

GOD'S REVIVALIST

March 2009

and Bible Advocate



*“For, lo, he that formeth the mountains...
The LORD, The God of hosts, is his name.” —AMOS 4:13*

the editor's view



LARRY D. SMITH

The Parable of the River and Its Banks...

BARREN BANKS OR STAGNANT SWAMPS?

It was 1960, and in the World Series Pittsburgh subdued the New York Yankees, 4–3; the Soviets launched two dogs into outer space and brought them home; and John Kennedy inched by Richard Nixon en route to the White House. For Free Methodists, it was also centenary year—the 100th anniversary of their church’s beginnings under a New York apple tree; and the senior bishop was speaking pointedly of heritage and destiny.

Nearing the end of his career, Leslie R. Marston was admirably trained and universally admired; and his official history, *From Age to Age a Living Witness*, soon became a classic. Eloquently he traced the church’s story from the days of Wesley through the crises of Methodism to the heroism of Roberts. It was the Holy Spirit, he insisted, who had shaped its origin, fired the hearts and tongues of its members, and kept it true to its first priorities.

Yes, the Spirit’s power, enabling life, ennobling worship, energizing witness—this was the secret to the church’s past. But this also was the secret to its future! Bishop Marston minced no words: *“If Free Methodism should finally fail her mission, whatever may be the point of final collapse, the primary failure will be loss of power.”* To lose the Spirit’s dynamic presence—this would be tragedy unspeakable!

But how could it be averted? There was only one way, Marston answered; and this was for the church to *“carry into the new century its witness of doctrine and piety, not as ends in themselves, but as a channel for the passage of the Holy Spirit upon the world in revival power.”* For as he explained, *“sound doctrine and strict piety are essential forms or directing restraints for the channeling of power to effective ends, serving as the banks of a river.”* It is the river which brings refreshing life to everything (p22)➡

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

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the president's page



DEVELOPING A THEOLOGY OF CHANGE

by Michael R. Avery, President

Continual change is the reality of our time. Globalism and consumer demands have forced business to “change or die.” Social norms keep shifting. Even our most time-honored institutions have to be innovative at a breathtaking pace to remain relevant to the world they seek to serve. Not only are we changing, but the rate at which we are changing continues to accelerate. More change took place in the latter half of the twentieth century than has occurred since the founding of our nation. The twenty-first century has already ushered in major transformations as

postmodernism places its worldview on every aspect of the emerging culture.

The church is not an isolated island from the rest of society, and by its very nature it cannot be. It too is changing. As a matter of fact, change is not new to the church. One only has to read the book of Acts and subsequent church history to see the church changing to meet the challenges of its day. For those of us within the holiness tradition, John Wesley and the early Methodists serve as an example of innovation at its best. After Wesley’s own spiritual awakening, he realized that the vast majority of unsaved souls refused to enter the doors of an Anglican Church. Unwilling that people should perish in their sins, he took the gospel message to the coal mines and open fields of England. Despite bitter opposition from the clergy, Wesley became an open-air preacher. For the sake of souls Wesley was willing to change the norm and engage in a practice that even he disliked. He commented, “To this day field preaching is a cross to me, but I know my commission and see no other way of preaching the gospel to every creature.”

As Methodism took root in Great Britain, Wesley was faced with a growing number of societies that had no ordained preacher. His solution was to create a band of itinerant laymen to serve them. In answering a necessity by innovation, he formed one of the great features of Methodism that was, without doubt, pivotal to its success. Mind you, his decision to break with tradition and do something different brought disfavor and persecution from the Anglican Church. Furthermore, Wesley’s approach to spiritual formation through the class and band meetings was not only innovative but also highly effective—so much so that it still serves as the model for small group ministries today.

When Methodism came to America, Francis Asbury was commissioned by Wesley to “offer Christ” to all the people of this new frontier. To reach such a sparse population in a vast untamed wilderness seemed impossible. But Francis Asbury created a small army of saddlebag preachers whose horseback mobility enabled them to evangelize and disciple every soul whether they lived in the largest settlement or the most remote wilderness cabin. The circuit rider became a model of innovation that grew the American Methodist church from fewer than 15,000 members, 43 circuits, and 83 itinerants in 1784 to a denomination of 1,069,000 members, 4,000 circuit riders, and more than 7,000 local preachers by 1844.

(continued on page 6) ➡

MARCH 2009

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.

A TALL PILLAR

In a world that is changing by the minute and which has lost its morals, I wanted to congratulate you that your message is still the same and just as strong as when I attended GBS. GBS is a very tall pillar in today's Holiness Movement and will be for years to come. To all of you, thanks for remaining faithful!

BOB HUNT
Email

KEEP THEM ROLLING

I don't want to miss a copy. I met Chaplain [Alvin] Downs at the V.A. Hospital. We both went to GBS, so we really enjoyed going down memory lane. He ordered my first subscription, and the first copy I received was [about] the passing of Evelyn Ware. She and Faun Whisner were my mentors. Thanks for the wonderful articles. Keep them "rolling."

RAMONA WHEELHOUSE
Sandston, Virginia

A BLESSING

What a blessing *God's Revivalist* has been to us.
MRS. DOROTHY WITTER
York Haven, Pennsylvania

"I ENJOY IT"

I have been getting the *Revivalist* for several years. I enjoy it and...have received a blessing from it. I am an ordained elder in the Church of the Nazarene, retired from full-time ministry. God bless your ministry.

LOUIS J. POWELL
Gonzalez, Florida

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.

BOLIVIA. "Are you hungry?" It is a question that our local church leaders here in Bolivia often ask the congregation at the start of a service. What they mean by it is, 'Are you hungry for God? Are you hungry for the Word?' ...Normally when we talk about hunger, we think of the physical kind. Sadly, too much of that has been in Bolivia in recent history. Two years of massive flooding have stripped thousands of poor people of what little they once had.... We're so thankful for the privilege that is ours to bring help to these suffering people. A big part of our ministry is helping those hit hard by the floods to rebuild their lives.... But in coming to the aid of these people, we have also discovered the *other* hunger." —Michael L Brown, (WGM) *The Call to Prayer*.

COSTA RICA. "I had the privilege of commissioning Rex II and Missy [McDowell] as missionaries, promising them EFM's support and challenging them to faithfulness in their ministries," reports Rev. Steven E. Hight, president of Evangelistic Faith Missions. The new missionaries were "set apart" at special services in Millmont, Pennsylvania, according to the *Missionary Herald*, "for their upcoming missionary labors in Costa Rica."

DOMINICAN REPUBLIC. "We thank the Lord for the privilege of being here, trying to lead souls to the Saviour, the only One who can make a difference in their lives. We thank the Lord for faithful Christians, ones we can go to for counsel in cultural matters and those who let us know when they feel we need to be present at certain situations. Dave has had the privilege of preaching in crucial situations. We are hoping soon to see several others make a move (p12) ➡



Congregational “Concert Prayer”

by the Rev. Edsel Trouten

It was not uncommon in our heritage for a whole congregation to pray audibly at the same time. The pastoral instruction would be, “Let us all pray as Brother Jones leads us.” It was never the intention of the pastor to have just Brother Jones pray alone; he wanted the entire assembly of people to lift their voices in prayer together. The individual’s prayer would have been lost in the “concert” praying of the congregation. To an outsider, this practice may have seemed to be disorderly and confusing. But is it? To some scholars, the practice may seem to violate the instructions in I Corinthians 14—to do all things decently and in order. But is “concert praying” a violation of those instructions? Should pastors be instructed to limit this practice or even prohibit it altogether?

In I Corinthians 14, one discovers a unique situation. In this chapter, Paul described congregational worship as out of control. Worship practices were driven by the congregation. There apparently was little or no pastoral oversight. Confusion reigned!

How did Paul deal with this problem? He regulated the peoples’ speaking in tongues to ensure that everything spoken publicly was edifying to the congregation; and he said that everything needed to be done “decently and in order.” There is nothing in this chapter that prohibits congregational concert praying, which can be done decently and in order, and which also can be edifying even to strangers who are present, since this praying is done in our common language.

Can concert prayer be abused? Of course! Are there times this practice should be discouraged? Yes. Concert prayer should be restrained during the pastoral prayer time. The pastoral prayer time should be a sacred moment in worship when the pastor voices his concerns for his people. The congregation should quietly sense the burden of their pastor as he prays for them. The only vocal

response from the congregation should be an “Amen!” or “God grant it!”

But what about the practice in general? Should it be allowed or should it be prohibited? There are no precise guidelines from Scripture that answer this question. Scripture is primary when we search for direction; but where Scripture is not clear, then one may appeal to tradition and experience. Is there evidence that concert prayer was supported by godly church leaders in our past? Does experience teach us that God has blessed the practice? The answer to both questions is a resounding “yes!”

Our wise forefathers knew the value of concert prayer and encouraged it, giving careful instructions in its use. And there have been times when God has mightily used congregational concert prayer to accomplish His purposes.

This practice even goes beyond our own specific tradition. At the Brooklyn Tabernacle, for example, Pastor Cymbala urges his congregation to pray this way most of the time. Literally thousands of voices are lifted in prayer together in their Tuesday prayer meetings. After one such prayer meeting, filled with thousands of earnest souls crying out to God, Cymbala’s wicked daughter was dramatically converted and released the next morning from the grip of Satan.

There is something about spiritual warfare and “guidedly” encouraged congregational concert prayer that fit together. Numerous examples can be given in which the devil’s power has been broken and seekers have found clear victory, especially in altar services.

I can clearly remember a holiness camp meeting service in which concert prayer made all the difference. To the altar came a young woman who had been dabbling in demonic practices. It was obvious that Satan was not going to allow her to be set free that night. I remember praying and agonizing with God in prayer—exhorting the others praying around her to lift their voices in concert. I literally bruised my knees in that fearful battle with the devil. Great volumes of prayer ascended to the throne for two hours as we combined our earnest voices. Every time the “concert praying” subsided, I could sense her slip back into the enemy’s grip. But finally the victory was won! Our only weapon that night was our praying in concert to break the power of the enemy. Confusing? Ask that poor helpless seeker if it was confusing or indecent! Maybe a burdenless individual would have viewed it that way, but not those around the altar. I suspect there were some that night who thought, “I just wish they wouldn’t be as noisy about this.” But we had prevailed in prayer. Praying together in concert, though wearisome, was what God used to bring the victory.

The conclusion of the matter should be this: where congregational concert prayer is directed by careful instruction from the pastor, then it should be permitted and also encouraged. ■

Rev. Edsel Trouten, who now lives in Idaho, is a GBS alumnus (’58 HS; ’61 ThB) and former faculty member.

Methodism's willingness to be innovative helped it to capitalize on the novel idea of camp meetings. Started by the Presbyterians as sacramental meetings, the Methodists took them over and made them a "battle-axe and weapon of war" to reach lost souls for almost a century. When the camp meeting ceased to draw large crowds of sinners, the Methodists used them to promote the message of holiness among believers for another half-century. The National Camp Meeting Association for the Promotion of Holiness swept the country, impacting every branch of Methodism as well as many Congregationalists, Presbyterians and Baptists. Thousands were brought into an experience of heart-holiness. This happened because leadership was willing to shift gears and capitalize on the hunger for something deeper in the religious culture of the day.

Spirit-filled saints have always been innovative and open to change. Charles Finney was criticized for "new innovations" because in his protracted meetings he used the "anxious seat and mourners bench" to revive the church and evangelize the lost. D.L. Moody used his organizing genius and Billy Sunday his dynamic preaching style to attract thousands to their evangelistic rallies. Even the Sunday School was an innovative idea, looked upon with skepticism by the established church, but eventually embraced and institutionalized. It became an effective means of catechizing believers as well as serving as an entry point for unchurched people.

Martin Wells Knapp and others used small, cheap booklets, lithograph preaching diagrams, and the magic lantern (a forerunner of the slide projector) to captivate the mind and win the battle for souls. Meredith Standley was consumed with a passion to reach the lost and saw an opportunity to mobilize an army of "God's Issues" at

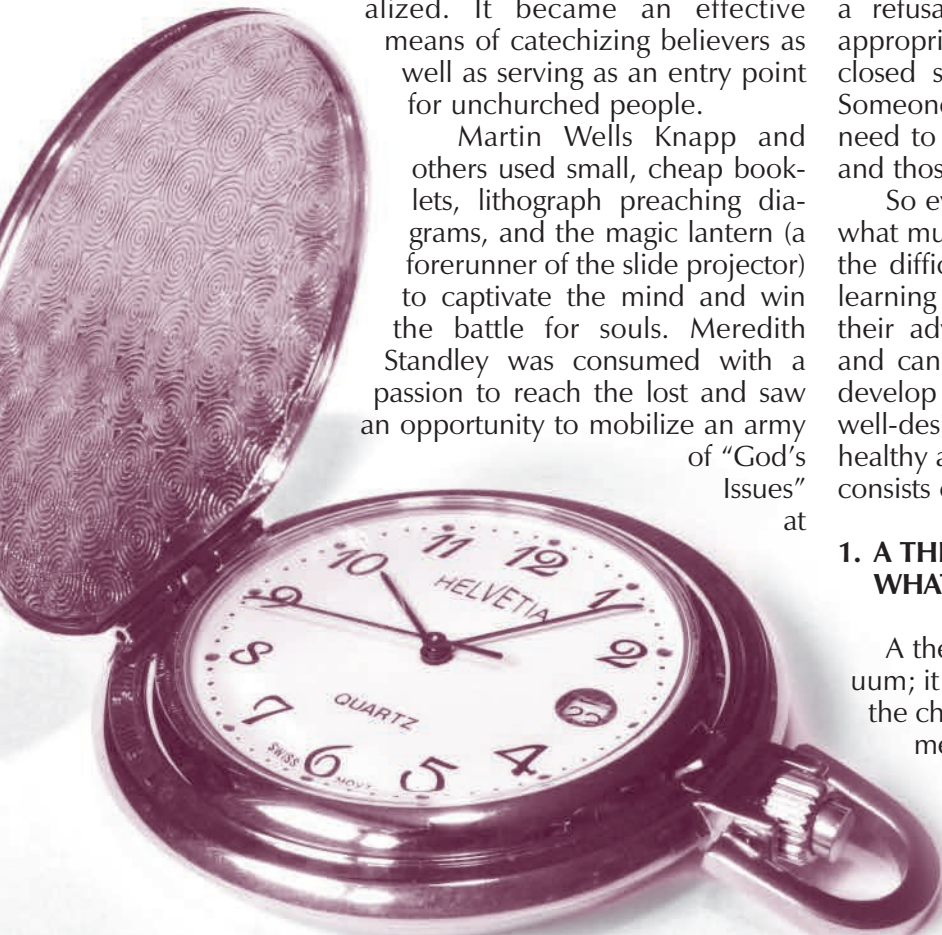
the close of World War II. The GI Bill brought veterans to campus, and the large surplus of army jeeps and trailers provided the necessary equipment to start the "GI's of the Cross." This unique means of outreach enlisted hundreds in its ranks and was responsible for the conversion of souls in numerous small towns across America. A willingness to ride the wave of present opportunity, to adopt new technology, or to try something different has been crucial to finding many new and effective methods for winning souls to Christ.

Yet today, the sons and daughters of these innovative saints have retreated into our fortresses and pulled up our drawbridges in an attempt to avoid change and innovation of any sort. It's so bad in some places that to even suggest a new idea brings considerable pain to the powers that be! Why? Resistance to change is natural. There is a natural tendency to hold on to the things of the past. The older one gets, the more one tends to cling to the familiar, comfortable, and predictable ways of "happier days" gone by. Resistance to change is especially true for religious institutions. It can even be a good thing if it prevents a group from being swept up in every passing fad or infected by doctrinal heresy. And many of the cultural changes we see bring deeper depravity and greater evil. But we too often refuse to do the hard work of distinguishing between good change and bad change. Such a refusal to evaluate and accept—even embrace—appropriate and reasonable change leads only to a closed system which stifles new ideas and new life. Someone has said that the only two kinds of people you need to fear are those who want to change everything and those who want to change nothing.

So every church should face the difficult question of what must and must not change. Every church has to do the difficult and fragile work of understanding change, learning to live with it and developing ways to use it to their advantage in ministry. Appropriate change must and can be made safely if a church takes the time to develop a theology of change. A theology of change is a well-designed process that leads change in an orderly, healthy and appropriate way. A good theology of change consists of at least four elements.

1. A THEOLOGY OF CHANGE FIRST ESTABLISHES WHAT IS UNCHANGEABLE

A theology of change cannot be developed in a vacuum; it requires context. The mission and core values of the church provide that context. A clear, concise statement that defines what the church is supposed to be doing has to be in place and understood before one can talk about change. Change cannot begin until one knows exactly what it



is one cannot change. The mission of the church has been laid out in holy orders by Christ Himself. In brief, terse terms the Church is to “make and mature disciples.” Any attempt to make the purpose of the church anything else is treason! A clear mission statement allows us to reevaluate our actions and priorities to make sure they are subservient to the mission. If they are not, then change begins with our actions and priorities. But the mission of the church is unchangeable.

Core values are the church’s shared Biblical convictions and beliefs. They feed the passion and drive the action of the church’s mission. They represent the conscience and collective soul of the church, because they express the church’s most deeply-held values. It is impossible for a church to do ministry that matters until it knows what really matters. A church that doesn’t have a clear set of core values is like a river without banks. It will run in every direction and miss the opportunity to advance its cause with whitewater speed and precision. Core values aligned with scripture are also unchangeable.

Wesley could make significant changes to the status quo of institutionalized religion without compromising the faith or grieving the Spirit who was blessing his efforts because he understood both the mission and the core values of the church. Understanding both is crucial for making changes today. The most effective churches or church movements are those who have a clear mission and a set of core values that undergird and guide the implementation of that mission. Change that ignores the church’s purpose and values causes the church to begin the sad journey of identity loss and ultimate death. Methodism provides an example of that in the late nineteenth century. To fail in having a biblically-centered mission with missional values is to waste your time, dissipate valuable resources and fail at being the church. A theology of change insists first on a biblical mission and values.

2. A THEOLOGY OF CHANGE HELPS US TO UNDERSTAND THE DIFFERENCE BETWEEN FUNCTION, FORM, AND TRADITION

A sound theology of change requires that we know the difference between the church’s Biblical mandates and her methods. Stated another way, one must know the difference between function and form. Aubrey Malphurs defines the functions of the church as the timeless, unchanging, and nonnegotiable precepts that are based on Scripture and are mandates for all churches to pursue to accomplish their purpose. Most would accept that the general functions of the church include preaching/teaching, fellowship, worship, evangelism, and service. All of these functions enable the church to fulfill her purpose of making and maturing disciples into the image of Christ. All are mandated and modeled in scripture. To tamper with these is to tamper with our identity as a



church. To leave them behind or lay them aside is to cease to be a church.

Forms, on the other hand, are the temporal and changing practices of the church that are based on culture or tradition. They are methods that all churches are free to choose to accomplish their Biblically-mandated functions. Forms tend to have a limited time of usefulness and by their very nature have to be replaced with new ones as contexts change.

Traditions are forms or practices that have been handed down from generation to generation and are seen as still effective in helping the church carry out her God-given functions. Traditions help to create a certain amount of identity, familiarity, and continuity, all of which are central to healthy worship.

Change can pose a problem in two opposite extremes: when forms are institutionalized and elevated to the place of functions or when functions are trivialized and demoted to the category of forms. A solid theology of change prevents this from happening and allows the church to be relevant to its day while being faithful to its scriptural mandates and values. The church’s functions must never change, but forms or methods will and should change from time to time. The same is true with tradition. Tradition cannot be elevated to the place of scripture, nor must it be perpetually embraced just because it has been around a long time and institution-

alized. Traditions and forms are valuable as long as they enable the church to fulfill its primary functions: if they no longer contribute to mission fulfillment, they lose their purpose and worth.

For instance, worship is a function of the church. We can't be a church and not worship. Congregational singing is a traditional part of worship. It would be very difficult to imagine a church where song was not a part of the worship experience. But what and how we sing is a form or practice determined by propriety and preference. Our values require that what we sing be to the glory of God and to the spiritual edification of those present. But whether we sing the words out of a hymn book or from a screen, while accompanied by a piano, or organ, or keyboard, or guitar, or sound track—these are not moral or functional issues, but matters of congregational or cultural preference. Whether the words we sing are Charles Wesley's, Bill Gaither's or Steve Green's is not the real issue. The goal, the function, is to worship in Spirit and in truth. The method or form we use is the one that helps us accomplish that goal best.

Another example of a form is the time when we worship. The time of a worship service is an issue to be decided in a manner that is best for the congregation. For instance, the time that we traditionally worship in America is around 11:00 a.m. This time was set when America was mostly rural to accommodate farmers as well as give people time to reach the church by means of a horse and buggy. Before the advent of

indoor lighting, services were generally held only once on Sunday. With the invention of electric lights, city churches started evening services to give people a more wholesome activity for their Sunday nights. The time of worship is not what is sacred or unchangeable—but meeting together for worship is!

Where we worship is negotiable as well. A fundamental, unalterable part of worship is the fellowship and accountability of other believers. But that doesn't mean one has to worship in a large church equipped with a steeple and stained glass. One can worship in a store front, a house church or a warehouse with none of the typical aesthetics of a church. Nor does it mean that I must be surrounded by a multitude of people. In some cases two or three believers meet in a home and worship with distant congregations by means of internet streaming in order to have acceptable doctrinal teaching and preaching. Whether we worship while sitting in a pew or a chair, are taught by a pastor who stands behind an ornate pulpit or a simple music stand and fellowship with other believers in a building that looks like a cathedral or a warehouse all makes no difference whatsoever. The forms, props and methods are only as valuable as they aid us in fulfilling the great mandates of the church. Idolaters worship forms—saints worship God!

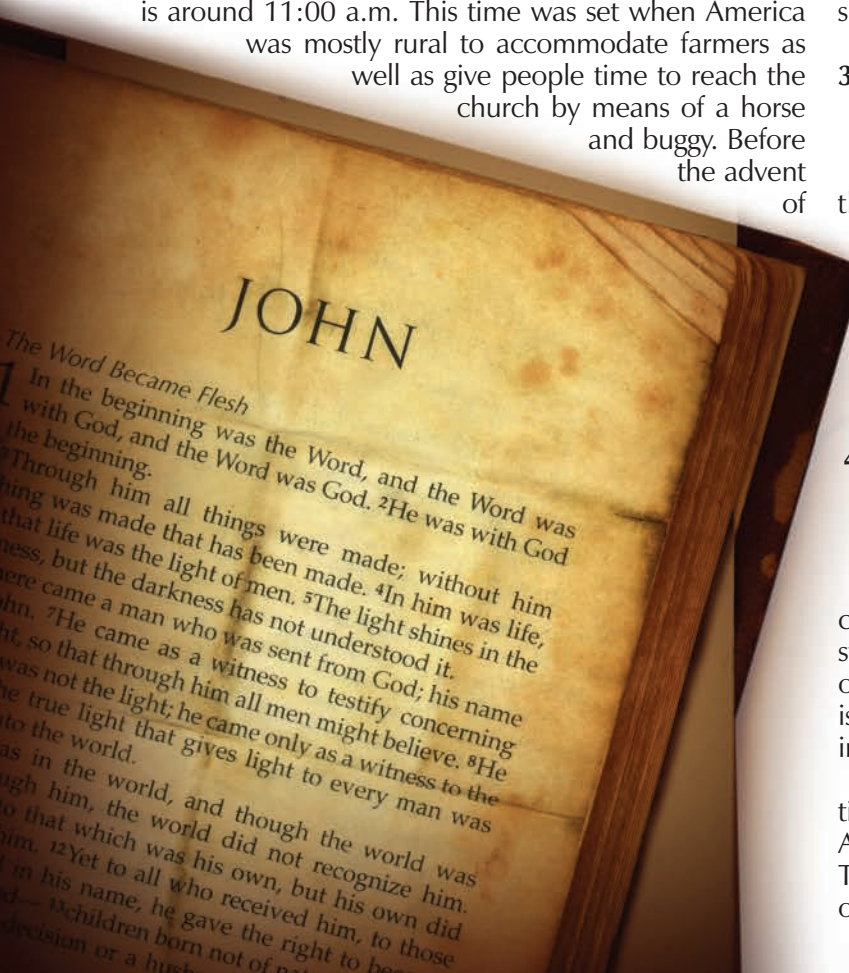
3. A THEOLOGY OF CHANGE DOESN'T FIXATE ON THE PRESENT AND IGNORE THE PAST

Some are so anxious to change the present that they ignore the valuable contributions and warnings from earlier generations. When this happens, a repetition of past failures and old heresies is likely. History is a treasure trove of insights and answers for the problems we face today. Real change for the future comes through a careful understanding of the past.

4. A THEOLOGY OF CHANGE ADDRESSES THE ISSUE OF CULTURAL RELEVANCE WITH NEITHER ISOLATION NOR ACCOMMODATION.

Isolationists believe incorrectly that the surrounding culture is inherently evil and that the church needs to stay as far away from it as possible. Though it is true that our culture has many things that are rotten to the core, it is also true that our culture has many good things that are intrinsic to who we are.

Accommodation is the opposite extreme from isolation. It wants to fully embrace or adopt our culture. Accommodation has both a liberal and conservative side. The liberal side believes that the present culture is a friend of the gospel and we must accommodate its extreme



views of evolution, homosexuality, and abortion. The liberals lean over so far to speak to the present culture that they fall in bed with them and end up denying the faith. The conservative side of accommodation argues that God endorses a particular culture as distinctly Christian. The Amish are an example of this. They believe that God endorses the culture of the 1800's, so they model the culture of that day. Other Christians believe that God only endorses Western culture within their particular religious context. This is primarily seen in the exportation of Western ways in missionary enterprise. A good theology of change recognizes the need to have enough cultural relevance so as to communicate the gospel to the age it seeks to win. Cultural relevance is not found in succumbing blindly to worldly practices, but it is found in understanding a culture well enough to articulate the gospel in a way understandable to the people of that culture.

Change is a constant. Resistance to change is also a constant. As Christians, we need to seek the wisdom from above that allows us to lead the church through the changes that do and will come without succumbing to the extremes of changing everything or changing nothing. Positive change is what the church is about. We seek to change lives by the two greatest change-agents known to man: God's Word and God's Grace. A theology of change will keep us from tampering with the mission, values, and functions of the church. But it will allow us freedom to use whatever forms we believe necessary and helpful in fulfilling our role as the Body of Christ on earth. ■

**This article is still in the development stage. I would appreciate feedback from my readers. You can send your comments to mavery@gbs.edu.*

FIFTY YEARS AGO

“WANTED—Consecrated men and women to prepare for soul winning, the greatest undertaking in the world. **THE SIX WEEKS COURSE** is planned for all those who long to know how to do Personal Evangelism and be better soul winners. **Both Old and Young May Enroll.** The opportunities of working for God and souls are absolutely unlimited. Eternal dividends are the promised reward of those who win souls for Christ. Personal Evangelism is a necessary means of effective soul winning.

“Why not come and take this course and remain for the annual Camp Meeting? The Next Session will Begin **MONDAY, APRIL 13, 1959.** Cost of the Course [room, board, tuition] is only \$75. A Certificate is issued to all who complete the Course. For further information, address: Rev. E. G. Marsh, Dean, 1810 Young St., Cincinnati, 10, Ohio.”

ONE HUNDRED YEARS AGO

“Went to live with the King for whom she had lived so long, Thursday, February 11, 1909, Octavia N. Knapp, mother of the founder of the Revivalist, Rev. Martin Wells Knapp. She had almost four score years, but they were not labor and sorrow, for she walked with God and found the pathway growing brighter.

“She came to Cincinnati with her son in 1892 and found amidst the poor and friendless many who needed her advice and godly ministries. In the workhouse of the city Grandma Knapp was an angel of mercy.”—*George C. Culp.*

“As the casket was borne slowly up the aisle, the congregation sang, ‘Redeemed by the Blood.’ Brother Standley took for the basis of his talk, ‘I will bless the Lord at all times....’ John Knapp [her grandson, recalled] that from her house came the first issue of *God’s Revivalist*” and that “it was Grandma who took the *Revivalist* to be mailed....”

“As the body was not to be taken to the train for shipment to Michigan for interment until evening, Brother Standley announced that the school and workers would meet in the Tabernacle at 7:00 PM. Several hymns were sung, prayer was offered, then all passed around to take a last look of the departed, who lay as if in sweet and blessed sleep. As the casket was borne down the aisle, all along the line there was the waving of handkerchiefs, as all sang, ‘Waving palms of victory, singing songs of Jubilee, / What a meeting, what a greeting of our loved ones that will be....’ —*March 18, 1909.*

Down Memory Lane



Selections From
The Revivalist Files



well-known for his successful youth ministry, and his messages were particularly adapted to the needs of our students. Many of them bowed at the public altar, and across campus there was a sense of the Spirit's presence, convicting, encouraging, and assuring us of His faithfulness.

BEST WISHES TO JOHN AND JULIA LUM

John and Julia came to the GBS campus in the summer of 2002. John assumed the new role of Campus Administrator, and Julia



gave leadership to the Custodial Services and the Student Work Program. Together they gave over six years of dedicated service to their alma mater. John made signifi-

REV. RICK MALOYED SPEAKS AT WINTER REVIVAL SERVICES

Rev. Rick Maloyed, pastor and Christian school administrator from Bird Lake, Michigan, was evangelist for revival services at God's Bible School, January 13-16. In spite of bitter winter weather, students and staff gave enthusiastic support to the services, readily responding to their focus on authentic spiritual life and devoted Christian service. Rev. Maloyed, whose son Michael is a GBS ministerial student, is



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.

BIRTHS



To **Aaron (BA Music '05) and Lark Terry**, North Vernon, Indiana, a son, **Braeden Joseph Terry**, born October 8. Aaron is a music teacher at Medora School and Youth/Music Minister at the North Vernon, Indiana, Wesleyan Church.

DEATHS

Hildred McClure Dorsey, 93, died October 30, 2008, Florala, Alabama. In 1941 she was married to John Dorsey. She faithfully shared his long career in Christian ministry; and they traveled over a million miles in evangelistic work, singing and preaching

to hundreds of people. Together they also gave liberally and sacrificially to the support of Christian missions. Before her conversion she had received voice training for Italian opera, and she set to music many verses that her husband had written. Mrs. Dorsey was a homemaker and a loving, devoted wife. She is survived by the Rev. John Dorsey, her husband of 67 years.

Funeral services were held at the Florala Bible Methodist Church, DeFuniak Springs, Florida, with Rev. Joseph Christian, Rev. Walter Hedstrom, and Rev. Darrell Underwood, officiating. Burial was at the Natural Bridge Cemetery.

Erskine Dale Hughes, 77, Silver Lake, Kansas, died December 13, 2008. After service in the U.S. Army, he went to God's Bible School, where he finished high school in 1956. In 1957 he married Almina June

cant contributions to several projects that improved the quality of our campus and the life of our students. His lasting mark will be the beautiful Patterson Facilities Building. It is a long-needed building that provides offices for Safety, Security, Custodial Services, and Maintenance, as well as a modern repair shop and indoor parking for our coach. Julia's Southern manner made her a favorite among staff and students alike. All of us here at GBS wish John, Julia, and "Chief" (their German shepherd) the very best as they take up new employment with a firm in Kentucky.

—President Michael R. Avery

ROBERT THOMPSON RECEIVES GBS'S FIRST DISTINGUISHED CHRISTIAN SERVICE AWARD

Pictured is the Rev. Robert Thompson receiving GBS's Distinguished Christian Service Award from President Michael



Avery. Dated September 7, 2008, this is the first such award issued by the college. The plaque presented to Rev. Thompson

cited him for his "40 years of outstanding service as a Preacher, Christian Educator, Missionary Statesman, and Evangelist while serving as Pastor of the Bethel Holiness Church."

MARYBETH BROWN HONORED FOR GBS SERVICE

During chapel services January 9, President Michael Avery presented a plaque honoring Marybeth L. Brown for her five years of faithful service as an employee of God's Bible School and College. Marybeth, a GBS college graduate, resigned her posi-



tion as GBS business manager in anticipation of her marriage to Andrew S. Cressman at Marion, Ohio, on February 21. The new business manager at GBS is Mrs. Teresa Cravens.

BRIEFLY NOTED: GBS classes and offices were canceled January ➡



Lussenhop, and together they graduated from GBS with college degrees in 1960. From 1960–65 he was teacher



and superintendent at Kirksville Bible School. While there he earned the degrees BS in Education and Master in Education from Northeast Missouri State Teachers College. He taught for eight years at Kansas City College and Bible School; then after he and Almina had each earned the degree Master in Library Science at Emporia State Teachers College, he became the Library Director at Pratt Community College, where he remained for 24 years. The Hughes' love and support for GBS is honored on the Hilltop by the Hughes Class-

room, which serves as a home for the Division of Teacher Education.

He is survived by Almina, his wife of 51 years; his son, Robert; his granddaughter, Laura Beth; his grandson, David Alan; and other relatives. Funeral services were held at the Fairlawn Heights Wesleyan Church, Topeka, Kansas, with interment including military honors at Silver Lake Cemetery.

Rev. Howard F. McConkey, 87, Beaver, Pennsylvania, died December 29, 2008. A graduate of God's Bible School and College ('49 ThB), he had pastored several holiness churches, most recently the Bible Holiness Grandview Mission, Chester, West



Virginia. He founded the Bible Brethren Fellowship, served as its secretary/treasurer, and had also been the editor of its periodical. For 27 years he was a member of the board of the Tri-State Holiness Association, Clinton, West Virginia.

He is survived by his wife of nearly ten years, Rosella Knuth McConkey; a son, Paul; five stepchildren; seven grandchildren; 30 step-grandchildren; and fourteen great-grandchildren. He was preceded in death by his first wife, Nola V. McConkey; a son Samuel; and a brother, Warren. Funeral services were held at First Wesleyan Church, Rochester, Pennsylvania, Rev. Paul Treese and Rev. Herb Smith, officiating. Interment was in the Sylvania Hills Memorial Park.

➡ 27–28 because of severe winter weather conditions, including heavy snowfall and ice accumulation. ■

JOB OPPORTUNITIES AT GOD'S BIBLE SCHOOL AND COLLEGE

God's Bible School and College is always interested in quality people in a wide range of fields—teaching at various levels, office work, etc. We are very forward looking in our approach to hiring. So, do not hesitate to prayerfully consider employment at GBS and send in your resume, even if there are no advertised openings at the time. Currently our specific needs are college English teacher, administrative assistant to vice presidents, maintenance technician/supervisor, and media specialist. Go to our website (www.gbs.edu) for more details.

➡(p4) to seek God as their Master and Saviour.” —David and Marilyn Middleton, Newsletter.

GUATEMALA. “An important part of the Christian education project in Jalapa, Guatemala, is the preparation of national teachers who can establish schools in their local churches in other towns. The daughters of the late Rachel Wiles donated funds to help build a teacher-training center” (*Missionary Herald*). Dedication services for this addition to the Hope Bilingual Christian Academy, Jalapa, included the unveiling of a plaque commemorating Mrs. Wiles.

INDIANAPOLIS (INNER-CITY). “Pray for Pastor Steve Gibson and his family as they lead the ministry of Victory Chapel. The daily challenges are great—people in constant need; praying, visiting, sharing; and then working to support a family, too. Pastor Steve is currently leading the charge to start our new Urban Ministry Institute. Our vision is to offer classes in the urban context in conjunction with various Bible colleges that will train future leaders for city ministry. The need in our cities has never been so great. We need men and women who are committed to the cause of making Christ visible in our cities. —Eric Himelick, Executive Director, Victory Inner-city Ministries, Inc., Email

MONGOLIA. Extensive damage is reported from a January fire at the children's home operated by Far East Mission. “We wish to thank God that no one was hurt,” writes director John Knight. “The fire was at the main and largest building on our property. The older children had made it their home. Our kitchen and dining areas are there, as well as classrooms, a guest room, and a food storage room. In the garage, (p21)➡

REVIVALIST FAMILY

HITHER AND THITHER

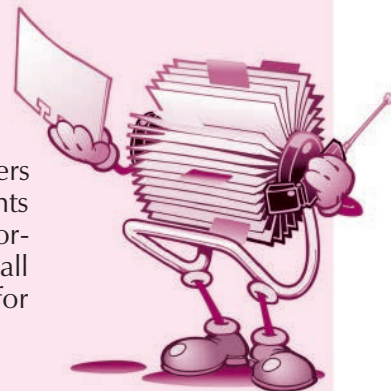
“This year marks the 100th anniversary of The Churches of Christ in Christian Union. You will not want to miss a single activity underway and being planned for this Centennial Celebration. We plan to make this a year-long celebration” (*Ralph Hux, The Evangelical Advocate*). Activities will include a DVD presentation that “will recap our history and cast new vision and direction for our future”; “a sermon series...made available to all pastors”; and the climax of the celebration “during the 2009

Mount of Praise Camp...June 21–28 in the Ohio Christian University Leadership Center,”

which will have a “special focus...celebrating our heritage of holiness preaching.” ■

ATTENTION! REVIVALIST FAMILY and friends of God's Bible School:

In order to serve our friends and supporters better, we will be calling all our constituents over the next few months to update and correct our address files. If we miss you, please call us at 1-800-486-4637, ext. 1211, and ask for Mandy Buckland.



Camp & Meeting

at God's Bible School & College

CINCINNATI, OHIO

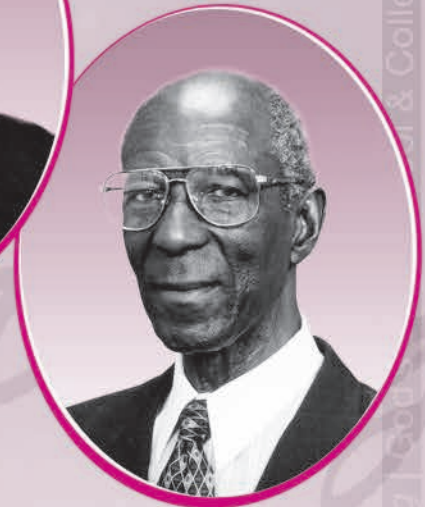
May 13-17, 2009

With guest speakers:

Rev. John Case

Rev. James Keaton

Dr. Wingrove Taylor



Dr. Michael Avery *President*

Rev. Mark Cravens *Campus Pastor*

Music: GBS Division of Music

Children's Services: GBS Students

GBS Commencement: Saturday, May 16, 10:00 am

First Service: Wednesday, May 13, 7PM

Heart Talks: Thursday and Friday, 9AM

Musical Pre-Service: Sunday evening, 6PM

Rooms Available—Call: (513) 721-7944

Prayer and Healing—7:30 AM

Breakfast—8:00 AM

Heart Talks—9:00 AM

Morning Worship—10:30 AM

Children's Meeting—10:30 AM

Lunch—12:00 PM

Supper—5:00 PM

Evening Service—7:00 PM

Nursery service provided during the main services

Dear Phil

potential and actual. “Innate” means that God’s knowledge of everything, including the future, is a natural part of who He is. In other words, God’s omniscience necessarily includes the future and is not the result of his foreordination. “Cognitive” distinguishes mental awareness from experiential awareness. There are things that God knows about, but he has not and never will experience.

For example, God has no experiential knowledge of what it is like to sin or to have guilt, for none of the Triune Persons has ever sinned or incurred guilt for His own wrongdoing. On this view, the ultimate reason Hazael was going to murder Ben-Hadad was because he chose to do it. God’s foreknowledge of his choice did not cause it. (See William Lane Craig’s essay in *Divine Foreknowledge: Four Views*, for a Molinist-Arminian understanding of God’s foreknowledge.)

The question often posed to Arminians is how can God know certainly what He has not determined? Consider this illustration: If I were to go back in time to April 14, 1865, and stand outside Ford’s Theater around 9:00 p.m., I would know for certain that President Abraham Lincoln would be fatally shot by John Wilkes Booth in a few moments. My knowledge of the assassination would in no way cause the event to happen. In the same way, God’s knowledge of Hazael’s choices did not cause the choices nor rob him of his freedom to choose otherwise. In philosophical terms, we supply the grounds for the accurateness and certainty of divine foreknowledge by our choices, but our choices do not cause God to know them. The cause of His knowledge of them is His nature. He, by virtue of being divine, is omniscient.

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.

GOD’S KNOWLEDGE OF THE FUTURE

In 2 Kings 8:10, why did Elijah instruct the king of Syria’s servant to lie to the king about his recovery? —Elizabeth

Dear Elizabeth,

In 2 Kings 8:10 we read: “Then Elisha said to [Hazael], “Go, say to [Ben-Hadad], ‘You will surely recover,’ but the LORD has shown me that he will certainly die.” On the surface, this does appear to be a lie. However, when you read the context, you will see that this is an example of God’s foreknowledge of both actual future and potential future events.

God knew that Ben-Hadad, the King of Aram, would recover from his sickness (potential future). However, God also knew that Hazael was going to murder Ben-Hadad (actual future). So, yes, he will recover—if he’s allowed to live; but no, he’s going to die, because you, Hazael, are going to murder him.

This text highlights the fact that God knows not only exactly what will happen in what we call the future, but God also knows what might happen in the future but will not. This passage, I believe, contributes to a strong argument against Open Theism. Open Theism contends that, in most cases, God does not know what a person will do until that person actually decides and acts. However, texts such as 2 Kings 8:10, as well as 1 Samuel 23:11–13 where God tells David that the men of Keilah will hand him over to Saul if he stays and

so David leaves and is not handed over, indicate that God knows not only what could happen but also what would happen in a certain set of circumstances and what will actually happen in the future. For more on this topic, see Millard Erickson’s book *What Does God Know and When Does He Know It?*

A natural follow-up question is how does God know both the potential and the actual future. Calvinists and Arminians answer the question differently. Calvinists understand the Bible to teach that God “hath, for his own glory, unchangeably foreordained whatsoever comes to pass in time” (*Westminster Catechism*). God’s foreknowledge is therefore the logical consequence of his foreordination of all things. In other words, the reason God knows what will happen as opposed to what might happen is because God has planned everything; and he knows His own plan. Bottom line: the ultimate reason Hazael was going to murder Ben-Hadad was because God foreordained Hazael to commit that murder.

Many Arminians, myself included, understand the Bible to teach that God’s foreknowledge is His innate, comprehensive, cognitive awareness of all future events, both



mediaminute

Resources for the Christian Family

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

Pastoral Resource

Beyond the First Visit by Gary McIntosh

For pastors, greeters, ushers, or anyone concerned that their church be as effective in welcoming visitors as possible. This instructive resource contains many practical ideas for making churches more welcoming and comfortable for those who may be nervous about their first time attending. —Darrell Stetler II

Parenting Resource

Things We Wish we Had Said
by Tony and Bart Campolo

The father/son Campolo team delivers an extremely helpful perspective with their very transparent dialogue focusing on the fascinating relationship dynamic that exists between parent and child. Too often some of the most important things are left unsaid—possibly due to the belief that “More is caught than taught.” While this statement may be true to some extent, we would all do ourselves—and those closest to us—a huge favor to duplicate the honesty and love that are on full display throughout this interesting book. Whether you are currently in the process of raising your children or you would like to improve your relationship with an aging parent, you will find many useful ideas in these pages. —Robbie England

To submit your recommendations for the Media Minute, please send titles, authors, and a sentence or two about each book to robnrach@verizon.net.

“Men hold opinions, but convictions hold men.” —Unknown

RICK WARREN OFFERS INAUGURAL PRAYER

Rick Warren, author of *The Purpose Driven Life* and regarded as “America’s pastor,” replacing the aging Billy Graham in that role, offered his invocation at President Obama’s inauguration, January 20, in the name of Jesus clearly repeated in several languages. Obama was criticized by some social liberals for including the famous evangelical pastor in the ceremony because of his outspoken opposition to gay marriage. America’s 44th president was sworn into office with his hand on the same Bible used by Abraham Lincoln in his first inaugural.

CHRISTIANS PERSECUTED IN ERITREA

“Two Christians were reported to have died under harsh conditions in Eritrea’s military confinement this month,” according to Ethan Cole, reporter for the *Christian Post*, “bringing the total of known deaths within the last four months to three believers.” Eritrea is notorious for its persecution of all religious groups except the state-approved Orthodox, Roman Catholic, Lutheran, and Islamic faiths. “The U.S. Commission on International Religious Freedom has repeatedly recommended that Eritrea be listed in the U.S. State Department’s ‘countries of particular concern (CPC),’” Cole states. The U.S. Department of State re-designated Eritrea a CPC in 2008.

JOHN NEUHAUS REMEMBERED AS ARTICULATE CONSERVATIVE

One of the most articulate conservative Catholic voices in America, the Rev. Richard Neuhaus, has died at age 72 from complications related to his treatment for cancer. A former Lutheran minister, Neuhaus called for Catholics and evangelicals to stand firmly together for such shared values as the sanctity of life. President George W. Bush credited him for helping shape his own opposition to abortion. Neuhaus was also known for founding *First Things*, a well-known conservative religious journal.

CHURCHES LEAVE “OVER PRINCIPLE”

Bishop Martin Minns thinks that most congregations exiting the national Episcopal Church “are leaving over principle, not property.” According to *World* magazine, Minns, missionary bishop of the Convocation of Anglicans in North America (CANA) was reacting to news that the California Supreme Court had ruled that St. James parish, Newport Beach, must return its property to the Episcopal Diocese of Los Angeles from which it had withdrawn. “Many congregations have chosen not even to contest [ownership of church] property,” Minns said, as reported by *World*. “We’re doing this because we believe in something,’ namely the inerrancy of Scripture and its status as the final, objective authority in all matters.” ■

ALUMNI news

JEFF GETZ (HS '83; BA '87)

Jeff writes, "After graduating from GBS in 1987, Christina and I were married in 1988, and I attended Asbury Theological Seminary. I pastored in eastern Pennsylvania, then served as senior pastor at Avalon Missionary Church in Ft. Wayne, Indiana, until 2004, when I became the National Church Planting Director for my denomination. After serving three years in that role, our family felt called to Manhattan (New York City), where we lead a missional team of church planters and leaders. I serve on the board of Church Multiplication Alliance. Christina and I are currently writing a book called *Raising A Missional Family*.

"Christina is a Senior Claims Adjuster with Brotherhood Mutual Insurance Company. We have three daughters. My best memories of GBS include life-changing conversations with my mentor, Dr. James McClaren, who taught me how to rest in God's grace. Serving at Pendleton Street Mission taught me to embrace the city. The prayer room gave a place in my busy schedule to be with God. The gym seemed to have the effect of making holy people very human!

"Most of all, the memories of dating Christina for almost four



years while at GBS have been followed by twenty awesome years of marriage and ministry together. Educationally, GBS influenced me by giving me a biblical foundation for graduate studies at Asbury. Our prayer is that GBS will train many who will embrace the most influential cities in the world and seek their peace (Jer. 29:7)."

TED HUGHES (BA '58)

After graduating from GBS, Ted received his MS degree from Indiana University. From 1960–94 he taught social studies and Spanish in a public high school in Villa Grove, Illinois. His retirement years have been spent in Lawrence County, Indiana. At present, Ted attends Faith Mission Church in Bedford, Indiana, where he is a Sunday school teacher. In 1958, Ted married fellow GBS graduate Shirley Smith (BA '58). They have two sons and two daughters. His two most pleasant memories of GBS are meeting his future wife and settling the issue of entire sanctification. Ted writes, "The education I received at GBS started me on the track to being a teacher. Even more important was the marvelous experience I had while at GBS in which I consecrated my all to God and felt the Holy Spirit so near. That wonderful experience has made it possible for



me to survive the 'down-times' of life and to give me the directions I needed to go in life."

BONNY (WHITE) DURR (HS '77; BA MUSIC '81)

Bonny spent two years in the high school department of GBS, then attended the college, graduating with her degree in 1981. She served on the GBS music faculty for three years. She went on to attend the University of Cincinnati College Conservatory of Music. She now works as an administrative assistant for the Columbus City Schools and also continues to minister vocally by singing in church services.

Her husband, Lyndell Durr, Sr. (GBS '84 BRE) is a pastor and denominational leader. The Durrs have a daughter and a son. Bonny says some of her best memories at GBS include playing volleyball on the court behind the chapel; hearing L.D. Wilcox speak in chapel; hearing Wingrove Taylor speak at camp meeting; eating in the old, cozy dining hall; and practicing in the music studio with Dorothy Bowen. Bonny states, "It was a privilege to attend GBS. I count it an honor to have participated in the inner-city missions ministry. I received a Christian foundation that has been invaluable in sharing with others. GBS helped prepare me to serve Christ better." ■



GBS Alumni Reception at IHC

Wednesday, April 15

4:00 pm – 5:30 pm

Dayton Convention Center, Dayton, Ohio

Room 106

from his physical death, wanted to go back into the tomb dressed again in his grave clothes.

To be united with Christ in his death, burial, and resurrection, is not only a divine transaction; it is a divine miracle of transformation. It is not only a positional and legal transaction; it is also a personal and experiential transformation. It is more than God saying, you are forgiven, pardoned, and the penalty for your sin is removed, paid for by Jesus' substitutionary atonement. It is also God recreating you in righteousness and true holiness through the union we have in Christ!

Know that since you have been planted (or united) with Him in the likeness of His death, you shall also be resurrected like He was (6:5, 8).

Paul here introduces the beautiful metaphor of likening the believer's union with Christ in His death and resurrection to that of a plant. Do you remember learning in biology that when a seed or plant is inserted into the ground, it derives from the ground and from the light of the sun all that it needs to develop. From these nourishing sources it develops, growing in size and in strength, and eventually it puts forth its leaves, blossoms, and fruit.

In like manner, Paul teaches us that since "we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:5). Believers are represented as being planted in his death, and growing out of it, deriving their growth, vigor, firmness, beauty, and fruitfulness from it.

Christ's bodily resurrection from the grave provides for both our present spiritual resurrection from spiritual death and our future bodily resurrection at His Second Coming. Each believer participates in Jesus' resurrection life now. But each believer also looks forward to a future bodily resurrection. Jesus told His disciples that one of the reasons He was returning to His Father was to prepare a place for His children. He promised that He would one day return for them so they could live with Him forever (John 14:1-3). Christ's bodily resurrection guarantees our bodily resurrection. Paul says, "Now if we be dead with Christ, we believe that we shall also live with him" (Rom. 6:8).

(To be continued next issue.)



—sermon by DR. ALLAN P. BROWN



"COMMITTED TO EXCELLENCE
IN PREACHING"

FREEDOM FROM SIN Part I

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

Text: *"But now being made from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life"*
(Romans 6:22)

Scripture reading: Romans 6:1-23;

Is freedom from sin ever possible? Are Christians simply forgiven sinners—people whom God has justified by grace through faith, even through they continue to sin on a daily basis? Isn't it true, after all, that Romans 7:14-25 describes the normal Christian life? In that passage didn't Paul describe his own Christian experience in terms of being "carnal, sold under sin" (Romans 7:14)? Therefore, as a Christian, wasn't he powerless to obey God consistently like he knew he should? Wasn't he unable to stop doing what he knew was wrong (7:24)? Wasn't Paul describing himself, the man in Christ, when he talked about desiring to do God's will and even delighting in it, but also confessed that he continued to be a "wretched man" who longed to be set free from the domination of sin (7:24)?

These questions are important, and I believe the answers to them are found in Romans 6. In that chapter, Paul deals with the Christian's relationship to sin. He reminds his readers that in addition to being justified by grace through faith (Rom. 3:21-5:21), they were also united with Christ in His death to sin, in his burial, and in his resurrection to newness of life.

This union wonderfully changes their relationship to sin. In Christ they are now dead to sin (Rom. 6:2), freed from its power and bondage (Rom. 6:7, 18, 22), and raised to walk in newness of life (Rom. 6:3-4). In Christ, it is now possible to live a life fully devoted to God and to produce the obedient fruit of holiness (Rom. 6:13-14, 17-18, 22). Freedom from sin is what God has provided for every Christian!

How can a person experience freedom from sin? To guide our study, let's focus on three key words that occur in Romans 6, the words *know*, *reckon*, and *yield*. Paul's inspired teaching explaining how a Christian can personally experience freedom from sin can be outlined as follows. *First, there are important concepts each believer must know.* Believers must learn the spiritual significance of their union with Christ in His death, burial, and resurrection (6:1-10). *Second, there is an important truth which must be experientially appropriated.* Believers must reckon (or count) their death, burial, and resurrection with Christ as accomplished, life-changing events (6:11). *Third, there is an on-going choice believers must make.* Believers must purposely yield the members of their body only as tools of righteousness (6:12-13, 16, 19).

Let's now explore the ramifications of each of these three truths.

KNOW! Believers must learn the spiritual significance of their union with Christ in His death, burial, and resurrection (Rom. 6:1-10).

Paul knew that some readers would misinterpret his assertion at the close of chapter 5: "where sin abounded, grace did much more abound" (5:20-21). They would foolishly accuse him of teaching that sin itself glorifies God by causing His grace to increase. Paul addresses such reasoning with his rhetorical question in Romans 6:1, "What shall we say then? Shall we continue in sin, that grace may abound?" His answer in Romans 6:2 is an emphatic "No!" His negation is so strong that we could translate it, "Impossible!" or "Never!"

In Romans 6:2-10, Paul explains why the thought of continuing in sin is so abhorrent. There are seven knowledge-concepts believers must learn about the spiritual significance of their union with Christ in His death, burial, and resurrection. These knowledge-concepts explain why it impossible for a Christian to continue in sin.

Know that you cannot continue in sin because you have died to sin (6:2).

When Paul asks, "How shall we, that are dead to sin, live any longer therein?" he is asserting that a Christian is dead to sin in the sense that sin has lost its influence over him; he is not subject to it.

The expression of being "dead to" something also occurs other places in the New Testament. For example, Galatians 2:19 says, "I am dead to the law." Colossians 3:3 says, "For ye are dead, and your life is hid with Christ in God." In each example, to be "dead to" something means that it no longer has any dominion or ruling power in your life. Consequently, when Paul says that the believer cannot continue in sin because he has died to sin, he is not merely saying that a Christian

should not continue to live in the realm and dimension of sin. He is saying that that Christian cannot do so!

In agreement with Paul, the Apostle John declares, "No one who is born of God practices sin because His [God's] seed abides in him; and he cannot sin, because he is born of God" (1 John 3:9). Both Paul and John, when they speak of the believer's on-going relationship to sin, are speaking about willful acts of disobedience to the known Law of God.

Know that when you were baptized into Christ Jesus, you were baptized into His death and were buried with Him through baptism into death (6:3-4a).

When Jesus died to sin on the cross, He died not only as our substitute, but also as our representative. As our substitute, He died in our place. As our representative, He died "as us." Therefore, when He died, we died. Jesus died for us, "bearing our sins in His own body on the tree" (1 Pet. 2:24), and rose again "for our justification" (Rom. 4:25). Our whole sinful condition was taken up into His Person and has been brought to an end in His death.

The person who has been baptized into Christ's death has formally surrendered the whole state and life of sin, for baptism symbolizes a burial, and a burial implies death. As death and burial separate a person from the natural life, so death to sin and burial into Christ completely severs the believer's relationship to sin. In God's eyes, all who are in Christ are seen as having personally participated in Christ's death to sin, and are therefore themselves dead to sin. To continue in sin after dying with Christ to sin would not only be contradictory, but it would actually be an utter impossibility.

Know that you were raised with Christ from the dead so that you might walk in newness of life (6:4b).

We are to know that "as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life." The resurrection of Christ from the dead was accomplished by "the glory of the Father," that is, by His glorious power. In like manner, it requires the Father's glorious power to quicken a sinner who is dead in trespasses and sins and enable him to walk in newness of life.

What is newness of life? If our old life, now dead and buried with Christ, was sinful, the new life, to which we rise with the risen Savior, must be a righteous and holy life.

The believer, forgiven and raised from his spiritual death, should not want to go back into sin any more than Lazarus, who was raised



— Called Unto Holiness —

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

HOLINESS: GOD'S PURPOSE AND PROVISION

by Rev. A.A. Ronshausen

Holiness is the crowning attribute of God and the moral order of His universe. Thus He wills that we be holy (I Thes. 4:3), declaring that without holiness we shall not see the Lord (Heb. 12:15). Therefore it must be possible that we can be holy now—clothed in the holiness that He requires and which He also graciously provides.

Sanctification as a process begins in the new birth, but entire sanctification is a second work of grace (I Thess. 5:23); and it is also the baptism with the Holy Spirit (Matt. 3:11), heart purity (Matt. 5:8), perfect love (I John 4:17), and “the fullness of God” (Eph. 3:19). This rich experience of grace is subsequent to regeneration; it is received by faith (Acts 26:18); and by it we are cleansed from all sin (2 Cor. 7:1), filled with the Spirit (Acts 2:4), and enabled to love God supremely.

Scriptural holiness is not Adamic perfection, angelic perfection, or absolute perfection, but rather Christian perfection, which is heart purity governed by pure love. The believer cannot exercise faith for entire sanctification until he is wholly consecrated—his whole will committed to the will of God. Justification reconciles us to God, regeneration quickens us to spiritual life, and sanctification makes us holy. This is characterized by doing all things for the glory of God (I Cor. 10:31), abiding in Christ and having His words abide in us (John 15:17), and walking with God in separation from the world (2 Cor. 6:17). Ultimately it is that work of God’s grace whereby inherited depravity, the great work of the devil in us, is destroyed (I John 3:8).

Entire sanctification is the enduement of the power of the Holy Spirit. Jesus commanded His disciples to tarry for the baptism of the Spirit enabling them to be His witnesses (Acts 1:8) and do the works He did and even greater (John 14:12). Holiness brings the completion of the restoration of the image and moral likeness of God which has begun in the new birth. It means turning the other cheek (Matt. 5:39), going the second mile

(Matt 5:41), loving your enemies, doing good to them that hate you, and praying for them which despitefully use you (Matt. 5:44).

Remember that the blessing of Christ’s kingdom is godly character. Hear Him say, “Blessed are the meek. Blessed are the merciful. Blessed are the pure in heart.” At his First Coming, Jesus provided holiness for us. At His Second Coming He will examine our response to His offer. He is Himself the embodiment of holiness, which in Him is not derived but innate, since He is one with the Father and with the Spirit in the blessed adorable Trinity.

One of the greatest proofs of Our Saviour’s deity is the descent of the Holy Spirit whom He had promised. So the Spirit came to extend and glorify the ministry of Jesus that was finished at the cross. He comes to indwell us as His temple, and His great office is to make us holy, fit for fellowship with God. This fellowship is conditioned on walking in the light (I John 1:7), and is conscious enjoyment of God (Romans 14:7) The indwelling Spirit makes Christ real to us in authentic Christian experience.

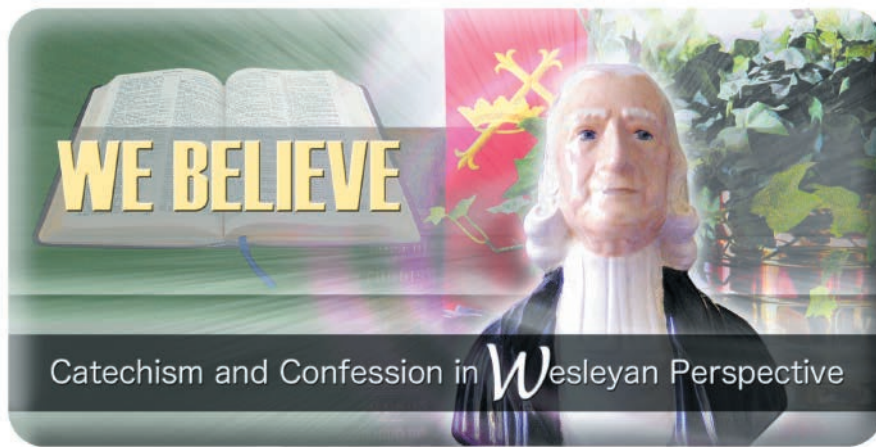
This work of the Spirit, illuminating and revealing Christ is progressive and continues throughout life. Entire sanctification is not the final goal of Christian experience but only a greater opening into the life of Christ which already has begun in our conversion, enabling us to run more faithfully and consistently the race for Heaven and to bear more fully the fruit of a holy life. Till at last we have entered Glory we must follow the example of St. Paul and “press toward the mark for the prize of the high calling of God in Christ Jesus.” *“O boundless love divine,/ How shall this tongue of mine/ To wondering mortals tell/ The matchless grace divine —/ That I, a child of hell,/ Should in His image shine,/ The Comforter has come!”* ■

Abridged by the editor, this article is reprinted from a 1959 issue of God’s Revivalist.

➡(p12) a truck, a jeep and a 4-wheel drive van were destroyed. The whole building has been shut down now as the electric panel in the boiler room was destroyed, and the boiler is inoperable. Available living quarters have gotten much tighter, and a temporary fix for eating and school will need to be worked out quickly.”

PERU. “EWM International has been invited to provide the devotional and revival ministry at the 2009 National Congress of the Association of Christian (Evangelical) University Student Groups of Peru (AGEUP) in Arequipa, Peru, March 5 through 10, 2009. There will be student delegates and faculty sponsors from the fifty-two national (state) universities. Total attendance is expected to be 225. This is a thrilling open door with amazing further opportunities to minister to thousands of students in the individual universities across the country. We request the prayer support of the Revivalist family! —Raymond L. Shreve, Email

PHILIPPINES. Rev. and Mrs. Monte Stetler and Rev. and Mrs. Randy Brown, all of the Heartland Conference, Bible Methodist Connection, ministered at the January Shepherd’s Seminar.” Their ministry was very well received by our pastors, and their fellowship was greatly enjoyed by our family. Randy’s testimony was anointed during the first evangelistic night of the seminar and then later in Banaue. Tanya’s messages through song were encouraging! Randy also preached very clear messages on the fullness of the Spirit and prayer. The Stetlers’ practical talks on “How to have a Happy and Fulfilling Marriage” were encouraging and strengthening. Their openness regarding some of the spiritual challenges they have faced together and how God caused them to overcome will never be forgotten” —Tim and Becky Keep, Email ■



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

XXV. THE CONSUMMATION

“Behold, I come quickly; and my reward is with me...I am Alpha and Omega, the beginning and the end, the first and the last.” Jesus’ solemn words in Revelation 22, the last chapter in the Bible, remind us that He who is the beginning also gave beginning to human history; and He who likewise is the end shall also bring history to its end. Nothing is more certain than this: *God who had the first word shall also have the last!*

With awe and yet with gladness, we join Christians everywhere to welcome the consummation, when according to God’s purpose, “the wheels of mortal life shall all stand still,” not only for us individually, but for the whole groaning creation. Then the “dead shall be raised incorruptible”; divine retribution and benediction shall be enforced; and the present order shall give way to the “new heavens and a new earth, wherein dwelleth righteousness.” He who was “wounded for our transgressions” shall see fully “the travail of his soul and be satisfied”; sin shall be destroyed, and its marks effaced; and all Christ’s dear ones shall dwell with Him in blessedness forever.

Like other evangelicals, Wesleyans have embraced different views on such specifics as the exact timeline of “last things,” the “signs of the times” that will announce them, or the nature of Jesus’ millennial reign. But as the Nicene Creed affirms, we all confess that “He shall come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end.”

“Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power” I Cor. 15:24. We thrill with St. Paul in this description of the grand finale. Jesus shall have conquered all His enemies, and His redemptive mission has been accomplished. He then shall turn over to His Father the “mediatorial kingdom”—“the Kingdom of grace in this lower world,” as Dr. Adam Clarke describes it. No longer will there be any “need of a distinction between the Kingdom of grace and the Kingdom of glory,” as he adds. Then “the Son, being man and Messiah, shall cease to exercise any distinct dominion; and God shall be *all in all.*” At last the purposes of creation shall be accomplished, the redemptive scheme will climax in perfect glory, and God’s will shall prevail in splendor. *“Thine is the kingdom, and the power, and the glory forever and ever. Amen.” —LDS ■*

(This completes our series “We Believe.”)

➡(p2) it waters, and the banks are nothing at all without it. At the same time, though, the banks are essential, for without them to contain and direct its waters, the river brings stagnation and destruction.

As simple as this seems, it also is profound. One of the heartbreaks of the mid-20th century was that so many applauded Bishop Marston but ignored his warning. If it had been otherwise, there would be fewer postmortems of the holiness movement today. And if we, too, shall finally fail our mission, it will be as true as it was then—*“whatever may be the point of final collapse, the primary failure will be loss of power.”* We would be wise, therefore, to ponder the bishop’s parable of the river and its banks.

Consider, then, the river! This is the power and presence of the living God among us, which we Wesleyans believe is the heart of all true Christianity personally experienced. Without this, creeds, disciplines, sermons, and rituals are merely skeletal forms stripped of living flesh. For “the kingdom of heaven is not meat nor drink”—nor in any other external matter—but “righteousness, and peace, and joy in the Holy Ghost” (Rom. 14:17). It is He who is “the Lord and Giver of Life,” God everywhere at work, reproofing the world of “sin, and of righteousness, and of judgment,” and also replenishing the church with grace, invigorating its ministry of Word and Sacrament, and making its witness vibrant and effective.

Consider, too, the banks through which the river flows! The first is *sound doctrine*—what we believe is true about God, man, sin, grace, heaven, hell, and final judgment. Based foursquare upon the Bible, this is the faith of historic, orthodox Christianity, “once and for all delivered to the saints,” and clearly set forth in the Wesleyan witness which is our heritage. The second bank is a *strict piety*—a central and controlling reverence towards God, consistently expressed in disciplined holy living, decisive renunciation of evil, and diligent use of the means of grace. Doctrine determines what we believe, and piety determines what we practice.

In our time, as in Marston’s time—as indeed, in every time—our peril lies in opposing extremes. On one hand are those who center on the banks, but forget about the river. On the other are those who center on the river, but forget about the banks. In either case the tragedy is the same.

First are the determined “guardians of the banks.” These are feverishly at work, sandbagging the banks and building them even higher, for this is their corrective to worldliness and apostasy. Thus, doctrine and piety are major concerns, but their version of both is unwholesome and distorted. Some argue fiercely for pet theological positions, based not in classical

Christian affirmations, but in obscure texts of scripture, vague references in Wesley’s works, or mystic scribbles on complicated prophecy charts. Others are fixated on lengthy codes of external duty, unrelenting performance, and severe “standards” of behavior; and like detectives, they “sniff out” any variance they suspect as “compromise.” For them, Christianity seems rather like castor oil—good for your innards, but horrible to your taste.

What they forget is that divine life is the river, not the banks. The sparkling waters flowing from the Father’s throne above through the banks below is what renews our weary souls, bringing “pardon, holiness, and heaven,” making personal our experience in Christ and bringing assurance, victory and advance. Without the river, there is nothing but a dry, weed-infested channel, though the banks on either side may be strong, formidable, and high.

Yet these dogged guardians of the banks continue on, trying to hold together their dwindling congregations and disappearing youth. Withdrawn into protected enclaves, absorbed in quaint lifestyles, centered in grim negation, they are mostly irrelevant to the world around them and useless to its needs. And since the Spirit is much offended by their way of works instead of grace, there is little of His warm and loving presence in their midst; and though they talk of great revival, it is mostly of the past. They have the walls, but they have lost the river.

Equally destructive, however, are the “levelers of the banks.” These profess such love for the river that they care little about the channel through which it flows. Neither doctrine nor piety is of any great urgency to them, for they are convinced that such troublesome restraints offend “Christian liberty” and limit the church’s growth.

They forget that a river without banks becomes a stagnant swamp—or in certain cases, a raging flood. The swamp is like the shallow, sentimental, and spineless spirituality so common now among us; and the flood suggests an ugly fanaticism that boasts the Spirit’s gifts but despises His restraints.

So these destroyers of the channel soften the distinctives which we once believed, especially the old Wesleyan focus on true repentance, genuine conversion, victory over sin, and Christian perfection. They are even more antagonistic to the “strict piety” which once defined the way we lived; and any reassertion of it is immediately derided as “legalism.” For the levelers are as worried about “legalism” as the guardians are of “compromise.” So they put aside the scriptural call to renounce sin for inspirational platitudes and frothy music supposed to entice contented worldlings into their churches. Their version of Chris-

tianity is cotton candy—*much fluff, little substance!*

Behold everywhere their devastation! The mainline holiness denominations are in such disarray that in many places there is no apparent difference between those in church on Sunday morning and those in the malls on Sunday afternoon or those in the movies on Sunday night. Sometimes, indeed, we hear a nostalgic sigh for the spiritual earnestness which marked our people once, but there remains a deep contempt for the old disciplines which shaped and strengthened it. Even in self-proclaimed “conservative” circles, our increasing affluence and our revulsion to past excesses make us less enthusiastic for the “narrow way” we once embraced. *“I leave the world behind, After my Lord to go, Renouncing with a steadfast mind, Its pride and pomp and show.”* How long has it been since anybody sang that in your church?

To the extent that our historic patterns of holy living are reasonable applications of God’s Word, owned by the same Spirit who inspired that Word and who still guards the purity of the church, they are essential and non-negotiable. To mock them is to set the Gospel against the Law and to undercut Jesus’ clear call to leave the world and take up His cross and follow Him. Besides, we know the lessons of our past. Once the “prudentials” of holy living are destroyed, as both Wesley and Marston warned, the principles which underlie them will also soon be gone. Yet that is what happens to those who tear away the banks. The river will not flow without its channel!

It was 1960—centenary year; and the senior bishop was speaking of heritage and destiny. The life of the church, he said, is the power of God; and the tragedy of the church is to lose that power. *Barren banks*



KNOCKING

by *Sonja Vernon*

“Behold, I stand at the door and knock... (Rev. 3:20).

Do you see Him? The picture immediately comes to mind—Jesus, standing outside a closed door, knocking. This familiar image has been with many of us since childhood, and we use it to lead nonbelievers to Jesus. However, I was struck recently by the fact that it was first spoken to the church, a church lulled into complacency by its self-sufficiency, alarmingly similar to the church of today.

In His message to the church at Laodicea, Jesus begins by chastising them for being lukewarm, neither cold nor hot. He is appalled at their blindness. They profess to be “rich, and in need of nothing,” but Jesus sees them as they really are—“wretched and miserable and poor and blind and naked.” Does any of this seem uncomfortably familiar? We are a blessed nation. Even in times of economic downturn we are a wealthy people. But our riches have blinded us to our need. The hallmarks of a “Christian society” fall around us as their foundations crumble from moral decay, and we sit in our pews, clothed in our righteous robes, and cannot see that they are nothing but tattered, filthy rags.

But the message doesn’t end there. Jesus provides a remedy! To these same, self-reliant people He offers refined gold, white garments, and eye salve if they will simply repent and acknowledge their neediness. He offers His love in the form of chastening and His presence, if only the door is opened. What a beautiful picture of God’s love—firm but always redemptive. Do you hear Him? He’s still knocking. ■

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

or stagnant swamps! The first is for those who center on the banks, but forget about the river; and the second is for those who center on the river, but forget about the banks. What has happened in the years

since Bishop Marston laid down his pen is left to heaven and to history. What will happen in the years ahead is left to heaven and to us.

Remember, then, the parable of the river and its banks! ■



SYMPHONIC WIND & STRING ENSEMBLE

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

March 27, Friday, 7:00 PM

Greater Terre Haute GBS Rally
Held at: Terre Haute First Church of the Nazarene
801 Ft. Harrison Rd, Terre Haute, IN
Pastor: Rev. Mark Fleischner
Rally Coordinator: Rev. Paul Shelton,
9th Street Wesleyan Church,
(812) 533-1363
Rally Co-host: Home Missionary Church, Neoga, IL, Rev. Lewis Ryder

March 29, Sunday, 6:00 PM

Wesleyan Bible Church
6600 S. 33rd West Ave, Tulsa, OK
Rev. Richard Gremillion
(918) 747-5632

March 30, Monday, 7:30 PM

Mt. Zion Church of God (Holiness), Ava, MO (Two miles North on Highway 5, then left on B Highway. Continue two miles to church on left.)
Rev. Robert Thompson, Sr
(417) 683-9087

For more information and directions visit www.gbs.edu.

March 28, Saturday, 6:30 PM

Independence, KS, GBS Rally
Hosted by: Bible Holiness Church,
Contact: Rev. Joe Davolt
(620) 331-4480

March 29, Sunday, 10:45 AM

Parkway Church of God (Holiness)
1111 State Street, Fort Scott, KS
Rev. Mark Stetler (620) 223-6870