

GOD'S REVENALIST

December 2007 *and Bible Advocates*



the editor's view



LARRY D. SMITH

IMMANUEL, GOD WITH US

“Behold the virgin shall be with child, and bear a Son, and they shall call His name Immanuel, which is translated, ‘God with us.’” Quoting these words from Isaiah, St. Matthew the Evangelist explains the visit of the “angel of the Lord” to a startled carpenter in ancient Nazareth. “Joseph, son of David, do not be afraid to take to you Mary your wife,” he said, “for that which is conceived in her is of the Holy Spirit. And she will bring forth a Son, and you shall call His name Jesus, for He will save His people from their sins.”

We can only guess the dramatic effect this message must have brought. Certainly it was to change Joseph’s life forever. For very soon, Mary, his “espoused wife,” was to become the mother of Messiah, whose coming had been Israel’s hope throughout weary generations. His personal name was to be Jesus, “The Lord Is Salvation”; but as Isaiah had predicted, He also would be called Immanuel, “God with us.”

It was not that God had not been with His people during those long centuries before the birth of His Son in Bethlehem. Indeed, the pages of the Old Testament thrill with constant testimony that the Creator was pleased to thrust Himself into the life of His creation. In Eden He walked with Adam; and later He spoke with Abraham, His friend. Through a flaming bush His message came to Moses. From Sinai’s rocky brow came the Law to Moses. With fire and cloud He showed Himself to Israel, while the shekinah hovered mysteriously above the Ark of the Covenant. He stood by Joshua at Jericho, Elijah at Mount Carmel, and the three Hebrews in the burning furnace. In David’s lilting psalms, in Isaiah’s melting phrases, and in Jeremiah’s fiery denunciations, the Lord God had made it clear that He was with His people either in blessing or in judgment.

But it was in His Son Jesus Christ, that tiny infant born to Mary, that He was to come and “tabernacle” (p22) ➡

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

God's Bible School and College does not discriminate on the basis of age, race, color, national or ethnic origin, or against otherwise qualified handicapped persons in its admission of students or employment of its faculty and staff.

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ABOUT THE COVER: The photograph is a scene from the annual Christmas pageant at God's Bible School, December 2006. Christmas wallpaper background ©iStockPhoto.com.

the president's page



IT'S A WONDERFUL LIFE

by Michael R. Avery, President

The *Greatest Gift*, written by Philip Van Doren Stern, is a story about a man who wants to accomplish something in his own life but is so busy helping others that life seems to pass him by. Despondent over what appears to be a very ordinary—if not a wasted—life, he wishes he had never been born. He gets his wish, and through the help of a guardian angel he sees the world as it would have been had he never lived. After viewing life from such a unique perspective, he concludes that life is indeed a wonderful gift. Though Stern never found anyone willing to publish the story, it finally found its way into the hands of filmmaker Frank Capra, who turned it into the all-time Christmas classic *It's a Wonderful Life*.

I have not had any life-changing visits from a guardian angel, but I have had my perspective on this

life altered in recent months. I am one of those Christians who truly believes the best is yet to come! It has not been tempting for me to spend any time or money collecting the trinkets and toys of this present world. I have not craved houses and lands. I have had a good life, a happy marriage, and wonderful children, who are now grown and established; and so any time God is ready for me to go, I am ready. There are no sad stories, no regrets about leaving, and no struggle to grasp a few more fleeting moments of time here on earth.

It's been a great journey! (For those who are shocked by this, no, I am not depressed; and, yes, I would like to know my grandchildren.) After all, earnest Christians live with a very loose grip on this present world. Right? Right! We are only pilgrims passing through the temporal headed for the eternal. Right? Right! This life is inferior at best, and the sooner we slip the bonds of mortal existence and are clothed with the eternal, the better. Right? Not quite!

Some months ago God began to speak to me about the wonderful gift He has given us in our earthly physical life. It should not be minimized or demeaned because it is not as blissful a state as the life to come, nor should one just endure it until liberated by heaven. Rather, it should be lived with deep gratitude and respect as a wonderful gift from God. It is good, not because I make it so, but because He has made it so.

God created life and declared it good. God gave Adam and Eve each other and the created world around them to enjoy richly. He considers this physical life sacred and reserves the severest penalties for those who destroy it. The first promise attached to a commandment was the promise of a long life. God often promised length of days as a way of honoring His faithful servants in the Old Testament. All of this is still true, despite the fall of man and the curse of sin. Obviously, God sees the life He gives us as very good!

Don't confuse God's gift of life that is good with what the world calls the "good life." The two are polar opposites. The citizens of this present world chase after the "good life," grabbing all they can get and holding it as tightly-fisted as possible. They generally succeed in keeping it long enough to make themselves thoroughly miserable before losing it all. Christians, however, have given up the "good life" so that they may enjoy a life that is truly good. They do not grab for what they can get but rather hold everything they possess in an open palm. They clutch nothing to themselves but God. Thereby they can enjoy all things without those things affecting their joy.

If God views our earthly life as good, then His perspective ought to become our perspective. We should see every moment of our life here as a blessed gift to be richly enjoyed, life as a glorious journey marked by His grace. (p9)➡

Letters

TO THE EDITOR

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

MEMORIES OF EVELYN WARE

During my years as a GBS music major, Miss Ware was a constant presence at every recital. She always made a point to compliment me after my performance (regardless of how I did). During my tenure as student recruiter, I made a point of stopping by the mail room every morning to say hello to Miss Ware while she carried out her duties. We would discuss everything from the latest city council gaffe to how the Reds did the night before. Her beautiful spirit, dedicated work ethic and friendship impacted my life, as I'm sure it did so many others.

KEITH WAGGONER
Email

After reading [President Avery's] tender tribute to Miss Evelyn Ware, I feel I had known this gentle soul. I feel certain it must have been people like Miss Ware who made God's Bible School a place my mother never forgot. Reading of Evelyn Ware's life and her example and devotion brought to my mind other Christian souls it has been my privilege to know.

PHYLLIS ORMAN
Indianapolis, Indiana

Mrs. Orman's mother was Lenos Bereman Perry, who attended GBS 1922-1926 and who at the age of 90 received her long-delayed high school diploma in May 1999. —Editor

WOMEN PASTORS

I have carefully read the *Revivalist* for over thirty years and have found it helpful in the preparation of sermons, lectures and articles for various publications.

The *Newsweek* article (cited in your last issue) ["World Pulse: Global News Impacting Christianity," October *Revivalist*] failed to distinguish between holiness and pentecostal (p21) ➡

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.

COLOMBIA. "Heather Dickinson (GHM)...asks for earnest prayer for the protection of the church and the missionaries. The guerrillas are shooting randomly. Pray that God will help the Dickinsons touch lives for Christ. This is urgent! They are expecting their fourth child. Please cover the mother and baby [and all the others, too] with prayer." —*Ropeholders*

GUATEMALA. "We now have the official signature of the director of the Department of Education giving us permission to start a Christian day school in Jalapa. We stand amazed at the mighty intervention of God's hand in moving the hearts of the state officials to help in this project. We passed the building, health, and academic inspections without a hitch. The last hurdle was the meeting we had with the director. When I walked into her office, I was greeted with a warm smile, kind interest and reassuring approval.... Two days later I picked up the legal 'Okay' for the beginning of Hope Evangelical Bilingual Academy." —*James Rickenbach (EFM), Missionary Herald*

MONGOLIA. "Various government inspections and policy changes regarding children's homes are scheduled for this winter. Please pray that we'll find favor with the authorities and shine as Christian witnesses to all who are associated with our work and all who set foot upon our properties. Gachuurt Valley, where we now live with our 29 Mongolian children, has a population of about 6,000. Pray for a moving of the Holy Spirit upon our valley... for our 29 children as they study, [and] also for the school staff." —*John E. Knight, Far East Prayer Letter*

PAPUA NEW GUINEA. "I have been unable to get the needs of the Bible college at Pabarabuk out of (p6) ➡

Memories! How large a place they hold in our hearts! At Christmastime we live over and over again the happy hours; time seems to have taken flight, and we are children once again. Christmas at my childhood home always began the week before when those who were away at school would come home, bringing with them numbers of girls and boys who had no father or mother to make a holiday for them. Christmas Eve would find our large house tucked full to the attic. Mother had been planning for this for weeks, and I can see her now as she stood in the doorway welcoming us all home.

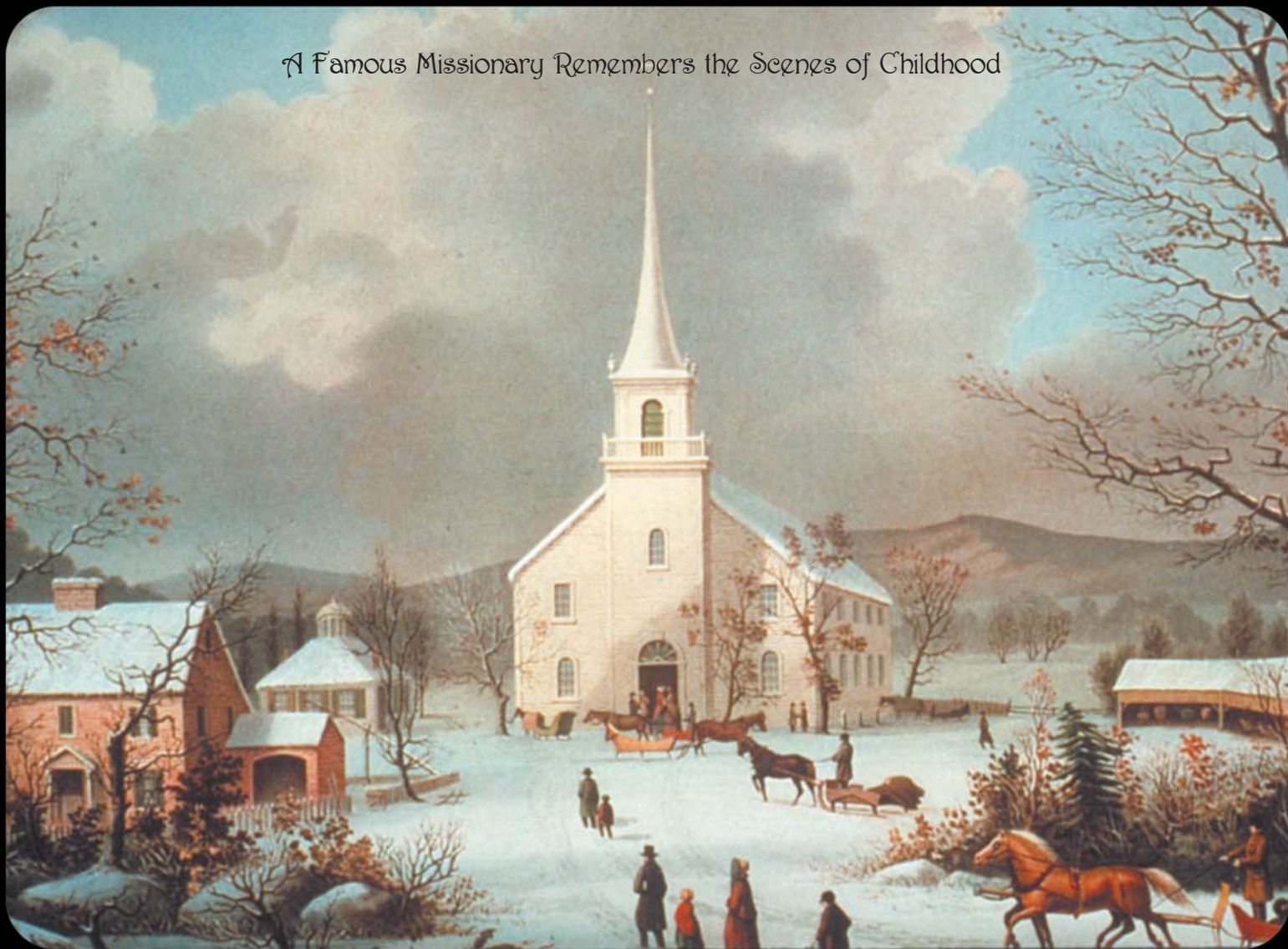
She was an old-fashioned mother who not only lived for her own family and their interests but for the entire community, for her heart went out to those less fortunate. There is no lovelier picture on memory's wall than my

own dear mother sitting by the evening light with her knitting, singing some sweet old Methodist hymn while she made garments to keep some poor boy or girl warm in the bitter winter weather. Others were always first with her, and Christmas meant a time when she "presented unto Him gifts" by giving gifts to the needy. In such an atmosphere her children were reared.

The day before Christmas was always a great day when a dozen of us would be in the kitchen packing the baskets and boxes for the widows and orphans. When all was in readiness, a huge bobsled would come to the door, and the gifts would be loaded thereon. What joy was ours when we drove up to the tiny homes where poverty was pinching hard, the lone homes where women sat with memories of happier days. (p20)➡

My Prayer For Christmas Day

A Famous Missionary Remembers the Scenes of Childhood



by Lettie Cowman

DECEMBER 2007

05

faculty



forum.

STAYING OFF THE EXIT RAMPS

by Garen L. Wolf I

Many Bible colleges do an excellent job of developing and offering thorough curricula, as well as preparing graduates for entering the Lord's work. However, it seems that Bible-college graduates are not well prepared to resist taking what I call "exit ramps" after graduating. It is one thing to enter the Lord's work, but it is another to stay in the ministry when the going gets rough. It is amazing to me that so many Bible-college students who graduate with a clear sense of knowing God's will for their lives so soon find that God has changed His mind.

The enemy of our soul doesn't care so much how we begin if he can get us quickly to take an exit ramp either to the left or to the right. When Satan's fiery darts begin to head our direction, it suddenly seems logical to get off the "highway."

Being in the middle of the road will set up the probability of one being "hurt," and these "hurts" will often come from other Christians. Nothing has more potential to cause a young (or older) Christian to head for the exit ramp than to be hurt by another Christian.

Surprisingly, one of the first exit ramps is the ramp of theology. After an offense occurs, many young Christians erroneously come to the conclusion that our theology must be faulty. Anyone who takes his eyes off the Saviour will make himself vulnerable to such suggestions from Satan as these: (1) "No one is

really holy"; or (2) "How could anyone do this to me and really have a holy heart?"

A second exit ramp is materialism. There is no doubt that Christian ministry doesn't pay well. Anyone who compares salaries and benefits of the corporate world to those of Christian workers will come to the conclusion that ministry does not pay well. However, it is generally agreed upon by experts that those whose careers allow them to invest their lives in others are by far the most fulfilled.

A third exit ramp is the "no one else is right" syndrome. These Christian workers readily seem to "sit in the seat of the scornful," and they do not appear to "delight in the law of the Lord." Rather, they seem to take exits to the right and the left. Often they concentrate upon a certain "hobby horse," excited about some area of Christian living to the exclusion of a host of other precepts taught in the Bible.

After 35 years of Bible-college teaching, I am convinced that Christian work does pay. It pays in many ways. God has always taken care of me spiritually and financially, and He has given me a wonderful wife and family. If I had it all to do over, I would be a Christian worker. I have no regrets. I thank God that by His mercy I have been able to stay off the exit ramps. ■

Garen L. Wolf I is chairman of the Division of Music at God's Bible School and College.

MISSIONS continued

➡(p4) my mind. I feel compelled by the Lord to do what I can do to see the work go ahead." —Steve Sturtevant, Arms Around the World

The president of Pacific Bible College (Wane Ninjipa) and the national staff would like to give retired teachers and former missionaries an invitation to come and teach at least one semester (five months) in Papua New Guinea. Pacific Bible College is a four-year English Bible college with 75 students enrolled. For more information please call Steve Sturtevant at 605-999-3421.

PERU. "Recently I was privileged to minister to over one hundred pastors, evangelists, preachers and their wives in Peru. I pointed them to a renewed vision and call, even as Isaiah who, after years of ministry, had a new vision and call. Jesus said, 'I will build my Church' on the solid rock of a personal revelation. Thank God for giving us a part in the building of that Church." —Raymond Shreve, *EWM International, newsletter*

RUSSIA. "We want to tell about our correspondence ministry. Our two mailing ministry ladies, Tamara and Anya, regularly correspond with about 500 children and about 500 prisoners in more than 185 prisons!" —Richard and Judy Grout, *Newsletter*

UKRAINE. "God has moved through all of your combined efforts through prayer to have our Ukraine visas issued yesterday—and in one day!!! After so many seeming obstacles, the Lord truly worked several miracles to make our visas possible. Our new visas are for one year. We had wished for a longer visa period, but we will work on that later. Most important is that God has answered prayer in a very significant way for us to maintain ministry here in Ukraine." —Tim and Cheryl Boyd ■

FIVE WARNINGS

FROM THE BOOK OF HEBREWS

By Larry Grile

(PART FOUR)

Following the Hebrews writer's warning against spiritual slothfulness (5:11–6:12), which seemed to characterize a number of early Jewish Christians, he continues to develop the deep truths concerning the typological priesthood of Melchizedek and its wonderful fulfillment in the person and high-priestly work of Christ (7:1–28). In developing his thought, he shows that because of the purely external and fleshly nature of the Law (7:16, 18), neither it nor the earthly priesthood that it supported could ever bring man into a state of perfection, moral purity and holiness before God (7:11, 19). Therefore, Christ has come on the unassailable authority and power of His endless duration (7:16), has annulled the ineptitude of a failed covenant (7:18) and has become the Guarantor of a better covenant that cannot fail and a better hope that “purifies the soul and reaches deeper than the stain has gone” (7:19).

From this, the writer moves on to show the contrasting superiority of the New Covenant over the Old Covenant. Since a number of the early Jewish Christians were wavering in their faith and were tempted to return to the “security” of traditional Judaism, the author reminds them that out of the Old Testament itself comes the prediction of a new and better covenant. Jeremiah predicts the replacement of the Old Covenant, which was only external and very inadequate, with a New Covenant in which God will internalize His law in the human heart (8:6–13). The externalism and repetition of Old Testament ritual was a constant reminder that it could not accomplish in the human heart the moral holiness that it could only symbolize (9:9, 10). But Christ Himself has come as the Mediator of the New Covenant (8:6; 9:15). By one act, He has shed his own blood and has effectively accomplished the purifying of the heart from all sin and the rectifying of the heart unto the perfection of sanctification and moral holiness (9:12–14; 10:14).

It is at this point that the writer gives the next warning of the Book of Hebrews (10:26–31).

THE FOURTH WARNING: THE DANGER OF WILLFUL SIN

Some of the early Jewish Christians were in danger of making a deliberate choice to go back to the Old Covenant of Judaism and thereby give up their faith in the superior, once-for-all sacrifice of the New Covenant by Jesus Christ. The writer warns that such a deliberate choice would constitute a “high-handed” and unforgivable rejection and transgression against the vastly greater truth and finality of the finished work of the New Covenant.

He warns that if a person who would deliberately violate and disparage the Law of God under the Old Covenant (Num. 15:30, 31) would face certain death, so much more will anyone face the inevitable and awful retribution of God when by willful and high-handed sin His Son is spurned and trampled underfoot, when the sanctifying blood of the New Covenant is treated as worthless, and when His Holy Spirit is insulted and rejected. The danger here, however, is not so much (p9)➡



-Board of Trustees



Administrative Committee

Merry Christmas

Dear Revivalist Family,

In just a few days, Christians from all around the world will celebrate the birth of Jesus our Savior. He came as a lowly babe – in a stable – on straw – under a star! The simple beauty of that ageless story never wears upon the hearer. Saints of all ages have borne the glad tidings “that Christ Jesus came into the world to save sinners.” We all rejoice in His “unspeakable gift.”

As you gather with family and friends to celebrate the glory of His birth, Ruth and I, as well as the trustees, staff, faculty and student body of God’s Bible School and College pray that you will experience the real joy and wonder of Christmas. We also extend to you and your family our most sincere prayers for a wonderful New Year!

As you enter this season of giving, I hope that you remember God’s Bible School and the young men and women who look to us for training in Christian ministry. We need your partnership and investment as we continue to send out laborers into the “whitened harvest field.”

Gratefully,

Michael Avery
Michael R. Avery
President

Merry Christmas
and a
Happy New Year!!
from the GBS Family

Faculty & Students



➡(p3) I don't need health or wealth or popularity or beauty or anything else to make my life good. All I need is to walk with Him and remain in Him moment by moment. Such a view of life is neither a shallow optimism nor a refusal to acknowledge the deep darkness that life can bring. It isn't ignoring the curse of sin and its awful physical consequences. But it is refusing to let those things blind us to the ultimate goodness of this life. It is acknowledging that every day is a gift from God—a gift that when received gratefully can transform the most common and ordinary moment into joyful living. It is a statement of faith that says pain, sorrow and trouble do not define my existence, determine my happiness or have the last word!

If God sees life as good, then His perspective should be reflected in the way we live it. God has given me some real-life object lessons to illustrate this point. Oscar Johnson, a dear friend, died recently after battling cancer for several years. Oscar's life taught me so much about how one should truly enjoy each and every day. Oscar knew for over two years that he was dying. The joy and optimism with which he lived those years was a powerful witness to hundreds of people. During his last hospitalization, I was alone with him and took the opportunity to tell him how much he meant to my family and me and to say goodbye. That opened the door to talk about dying. He said to me, "Brother Avery, I have never walked this way before. I don't know what you're supposed to do when you're dying." And then with a big smile he said, "So I'm just going to enjoy my family, witness to my doctor, and take a nap." Oscar was holding life in an open palm. He was rejoicing in every moment he had, and others were incredibly impacted by that joy.

A few weeks ago I attended the funeral of alumnus John Case, Jr. John died suddenly from a rare form of cancer at the age of forty-two. Hundreds came to the viewing and the funeral. His life had impacted so many people for what appears to be one primary reason—he loved life, and it showed! From the twinkle in his eye, to the lilt in his voice, to the humor in his words, John left those around him with the feeling that life is good and that he was enjoying it! A simple phone call from John could be the bright spot in a person's day. What a great way to live! It is doubtful that anyone was ever influenced toward the life to come by someone who despised the one he or she was living now. Life is good, and as Christians we should demonstrate that goodness to those with whom we interact.

As we celebrate God's unspeakable gift in Christ this Christmas season, it would be good also to celebrate another of His wonderful gifts—the gift of life. Important celebrations require planning and thought. Last year on Christmas morning, before my family and I opened our gifts, we read the Christmas story, prayed together, and then I read some prepared remarks about how good God had been to our family and how grateful I was for each of them. I then mentioned some specific things about each one that I deeply appreciated. After I finished, each family member did the same. At times we were so overcome with emotion we couldn't speak. When it was over, we embraced each other and realized anew how wonderful life really is! If you're alone, read a prepared letter to God and thank Him for the life He has given you. You will not be alone for long! Whatever your circumstance, don't miss an opportunity this year to celebrate all of life. Because it really is wonderful! ■

➡(p7) that we would interrupt a life of faithful obedience with a sudden, total rejection of God. It is rather that after we have experienced the fullness of Calvary grace (10:29), we would once again begin to take lightly the danger and progression of sin until we would find ourselves engaging ultimately in attitudes of high-handed self-will and actions of blatant disobedience.

But such a course is not necessary. After effectively showing the complete superiority of the work of Christ in establishing the New Covenant, the Hebrews writer urges upon the Jewish believers some appropriate and all-important responses (10:19–25). As Christians, we have some wonderful privileges. First, because of Christ's sacrifice, the veil of His flesh has been rent; and through His blood we may now come freely and continuously into the Holy of Holies, where the Father dwells in gracious audience ever to receive us (10:19, 20). Second, it is there that Christ represents His people and continuously officiates in ongoing, moment-by-moment high-priestly ministry on our behalf (10:21).

In response to these wonderful benefits which are ours, we are, first, to avail ourselves continually of the abundance of grace which is ours in the presence of God to help us keep a sincere heart, a full assurance, a clear conscience and a holy life (10:22). Second, regardless of human shortcoming and momentary failure, we are doggedly to hold fast to our expressed hope and faith in Christ, resting on the faithfulness of God (10:23). Third, we are to maintain our Christian experience through faithful attendance at divine service, where we are to give and receive encouragement in holy fellowship with spiritually-minded believers (10:24, 25). We may be assured that faithfulness in these things will preserve our souls from the danger of willful sin. ■

Larry Grile is a beloved and well-known pastor and Bible teacher who for many years has been a member of the faculty of Union Bible College, Westfield, Indiana.



H.B. LONDON ADDRESSES LEADERSHIP CONFERENCE

Dr. H.B. London, Vice President of Ministry Outreach/Pastoral Ministries for Focus on the Family, was plenary speaker at the Pastoral Leadership Conference on the GBS campus, October 30–November 1. Combining wit and wisdom, Dr. London encouraged his audience to be faithful to their calling and keep their dreams despite opposition and disenchantment. Sponsored jointly by the Inter-Church Holiness

Convention and God’s Bible School, the conference attracted a large enrollment of pastors and other church leaders, some of whom had traveled many miles to be present.

In addition to Dr. London’s four messages, other presentations were given by the following: Dr. Allan Brown, “The Biblical Requirements for

Leadership within the Church”; Rev. Chris Cravens, “Finding, Making, and Empowering Leaders”; Mr. Jim Olsen, “Financial Strategies”; and President Michael Avery, “The Art of Self-Leadership.” Following the two evening services, conference participants were given opportunity for “dessert and dialogue.”

London, a fourth-generation Nazarene minister, served in pastoral ministry for 31 years and has also been active in radio and television ministry. His position with Focus on the Family has enabled him “to serve as liaison to pastors and churches—a kind of ‘pastor to pastors,’” according to promotional literature. He has also “directed the development of ministries to pastors and their spouses and given oversight to ministries affecting physicians, youth culture, the inner city, missionaries, chaplains and basketball camps for the children of single parents in many cities throughout the U.S. and Canada.”



REVIVALIST FAMILY

On these pages, we feature items about GBS alumni, vital statistics, significant events scheduled throughout the “Revivalist family,” and brief news notes from across the holiness movement. An item for inclusion in the “Revivalist Family” must be submitted within four months of the event which it reports and should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, Ohio 45202; or revivalist@gbs.edu.

BIRTHS



To **Michael and Juanita (Wilson) ('99 AA Secretarial Science) Albertini**, a daughter, **Lenora Rose Albertini**, born September 14, 2007, Albany, New York.

Michael and Juanita are also the parents of a son, Isaac, age 2.



To **Rev. Aaron (HS, '93; BA in Min Ed, '98) and Lane (Carpenter) (BA in Church Music, '01) Marshall**, a daughter, **Danielle Faith Marshall**, born July 2, 2007,

Indianapolis, Indiana. Aaron is pastor of the Blue River Wesleyan Church, Arlington, Indiana. The Marshalls are also the parents of a daughter, Briana, and a son, Logan.



To **Michael ('04 BA Min Ed) and Linda (Nicodemus) (GBS '02 BA Church and Family) Schaub**, Covington, Kentucky, a daughter, **Rachel Elizabeth Schaub**, born July 20, 2007. Michael and Linda are also parents to another daughter, Michaela.



To **Ken and Desy Schmerr**, a daughter, **Angelia Rose Schmerr**, born September 29, 2007, Cincinnati, Ohio. Ken graduated from GBS HS in 1991. Angelia’s paternal grandmother is Carol Schmerr, who was a GBS staff member from 1986–2000.

DEATHS

Rev. Cecil Starlin Bridgewater, 79,

GBS STUDENTS RECEIVE SCHOLARSHIP FUNDS

GBS students have been awarded funds from two newly-established scholarships, both in honor of well-known persons who were formerly connected to the college, one as a teacher and the other as a student.

Discovery House Publishers on behalf of the Oswald Chambers Publishing Association recently donated \$5,000 for student scholarships. These were awarded to the following students: RuthAnn Hoschar, Daniel Bond, Brittany Brander, Bethany Mills, Nathan Short, Leanna Martin, Cheryl Martin, Brad Murphy, Greg George, Holley Robbins, William Fish and Albert Kimberly. GBS has enjoyed a special relationship over the years with the Oswald Chambers Publishing Association. Oswald Chambers, the world's most famous devotional writer, was a teacher

here during the early years of God's Bible School.

The Tim Dotson Memorial Scholarship was presented this year to GBS student Brent Lavy (shown here). The Board of Directors of Youth Challenge and Mrs. Esther Dotson presented this award of \$1,000 to Brent in the Saturday afternoon service of the 2007 Youth Challenge. An annual award in memory of Youth Challenge founder Rev. Tim Dotson, who was a GBS alumnus, the scholarship is given to a Bible-college student who feels a call to full-time ministry and who demonstrates both godly character and academic excellence.



CONFERENCE OFFERS URBAN MINISTRY CHALLENGE

"Just getting the different groups together was a great accomplishment," commented Eric Himelick of

City Summit 2007, hosted by GBS Thursday and Friday, November 1 and 2. "We hope that this will be the start of a discussion that will continue for years to come." Himelick, who coordinated the conference, gave the keynote address at the opening rally, which also featured a video presentation of the work of Victory Inner-City Ministries, Indianapolis, of which he is Executive Director. Almost three hundred students and ministry partners made this event a success.

Friday's activities began with Stephen Gibson's discussion of city ministry, especially to the poor, in our own Wesleyan historical perspective. He was followed by a passionate message, delivered during campus chapel services, in which Rick Jones cited evidence of the pressing need for city ministry. In the afternoon, Himelick laid out his plan for such ministry, and this was followed by a discussion led by Pres. Michael Avery. After (p16) ➡

Lawrenceville, Georgia, died October 3. He was educated in the public schools, then in 1946 enlisted in the U.S. Army. After service in Korea and an honorable military discharge, he worked at the Crane Naval Depot, Crane, Indiana, and on January 22, 1949, was married to Mary Ruth Swickard. After graduating from God's Bible School in 1957, he received his ministerial license, then pastored churches in Michigan, Indiana and Pennsylvania for the next 39 years. He is survived by his devoted wife of 57 years; his daughters, Donna Faye Reitz, Debra Gail Ankeny, and Connie Mae Daniels; seven grandchildren; nine great-grandchildren; and other relatives and friends. Funeral services were held in Lawrenceville with Rev. Watson Swope, Rev. Gwendalyn Moore, and Rev. Jeremy Spear, officiating.



John Franklin Case Jr., 42, Sharptown, Maryland, died October 6, 2007, after a very brief illness. A graduate of God's Bible School and College ('90 BA Music), he was a member of Gideons International and also Cross Pointe Church of the Nazarene, where he

lived out his love of music in various ministries. He was a local general manager for Schwan's Home Sales.

John is survived by his loving wife, Catherine Ann (Brugger) Case, whom he married December 22, 1988; three children, John F. III, Catrina June and Jacelyn Elizabeth; his parents, Rev. John F. Case, Sr., and Elizabeth F. (VanCise) Case; three brothers, Jeff, Jerry and Joe; a sister, Joy; his father- and mother-in law, Rev. Gary and Martha Brugger; and other relatives and friends.

Funeral services were held, first, at Cross Pointe Church of the Nazarene, Rev. Joel K. Beiler and Rev. Ronald G. Parker, officiating; and then at the Heritage Bible Church, Marion, Ohio, Rev. Robert VanCise and Rev. Terry Livengood, officiating. Burial was at Marion, Ohio. Memorial contributions may be made to God's Bible School and College Music Department, Cross Pointe Church of the Nazarene, or Gideons International.

The family of John Franklin Case, Jr., would like to express heartfelt thanks to all of you dear (p19) ➡

HOMECOMING 2007

What a beautiful sight to watch alumni make their annual pilgrimage back to the Hilltop! Homecoming 2007, October 12-13, began with the Friday evening Keynote Concert. A special treat was the reunion of several quartets from the past. At the close of the event, alumni who had previously sung in GBS quartets formed a reunion choir. Throughout the concert God's presence was especially near.

Jim and Anna Orndorff, longtime friends and neighbors of the school, were honored as Alumni of the Year. Dr. Ken Farmer was given the Staff/Faculty Award for his years of faithful service. The Alumni Reception and Homefest concluded a great evening.

Saturday morning was a time of reunion and reflection, as the 25-year and 50-year graduates shared memories. All then gathered at the new Patterson Facilities Building for a dedication and ribbon-cutting ceremony. The weekend concluded with an alumni-versus-students basketball game.

Why not plan now to come back home to the Hilltop for Homecoming 2008, October 10-11!



Class of 1982



Class of 1957



To purchase a

Homecoming 2007 DVD Video

call Northwind Studios: 517-448-7541
or email northwindstudios@yahoo.com

GBS Homecoming DVDs are **\$20.00**

(GBS Commencement 2007 DVDs are still
available for \$15.00)

Alumni of the Year



Anna + James Orndorff

Faculty Award



Dr. Ken Farmer

one of the reunion quartets



Quales, Potteiger, Mitchell, Newton

alumna Sarah Fry sings



with choir

high school seniors



at their Homefest booth

the quartet reunion choir



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GOD'S BIBLE SCHOOL & COLLEGE

Dear Phil

Work in Heaven?! Don't be disheartened! You can be confident that our Designer will so fit our heavenly service to our design that we will find it incomparably enjoyable and satisfying.

According to Paul, God rewards believers according to their works: "We must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad" (2 Cor. 5:10; cf. Rom. 14:10). The word "bad" in 2 Cor. 5:10 does not mean sinful. It means worthless or unprofitable. God will test the produce of our entire life by fire in order to reveal its quality (1 Cor. 3:13).

Those whose works survive the fire of Divine scrutiny will receive reward (1 Cor. 3:14). Those whose works are burned up will "suffer loss," i.e., loss of rewards. They will, however, be saved (1 Cor. 3:15).

My favorite passage on rewards is Ephesians 6:5-8: "Whatever good thing each one does, this he will receive back from the Lord, whether slave or free." In other words, everything you and I do as to the Lord, even if it's slave-labor, will be rewarded in Heaven! (See also Col. 3:22-24.)

When we understand that holiness involves not only the absence of that which is sinful, but also the presence of that which is godly, then, yes, degrees of holiness here affect the level of our reward in the next life. The more our lives are filled with the fruit of holiness, the greater our rewards will be.

Sincerely,
Philip

P.S. For more, see my blog: exegeticalthoughts.blogspot.com/

Dr. A. Philip Brown II is a member of the faculty in the Division of Ministerial Education at God's Bible School and College.

DEGREES OF HEAVENLY REWARDS?

Do degrees of holiness here on earth result in degrees of reward in Heaven? —Anonymous from California

Dear Anonymous,

First, are there degrees of holiness? Consider the tabernacle. The courtyard and all its equipment were holy, but the "holy place" was more holy than the surrounding tabernacle, and the "holy of holies" was the most holy of all. Scripture indicates the same is true of persons. When we are saved, we are made holy (1 Cor 1:2). This holiness is real, but it is limited. It has not been integrated into every facet of our thoughts and behavior. Thus, it is often the case that new believers, who are holy, act unwittingly in unholy ways. The Corinthians are a classic example (1 Cor. 3:1-3). The more our minds are transformed to think as God thinks, the more holy our lives become (cf. 2 Cor. 7:1). Holy living flows from holy thinking that is motivated by love for God.

Are there degrees of rewards, and are they connected to degrees of holiness? Let's examine the New Testament's teaching about rewards. Jesus taught that God rewards those who love those who do not love them (Mat. 5:46-48), do what is right without seeking to be noticed by men (Mat. 6:1), give to the poor without public acclaim (Mat. 6:3-4), pray in private (Mat. 6:6), fast without calling attention to their fasting

(Mat. 6:16-18), receive a prophet or a righteous man (Mat. 10:41) or give even a cup of cold water to a child (Mat. 10:42; Mark 9:41).

Jesus promises "great reward" (degrees of reward!) to two groups: those who are persecuted, lied about, hated, ostracized, insulted or scorned as evil for Christ's sake (Mat. 5:12; Luke 6:23); and those who love their enemies, do good and lend, expecting nothing in return (Luke 6:35).

Jesus also teaches that those who make profitable use of the capacities God has given them will be rewarded proportionally. The parables of the talents and minas (Matt. 5:14-30; Luke 19:11-27) are interesting because the master rewards faithful servants with administrative responsibility—"I will put you in charge of many things" (Matt. 25:21); "you are to be in authority over ten cities" (Luke 19:17). I infer from these passages that the rewards of Heaven are not primarily, if at all, monetary. Jesus rewards faithful servants by increasing their responsibility and breadth of service. Eternity is not about sitting on clouds or strumming harps, nor is it simply an endless praise service. Earthly work is preparation for eternal service for our King on a much grander scale.



mediaminute

Resources for the Christian Family

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

Holiness Resource

Be Ye Holy by Leslie Wilcox

"This volume has helped fuel my passion for holiness. It covers what entire sanctification is and presents a sketch of the history and literature of the holiness movement." —Robert Booth

Spiritual Development

Desiring God: Meditations of a Christian Hedonist (revised and expanded edition) by John Piper

"Desiring God is the most compelling book I've read on God being the all-satisfying Treasure of our souls. John Piper is a thorough-going Calvinist, but you do not have to accept the Calvinist system to appreciate 99% of what he says (perhaps skip ch. 2). John Wesley and C.S. Lewis both say many of the same things, and neither was a Calvinist." —Philip Brown

Dangerous Duty of Delight: The Glorified God and the Satisfied Soul by John Piper

"This is the distilled nectar of Piper's larger book Desiring God. I highly recommend both the original and this distillation." —Philip Brown

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

"I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go."
—Abraham Lincoln

CREATION MUSEUM DOING WELL

"The controversial \$27 million Creation Museum located just outside Cincinnati has made a fairly strong start," [boasting 260,000 visitors since its opening on Memorial Day] according to Doug Huntington, reporter for the *Christian Post*. Much to the scorn of liberal elites, the museum presents the creation according to the account of the book of Genesis, insisting that it took place in six literal days. Ken Ham, the museum's director believes that controversy engendered by those opposed to the museum's message has actually helped raise attendance. He told a Cincinnati newspaper earlier plans called for a small building elsewhere. But "the Lord directed us to this piece of property, right on a major freeway at a major interchange. And we decided to build a far bigger building (nearly 60,000 square feet), and a far bigger vision and a far bigger impact around the world."

DEMOTE CHRISTMAS?

According to CNS news correspondent Kevin McCandless, a report soon to be issued by the Institute for Public Policy Research will declare that it's "time for Britain to recognize that it is no longer a Christian nation and should embrace multiculturalism." Its writers "say that the traditional pillars of

British identity have now vanished or been greatly weakened.... Church attendance is at historically low levels, the British Empire is gone, the monarchy is far less popular and the Second World War is inexorably slipping into memory." Government, therefore, should encourage a broad cultural diversity that would remove bishops from the House of Lords and elevate non-Christian religious holidays to the same importance as Christmas.

BISHOP DUNCAN REFUSES TO BACK DOWN

"Dear Katharine, Here I stand. I can do no other. I will neither compromise the Faith once delivered to the saints, nor will I abandon the sheep who elected me to protect them." In these forceful words, Bishop Robert Duncan, Bishop of Pittsburgh, answered Presiding Bishop Katharine Jefferts Schori's letter, urging him to back off efforts to lead his diocese out of the Episcopal Church. In related news, delegates to the annual convention of Bishop Duncan's diocese have voted 118 to 58 (with one abstention) to begin the process of withdrawal from the liberal denomination, which has installed an actively gay bishop and has otherwise moved away from traditional Christian teaching. Duncan is considered the leader of orthodox forces in the USA resisting such actions. ■



strategic plan survey OPENS ONLINE

As mentioned in a previous *Revivalist*, GBS is in the first stages of developing its new Strategic Plan. The process began with an Environmental Scanning Group gathering at GBS on November 17th. This group, with expertise in a number of fields, identified potential opportunities and/or threats for GBS in the future, based on trends in their fields.

This scanning work will be followed by the online Strategic Planning Survey which solicits information from GBS alumni and the *Revivalist* Family. That survey will be available from the front page of our GBS website (www.gbs.edu). Simply click on the icon entitled *Strategic Plan*. The survey will be open from December 15 until January 31. Please respond, as we rely on your input to make sure that our new Strategic Plan addresses the issues it needs to address.

Thanks for your help!

➡(p11) Tom Kiser's presentation on city strategy, there was a wrap-up time for dialogue and discussion. Participants agreed that City Summit 2007 was a success. It "gave me a deeper understanding of the challenges of city ministry and a greater desire to see our cities won for Christ," according to one participant.

OPEN AIR CAMPAIGN INVOLVES STUDENTS IN PUBLIC WITNESS

"I could not believe how open some of the university students were to the message," commented GBS student Laura Boyd after a witnessing session at the University of Cincinnati during GBS Open-Air Outreach campaign, October 15–18. Coordinated by Dr. Mark Bird, director of GBS Aldersgate Distance Education Program (ADEP), the campaign has been an annual campus event, although it is now held in fall rather than in the spring. "We had the best GBS

student participation in the meetings that we have had in several years," said Dr. Bird. "I'm going to guess that we had at least 40–50 different students who participated in at least one meeting."

Seminars conducted on campus by "Open Air Campaigners" leaders presented techniques of sketch-board evangelism, preparing students for the public witnessing ministries. There were two of these, the first at Fountain Square in downtown Cincinnati, Monday, at which "several serious conversations about Christ occurred," according to Dr. Bird, who added, "Others were prayed for by those who worked the prayer station." The second open-air presentation on Wednesday was at the University of Cincinnati. Christian literature was also distributed, and students engaged in personal, face-to-face witness to the gospel.

MISSIONS DIVISION SEEKS PRAYER PARTNERS

GBS's Division of Intercultural Studies and World Missions is beginning a new prayer-partner program for its 52 students (see photo below). The goal for this year is to obtain 104 prayer partners, each of whom will commit to praying daily for one student. All prayer partners will receive a photo of an ISWM student as well as a student information sheet that will enable them to know how to direct their prayers. If you would like to become a prayer partner, you can e-mail the ISWM department at ereimann@gbs.edu, call (513) 721-7944 ex. 367, or write ISWM Division, 1810 Young St., Cincinnati, OH 45202. 📌



1. **Romans 1:28.** “And even as they did not like to retain God in their knowledge, God gave them over to a reprobate (*adokimos*) mind, to do those things which are not convenient.”
2. **2 Corinthians 13:5.** “Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you except ye be reprobate (*adokimos*)?”
3. **2 Corinthians 13:6.** “But I trust that ye shall know that we are not reprobates (*adokimos*).”
4. **2 Corinthians 13:7.** “Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates (*adokimos*).”
5. **Timothy 3:8.** “Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate (*adokimos*) concerning the faith.”
6. **Titus 1:16.** “They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate (*adokimos*).”
7. **Hebrews 6:8.** “But that which beareth thorns and briars is rejected (*adokimos*) and is nigh unto cursing; whose end is to be burned.”

The contextual setting for these verses shows clearly that Paul is speaking of a lost condition when he uses the word “reprobate” (*adokimos*). To introduce the concept of “losing one’s reward” as the meaning of the term in 1 Corinthians 9:27 is to ignore the use of the word in all of the other seven passages. Clearly, “reprobate” (*adokimos*) refers in each case to those who are lost. Paul kept his body under control and obeyed the commands of the Bible lest after preaching to others, he himself should be damned.

Another example from Paul is Colossians 1:21-23, which is addressed to true believers. Paul says that only the believer who perseveres to the end (“continues in the faith”) will be saved. In like manner, Philippians 1:6 promises, “He who began a good work in you shall continue it unto the day of Christ.” This promise is not an offer without qualification. In the next verse Paul explains why he had such confidence: “It is fitting,” he says, to be confident about the Philippian Christians, because they were continuing in the faith and demonstrating their faith by obedience to Scripture. Such people will never have reason to doubt their salvation.

In Part 3, we will continue our discussion of the security of the believer.



—sermon outline by DR. ALLAN P. BROWN



THE SECURITY OF THE BELIEVER

Part Two of Four

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

“Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall” (2 Peter 1:10).

In our last sermon, we examined the subdivisions of Calvinism and Arminianism and gave a brief description of the terms Calvinist, Neo-Calvinist, Wesleyan-Calvinism, Arminianism, and Wesleyan-Arminianism. In this sermon we continue our theme by examining two typical examples of the neo-Calvinistic argument for unconditional eternal security.

The Neo-Calvinistic Argument for Unconditional Eternal Security

Our first example comes from Jesus’ words, “My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father’s hand” (John 10:27-29). Neo-Calvinists argue that once a person is saved, he is saved forever, since no one can pluck Jesus’ sheep from His Father’s hand.

The Arminian response begins with agreement that this passage affirms the safety of Christ’s sheep. But the Arminian stresses that the passage makes it unmistakably clear who Christ’s sheep are, for Jesus says in verse 27, “My sheep hear my voice, and I know them, and they follow me.” All these statements are present-tense statements. A more literal rendering of the promise is: “My sheep are hearing My voice, and I am knowing them, and they are following me.” When the qualifications for being a “sheep” are being met, Jesus’ promise of security is absolute.

But if a professed Christian is not living up to the present-tense qualifications for being one of Christ’s sheep, that person does not qualify for

the promise of security. The Arminian insists that a person who is *hearing* and *following* Jesus will repent of and forsake any action or attitude that he learns is displeasing to Jesus. A person who willfully disobeys Christ's voice demonstrates that he is not *hearing*. His voice nor *following* where He leads. Therefore, such a person is *not* one of His sheep. Nothing in the passage promises security to those who are not presently following the Lord. A classical Calvinist would argue that a professed Christian who is *living* in sin has never been saved. Only the neo-Calvinist would argue that such a person, on the basis of an earlier conversion experience, is still unconditionally eternally secure.

Neo-Calvinists will also use the family analogy, arguing that once a person is born into the family of God, he can never be unborn, no matter how much he sins. The idea is "once a son, always a son." Scripture to support this assertion is found in the story of the Prodigal Son recorded by Luke. It is argued that although the Prodigal was wayward, and could even be termed a "pig-pen" Christian, he never ceased being the son of his father. A Calvinist would argue that the Prodigal Son was never saved, while a neo-Calvinist would call such a person a "backslidden" Christian, placing the emphasis on the fact that although backslidden, such a person is still a child of God and on his way to heaven.

But the Arminian responds that the neo-Calvinist teaching proves more than the neo-Calvinist wishes it to prove. If the premise of "once a son, always a son" were true, we would be compelled by the same logic to argue that no one can be saved. According to Ephesians 2:3, we were all born "children of wrath," and John 3:10 says we were all "children of the devil." If being a member of a spiritual family is a permanent condition with no way to change one's family relationship, then all human beings are hopelessly damned and must remain the children of the devil's "family."

Many neo-Calvinists desire to use the story of the Prodigal Son as an illustration of a backslider who is still a child of God. They argue that although he wasted his substance with harlots and in riotous living, he was still the father's son. The refutation to this assertion is found in Jesus' own words. He said that the Prodigal Son was spiritually *dead* and spiritually *lost* while he lived in sin (Luke 15:24, 32). This is not the description of a Christian. The Arminian stresses the importance of remembering the warning of James 5:19, 20, "Brethren (fellow Christian), if any of you do err from the truth and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and hide a multitude of sins." James is addressing Christians and is plainly

stating that a true Christian can depart from the truth and thus reject salvation. But such a person who genuinely repents can be brought back into a saving relationship with God through Jesus Christ and thus save his or her soul from spiritual, eternal death. Before such a person is brought back into saving relationship with Christ, he is termed a "sinner" and not a so-called "sinning Christian."

The Argument for Conditional Eternal Security

Before we look at some important Scriptures that teach that one's security is conditioned upon continuing in the faith, we need to make sure we understand that the exercise of faith is not a "work." In Romans 4, Paul states that Abraham exercised faith and his faith was reckoned (imputed) to him for righteousness. Paul regards faith and works as opposites; therefore, faith cannot be a meritorious work. The emphasis on maintaining one's relationship with Christ through faith is not equivalent to maintaining one's relationship with Christ through good works. One is saved only by faith, not by works, and one maintains his relationship with Christ only through faith, not by works. Obedient works are the fruit of faith, or as Paul said, "the only thing that matters is faith working through love" (Gal. 6:5, NIV).

Paul on conditional eternal security. The conditional aspect of a believer's security is spoken of by Paul. Concerning himself he writes, "But I keep under my body, and bring it into subjection lest that by any means, when I have preached to others, I myself should be a castaway" (1 Corinthians 9:27).

The neo-Calvinist who believes in unconditional eternal security says that Paul was not speaking of his personal salvation here, but rather his office of apostleship. Even the Calvinist prefers to make the term "castaway" refer to a loss of rewards. For example, Leon Morris says, "Paul's fear was not that he might lose his salvation, but that he might lose his crown through failing to satisfy his Lord" (1 Corinthians, Tyndale press, 1958, p. 140).

It is true that a crown is offered for faithful service. However, the term translated "castaway" (*adokimos*) does not focus on receiving a crown. It rather expresses Paul's fear lest, after having brought others to salvation, he himself should be disqualified from it. To establish this truth, let's look at the Scriptural data. The Greek word *adokimos* occurs in eight New Testament passages. It is translated six times as "reprobate," once as "castaway," and once as "rejected." We have examined 1 Corinthians 9:27. Let us look at each of the other seven passages.

➡(p11) friends who have been there with your expressions of love and sympathy. From the midst of our shattered hearts we thank you for all the prayers which have supported and lifted us up. The cards, emails, phone calls, and all other acts of kindness have been so appreciated. We say "God bless you!" to all who attended his funeral or came for one of the viewings, either in Maryland or Ohio, including a group of our precious Caymanian people. So many have shown such tremendous support for the whole family, and we are completely overwhelmed. Words fail, so all we can say is "Thank you! Thank you!"

Rev. Leroy F. Fetterolf, 82, Zion, Pennsylvania, died March 5. He served three years in the U.S. Army during World War II, serving in England, France, and Germany. Following military service he enrolled in Eastern Pilgrim College, Allentown, Pennsylvania, from which he graduated in 1956 with a bachelor's degree in theology. He was ordained by the Wesleyan Church and served as pastor at Mabel Interdenominational Church for four years and at Coleville Wesleyan Church for eight years. He was also a supply pastor and an evangelist, traveling the east coast and holding meetings in the Caribbean islands. He retired in 1994 after serving The Wesleyan Church for 40 years. Rev. Fetterolf is survived by his wife, the former Ruby Ileene Williams, whom he married in 1948; his daughter, Laurel Elaine Fetterolf, a former staff member at GBS; and other relatives and friends. Funeral services were held in Zion, with the Revs. Charles Williamson, John Volkots, and Michael Hoskins, officiating.



Rev. Bruce B. Roten, 85, died August 1, 2007. A retired minister and teacher, he was a 1953 graduate of

God's Bible School and College (ThB). Funeral services were held August 4 with burial in Jefferson, North Carolina, Rev. Tim Roten, officiating.

Clarence George Schwanz, 94, Shawnee, Kansas, died October 9, 2007. He was married in 1938 to Leta Wright and spent many years doing carpentry work and serving in the public school system. In 1966 he began work as a missionary to the Navajo Indians in New Mexico and was there intermittently until 1984. Most recently he was leading a weekly Bible study at his final earthly home, The Golden Rule. He is survived by his devoted wife with whom he would have celebrated their 70th wedding anniversary next January; his children: Stan, Keith, Marilyn, Paul, Sharon, and Ruth; 18 grandchildren; and 27 great-grandchildren. Clarence and Leta were frequent visitors to the Hilltop for revivals and camp meetings, and four of their six children attended GBS. His family misses him but rejoices that Clarence is now in his heavenly home with the Saviour whom he loved. Contributions to his memory should be made to GBS.

NOTICES

The Evangelical Wesleyan Church, Watertown, SD, announces live broadcasting by telephone of the sermons of its pastor, the Rev. John MacDonald, at approximately 11:15 AM and 7:45 PM each Sunday. To listen dial 1 (218) 486-1300 (which is not toll-free). At the "prompt," enter the "conference" number, which is 915746. For more information email b.tierney@juno.com.

The family of the late Oscar Johnson (see obituary, October Revivalist) requests that memorials to him be directed to God's Bible School and College, where a scholarship is being established in his name. Those wishing to make a contribution should contact the Rev. Jack Hooker, Vice President for Advancement.

Congregation of a conservative holiness church in Ohio is seeking a full-time pastor. Interested persons should contact R. Manley by calling (740) 416-1354.

Urgent prayer is requested for Rev. Ron Cook and his family of Kettering (Dayton), Ohio. Ron recently underwent brain surgery to remove a tumor, which was identified as a Hodgkins lymphoma. He will be undergoing chemotherapy and radiation treatments. Ron (GBS '00 BA Missions) and Sarah (formerly McClurg, GBS '01 AA Missions for Nurses) have two young children, Faith Ann and Charity Ruth, and Hope Christiana is on the way. Send notes of encouragement to: 1415 Barton Ave., Kettering, OH 45429 or sarahgbs@yahoo.com. For updated information go to theroncookfamily.blogspot.com. ■



FEA Ministries, Inc.
2008 Sea Breeze Camp Meeting
 IN HOBE SOUND, FL
February 7-17, 2008

Ben Durr, Sr. Evangelist OH	Marc Sankey Evangelist Mexico	Dr. Randall McElwain Bible Teacher - FL	Dan & Michelle Durkee Song Evangelists
Barry & Gertrude Mason Children's Workers - PA	Randy Brown Youth Evangelist PA	Leonard Sankey Director of Sea Breeze Camp - IN	

Special Event: Missions Day, Tuesday, February 12
Lodging: 772-546-1113



How God did
pity the poor
and comfort
the sad
and lonely
through my
mother's
loving
gifts!

➔(p5) Mother had prayed, "God, pity the poor and comfort the sad and lonely." How He did pity and comfort them through her loving gifts!

On Christmas Eve there was always a party at our house to which friends and neighbors, young and old, were invited. In the center of this group was our Methodist minister, who with his large family had been invited "over Christmas." His presence meant so much to the children, and we looked upon him with a sort of reverent awe. His manner was so kind, his conversation so refined and chaste.

When he took the large family Bible from the table, we felt like being very quiet while he read to us the story of the shepherds out in the fields, watching their flocks by night. He read to us about the angels' song and the wonderful star that came and stood right over where the young child was. Then he prayed, thanking God for the love that brought salvation down. His words were so anointed by the Spirit, and our young hearts felt something which could not be expressed. Then we gathered around the piano and sang together:

*O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee tonight!*

Our guest, the wonderful man of God, would also read to us portions of the Old Testament where the birth of our Lord Jesus was prophesied, and we would sing again:

*Silent night, holy night, All is calm, all is bright;
Round yon virgin mother and Child!
Holy Infant, so tender and mild,
Sleep in heavenly peace, Sleep in heavenly peace.*

We retired under this sacred spell. Through our frost-paned windows we looked and saw the moonlight like a pathway of gold shining on the snow-clad hills and vales. The pines fairly glistened in their winter's dress. The stars in the heavens seemed to be saying, "A Savior is born!" In the silence of the night there stole into our hearts the same sweet song that echoed o'er the Judean hills. The birth of Jesus was real to us. It was a living fact. He had come! Our young hearts were fairly thrilled under the magic touch. And He was *our* Savior! "Unto *us* a child is born; unto *us* a Savior is given."

Then Christmas morning came. No alarm clock was needed to awaken us, for long before the breaking of the dawn we were in our large parlors singing

*Joy to the world, the Lord is come!
Let earth receive her King;
Let every heart prepare Him room,
And Heaven and nature sing.*

What a houseful of happy people there were on that glad morn! To be sure, there was a row of stockings hung clear across the long fireplace with gifts for each one. And then at eleven o'clock, everybody went to the church where we listened to a beautiful Christmas message. When we returned, the dinner was all ready to be served with Father and Mother acting as host and hostess to the large company.

In the afternoon the children went coasting down the hills, and in the evening a half-dozen sleighs were at our door. Wrapped up in heavy coats and buffalo robes, we went sleighing in the moonlight, calling upon our friends here and there and wishing them "Merry Christmas!"

Our old home is but a memory now. Many years ago Father and Mother went to occupy their heavenly mansion and the children are scattered to the ends of the earth, but nothing can take from us the simple faith of our childhood days. So much of that was taught in the old-fashioned Christmas celebrations of our past.

Fathers, mothers, let us take down our Bibles and read and re-read them to our children. Let them feel the thrill of the wonderful story of the birth of our Savior, and may He steal into their young hearts in such a manner that nothing will ever be able to undermine their simple faith in Jesus the Son of God, our Savior.

This is my prayer for Christmas Day! ■

Lettie Cowman, missionary statesman and co-founder of OMS, is famous as author of the devotional book Streams in the Desert. She and her husband, Charles, were early Gbs students. This selection, condensed by the editor, was written for the Revivalist, in which it was published in 1927.

➡(p4) denominations (which allow women to pastor and are growing) and liberal mainline churches (which allow women to pastor and are not growing)... The liberal mainline churches did not begin to ordain women until the 1950s and 1960s. Their reasons for ordaining women were often related to the modern feminist movement. In contrast, most holiness and pentecostal churches have (from their beginnings) ordained women for what they believe to be biblical reasons.

DR. KEITH SPRINGER
Associate Professor of Religion
Indiana Wesleyan University

KUDOS TO SONJA VERNON

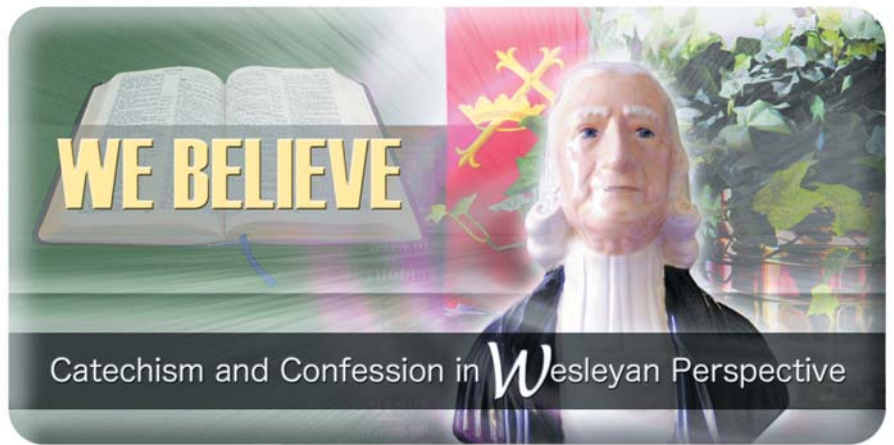
I've read Sonja Vernon's devotional "Sweet Aroma" [October *Revivalist*] four times! I don't think anyone needs further proof that she is the Lord's choice for this ministry. I look forward to receiving rich spiritual food in the future from this column. I'm sure many others will feel the same.

ANITA BRECHBILL
Email

LIVING ABOVE SIN

I wanted to express my appreciation for... "Did God Create Evil?" ["Dear Phil," October issue] and "The Security of The Believer" ["Revivalist Pulpit," continuing series]. Both explained simply the elements of both issues. I have a younger daughter who is a freshman in pre-law. She has started into a Bible study with some of her friends and some upperclassmen [and] has questioned them several times about sinning religion. When she explained holiness, they were shocked. [They] had never heard such a thing as living above willful sin. I wanted to ensure she has both of these articles for her discussion group.

DAVE GUMBINER
Email



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

XV. PREVENIENT GRACE

“There is no man, unless he has quenched the Spirit, that is wholly void of the grace of God... Everyone has, sooner or later, good desires, although the generality of men stifle them before they can strike deep root or produce any considerable fruit. Everyone has some measure of that light, some faint glimmering ray, which, sooner or later, more or less, enlightens every man that cometh into the world.”

Here John Wesley is describing what we call “prevenient grace” (*pre-* meaning “before”; *vent-* meaning “go”), that universal and resistible grace that goes before our conversion. The Wesleyan concept of prevenient grace is very important to balancing the doctrines of total depravity and human responsibility.

Many Christians, correctly recognizing that man is unable in his own strength to make moves toward God (due to total depravity), erroneously believe that man must be regenerated before he can repent and believe. This makes God completely responsible for man's salvation and teaches that man is not at all responsible for it. But Wesleyans affirm both total depravity and human responsibility. God certainly initiates salvation. But that does not mean He must regenerate us to enable our repentance and faith, making the order of salvation backwards. God can simply draw us to Himself through prevenient grace, and thus overpower total depravity. If we respond to God through this “going-before” grace, God will give us repenting and believing grace.

The necessity of prevenient grace should be emphasized in our churches. When preachers admonish sinners during an altar call to “take one step toward God, and God will take ten steps toward you,” they should acknowledge that it is God who empowers the sinner to take that first step. Any motivation or desire that one has *for* God is *from* God. It is for this reason that we counsel despairing people that if they sincerely desire to serve God, then there is still hope—God is still drawing them to salvation.

Scriptural support for the doctrine includes Titus 2:11, which teaches that salvific grace (grace bringing salvation) has come to everyone. Also, John 12:32 teaches that Jesus draws everyone to himself. Merge this concept of the universal nature of God's drawing grace with the idea of grace as an enabling power (see Hebrews 4:16 and I Cor. 15:10), and you can arrive at a biblical understanding of prevenient grace. —Mark Bird ■

➡(p2) with us forever. *“And the Word became flesh and dwelt among us.”* Thus Our Lord became the God-Man, identifying Himself with us, sharing our sufferings and our aspirations, and finally becoming our great sin-bearer. It is impossible, of course, for us to comprehend how God the Son, Second Person of the Godhead—“begotten of His Father before all worlds”—should “come down from heaven,” as the ancient creed declares, all “for us and for our salvation.” Yet that is the testimony of the Gospel, and this Christmas we rejoice again that He made His crib among the lowing cattle and the astonished shepherds. Much less can we understand how that, in the union of His two natures, perfect deity was joined forever to perfect humanity. Yet our salvation hinges upon this blessed truth, and we join the holy church in every age, rejoicing that in Jesus Christ God had fulfilled His promise. Directly into the mainstream of our existence came Immanuel, “God with us!”

“Come, O come, Immanuel,” we plead in the words of that famous Advent hymn. Come, O come, indeed! For our need of “God with us” is desperate, as it has always been. Drawn swords at Eden’s gates dramatically illustrate the vast divide that sin brought between us and our Maker. For it was not God who had separated Himself from man but rather man who had separated Himself from God. His judgment merely confirmed the tragedy of human choice. Surely it was this separation from the Divine Source of our being—accompanied with its overwhelming sense of abandonment, desolation, and loss—that was the worst of all the consequences of Adam’s fall. Hell was to be this separation finalized and made eternal. Man, made in the image of God; man, designed for holy fellowship; man, whose chief end, as the Westminster divines declared, was “to glorify God and to enjoy Him forever,” was to become the consort of reprobates and demons.

But though we had placed ourselves outside the divine presence, we had not placed ourselves outside the divine mercy. *“The Lord is merciful and gracious, slow to anger, and abounding in mercy.... He has not dealt with us according to our sins, nor punished us according to our iniquities.”* Of all the mysteries of grace, perhaps the most amazing is His love for our shattered race. But He loved us simply because it is His nature to love; and that is why He sent His Son that “whosoever believeth on Him should not perish but have everlasting life.” From the depths of our depravity we could not reach out to Him, but from the depths of His grace He reached out to us.

From all eternity He had known that we would fall prey to Satan’s snare; from all eternity He had planned our rescue and redemption; and from all eternity He had purposed to send His Son to restore what we had lost in Eden. By Incarnation He thrust Himself into our

lives, sharing our frailty and pain; and by Atonement He offered “a full, perfect sacrifice, oblation, and satisfaction” for our sins. “But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone.”

That *“He...might taste death for everyone.”* Death seems far away at Christmas, with all its festive lights, its tinkling bells, and its merry carols. But it was to suffer death that Immanuel came to us. So the Holy Babe of Bethlehem was to become the Holy Victim of Calvary, and the road from the stable was to lead directly to the cross. Upon that cross stretching between earth and heaven, our Immanuel propitiated the Father’s wrath and reconciled His wayward children to Himself. “See from His head, His hands, His feet, / Sorrow and love flow mingled down; / Did e’er such love and sorrow meet, / Or thorns compose so rich a crown?”

There is one question that now confronts us. Where now is our Immanuel? There are many paradoxes in the Christian faith, and our answer to this question is one of them. For though Jesus is gone from us now, He also is with us still. As the scriptures assure us, He was buried in a borrowed tomb, arose the third day in glory from the dead, and after a short time with His disciples, ascended into heaven, where He is enthroned at the right hand of His Father. “From thence He shall come to judge the living and the dead.” Yet in the interval between now and then, He is present with His people whom He has promised never to leave nor to forsake.

This is the message of joy and hope we herald again this Christmas. *“Glory to God in the highest!, and on earth peace, goodwill toward men! Unto you is born this day in the city of David a Saviour, who is Christ the Lord!”* Everywhere we raise the angelic anthem: “Glory to God in the highest!” Granted, we are dismayed by the rampant secularism, hedonism, and paganism that rage against Christ’s truth and attack Christ’s Church. In the West, at least, we are pushed to the wall by the onslaught of infidelity and darkness. But that has happened again and again throughout the twenty centuries of our history, and always Jesus has stood beside us, assuring us that never ever will the gates of hell prevail against His Church. Yes, “Glory to God in the highest!”

Jesus still stands beside us. To be sure, this world is sick of the great evil to which it clutches, but Our Lord is the Great Physician. To be sure, bitterness and heart-break stalk our world, but He brings forgiveness and peace to those who seek Him. To be sure, our faith sometimes falters and our courage wanes, but He says, “Be of good cheer! It is I; do not be afraid.”

This Christmas, we remember what an angel told a startled carpenter in ancient Nazareth: “‘They shall call His name Immanuel,’ which is translated, ‘God with us.’” ■



GLORY IN THE HIGHEST!

by Anita Brechbill

“Glory to God in the highest, and on earth, peace, goodwill toward men” (Luke 2:14).

“...Christ in you, the Hope of Glory” (Col. 1:27).

Glory! Glory! Glory! Glory down through the skies and down to the stable where the Highest of God’s Glory lay on a bed of hay. That Glory touched down in lands afar as searching souls reached out to warm their hearts in its glow and follow its bright beckoning.

That Glory forever linked the Creator of the world with the humble shepherds, a cattle stall, and a shining star. It was the Glory of the Most High, the Glory by which the Creator of the World became a tiny member of the human race, dependent upon an earthly mother’s care. This was the Incarnation, a mystery so great, so deep, that the Apostle, writing to his son, Timothy, burst forth, “Great is the mystery of godliness; God was manifest in the flesh!” (1 Tim. 3:16).

For thirty-three years, that Glory veiled itself in the robe of man as He walked our city streets and country lanes, for no human eye could bear that Glory unveiled.

On that first Christian Sabbath, unnumbered worlds came to attention as that same Glory, which lightened the skies above Bethlehem and announced His coming, ushered an Angel from the opened gates of Heaven to the tomb where Christ was held prisoner by the greatest powers on earth. The angel rolled away the stone and seated himself upon it as the guards fell as dead men! Christ returned to His Father’s side, crowned the King of all Kings.

The Glory of the mystery of godliness is further unveiled as the glorified Christ descended into the Upper Room to take up His abode in human form. *“Christ in you, the hope of Glory” (Col. 1:27).* The Scriptures are full of promises of the Glory yet to come.

It is no wonder the saints are still shouting “GLORY!” as they have done since that glorious morning when the angels first broke the news of Jesus’ birth. ■

Editor’s Note: We are pleased that Anita Brechbill, former writer of this column, has so far improved in health that she is able to make occasional submissions to “Thoughts for the Quiet Hour.”

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PATTERSON FACILITIES BUILDING

PATTERSON FACILITIES BUILDING DEDICATION

Saturday afternoon, October 13, 2007, the Patterson Facilities Building was dedicated to the Lord and opened to the public. Completing a vital part of our "Faith in the Future Campaign," the new building was named for Murl and Dorothy Patterson, Kearney, Nebraska, who have been dear friends and partners in ministry with God's Bible School and College for many years.

Their commitment to this project will be a great blessing to GES for many years to come, for the building is home to our Campus Administrator and the Maintenance and Custodial Departments. A good crowd of alumni, friends, students, and staff gathered in the parking lot for the dedication service and ribbon-cutting. Several guests were recognized, including several community leaders and Mr. John Sproles of Sproles Commercial Construction, who was responsible for the framing and roofing of the building.

President Avery read a tribute to the Pattersons and offered the prayer of dedication. John and Julia Lum, who gave countless hours to this project, cut the ribbon, thus formally opening the new building, and attendees were given a tour. Special thanks to our many friends whose contributions made this project a reality!

