

GOD'S REVIVALIST

September 2009

and Bible Advocate

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And The New Creation**

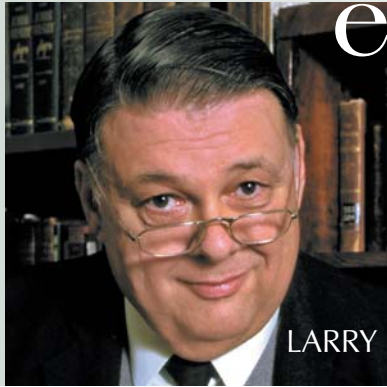
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the editor's view

LARRY D. SMITH

HEAR THE FAITHFUL GOD!

So alarmed was Bishop Berkley by England's spiritual decay that he declared in 1736 that its youth, "brought up without any bias to good...must be monsters indeed. And it is to feared that the age of monsters is not far off. Our prospect is terrible, and the symptoms grow stronger every day."

This sounds like the language which evangelical Christians are using to describe our shattered world. Dr. Albert Mohler, for example, warns that America has replaced its Christian birthright with secularism, hedonism, and relativism. "The so-called Judeo-Christian consensus of the last millennium has given way to a post-modern, post-Western...crisis which threatens the very heart of our culture."

In God's time, the kingdoms of this world shall become the kingdoms of our Lord and of His Christ. But for the moment Albert Mohler is right; our "cultural crisis" is vast and perilous. Yet Christ calls us to engage His enemies with confidence, determined not only to overcome them, but even to win them to Himself. We all were once His enemies; but now we are His friends, won by the power of His searching love. For that love has placed in every heart a "hunger for holiness" that longs for fulfillment in Him.

Our hope, then, is in God alone, "the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations" (Deut. 7:9). These are the words of Moses as he explains the conditions and blessings of God's ancient covenant with Israel. If His people would obey His commandments, trusting in His mercies, God would give them inexhaustible blessings. It was His purpose to bless the whole earth through Israel, for out of Israel would come the Lord Jesus, the Saviour of the world. Thus, God Himself was the strength of Israel's hope, (p22)➡

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God's Revivalist and Bible Advocate (ISSN 0745-0788) is published nine times a year for **\$12.00 per year (\$28.00, Canada; \$45.00, other countries)** by the Revivalist Press of God's Bible School, College and Missionary Training Home, 1810 Young Street, Cincinnati, Ohio 45202. Periodical postage paid at Cincinnati, Ohio, and at additional mailing offices. **POSTMASTER: send address changes to God's Revivalist and Bible Advocate, 1810 Young Street, Cincinnati, Ohio 45202.**

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

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

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the president's page



HOW TO HANDLE HURTING WORDS

by Michael R. Avery, President

Read II Samuel 16:5–14 and 19:15–23

The humiliation of David's temporary exile in the face of Absalom's anarchy had to be one of the lowest moments of his long reign. But as he fled Jerusalem insult was added to injury, for a man named Shimei followed him shouting curses. Shimei's accusation was that David was getting what he deserved because he was a murderous man—guilty of the “blood of the house of Saul.”

Shimei couldn't possibly have spoken more unjust and hurtful words. If David was innocent of anything it was the blood of Saul. He had spent years in exile to keep Saul from killing him. He had refused to speak evil of Saul, take advantage of Saul's fractious kingdom, or even lay a hand on Saul, even though the Lord had delivered Saul into David's hand again and again. If anything in the world was untrue, this charge was untrue!

Why Shimei's Criticism?

The Bible tells us that Shimei was of the house of

Saul. So when Saul's kingdom ended, it brought about the demise of all the influence, power, and financial advantage that Saul's relatives had enjoyed for years. Shimei just couldn't let it go and was still carrying the old family grudge. David's misfortune gave Shimei the opportunity to vent all those years of stored-up malice. The timing and boldness of Shimei's remarks were fueled by three things: first, he thought he could verbally assault David safely since David was fleeing for his own life; second, he knew the taunt about Saul would hurt David the most at this particular moment; and third, he believed that God was now on his side. Shimei was sure that David was fleeing for his life because God has deposed him!

David's Response

David refused to say anything to Shimei! He did, though, speak words of restraint to his inner circle who wanted to remove Shimei's head. David's silence toward Shimei and his response to his friends offer some valuable insight on how we should respond to hurting words or unfair accusations.

1. Develop a tough hide. One can't have a china-doll fragility about every little thing someone says (Eccl. 7:21–22). One of the benchmarks of spiritual maturity is that we have gained enough confidence in who we are in Christ and of His unwavering love for us that the actions and words of others no longer have the (p19)➡

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.

PRAISE FOR SUMMER REVIVALIST

It was such a pleasure to receive the summer issue of the *Revivalist*...[which] I read from cover to cover. Starting with your article, followed by President Avery's about the mission of the college, the questions and the answers by the [chairs] of the six divisions, [the issue] was excellent. I found the article by Dr. Ken Farmer an excellent one, promoting the importance of choosing a Christian holiness college.

I am so glad that you came as editor. Keep up the good work. Also I am so glad that I had the privilege to serve God's Bible School and College under two presidents, Dr. Bence C. Miller and Dr. Michael Avery.

DAVID DOCTORIAN
Macon, Missouri

Editor's Note: Dr. David Doctorian (GBS '56) is a former Missouri state senator who served as assistant to the president in two GBS administrations, 1993-97.

COMMENTS ON THE MAGAZINE

Thank you for the interesting variety of articles and authors. We appreciate them all. My husband is a Nazarene minister pastoring his fourth church since he retired. He is 86-years-old.

LLOYD AND FERN GRIMM
Logan, Ohio

Thank you for many beautiful and God-honoring articles. David and I enjoyed the many years [at GBS] while our children were in school.

MRS. RUTH RODGERS
Greenwood, South Carolina

Editor's Note: Beginning in the 1950's and continuing into the 1980's, David Rodgers has served at different times on both the staff and faculty at GBS.

Your magazine is such an attractive, colorful one, and so full of needed information. My husband (deceased 1981) and I have subscribed to it since Marion B. Hill held revival services at the United Missionary Church in Dorchester, Nebraska, in the 1950's. Keep on publishing such a needed magazine in these troubled times. Truly God is in control.

MRS. LETHA RARDIN
Milford, Nebraska

You and your staff are doing a superb job. There is no better publication in the evangelical community. I have been "filling in" as pastor here for 50 years and have received the *Revivalist* for most of that time. Keep up the good work, and may God continue His blessing on your ministry.

REV. TOM REED
Palos Hills, Illinois

CHURCH PLANTING IN HONDURAS

I would like to say "thank you" for the tremendous job you and the *God's Revivalist* staff have been doing. I always look forward to reading the challenging articles and seeing the professional pictures. They have been a great blessing.

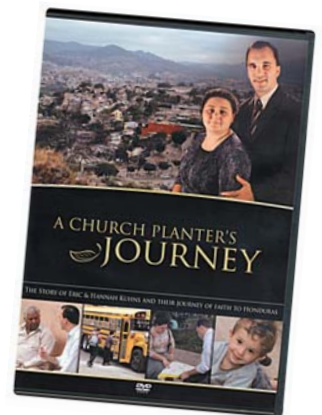
My wife and I and our three-year-old son Joseph are missionaries to Honduras with Hope International Missions. My wife Hannah (Jarasat) is a '96 GBS high school graduate. We have just finished our first term as church planters in Tegucigalpa (the capital city), and we are currently home on furlough.

Jon Plank was so kind as to come to Honduras and shoot a DVD called "A Church Planter's Journey," that recounts our first term on the mission field. If any of your readers would be interested in getting a copy, they may write to me at 121 Melmar Drive, Lewisburg, PA 17837. These are not for sale.

We only accept donations from those who desire to give. Information may be secured at (765) 716-0342.

Again thank you for the impact you are having through holiness writing and literature.

ERIC KUHN
Lewisburg, Pennsylvania



HELPLESS IN HONDURAS

by Donald G. Smith, Jr., M.D.

**A microscopic monster
could not be locked out
with padlocks or deterred
with pepper spray.
All the traps in Honduras
could not kill every mouse
on the mission compound.**

Public health scares are not unique to developed countries like the United States. Shortly after arriving in Honduras, my family and I were living about 30 yards behind the Evangelistic Faith Missions clinic in San Luis. One morning I was called to the clinic for an emergency. The patient was a 12-year-old boy who had been carried in by his father. He was in severe respiratory distress and had a very high fever. Within seconds of seeing him I was struck by the fact that he was in shock and about to die. His color was gray and his skin had multiple areas that looked like bruises. His lungs were full of fluid and he was literally drowning. His heart was racing but each beat was so weak his pulse could hardly be felt. Oxygen and intravenous fluids had been started.

Medical trainers in the United States use various sayings to impress the danger of shock on medical students. Statements such as “shock is shocking” and “you should be shocked when you see shock” sound trite but are intended to reinforce the severity of this condition. In medicine the word “shock” indicates a collapse of the main systems such as the heart, lungs and kidneys. There is no time to be wasted and action must be taken immediately. Shock is often seen following major trauma and heart attacks, but it can also be seen in overwhelming infections.

I stared at this young man with both terror and helplessness. The American doctor had arrived on the scene and the national nurses looked at me while the father cried, moaned and hugged his now comatose son.



SEPTEMBER 2009

05



the world to win

My mind raced through what needed to be done. This twelve-year-old needed to be placed on a respirator immediately. He needed two large-bore intravenous lines until a central intravenous line could be placed. He needed STAT laboratory tests. He needed a STAT portable chest X-ray. He needed STAT intravenous administration of Lasix to help clear the fluid in his lungs. He needed STAT administration of broad spectrum antibiotics immediately following the laboratory tests. Other possible things he might need surged through my mind, such as medicine to dilate his breathing passages and to control his heart rate while maintaining good heart function.

There was not a respirator available. STAT laboratory tests and x-rays were not available. To my horror, I realized that everything that was available had already been done. Within five minutes of my arrival in the clinic, the child died and could not be resuscitated. I can still see the pathetic appearance of that twelve-year-old boy who had been struck down by some invisible, unknown entity, against which we were powerless.

Due to the circumstances, his body was sent to the medical center in San Pedro Sula for autopsy. Testing showed he had expired from an overwhelming infection of Leptospirosis bacteria. Within a short time the local government placed flyers all over the community of San Luis warning of this scourge. I went scurrying back to my medical books to re-educate myself about something I had never seen in the United States. The community, and we as well, experienced fear and panic.

We learned that the source of this strain of bacteria is mice and rats. In areas that are infested with these rodents, the bacteria are in the dust and the air. I thought of the storage room that I had been cleaning. We wondered about the extra appliances that were kept for parts and had become apartment complexes for mice. Helplessness was a new feeling for me. I had not been able to offer the patient anything. It seemed that we might be attacked by some strange bacteria even while we slept or worked. What about the safety of the students in the Bible Institute? At least burglars and kidnappers were not likely to kill children!

Like all public health scares, the Leptospirosis panic ran its course and life slowly returned to normal in San Luis, Honduras. However, Martin Luther's famous rediscovery of the scriptural principle "the just shall live by faith" had a new meaning for me. A microscopic monster could not be locked out with padlocks or deterred with pepper spray. All the traps in Honduras could not kill every mouse on the mission compound. If we were going to live in Honduras we would have to live by faith. Indeed we learned that our helplessness taught us more about God's faithfulness than all the Bible studies and messages we had heard. ■

Dr. Donald G. Smith, Jr., is Director of Stewardship and Director of Short-Term Medical Missions for Evangelistic Faith Missions, Bedford, IN.

Each month we publish brief "field reports" from missionaries around the world. Missionaries are invited to send us their newsletters and other information about their activities. GBS graduates are especially urged to respond, but we also wish to include others who uphold our vision and our commitment.

BOLIVIA. "In the past in the town of Aguirre a person was converted, [and he] destroyed the local idol that was supposed to control the weather. Then a drought hit, and that church was persecuted. The pastor and missionary were called in, and a date was given when they were going to [be killed]. The El Dorado Springs church joined with us for one of the seventeen days of prayer and fasting. Those men prayed to God—not the God that answers by fire, but the God who answers by rain. Seventeen days later, it came over Aguirre: rain! That little village now has the largest Church of God (Holiness) in Bolivia with a seating capacity of 500." —Paul Confer, *Church Herald and Holiness Banner*

BRAZIL. "Early this year during the dry season when the rivers were down and the trails drier, [a group] made the trek to Goiano's ranch. For three nights and two days they held services and Bible classes. The majority of the ranch folk went forward to pray. Brother Eugene writes that there were six clear conversions." —Raymond Shreve, *EWM International, Inc., Newsletter*

UKRAINE. "Jason Sturtevant, Jeff Appling, and Jeff Dudde, along with three Ukrainian translators, went on a Bible expedition to several villages near the Belarusian border in July. They found very few churches in the villages that they visited. Only about one-half the people are able to read, and yet they were eager to receive a Bible. Eleven Ukrainians repented and gave their hearts to the Lord. Jason plans to return to the area in November for a follow-up." —*Arms Around the World* ■



— Called Unto Holiness —

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

OUR SECOND ADAM AND THE NEW CREATION

by Daniel Steele

Though sin deprived Adam of his crown of glory, the Council of the Trinity determined that a new and superior order should be constructed out of our ruined race. Thus Jesus Christ, our Second Adam, appeared on earth as the founder of this new order and as the model of this new creation. All of us who will yield to the transforming power of His grace are to be part of this brotherhood, made like Him in essential character.

There is one word in the Greek New Testament that exactly describes this relation of Jesus to the development of the sons—and, of course, the daughters—of God. The term *archegos* is compounded of two Greek words, signifying *beginning* and *leading*. The best English rendering is *file-leader*. “For it became Him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the *file-leader* of their salvation perfect through sufferings” (Heb. 2:10). Here we see Jesus Christ marching at the head of a long column, leading those who follow Him into the open portals of heaven until they stand at last in the blaze of its glory.

These two orders of human beings live beside each other in this world, the one like the second Adam, and the other like the first. The sons of God have spiritual life, while the sons of Adam are spiritually dead. The first are God-centered, drawn by the magnetism of His love; the second are self-centered, drawn by evil desire. The one acts with a single eye to the glory of God; the other is actuated by selfishness.

So the sons of Adam reflect his marred image, while the sons of God are in degree what their glorious file-leader is in perfection. For they are called to be “partakers of the divine nature”—not, indeed, to have the identity of God’s nature but its characteristics. Since holiness is His all-comprehending moral

attribute, it is reasonable, then, that His sons should also be holy. Since sin has no place in Christ our file-leader, neither has it any place in those who belong to Him.

Thus a God-born soul is not in a sinning state, because he has a new and dominant motive antagonistic to sin. Granted, in an unwary moment he may be surprised by some single act of sin, for which there is a merciful resort to our great High Priest. But as John stoutly affirms, life in Christ and life in sin is an impossible contradiction. There may be innumerable defects, infirmities, and errors; but these do not bring guilt since there is no consent of the will, though they do need Christ’s atonement.

Yes, those who are Christ’s are like Him. He was begotten of the Holy Spirit; they also are born of Him. He was circumcised the eighth day; His followers are circumcised, not in the flesh, but in the spirit, being cleansed from all filthiness of the flesh and spirit. He was baptized with the Spirit; so are those children of God who tarry in Jerusalem with persevering faith. He was tempted in all points; so are we. He was victorious over sin, and so will we be as we trust in Him. He was crucified; so are all who count not the self-life dear to them. He arose from the dead; the sons of God also arise to newness of life by spiritual resurrection, and hereafter their mortal bodies will be raised from the dead. He ascended; so shall we be caught up to meet the Lord in the air. Our file-leader was glorified; so shall we be, for all who have born the image of the earth shall also bear the image of the heavenly. ■

Dr. Daniel Steele (1824-1914) was a prominent scholar and writer in 19th-century Methodism. This selection from his Milestone Papers is abridged by the editor.



GBS FACULTY PROMOTIONS

by Dr. Ken Farmer, Vice President for Academic Affairs

Dan Glick Promoted to Full Professor. Dan earned a ThB from Trinity College of the Bible in 1988 and a MA from Ashland Theological Seminary in 1993.



Dan first served as a GBS adjunct professor (2000) while he was pastoring. In fact, Dan's ministry has almost always involved four concur-

ring elements: pastoral ministry, missionary work, teaching, and studying.

In August 2001 he moved to campus to chair the Missions Division. In addition to being a full-time teacher, he was also involved in pastoring on the weekends, taking short-term missionary trips to Ukraine, and working on a doctorate at Grace Theological Seminary that focused on intercultural studies.

Somehow, through all his busyness, Dan managed to infuse his division with a sense of community and transform it into a vibrant and growing group. Enrollment rose from 22 to a high of 54, a 245% growth!

Yes, he is still teaching full time, pastoring, and making short-term missionary trips. Along the way, he also finished his doctorate in 2008.

His dissertation has been printed in Russian and has been an effective tool for equipping the

Ukrainian church leaders. He is now working on a second project of compiling conversion stories from believers in Ukraine.

Scott Sobie, a missionary friend, says this about Dan: "As I visit Ukrainian churches...I am continually impressed with the many individuals who joyfully recall the spiritual impact and impressions of Dr. Glick upon their lives." Students agree, calling him "very personal, funny, and merciful" and commenting that he "relates material well to students' lives."

In honor of his accomplishments during his eight years at GBS, we are pleased to announce that Dr. Dan Glick has been promoted to the rank of full professor. Congratulations!

Aaron Profitt Promoted to Associate Professor. Aaron earned his first two degrees from the University of Kansas: a BA in 2001 and an MA in English in 2004. While earning his MA, he taught for 3 years at the university.

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 D. (GBS HS '94) and Elizabeth A. (Lavy) Dickinson (GBS HS '96)**, a daughter, **Sophia Lynette Dickinson**, born November 6, 2008, Troy, Ohio.



To **Robbie (GBS BA '93) and Rachel (Downs) (GBS '90-92) England**, a son **Simeon Lincoln England**, born April 25, 2009, Lebanon, Pennsylvania.

Robbie and Rachel are also parents of Josiah, age 6, Isaac, age 4, and Hannah, age 2. Robbie, a Physician's Assistant, is a member of the GBS Board of Trustees.

To **Steve (GBS BA '09) and Mary (Hamlin) (GBS HS '86, AA '08) Klotz**, a



son **Jason Levi Klotz**, born May 14, 2009, Cincinnati, Ohio. Steve is a high school faculty member at the GBS Aldersgate Christian Academy.



To **Wesley (GBS '01-02) and Missy (Terry) (GBS '00-01) Lum**, a son **Colin Wesley Lum**, born April 11, 2009, Fort Knox, Kentucky. John is in the U.S. Army, stationed in Ft. Knox, and he and Missy are also the parents of one daughter, Emilie, age 2.



To **Nicholae (GBS BA '00) and Jana (Burroughs) Pop (GBS BA '03)**, a son **Samuel David Pop**, born April 14, 2009, Columbia, South Carolina.



In August 2004 he joined the GBS faculty, and for the last 5 years has distinguished himself as an excellent teacher, caring mentor, and a great colleague. In 2005 he was tapped to chair the General Studies Division. Since that time, student enrollment has increased and a strong sense of community has been developed.

It quickly became apparent that Aaron possessed the inclinations and the skills for academic administration. In August 2006, Aaron became the Assistant Vice President for Academic Affairs. Along with this he was given partial release time to pursue a PhD in Educational Studies from the University of Cincinnati. Three quarters of full-time class work have been successfully completed.

Vice President for Student Affairs Richard Miles commented that "everything Aaron touches is professional, Christian, and stu-

dent serving." His students call him an "awesome teacher" who "knows his stuff...is very knowledgeable about what he teaches and...makes it fun and easy to understand the material."

In honor of his accomplishments during his five years at GBS, we are pleased to announce that Aaron Profitt has been promoted to the rank of associate professor. Congratulations!

NEW GBS EMPLOYEES FOR FALL 2009

Korin (Reiner) Harms (GBS BA '07) will be teaching kindergarten at Aldersgate Christian Academy, replacing Tonya Lambeth. After one year at Emmanuel Wesleyan Academy, she returned to GBS, where she has been the administrative assistant for the Office of Advancement.



Jana Pop (GBS BA '03) will be teaching in the Music Division, where she will also serve as assistant divisional chair, then become division chair in May 2010. She has an MA from Miami University of Ohio ('05) and a DMA (Doctor of Musical Arts) from the University of South Carolina ('09). Jana, with husband Nick, moved to Cincinnati July 15th with their son, Samuel David.



Nick Pop (GBS BA '00) will be teaching in the Music Division, specializing in voice. He received his MA from Miami University of Ohio ('05) and a DMA (Doctor of Musical Arts) from the University of South Carolina ('09). Nick, with wife Jana, moved to Cincinnati July 15th with their son, Samuel David.



David Hartkopf (GBS BA '07) will be teaching in the Music Division, will serve as co-director of the ➡



MARRIAGES

Roel Cuaresma (GBS BA '06) to **Megan Hollon** (GBS BA '08), May 22, 2009, Cincinnati, Ohio, Rev. Richard Miles, officiating. The newly-married couple are residing in Loveland, Ohio.



Eric Stanbery (GBS '04-09) to **Heather Christner** (GBS AA '08), April 4, 2009, Sugar Creek, Ohio, Rev. Larry D. Smith, officiating. Eric is finishing a BA in Ministerial Ed. Heather is teaching K-4 at Troy Holiness School, Troy, Missouri.

Brent Waggoner (GBS AA '03) to **Elizabeth Davis** (GBS AA '05), March 20, 2009, Pickens, South Carolina, Rev. Thomas Smith, officiating. Brent Waggoner, the son of Steve and Kim Waggoner, Frankfort, Indiana, works as a web developer. Elizabeth is a freelance writer for missions and non-profit publications. They live in Greenville, South Carolina.



DEATHS

Rev. Kenneth Adamson, 83, Westfield, Indiana, died March 29, 2009. He retired from the Marion County Health Department and also pastored local churches for several years. He served in the U.S. Navy during World War II. He is survived by Thelma Adamson, his loving wife for 50 years; two children, Lydia and Timothy; four grandchildren and other relatives. Following funeral services, he was buried in the Summit Lawn Cemetery.

Virginia (Steers) Applegate, age 85, Middletown, Ohio, died April 20, 2009. She is survived by her husband, the Rev. Dr. Virgil P. Applegate, a former GBS faculty member; one daughter, Paula; one son, Ron; five grandchildren; two great-grandchildren; and other relatives. Funeral services were held at First Church of the Nazarene, Middletown, the Rev. Harold Graves, officiating. Burial was in the Butler County Memorial Park.

Rev. James S. Beers, 74, died May 12, 2009, at Indianapolis, Indiana. He was a 1959 graduate of ➡

➔ Symphonic Wind and String Ensemble, then become the director of that organization in 2010. He will also be the director of the four bands at Aldersgate Christian Academy this fall, replacing Dixie Parriman, who is moving to Emmett, Idaho, where her husband Andy has accepted a pastoral assignment. David received an MM in Trumpet Performance from Miami University of Ohio ('09).



Esther Holloway will serve as Facilities



Administrative Assistant and as School Nurse, replacing Dixie Parriman. She has been a Resident Health Care Manager in Lake Placid, Florida, for the past several years and is a Licensed Practical Nurse with Ohio credentials.



Brent Lavy (GBS BA '09) will be our new Dean of Men, replacing Andy Parriman, who has accepted a position in pastoral service. His GBS degree is in Teacher Education with a Major in Elementary Education.



Adam Profitt (GBS BA '06) will be working in Student Recruitment. He has taught in a Christian school in Lima, Ohio, and has also served as youth pastor at the Wesleyan Holiness Church, West Bay, Grand Cayman. In July, Adam, his wife



Valerie (Nichols) and their daughter, Aubrey Nicole, moved to our campus.

Brandon Hilligoss (GBS BA '09) will be working in a new position, director of marketing media. In addition to design work, he will also be involved with website development and management.

The following are new college adjunct professors:

Tim Keep will be teaching Principles/Problems of Missions in the Division of Intercultural Studies and World Missions. Tim is a graduate of Hobe Sound Bible College ('93). He received an MA in Pastoral Theology from Wesleyan Graduate School ('04), and since 1996 has been involved in Bible Methodist Missions as a field supervisor.



Rebecca Miller (GBS 1975–77) will be teaching Basic Counseling Skills in the General Studies Division. She received an AA in Applied Science from Stanley Community College, Albemarle, NC ('95) and a BA in Biblical Studies with a minor in psychology from Cincinnati Christian University ('05). In 2008 Mrs. Miller obtained an MA in Counseling from Cincinnati Christian University. Since spring 2009 she has worked as a professional counselor at GBS.



REVIVALIST FAMILY continued

➔ Indiana Wesleyan University and received his Master's degree from Clarksville School of Theology (1977). He served as pastor of several Allegheny Wesleyan Methodist congregations, as president of Allegheny Wesleyan College (1973–1982), as instructor at Union Bible College, and as adjunct professor at Indiana Wesleyan University. In 1982 he became senior pastor and school administrator of Salem Park Church, Indianapolis, where he continued a successful ministry until his death.

He is survived by his wife, Marlene (Tetzloff) Beers, whom he married in 1956; his daughter

Janene Dubbeld; and five grandchildren. Funeral services were held at Salem Park Church, Rev. Paul Gray, officiating; and at Zion Allegheny Wesleyan Methodist Church, near Stoneboro, Pennsylvania, Revs. John and Ronald Beers, officiating. Burial was in the Zion Cemetery.

Eva L. Booth, 94, died March 4, 2009, Letitz, Pennsylvania. She graduated from God's Bible School and College with both the BA ('46) and ThB ('48) degrees. She also received the degree MS in Education from the University of Cincinnati. She was a longtime secretary to Rev. Lloyd R. Day and later to Mrs. Dixie Day. She taught school

in Ft. Thomas, Kentucky, and then in Toms River, New Jersey, where she retired. She was the aunt of Virginia Campbell-Christman of Cincinnati. Funeral services were held at Ephrata, Pennsylvania, Rev. Mark Justice, officiating, with burial in West Freedom, Pennsylvania.

Esther Minnie (Murray) James, 84, Lancaster, Pennsylvania, died March 6, 2009. She took the Ten Weeks Course at God's Bible School and College and later completed the GBS two-year Christian Workers Course and also participated in the school's GI's of the Cross evangelistic crusade. Preceded in death by her husband Clarence W. James,

David Ratcliff (GBS HS '00) will be teaching Math Concepts and Applications in the General Studies Division. After his graduation from high school at GBS, he went on scholarship to the University of Cincinnati where he received both a BS in Secondary Education and a BA in Mathematics ('08). Since 2007 he has worked as a consumer banker for National City Bank.



James Sedlacek (GBS BA '97) will be teaching Greek I in the Ministerial Division. He is currently completing an MDiv in Biblical Studies at Cincinnati Christian University.



John Spohn will be teaching Business Communications in the General Studies Division. He received a BA in Business Administration from Olivet Nazarene University ('93) and an MA in Diplomacy and Conflict Management from Norwich University ('07). He is currently studying administration and leadership at the doctoral level at Liberty University.



COLLEGE SINGERS MINISTER IN IRELAND

by *Prof. Garen Wolf, Chair, Division of Music*

On May 18, 2009, nineteen members of the GBS College Choir, along with Mr. and Mrs. Garen Wolf and

Mr. Tim Crater, boarded an airplane bound for Dublin, Ireland. This was the beginning of ten wonderful days of ministry in both Northern Ireland and the Republic of Ireland.

Rev. Mark Mander, GBS ministerial graduate, and Deanna Wolf Mander, GBS music graduate and faculty member, had worked many hours scheduling services. They had also planned our transportation, meals, lodging, and sight-seeing.

Our services were unusually blessed with God's presence and anointing on the choir. Students sang, played, and testified of God's grace upon their lives. Rev. Mander's hard work paid off night after night ➡



GBS Choir at Down Cathedral

Esther is survived by three sons, Charles, Paul, and J. Robert; a daughter, Janet; 18 grandchildren; and other relatives. She was a loving mother and a member of Lititz Wesleyan Church where she taught Sunday school for 35 years. Funeral services were held at Grace Community Church, Rev. Wilmer Martin and Rev. David Wooten officiating. Burial was at Longenecker's Reformed Mennonite Cemetery.

Rev. Justus "Juddie" Peyton, 84, died June 21, 2009. He was a World War II veteran, having served in the U.S. Navy. In 1949 he graduated from Marshall University and later attended Asbury Seminary. In

1952 he was married to the former Eunice Shelton. An ordained minister, he traveled for many years as an evangelist and singer. He also served as pastor of several churches and for 12 years as the president of Evangelistic Faith Missions (EFM). He was a loving husband, father, and grandfather.

In addition to his wife, he is survived by his daughter, Betty, and his granddaughter, Lacy. Funeral services were conducted at Faith Mission Church, Bedford, Indiana. Officiating were the Rev. Leonard Sankey, the Rev. J. Steven Manley, and others. Burial was in Green Hill Cemetery.

Rev. Merton Russell Rundell, Jr., 85, died May 18, 2009, at Hobe Sound, Florida. He received his BA degree from Frankfort Pilgrim College and his Master's degree from Butler University and was a U.S. Army veteran of World War II. He worked with Pilgrim Missions and Evangelistic Faith Missions, serving as a missionary in Peru and Guatemala. He also taught at Frankfort Pilgrim College, Hobe Sound Bible College, and God's Bible School and College (1983-89). Survivors include his wife Emma; his children, Mary, Rebecca, and Merton III; nine grandchildren; and two great-grandchildren. Funeral ➡



Sightseeing at Ardgillan Castle in Dublin

➡ as the churches were packed with eager worshippers. It was heart-warming for me to feel the love and kinship of those who worshiped with us.

Editor's Note: In a letter to President Avery, the Rev. Eric Stewart wrote, "The standard of music and song, along with the anointing of the Spirit, was evident in every service. I speak on behalf of many people throughout Northern Ireland when I say the effects of the services have been profound.... These young ladies and gentlemen are a credit to the training and teaching they are receiving at GBS. They moved among us as princes and princesses in the grace of God...."

PRESIDENT AVERY PRESENTS SERVICE AWARD TO REV. LEONARD SANKEY

At special services July 26 in Bedford, Indiana, President Michael Avery presented GBS's Distinguished Christian Service Award to the Rev. Dr. Leonard Sankey, citing him for "30 years of outstanding ministry with Faith Mission Church and Stone City Christian Academy." The service marked the retirement of Rev. Sankey from the pastorate of the Bedford congregation.

Both he and his wife Janet are GBS alumni, and as David Crosley, assistant pastor, has written, "They have truly lived and reflected the heartbeat of their alma mater. Their entire lives have been involved in ministry. They served together in evangelistic ministry, pastored



Ministering at Coleraine Independent Methodist Church

REVIVALIST FAMILY continued

➡ services were held at Hobe Sound Bible Church, Rev. Paul D. Wolfe, Rev. Paul Pierpoint, and Rev. Donald Winter, officiating. Burial was at Forest Hills Memorial Park, Palm City.

Rev. E. Jeanette Simpson, 92, Belle Meade, Washington, Pennsylvania, died March 28, 2009. She attended God's Bible School and in 1950 was ordained to the ministry by the Evangelization Society of the Pittsburgh Bible Institute. She devoted her entire life to service of her Lord and Saviour and was a member of the South Canonsburg Church, where she had served as an associate pastor, Sunday

school teacher, elder, and pianist. She was the last of her immediate family. Funeral services were held in the South Canonsburg Church, followed by burial at Center Church Cemetery, McMurray.

Dr. R. Duane Thompson, 78, died May 6, 2009, Indianapolis, Indiana. He was married to Janet A. Bennett, August 20, 1953. He received his BA from Marion College, now Indiana Wesleyan University ('52), his Master's Degree from Butler University ('53), and his PhD from Boston University ('62). Dr. Thompson was a professor in the Division of Philosophy and Religion for 40

years at Indiana Wesleyan University and served for 17 years as chairman of the division. For seven years he served as pastor of Wesleyan churches in Ohio, and at the time of his death was a member of College Wesleyan Church.

Survivors include his wife, Janet A. Thompson, who served at God's Bible School and College as Dean of Women (1977-85) and as Dean of Students (1985-87); his daughter Renee; his son Rev. R. Duane; two grandchildren; and other relatives. Funeral services were held at the Old College Wesleyan Church, Marion, with Rev. Don Fisher, Dr. Carlton Fisher, Dr. Wingrove Taylor,



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

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

in West Virginia, and completed terms of missionary service in Guatemala and Honduras."

Rev. Sankey also serves as general secretary, and thus as executive officer, of the Interchurch

Holiness Convention. For over thirty years he has also been a member of the GBS Board of Trustees, of which he is chairman; for two terms he served as president of the school's alumni association, which has also

awarded him its "Distinguished Alumnus Award"; and he also holds the honorary degree Doctor of Divinity from GBS.

"Rev. Leonard Sankey feels that one of his greatest accomplishments was the founding of Stone City Christian Academy," adds Crosley. "Seven buildings have been built during the past thirty years, including Stone City Christian Academy in two phases, two maintenance buildings, a student activity center, parsonage, and a new church." ■



The Sankey Family

Dr. Henry Smith, Rev. William Thompson, and Rev. Steve DeNeff, officiating. Burial was in Grant Memorial Park, Marion.

Patricia M. Sassman Trimble, wife of the Rev. William T. Trimble of the Pillar of Fire Church, Winburne, Pennsylvania, died March 26, 2009. She was a graduate of Alma White College. Funeral services were held in Phillipsburg, Pennsylvania, with her son, Rev. William T. Trimble, Jr., officiating.

NOTICES



Dr. Kenneth Stetler, a well-loved and longtime professor at God's Bible School and College, was honored by cards and good wishes on his 80th birthday, April 27. Greetings may be sent to him c/o Burlington Bible Methodist Church, 6529

Rogers Lane, Burlington, KY 41005. —*Jack Hooker, National Alumni president.*

WANTED: A 1959 GBS yearbook to replace one destroyed in a house fire. If you can help, please call Freda (Nicholson) Drake at (989) 967-8804.

Indianapolis Christian Writers Conference, November 6–7, 2009, hosted and sponsored by Wesleyan Publishing House, will feature author and theologian Len Sweet as keynote speaker. The event, which includes workshops and manuscript critiques for aspiring and established writers, will be held at The Wesleyan Church World Headquarters, Indianapolis, IN. All are welcome to attend. Register today at www.indychristianwritersconf.com or (800) 493-7539.

Bonnie Ritchie has prepared a book with 93 Christmas songs entitled *Name Above All Names: Sacred Carols for Christmas*. "Included...are the familiar carols and some special favorites.... There (p19)➡

Dear Phil



(2) *In every instance, the Spirit's leadership was in harmony with revealed Scripture. The Spirit never led anyone to do what Scripture prohibited. Since the Spirit is the author of Scripture (2 Pet. 1:19–21), we can be sure He will never contradict Himself.*

(3) *In every instance, the Spirit's leadership involved giving specific directions that were not already present in Scripture. I can find no examples in the NT where the Spirit quotes the OT when giving this kind of specific leadership. In other words, the Spirit does not lead us only through Scripture. The Spirit may lead us through the text of Scripture, but the New Testament gives us no basis to expect this as the norm.*

(4) *The Spirit, in many cases, spoke directly to those He was leading. My experience and that of believers throughout all ages is that the Spirit speaks inaudibly to our minds. This appears to be the experience of the believers in the New Testament. John 10:2–5 gives us five key principles that should govern our discerning of the Spirit's voice. First, the sheep hear the Shepherd's voice. This is normal, not abnormal. Second, the Shepherd calls the sheep by name. He deals individually and specifically, not generically. Third, the Shepherd leads His sheep. He doesn't drive them! Fourth, the Shepherd goes ahead of them. He doesn't send them out on their own. Fifth, the sheep run from a strange voice. If they aren't sure it is the shepherd, they don't follow. It is the Shepherd's responsibility to be heard clearly. It is our responsibility to follow.*

Blessings,
Philip

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

WALKING IN THE SPIRIT

Would it be possible to tell us how to walk in the Spirit and not in the flesh? We've walked so many years in the flesh, I don't know how [to walk in the Spirit]. —Betty

Dear Betty,

Thank you for the honesty of your question. Galatians 5:16–25 is the key text that answers your question. In verse 16 Paul commands us to “walk” in the Spirit. In verse 18, he describes such a walk as being “led” by the Spirit. In verse 25, Paul says that since we live by the Spirit, we are to “follow” the Spirit (not “walk in,” as in the KJV). In other words, we are to live in a relationship with the Holy Spirit where He leads and we follow. That is the essence of what it means to “walk in the Spirit.”

This passage also teaches us the results of the Spirit's leadership in our lives. In verse 16 Paul emphatically states that we will not fulfill the desires of the flesh, which manifest themselves in the “works of the flesh” (vv. 19–21). In other words, living in a relationship of submission to the Holy Spirit's leadership means that we choose, by His grace, to deny our desires and fulfill His desires anytime our desires conflict with His (v. 17). In verse 18 he states that those led by the Spirit are not “under the law,” which I take to mean “under the law's condemnation.” In verses 22–23, love, joy, peace, patience,

kindness, goodness, faithfulness, gentleness, and self-control are the fruit the Spirit helps us grow.

How does the Spirit lead us? Scripture gives us a number of examples of people who were led by the Spirit. Simeon was led by the Spirit into the temple on the day Jesus was dedicated (Luke 2:27). Jesus was led by the Spirit into (Luke 4:1) and out of the wilderness (Luke 4:14). Philip was led by the Spirit to approach the Ethiopian eunuch's chariot (Acts 8:29). Peter was led by the Spirit to go with Cornelius' messengers to take the gospel to the Gentiles (Acts 10:19; 11:12). The church at Antioch was led by the Spirit to set apart Paul and Barnabas (Acts 13:2). Paul and Silas were led by the Spirit not to preach in Asia or Bithynia (Acts 16:6–7).

Several features of the Spirit's leadership in these passages are noteworthy:

(1) *The Spirit's leadership was not limited to Christ and the apostles. It included lay believers who were living in submission to the Spirit's control of their lives (Philip, Simeon, the church at Antioch). This fits well with Paul's statement that every child of God is led by the Spirit of God (Rom. 8:14).*



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.

Devotional Resource

This Day With The Master
by Dennis Kinlaw

I would like to inform the readers about a great blessing I receive daily from this helpful devotional. The personal accounts from the author's life experiences are practical and challenging. Kinlaw is the founder of the Francis Asbury Society and is one of the great preachers and teachers of our time. —L.D. McConnell

Spiritual Development Resource

When the Game is Over, It All Goes Back in the Box, by John Ortberg

It is extremely easy to find ourselves accumulating lots of stuff and playing the game of life pretending as if we are the Master of the Board. This engaging book gives a stark reminder of the reality of the limitations of material possessions: they are all temporary! Ortberg gives a clear challenge to be rich toward God, the ultimate goal of those who care about winning the game that matters most. —Robbie England

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

"I am always ready to learn although I do not always like being taught."

—Winston Churchill

BISHOP SAYS ENGLAND NO LONGER A CHRISTIAN NATION

"Britain is no longer a Christian nation," according to the Right Rev. Paul Richardson, writing in *The Telegraph* and reprinted in *Virtueonline.com*, a conservative religious website. Richardson, assistant Anglican Bishop of Newcastle, states that the "annual decline in Sunday attendance is running at around 1 percent," adding that at "this rate it is hard to see the church surviving more than 30 years, though few of its leaders are prepared to face that possibility." Richardson notes that at present 30 churches are closed annually, but if present "decline continues," in five years this number will become 200 annually.

NEW ORTHODOX ANGLICAN CHURCH ESTABLISHED

In late June the Anglican Church in North America was founded in Bedford, Texas, as a refuge for orthodox Anglicans profoundly distressed by the growing liberalism of the Episcopal Church. Claiming about 100,000 communicants and about 700 congregations in the U.S. and Canada, the newest branch of Anglicanism has named as its archbishop the Right Rev. Robert Duncan, formerly head of the Episcopal Diocese of Pittsburgh. "Many of us have sacrificed a great deal to follow Jesus to this place," he said. "Many of us have lost properties and sacred treasures and incomes and pen-

sions and standing and friends." Yet, as he added, "there is no one here who would go back."

Though the ACNA has not yet been officially recognized by the Archbishop of Canterbury, head of the Church of England, it is in communion with millions of conservative Anglicans throughout the world.

Editor's Note: Even in the midst of apostasy, God is calling His faithful ones to raise the standard of orthodox, biblical Christianity. Archbishop Duncan believes "there is an ever-growing stream of North American Protestantism that has re-embraced Scripture's authority."

YOUNGSTERS LOST TO THE CHURCH WHILE IN MIDDLE AND HIGH SCHOOL

According to Ken Ham, president of Answers in Genesis and the popular Creation Museum in northern Kentucky, the "next generation is draining from the churches...." Lillian Kwon reports in *The Christian Post* that Ham's new book *Already Gone* offers evidence by America's Research Group that most Christian students are already lost to the church "in middle school and high school." "According to ARG's survey, 95 percent of 20–29-year-old evangelicals attended church regularly during their elementary and middle school years. Only 55 percent went to church during high school. And by college, only 11 percent were still attending church.... 'They're sitting in our churches now...and they're already gone,' Ham said." ■

Phone-a-thon 2009

September 14-17

September 21-24

September 28-October 1

For 109 years, GBS has been marked by its open door to needy students. Many alumni testify to receiving their education on the Hilltop as work students. Today that tradition continues. A number of students receive aid through the student work program, institutional scholarships or other assistance. The annual student phone-a-thon is an effort to raise the money needed to fund these programs.

We hope to reach over 10,000 friends during the three weeks of outreach while raising \$150,000 for the financial needs of the school. We also wish to thank our donors for their faithful support. This goal can only be accomplished with your help.

When a student calls, please consider a donation for this vital program!

2009 Goal — \$150,000

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RATHER THAN WAIT FOR A PHONE CALL, I WOULD LIKE TO PLEDGE MY FINANCIAL SUPPORT NOW!

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BY GOD'S HELP, I WILL SEND \$.....PER MONTH FOR.....MONTHS (FOR A TOTAL OF \$.....)

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PLEASE SEND ME INFORMATION ABOUT TRUSTS AND BEQUESTS.

NAME

TELEPHONE

ADDRESS

the law continues its God-appointed role as a revealer of sin in this New Testament dispensation (Rom. 3:19–20; 5:13, 20; 7:7, 8).

Paul means at least two things, therefore, by his statement that believers are “not under law but under grace.” First, the Mosaic law’s claim upon them for the sins they committed while living “in the flesh” (before salvation, Rom. 7:5) is nullified by their union with Christ in His death to sin. The believer is no longer under the condemnation of the law (Rom. 8:1). The law can make no claims upon a dead person. But, being dead to the law does not give the believer the right to violate the law through sin. Instead, the believer is empowered through His union with Christ to walk according to the Spirit and produce spiritual fruit (Rom 8:4; 7:4). Second, believers’ salvation is not based upon law-keeping, as the Judaizers insisted (cf. Rom. 9:31–32), but their salvation is based upon the free grace of God available through faith in Christ.

CONCLUSION

We have seen that it is our blood-bought privilege to have complete freedom from the controlling power of sin. Through our union with Christ in His death to sin, His burial, and His resurrection, we are set free from the bondage and slavery to sin. We must therefore appropriate by faith what God says is true about us—that we are dead to sin and freed from it—and we must use the members of our body only as instruments of righteousness so that we may produce for God’s glory fruit unto holiness. It is not only God’s will that His children experience freedom from sin, but it is God’s command that we cease from sin.



In our next sermon we will seek to answer the question, “Who is the wretched man of Romans 7:14–25?”

—sermon by DR. ALLAN P. BROWN



“COMMITTED TO EXCELLENCE
IN PREACHING”

FREEDOM FROM SIN Part IV

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

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

Scripture Reading: Romans 6:1–23

Romans 6 is Paul’s clarification of his statement in Romans 5:20 about the power of God’s saving grace, *“But where sin abounded, grace did much more abound.”* To prevent anyone from misunderstanding his emphasis on God’s forgiving grace (as some already had; see Rom. 3:8), Paul asked the rhetorical question, *“Shall we continue in sin that grace may abound?”* (6:1). In the strongest, most emphatic terms possible, Paul denies that God’s grace permits—let alone encourages—further sinning. At the moment of his new birth, the believer is united with Christ in His death to sin, His burial, and His resurrection (Rom. 6:3–5). The person he was before he was saved is crucified with Christ (Rom. 6:6) and he is declared to be both “dead to sin” (Rom. 6:2) and freed from its enslaving power (Rom. 6:7). The believer now has full access to Christ’s resurrection power which enables him to please God in every aspect of his life (Rom. 6:4; Eph. 1:19–22; Col. 1:9–10).

Subsequent to the new birth, God expects every believer to take two action steps: (1) appropriate experientially this reality by “reckoning ourselves to be dead indeed unto sin” (6:11) and fully yielding ourselves and the members of our body to God as people who are now alive from the dead, and (2) use the members of our body as instruments of righteousness unto God (Rom. 6:13).

Paul's transitional statement, "sin shall not have dominion over you: for you are not under the law, but under grace" (6:14), introduces the first of two illustrations which stress the liberating power of God's grace over sin.

The first illustration (Romans 6:15–23) further explains what happened to believers at the moment of their union with Christ in His death to sin. When we died with Christ to sin, we were freed from the slavery of sin (6:18, 22) and voluntarily became slaves to a new master, Jesus Christ. Prior to our union with Christ, we were "slaves to sin" (6:17, 20). Now in Christ we are "slaves to righteousness" (6:18) and "slaves to God" (6:22).

The believer must no longer use the members of his body as instruments of sin or unrighteousness. To do so would nullify one's relationship with Christ, for He emphatically declared "no man can serve two masters" (Mat. 6:24; Luk. 16:13). To continue in sin would be proof positive that the professed believer was not saved. Paul asserts, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness" (6:16)? He continues, "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness" (6:17–18). Again and again Paul stresses that the believer is set free from sin and must not return to its slavery. He emphatically declares, "For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (6:20–23).

One modern application should become immediately apparent: Paul would deny the possibility of a Christian continuing in sin. The Christian is not a saved sinner! Through the grace of God he has become an ex-sinner. The Bible speaks of the Christian as a transformed saint—a holy person. The term "holy one" or "saint" is used

over 60 times in the New Testament to identify the true believer. Paul never writes to the "saved sinners" at Corinth or Rome, or any other place; it is always to the "saints." The reason for this is because the fruit of a Christian's life is holiness (not sin!), and the end everlasting life (Rom. 6:22).

The second illustration, Romans 7:1–6, is actually an explanation of what Paul meant when he said, "Sin shall not have dominion over you: for you are not under the law, but under grace" (Rom. 6:14). It is also an answer to his rhetorical question, "What then? Shall we sin, because we are not under the law, but under grace?" (Rom. 6:15).

Paul responds to his own question with an emphatic, "God forbid," which is equivalent to a modern day "absolutely not!" The believer's relationship to the law is analogous to the relationship a married person has to his or her dead spouse. The death of a spouse frees the living partner from the legal bonds of marriage. In the case of the believer and the law, it is the believer who has died. Just as a believer "died to sin" (6:2) and so is "set free from sin" (6:18, 22), so he also died to the Law and is separated and set free from it (6:14; cf. Gal. 2:19). This separation was accomplished "by the body of Christ" (Rom. 7:4), that is, through Christ's death on the cross. As a result, the believer now is joined to the Lord Jesus Christ in order that he might bear fruit to God (Rom. 7:5).

What are the implications of the fact that believers are not under the law, but under grace? We know that Paul did not mean that the law as a revelation of God's character and desires was abolished for Christians. In Romans 3:31 he said, "Do we then nullify the law through faith? May it never be! On the contrary, we establish the law." Further, Paul taught that the law still has much to say to New Testament Christians if they use it properly (1 Tim. 1:8). And because the law was given by inspiration of God, it is still profitable for doctrinal teaching (2 Tim. 3:16–17) in this New Testament dispensation. Although Paul tells us that Jesus brought to an end the Old Testament law as a binding covenant when He inaugurated His new covenant (Rom. 10:4), he did not nullify all of the Old Testament law, for the Hebrew writer said that in the New Covenant Jesus places "the law" in our hearts and minds (Heb. 8:10; Jer. 31:33). And we know that

➡(p13) are also some old songs which may be unfamiliar but have beautiful melodies and words which will be delightful to learn....” Priced at \$7.95 each plus tax in Pennsylvania, the book may be secured by writing 968 Fredonia Rd., Stoneboro, PA 16153, or by calling (724) 376-2764.

BibleVoyage is a full children’s church curriculum in which children discover God on an imaginary voyage back in time to Bibleland from an audio CD. They blastoff to Bibleland with all of the sound effects of space flight. In Bibleland they experience a dramatic Bible story, then fly back to their world to hear a story that applies the lesson of the Bible story to their own life experiences. The teacher may tell the stories from the text provided. Bible pictures, crafts, and DVDs of talking animals are included. Check out our website: <http://biblevoyage.com> or email us at larrygrabill@gmail.com or call (719) 647-6321.

HITHER AND THITHER

News of Special Interest to Wesleyan Christians

Methodist Church Law Still Forbids Homosexual Practice. “Our canon law has turned out to be extraordinarily healthy and good,” comments theologian Billy Abraham of the seminary of Southern Methodist University regarding the United Methodist Church’s rules against homosexual practice. Unlike the Episcopal Church, the UMC has “strict guidelines on marriage and homosexuality starting in 1972, prohibiting actively homosexual clergy and same-sex unions, while affirming sex only in marriage between man and woman,” according to Mark Tooley of the *American Spectator*. Liberals have repeatedly tried to change such legislation, as recently as 2008, but have failed “especially thanks to outspokenly conservative African delegates, who were 20 percent of the delegates and will be at least 30 percent next time.” Pro-homosexual forces have attempted to exclude African and other international delegates from the U.S.-based General Conference but have failed to do so.

CCCU Promoting Holiness. “The very reason for our existence is for the purpose of promoting scriptural holiness to the ends of the earth.” writes Dr. Tom Hermiz, General Superintendent of the Churches of Christ in Christian Union in his special “Centennial Message” published in *The Evangelical Advocate*. Founded in 1909, the CCCU sponsored special centennial activities at its Mount of Praise camp meeting held at Circleville, Ohio, in June. ■

➡(p3) power to devastate us. Disappoint and hurt? Yes! Devastate? No!

2. Keep things in perspective. David realized that Shimei’s cursing was nothing in comparison to the big issues surrounding Absalom’s treason. Unfair criticism from a sour old man can look fairly small in light of some of life’s more serious issues.

3. Learn to hold your tongue. Not every criticism deserves an immediate answer. In most cases, a hasty response to criticism causes one more distress than the actual criticism itself (Prov. 15:28, 26:4 and 29:11). Saint Augustine once prayed, “O Lord, deliver me from this lust of always vindicating myself.” Neither is it necessary to say something even if you feel your words can fix the other person. One must carefully avoid a false sense of responsibility to fix someone else’s problem. God is far better equipped to intervene and do the fixing.

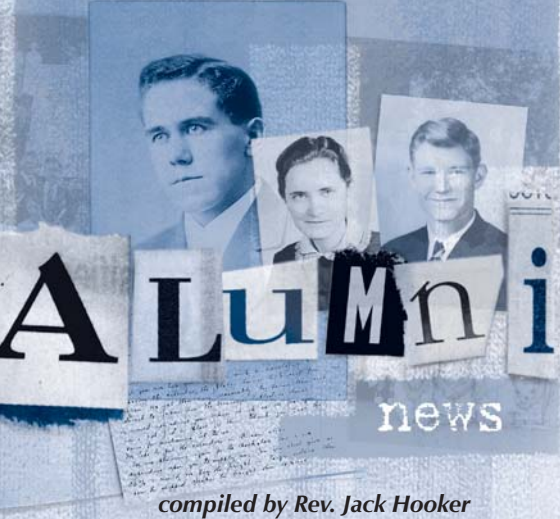
4. Try to understand where the person is coming from. Shimei was a descendant of Saul. Saul’s loss of the throne brought significant loss to all his relatives including Shimei. Even though David was totally innocent of any wrongdoing toward Saul or his family, Shimei still focused his anger on David because he was a visible reminder of what Saul’s descendants used to have but had no more.

5. See God’s hand behind it. David told his followers that Shimei’s cursing may well be from the Lord. He was truly innocent of the blood of Saul, but he was not innocent of the blood of Uriah. David’s keen sense of his own failures made him very open to God’s using whatever means necessary to make him a better man (Rom. 8:28).

6. Exercise forgiveness and move on. As the story makes clear, David returned to Jerusalem victorious. Shimei met David’s retinue with great humility and an abundance of apologies. Shimei expected and deserved death but was given grace and forgiveness (Eph. 4:32).

There is one sure thing about life, and that is that sooner or later someone will offend you. How one handles these offenses has a profound impact on one’s own spiritual advancement and the progress of those around him or her. Too often Christians become stuck in a place of woundedness and become dysfunctional as they relive the experience over and over again. David teaches us to deal with it and move on! Paul would tell us to rejoice in such a trial because it gives us opportunity to learn many things about ourselves as well as to experience the grace of God.

My ninth-grade English teacher, Miss Splawn, was often frustrated by a boy in our class who talked incessantly. In despair she would say aloud to the whole class, “I can’t stop him! I can’t kill him! I guess I’ll just have to let him talk on!” We can’t stop the hurting remarks that people are going to make about us, nor can we “take off the head” of everybody who unleashes a volley of criticism at us. But we can hold our tongue, learn the lessons that are there for us, and ultimately exercise the liberating power of forgiveness! ■



compiled by Rev. Jack Hooker

CLARENCE E. HAMM (HS '49)

"I was able to get my education as a work student, and I have been thinking of the rich heritage I have had. I have been able to hear such



holiness greats as Bona Fleming, C.B. Fugett, T.M. Anderson, Fred T. Fuge, as well as R.G. Flexon. Many of the Bible school greats have made a lasting impression on my life, such as Mom White, Sister Peabody, Brother Day, Brother Marsh, and Brother Henschel, as well as Brother Grossman as teacher and monitor.

"I still remember in Brother Day's New Testament class the times when the Holy Spirit came on the scene, and we had to stop and praise God for being so real to us. When this would happen, Brother Day would wave his handkerchief with tears of joy and say, 'If you've got something better, tote it out.'

"At first I had heard so much preaching on holiness that I thought it was something harped about, until one day while reading my Bible I ran across 1 Thessalonians 4:3, 'This is the will of God even your sanctification....' At that point holiness of heart became a need, not an add-on. I married a Bible school girl, Ruth Stouder. She and I have been married 63 years, and both [of us] are 83 years old."

The Hamms currently reside in Bethany, Oklahoma.

GBS ALUMNI COMPLETE ADVANCED DEGREES

Daron Blake Jones (GBS 2000–01) graduated from the College of Veterinary Medicine, Michigan State University, May 8, 2009, with the degree Doctor of Veterinary Medicine. Daron, his wife Amber (Davison) Jones (GBS HS '01), and son Spencer, nearly two years old, plan to move to the Westphalia, Michi-



gan, area where he will join a large veterinary practice.

Andrew Street (GBS '05 BA) received the degree Master of Arts in



Religion with an emphasis in evangelism and church planting from Liberty Theological Seminary, graduating summa cum laude on May 9, 2009. He is pastor of Trinity Bible Methodist Church, Tocsin, Indiana.

FLECKS CELEBRATE ADOPTION OF TWO DAUGHTERS


Chris and Becky (Aubrey) Fleck are celebrating the adoption of their two daughters, Corissa Lynn, 9, and Kailee Nicole, 9. Chris is a graduate of GBS (BRE '85), while Becky graduated from Hobe Sound Bible College. They were married in 2002 and now live in Denton, North Carolina.


Almost four years ago, Corissa and Kailee came as foster children to live with the Flecks, who later received legal guardianship. The adoption procedures were completed as of February 11, 2009; and on March 14, an adoption party was held at Carolina Christian Academy, where the girls attend school. On the following day, Corissa and Kailee were dedicated to the Lord in the evening service at the Bible Holiness Church, Randleman, North Carolina, by the Rev. Mike Stumbo. It was all a very exciting and touching weekend. ■



A Taste of GBS

Dr. Michael Avery, president of God's Bible School and College, and Rev. Jack Hooker, president of the National Alumni Association, cordially invite all GBS alumni to the annual homecoming celebration on the Hilltop on October 9 and 10. Visit us online at www.gbs.edu for a detailed schedule and information, and call (513) 721-7944 or email us at gbsalumni@hotmail.com to let us know in which events you are planning to participate so that we can be adequately prepared. We look forward to seeing you!





Cincinnati Style!

Homecoming

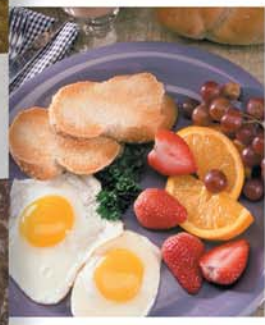
on the Hilltop

October 9 & 10

2009

for details visit us online:

www.gbs.edu



A Taste of GBS

Cincinnati Style!



➡(p2) the pledge of Israel's destiny, the source of Israel's conquest.

This is the same message He gives to us. For it is the faithful God who assures us that if we will center ourselves in Him, He will lavish us with His mercies, fortify us with His grace, and renew us by His Spirit. All this is guaranteed by His utter faithfulness—His own unchanging character, His own unfailing promise, and His own invincible purpose. Consider now more carefully the message of the faithful God.

THE FAITHFUL GOD PROCLAIMS HIS HONOR

He does not urge Israel to rely on its own strength, or size, or skill. *"The Lord did not set his love upon you, or choose you, because you were more in number than any people, for you were the fewest of all people"* (vs. 7). Rather God points them to Himself—to the awesome reality of His being and to the absolute integrity of His character. *"Know therefore that the Lord your God, He is God, the faithful God...."*

We do not know what further trials await us or what devices shall be unleashed against us. But we do know that our Lord goes before us.

As always God declares and defends His own honor, for He will not give His glory to another. So if we would face the challenges that now confront us, we first must bow before the mystery and the majesty of God—Lord of Heaven and earth, of "infinite power, wisdom, and goodness," as the *Book of Common Prayer* declares—one God who in the unity of His being reveals Himself as Father, Son, and Holy Spirit—Holy, Blessed, Undivided Trinity. It is this God who has created us, who has redeemed us, and who will judge us at the Last Day.

This means that we must humbly regard Him with the profound awe that He demands and deserves. This means that we must submit to the unchanging demands of both His law and His love. This means that in our lives, our prayers, and our witness, we must set forth His glory winsomely yet forthrightly before an unbelieving world. So we are called to *renewed reverence* for God, for His being, His name, His law, His day, His house, His worship, and His gospel.

Even love, which must become the motivating purpose of all relationship with God, is anchored in reverence, which guards it from cheap familiarity, shallow promises, and the sentimental fluff that is the curse of so much contemporary religion. So every renewal of spiritual life begins with the rediscovery of who God really is—God "high and lifted up" in transcendent majesty and holiness above us.

THE FAITHFUL GOD KEEPS HIS WORD

This is a truth so fundamental that it underlies all the operations of His moral government. Always He does what He has promised, accomplishing the purposes of His will, vindicating the righteous, and confounding the wicked. For as the text so emphatically declares, the faithful God *"keepeth covenant and mercy with them that love him and keep his commandments"* (vs. 9). To this assurance of grace to His people is added this warning to His enemies—He *"repayeth them that hate him to their face, to destroy them; he will not be slack to him that hateth him' he will repay him to his face"* (vs. 10).

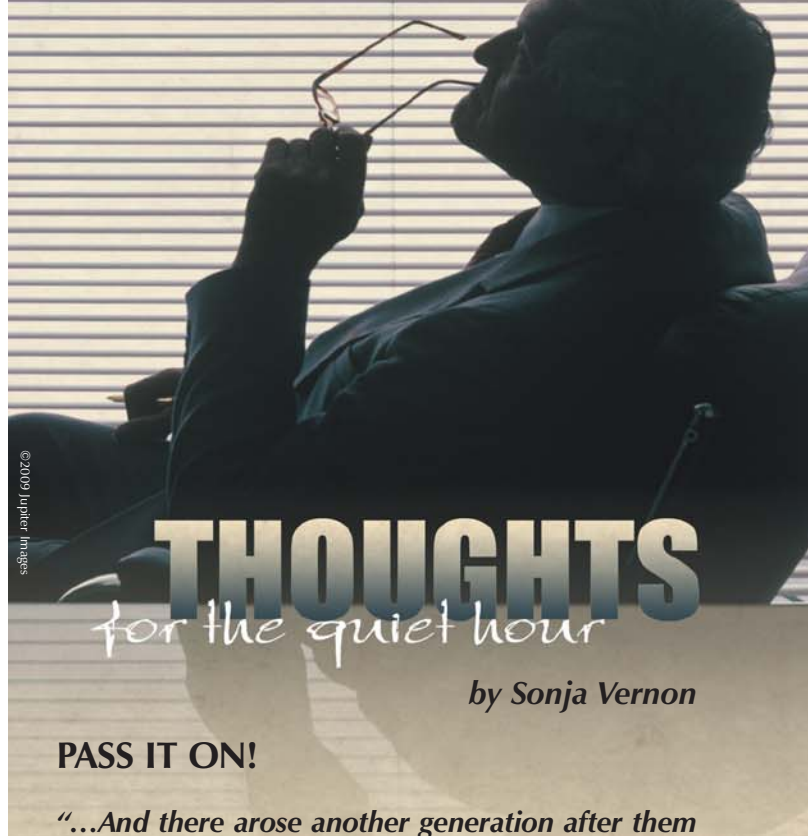
Our hope, then, is God's faithfulness—our confident expectation that He will perform all that He has promised to those who have "fled for refuge" to Jesus Christ. This hope is the "anchor of the soul, both sure and steadfast," since He has entered "within the veil" (Heb. 6:19) as our great High Priest.

So in the cultural chaos that surrounds us, we depend upon the faithful God who keeps His word. He who once made covenant with ancient Israel, pledging always to keep His promise—to vindicate the righteous and to confound the wicked—pledges the same to us.

THE FAITHFUL GOD ASSERTS HIS AUTHORITY.

If God is faithful, He demands the same of us. Our Methodist forebears emphasized this constantly, and that is why every year they publicly renewed their covenant with God. *"Lord, put me to what You will,"* they prayed, *"rank me with whom You will. Put me to doing; put me to suffering. Let me be employed for You, or laid aside for You, exalted for You, or trodden under foot for You. Let me be full; let me be empty. Let me have all things; let me have nothing."*

This meant unquestioned allegiance to God. *"If ye hearken to these judgments and keep and do them...the Lord thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers"* (Deut. 7:12). This commitment to God's "covenant and mercy" is based, not in codes of external duty, but in the deep-rooted, biblical principle of holiness of heart and life offered continually and conscientiously to Him. Remember how Charles Wesley sang: *"I want a principle within, / Of jealous, godly fear; / A sensibility of sin; / A pain to feel it near."*



These words do not fit the cozy atmosphere of today's diluted Christianity with its focus on personal fulfillment, constant affirmation, and positive relationship. But they do reflect the heart of everyone who earnestly pursues that holiness without which we shall see not the Lord. This is about the settled character of our lives, always loving what God loves and hating what God hates. Only this "principle within," monitoring and motivating all the issues of our lives, can qualify us for our great crusade against what is wrong and for what is right.

THE FAITHFUL GOD AFFIRMS HIS TRIUMPH

Isaac Watts also made a vast contribution to our historic hymnody. How often we used to sing his stirring words: *"Am I a soldier of the cross, / A follower of the Lamb; / And shall I fear to own his cause, / Or blush to speak His name?"*

These militant words do not appeal to sleepy Christians "at ease in Zion." Yet for us, as for ancient Israel, God will give triumph only to those who enter the conflict.

"And when the Lord thy God shall deliver them before thee; thou shalt smite them..." (vs. 2). In secular, post-Christian Europe and America, Jesus' enemies are rallying fiercely against Him and His Church. They deride His claims that He alone provides salvation; they mock the Scriptures which bear testimony to His worth; and they assault the moral law which His love confirms. Divorce decimates our homes, abortion slaughters our little ones, and now the politics of "sexual liberation" makes mockery of Christian marriage.

We do not know what further trials await us or what devices shall be unleashed against us. But we do know that Our Lord goes before us as we wage aggressive warfare in hostile territory—not, indeed, with the weapons of the flesh but of the Spirit—claiming every inch of it as His own. *"All authority is given me, both in heaven and in earth. Go, make disciples of the nations.... Lo, I am with you always, even to the end of the world."*

By His death and resurrection Jesus already has put to flight those evil forces that mock His name, and He has all the ages to consummate His triumph. Then at last his enemies shall all become His footstool, every knee shall bow before Him, and all the cosmos shall echo with the victory song, "Alleluia! For the Lord God Omnipotent reigneth!"

This is the message of the faithful God! ■

Published here in condensed form, this was the "keynote address" presented by your editor at the Interchurch Holiness Convention, April 14, 2009, Dayton, Ohio.

THOUGHTS

for the quiet hour

by Sonja Vernon

PASS IT ON!

"...And there arose another generation after them who did not know the Lord, nor yet the work which He had done for Israel." —Judges 2:10b NASB

As I finished scribbling notes from my Bible, the couple across from me in the airport terminal asked what I was studying. "Judges," I said. They were also students of the Word. After some discussion, the gentleman exclaimed, "I think one of the saddest verses in the Bible is in Judges 2," and he pointed out the verse above. Only days before I had also been struck by the incredible sadness of those words. How was it that the generation who had witnessed the collapse of Jericho's walls and whose parents had passed through the Red Sea had failed to communicate an intimate knowledge of the Lord and His mighty works to their children? Even more sobering, are we as the church of today communicating that knowledge to our next generation?

Judges gives us a picture of what happens when this transfer of faith does not occur. Rebellion, punishment, repentance, peace, complacency, and then further rebellion characterize God's people. Sound familiar? While it is easy to be critical of churches, leadership, and methods, I wonder if each of us should simply take personal inventory. Is my faith vital, my life consistent, and my commitment obvious? Am I loving, patient, and encouraging in my dealings with young people? Is the faith I live worth passing on? What am I personally doing to show God and His works to those who come after me? The responsibility to pass the faith along lies with each of us. None of us is exempt. ■

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

SEPTEMBER 2009



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