

GOD'S

REVIVALIST

Winter 2003

and Bible Advocate



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Winter means snow to many of our readers, including those in Cincinnati. Our cover photo shows our hard-working campus administrator, John Lum, removing some of the white stuff from the sidewalk in front of the Administration Building.

NEW YEAR'S RESOLUTIONS, ANYONE? Part II*by Michael R. Avery, president*

In last year's winter *Revivalist*, I shared my list of New Year's resolutions and pledged to write an article on each one. Though each resolve was given personal attention, none ever found its way into the article I promised. So with pen in hand and a little mud on my face, here is my insight on the first of those resolutions.

Resolution Number One: To Gain a Better Understanding of Corporate Worship

I've spent the past year combing through books, articles, and listening to tapes about worship. I've discussed it with the scholars and traced it in the lives of simple saints. I've talked with some who had an excellent grasp on the subject, while others didn't seem to have a clue. But every time I reached for my pen to write, I became frustrated with either the breadth of the subject or the narrowness of my own experience, and laid my pen aside, deferring to the greater mind and the larger soul.

I also hesitated to write for the timid reason that there are certain subjects within the church that people have really strong feelings about and will fight over at the drop of a hat (with some willing to drop the hat). Worship is one of those subjects. Worship wars have divided denominations and split churches. In an endeavor to keep the peace, some churches have offered a menu of services with varying worship styles. This, of course, hasn't aided true worship in the least, but has pandered to self-centered seekers wanting to "do church" in a way that is entertaining and exciting; or it has kept entrenched a style traditionally safe but totally missing the mark. My readership is mostly conservative and mostly within the Methodist/holiness tradition. This group, for the most part, hasn't bowed the knee at the altar of "Christian consumerism," though I have witnessed some alarming extremes. This means everything from services so dead they felt like a "funeral for the Almighty" to services so free-spirited and casual that they were nothing more than chatty conversations of God talk, similar to a pep rally where we all shouted "hurrah for Jesus!" on cue.

In between these extremes, I found those who are truly serious about worship but are not always sure of how to go about it. They remind me of the puzzled party goer who asked, "Are we having fun yet?" They try hard to worship but feel like asking, "Are we worshipping yet?" I have witnessed services where I felt like the congregation was truly worshipping and the pastor knew how to lead them in worship; but for the (p22) ➡

Our Readers Respond

It is a privilege to hear from readers of the Revivalist. 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 all letters selected for publication. They should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, Ohio 45202, or e-mailed 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.

CHERISHES EACH ISSUE

I cherish each issue of the *Revivalist*. May God continue to bless GBS! I served on the faculty as an adjunct professor in the ministerial Division 1990–1995. Fond memories!

J. APPLGATE
Middletown, Ohio

HEARING ABOUT OLD FRIENDS

I enjoy the *Revivalist* very much. I read it and then pass it on to my 97-year-old mother to read. I like to know what is going on on the Hilltop and about the former students and teachers. The *Revivalist* is the only way I hear about old friends.

OLIVE R. HAZLETT
Indianapolis, Indiana

LOVES AND APPRECIATES THE SCHOOL

I enjoy reading the *Revivalist* very much and look forward to getting it...Many times there are news items I might not know about otherwise.

NANCY BONEWELL
Greenfield, Indiana

OF COURSE!

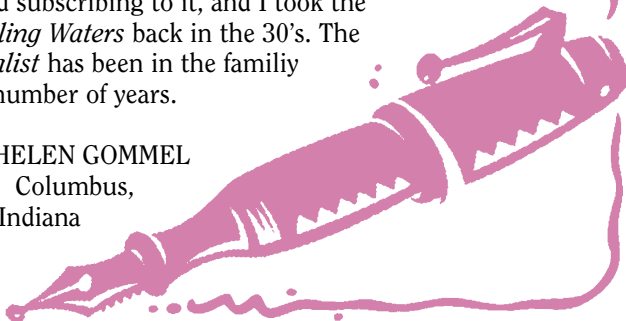
Of course, we still want the *Revivalist*...2003 will be my 50th anniversary since graduation.

MR. AND MRS. EDWARD McKEE
Orlando, Florida

“FOR A NUMBER OF YEARS”

Seeing the *Revivalist* in color is great. I will continue to support your work as long as I am able. My Daddy started subscribing to it, and I took the *Sparkling Waters* back in the 30's. The *Revivalist* has been in the family for a number of years.

HELEN GOMMEL
Columbus,
Indiana



Missions Around The World

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.

AFRICA

“Holiness missionaries working under several boards in the countries of southern Africa all tell the same story. Thousands of Bibles are needed. Peter Marais (FEA) reports, ‘This year we discovered the largest population of Lozi people with the greatest need for Bibles. People told us about a city named Senanga, a very hard place to reach. We traveled nine hours to do 140 miles. Our 4x4 worked very hard to cross the sand and dry riverbeds. We hope to deliver a few thousand Bibles in that area later. We also found a refugee camp with about 28,000 people and are talking to the Gideons about helping to place Portuguese Bibles in that camp.’ —*RopeHolders*

BRAZIL

A three-hour service celebrating 30 years of Pilgrim Holiness mission work in Brazil was held in Manaus, with Rev. Paul Case, Sr., vice-president of the Pilgrim Holiness Church of New York, speaking. Local pastors brought greetings and members of local churches gave testimony to God's goodness. The mission was founded October 19, 1972. “The top of the Training Center was full to capacity with around 170 people, some standing,” according to missionaries Rev. and Mrs. Rod Wells. “We praise the Lord for His presence in our celebration service.”

PAPUA NEW GUINEA

“Bible training classes have been held in several locations, often in grass roof buildings and interrupted by tribal wars. The new Bible college is to be located at Mt. Hagen, the capital of the Western Highlands. This is one of the most stable and progressive areas of the New Guinea highlands. From this point the PNG will reach out to the entire island.” —*Evangelical Advocate, Churches of Christ in Christian Union*

PHILIPPINES

“This week has been a very exciting one. The old church has been packed out for the (p17)➡



SINGING DYER'S SONG by Larry D. Smith, editor

John Dyer was one of those plucky Methodist circuit-riders who claimed the American West for Jesus Christ. He didn't have a degree in intercultural evangelism, but he knew how to confront culture with the gospel. His conquest of an angry mob trying to rid a rough-and-tumble mining town of its Chinese immigrants is a superb example:

Mounting the nearest steps, he began singing, "All hail the power of Jesus' name! Let angels prostrate fall!" It was a real contest between the frenzied cries, "The Chinese must go!" and the voice of the preacher, bellowing through verse after verse. But after awhile, things quieted down;

and Dyer preached an impromptu sermon about God's love for fallen humanity. Fascinated and subdued, the miners listened, then melted away, the gospel ringing in their ears.

At our best, this is how we Wesleyans have handled culture. First, Dyer exalted Jesus over everything. That was why he defied a screaming mob in His

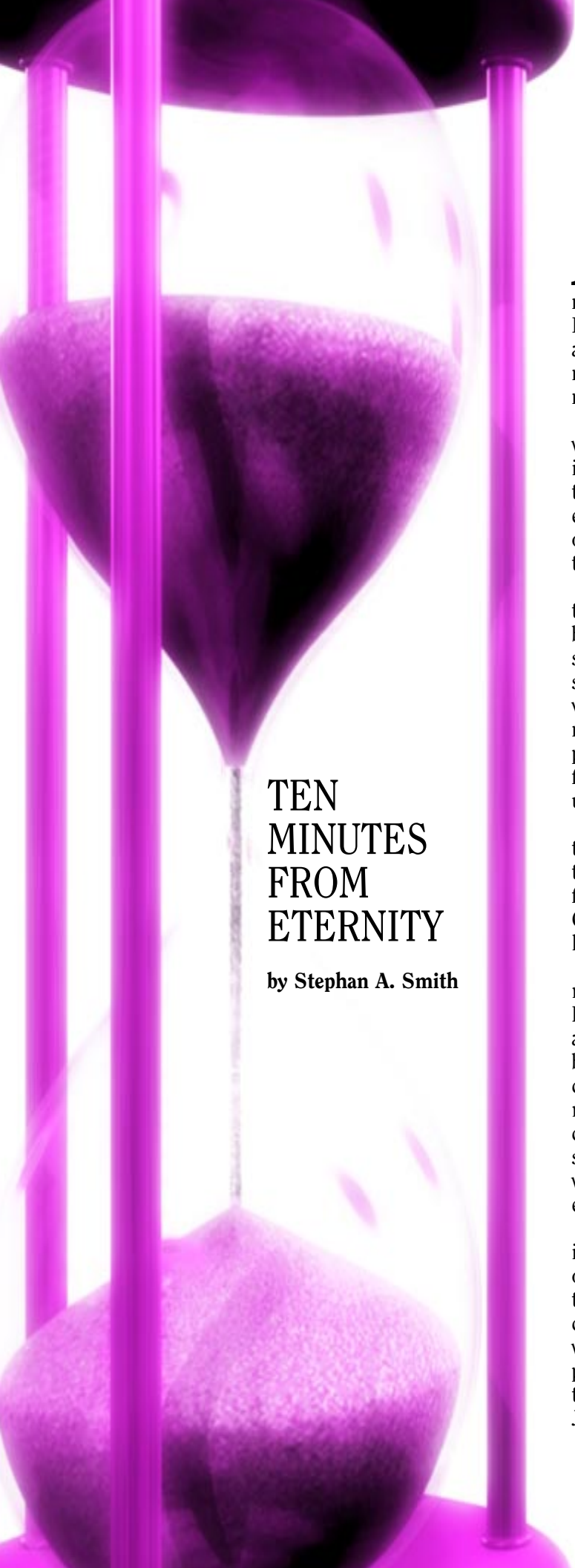
name. But Dyer also adapted his message creatively and contextually to the immediate situation; and by using a familiar means of public communication—open-air preaching—he affirmed the culture's essential worth, while countering its sinful viciousness. He also made clear that the whole fabric of human life—whether of scruffy Anglo-Saxon miners or of equally scruffy Chinese emigrants—was embraced by God's claims upon it. "Let every kindred, every tribe on this terrestrial ball, / To Him all majesty ascribe and crown Him Lord of all!"

Unless we're hermits on a desert island, we all live within the framework of human culture and usually within several overlapping sub-cultures. Indeed, culture is so basic and so encompassing, as Emil Brunner notes, that in the broadest sense, it refers to everything that "man does beyond biological necessity." Everywhere are the marks of that culture—from cathedrals, space craft, and computers to dumpsters, ghettos, and penitentiaries.

Though God gave the "cultural mandate" of Genesis 1:28, culture itself is of man's making; and it is touched by sin and sometimes totally corrupted by it. As Christians, first, and as Wesleyans, second, how can we best interface culture with the

IT WAS A REAL
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BETWEEN THE
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VOICE OF THE
PREACHER.

(p26) ➔



TEN MINUTES FROM ETERNITY

by **Stephan A. Smith**

August 1, 1999, was like any other day. I was employed with Look Roofing of Lexington, North Carolina, and six of us were on the job that morning. I was cutting new shakes for a valley on the roof of a two-story building. It was about 6:00 A.M. when my power saw kicked violently, and I lost my grip on it. The saw ripped across the inside of my left thigh and over to my hip, cutting three inches into my leg, just barely missing the bone.

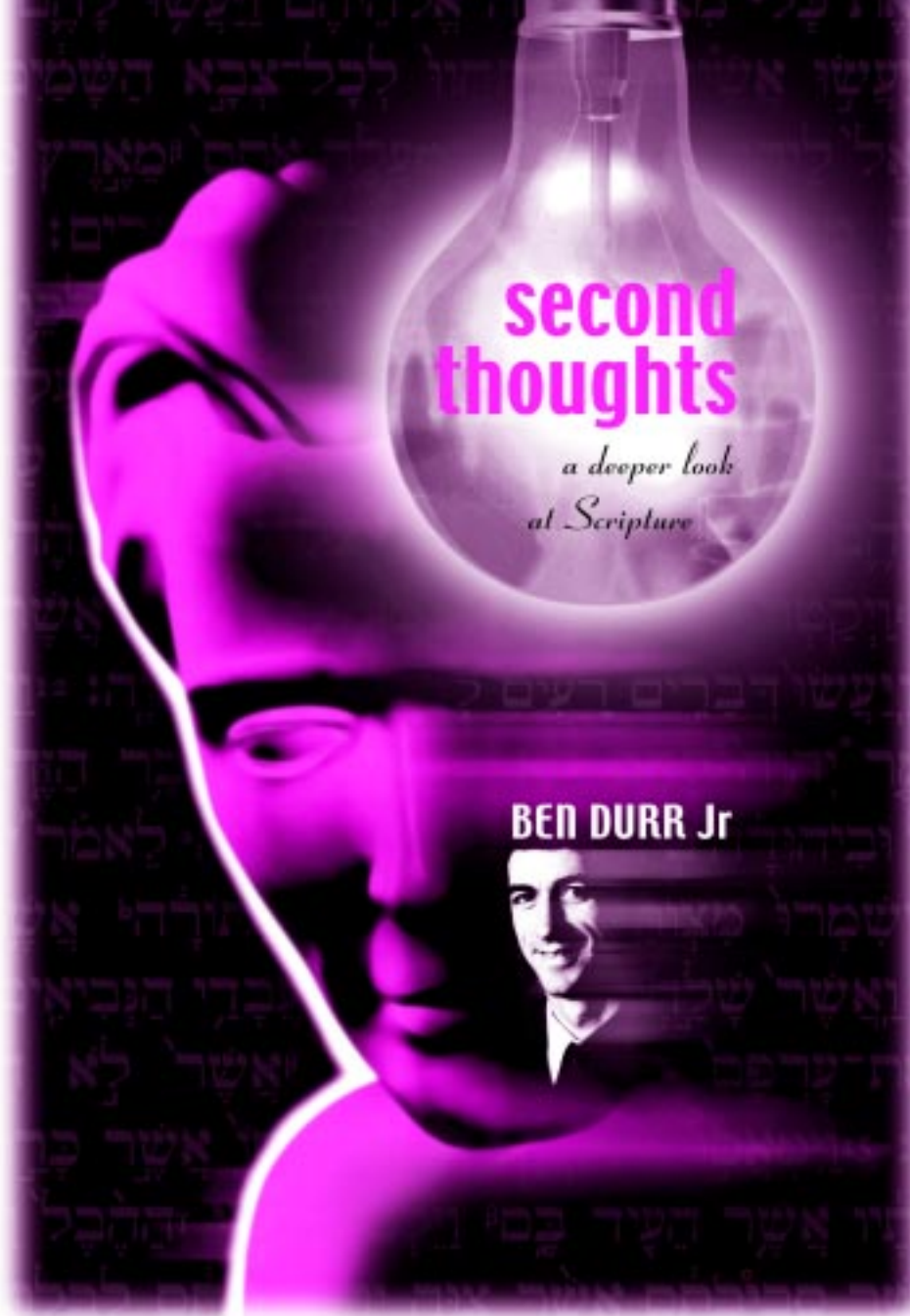
At first I didn't even know what had happened, as there wasn't any pain. Then I looked down and saw blood spraying six to eight feet from the wound. I hollered, grabbed at the wound, then slid from the peak of the roof down to the edge and was only kept from falling off by a board that was only about four inches wide. I was getting weaker but knew that I had to apply pressure if I were to make it.

Most of my co-workers were in shock and just stood there, looking at me bleeding to death. Carey, my boss, had been getting into his truck to leave when he heard my screaming. He came and immediately started applying pressure to the wound. He told me later that a few months previously he had asked his father, a former military paramedic, how to help a person who had cut an artery in a place where an ordinary tourniquet could not be used. His father had replied, "Use heavy, steady pressure and wait until professional help arrives."

Was it a coincidence that Carey had asked his father that question? Was it a coincidence that he had not yet left the job? Coincidence? No, for God was making preparations for what would be needed to accomplish His purpose. For Carey was the only one who knew what to do to save my life, and so the Lord allowed him to be there for me.

For some time, I had been rebelling against Him and running from what He wanted me to do. I believe that in His providence He allowed this accident to get me thinking about eternal things. Carey is a Christian; and only the day before, he had told me he was concerned about my spiritual condition. I stopped and listened to him, but only out of respect. By the time he was finished talking, I was sensing conviction but was too stubborn to show it. Flippantly I said, "Pray for me if you want, but I am going to do what I want, have fun doing it, and no one is going to stop me, not even God!"

But now I was lying on that roof with my blood gushing out of me, and Carey was at my side, putting pressure on my leg. He had called the paramedics, and his son held the phone to his ear so he could keep them updated on my condition. I saw my life pass before me. I saw how I had wasted it for the pleasures of this world but how this had profited me nothing. I saw myself wrapped in chains, while the devil sneered as he pulled me into hell. But I also saw Jesus reaching out with His nail-scarred hands, (p11)➡



**FOR THE NEW YEAR:
FAITH PLUS COMMON SENSE**

“And Joshua sent out two men to spy secretly” (Joshua 2:1).

Should Christians purchase insurance? Or, should we just “trust God” if crisis comes? And what about retirement plans? Should people of strong faith bother setting up an IRA?

Answers to these and similar questions might be found by observing the actions of godly Joshua as he began the conquest of Canaan. God had given assurance that Israel would indeed take the land. In fact, in Joshua 1:3,

the author uses a Hebrew verb tense that connotes completed action when he records God’s promise: “Every place that the sole of your foot shall tread upon, that have I given you.” In other words from God’s perspective the conquest of Canaan was already an accomplished fact.

But as the battle with Jericho loomed closer, Joshua sent spies into the city (2:1). This, of course, was shrewd military strategy. Knowing the layout of the city and the disposition of its inhabitants would have given Israel a decided advantage militarily. Does this decision reveal a crack in the foundation of Joshua’s faith? Armed

with the clear promise of God, should he have sent in the spies?

I do not see Joshua’s actions as constituting a lack of faith for several reasons. First, this decision was not condemned by God in any way. Secondly, we know Joshua was a man of great faith. Thirdly, he was simply following a blueprint given by God and enacted by Moses a few decades earlier. It was God who had clearly spoken to Moses back in the book of Numbers, directing him to send twelve spies into the land—again, land that had been clearly promised to Abraham’s descendents.

I am inclined to see Joshua’s decision as a commendable blending of common sense with faith. While admittedly God sometimes required His people to demonstrate their faith through seemingly bazaar acts (e.g., the repeated circling of Jericho), God does not frown on the use of reason. In the case of the two spies, faith and common sense were like the two rails of a train track simultaneously carrying God’s agenda forward.

Before GBS embarked on its current capital acquisition campaign, the administrators first employed the Timothy Group to determine if the donor base and general confidence in our school’s leadership was adequate enough to launch a project of this magnitude. This was common sense in action. But it did not negate faith, as I’m sure our president and vice-president for advancement will heartily verify.

So a young woman feels clear to date a young man, but she continues to compile information from his friends and acquaintances as to his character. A missionary prays for traveling mercies while faithfully doing preventative maintenance on his vehicle. A student comes to Bible school “on faith,” but puts in several job applications. These are a few examples of the “faith and common sense” principle in action. Perhaps you can think of some other practical applications of this principle as we move into this New Year. ■

Ben Durr Jr. is a pastor and member of the faculty in the Division of Ministerial Education, God’s Bible School and College.

the CURSE of Plenty

\$



by
Ken
Farmer

When I was growing up, I distinctly remember that there were not a lot of discretionary funds in the Farmer family budget. My pastor father was receiving a salary of \$30 per week on a sliding scale. That meant that he received whatever the offering was with a cap of \$30. That wasn't

much for a family of five. The church would augment this salary with a "pounding." People would bring in things from their garden, things they had canned, and some store-bought goods. Sometimes we would even be surprised by some soda pop. That was a treat!

Back in those days, soda pop came in glass bottles. I remember seeing bottles of Pepsi that were huge to my eyes. Mother would get out glasses and proceed to divide this precious drink among the Farmer siblings. We really felt privileged to get our portion of pop. We would slowly savor each swallow, deliberately prolonging the tantalization of our young taste buds. Years passed before the Farmer children realized that some families drank a whole bottle of pop in one sitting. What extravagance! Why would parents be so careless in refusing to ration soda pop properly? There was no explanation to this question.

Then things began to pick up for the Farmers. We had moved from the smaller churches to some (p21) ➔

NEWS FROM THE HILLTOP

MARY BEVIN NAMED “STUDENT OF THE MONTH”

Mary Bevin, GBS missions major from Littleton, New Hampshire, was selected December “Student of the Month” by the Office of Student Affairs. “I plan to devote my life to mission work,” she comments. “I think at least some of my work will be overseas. Over the past few years I have developed a growing burden for, and an interest in, the persecuted church, as highlighted by the Voice of the Martyrs organization. I would consider it a privilege to work with such a group. No matter what I do, I desire to know God intimately and win souls for His kingdom.” She urges other young people to listen to the “authority figures” God has given them and not to “run away when things get tough. Stick it out, and you will acquire priceless wisdom.”



Mary Bevin

ACADEMY AND HIGH SCHOOL STUDENTS SHARE CHRISTMAS JOY

Students at the GBS Academy and High School cooperated to share the joys of Christmas during the recent holiday season. Principal David Crosley challenged academy students to participate in “Operation Toy Box” through Accelerated Christian Education (ACE). In response, students and parents purchased toys and school supplies for hospitalized children who are often neglected and forgotten. Six large boxes of Christmas gifts valued at \$800 were sent on November 26. GBS high school students also helped purchase Christmas gifts for distribution through GBS inner-city missions and by Teen Power, a special school ministry for teenagers. “It’s exciting how our students became beacons of Jesus’ love this Christmas,” according to the school office.



Rev. Joseph Smith

WINTER REVIVAL ON GBS CAMPUS

Rev. Joseph Smith ('80 BRE), pastor of the Bible Holiness Church, Shelbyville, Indiana, served as evangelist for winter revival services at GBS, January 13–17. Speaking with great earnestness, he challenged the campus family to total commitment to Christ and to effective service in His Kingdom. It was apparent that the Spirit was doing a deep work among us as students made a warm and glad response to His overtures of grace. Across the campus and at the public altar there was an earnestness in prayer and a willingness to submit to Christ’s “easy yoke.” We deeply appreciate Brother Smith’s emphasis on authentic Christian experience and absolute surrender to God’s will and purpose.

R.G. FLEXON SCHOLARSHIP ESTABLISHED AT GBS

“His heartbeat for missions will live on,” declared Jack Hooker, Vice President for Advancement, as he announced the new Dr. R.G. Flexon Memorial Scholarship. Established by Mrs. Ruth E. Dotson-Trees, Wilkinson, Indiana, the scholarship is designed “to aid foreign students who wish to attend God’s Bible School and College.” The late Dr. Flexon was a well-known holiness missionary statesman, evangelist, and church administrator. Among his many accomplishments was his successful tenure as General Missionary Secretary of the Pilgrim Holiness Church, during which he preached in a number of foreign countries. In his final years he served as special assistant to the GBS president. Donations to the scholarship fund may be made by contacting the Office of Advancement. ■



R.G. Flexon

➡(p7) saying, “Come unto me, and I will give you rest.” I started to scream, because I knew that if I lost consciousness, I would most likely wake up in hell.

Carey saw that I was still losing blood too fast, and so he gave the phone to his son and gave full attention to me. “Pray, Stephen!” he urged. “Pray! Pray, for your life depends on it!” I began groaning out my sins to God, asking Him to forgive me; and He gave me this promise: “Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me. Thy rod and Thy staff, they comfort me” (Ps. 23:4).

But still the heavens seemed like brass, and my prayers seemed to mock me. Finally I said, “God if you let me live, I will do my best to serve You for the rest of my life.” Immediately I felt the chains of sin fall from me, and God’s presence flooded my heart. He didn’t just want me to confess my sins; He wanted me to give my whole life to Him. I knew right there that if I didn’t make it through this ordeal, I would be with Jesus in eternity.

It seemed like hours passed as I lay there waiting for the ambulance, though it was only ten minutes. I was becoming so weak I had to be slapped in the face to maintain consciousness. I asked someone to call my parents and let them know what had happened. Dad answered the phone, but all that he was told was that I had been hurt and was being taken to the emergency room. My parents headed for the hospital immediately.

By the time the ambulance arrived, I had lost so much blood that my whole body seemed numb and I was unable to move my arms or legs. Randy Ridge, the first paramedic on the scene, carefully replaced Carey’s hands with his; and with the help of five fire fighters, I was lowered to the ground in a metal basket. The paramedics laid me on a stretcher, placed me in the ambulance and inserted four large IVs into my arms, pumping plasma into my body.

At the hospital, I insisted that I didn’t want to go for surgery until I could see my parents. When they arrived, I had just enough strength to tell them I was ready to see Jesus and that all was well. Before they started the actual surgery, Dr. Williams told Mom the extent of my injuries. He said that about six inches of my femoral artery was missing and that a vein from my right leg would have to be grafted to repair this. Moreover, one muscle was severed, two others were cut badly, and two main nerves were also severed. One nerve provided feeling and the other provided movement. There was a possibility, he added, that I would lose feeling in my leg and that I would not be able to walk.

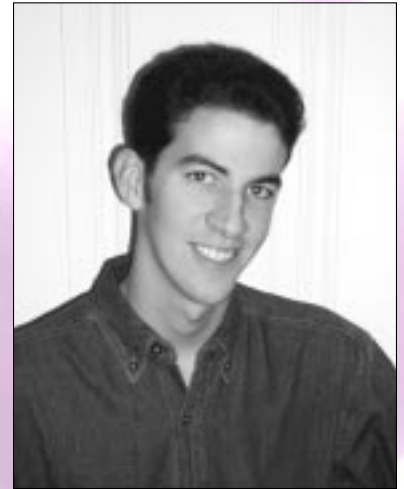
It took the doctors one to one and-a-half hours to stabilize me and get me ready, and the actual surgery

lasted about six hours. Dr. Williams and Dr. Dasher repaired the artery, blood vessels, and muscles. Dr. Noah and Dr. DeCoy worked to re-attach the nerves. While I was in surgery, my father was busy contacting family, fellow pastors, and friends, asking for prayer. Several camp meetings

were then in progress, and when they got the word, they interrupted their services to offer special prayer for me. There were literally hundreds of people—possibly thousands—praying for me. It’s wonderful to be part of the family of God!

The doctors predicted that I would be in the hospital three to four weeks, but they didn’t take into consideration the power of prayer. I was home in six days and able to walk some. I am still thrilled to have people ask me why I limp or why I am in pain, because this gives me another chance to tell someone how I got saved and then how they can get saved also. I can never thank the Lord enough for sparing my life and giving me a second chance to live for Him.

I know that He spared me for a reason, and I want to be totally open to what He has for me. If you are not a Christian, you need to be saved now. Do not put Jesus off any longer, because you may not have a second chance. Remember the Bible’s warning: “Whereas ye know not what is on the morrow. For what is your life? It is even as a vapor that appeareth for a little time and then vanisheth away” (James 4:14). We as the people of God must be on fire for Him, and not let our souls get lukewarm, because there is a world of needy people, lost in sin. Our job is to tell them the plan of salvation, and their job is to receive it. I give all the glory to my Heavenly Father and to His Son the Lord Jesus Christ. ■



EDITOR’S NOTE. *Stephen holds a fine job, continues to recover from the effects of his devastating injury, and continues to live for God, testifying of His mercy for giving him “a second chance.” He lives with his parents in Thomasville, North Carolina, where his father is pastor of the Faith Community Church.*

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@gsb.edu.

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CORRESPONDENCE

"[When I was] a little girl, *God's Revivalist* was always in our home. My grandmother subscribed...for my parents, hoping they would read it, get under conviction, and call upon the Lord and get saved...Eventually they did find Jesus precious to their souls. Frank and Hazel Shimp are enjoying the joys of heaven today.

"I'm 81 years old, serving the Lord, and...I read every word of *God's Revivalist* when it arrives at my house. Thank you for sending it to me. The Lord helps me edit a small Sunday school paper weekly, *Grains of Salt*. The Lord is so good." —*Jeanne Stailey, Vinita, Oklahoma.*

"My father-in-law, the Rev. Howard E. Beecher, is 107 years old and attended GBS in 1920. He is in a nursing home, unable to walk but usually very alert. He calls us by name and quotes scripture. His birthday is July 1st." —*Mrs. Howard Beecher, Jr., Decatur, Illinois.*

Editor's Note: We assume that Mr. Beecher is the oldest GBS alumnus now alive. Are there any challenges to this statement?

"We live across the street from Mr. and Mrs. Harlow Gage. They are 95 and 92 this year and have been married 71 years. They used to come and help at GBS when her sister worked there in your early days. My husband attended GBS for one year in the 1960's. He does a program called "Presentations in Pastel," mostly to honor people at retirements, birthdays, anniversaries and weddings. He does some conferences also, and we have a ministry at the Drug and Alcohol Centers of the Salvation Army at Easter and Christmas" —*Dorothy E. Miller*

"I've recovered in such a wonderful

way from the physical problems I had or could have had, but I still have some problems I'm anxious about getting away from. Please make a prayer request in the *Revivalist* for my complete recovery." —*Danny Bender, e-mail.*

Editor's Note: A GBS graduate ('01 BA in music), Danny continues to recover from severe injuries from a motorcycle accident, September 14, 2001.

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ALUMNI INTEREST

Prayer is requested for **Mark ('90 BRE) and Jennifer (Ford) ('90 BA) Deeter and their children, Kevin, Benjamin, and Kristy**, of Rimersburg, Pennsylvania. They are recovering from serious injuries sustained near Philip, South Dakota, January 2, in an automobile accident in which their infant son Steven was killed. Expressions of support and affirmation may be sent to the following address: Rev. and Mrs. Mark Deeter, P.O. Box 646, Rimersburg, Pennsylvania 16248.

Eric Davison, eldest son of GBS Director of Public Relations Don Davison and his wife Linda, has earned his private pilot's certificate by passing oral and flight exams with a Federal Aviation Administration-designated flight examiner. Eric attended GBS academy (beginning with the eighth grade), high school, and college. Currently a student at the University of Cincinnati, he is also pursuing his commercial pilot's license.

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MARRIAGES



Joshua Daniel Slaughter to Kimberly Anne Woodard, Cincinnati, Ohio, November 16, 2002. The bride is an alumna of God's Bible School.



BIRTHS



To **Jeffrey and Dixie Lee (Weingard) ('92 BA) Epp**, a daughter **Briana Lee Epp**, born October 30, 2002, Indianapolis, Indiana.

To **Jodi Lynn (Weingard) ('92 HS and '97 BA) and James Matthew Randel**, a son



Josiah James Randel, born December 22, 2002. James is also a GBS alumnus, and Jodi was the GBS cook from 1997 to 2001.

To **Rodney and Ruth (Gerard) Jackson**, two sons: **Evan Noel Jackson**, born July 16, 2002, Grand Rapids, Michigan; and **Ethan Leon James Jackson**, born June 26, 2001, Cincinnati, Ohio. This is a correction of the entry printed in the December, 2002, issue.

To **Robert ('98 AA in Bible and Theology) and Deanna (Paulus) ('98 BA in Mus. Ed.) Kennedy**, Goshen, Ohio, a daughter, **Kiana Brooke Kennedy**, born December 8, 2002.

To **Miriam (Smith) and Christopher Fruhling**, a daughter, **Micaela Louise Fruhling**, born January 14, 2003, Kearney, Nebraska.

To **Gary and Sonya (Johnson) Seniva**, Independence, Kansas, a son, **Lathan Paul Seniva**, born September 6, 2002. Both parents are alumni of GBS, and Sonya served as a graphic designer for the Revivalist Press while a student.



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DEATHS

Eva Unidell Blevins, 77, a resident of Cincinnati for 42 years, died December 17, 2002. A native

of West Virginia, she was a private nurse before her retirement. For thirty years she was a devoted member of the Loveland Wesleyan Chapel and was also an avid supporter of God's Bible School and College. She will be remembered for her great gift of giving, often putting others before herself. Funeral services were held in Loveland, Ohio, and in Sophia, West Virginia. Burial was in Beckley, West Virginia.

Rev. Paul Lewis Brevard, 84, former student at God's Bible School and linotype operator for the Revivalist Press from 1940 to 1950, died November 14, 2002, in Columbus, Ohio. For 33 years he worked for the



Churches of Christ in Christian Union as publishing house manager and later as editor of the *Evangelical Advocate*. He delighted in serving the Lord through music, by supporting several missionaries, and as an active member of the Gideons. He is survived by his wife Anna Lee (Tracy) Brevard, who attended GBS from 1941 to 1943, and by three daughters, Le Anna Crowley, Rose Carol Tomlinson, and La Donna; and by one son, Jonathan.

Darlene (Chaffin) Drummond, 90, died Dec. 9, 2002, in Gainesville, Florida. A native of Gratiot County, Michigan, she attended GBS 1933-34 as a college student.



She studied music under R. E. McNeill and sat as concert master in the orchestra. She was preceded in death by her husband of 63 years, Waldo Drummond, on June 11, 2002. Survivors include her son, Earl; her daughters, Veda James, Darlene Sanchez, and Janene Fiala. Janene is administrative assistant to the Vice Presidents for Academ-

ic Affairs and Student Affairs at GBS; by her siblings; and by her many grandchildren and great grandchildren.

Rev. George Kelley, 79, of Evart, Michigan, died December 1, 2002. After military service, he was converted and attended Adirondack Bible College, where he also served as business manager. His faithful ministry included pastorates in the Evangelical Wesleyan Church and service as a highly-honored missionary in Papua New Guinea. He was preceded in death by his first wife Pauline and by his daughter Judith. Survivors include his wife Rowena, his son George, grandchildren and other relatives. Funeral services and burial were in Evart, Michigan.

George Kelley was my beloved father-in-law, and I shall always cherish his memory as a loving, faithful, and caring Christian. — *Larry D. Smith, Editor.*

Rev. Lorin P. Miller, 90, died December 24, 2002, in Concordia, Kansas. Often referred to as "the teaching preacher," he was a victorious and consistent Christian; and



his ministry was intense, direct, and based upon his incredible knowledge of the scriptures. An elder in the Bible Methodist Connection, he was also an educator, skillful printer and fine writer, and had served as editor of the *Bible Methodist*. He is survived by Virginia, his devoted wife of 69 years, a son Lorin, four grandchildren, and other relatives.

Lynn George Theroff, 84, of Petersburg, Indiana, died on Friday, October 11, 2002.



He spent 30 years in education as a teacher and principal. After his retirement from public education, he served as principal of Trinity Holiness Academy in Washington, Indiana, and (p18)➡



Archives

BROTHER STANDLEY'S BAN ON BATHS

by Kevin M. Moser

It was revival time on the Hilltop, and dear Brother Babcock daily took his place behind the chapel pulpit. Impassionately he called for a standard to be raised against the flood of worldliness and the waves of false doctrine and Modernism that even then were pounding mercilessly against the walls of the Church of Jesus Christ. And while Babcock noisily thundered forth God's

Word and the spiritual tide on campus began to rise, somewhere hundreds of miles away the waters of the Allegheny and Monongahela Rivers, too, were quietly, relentlessly rising.

Meanwhile, in Pasadena, California, former GBS students Charles and Maude Slater were busily packing their luggage for a long trip to Cincinnati. As part of their preparation to do deputation work in the States for their missionary endeavors abroad, they had decided to place their two daughters at God's Bible School for training. Their journey had not yet commenced when the radio messages began broadcasting from coast to coast the news of terrible calamity in the Queen City.

For years—yes, for fifty-two years—Cincinnati had talked about the Flood of 1884. It was *THE* Flood, the high-water mark, the one by which all other Ohio River risings were measured. So many uneventful years had passed, though, that no one gave another thought to preparing for anything like *The '84 Flood*. But now the river was roaring! raging! reaching out “its murderous suckers to where flood waters had never gone,” overflowing “embankments that flood waters had never washed,” and leaving in its wake a “mournful trail of suffering, distress and death,” according to a later account in the *Revivalist* by Fred T. Fuge.

The “greatest catastrophe since the World War” descended like a thief in the night upon the unsuspecting and ill-prepared residents along the Ohio River. Oh, to be sure, they were aware of the falling rains, melting snows and swelling streams dumping their millions and hundreds of millions of gallons of water into the Ohio. But, as Standley explained, “We *all* felt assured that it would not reach the '84 flood line.” However, the river “kept (p24) ➡



gbs alumni spotlight

A REUNION AFTER 30 YEARS

*by Jack Hooker, Vice-President for Advancement,
God's Bible School and College*

In 1970 I walked on the campus of God's Bible School as a college freshman. I was far away from my Florida home and family. That same fall Kenneth Melville came to the campus. He was much farther away from his home and family in Guyana, South America. We became good friends during those college years. Ken served as night watchman. He was probably best known for his talent of making music from an ordinary carpenter's saw.

Both of us left GBS in the 70's and entered full-time Christian service many miles apart. I went into pastoral ministry; Ken returned to his native land to preach. In 1975 Ken was called to the island of Barbados, where he began to teach in the Caribbean Wesleyan College. He also served as director of Youth for Christ on the island. It was there in Barbados that he met and married his wife Crystal. It was also there Ken and Crystal were blessed by three children, Kenneth Jr., Jason, and Alicia.

In 1997 the Melvilles felt God was leading them to accept a call to the church in Northside on the island of Grand Cayman. So leaving familiar surroundings, they made their way to their new assignment. Ken began pastoring the Northside Wesleyan Holiness Church and Crystal began working with young people as a Senior Social Worker for the Department of Social Services.

Last October, my wife and I flew to Grand Cayman to minister at the Wesleyan Holiness Church in West Bay. Though that was my main reason for going, there was another important appointment I wanted to keep. After 30 years, I would see my classmate and friend again. What a joy to spend some time with Ken and Crystal and relive many GBS moments! Ken brought a list of many of our classmates. He wanted to know where they were and what they were doing. It took awhile to catch up on 30 years. That reunion illustrated something that I have known for a long time. Friendships made on the Hilltop are often friendships for life. One of the great benefits of attending GBS is the wonderful friends who are made for a lifetime and for eternity.



Ken and Crystal have a wonderful church in Grand Cayman. They can look out their window and see the beautiful waters of the Caribbean. They are also in a community that needs to hear the gospel of Jesus Christ. They are giving their lives to that task. Ken credits their dedication to kingdom building to the training and influence he received at God's Bible School. Even after 30 years, the investment of GBS lives on through a faithful pastor and classmate in Grand Cayman. ■

mending nets

*Rebuilding Lives in a
Broken World*

by Richard Miles

“And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets...” (Mt. 4:21).

“Let’s face it! When you married me, you married damaged goods!” This wife’s outburst expresses a basic truth about us. We have all been damaged since the day our first parents rebelled. From the day Adam and Eve hid from God in shame and guilt, their descendants have suffered from fear of rejection and of never being “good enough.” Insecurity weakens confidence and blocks trust in others, including God. Fear handicaps relationships. We fear that if people really knew us they would not love us—indeed, *could not* love us!

Yet amid the damage there is still beauty. We hear it in kind words or feel it in a loving touch or a helping hand. It’s true, of course, that often enough the world and its residents are not lovely. The canvas of life in this fallen world is smeared with ugly strokes made from brushes dipped in buckets of evil paint. Cutting and belittling words paint the memories of too many children and adults. Rejection, indifference, and fear blemish the portraits of peoples’ lives.

But God loves us and will mend us. The “Zebedee family” was mending nets so that the nets could be effective (Mt. 4:21). When God talks of “fixing” His people, He uses the same word. Christians are to be perfect (mended) in our relationships (I Cor. 1:10; II Cor. 13:11). If a brother is overtaken in a fault, the spiritual are to restore (mend) this one, meekly realizing their own weakness (Gal. 6:1). Individually, God will perfect (mend) us to please Him by doing His will (Heb. 13:21).

Fallenness affects our personal lives, relationships, and faith. Many agonize with Brengle when he writes: “My nerves were ragged, frazzled, exhausted...God seemed nonexistent...Life lost all of its glory, charm and meaning...Prayer brought me no relief” (Hall, *Portrait of a Prophet*, p. 214).

Are you bewildered by the reality that weakness, faulty thinking, and damaged relationships continue to plague you and others even after conversion? Be encouraged, because God is in the mending business. Understand that we are all in various stages of repair. “Mending Nets” will address this mending process. You are invited to submit suggested questions for future articles. Join me as we participate in the joy of building up ourselves and others (I Thess. 5:11). ■

Please e-mail comments or questions to: Mendingnets@gbs.edu

EDITOR’S NOTE: In this issue we introduce “Mending Nets,” a new monthly column written by the Rev. Richard Miles, GBS Vice President for Student Affairs. Its purpose is to explore God’s readiness to “mend” the breakdowns which so often mar our lives. Mr. Miles is an ordained minister, a veteran educator and administrator, and a seasoned counselor. He is completing a master’s degree in professional counseling from Liberty University. We hope our readers will respond to his invitation to send questions to be addressed in this column.

➡(p4) nightly ‘Spiritual Renewal Services,’ which will culminate in the inauguration of our new church on Sunday. The builders are working until 10:00 every night in order to finish on time, and it looks like they’re really going to make it. Completion of this huge project is not only a testimony of God’s faithfulness, but of the hard work and sacrificial giving of a whole lot of people. The all-day dedication and inauguration is going to be a six-pig event (that’s how we measure things here!)” —*Tim and Becky Keep, “Philippine Bible Methodist Mission Newsletter.”*



By Anita K. Brechbill

“Who hath despised the day of small things...?” (Zech. 4:10)

A sleepless night, a smooth stone, a lamp inside a pitcher, a shout! In the mind of man, all these were insignificant and powerless. But in the hand of God they became lethal weapons that vanquished the mighty and changed the course of history. Dream not of great opportunities by-and-by. Rather go about your duties today with an ear keenly tuned to what God the Lord will speak. Consider it your first duty to obey His instructions, for your obedience may be the key to a great victory. It certainly is the key to your own. ■

EDITOR’S NOTE: *With this issue we renew an old Revivalist tradition, “Thoughts for the Quiet Hour,” originally authored decades ago by the late Lettie B. Cowman. Our current writer is Anita Brechbill, Mifflinburg, Pennsylvania, editor of Ropeholders.*

RUSSIA

“We are thankful to have the opportunity once again to reach the unwanted and forgotten people of Russia, the old folks and the orphan children. With the orphan children we have had English and Bible classes, music and choir programs, and many happy times delivering letters and gifts from prayer partners. Our humanitarian aid programs to help the sick, the invalids, the shut-ins, the widows, and orphans is continuing. We are seeking a location for a new evangelistic mission in a suburb of Vyborg, particularly to reach the many troubled teenagers we now see before us.” —*Richard Grout (FEA), Russian Lifeline*

UNITED STATES

“The world is coming to our doorstep, and yet so many Christians fail to see the opportunities of being a cross-cultural missionary right here at home. Many international students have a difficult time to find a place to stay over the holidays when the [college] dorms are closed. This provides a wonderful opportunity to open our homes and our hearts to the potential leaders of many countries. It has been our privilege to have students from Nepal, India, Japan, Poland, Belarus, Ukraine, Bulgaria, Brazil, Albania and Chili in our home.” —*Steve Sturtevant, The*

Flaming Sword, Bible Holiness Church

Evangelistic Faith Missions, headquartered in Bedford, Indiana, is “collecting photographs and especially pre-1945 missionary papers” in preparation for its 100th anniversary celebration. EFM’s beginnings are traced to January, 1905, when the Rev. and Mrs. Lewis Glenn and their son Herman left Bedford with two other missionaries to inaugurate mission activities in Egypt. The organization now has work in Bolivia, Costa Rica, Dominican Republic, Egypt, El Salvador, Eritrea, Ethiopia, Guatemala, Honduras, and Korea. ■



➔(p13) later of Pilgrim Holiness Academy in Petersburg, Indiana. Brother Theroff was a long-time supporter of God's Bible School. He is survived by his wife Lois; his sons, Terry and Mike; and his daughters Kathy Tilley and Jane Hooker. His daughter Jane is a GBS alumna and the wife of Vice-President for Advancement Jack Hooker.

Eileen (Earnest) Will, 77, Grafton, West Virginia, died January 9, 2003. As pastor's wife and as



song evangelist, she was a faithful partner in ministry for many years with her husband, the Rev. Harold Will. In addition to him, survivors include two daughters, Mary Jane DeWolfe and Rachel Plank and her husband, Harry Plank; six grandsons, James, Jon and Andrew Plank, and Raymond, Samuel and Joseph DeWolfe; and other relatives. Funeral services were held in Grafton with Pastor David Maley and the Revs. Richard Ringle, Harry Plank, and James Plank officiating; and interment was in the West Virginia National Cemetery at Pruntytown.

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ANNOUNCEMENTS

"Stepping Stones in the Garden of Marriage" will be the theme of **Marriage Matters' fourth annual retreat, February 24-25 and 26-27**, Carlisle Village Inn, Walnut Creek, Ohio. For further information contact the Rev. Rodger Stearns (330) 877-8584 or check out the website, marriagemattersretreat.org.

"Patchwork of Faith" is the emphasis of the **Women of Worth Retreat, May 16-18, 2003, Marengo, Ohio**, with Judy Faye, featured speaker. For further information contact Lorena Glick, (330) 837-0956 or e-mail wantok2@hotmail.com.



"The Coalition for Homelessness Intervention and Prevention (CHIP) estimates that at least 15,000 people will experience homelessness during the course of a year in Indianapolis," declares Eric Himelick, director of Victory Inner-City Ministries in that city. **He is spearheading The Stranger Project ("I was a stranger, and ye took me in," Matt. 25:35) to meet that need.** The ministry's mission statement commits it to "demonstrate the love of Christ by acquiring and renovating abandoned houses and/or buildings using donations, volunteer labor, and donated materials with the goal of providing short-term, transitional housing and long-term, permanent housing for those trapped in the cycle of homelessness." Himelick may be contacted at (317) 506-3373 or (317) 375-0869.

"Growing out of a discussion with a Mission Helps Board of Directors meeting, **Anita Brechbill—the founder and director of RopeHolders—felt it upon her heart to promote "Harvest Prayer Call,"** which is a year of prayer focused upon praying that 'the Lord of the Harvest...would send forth laborers into His Harvest' (Matthew 9:38). This prayer time is already underway from October 1, 2002, until October 1, 2003. So far over 350 people have committed themselves to this ministry of prayer." — Servant, *Mission Helps, Inc.*

"This convention dares you to think outside the box, releasing a flow of creativity and possibility,"

writes Rowan Fay, director of the **16th annual Outreach and Bus Convention, which will be held March 3-5 at the Expo Center, Lebanon, Pennsylvania.** "You will be given practical tools to help you with your outreach. It will encourage your heart to know that you do not have to be a super-preacher or a religious superstar to see results in winning souls for Christ." Daniel Stetler will serve as guest speaker, and there will be 24 different seminars "designed to equip you specifically for your ministry."

Kentucky Mountain Bible College, a small interdenominational Christian school of Methodist heritage in eastern Kentucky, recently drew national media attention for objecting to the prefix 666 in its telephone number. The school objects to the area code because of its identification with the "mark of the beast" in the book of Revelation. The telephone company has indicated its willingness to change the number. ■

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68	6.5%	84	9.4%
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72	6.9%	88	10.8%
74	7.2%	90+	11.5%

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righteous (sanctification), rather than our standing of righteousness (justification). His reminder of God's judgment on our works (5:1-10), his call to live righteously, and not unto one's self (5:11-15), and his emphasis on being a new creature with the old sinful way of life passing away (5:16-18) all suggest that Paul is telling us that God's grace actually enables us to live holy and righteous lives. This is in contrast to those who would tell us that Paul is speaking of a "miracle of celestial bookkeeping in which the endlessly sinning Christian is credited with the righteousness of Christ."⁵

When we are presented to God, of what do our "robes of righteousness" consist? The Apostle John tells us that when the Bride of Christ is presented to Jesus we shall be clothed in fine linen, clean and white. The fine linen is the righteousnesses [the righteous deeds] of saints (Rev. 19:8), not the personal righteousness of Jesus Christ.

Let no one misunderstand. Jesus' personal righteousness is the ground of our justification. Verses such as, "The LORD our righteousness" (Jer. 23:6), or you are "in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30) teach us that Christ alone is the basis of and the source from which all our righteousness (both our justification and sanctification) is derived.

CONCLUSION

By the grace of God, Jesus became the sinner's sin-offering so that the sinner could be made the righteousness of God in Christ. As a sinner, we must put off the filthy rags of our own righteousness (Isa. 64:6), and put on the Lord Jesus Christ (Rom. 13:14). In translating Count Zinzendor's great hymn, John Wesley wrote, "Jesus, thy blood and righteousness / My beauty are, my glorious dress." By this he meant, "for the sake of thy [Christ's] active and passive righteousness I am forgiven and accepted of God."⁶ He did not mean that Christ's righteousness served as a cloak to hide from God our continuing practice of sin.

If the intent of the author of the hymn, "The Solid Rock," was the same as John Wesley's, then I will gladly join in and sing, "Dressed in His righteousness alone, / faultless to stand before the Throne." God grant each of us the grace to live no longer unto ourselves, but unto him who died for us and rose again (2 Cor. 5:15). Thus we will ever rejoice that we have been reconciled to God.

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21).



—Sermon outline by Dr. Allan P. Brown

1 Murray J. Harris, "2 Corinthians," in *The Expositor's Bible Commentary*, Zondervan Publication, 1976, p. 349.

2 Adam Clarke, "II Corinthians" in *Clarke's Commentary*, Vol. 6, Abingdon Press, n.d., p. 338.

3 Edward Mote, *The Solid Rock*.

4 John Wesley, "The Lord Our Righteousness," in *The Works of John Wesley*, Vol. 1, Sermons I, (edited by Albert C. Outler), Abingdon Press, 1984, p. 455.

5 Paul Rees, in *The High Cost of Holy Living*, by Dwight Hervey Small, Revell Publishing Company, 1964, p. 9.

6 *Ibid.*, p. 458.

"COMMITTED TO EXCELLENCE
IN PREACHING"



BEING MADE THE
RIGHTEOUSNESS
OF GOD IN CHRIST

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Corinthians 5:21).

In our text, the Apostle Paul first draws our attention to Christ. "Behold," he says, "the sinless Son of God who is made to be the sin-bearer for sinners." Then Paul says, "Look at the result. Look at what God's grace has accomplished! Behold the Christian who is made the righteousness of God in Christ." What a profound and powerful statement!

Our goal in this message is to answer the question: "What does it mean to be made the righteous of God in Christ?" To mine these treasures of our text, let's examine the context that surrounds it.

I. The CONTEXT – a reminder of the coming judgment seat of Christ and our responsibility to share the message of reconciliation (II Corinthians 5:1-20).

A. A reminder of the coming judgment seat of Christ (5:1-10).

Chapter five opens with a reminder that all of us are facing death. Paul's concern, however, is not directed toward the sinner with a warning to prepare for judgment. Instead, Paul is addressing the believer and speaks of death with a note of expectation and triumphant confidence. He writes, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven" (5:1, 2).

Here Paul gives comfort to believers who faced the possibility of imminent death because of persecution (1 Cor. 4:11-18). Although death is the last enemy we face (1 Cor. 15:26), there is the certainty of the future possession of a spiritual body (5:1, 2). Further, the present possession of the Holy Spirit is God's pledge of our ultimate transformation (5:4b, 5). We also have the assurance that upon our death, we go immediately to be with the Lord (5:8).

In verse 10, Paul reminds us that "we must all appear before the judgment seat of Christ so that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (5:10). The context suggests that although everyone will eventually be required to stand before God and be

judged for their deeds, here Paul is “thinking primarily, if not exclusively, of the Christian’s obligation to ‘give an account of himself’ (Rom 14:12). An appearance before Christ’s tribunal is the privilege of Christians. It is concerned with the assessment of works and, indirectly, of character, not with the determination of destiny; with reward, not status.”¹ All the deeds of the Christian will be assessed and rewarded at the judgment seat of Christ. Yet not all verdicts will be comforting. Although the believer may “suffer loss,” it will not be the loss of salvation. It is the loss of rewards. Paul says, “If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire” (1 Cor. 3:15).

B. Our responsibility to share the message of reconciliation (5:11-20).

After reminding us of the coming judgment seat of Christ, Paul seeks to impress upon our minds our God-given responsibility to share the message of reconciliation. “Therefore,” he says, “knowing what it is to fear the Lord, we persuade men” (5:11). The motivation to get involved in the lives of the unsaved and to try to win them to Christ is the great love Christ has shown for all mankind. His self-sacrificing, self-denying love provides a powerful constraint and example for us: we are to live no longer unto ourselves, but unto him who died for us and rose again (5:14, 15).

As Christians, we are new creations in Christ Jesus and are to live to please Him (5:9). The old way of sin and self-centeredness has passed away. The new way of life in Christ has come (5:17; Rom 6:4; Col. 3:1, 2). We are to view ourselves as Christ’s ambassadors to the world (5:18). Our message is, “Be ye reconciled to God” (5:18, 20)!

The means by which we are reconciled to Christ is the focus of verse 21. In one profound statement we are given the very heart of the atonement. Paul, as it were, swings the spot-light of attention onto Jesus Christ, the sin-bearer for sinners.

II. Behold the CHRIST—a gift from God—Who is made the sin-bearer for sinners. (II Corinthians 5:21a).

Our first challenge is to determine what is meant by the statement that God made Jesus “to be sin for us, who knew no sin.”

First, we can say for sure that the phrase does not mean that God viewed Jesus as a sinner. Scripture is emphatic that Jesus was sinless (1 Pet. 2:22, quoting Isa. 53:9; 1 John 3:5; Heb 4:15; 7:26). Second, we need to observe that the Greek term “sin” (*hamartia*) can refer to a “sin-offering.” In the Greek translation of the Old Testament, the word *hamartia* is translated 94 places in Exodus, Leviticus, and Numbers as “sin-offering.”² As the Lamb of God who takes away the sins of the world (John 1:29), Jesus became our sin-offering. He bore our sins (the penalty due them) in his own body upon the tree (1 Pet. 2:24). God “delivered him up for us all” (Rom 8:32), making Christ “a curse for us” (placing our curse upon Him) (Gal 3:13). Jesus allowed this so He could become for us “an offering and a sacrifice to God” (Eph 5:2, 25).

Many commentators wish to introduce into this verse the concept of “imputation.” They say, “Our sins were imputed to Jesus.” This is true only in the sense that Jesus bore the penalty for our sins. Peter writes, “For Christ also hath once

suffered for sins, the just for the unjust, that he might bring us to God” (1 Pet. 1:3-18). Our sins were not imputed to Jesus in the sense that they were accounted his own. When God looked at the heavenly record of His Son’s life, He did not see all our sins put to His Son’s account, as some have suggested, making Jesus the worst sinner who ever lived.

God knows the difference between our sins and His Son’s sinless condition. Our sins were not made Jesus’ in any personal sense, nor considered as such. Jesus volunteered to take the penalty due our sins upon Himself. God did not view Jesus as “clothed in our sins,” and therefore a sinner! He saw Jesus as He truly was—the sinner’s sin-offering. He could qualify to be the sin-offering only as long as He personally remained sinless. This is an important distinction to remember. Now we turn our attention from Christ, our sin-bearer, to what His grace accomplishes in the life of believers.

III. Behold the CHRISTIAN—by the grace of God—who is made the righteousness of God in Christ.

We now come to the last phrase of our text, which informs us that Jesus was made a sin-offering for us “that we might be made the righteousness of God in him.”

In what sense are we made “the righteousness of God in him”? Is it true, as some say, that Jesus’ righteousness is imputed to the believing sinner in the sense that when God looks at the heavenly record, he does not see the sinner’s sin, but sees only the righteous life of Christ? Are we truly, as the song writer says, “dressed in His righteousness alone, faultless to stand before the throne?”³

To answer this we need first to state emphatically that “all believers are forgiven and accepted, not for the sake of anything in them, or of any thing that ever was, that is, or ever can be, done by them, but wholly for the sake of what Christ hath done and suffered for them.”⁴ When, by the grace of God, a sinner exercises faith in Christ, that faith is imputed by God for righteousness (Rom. 4:22; Jam. 2:23). This is true of every believer. It is as Paul declares, “But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness” (Rom. 4:5).

Christ’s perfect righteousness is not imputed to us, as some say, in the sense that it is accounted our own. When God looks at the heavenly record of the believer’s life, He does not see Christ’s personal righteousness credited to our account. What He sees is that on the basis of the finished work of Christ on the cross, the believer’s *faith* is credited to him for righteousness (Rom. 4:5). The sinner is freely forgiven, the penalty for sin removed, and he is declared, “not guilty.” We are “justified freely by his grace, through the redemption that is in Jesus Christ” (Rom. 3:24). This is the only means of obtaining or retaining the favor of God.

God does more for us, however, than declare us righteous (justification). He actually makes us righteous (sanctification). When we come to God through Christ by faith, He makes us a new creation in Christ through the indwelling Holy Spirit and enables us to live in obedience to His Word. As we walk in the light, we do deeds of righteousness. This is the fruit of faith (Gal. 5:6). The immediate context of our passage suggests that Paul is emphasizing the importance of being

Along with this abundance came new privileges. We were now

➡(p9) larger churches. Our family car was presentable to the point that I did not duck in the seat when passing through town. We were finally “making it”! I’m not sure when the transition occurred, but at some point we even had plenty of pop! Daddy would watch for it to go on sale and buy it by the case, then store it on the back porch. Along with this abundance came new privileges. We were now allowed to drink an entire bottle of pop! Think of it! Pop was no longer such a precious commodity. We had plenty of it.

This tale of the soda pop has lessons for us. Most parents are driven to make sure their children have it

better than they did. While that sentiment is understandable, it often cheats our children out of great learning experiences. Never having to struggle may hinder a proper appreciation for some of the small pleasures of life. Seeing the beauty in the plain and the simple is a lesson few learn. That’s why having to defer gratification or being content with only a portion of what we want is viewed as a real trial today.

I recently read what Sidney Poitier claimed as his “spiritual autobiography.” He wrote of growing up on Cat Island in the Bahamas. Existence and subsistence were closely tied together. Excitement came from the normal processes of life. He talked about his day being governed by daylight hours. The small convenience of a candle was a gift; somehow his mother managed to purchase one. On special occasions, she would carefully take the candle out and light it. The family would gather around for some extraordinary experience. After a brief period, she would extinguish the light and return it to its place of safekeeping. The intent was both to savor and to conserve. There was an anticipation for the next time the candle would be lit.

We are cursed with plenty! We have so much that we have lost the ability to appreciate the small things—the natural things. The pace of our world makes it difficult to slow down long enough to notice marvelous blessings of our “mundane” lives.

Having enough and to spare is not necessarily evil. It can, however, dull our senses to God’s wonderful provision. The real trick is to learn to be content, whatever our circumstances. The Apostle Paul stated it well, “I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in any and every situation” (Philippians 4:11-12).

Things we take for granted are dear gifts from God. Food, clothing, shelter, and good health. Meaningful work. Friends. Family. Freedom. Take time to appreciate them. And don’t guzzle the soda pop. Close your eyes and let the effervescence sweep you away. ■



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soul and mind like nothing else that we will ever do. To me this disposition rests on four character traits.

Reverence. We cannot worship unless there is a reverence and esteem for Almighty God. We must see Him as majestic and transcendent, the One before whom even angels veil their faces.

Love. We must truly love Him with all of our hearts. You cannot worship a God you do not truly love.

Humility. The humble soul is the one who understands that God is the Creator and he is the creature, and nothing can be done without Him. That sense of humility frees us from self-aggrandizement and enables us to truly worship.

Gratitude. Romans, chapter 1, tells us it was the sin of ingratitude that prevented human beings from worshiping God even when they knew Him as God. Gratitude paves the way for real worship.

The second facet is gestural. Biblical worship involves some kind of outward act. The very word in Hebrew means to bow down. So, worship is bowing, lifting hands, praying, singing, reciting, preaching, etc. It is absolutely impossible to sit like a monument and worship the Almighty.

The third is vocal. We may worship in silence but not all of worship is silent. Worship involves appropriate vocal expression of praise and affirmation. Worship by its very nature requires a personal and/or a congregational response. The biblical pattern runs the scale of everything from a quiet “amen” to the jubilant shout of “hallelujah!” Vocal expressions, though, should never be a mindless parroting of worship language. Worship must never be divorced from the mind and the will. This doesn’t mean worship cannot be spontaneous or even at times rapturous, but it does mean that it will never be a mindless, out-of-control experience.

The fourth facet is liturgical. I was taught to be suspicious of anything that involved liturgy, but to my surprise, I discovered that every church follows a liturgy, whether a good one or a bad one, written or unwritten. A Biblical view of worship always entails order and form, but one that is made alive by the very act of worship itself and the quickening power of the Holy Spirit.

The fifth facet is spiritual. Let me quote from John Piper again. “The fuel of worship is the truth of God, the furnace of worship is the spirit of man, and the heat of worship is the vital affections of reverence, contrition, trust, gratitude and joy.

But the fire of worship is the Holy Spirit, and until the Holy Spirit quickens our spirit with the flame of life, our spirit is so dead and unresponsive it does not even qualify as a spirit. True worship can only come from spirits made alive and sensitive by the quickening power of the Holy Spirit of God.”

I’ve not written this article as a critic or counselor. This is simply an article that allows you to look over my shoulder into the private journaling of my journey toward better worship. Fortunately, God accepts our imperfect worship while we are learning how to offer that which is more acceptable. He is worthy of our very best! ■

If you are interested in further help, email me at president@gbs.edu and I will send you a list of my study resources.

through love of money and the “softness and needless self-indulgence” which money buys.

At the Methodist centenary celebrations of 1866, Randolph Foster renewed the warning. “We have now become a great host,” he said, “but there is fever in the air.” *“Our great dangers, as we see them, are assimilation to the world, neglect of the poor, substitution of the form for the fact of godliness, abandonment of discipline, a hireling ministry, and an impure gospel, which summed up, is a fashionable church.”* “We have reached a point where two ways meet,” he challenged. “It is with us to decide which of the two ways we will take. There are signs of indecision. If we accept the lure, our history will soon be written, and it will be one of the saddest in Christian history.”

And that story did become one of the saddest in Christian history, for the Methodist Episcopal Church succumbed to the very cultural influences it once had defined as sinful and destructive. To a great extent, the holiness movement—formed by loyal Methodists distressed by the mother church’s dereliction—has done the same. Once we stormed the citadels of secular culture and religious compromise, but we have made peace with the first and have become part of the second.

Of course, we conservatives dutifully denounce such compromise, but we’re having our struggles with “softness and needless self-indulgence.” Have we also “reached a point where two ways meet”? If so, “it is with us to decide which of the two ways we will take.”

It’s been a long time since John Dyer faced down a mob in a little Colorado mining town. True, he didn’t have a degree in intercultural evangelism; but he knew exactly how to confront culture with the gospel—forcibly, sensitively, and faithfully. That’s why we mount those rickety steps and stand beside him; and that’s why we join his song: *“Let every kindred, every tribe on this terrestrial ball, / To Him all majesty ascribe and crown Him Lord of all!”* ■

confronting culture

By Larry D. Smith

- 1. We must pledge first allegiance to Jesus and His gospel, for it transcends all human culture.** In the struggle against the militant secularism and rampant hedonism of our culture, we cannot be neutral. If we’re not parading back and forth with the Catholics in front of Planned Parenthood’s abortion clinics, we must enlist wholeheartedly in some other part of the battle.
- 2. We must affirm all that is valuable and enriching in culture.** This means involving ourselves in the real world around us—in politics, in commerce, and in the arts, as well as in religion. Too often we’ve withdrawn into the “holy Huddle” instead of plunging ourselves into the vortex of human living, human working, human loving, and human suffering.
- 3. We must stand against sin firmly and insistently.** After all, sin is the prime insult against the Majesty of Heaven; and it is the basic problem which vitiates our life and culture. But we cannot limit sin to a few negatives of private application; for sin is a monster which has many faces. If worldliness of dress is sin, so is discouraging our sons and daughters from entering low-paying, sacrificial ministries, because you want them to live the high-salaried “good life.” If indecency of entertainment is sin, so is racism and social snobbery. If evil personal habits are sin, so are unkind remarks in church board meetings, and dividing congregations over matters of little consequence.
- 4. We must be positive and enthusiastic about the centrality of Christ.** God keep us from being a negative, cranky movement, primarily concerned about what we condemn. After all, the gospel is good news. This means asserting our old Methodist “optimism of grace” in a magnificent rebirth of excitement about our mission and its future. Our negations must be founded in our central affirmation, “Jesus is Lord!”
- 5. We must seek creative and innovative ways to “contextualize” our basic convictions into the many subcultures which surround us.** Like it or not, America has many rapidly-growing ethnic groups which are very much unlike many of us. Both God and history will be our judge if we fail to take the hope of our risen Lord to them in their own language and in their own cultural forms. If our movement is to survive, we must indigenize our basic convictions into the inner city, the universities, the political establishment, and the market place. Our purpose is not to replicate the American holiness movement, but to bring the certainties of the gospel wherever and however we can.
- 6. We must distinguish our basic convictions from what are merely our cultural preferences; and we must be prepared to defend these convictions intelligently, Biblically, and persuasively.** In this, we must be both faithful and relevant. If we are not faithful, we will have no message; if we are not relevant, we will have no listeners.
- 7. We must regard ourselves as humble servants of Our Lord and of suffering humanity everywhere.** If we condemn abortion, we must seek to help those women traumatized by it. If we condemn homosexual conduct, we must sympathize with those suffering from AIDS and speak to them lovingly in Jesus’ name. If we would reach out to the poor and disenfranchised, we must identify with their suffering and be prepared to alleviate it. If we would bring the gospel to every ethnic group, we must work for racial healing and reconciliation.
- 8. We must be who God has called us to be.** There are many in the broader holiness movement who look to us as authentic guardians of the flame. We must keep faith with them, with our children, with history, and above all else, with the Lord of the church. Not for a moment dare we cease our vigilance against the incursions of the world; and frankly, we must call compromise by its own name and confront it. Yes, we must stay the course as Christians of holiness heritage and conviction. Let’s never forget who we are! ■



DON DAVISON
Tour Director



GAREN L. WOLF
Choir Director



MARTHA MILLER
Choir Accompanist



God's Bible School & College

LATE WINTER TOUR
February-March 2003

The College Choir

*a musical ministry of
God's Bible School & College
Cincinnati, Ohio*

February 20 Thursday 7:00 PM
Fairpark Wesleyan Church, Maryville, TN
Rev. Wayne Friday (865) 379-2560

February 21 Friday 7:00 PM
Bible Methodist Church, Tuscaloosa, AL
Rev. Greg Makcen (205) 553-4771

February 22 Saturday 7:00 PM
First Church of the Nazarene, Ocala, FL
Rev. Barry Dunlap (352) 694-2334

February 23 Sunday 10:40 AM
First Church of the Nazarene, Clearwater, FL
Rev. Ernie Lewis (727) 536-1498

February 23 Sunday AFT 2:30 PM Full Concert
Lakeland Holiness Camp, Lakeland, FL
Rev. Lorne V. MacMillian (863) 646-5152

February 23 Sunday 7:00 PM
Western Florida GBS Rally
Faith Presbyterian Church, Brooksville, FL
Dr. Ron DiNunzio (352) 796-4969

February 24 Monday 7:00 PM
Community Bible Church, Avon Park, FL
Rev. Tom Schankweiler (863) 452-5643 (O)
453-6052 (H)

February 25 Tuesday 7:00 PM
GBS Rally/ Agan Tabernacle
Bible Methodist Campground, Pell City, AL
Host Church: Talladega Bible Methodist
Rev. Bob Blankenship, Coordinator (256) 362-8446

February 26 Wednesday 7:30 PM
GBS North Carolina Rally
Faith Community Chapel, Thomasville, NC
Rev. Joseph Smith (336) 472-6881

February 27 Thursday 7:00 PM
Greater Roanoke Area GBS Rally
Parkway House of Prayer, Vinton, VA
Rev. Jeff Keaton (540) 890-0115

February 28 Friday 7:30 PM
Greater Charleston GBS Rally
Teays Valley Church of the Nazarene, Teays, WV
Rev. Sonny Williams (304) 757-8400

March 1 Saturday 7:00 PM
Greater Cincinnati GBS Rally
Central Church of the Nazarene, Ft. Wright, KY
Rally Coordinator: Rev. Ben Durr, Jr. (513) 241-8217
Host Church Pastor: Rev. Larry Dillon (859) 331-1964

March 2 Sunday 10:30 AM Combined Service
Franklin Bible Methodist Church, Franklin, OH
Rev. Marc Sankey (937) 746-1467 (O) or 746-8281 (H)

March 2 Sunday 7:30 PM
Christian Nation Church, Cozaddale, OH
Rev. Carl Eisenhart (513) 677-8274

