

# GOD'S REVIVALIST

May 2004

*and Bible Advocate*



# the editor's view



LARRY D. SMITH

## THE GREAT CLASSIC

For nearly four centuries, the English-speaking world has loved, protected, and cherished a Book—more properly *the Book!* For it was in the year of grace 1611 that the Authorized King James Version of the Holy Bible was first “set forth” in the providence of God and by the “special command” of King James I. Since that day, the Authorized Version—known generally in this country as the KJV—has become the most cherished possession of millions of people throughout the world. Its simple cadences have challenged them to conquer the dangers of battlefield and wilderness, its solemn admonitions have called them to righteous lives, and its sublime promises have brought them assurance in the hour of death.

Though it is impossible to divorce contents from style, our purpose now is to focus on the KJV scholars’ literary quality. For this is what has caused their work to be heralded as “the greatest English classic ever written.” Granted, its contents have been the major concern to most of its readers, as they are to us. Yet even those who reject the Scriptures as divinely inspired pay homage to the sublime beauty of the King James Bible.

What, then, is unique about the literary quality of this 17th-century version? *As the critics point out, the answer is found in the translators’ careful blending of simplicity of style with dignity of expression.* For each richly complements the other, and together they weave a memorable tapestry of divine truth powerfully rendered from the Biblical languages into our native tongue.

Consider, first, the endearing and almost childlike simplicity of the King James Version. Invariably, there are three levels of general usage in any language. On one hand, there is the refined, and pedantic language of the scholars. To the other extreme is the rough, coarse, and often (p22)➡

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# the president's page

## HAVE CHRISTIANS LOST THEIR MINDS?

by Michael R. Avery, president

We live in mindless times. Millions of people drift along through life, manipulated by the talking heads of the mass media, never thinking through anything for themselves and never realizing why they think the way they think. They are completely unaware that there is any other way of thinking or living than that of the secular culture that surrounds them. Unfortunately, this is also true for many Christians.

"There is no longer a Christian mind." This startling observation was made by Harry Blamires in his book *The Christian Mind*. By this he means that we have been so affected by secularism that there is no longer a distinctly Christian way of thinking. Blamires acknowledges that there is still a Christian ethic, a Christian practice, and a Christian spirituality. Most Christians do subscribe to a moral code higher than that of most non-Christians. The Christian who is a member of a church commits to obligations and observations ignored by the non-Christian. He strives to cultivate a dimension of spiritual life that is left unexplored by the non-Christian. But as it relates to thinking, the vast majority of modern Christians have succumbed to the secular culture and no longer have a distinctly Christian frame of reference. They have lost the mind they were meant to develop.

### Is a Christian Mind Important?

To serve God well, we must think straight. Distorted thinking, unintentional or not, always favors evil. The Bible emphasizes repeatedly the importance of how a Christian thinks. Dallas Willard observes, "We first turned away from God in our thoughts, so it is in our thoughts that our first movements toward the renovation of the heart will occur." It is in the secret chamber of our thoughts that the light of God first begins to move upon us through His Word. In redemption our mind acquires a new way to think and a new capacity to clean up old ways of thinking. The Bible refers to our minds being, "renewed in knowledge after the image of its creator" (Rom. 12:2, Eph. 4:23, Col. 3:10, II Cor. 10:5). As we grow in grace our minds are illuminated by the Spirit of God so that we can comprehend spiritual truth (I Cor. 2:12-13). The goal of all of these processes is that we might have a total exchange of our way of thinking for the way Christ thought. Paul referred to this as having the mind of Christ (I Cor. 2:16, Phil. 2:5). Is it important for us to have the mind of Christ? It is imperative! The only way we can escape being conformed to fallen humanity is by being transformed by the renewing of our minds (Rom. 12:1-2, Prov. 23:7a).

### What does it mean to have a Christian mind?

A Christian mind is one that has a supernatural orientation. It believes that God has acted in history and spoken through (p19)➡

# Letters

## TO THE EDITOR

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

### FROM EITHER EXTREME

[President Avery's "A Theology of Idolatry," March *Revivalist*, offers] excellent points to remind us of having a relationship with the "true God, and Jesus Christ whom he has sent." I know it is human to go for that which gratifies the flesh or to vacillate into a "works-religion" by conforming to a set of outward codes. Thank God He is able to keep us from either extreme, giving us power and meaning for a godly life.

BILL ROARK  
Loveland, Ohio

### DESIRES ONE THING

[President Avery's] editorial on "Intimacy" (Winter *Revivalist*) really warmed my heart. I still desire that "one thing" of which David wrote. God bless you all.

GEORGE FAILING  
Email

### TAYLOR'S "CRUCIAL QUESTION"

I am thrilled with Dr. Richard Taylor's answer to "A Crucial Question," (March *Revivalist*). He has sounded a clear note. Hundreds of pastors will read his comments. If those who are not preaching holiness or sanctification will honestly evaluate their ministry in the light of Dr. Taylor's seven possible reasons for the omission, we will be taking a big step toward revival.

ANITA BRECHBILL  
Email

### "DIG OR DIE"

I recently read an article in *God's Revivalist* entitled "Dig or Die" ["Thoughts for the Quiet Hour," Anita Brechbill, Winter 2004]. I enjoy [her] contribution. Is there a website where other articles may be found?

N.C. STARLING  
Email

**Editor's Note:** The *Revivalist* website is [www.godsrevivalist.com](http://www.godsrevivalist.com) where current and past articles may be read and downloaded.

(continued on page 21) ➡



## 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.

**ALASKA.** Harvey Fiskeaux, missionary to Nome, has undergone surgery for a broken rotator cuff in his right shoulder. He has also contacted a very serious hospital staph infection and is being treated with medication which has potential negative side effects. "For those of you who know the power of intercession, I request that you enter His Presence for my complete healing," he writes. "It is my deep desire that the Lord will be glorified in my spirit and in my body. For the past 34 years I have totally dedicated my life to Him for the proclamation of the Gospel."

**CHINA.** "Philip Xu, Shanghai, is to be released in early June after serving an 18-month sentence for no greater crimes than holding Bible studies at his own apartment and refusing to join the Three-Self government-approved church. Jiang Wenxiong, Ningbo, is still incarcerated with three years left on his seven year sentence for 'illegal printing' of Christian materials. Pray for these dear men." —John E. Knight, *Far East Mission*

**KOREA.** "Korean Bibles and scripture portions are now ready and sitting at our place in Seoul for delivery to the lost souls of North Korea. Please pray often and earnestly that God will soon open the door to allow the gospel of Christ and salvation to enter in. A door, a door, an open door! That is what we pray for for North Korea." —John E. Knight, *Far East Mission*.

**NEW YORK CITY.** "In 2003 we joined hands with Hope International Missions [formerly FEA]. This has brought valuable mission experience to (p6) ➡

# Does God Care?

**M**y husband and I were going through a rough time of testing in one of the churches we pastored several years ago. Those were dark days, but our God was faithful to us.

One morning while in prayer, Matthew 14 came to my mind. As I read it, my heart was filled with courage and faith. Jesus and His disciples had just fed 5,000 men, plus women and children. His disciples were very tired, yet Jesus told them to get into the boat and go before Him to the other side. He knew that He was sending them into a storm. There is always a reason for our testing times. It is then that we see ourselves as God sees us.

Jesus knew what His disciples could stand. He saw that their boat was in the middle of the sea, tossed by the waves, for the winds were contrary. They had fought the storm all night, and now they were too exhausted to row any more against those contrary winds. All seemed hopeless! But Jesus had His eyes on them all the time, and He knew just the right time to go to their aid.

Peter cried out, "Lord, if it's You, bid me to come to you on the water!" What a ridiculous request—or so it seemed! In our fear and frustration, we often ask God for the strangest things. But

Jesus didn't look at it that way. His voice carried one word over the waves, "Come!" and Peter walked on the water!

But there were no earthly securities for him to cling to; and as fear gripped his heart, he went down. Then Peter cried out to Jesus, and instantly Jesus grabbed his hand. He then gently rebuked Peter, "Why did you doubt?" That rebuke had a positive effect on him, and Peter walked on water with Jesus to the boat. With Jesus at our side we can do what seems impossible. His presence gives us peace and strength and calm. The wind ceased when Jesus got into the boat.

I could feel His presence with me that morning! Faith rose up in my heart and spilled out in praise and singing! "God cared for me also!" This chorus formed itself in my mind, and I sang it over and over again that morning:

*Those mighty waves did not disturb Jesus,  
For He's the Master of the sea.  
No, those dark waves did not disturb Jesus.  
And by His grace, and strength, and power,  
They won't disturb me.*

Yes, God really did care! All praise to His Holy Name! ■



by Alice Trouten



*Mrs. Alice Trouten is a homemaker, living with her husband Edsel in Cincinnati, Ohio. With him she has shared many years in Christian ministry.*



Ben Durr, Jr.

## KNOWING, DOING, BEING

*“Learn of me...for I am...” (Matthew 11:29).*

I am intrigued by the way Jesus completes His invitation, “Learn of me.” We might have expected him to say, “Learn of me, for I have the knowledge that you need.” In other words, Jesus could have linked the verb “learn” with a cognitive complement, something that would put us in mind of a classroom where dialogue, thinking, and intellectual exchange take place.

Or we might have expected Jesus to complete His invitation by making reference to some skill or art that is to be mastered. “Learn of me, and I will show you how to preach,” or “...to lead others,” or even “...how to live an honorable life.”

But the learning Jesus has in mind in Matthew 11:29 does not involve intellectual knowledge nor the cultivation of a skill. Rather he has in mind the grasping of His character, His being. “I am something,” Jesus says, “and I want you to focus on that inner disposition—and become who I am.” This is something more than simply saying the things Jesus said. It goes beyond doing what Jesus did. It involves being who He is.

As I reflect on my educational experience, particularly in college and seminary, I realize that the impact of my teachers upon me went far beyond the information they gave out in the classroom, as important as that was. Almost without realizing it I picked up on their attitudes and values. Their character and combined

influence have profoundly shaped who I am. (I can only hope their disappointment is not too great!)

Something happens in the teacher/pupil relationship that cannot be quantified on an end-of-year exam. There is the subtle transfer of personality. The raising of the eyebrows, the shrugging of the shoulders, the tone of the voice, the reaction to struggling students, and the tone of the classroom presentation all communicate “being.” They communicate “I am.”

Often Jesus’ concern was for the successful transfer of accurate information. An example of this might be His theological dialogue with Nicodemus or His explanation of the parable of the soil. Other times Jesus’ interest was in his disciples’ acquisition of a skill, as for instance when He sent them out to do evangelism. But the Lord’s desire in our text was for something beyond the assimilation of facts or the honing of a talent. His burden was for the transfer of character. He didn’t want them to miss the “I am” component of the classroom lesson.

To know what Jesus said is commendable and absolutely necessary. To do what Jesus did is essential. But the Master Teacher’s concern is for something more than knowing or doing. His concern is with being. “Learn of me...for I am....” ■

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

➡ (p4) enhance our efforts in sharing the gospel in New York City.... As God enlarges our base of support and body of believers helping us proclaim the gospel, it will be vitally important to obtain a building to use as Hope International Christian Center. We will provide discipleship and evangelism training, family life seminars, and other activities...[including] a meeting place for prayer and worship services.” —Tom and Faith Kiser (HIM).

**NICARAGUA.** “The church in Nicaragua is taking a growing spurt. There is a large and growing number of young people (15 to 25) in the church. The Lord has raised up zealous and able spiritual leaders among them. They are burdened for their generation. In 2003 they organized a team and with borrowed instruments went from church to church holding revival and evangelistic meetings. This new generation of gospel evangelists (as well as the mature leadership) needs our help. These are prime, promising young people. A number are in university and will graduate soon. It is simply unthinkable that we should not equip them for ministry to their own people.” —Raymond L. Shreve, *Evangelical Wesleyan Mission*

**PHILIPPINES.** Bible Methodist Missions is inaugurating a “new module course system (modeled somewhat after the Aldersgate program at GBS)” for the training of pastors, according to missionary Tim Keep. “In this new PBMC Shepherd’s College (or Institute, we’re not yet settled on the name), almost every national leader will be involved in the training process along with the gifted teachers currently on staff.... We believe that this is one of the most important forward steps ever taken by the Philippine church.” ■

*Summertime is just around the corner, and with it comes the opportunity to hear inspiring camp meeting preaching and singing! This season of the year is especially important to the Public Relations Office as our groups represent the school, promote the Revivalist and recruit students in various camps across the country. This year, we continue our annual service to the Revivalist family by offering this Camp Meeting 2004 directory. We hope it is both informative and useful as you make your summer plans.*



**Don Davison, Public Relations Director**  
**1-800-486-4637 ext. 268**  
**e-mail: [ddavison@gbs.edu](mailto:ddavison@gbs.edu)**

## JUNE

June 3-13 **Jefferson County Holiness Camp**, Scottsburg, IN Evangelist: B.J. Walker; Missions Speaker on the 7th: Eric Himelick; Singers: Chad & Valerie Searls; Information: Donald S. Shearer 812-375-1119

June 6-13 **Wayne County Holiness Association**, Richmond, IN Evangelist: Thomas E. Reed; Singers: The Jerald Glick Family; Information: Phillip Mahoney 765-489-4320

June 7-11 **Alabama Bible Methodist Youth Camp**, Pell City, AL Evangelist: Travis Johnson; Singers: Various Bible schools; Information: Doug Eads 205-938-1521

June 7-11 **Kansas State Holiness Youth Camp**, Abilene, KS Evangelist: Bryan Line; Singers: College Groups; Information: Todd Hurst 785-427-3170

June 7-11 **Tennessee Bible Methodist Youth Camp**, Knoxville, TN Evangelist: Dan Durkee; Singers: Various Colleges; Information: Ken Cox 513-528-2380

June 8-13 **National Association of Holiness Churches**, Muncie, IN Evangelist: David Light; Singers: Rev. & Mrs. Stephen Cassady; Information: James Speaker 219-737-8513

June 10-20 **Beulah Camp Ground**, Excel, AL Evangelists: Larry Cochran & Dr. Doug Carter; Singers: Tom & Lois Kildow; Information: Felton Smith Sr., 850-623-1298

June 10-18 **ICHA**, Greenfield, IN Evangelists: John White & Marshall Smart; Singers: The Tim Cole Family; Information: Buddy Perry 765-649-0672

June 13-20 **Berrysburg Holiness Campmeeting**, Berrysburg, PA Evangelist: Noel Scott; Singers: Stephen & Nicole Cassady; Information: Tim Dotson 717-365-3040

June 13-19 **Woodland Bible Fellowship Camp**, Alexandria, IN Evangelist: Knox Bullock; Singers: The Quinton Brown Family; Information: Frank Baldwin 772-220-7675

June 15-20 **Wesleyan Holiness Fellowship Camp**, Lucasville, OH Evangelists: Richard Williams and Harold Cox; Information: Thelma Bloomfield 740-353-1741

June 17-27 **Brushton Holiness Camp**, Brushton, NY Evangelists: William Tillis & Rick Hutchison; Singers: William & Naomi Tillis; Information: James Davis 518-529-7434

June 21-25 **Central Friends Youth Camp**, Muncie, IN Evangelist: Dan Durkee; Information: Jonathan Covert 765-857-1400

June 21-25 **Pilgrim Holiness Youth Camp**, Greenfield, IN Evangelist: James Southerland, Sr.; Singers: Stephen & Nicole Cassady; Information: John Zeigler 812-473-0531

June 21-23 **Wesleyan Tabernacle Association**, Frankfort, IN Evangelist: Mark Cravens; Information: Richard Williams 937-587-6275

June 22-27 **Bedford Holiness Camp**, Bedford, IN Evangelist: Harry Plank; Singers: Rob & Stephanie Ryan; Information: Dr. Leonard Sankey 812-275-2119

June 22-27 **Beulah Grove**, St. Marys, OH Evangelists: M. R. McCrary & Knox Bullock; Youth: Keith Waggoner; Singers: Rev. & Mrs. Marc Sankey; Information: G. Clair Sams 513-267-6717

June 22-25 **Rock Lake Bible Methodist Youth Camp**, Vestaburg, MI Evangelist: John Manley; Information: Doug Derscheid 231-734-2159

June 23-37 **Canaan Grove Camp Meeting**, Kleinfeltersville, PA Evangelist: Phil Brenizer; Singers: Phil and Dorcas Bishop; Information: Barry Arnold 717-273-0123

June 24-July 3 **Burning Heart Camp**, Bentonville, OH Evangelist: Jerry Boling; Singers: The Kamer Family; Information: Orville Leonard 937-544-3724

June 24-July 4 **Victory Grove**, Albany, NY Evangelists: Noel Scott & Albert Barr; Singers: Daniel & Angie Edwards; Information: Donald Myers 518-456-3436

June 25-July 4 **Fellowship Camp**, Hanover, PA Evangelists: Dan Parker & Jeremy Fuller; Singers: Rev. & Mrs. Daniel Cope; Information: John Fisher 717-632-4090

June

28-July 4

**Alabama Bible Methodist**

**Camp**, Pell City, AL Evangelists: Dr. Wingrove Taylor and John White; Singers: The Gerald Glick Family Information: Walter Hedstrom 205-338-2743

June 28-July 4 **Brown Co. Holiness Camp**, Gnawbone, IN Evangelist: Dr. O. W. Willis; Singers: The Tim Cole family; Information: Albert Hendershot 812-988-9039

June 28-July 4 **Wesleyan Bible Holiness Camp**, Roxbury, PA Evangelists: Mark Fultz & Aaron McCarty; Singers: The Mark & Laura Fultz Family; Information: Lyndell Durr Sr., 614-497-3579

June 29-July 4 **Berean Bible Camp**, Centerville, TX Evangelist: Bobby Davis; Singers: Mat & Joy Barnett; Information: Pat Courtney 281-442-3840

June 29-July 1 **ICHA Children's Camp**, Greensfield, IN Information: Rollin Mitchell 765-565-7250

June 29-July 4 **Wesleyan Bible Camp**, McCall, ID Evangelist: Jack Hooker; Singer: Paul Peak; Information: Marvin Johnston 208-468-0227

June 30-July 11 **Bryantsburg Holiness Camp**, Bryantsburg, IN Evangelist: Tom Bell; Singers: Stephen & Nicole Cassady; Information: Perry Stainbrook 812-794-4477

## JULY

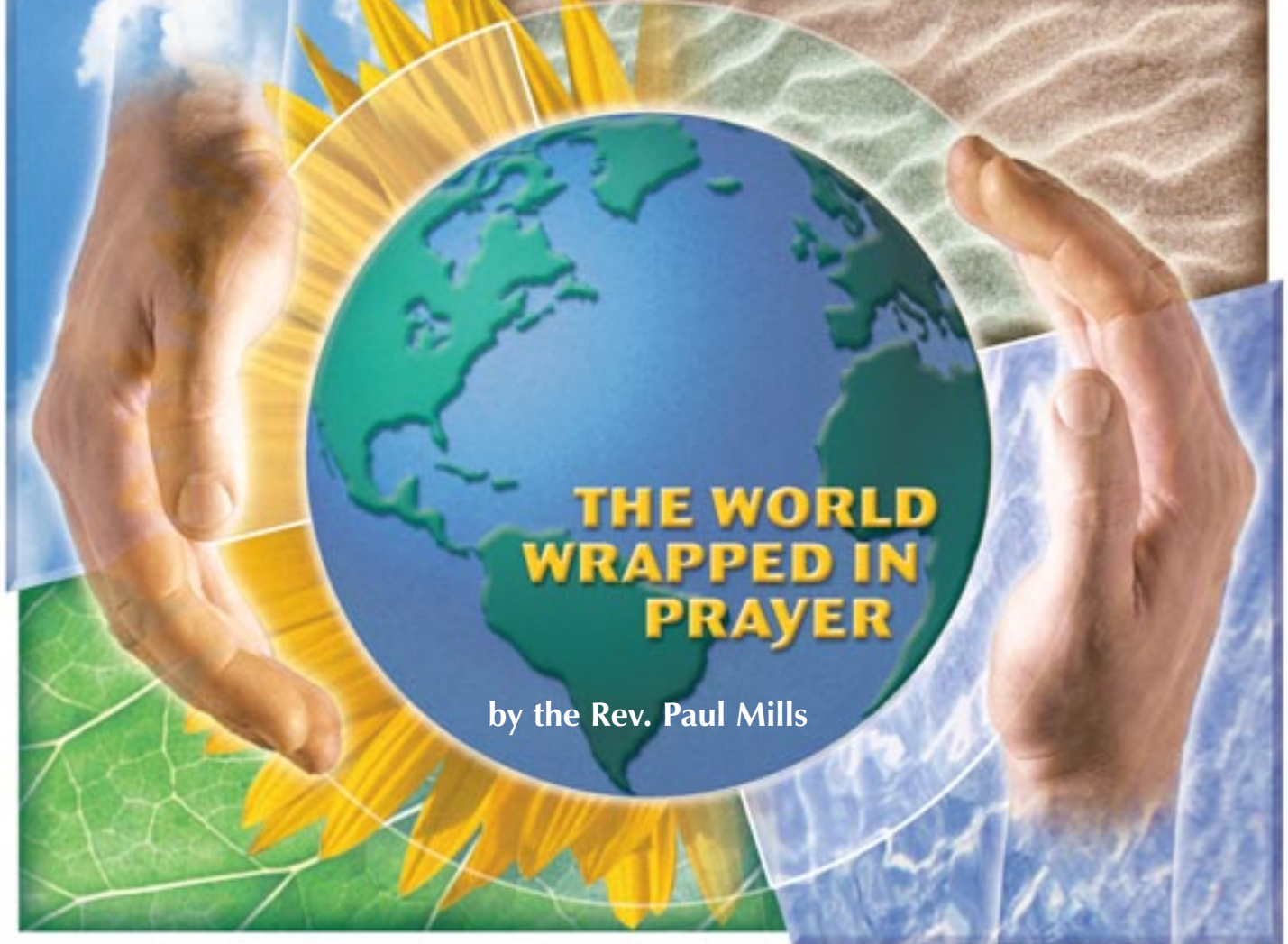
July 1-11 **Sharon Camp**, Wadsworth, OH Evangelists: H. Blaine West & George Holley; Singers: Rev. Larry & Tamla Leckrone; Information: Dan Conkey 330-666-4753

July 5-9 **ICHA Youth Camp**, Greensfield, IN Information: Barry Whitaker 812-354-6839

July 5-9 **Ochelata Youth Camp**, Ochelata, OK Evangelist: Richard Gremillion; Information: Kevin Weinand 913-342-7489

July 5-11 **Tennessee Bible Methodist Camp**, Knoxville, TN Evangelists: Stevan Manley & Daniel Roush; Singers: The Dan Quales Family; Information: Richard Midkiff 304-877-3551

July 6-11 **East Enterprise Holiness Campmeeting**, East Enterprise, IN Evangelist: John Brewer; Singers: Leland & Roanna Lindal; Information: Rex Albring 812-534-3084



**M**ost of our morning devotions—either personal or family—take place between 6:00 and 9:00 in the morning. This means that when the sun comes across the Atlantic Ocean and begins to lighten the eastern United States at 6:00 A.M., the prayer vigil begins and will continue there for three hours. Of course, the West Coast is still sleeping; but hour by hour, as the sun moves westward, an increasing number of Christians—awakened by the sun or by alarm clocks and assisted by the Holy Spirit—are called to join in prayer.

Then the sun moves into the Midwest to awaken sleepy Christians and call them to their duty. By the time it is 6:00 A.M. there, it has become 7:00 A.M. on the East coast; and by this time, some there have left their place of prayer with a watchful eye and a listening heart to any leading of the Spirit that might make this day special to them.

Still the West Coast sleeps on, but the sun continues its daily trek. When it finally reaches the West Coast at 6:00 A.M., the times of intercession at the Throne of Grace begin there. Remember that already thousands of believers have been in prayer, because now it is 7:00 A.M. in mid-America and 8:00 A.M. on the East Coast. When at last it's 9:00 A.M. on the West Coast, the nation has been saturated in prayers and in tears for hours. These include petitions for the needs of people all over the world.

But in addition to these first hours of morning prayer, there is also a constant flow of intercession throughout the day. For always there are people praying somewhere—at home, at work, at school, or in hospitals, nursing homes, prisons, or elsewhere. Think of how many are actually praying at any given moment! So you are never alone when you are praying, for at that same time there are thousands kneeling with you at the Throne of Grace. It is also true that we will be praying for those on the other side of the world while they are sleeping; and then they will be praying for us while we are sleeping. Whether at morning, noon, or night, everywhere Christ's Church is watching, praying, resisting the gates of hell, and looking for the returning of its Lord.

So the cycle continues. The sun moves on in its course out across the Pacific to the islands of the sea to other countries of the world to alert sleeping Christians that another day is coming. It is time to arise and seek God's help for another day! And in this way the world is wrapped in prayer! ■

*The Rev. Paul Mills (GBS '53 CWC) is a retired pastor of The Wesleyan Church residing in North Vernon, Indiana. He is also a member of the GBS Board of Trustees.*



July 9-18 **Fern Creek Wesleyan Camp Meeting**, Fern Creek, KY Evangelist: Dr. O. W. Willis; Singers: Ben & Sue Colburn; Information: Robert Basham 502-363-5526

July 9-18 **Letts Holiness Camp**, Letts, IN Evangelist: John White; Singers: Chad & Valerie Searls; Information: JimTerry 812-346-5178

July 9-18 **Newberrytown Holiness Camp**, Eblers, PA Evangelists: Marc Sankey & Clair Sams; Singers: The Fuller's; Information: John Whitaker 717-637-6827

July 9-18 **Pine Ridge Holiness Camp**, Tylersburg, PA Evangelists: Mike Wetherald & Sheldon Stephens; Singers: Rev. & Mrs. Rollin Mitchell; Information: Donald Myers PO Box 178, 63 SR 157 Venus, PA 16364

July 11-18 **Blue Ridge Holiness Camp**, Copper Hill, VA Evangelist: Rex Bullock; Information: Jeff Keaton 540-890-0115

July 12-18 **Heartland Holiness Association Camp**, Tryon, OK Evangelists: Dr. Noel Scott & M. R. McCrary; Singer: David Fullers; Information: Gary Jackson 580-765-7212

July 12-17 **Nazarene Christian School Band Camp**, Beech Grove, IN Band Director: Garen Wolf I; Information: Dennis Joslin 727-463-8776

July 14-25 **Wilmington Interdenominational Holiness Camp Meeting Association**, Wilmington, NY Evangelists: Rev. Larry & Tamla Leckrone; Singers: Rev. Larry & Tamla Leckrone; Information: Martin Bausman 518-946-7708

July 15-25 **Clinton Camp**, Clinton, PA Evangelists: Coy McGinnis & James Plank; Singers: Chad & Valerie Searls; Information: Esther Beatty 937-258-8178

July 15-25 **Vermontville Camp**, Vermontville, NY Evangelists: Rick Hutchison & Paul Pierpoint; Singers: Don & Valerie Quales; Information: Donald Myers 518-456-3436

July 16-25 **John T. Hatfield Camp**, Cleveland, IN Evangelist: Dana Walker; Singers: Mr. & Mrs. Ken Montgomery; Information: J. C. Phillips 317-632-3436

July 16-25 **Rock Lake Bible Methodist Camp**, Vestaburg, MI Evangelists: Dr. James B. Keaton Sr. & Dr. Michael Avery; Singers: Mr. & Mrs. Leland Lindahl; Information: Blake Jones 989-268-5172

July 19-24 **Ohio Bible Methodist Youth Camp**, Mendon, OH Evangelist: Duane Quensenberry; Singers: Bible Colleges; Information: Deron Fourman 419-734-8999

July 19-23 **Wesleyan Youth Camp**, Lucasville, OH Evangelist: Jonathan Bender; Singers: Rev. & Mrs. Tim Bender; Information: Thelma Bloomfield 740-353-1741

July 21-25 **Athens Youth Camp**, Athens, MI Evangelist: Jim Stroup; Singers: Lucas & Hannah Strout; Information: Doug Damon 269-781-9634

July 22- Aug 1 **Bethel Holiness Camp**, Marion, OH Evangelists: David Brown & E. J. Fellencer; Singer: Lester Armstrong; Information: Bob Jones 740-382-5640

July 22-Aug 1 **Pierce County Holiness Association**, Tacoma, WA Evangelist: Rob Cravens; Information: Paul Taylor 253-529-5460

July 24-Aug 1 **Pilgrim Bible Camp**, Carson City, MI Evangelist: B. J. Walker & John Parker; Information: Knox Bullock 616-696-1021

July 25-30 **Santoy Youth Camp**, Junction City, OH Information: Rebecca Pettet 740-342-3644

July 26-29 **Pilgrim Holiness Youth Camp**, Binghamton, NY Evangelist: John Whitaker; Information: Perry Case 315-465-6761

July 27- Aug 1 **Carthage Holiness Camp**, Carthage, KY Evangelist: Darrell Steter II; Singers: Rev. & Mrs. Darrell Steter II; Information: Henry Miller 334-366-2326

July 29-Aug 8 **Ramsey Holiness Camp**, Ramsey, IN Evangelists: Archie Atwell & Judy Williams; Singers: Victory Trio Information: Danny Goodman 812-738-4473

July 29-Aug 8 **Athens Indian Camp**, Athens, MI Evangelist: Earl Newton July 29-Aug 1 & Rowen Faye Aug 2-8; Singers: Ron & Becky Arnold; Information: Doug Damon 269-781-9634

July 30-Aug 8 **Central Friends Camp**, South of Muncie, IN Evangelist: Dr. Robert England; Singers: Lucas & Hannah Shrout; Information: Jonathan Edwards 765-857-2347

## AUGUST

August 3-8 **Ontario Interdenominational Holiness Association Camp Meeting**, Pefferlaw, Ontario Evangelists: Edsel Trouten & Jack Hooker; Information: Joel Byer 519-683-2093

August 5-8 **Christian Youth Fellowship Camp**, Eblers, PA Evangelist: Gabe Norris; Singers: Bible Colleges; Information: Jeff Paulus 717-225-9951

August 5-15 **45th Interdenominational Holiness Camp Meeting**, Christiansburg, VA Singers: Merrell & Arlene Hedrick; Information: Homer Sawyer 540-382-8743

August 5-15 **Binghamton Camp**, Hillcrest NY Evangelists: Rick Hutchison & William Tillis; Singers: Larry & LaDonna Thomas; Information: Donald Myers 518-456-3436

August 5-15 **Camp Sychar**, Mt Vernon, OH Evangelists: Dr. Roy Lauter & Melvin Truex; Bible Teacher: Dr. Less Woodson; Singer: Scott McPherson; Information: Dr. Gary Campbell 740-392-5475

August 5-15 **Hancock Co. Camp Meeting**, Findlay, OH Singers: Mr. & Mrs. Derek McIntire; Information: John Peters 419-387-7238

August 5-15 **Pilgrim Holiness Camp**, Binghamton, NY Evangelists: Rick Hutchison & William Tillis; Singers: Larry & LaDonna Thomas; Information: Paul Case Sr., 570-888-2417

August 5-15 **Richland Holiness Camp Meeting**, Richland, NY Evangelists: Dr. Michael Avery & G. Clair Sams; Information: Jerry Lambeth 315-543-2873

August 6-15 **Comargo Camp**, Loveland, OH Evangelists: John White & Dr. James B. Keaton Sr.; Singers: Mr. & Mrs. Keith Sheridan; Information: Ray Campbell 513-683-4872

August 6-15 **Milan Camp**, Milan, IN Evangelist: Tim Cole; Singers: The Cole Family; Information: Roger Smith 812-432-5773

August 12-22 **Portage Holiness Camp Meeting**, Portage, OH Evangelist: Claude Nicholas & Lane Loman; Singers: Stephen & Nicole Cassidy; Information: Samuel Suman 419-264-3045

August 13-22 **Port Matilda Camp**, Port Matilda, PA Evangelists: John Parker & David Fuller; Singers: Rev. & Mrs. David Fuller; Information: James Cooper 814-692-7452 or Charles Elliott 814-625-2262



## STUDENT CONVENTION ON GBS CAMPUS

Heartland Regional Student Convention was held on the GBS campus, March 5–8, hosted by GBS’s Aldersgate Christian Academy, David Crosley, principal. The regional Accelerated Christian Education convention included schools from Indiana, Ohio and Michigan and enrolled 221 students, ages 13–19, who participated in such competitive activities as poetry, photography, needle/thread projects, athletics, vocal and instrumental music, preaching, oratory, art, etc. Also

present were 72 sponsors directing activities and supervising students. Winners in the competition will compete in the international ACE student convention in Flagstaff, Arizona. The Cincinnati regional convention was under the direction of Dennis Joslin (GBS ‘78 BRE), ACE regional coordinator.



A.C.E. CONVENTION – ARCHERY COMPETITION



A.C.E. CONVENTION IN THE GBS ADCOCK CHAPEL

# 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@gsb.edu](mailto:revivalist@gsb.edu).*



BRUGGER

## BIRTHS

To **Phil and Stephanie (Clemens) (GBS ‘88 BA) Brugger**, Marion, Ohio, a son, **Blake Levi Brugger** (shown here), born

December 30, 2003.

To **Greg and Stephanie (Nichols) (GBS ‘98 BA in Elem. Ed) Burley**, a daughter, **Kaitlynn Ann Burley**, born March 25, Lima, Ohio. She joins two brothers, Ryan, 4, and Evan, 3.



BROWN

To **Philip and Marianne Brown**, Cincinnati, Ohio, a son, **Allan Philip Brown III**

(shown here), born April 7. Both parents are professors at God’s Bible School and College.

## DEATHS

**Mara Fay (Tumbleson) Butler**, New Albany, Indiana, died March 20, 2004. She attended GBS 1927–1929, receiving the Christian Workers Certificate. The *Alumni Directory* also indicates she received the ThB degree in 1931.

**Alfred Walter Eberle, 76**, died February 28, 2004, at Royal Oak, Michigan. A graduate of God’s Bible School, he was also a veteran of the U.S. army, and a retired employee of General Motors. He was a dedicated member of the Waterford Oaks Community

# introducing!

## God's Bible School's Premiere Video Yearbook

featuring highlights of the 2002-2003 school year.  
Disc One (double-sided with nearly two hours of video)  
is available for immediate purchase. Disc Two is scheduled  
for a summer 2004 release.

### Disc One Features

spectacular music video  
"For Such A Time As This"  
and video footage from the  
freshman picnic, orientation  
week, fall revival with Rev.  
Carl Eisenhart, September 11  
memorial service, fall picnic,  
homecoming (including  
capital campaign presentation),  
Ken Ham's chapel service,  
missionary convention  
(including the summer missions  
presentation and music video  
"I Will Go"), high school seniors'  
car wash, and Christmas  
pageant excerpt.



Disc One in attractive case  
**\$25.00**  
plus shipping



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Church and had also served on several committees of the East Michigan District of the Wesleyan Church, including many years of manual labor and consulting. He is survived by his wife Gloria, his daughter Denise, his son Allan, four grandchildren, and two great-grandchildren. Funeral services were held in Waterford, Michigan, with burial in the Elba Cemetery.

**Daisy F. Hess, 87**, formerly of Delray Beach, Florida, died February 19, 2004, James Creek, Pennsylvania. A wonderful Christian and a former member of the McConnellstown Church of the Nazarene, she attended GBS 1942-1948 and 1951-1952 and graduated with the ThB degree. She also worked at GBS during the 1970's. A licensed practical nurse who had served as a private duty nurse and caregiver, she is survived by nephews and nieces. Funeral services were held in Huntingdon, Pennsylvania, with burial in the Old Stone Church Cemetery, James Creek.

**Rev. Arthur A. Roney, 88**, died January 26, 2004, Lincoln, Nebraska. He was converted in 1942, entered the Christian ministry, and was ordained elder in 1949. After a short time as pastor, he served in the field of evangelism for some 33 years, including work as general evangelist in the Free Methodist Church. In 1976 he joined the Evangelical Wesleyan Church and became pastor of that denomination's congregation in Lincoln, Nebraska, a position which he held until his death. He is survived by his wife Helen Roberta (Lydle) Roney, two daughters, five grandchildren, and six great-grandchildren. Funeral services and burial were in Lincoln, Bishop W.L. Sarber, officiating.

### CORRESPONDENCE

"The GBS quartet that came to the Carmel Bible Methodist Church were powerful, anointed and well-pre-

## HALLAM AND BYER RECEIVED "STUDENT OF THE MONTH" HONORS

Honored with GBS "Student of the Month" awards are Matthew J. Hallam, February, and Dorcas Byer, March. Both were recognized by the Office of Student Affairs for their outstanding academic and spiritual contributions.

Hallam, a sophomore ministerial student from Graysville, Pennsylvania, is "certain that I will be in full-time ministry." Though reared in a Christian home, "the real turning point in my life came two years ago in February when I had to decide for certain which way



I was going to go," he recalls. "I chose God." He came to GBS "slightly skeptical and with a lot of questions.... I was shaky as a Christian. I still have a lot of questions, but I also have a strong biblical foundation to rest on. I have grown to know and understand God in a way that has changed and is still changing my life."

Byer, a senior in the GBS missions program, declares her purpose "to serve the Lord and reach out to young people who are struggling." She was saved at the age of six and later came to GBS because "I felt God was leading me here, and the school's access to ministry was very appealing." "My time here has opened up my world incredibly," she comments. "I have strengthened my walk with God and established friendships that will last a lifetime." Her advice to other young people: "Never give up!"

## CAMP MEETING CLASSES OFFERED

During Camp meeting 2004, GBS will offer these classes:

(1) *Letter to the Hebrews*, taught by Dr. Allan Brown, a two-credit course, will meet 1:00–4:00 PM,

# REVIVALIST FAMILY continued

pared for the service that night. I really appreciate Mark Manders' concern for the young people. Mike Mater also challenged [us] in a way that with God's help actually caused an altar service. Amanda Strain did a wonderful job accompanying. I praise God for these kind of young people who are going God's way. How refreshing!" —David Hillgoss, Arcadia, Indiana

## SPECIAL INTEREST

**Jo Anne (Close) Lyon (GBS HS '58) has written a new book entitled *The Ultimate Blessing: Rediscovering the Power of God's Presence* published by the Wesleyan Publishing House. Mrs. Lyon serves as Executive Director of World Hope International, a faith based relief and development organization alleviating suffering and injustice through education, enterprise, and community health.**

For those with access to the Internet, **I strongly recommend each pastor and church treasurer visit the website [www.newminister.com](http://www.newminister.com).** Richard Hammar, who as a Christian attorney and CPA, is a recognized expert in the area of church law, deals with the following topics (and offers much other helpful information): "Who is a minister for federal tax

purposes? Do I, as a minister, report my income taxes and social security as an employee or as a self-employed person? Should I 'opt' out of Social Security? What is a 'housing allowance' which qualifies for it and how is it figured?" —Jim Olson, CPA, Hobe Sound, Florida ([jimabacc@aol.com](mailto:jimabacc@aol.com)).

## NOTICES

**Florida Holiness Campgrounds New Museum/Archives, Lakeland, Florida.** A museum/archives is planned for the Florida Holiness camp grounds. If you have pictures, music, artifacts, or *anything* regarding the past eighty years of life on these holy grounds, would you be willing to donate them to the future museum? Respond to Harold and Faye Redding, 335 S. Cherry Street, Kernersville, NC 27284, e-mail address: [Fayeandharold@aol.com](mailto:Fayeandharold@aol.com)

**The following positions need to be filled for the 2004-2005 school year at Mountain State Christian School, Culloden, WV:** (1) principal/administrator (Grades K to 12); (2) secondary teacher—science/math/history ; (3) elementary teacher (Grades 4, 5, 6. We use the ABeka curriculum. For more information, please contact MSCS Faculty Search Committee, c/o Tim Linick, Vice-Chairman, 525 Jefferson

Monday–Friday, May 24–28. All new students must be officially enrolled. Cost is \$300. Students may also enroll for a non-credit certificate of completion for \$100 or for non-credit personal enrichment for \$75. Advance enrollment or official registration is not required for those taking the class for a non-credit certificate of completion or for non-credit personal enrichment.

(2) *Principles of Christian Life*, taught by Dr. Philip Brown, a one-credit course, will meet Monday–Friday, 1:30–2:30, and is offered for credit (\$150) or non-credit (no charge). Old or young will benefit from this practical, down-to-earth, present-day application of real life issues.

To enroll or get additional information, contact Lottie Tryon, Aldersgate Coordinator, at God's

Bible School. Telephone (513)721-7944, Ext. 122 or 124.

#### **BRIEFLY NOTED:**

**Recent GBS assembly programs have featured the following speakers:** (1) March 22, **Gerda Weissmann Klein**, survivor of the Nazi holocaust. Her speaking fee was kindly provided by a friend of the school; (March 26) **Baruch Maoz**, pastor of Grace and Truth Congregation, Rishon LeTzion, Israel. Maoz is founder of the first distinctively Christian church in the Holy Land since the establishment of the modern state of Israel.

**Kevin Moser**, *Revivalist* graphic artist and GBS alumnus, directed a professional orchestra and 60-voice choir

in an Easter weekend presentation of Handel's MESSIAH, Saturday April 10, in Greenhills, Ohio. Fifteen current GBS students and faculty served in the choir. Soloists included Amanda Strain, soprano, a current GBS student and member of Cincinnati's prestigious May Festival Chorus, and Joy (Bender) Barnett, GBS alumna. ■



MRS. MILES POSES WITH HOLOCAUST SURVIVOR GERDA KLEIN

Avenue, Huntington, WV 25704, (304) 525-2672 — [tplinick@juno.com](mailto:tplinick@juno.com)

**Village Chapel Church of God (Holiness), Chapmanville, WV, is seeking a pastor.** We have a very nice, newly remodeled church building and parsonage and are praying that God will send us an outreach-oriented pastor to help our church grow. For more information, please contact Mr. Ron Wilson, P. O. Box 646, Chapmanville, WV 25508 (304) 855-9439.

**The autobiography of John W. Harris, pastor-evangelist, founder of Mount Olivet Church and Camp near Hinton, West Virginia, is available for a limited time.** The struggles of pioneer holiness evangelism in the Mountain State more than 80 years ago are recorded, including an incident when the writer was severely assaulted for preaching the gospel. To order a single copy of this 445-page hardback illustrated book, please write a \$12.00 check payable to Mount Olivet Camp and mail to Grace E. Harris, P. O. Box 766, Mabscott, West Virginia 25871.

**Conservative Holiness Church is seeking a full-time pastor for church in southeast Ohio.** Salary plus benefit package and parsonage furnished. If interested please call (740) 992-3194.

#### **HITHER AND THITHER**

**Bishop Emeritus Gerald Bates served as chair of a conference on the "soul of the Free Methodist Church,"** held March 22-23 at denominational headquarters, Indianapolis. Sessions included presentations on the importance of history and the church's roots in 19th century Methodism. Small groups and open forums provided participants opportunity to relate their own "stories" and to comment on the condition of the church. Dr. Howard Snyder of Asbury Seminary, organizer of the conference, plans follow-up sessions during the next two years.

**General Board of The Wesleyan Church has authorized the publication of a new, 34-page, quarterly magazine entitled Wesleyan Life.** In his announcement, Norman G. Wilson, denominational editor, noted that "there are many who do not receive" the denomination's longstanding publication *The Wesleyan Advocate*. "Unfortunately, that includes the vast majority of The Wesleyan Church membership. In the world of Christian publishing, we are just one of many denominations facing a decline in subscriptions." ■



*Dear Phil*

**BIBLE TRANSLATIONS**

***Part II in answer to the question: "Why are there so many modern English translations and which one is the best for studying the Bible?"***

The New American Standard Bible (NASB), first published in 1971 by the Lockman Foundation, was translated "with the conviction that the words of Scripture, as originally penned in the Hebrew, Aramaic, and Greek, were inspired by God. Since they are the eternal Word of God, the Holy Scriptures speak with fresh power to each generation, to give wisdom that leads to salvation so that men and women may serve Christ for the glory of God." The translators' goal was to produce a word-for-word, literal translation that was still readable in modern English.

Anyone who has studied Greek, Hebrew, or Aramaic will recognize that a completely literal, word-for-word translation would often make no sense in English. For example the first part of John 3:16 would read, "So for loved the God the world, so that the son the only begotten he gave." No modern translation is a strictly word-for-word translation.

However, the NASB comes about as close as a translation can while still being understandable. For this reason, I regard the NASB as probably the best modern version for personal Bible study. In 1995 the Lockman Foundation updated the NASB. The update removed the archaic "thee's" and "thou's" from the few places they were still used in the 1971 edition (primarily the Psalms) and generally made the NASB a smoother translation without sacrificing its literalness. If you are interested in a chart that shows where most modern translations fall in relation to the NASB, you may find one at <http://www.zondervanbibles.com/tranlations.htm>.

The New King James Version (NKJV) is another good, conservative modern English translation. Its translators were all committed to the inerrancy of the original manuscripts as well. The primary purpose of the NKJV was to update the Elizabethan English of the KJV into modern English. In general, the translators were careful to follow the lead of the KJV and thus retained its overall style and flow of thought. The Wesley Study Bible used the NKJV text and was a valuable study Bible. Unfortunately, it is now out of print, and I have been unable to find it available anywhere.

One of the primary differences between the NKJV and the NASB is the underlying Greek text preferred when translating the New Testament. The NKJV used essentially the same Greek text the KJV translators had used in 1611, whereas the NASB used a Greek text that took advantage of the tremendous amount of NT manuscripts discovered in the last nearly 400 years. This is one reason I prefer the NASB over the NKJV.

One final word on studying the Bible in English: although I have recommended the NASB as the version I personally prefer to study from, I wouldn't want anyone to think that the NASB is the only English version you should consult when studying the Bible. You should make it a habit to compare several versions. Where you find significant differences between versions, you should consult conservative commentaries for further information on the passage.

Sincerely,  
Philip Brown ■

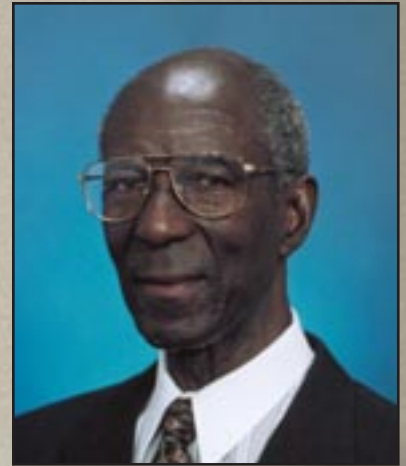
***Dr. A. Philip Brown II*** is a member of the ministerial faculty of God's Bible School and College. He may be contacted by e-mail at [pbrown@gbs.edu](mailto:pbrown@gbs.edu).



Rev. Paul Pierpoint  
Evangelist



Rev. Mark Cravens  
Evangelist



Dr. Wingrove Taylor  
Evangelist

# Camp Meeting

*God's Bible School & College - Cincinnati, Ohio*



Dr. Michael Avery  
President, God's Bible School & College

**May 23-30, 2004**

Music by God's Bible School & College Division of Music  
under the direction of Garen Wolf

Children's Services: GBS Students  
Hebrews Class: Allan Brown  
Principles of Christian Life Class:  
Philip Brown  
GBS Commencement:  
Saturday, May 29, 10 AM

Space is limited...register early!  
Contact God's Bible School Camp  
Meeting—(513) 721-7944.

Schedule of Services:  
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



# ALUMNI

spotlight

## FIFTY-THREE YEARS FOR MISSIONS

by Jack Hooker, Vice President for Advancement

Since 1900, God's Bible School and College has majored in missions. Some of the great missionary pioneers of the last century graced our campus and received their training here. Missions was so much a part of the founding of this institution that "Missionary Training Home" is a still part of our corporate name. Even today, "the sun never sets on the students from GBS."

The story of **Andrew and Marie Rojas** is truly the story of missionary pioneers. Marie finished high school in West Virginia and was planning to attend West Virginia University. Through the influence of a pastor and traveling evangelist she heard about GBS and its effort to feed the hungry of Cincinnati through the great Thanksgiving Dinners.

Marie came to Cincinnati and finished three years of college studies in two years. She said, "I thank God for the lessons I learned at GBS. I began the day with prayer and Bible reading. I started fasting one day a week and interceding for my family. After three years my mother was saved. Thirteen years later my father surrendered his life to God." Marie did personal work in the city's poverty-stricken areas and also helped in jail and street

meetings. This would prepare her for a life of missionary service. While at GBS, Marie was called to Cuba, where she spent some time. She left GBS in 1941.

Later, she attended Asbury College and met Andrew. He had been reared in Sioux City, Iowa, where, as a young man, he had become a Christian after a friend gave him a Bible. He devoured the New Testament passages, in particular the accounts of Jesus' suffering and death; and these inspired him to pray for forgiveness of sins.

After graduating in 1946, the Rojas' worked in the Salvation Army and then moved to San Antonio to begin their ministry to Mexico. For fifty-three years Andrew and Marie literally sacrificed everything to give themselves to evangelizing the Mexican people. They chose not to have children to more fully devote their time to missions. Over the years, Andrew and Marie established some thirty Christian congregations in the southern state of Oaxaca.

Andrew also worked on the US side by visiting the camps of the *braceros*, those Mexicans, mostly men, who were legally allowed to work temporarily in the US. Marie visited women who were employed in houses of prostitution. She was able to rescue some of these women and tell a number of them about the gospel. She did this at the risk of her own welfare. Since Andrew was won to Christ through the gift of a Bible, he realized the power of Scripture. Over their years of their service, Andrew and Marie distributed over one million Spanish Bibles and New Testaments printed by the American Bible Society.

Although advancing in years and fighting Parkinson's Disease, Andrew still maintains an active prayer life and reads his Bible each afternoon. Marie holds services for the residents of the retirement home where they reside in Ft. Lauderdale, Florida. Marie sums up her GBS experience like this, "Thanks to God for leading me to God's Bible School where, as a young convert, I got rooted and grounded in God's Word. Also I fellowshiped with the 'cream of youth' and was influenced by godly teachers."

Only eternity will reveal the impact on souls Andrew and Marie Rojas have made. ■





## B. The five verbal uses of foreknowledge

The five occurrences of “foreknowledge” as a verb are as follows: (1) “Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee” (Acts 26:5); (2) “For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren (Rom 8:29)<sup>2</sup>; (3) “God has not rejected His people whom He foreknew (Rom. 11:2)<sup>3</sup>; (4) “For He was foreknown before the foundation of the world, but has appeared in these last times for the sake of you” (1 Pet. 1:20)<sup>4</sup>; and (5) “You therefore, beloved, knowing this beforehand, be on your guard so that you are not carried away by the error of unprincipled men and fall from your own steadfastness” (2 Pet. 3:17).

## CONCLUSION

God knows all future events perfectly, including the grace-enabled free, moral choices of human beings. What He foreknows will happen is certain to happen. While some of these certainties are necessary, others are truly contingent (capable of taking place in more than one way). It is not contrary to Scripture to say that, whereas the free acts of morally responsible persons are contingent, the freedom to choose does not contradict certainty. The same event can be both certain from the standpoint of God’s foreknowledge and contingent from the standpoint of human choice. God’s foreknowledge of an event does not demand causation of that event. It is also true that some events (such as prophecy) are necessary and as such are produced by providentially guided causes that allow no other possibility. “That God knows which choice I will make (so long as we consider knowing as ‘mere’ knowledge) in no way necessitates the choice. Then the future is both certain and open; it will not be closed until it occurs. The action is, therefore, truly contingent and really can go either way, even though the way it will go (to write tautology again) is the way it will go.”<sup>5</sup>

—sermon outline by DR. ALLAN P. BROWN



1 Among the advocates of open theism are Clark Pinnock, Richard Rice, John Sanders, William Hasker, David Basinger and Gregory Boyd.

2 Forster & Marston, *God’s Strategy in Human History*, 205: “The foreknowledge [Paul] has in view implies a complete understanding of them, of their characters, their weaknesses, and their reactions. He is saying that God completely understood those to whom he gave the destiny of being conformed to the image of Christ.”

3 Forster & Marston offer two possible interpretations of this verse: (1) God knew that Israel would reject Christ, yet he made promises to them and will not go back on them now (i.e., he foreknew “their thinking and actions”); or (2) that “God entered into a personal relationship with Israel before their later unbelief to which Paul refers.” The concept of choice would be present in (2) but only as a necessary component of entering a personal relationship (p. 194).

4 Forster & Marston, 193: “God foreknew the redemptive function of the Messiah before history began, but its actual manifestation did not come until the New Covenant.” This focuses on the “fore-know...but manifested in these times” contrast.

5 Robert E. Picirilli, “Foreknowledge, Freedom, And The Future,” *JETS*, Vol. 43, 2000 p. 263.

“COMMITTED TO EXCELLENCE  
IN PREACHING”



## FOREKNOWLEDGE, PREDESTINATION, AND ELECTION

Part I

*Scripture: “And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom [those] he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom [those] he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.” — Romans 8:28-30:*

## INTRODUCTION

Our passage opens with God’s wonderful promise to work actively to bring “good” out of everything that happens to those who (1) demonstrate genuine love for God (present participle), and (2) are “the called according to his purpose.” The “good” is not health, wealth, and happiness, but is rather defined in verse 29 as His purpose to make us like Jesus (“conformed to the image of his Son”).

In our text, Paul traces God’s saving purpose through five stages from its beginning in God’s mind (foreknowledge) to its ultimate consummation in the coming glory (glorification). These five stages he names as foreknowledge, predestination, calling, justification and glorification. In this message, we will limit our study to the first of these stages: God’s foreknowledge.

Within the last ten years, a number of thinkers within the evangelical church have begun to deny God’s perfect knowledge about the future. They suggest that the sovereign God has chosen to limit certain aspects of His foreknowledge of human free-will choices so that they can remain truly free. The current term for this view is “open theism.”<sup>1</sup> The presupposition underlying open theism is this: *if what God foreknows has to happen, then God’s foreknowledge must involve predetermination, thereby denying man’s grace-enabled ability to make truly free decisions.*

I wish to approach our study of foreknowledge by seeking to answer biblically two questions: (1) “How much does God know?” and (2) “Does foreknowledge predetermine the future?”

## I. HOW MUCH DOES GOD KNOW? The Question of Omniscience

### A. God’s knowledge is total.

The Psalmist said that God’s “understanding is infinite” (Psa. 147:5). The biblical concept of “infinite” includes the ideas of “beyond measure,

without limit, beyond comprehension.” This means God knows all there is to know.

In addition to infinite understanding, God claims to be the “Alpha and Omega, the beginning and the end, the first and the last” (Rev. 22:1-13). This implies that He has complete knowledge of all things, past, present, and future and has no need to learn. He already knows how everything will end. In fact, God has never learned anything from anyone. Isaiah stresses this truth with a series of rhetorical questions: “Who hath directed the Spirit of the Lord, or being his counselor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding?” (Isa. 40:13, 14).

God knows effortlessly all that can be known. He knows with a fullness of perfection that includes every possible item of knowledge. “I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done” (Isa. 46:9, 10). He knows the future and is never surprised or amazed. “Even before there is a word on my tongue, behold, O Lord, Thou dost know it all” (Psa. 139:4). God is “perfect in knowledge” (Job 37:16).

### **B. God knows the difference between the actual future and the potential future.**

In relation to any given point in time, God has complete knowledge of all that will happen after that point in time (the actual future), as well as complete knowledge of all that could happen after that point in time (the potential future). God knows the difference between the potential future and the actual future.

There is a perfect example of God’s knowledge of the possible future in the life of David. When Saul was seeking David to kill him, David asked God, “Will the men of Keilah deliver me up into his hand? Will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. And the LORD said, He will come down. Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the LORD said, They will deliver thee up” (1 Sam. 23:11, 12). God knew that if David stayed at Keilah, the inhabitants would deliver him up to Saul (the potential future). This is foreknowledge. But, since God told David what He foreknew, David left Keilah and they were not able to deliver him up to Saul. Thus, God’s foreknowledge did not “predestinate” David’s capture.

Another example of God’s knowledge of all possibilities without determining the future is given in Luke 10:13. Jesus said, “Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.” Jesus said they could have repented and would have repented if they had seen the mighty works He performed. Therefore, foreknowledge and predestination are two different things and must not be combined.

### **C. God differentiates between knowledge of the actual future and knowledge of experiential time-space events.**

God’s foreknowledge of all future events differs from His experiential

time-space knowledge. For example, 1 Peter 1:20 speaks of Jesus as the Lamb of God who was “foreknown” before the foundation of the world, but has appeared in these last times for our sake. There is a difference between what God “foreknows” about the future and the actual experiential occurrence of the foreknown event in time-space history. For example, God foreknew that Abraham would offer Isaac in obedience to His command. However, when Abraham actually offered Isaac in time-space history, God could say without denying His foreknowledge, “Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me” (Gen. 22:12). God was not declaring that He just “learned” something He had not previously known would happen. Rather, He was saying that Abraham’s obedience demonstrated experientially in a time-space context what He already knew would happen from His eternal foreknowledge. In like manner, Jesus was the Lamb of God, slain from the foundation of the world (Rev. 13:8). God foreknew that Jesus would be slain. When Jesus was actually slain on Mt. Calvary, God’s foreknowledge became experiential time-space knowledge.

### **II. DOES FOREKNOWLEDGE PREDETERMINE THE FUTURE?**

Although we have already touched on this subject, we need to examine the key passages that address the use of “foreknowledge” in the New Testament. It occurs seven times, two times as a noun (*prognosis*), and five times as a verb (*proginosko*).

#### **A. The two noun uses of foreknowledge**

The two noun uses are Acts 2:23 and 1 Peter 1:2. In Acts 2:23 we read, “Him [Jesus], being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.” This verse indicates that God made His plans (*boule*) in light of what He knew (*prognosis*) would happen. God’s knowledge that wicked men would crucify His Son does not, however, imply or necessitate causation. In other words, just because God knew what would happen, there is nothing in the verse that says He “caused” wicked men to crucify His Son.

Nor is there any evidence that the specific people who chose to crucify Jesus had to do so. The set of verses that teaches human responsibility for choices must not be set aside because of “logical” paradoxes. Those who participated in God’s plan for crucifixion did so willingly and of their own grace-enabled free choice. There is no textual evidence that they were pawns in a “predestinated” future which was set in motion by God’s foreknowledge. Through the grace of God, each person who participated in the crucifixion could have chosen not to participate. There were others who would have chosen to take their place.

In 1 Peter 1:2 we read, “Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.” This verse says God foreknew all who would accept Jesus’ saving provision and thereby become elect. His foreknowledge, however, did not “cause” them to respond to His saving work in Christ any more than foreknowledge in other areas results in people as puppets on strings.

➡(p3) Scripture. It sees God as the first cause, the fixed center, and the final conclusion to all things. It possesses and cultivates the eternal perspective. It sees human life and human history held in the hands of God. It sees the whole universe sustained by His power and His love. It sees the natural order as dependent upon the supernatural order. It sees time contained within eternity. It sees this world as a temporary place and not our final home. The revelation of God and the reality of eternity become its point of reference.

In contrast, the secular mind puts its trust in this life and makes earthly happiness and well-being its primary concern. Too often, today's Christian mind has allowed itself to be subtly secularized in one of two ways. First, many Christians attempt to compartmentalize their thinking. The practice of their faith doesn't pervade every area of their job or business dealings. They tend to use secular thinking at work and a more Christian way of thinking in the practice of their faith. Secondly, they strike a compromise with the secular mind by relegating the significance of the eternal to the life that is to come while living their present life in much the same way a secular person would. In other words, faith is for future security and not present practice. They have blurred the lines between living in the here and now and living for the here and now.

The Christian mind has an acute awareness and understanding of sin. For the Christian, Genesis 3 is one of the most vitally important chapters in the Bible. It is the foundation of everything that comes after it, and without it very little else would make sense. It provides an explanation for the fall of man, the curse of sin, and the need of a Saviour. It explains what God is doing in history. Without this understanding, there can be no accurate, coherent sensible world view. Humanism and its theory of evolution offer no explanation to our dilemma and no hope for a way out.

The Christian mind sees truth as objective, authoritative, and God-given. The Christian mind sees truth grounded in God's revelation to man through His word. It is not manufactured within a culture or developed by a consensus. It is given by God and becomes the standard for all other truth-claims. It governs how we behave. It frames our perspective of all of life. It is the foundation and final authority for all we hold true. To think Christianly is to think in terms of Scripture. The Christian mind understands that we do not make truth, but that we must reside in the truth. The Christian mind understands the nature of biblical authority. When it comes to biblical truth, obedience is not a negotiable option. We either bow our head in submission or turn our back in rebellion.

The Christian mind holds a special view of the human person. The Christian mind understands not only that God created man in His image, but that He also became a man, taking upon Himself our nature, there-

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by exalting that nature for all time and for eternity. Thus, the Christian's conception of the human person is a high one. Human life is sacred. Every person has value and dignity and should be treated in a way that preserves and honors both. The Christian mind understands the immortality of man and his need for redemption. Hence he sees his part in redemptive activity.

How does one gain and maintain a Christian mind? The Bible is the mind of God (not all His mind, but all that He has chosen to share with us). To think like God, one must think like the Bible. We must let the Word of God fill our minds and dwell within us (Col.3:16). Then the Holy Spirit can illuminate and transform our minds to think Christianly. A daily exposure to God's way of thinking can keep our minds renewed in His image.

We can never let anyone tell us that the training and development of our mind is not an important part of our Christian life. What we think shapes who we are, how we behave and what we become. A mind is a terrible thing for anyone to waste. But for the Christian, it could ultimately be spiritually fatal! ■

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➔ (continued from page 4)

### CLOTHING AND HAIR?

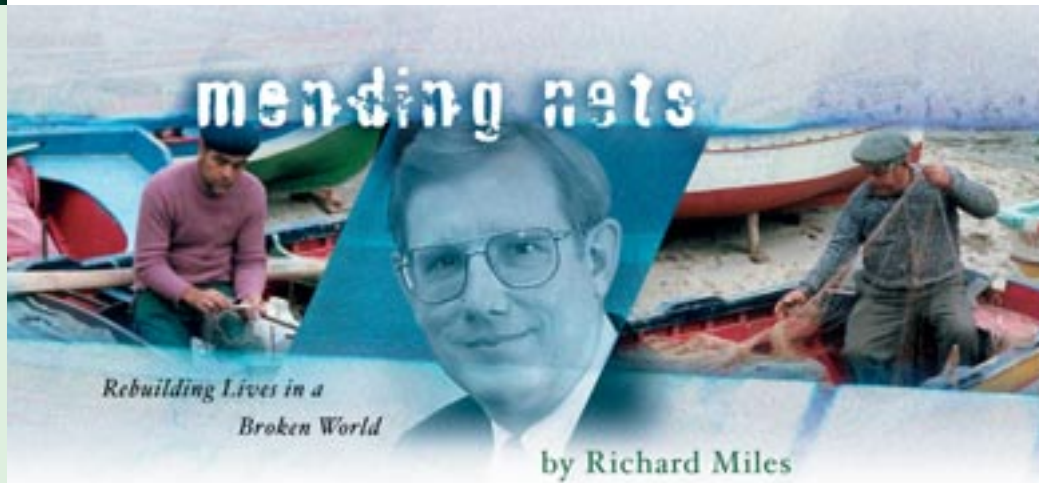
In the Winter Issue, reference was made to a mandatory class, "Principles of the Christian Life," such as modesty, long, uncut hair for women, and other separation issues. Assuming you consider this a principle, why of two semesters' curriculum was clothing and hair selected as a sample? If you insist, consider that in Timothy, where the issues are under consideration, there is also advice to take some wine for a stomach disorder...and a "Christian slave" is considered as less than equal. Is this to be a principle along with modest dress and long "unbraided hair"? Perhaps you are selecting principles acceptable to you.

DR. RICHARD E. APPEL  
Lebanon, Ohio ('40)

### **Dr. Allan P. Brown, chair of the Division of Ministerial Education, makes this response:**

*Thank you for your letter in response to our new required offering of "Principles of the Christian Life." The first semester concentrates on developing a Christian world view as expressed in the Biblical command to love God with all our heart, mind, soul, and strength, and our neighbor as ourself. The first semester is spent exploring the ramifications of what it means to love God and others. The second semester addresses how we express our love for God and others through understanding and respecting our "chain-of-command" (God, parents, official authorities, etc.) in decision-making, through modesty and adornment, and through obedience to I Cor. 11:2-16. We also have a unit on alcohol and sexual deviance.*

*You specifically expressed your concern about why we require our students to learn the Biblical basis for women not cutting their hair. Let me urge you to write and request my cassette tape expounding the contextual and biblical meaning of a woman's long hair as her glory. The tape should answer your questions and is only \$5.00 plus postage. It was presented to an adult audience with the intent of helping them know how to explain I Cor. 11:2-16 to their children. Those who are interested should contact God's Bible School and College, Attn: Allan P. Brown, 1810 Young Street, Cincinnati, Ohio 45202.*



### STRUGGLING OVER ASSURANCE

***"I rarely feel confident about my salvation. I try to live right and have faith, but I never know for sure that all is well."***

**I**t is true that we often sing "The Battle Over Assurance" rather than "Blessed Assurance." For the very nature of faith implies that faith will be challenged. Indeed, faith has to be exercised when we do not feel faith. Can we ever know faith if it is never challenged? Can we know or develop trust if we never have to practice trusting?

Remember that your sense of assurance will be affected by what you believe about God, about yourself, and about justification by faith. For example, if you believe God is difficult to please or that He is pleased only when you "do enough well enough," then you will never know real assurance. As you know, Jesus came to save and to help people who never can "do enough well enough" (Mt. 9:12-13). God helps people such as you who say, "I am not good enough; I cannot do enough, nor can I do it well enough," rather than those who say, "Okay, God, I know you are really impressed with me now. There is no way you can deny me salvation."

God is not unpleaseable. He is "merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger forever.... He hath not rewarded us according to our iniquities.... For he knoweth our frame; he remembereth that we are dust" (Ps. 103). He came for needy, sinful people, and asks us to trust Him. Remember He loves us just as we are and loves us enough not to leave us just as we are.

If you believe you are unlovable and unacceptable, you will assume God has the same view. Rest assured He doesn't!

Perhaps you err in your concept of justification by faith. I believe justifying faith is the entrusting of one's life to God. You are not saved because you always do things right, never fail, or feel saved. You are saved because you trust God with your life. Entrusting God with your life means you will live like He tells you. Faith can do nothing else. You will never be perfect, and you will always need God's grace. Faith, therefore, does not mean that you can live any way you choose and still be saved. Rebelling against God is the antithesis of trusting Him. Rebellion entrusts your life to yourself.

(continued on page 23) ➔

➡(p2) vulgar language of the lowest classes. Between is the language of the common people—the colloquial level of the great majority. It is in this colloquial usage that the version of 1611 is written.

To be sure, the scholarly translators knew the artificial and elegant phrases of their day. In the “Epistle Dedicatorie,” still printed in some editions of the KJV, they addressed “the most high and mightie Prince James” with the usual high-sounding flattery of the court. “Great and manifold were the blessings, Most Dread Sovereign, which Almighty God...bestowed upon us...when He first sent Your Majesty’s Royal Person to rule over us...the appearance of Your Majesty, as of the Sun in his strength, instantly dispelled those supposed and surmised mists.”

### **“After reading Isaiah or the Epistle to the Hebrews, Homer and Virgil are disgustingly tame, Milton himself barely tolerable.” —Coleridge**

Yet ostentatious display never corrupted their translation of the scriptural text. For example, the English words they used were short. Dr. McFee states that the average word in the Authorized Version has only a little over four letters. Of the 319 words of the Ten Commandments, 259 are words of only one syllable; and in the familiar 23rd Psalm, 95 of its 119 words are of one syllable, with none over three syllables. The same scholar also points out that the translators usually retained old, familiar forms over newer, more trendy ones. For instance, “anxiety” was rapidly coming into vogue, but they refused to substitute it for the familiarity of the older and more common word “thought.” That is why we read in Matthew 6:24, “Take no thought for the morrow.”

Another mark of their simplicity of style was the translators’ avoidance of a tendency of their times to “refine” the English language by adding a ponderous array of foreign terms, especially from French and Latin. While the KJV scholars were perfectly at ease using such terms as “occidental,” “propagating,” and “transitory” in the “Epistle Dedicatorie” to the king, they generally avoided foreign embellishments in their actual rendering of the Scriptures. As Professor March observes, 93 percent of the 1611 version is plain, unornamented, natural Anglo-Saxon! The common people quickly embraced the KJV because they could so easily read it.

Yet to the translators, simplicity did not mean coarseness or rudeness of expression. Though their literary usage was easy to understand, it also was characterized by profound dignity and elevated beauty. It was for this reason that Andrew Lang referred to the Authorized Version as “that immortal monument of English prose.”

This stemmed in part from the KJV scholars’ intense earnestness about their task. For as they declared in their original preface to the reader, Holy Writ was the “very

lively Word of God.” Scripture was rapidly replacing the church as the infallibly supreme “rule of faith and practice”; and as convinced Protestants, they were determined that not one line of trifling would mar their efforts to make it clear, accurate, and authoritative. That is why the version of 1611 takes itself with great seriousness; and while the Bible is never a sad book, it never jests. One contemporary scholar notes a pun in the Hebrew text which the translators did not try to duplicate in English, apparently for fear that they might lower the noble gravity of their work.

Consistently they chose English words and phrases that would state the great scriptural narratives with dignified restraint. Much of the Bible is history, but never did they cast its sweeping themes into the dramatic and

highly-colored form of so many historical works. Milton’s *magnum opus*, for instance, is based on Scripture, yet the reverent simplicity of the Bible’s account of man’s “first disobedience” is in marked contrast with *Paradise Lost*. This classic work is in magnificent language, to be sure, but still it “labours with it, complicates it, entangling it with endless details which are to the Scripture unimportant,” as McFee assures us.

Everywhere scenes of unparalleled drama appear in the Bible. For example, Nathan confronts King David with murder and adultery, thundering, “Thou art the man!” Even this, however, is told in direct and dignified language rather than in the overwrought phrases of “dramatic” presentation. There is also splendid oratory in the KJV, but it is rendered not in the stiff and ornamental style of Elizabethan language (as in the “Epistle Dedicatory”), but in the simple elegance of reverent translation. Consider the force of St. Peter’s words in Acts 2, where he tells the vast throngs at Pentecost, “...[Christ] have ye taken and by wicked hands have crucified and slain; Whom God hath raised up....” That is powerful public address, as is St. Paul’s address before Agrippa in Acts 26 in the KJV.

Yet the translators always guard their language. Even in the record of the Crucifixion and the Resurrection—certainly scenes which could be presented in excitable and melodramatic language, the KJV text employs only the inspired narrative expressed with dignity and restraint. It is this profound earnestness combined with grandeur of theme, all expressed in winsome simplicity, which caused Coleridge to remark, “After reading Isaiah or the Epistle to the Hebrews, Homer and Virgil are disgustingly tame, Milton himself barely tolerable.”

Thus, as we repeat, the unique literary quality of the Authorized Version is its careful blending of simplicity of

style with dignity of expression. Simplicity and dignity—yes, each richly complements the other; and together they weave a memorable tapestry of divine truth powerfully rendered from the Biblical languages into our native tongue. For 15 generations, the KJV has endured as “the great classic” of the English-speaking world; and considered merely as a literary masterpiece, it has had more influence over English prose, composition, and linguistic development than any other book.

Though modern-language translations are now widely read and studied, the KJV will always remain a cherished part of our spiritual and literary heritage. Its influence is indelible from our history, its unsurpassed purity of expression is indelibly written into our literature, and its concepts are firmly implanted into the fibers of our society. On earth and in heaven, we shall give thanks for its memorable phrases, as well as for its sacred message. If we thank God for new efforts to render His Holy Word into our native language, let us never forget the beauty and power of the old which has nourished and shaped us since 1611.

All who love the peerless beauty of the Book can say a hearty “amen” (or should it be “an heartie amene”?) to that renowned literary critic, H. L. Mencken, who once said this about the King James Version of the Holy Bible: “It is the most beautiful of all the translations of the Bible; indeed, it is probably the most beautiful piece of writing in all the literature of the world.” ■

*This is an essay written by the editor in his first year of college at the University of Nebraska, Kearney, where it was awarded first place in the Freshmen Essay Contest in 1961. First published in the college English fraternity’s publication, The Antler, and later in the denominational periodical The Free Methodist, “The Great Classic” appears here edited by its author.*



**By Anita K. Brechbill**

### A PARCEL FROM THE KING

*“I will sup with him and he with me” (Rev. 3:20).*

Do not presume to go to your day’s labor without stopping by the King’s palace. He will surprise you with a spiritual feast. He waits expectantly for your morning visits with Him. With what sorrow He sees you hastening by the door of the palace on your way to some pressing duty. Somehow it has grown late, and you have not a minute to spare. The day wears on, and you wrestle with a problem which defies solution. The key was in a secret parcel He had prepared along with some grapes and a pomegranate to refresh you at midday, but you were too busy and hastened off without it.

Do not let the crowding cares of life rob you of that priceless, intimate relationship with Him “in whom are hid all the treasures of wisdom and knowledge.” ■

*Anita Brechbill, Mifflinburg, Pennsylvania, is editor of RopeHolders and a regular contributor to the Revivalist.*

### MENDING NETS continued

➡ (continued from page 21)

God does not separate Himself from you. He has paid the ultimate price to unite personally with you. If you separate from God it is because you choose to trust yourself instead of Him and to live your own way. It is God’s good pleasure to give you the kingdom (Lu. 12:32)! Don’t disappoint yourself or Him by refusing to take and to delight in the gift that

He so eagerly gives, regardless of your feelings. Remember that we walk by faith. ■

*“Mending Nets” explores God’s readiness to “mend” the breakdowns which so often mar our lives. It is written by the Rev. Richard Miles, GBS Vice President for Student Affairs. Send questions to be addressed in this column to [Mendingnets.@gbs.edu](mailto:Mendingnets.@gbs.edu)*

# *Faith in the Future*

## PHASE TWO



### **M.G. Standley Memorial Building**



**JACK HOOKER**  
Vice-President  
for Advancement

Since we have reached the Phase I goal, I am sure you are asking, "where do we go from here?" Contributions on the first two Phase II projects are already coming in. The first is the construction of a new facilities building. This building will replace the recently demolished maintenance building (old dining hall). The new building will also house the offices of our campus administrator and maintenance department. It will give ample room for all our equipment and vehicles. It certainly is a much-needed building. There has been interest among some alumni to name the next building constructed on our campus in memory of long-time president Rev. M.G. Standley. Several have already contributed \$1,000 to this cause. Everyone that contributes at least \$1,000 will have his or her name placed on a memorial plaque in the foyer of the new building. Please call the Advancement Office for more information on the M.G. Standley Memorial Building. 📌

For more information, contact Jack Hooker, Vice-President for Advancement, 1810 Young Street, Cincinnati, OH 45202; or call 513-721-7944 ext. 223; or email [jhooker@gbs.edu](mailto:jhooker@gbs.edu). Information is also available at [www.gbs.edu](http://www.gbs.edu). Campaign videos in DVD or VHS format are available upon request.

The Campaign For God's Bible School And College