbred sin in the moment of entire sanctification and thus become a pure Christian, but this is quite different from instantly becoming a mature Christian. It is a serious mistake indeed to confuse maturity and purity in the developing spiritual life.

The necessity and importance of religious growth no one will question. Remember the great law of life is growth. To keep any religion at all we must grow in grace. The Christian who does not grow becomes, peevish, fretful, and unhappy. Is this not the reason why so many professors of religion have become weak, uneasy, and dissatisfied? Not to progress is to regress, and regression is destruction.

Careful, constant faithfulness to God is the only way in this world to become a well-balanced, symmetrical, and mature Christian. Purity provides unhindered growth if we will use the means that God gives us to develop in Christ. Spiritual life coming from the Holy Spirit in its progressive power has no bounds, limits, or dimension and gives powers and capacities that can lead to continuing improvement and unlimited expansion. These powers and capacities should increase more rapidly in those who are entirely sanctified, for holiness quickens, invigorates, and secures the best foundation for the development of our spiritual powers and faculties. ■

The Rev. John Allen Wood (1828–1905) was a Methodist Episcopal Church pastor, evangelist, and author, as well as one of the leading figures in the 19th-century American holiness movement. This extract, shortened and revised, is from Wood's well-known classic Purity and Maturity.

a dead man." Accordingly, the proleptic view claims the phrase, "woman of whoredoms" is used in anticipation of what she would become.

Proponents of the proleptic view usually argue that Hosea wrote this prophecy long after the events had transpired and that he used language reflecting what he later discovered. When Gomer proved later to be unfaithful, Hosea could say that God told him to marry a "woman of whoredoms."

An alternative explanation is what may be called the "latent inner wantonness view." This suggests that the word "whoredoms" (*zenunim*) is not the normal word that designates an immoral woman in general (*zanah*) or even a cultic prostitute (*kedeshah*). As Michael Barrett explains, the word translated "whoredoms" "is an abstract plural that would more likely describe an inner characteristic than an outward behavior. It most likely refers to Gomer's latent bent toward immorality that surfaced not long after the marriage."

"In many ways, Gomer was a child of her times. Baal worship had become widespread, along with its sexual promiscuity. Baal was a fertility god: immorality and prostitution played an important part in the cultic rituals.... Everywhere Gomer would look there were the evidences of sexual license.... There was something in her that answered to what she saw...and ultimately [she] gave way... to immorality. She became what she thought about. That the word translated "adulteress" is a piel participle suggests that she was completely enslaved to the licentious behavior. Because she was outwardly pure at the beginning of the marriage, she would not have been a hindrance to Hosea's acceptance as a prophet. That Hosea knew from the LORD's instruction that she had the potential for hurting him highlighted the unselfish nature of his love." ("The Message of the Marriage," Biblical Viewpoint, *Focus on Hosea*, November, 1999, pg 6).

III. THE MESSAGE

Hosea illustrates the truth that seeking and finding the will of God for one's marriage partner does not guarantee marital happiness unless both husband and wife maintain a close obedient walk with God. Hosea was betrayed by his wife and experienced deep personal sorrow and public shame. Experiences that would drive most men to despair, resentment, and bitterness of soul drove Hosea closer to God. In his sorrow he began to understand the sorrow and anguish of heart that God felt over the sins and waywardness of Israel, God's wife. He was sensitive to sin and frequently thundered out warnings of coming judgment. But he was also quick to proclaim that Israel's gracious and loving God for His backslidden people was so boundless that He would go to any extreme to bring her to a place of repentance and restored fellowship.



—sermon by DR. ALLAN P. BROWN

"COMMITTED TO EXCELLENCE
IN PREACHING"



DID GOD COMMAND HOSEA TO MARRY A HARLOT?

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

Scripture: "The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land [Israel] hath committed great whoredom, departing from the LORD" (Hosea 1:2).

These words seem to contradict 2 Corinthians 6:14, "Be not unequally yoked together with unbelievers." Did God really command Hosea to marry an immoral woman? Let's examine this issue, considering both context and the consistency of divine revelation.

I. THE MAN

Scripture provides no other information about Hosea than what is contained in the fourteen short chapters of his prophecy. One thing is certain: Hosea's understanding of the Mosaic Law, especially the Book of Deuteronomy, was outstanding.

II. THE MARRIAGE

The account of Hosea's marriage opens with God's command to marry a "woman of whoredoms" (1:2). It closes in chapter three with another command: "Go yet, love a woman beloved of her friend [her illicit lover], yet an adulterous, according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons of wine" (3:1). Thus, God is illustrating His own marriage problems with Israel by Hosea's marriage problems with Gomer.

God's commands to Hosea have perplexed scholars for centuries. Two basic interpretative approaches have been taken. First are those commentators who view the command and the marriage as an allegory and therefore not literal, and, second, those who regard the command and marriage as literal.

A. The Allegorical View

The allegorical view denies the historical reality of God's command, viewing this as a symbolic or allegorical portrayal of God's relationship to Israel. This arose, as Augustine explains, out of the desire to harmonize Scripture. He suggested that when one encounters a passage that seems to malign the holy character of God, he should interpret it allegorically rather than literally. Church fathers such as Basil, Augustine, Jerome, and Theodoret, as well as the Reformers John Calvin and Martin Luther, have taken this position; and more recent scholars such as Hengstenberg, Keil, and E.J. Young, have agreed.

The main objection against the allegorical view is that nothing in the text suggests symbolic or allegorical language. It is historical narrative that contains all the earmarks of a literal marriage. For this reason most of the recent commentators have rejected the allegorical view.

B. The Literal View

This view maintains that Hosea actually married a woman named Gomer (1:3), who gave birth to three children: Jezreel (1:3-4), Lo Ruhamah (1:6), and Lo Ammi (1:8-9). However, there are several versions of the literal view. Literalists have interpreted the difficult phrase "woman of whoredoms" (1:3) in three ways: (1) Gomer was sexually impure when married, (2) Gomer worshiped false gods and was an idolatress when married, or (3) Gomer was pure when she married Hosea but later became a "woman of whoredoms." Let's examine each of these views.

1. *Literal View 1: Gomer was sexually impure when married.*

This view recognizes the moral and ethical difficulties involved but suggests that for the sake of communicating the message of God's love for His wife, wayward Israel, He made an exception to His previously-stated moral standards.

Thus, God did command Hosea to marry a woman who was impure. "Whoredom" is understood as a reference to Gomer's children born either (1) before her marriage to Hosea as a result of her prostitution, (2) after her marriage, all fathered by Hosea, or (3) after her marriage, the first by Hosea and the latter two as the result of adultery.

2. *Literal view 2: Gomer worshiped false gods and was an idolatress when married.*

This view suggests that the expression "woman of whoredoms" can indicate that Gomer was an idol worshiper when Hosea married her. The word "whoredoms" would then refer to spiritual rather than sexual unfaithfulness.

But there are many reasons to reject both of these views. They both attribute to God a command that is contrary to His revealed standards both in the Old Testament and in the New Testament. Sexually immoral Israelites were to be executed, not married. Further, the primary guardians and teach-

ers of the Law, the priests, were forbidden to marry a whore (Leviticus 21:7, 14). Would God command Hosea, a prophet who served as an enforcer of God's Law, to disobey blatantly that Law?

God also forbade His people to marry anyone involved in idolatry. Deuteronomy chapters 6 and 7 insist that Israeli parents are to teach their children to love God and to obey his statutes (Deut. 6:1-15). They were not to allow their children to marry the idolatrous people who lived around them (Deut. 7:1-6; Exodus 34:12-16). This was such a serious issue that Ezra required the Jewish men, who had returned to the land of Israel from the Babylonian exile, to divorce any wife who was idolatrous (Ezra 9:1-10:19).

In the New Testament, God commands His people: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (2 Corinthians 6:14). Further He commands that His people marry only those who are "in the Lord" (1 Corinthians 7:39). To interpret Hosea 1:2 either as a command for Hosea to marry a sexually impure or an idolatrous woman is to open God to the charge of promoting deliberate disobedience to His own revealed standard, the written Word. One could argue that if God can make an exception to His moral standards for Hosea, then He can make exceptions for others. All one need do is to assert, as did Hosea, "God told me to."

A second objection to literal views 1 and 2 is the contradiction they pose in illustrating God's marriage relationship with Israel. According to Jeremiah 2:2-3, Israel's relationship with God, from the Exodus from Egypt until they came to Mt. Sinai and were married, was characterized as a time of purity and chastity. It was the time of Israel's "youth." "Thus saith the LORD, I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown. Israel was holiness unto the LORD, and the firstfruits of his increase..." (Jeremiah 2:1-3). According to Jeremiah, at this time in her history Israel was holy in God's eyes, and He entered into marriage with a pure and holy bride (Israel). God tells Hosea to remind Israel of her former purity and to prophesy of a future day when Israel shall once again respond to His overtures.

To charge Gomer with either impurity or idolatry before her marriage, therefore, destroys the parallels between the relationship of Gomer to Hosea and that of Israel to Yahweh. In order to maintain the relationship of the analogy, Gomer's status at marriage must be that of purity, both sexually and spiritually.

3. *Literal view 3: Gomer was pure when she married Hosea but later broke her covenant vows and became a "woman of whoredoms."*

This view has two possible variations. The first is frequently called "the proleptic (or summation) view." Prolepsis is the use of a descriptive word in anticipation of a later occurrence that will make the term appropriate. An example would be the statement made by someone facing execution, "I am



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.

HONDURAS. "A new work has just been opened in the town of San Francisco. Back in February, when a medical team came down from the United States, we had visited this town and found a very big welcome for the medical attention. In each of the places we visit with the medical team, we take a Honduran pastor with us to give a devotional and to speak with people about their eternal destiny. Quite a few people responded to the message of Pastor Hector Fernandez. As a result of...souls being saved...a new church has been opened, and people now can gather and have their spiritual needs met. Please pray for the young man named Tito who is endeavoring to be their shepherd." —Daniel Melton, *Missionary Herald*

MEXICO. "Steve Stetler (Bible Methodist Missions) requests prayer for God's protection and guidance during this turbulent and violent time in Mexico's drug war. Please pray also that God will give them increased fluency in the Spanish language." —*Ropeholders*

NORTH KOREA. The recent death of dictator Kim Jong Il, age 69, has raised hopes that the severe persecution of Christians will come to an end in this reclusive Communist regime. "Changes may not likely happen overnight," writes missionary John Knight, "and it might be a very rocky road ahead for the people, but because of prayer, and because of God's will that all hear the Gospel, the momentum for good in North Korea cannot be stopped. These are days for rejoicing. Be assured that many of those shedding tears in Pyongyang at the passing of this dictator are secretly weeping tears of joy." We call for urgent prayer for North Korea! ■

➡(p13) two daughters, Marianne Brown and Jennifer Harris; two sons, David and Jonathan; seven grandsons; one granddaughter; four brothers; and three sisters. Funeral services were held at the Brethren in Christ Church, Martinsburg, with her pastor, the Rev. Matt Ellison, officiating. Burial followed in Dry Hill Cemetery, Woodbury Township.

HITHER AND THITHER AMONG US

News of Christians in the Wesleyan/Holiness Tradition

Holiness Leaders Form Global Wesleyan Alliance. Leaders of eleven faith communions met recently in Anderson, Indiana, to form the Global Wesleyan Alliance (GWA), a unique partnership to amplify the prophetic voice of Wesleyan-Arminian, holiness ministries and increase their effectiveness in spreading scriptural holiness throughout the world. According to The Wesleyan Church General Superintendent Dr. Jerry Pence, who was elected as the organization's first president, "This alliance will enable holiness denominations to achieve a historic level of cooperation and unity for evangelism, discipleship, church multiplication, compassion, and justice. Our passion is to pursue the Great Commission in the spirit of the Great Commandment—making Christ known through words and deeds and millions of lives filled with perfect love." —*Department of Communications, The Wesleyan Church*

Dr. Armiger Becomes Head of World Hope International, "On Monday, September 19, 2011, the Executive Board of the The Wesleyan Church received and accepted the resignation of Dr. Thomas E. Armiger as General Superintendent of The Wesleyan Church. Dr. Armiger's decision came after being invited by the Board of Directors of World Hope International (WHI) to become that organization's new chief executive officer...." Dr. Armiger "brings a great understanding of the needs of developing countries and a heart for World Hope International's global mission," according to Dr. Evy Hay Campbell, WHI Board of Directors chair." —*Wesleyan Life*

Good News Endorses Judicial Council Rulings. *Good News*, a magazine that represents evangelical forces in the United Methodist Church, has approved a recent decision by the Judicial Council, the denomination's supreme judiciary. This was its rejection of a resolution by the North Illinois Annual Conference suggesting that a 24-hour suspension be the "maximum penalty" for officiating at a same-sex ceremony, a penalty seen by the magazine as merely a "slap-on-the wrist" for those who defy the church's rules against homosexual conduct. ■



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

IN HIS 90's AND FIRED UP!

"Dexter Westhafer [GBS 1936–38] resides at Merrill Gardens. His faithfulness and zeal for God is astounding. He reads the Word each day and then has a 'prayer vigil,' lifting up people by name to the Lord. He is faithful to his church and shares the love of Christ as a lifestyle! Other residents have come to him asking for prayer. In a recent conversation, Dexter shared his testimony of the incredible years with wife Susan, his children, church, and his Savior Jesus Christ. He explains that seven Biblical principles for living have guided his life. Almost 93 years old and not retired...REFIRED! We love you, Dexter! —Pastor Mark Koch, Naples, Florida, First Church of the Nazarene.

Editor's Note: Rev. Westhafer is the son-in-law of Professor Robert McNeill, founder of the GBS Music Division.

ALUMNI CELEBRATE 70TH WEDDING ANNIVERSARY

William and Norine (Ashcraft) Vasey attended GBS from 1938–1943. William received his ThB degree, and Norine finished high school and one year of college. William served for 40 years as a pastor in the Primitive Methodist Church in Wisconsin and Pennsylvania. They have three children: William, a missionary in Guatemala; Kenneth, a contractor

in Kentucky; and Ginene, who also lives in Kentucky. The Vaseys fondly recall those blessed years at GBS under the teaching of such godly persons as E.G. Marsh and Nettie Peabody. They were privileged to work together in President Standley's home. They celebrated their 70th wedding anniversary August 22. If there are those who still remember them, they would love to hear from you. Their address is 117 Walnut St., Berea, KY 40403.

ALUMNUS BEGINS NEW MINISTRY

Rev. Jack Sherman (GBS 1975) is currently serving as president of All Tribes Missionary Council of Canada. Five years ago, he and his wife Carol founded Community Youth Programs, an outreach to "native/first nation" peoples. Those who are acquainted with their efforts call it an "out of the box" approach to ministry. The Shermans have worked with several holiness native missionary organizations at a number of locations. Most of their efforts are currently in South Dakota and Ontario, Canada.

In a recent magazine article, the following described this ministry: "Community Youth Programs is a powerful outreach into Indian communities and reservations. In sessions, children and youth are thrilled as they learn key archery skills. During the archery sessions, Jack teaches character principles, Judeo-Christian values, and Scriptural lessons to interest the students in living the Christian life. Other classes involve arrow-making, bow-making, and air rifle and air pistol training. Futures classes may include hiking, camping, and survival training. His goal is to draw them into the church as committed Christians so they may be disciplined. Rev. Sherman and his Community Youth Programs are making a positive impact among Native American Indians. His

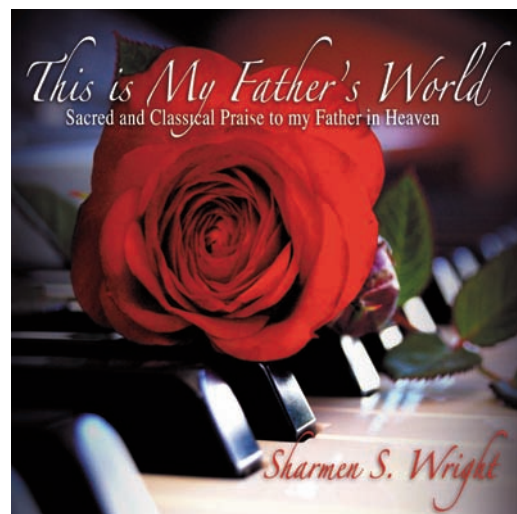
ultimate goal is to see converted Indian leaders developed so that they will eventually take charge of outreach to their own people and beyond by following the Great Commission. What a Biblical vision!"

For more information about this ministry, you may contact Rev. Sherman at 629 Milford Road, Milford, PA 18337.

SHARMEN WRIGHT RELEASES NEW CD

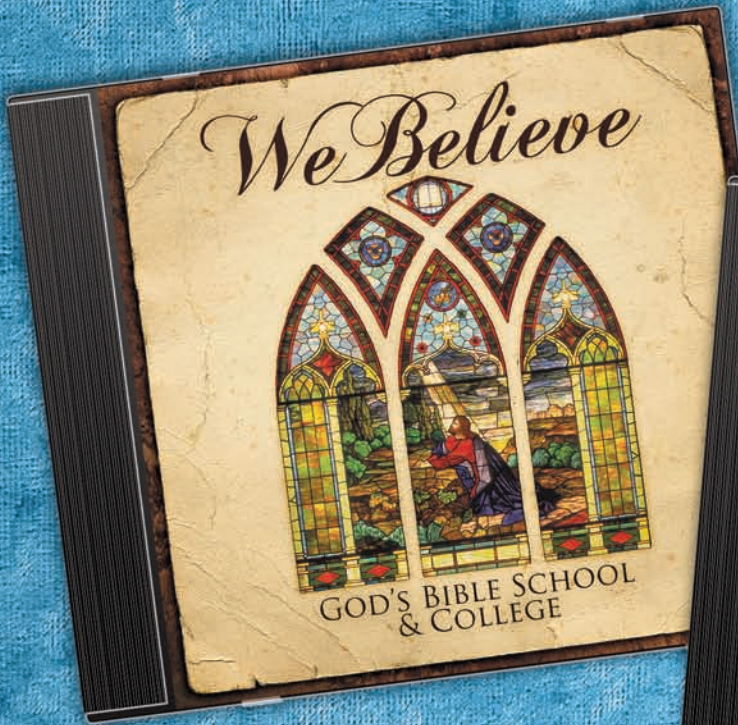
"This Is My Father's World," a new piano CD by GBS alumna **Sharmen S. Wright** is now available for purchase. For further information about this collection of classical hymns and gospel songs, you may visit the artist's website www.sharmenwright.com, where a listening preview is available.

In 1987 Sharmen enrolled at God's Bible School, where she earned the degree BA in Music Education, majoring in piano. She is a piano teacher and also presents her music in assisted living facilities and nursing homes. Sharmen is active in her local church's music ministry and, with her brother Michael and his wife Shawna, is part of a gospel trio. "We have recorded two CD's, one of gospel music and the other of Christmas music," she adds. "I have been the pianist/organist for numerous weddings of my family and friends." ■





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➡(p2) universe” (Eph. 1:23, J.B. Phillips). Christ acts in the world through the Church in which He dwells.

This lofty view of the Church, so clearly taught in Scripture, is basic to Article III of the “Call to the Conservative Holiness Movement.” Please consider its urgent plea for “Christian Community,” noting three areas implicit in its structure: (1) *Principle Declared*; (2) *Failure Acknowledged*; and (3) *Correction Offered*.

I. PRINCIPLE DECLARED: *The Church Beloved*

“*Union with Christ establishes membership in His Church, the community of the faithful, in all times and places.*” Life in God means life within the Church, not outside it; for ordinarily, at least, without the Church there is no Christianity at all. For never can the Head be without the body, nor the body without the Head. Neither can we love the Head unless we love the body also, as did Our Lord, who so loved the Church that He laid down His life for it (Eph. 5:25).

Its divine functions touch every aspect of our lives. As a *temple*, it offers unceasing worship to the Triune God. As “*the pillar and ground of the truth*” (I Tim. 3:15), it is the repository, guardian, and witness to the apostolic faith. As a *kindly mother*, it instructs the young, nourishes the faithful, heals the wounded, raises the fallen, and comforts the dying.

As “*salt and light*,” the Church calls all creation to submit to God’s holy law and receive His holy love. As a *missionary thrust*, it seeks to disciple all the nations, “baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you” (Matt. 28:19, 20).

Though expressed in thousands of local congregations and divided into many denominations, the Church is one, embracing all who truly love Our Lord. Though its visible manifestation is distressed by error and marred by false professors, it still is holy, for its Head is holy, as are all of its true and living members. Moreover, the Church is “*catholic*” or universal, reaching out to everyone in every place, lifting up the whole truth necessary to our salvation. Finally it is apostolic, continually proclaiming Christ crucified and risen from the dead, as did Jesus’ first disciples. All this is why the ancient Christians believed that “no one can have God for his father who does not have the Church for His mother.”

II. FAILURE ACKNOWLEDGED: *The Church Neglected*

But many holiness people, like other evangelicals, have lost any real sense of connection to anything beyond themselves, their own immediate circle, and perhaps the “movement” with which they identify. In the CHM,

indeed, many of us show minimal allegiance even to our own structures such as our denominations and local congregations. Church membership is not highly prized, nor is submission to godly disciplinary authority. Many of us have become free-lance Christians with little sense of the Church, its traditions, its functions, or its authority.

For as A.W. Tozer has observed, “Our spiritual philosophy has become warped, our sense of belonging has gone from us, we recognize no authority, obey no rules, take no vows, and are almost altogether undisciplined and feel no sense of loyalty.”

Obviously, this is not true for all of us, for some of the most faithful and winsome supporters of the Church—in both its local and universal aspects—are in the CHM. Still our problem remains as tragic as it is widespread. It is tied to several factors, as we believe, some of which are causes, some of which are effects, and some of which are both.

- **Individualism.** We’ve so emphasized “personal relationship with just me and Jesus” that we’ve often forgotten that this relationship must be lived out within the life of His Church. Besides, contemporary culture, both secular and religious, emphasizes self-assertion and personal entitlement, both of which militate against any sense of covenanted responsibility.
- **Distrust.** Commitment to our own “distinctives” has often developed into harsh judgmentalism against anyone who does not share all of these. This extends to Christians outside the CHM, to be sure; but it also mars our own fellowship with antagonism and distrust. As our critics point out, this mind-set is often associated with sectarianism, sterility, and shrinkage.
- **Schism.** The CHM has been shattered by many separations. Some have been necessary, but many have not. Our broken relationships are a matter of profound distress, for they all witness against the unity of the Church. Mr. Wesley’s sermon “On Schism” should be required reading for us all.
- **Narrowness.** We began as a reform movement, called of God to “spread scriptural holiness over these lands.” At first this was within the framework of historic, institutional Christianity; but later, as we moved into our own “separated” structures, we tended to focus on our own immediate issues and forget the broader spectrum of the Church’s teaching and practice. Witness our neglect of the sacraments. Every division has moved us further away from the fullness of orthodox Christian faith and practice. This removal from the “larger, more ‘catholic’ context,” has been “a prescription for insularity, provincialism, and, unfortunately, decline,” as Dr. Kenneth Collins has warned.



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THOUGHTS

for the quiet hour

by Sonja Vernon

CONFLICT

"I urge Euodia and I urge Syntyche to live in harmony in the Lord. Indeed, true companion, I ask you also to help these women who have shared my struggle in the cause of the gospel, together with Clement also and the rest of my fellow workers, whose names are in the book of life." —Philippians 4:2-3 (NASB)

The conflict was significant enough that news of it entered a Roman prison cell and important enough that Paul felt compelled to mention it in his brief letter to the Philippian church. Euodia and Syntyche were at odds. Something had disturbed their peace, and an entire congregation was threatened with strife and unrest. With this at stake, it would have been understandable if Paul's words had been strong ones, calling for an immediate halt to their behavior, demanding that they act appropriately and refrain from shaming the name of Christ. But Paul's tone is amazingly kind. He urges them—implores them—to live in harmony. He asks a third party to "help these women," but he also reminds all involved that these ladies have shared in the advancement of the gospel. They have been his co-workers.

What if each of us addressed conflict in this way? What if we treated everyone (even those whose behavior is inappropriate) with respect and love? What if, instead of reacting, we disarmed tense situations with kindness? What if we proved that it is possible to hold to one's principles while simultaneously being gracious to those who disagree? What if we were unafraid to speak the truth, but when we did so, it was fueled solely by love? How would our churches and our relationships change? May God help us to follow Paul's example! ■

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

- **Loss.** Our young people and our converts cannot survive outside the warm and loving matrix of the Church, which is to nourish them in Christ. But our failure to provide structures for their catechetical instruction and spiritual formation has often left them spiritually motherless and without direction.

III. CORRECTION OFFERED: *The Church Reclaimed*

"We call, therefore, for a renewed understanding of the doctrine of the Church...reverence for its historic confessions, submission to its holy discipline, and faithfulness to its common life."

In these emphatic words, Article 3 calls us to recover a profound sense of the Church's scriptural role in our personal and corporate lives. We are specifically directed to these specific areas:

- **Doctrinal Confession.** Respect for the Church means "reverence for its historic confessions," the great Christian creeds of antiquity that bear witness to the soaring Trinitarian faith "once and for all delivered to the saints." This means biblical preaching and instruction with depth and content, for we must teach the Faith to our people.
- **Godly Submission.** We're not used to having anyone tell us what to do, but Scripture requires Christians to "obey them that have the rule over you..." (Heb. 13:17). Church discipline is required in the New Testament, and it demands informed accountability to Biblical standards of belief and conduct enforced lovingly but faithfully by the Church's leadership.
- **Consistent Faithfulness.** We are to live and die within the fellowship of the Church, sharing its joys and sorrows, participating in its worship, and submitting to its guidance. This means love and loyalty, first to our own local congregation, lavishing upon it our fidelity and support; and second to the Church Universal, embracing its holy Faith, guarding its sacred treasures, and affirming its true members.

Behold Christ's Church, "spread out through all time and place and rooted in eternity, terrible as an army with banners!" As we insist, the CHM must reassert its place in this vast panorama, a tiny but loyal legion among Jesus's marching millions, faithful still to its original call "to spread scriptural holiness" everywhere. This precious gift we humbly offer to all our brothers and sisters, even as we humbly receive the gifts they offer us. So we hum the rest of verse three: *"We are not divided; / All one body we; / One in hope and doctrine, / One in charity."*

Behold the holy Church—terrible as an army with banners!" ■

February 23, Thursday, 7:30 PM
Pell City Area GBS Rally
Bible Methodist Campground
1355 Chula Vista Dr., Pell City, AL
Mr. Wayne Fleming (205) 956-2857

February 24, Friday, 7:00 PM
South/Central AL GBS Rally
Bibb County Board of Edu. Auditorium
721 Walnut, Centreville, AL
Rev. Steve Vernon (334) 624-4298

February 25, Saturday, 7:00 PM
Oak Ridge Wesleyan Church
11000 110th Ave. North, Largo, FL
Rev. Noel Bates (727) 393-9182

February 26, Sunday, 10:00 AM
Light and Life
5730 Deeson Rd., Lakeland, FL
Rev. John Hendricks (863) 858-6361

February 26, Sunday, 2:30 PM (Full Concert)
Lakeland Holiness Camp
3335 S. Florida Ave., Lakeland, FL
Rev. Glen Allison (863) 646-5152

February 26, Sunday, 6:00 PM
First Church of the Nazarene
1875 Nursery Rd., Clearwater, FL
Rev. Pat Glenn (727) 536-1498

February 27, Monday, 7:00 PM
Avon Park Church of the Nazarene
707 W. Main St., Avon Park, FL
Rev. Randall Rupert (863) 453-4851

February 28, Tuesday, 7:30 PM
Easley Bible Methodist Church
855 Gentry Memorial Hwy., Easley, SC
Rev. Terry Going (864) 855-3892

February 29, Wednesday, 7:00 PM
T. Austin Finch Auditorium
406 Unity St., Thomasville, NC
Call GBS PR Office (513) 763-6510

March 1, Thursday, 7:00 PM
Parkway House of Prayer
3230 King St., Roanoke, VA
Rev. David Keep (540) 982-0115

March 2, Friday, 7:00 PM
Greater Charleston GBS Rally
Dunbar Church of the Nazarene
1334 Lightner Ave., Dunbar, WV
Rev. Greg Hudson (304) 768-7454

March 3, Saturday, 6:00 PM
South/Central IN GBS Rally
Faith Mission Church
1817 26th St., Bedford, IN
Rev. Steven Hight (812) 675-4230

March 4, Sunday, 10:30 AM
Independent Nazarene Church
5152 Hornet Ave., Beech Grove, IN
Dr. Gene Hood (317) 787-9770

March 4, Sunday, 6:00 PM
Bible Holiness Church
910 S. Tompkins St., Shelbyville, IN
Rev. Joe Smith (317) 398-4370

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