

The background of the cover is a photograph of a white church steeple with a black clock face, partially obscured by the dense green leaves of trees. The sky is a clear, light blue. The title 'GOD'S REVIVALIST' is prominently displayed at the top, with 'GOD'S' in a blue box and 'REVIVALIST' in large, orange, serif letters. Below the title, the date 'March 2010' is on the left and the subtitle 'and Bible Advocate' is in a cursive font on the right.

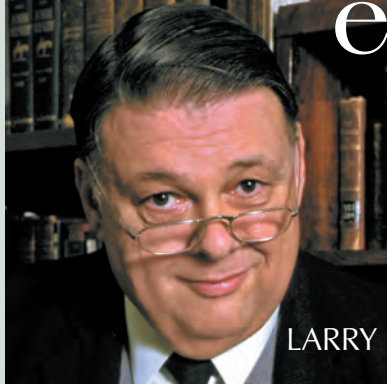
# GOD'S REVIVALIST

March 2010

*and Bible Advocate*

*Tomb, thou shalt not hold Him longer;  
Death is strong, but Life is stronger;  
Stronger than the dark, the light;  
Stronger than the wrong, the right;  
Faith and Hope triumphant say  
Christ will rise on Easter Day.*

*—Phillips Brooks*



# the editor's view

LARRY D. SMITH

## EASTER JOURNEY

**A**shes, ashes, we all fall down!" Now that we're nearing Easter, these words come flooding back from an old game that we played as children. Holding hands and moving in a circle, we would sing out, "Ring around the rosey / A pocket full of posies." Then as boys and girls have done for generations, we would drop to the ground, chanting loudly, "Ashes, ashes, we all fall down!"

Interesting, to be sure—even charming. But what does this have to do with Easter? Nothing, we answer; but as we quickly add, it does have everything to do with the spiritual journey that takes us there. Before we consider that journey, though, let's ponder its destination.

For that is Easter, our magnificent "Queen of Festivals," which Christians have observed since at least the Second Century. For it commemorates Jesus' resurrection from the dead, the foundational miracle of our faith, assuring us that He has triumphed over sin and death and hell. As we have preached from the beginning, everything hinges on what happened that first Easter morning. "And if Christ be not risen, then is our preaching vain, and your faith is also vain" (1 Cor. 15:14).

So Easter isn't about ashes but about a discarded shroud, an empty tomb, a risen Saviour! With Christians everywhere we'll soon be celebrating this, our Christian Passover, with soaring hymns, impassioned sermons, and joyous feasts. "Alleluia! The Lord is risen! He is risen indeed! Alleluia!" In a little while, this ancient greeting shall echo around the world.

Why, then, even mention ashes? Simply because ashes remind us so poignantly and powerfully of our weakness, our mortality, and our brokenness, all of which are the themes of Lent, that season of 40 days which comes immediately before Easter and gets us ready for it. Lent is (p22)➡

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*God's Revivalist and Bible Advocate* (ISSN 0745-0788) is published monthly except for combined issues in January-February and June-July-August 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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COVER PHOTO: ©2010 Jupiter Images. COVER TEXT: Phillips Brooks (1835-1893) was an American clergyman, writer, and Episcopal bishop. He is best known for his Christmas carol, "O Little Town of Bethlehem."

# the president's page



## THE RENT VEIL

by Michael R. Avery, President

It had been hanging there for years. It looked as if it might hang there forever. It hung at the heart of the Temple, separating the Holy Place from the Most Holy Place, which was the special dwelling place of God in the midst of His people. It was made of fine linen and blue, purple, and scarlet yarn. There were figures of cherubim—that is, angels—embroidered on it to further signify the holiness and power of the God they guarded.

The word “veil” in Hebrew means a screen, divider, or separator that hides. The veil served as a barrier between man and God, showing everyone that the holiness of God could not be trifled with. Man was too sinful to come into the presence of God, and God was too holy to look upon evil man. For centuries this veil had symbolized the incomprehensible distance and the complete separation between a holy God and sinful man, and it looked as if it would hang there forever.

The gospel writer tells us, however, that at the very moment Jesus died, a pair of unseen hands tore the veil from top to bottom. This, of course, was no mere coincidence. When Christ died outside the walls of the city, the veil inside the walls of the temple was rent in twain. The obvious question is “why?”

The verdict of all Christendom is that in the deepest sense that rent veil before the Mercy Seat stands for three fundamental things. First, the rent veil means the disclosure of a secret—a secret that revealed the inmost heart of the Eternal Father. It was characteristic and symbolic of temple religion that as soon as you passed from the outer court through the inner court toward the center, the lights were progressively dimmed until you reached the veil hanging before the Most Holy Place. Behind the veil the ark of God sat in perpetual darkness. It had been that way for centuries. But when Jesus died and the veil was rent, the sunshine came streaming in! The whole world would now know that a holy and just God was also a God of love, and this God of love was making a way into His very presence.

Someone has said that you can't prove love by words. Even God couldn't prove it with just words. Once and again God had said, “Come now, let us reason together”; but that couldn't prove love. Once and again God sent His prophets to be His voice to men, but not even the word of God blazing through the lips of faithful prophets could do it. Furthermore, God sent His only Son, preaching, challenging, and healing; but not even that could do it. Then when it seemed that the last word had been said and God Himself could do no more, suddenly from top to bottom the veil was rent. The heart of God lay bare. The rending of the veil was symbolic at best. But the rending of the flesh of Christ in His death on the cross gives us the very heart of the eternal God, because it isn't words at all. It is

a deed against which we can batter all our doubts to pieces and rise in faith, trusting the atoning work of that cross and knowing that God truly loves us.

But the rent veil stands for something more. It stands for the opening up of a road – the offer of a right-a-way. As you study the symbolism of temple worship, it wasn't only the progressive lowering of the lights as you neared the center that was characteristic of the temple. It was also the progressive heightening of the barriers. There was a carefully graded system of exclusion. First you had the outer court where anyone might come. Then there was the inner court, which was reserved for true-born Jews. Beyond that was the Holy Place, where only the ministering priest might enter. Finally came the holiest of all, where only one man on one day of the year was allowed to enter. There was no access to the Mercy Seat for the common man—no grasp of this great hand of the eternal God. There was only the barrier of that relentless veil that meant death and sacrilege to touch. But the cross of Christ changed everything forever. When the Friend of Sinners gave His life, the veil was rent; and a road of access was opened for all. It was a road so wide that the Holy Scripture tells us that “whosoever will may come.” It was a virtual “sinner’s highway.”

There is a story told about John Duncan, a professor who taught Hebrew at Edinburgh many years ago. He was sitting one day at communion at a Highland church, and he was feeling so personally unworthy that when the elements came around he felt he couldn't take them. He allowed the bread and wine to pass. As he was sitting there, feeling absolutely miserable, he noticed a girl in the congregation who, when the bread and wine came around, also allowed them to pass; and then she broke down into tears. That sight seemed to bring back to the old saint the truth he had forgotten. In the caring whisper that could be heard all across the church, he was heard to say, “Take it, Lassie, take it! It is meant for sinners!” Then he himself partook.

So the rent veil stood for the disclosure of a secret and the opening of a road. Finally it stood for the confirming of a hope. Can you hear the magnificent words of the apostle when he said that we should “lay hold upon the hope set before us, which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil, whither the forerunner is for us entered, even Jesus made an high priest forever.” Jesus has opened the way to God and given us hope beyond the grave. In the words of Bunyan, “Death’s flood hath lost its chill since Jesus crossed the river.”

The saints of yesteryear have gone through the river and come out shouting. Many of our own dear loved ones have gone, and the trumpets have sounded for them also on the other side. We remain standing on the banks of this present world, looking over with the eye of faith. Jesus has taken the sting out of death and the grave. He has removed the darkness and opened the way to eternal life. The songwriter said it well, “See He is the mighty Conqueror, since He rent the veil in two.” ■

# Letters

## TO THE EDITOR

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

### CHRISTMAS MEMORIES

I thoroughly enjoyed your Christmas memories [“Editor’s View,” December 2009]. I had totally forgotten those days of bathrobed shepherds and bed-sheet curtains! It seems like another lifetime ago, when you realize that many of today’s churches can almost match Broadway with the level of their productions. Great stuff!

HAL LEARY

### IN DEFENSE OF RIGHT-LEANING TALK RADIO

I love the *Revivalist* and was surprised to find an article with which I strongly disagree. I would like to make some comments on “Talk Radio: Truth Wrapped In Garbage” [“Faculty Forum,” Winter 2010].

I think it would be more appropriate to express our gratitude to the “right-leaning” talk show hosts who are on the front line in the battle to protect our religious freedom as well as the Judeo Christian system of laws that helped make our great country.

The talk show host with the “arrogant tone” (it’s his shtick) has the best “right-to-life” statement I’ve ever heard. It is truly a humble position.

The second biggest “right-leaning” talk show host is overtly Christian and espouses moral purity at a time when even the church is filthy with sexual sin.

I am thankful these men are using (dare I say it) their God-given abilities to protect the things I hold dear! Nor will I criticize them for wearing combat boots in a war zone.

BECKY EMMOREY



When

# *Desire* Comes Knocking

*Resisting the Appeal of Immorality*

by Dan Glick

***“He who commits adultery lacks understanding; he who does it destroys himself” Proverbs 6:32 (ESV)***

Several years ago while flying I was assigned to a seat between two women; I soon discovered that they were related. The woman to my left was the daughter-in-law of the woman (the mother-in-law) on my right. Looking to generate a little conversation after settling into my seat, I asked one of the ladies what she believed was the greatest problem facing women today. That question sparked no small amount of conversation. For the next several hours these women unburdened their hearts. I learned regrettably that the daughter-in-law’s husband, a doctor, was having an affair with a nurse in her twenties. The mother-in-law felt great shame for her son’s behavior and was intensely empathetic with her daughter-in-law!

While not sounding bitter or unforgiving, the wife, who was a Christian, felt deeply the betrayal of her husband. In my estimation, she was between 40–45 years of age, quite attractive, with two teenage children. The children totally despised what their father was doing. His years of moral instruction were being washed away by the raging waves of his own self-destructive behavior. He appeared to them to be a hypocrite of giant proportions. The truth is, he was.

As I listened to these two grieving women, their words were a stark reminder and a grave warning. No sexual liaison with any woman, be it Miss Universe, could possibly be a good exchange for the shame, heartache, and devastation that this man was producing, both for his family and for himself. Sin always has its payday, and for this man that day had dawned.

The husband was now trying to piece some of the parts of his life back together, but things were not going well. He was discovering what remorseful adulterers often come to realize: affairs of this nature tend to run their course, and then neither party knows what to do with the other. The situation turns bitter; life becomes awkward and extremely difficult; and while redeemable, things are never quite the same.

Living as we do in a sex-saturated society, how is it possible to overcome the appeal of immorality? It is safe to say that all of us will feel at some point the power of wrong attraction. Desire happens, and it is a mark of great foolishness to think that we are above such appeal. From the pages of Scripture we learn that Samson, Solomon, and David were all troubled by wrong attractions and their subsequent choice to indulge. The strongest man, the wisest man, and the most devoted man in the Old Testament were thus brought into captivity by the influence of illicit desire. That is reason enough for all believers, even the most pure-minded among us, to avoid being cozy with the thought that we are not susceptible to failure.

But what is the path to purity? How can we resist through an entire lifetime the appeal to sexual immorality? The following is an attempt to answer that question.

## **Faith in God**

Immorality, like all sin, begins with a lack of trust in God. We fail to trust the goodness of God as it is expressed in the commandments of God, especially when those commandments conflict with our desires and emotions. This gives an opening for Satan to deceive us, like he did the first couple, into believing that God is a

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kind of cosmic sadist, crafting laws which restrain us from experiencing the good, rather than saving us from what is inherently flawed.

To successfully resist temptation, we need to believe that God's commandments are given, not to limit us, but to save us; not to restrict our good, but to enhance it. God labels immoral behavior evil precisely because He knows it will always result in evil—for everyone involved. Failure to believe what He says and to acknowledge His goodness as reflected in His restrictions lies at the heart of all moral failure.

The problem with the immoral is that when they revolt against the commandments of God and act upon their lust, they believe they are acting in their own best interests. Immorality, however, is never in one's self interest. It may appear to be, but it will always prove opposite. This is why immorality is more than just sinful behavior; it is stupid behavior. It does nothing to promote one's own good. On the contrary, immorality is a self-demolition project of great proportion. It is essential that faith be exercised in a God who is good, who is acting in our own best interest when He forbids something.

### **Focus on the Consequences**

In the wise sayings of Solomon we are informed that the adulterer lacks sense or understanding. This is true for two reasons: first, the adulterer holds the misguided belief that lasting pleasure can be realized without bothering to pursue holy behavior; and secondly, because the adulterer fails to sufficiently comprehend the deadly outcome of such action. In twenty-seven years of ministry, I have never met an immoral person who was either happy after the adultery or who had sufficiently counted the cost of such behavior before the adultery.

Some years ago a young man asked me if I thought it was a good practice to enumerate the ways that immorality would adversely affect his life and use that information to fight his temptations. Not only did I encourage such thinking, I offered to be of assistance. Here is at least a partial list:

*Adultery betrays the trust of the offended spouse and forces him/her to deal with a mountain of issues—bitterness, forgiveness, disillusionment, destroyed self-esteem, fear—to name a few.* It is generally easier to deal with the death of a spouse than with marital infidelity. Adultery murders the spirit of the faithful spouse.

*Children will be deeply disappointed and will find it difficult to believe in the parent again.* The opportunity is gone forever to look children in the face and encourage them to follow the moral example of the parent.

*Friends will feel awkward and not know how to respond to the offender.*

*The church will be forced to rescind membership and take away ministerial credentials if the offender is ordained.*

*A good name and reputation will be soiled if not permanently damaged.* Scripture warns of this consequence.

“A wound and a dishonor shall he [the adulterer] get and his reproach shall not be wiped away” (Proverbs 6:33).

*Conscience will be defiled, relationship with God severed, and in the place of God's blessing will come judgment.* “For God will judge the sexually immoral and adulterous” (Hebrews 13:4).

*The claim of “love” which the adulterer usually professes will be seen for the lust and the spite that it really is.* Dragging a person into guilt, shame, and defilement can hardly be considered anything but the antithesis of true love.

*Possibilities for the future may have been promising, but now they will be seriously diminished, if not forfeited.*

How could any illicit sexual relationship be worth reaping a harvest of such heartache and devastation? Focusing on a list like this, especially during times of temptation, could prove to be preventative.

### **Flee Temptation**

Paul's advice to believers is that they should “flee from sexual immorality” (I Corinthians 6:18). To the young minister, Timothy, he wrote “flee youthful passions” (II Timothy 2:22). Temptation is not something with which to argue, reason, or play; it is that from which we should flee. The Old Testament character Joseph is an excellent illustration of one who did just that (Genesis 39:12). When pressed by Potiphar's wife to engage in an illicit relationship, he quickly and rightly fled the house.

There will be situations in life that call for this sort of radical action. A friendship may need to be terminated; a place of employment changed; a cherished entertainment abandoned, a trip alone canceled, a computer placed in an open place. Any of these actions could very well represent what Paul meant by his admonition to “flee temptation.”

In the Sermon on the Mount, Jesus also spoke in radical terms (even if they were figurative) when he said that an eye should be plucked out and a hand cut off if they are the means by which one is led into sin. Something very cherished may have to be deserted in order to keep one's purity, but for the Christian, the loss of virtue always trumps the loss of the tangible and the temporal.

Fleeing temptation may also mean taking the step to make yourself accountable to a godly brother or sister. If this cannot be a spouse, it needs to be someone of the same gender to whom you can freely expose your thoughts, your heart, your temptations. An accountability partner will not only encourage you, but also pray with and for you. Immorality flourishes best in the darkness as does the temptation to immorality. Accountability has a way of bringing temptations into the light; and, being exposed to the light, they often diminish in strength.

### **Filled with the Spirit**

Any message on overcoming the appeal of the immoral would not be complete without consideration being given to the importance of staying filled (p10)➡



**JOIN GOD'S BIBLE SCHOOL  
FOR A TEN-DAY**

# PILGRIMAGE TO ISRAEL

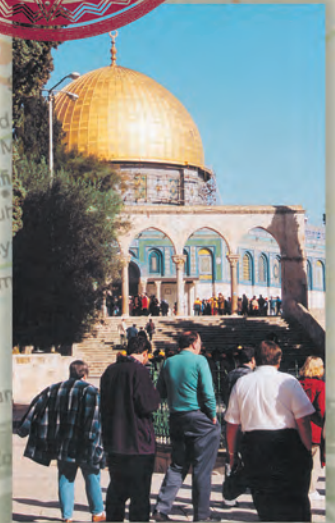
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**Rev. Robert Thompson and Rev. Don Davison**

MARCH 2010

# NEWS

from the Hilltop

## DR. FARMER RELEASES SECOND SEMESTER ENROLLMENT FIGURES

According to statistics released by Dr. Ken Farmer, Vice President for Academic Affairs, second semester college enrollment at GBS stands at 279 (233 Full-Time Equivalency). This represents a 5.68% increase over the enrollment this time last year (264). However, the fall-to-spring drop in enrollment is 4.78% , which is slightly higher than the 10-year average drop of 4.54%.

"Begin praying with us now that God will give us a good increase for Fall 2010," urges Dr. Farmer.

## CAMPUS FAMILY RALLIES TO HAITIAN RELIEF

Responding generously to widespread devastation and death in Haiti brought by recent earthquake damage and represented here by a photo of the partially collapsed presidential palace, GBS students and faculty raised a total of \$3,382 for relief efforts in that shattered country. The funds were divid-



ed between Good Shepherd Orphanage founded in 1963 by Ernst Cassy, who graduated from GBS in 1961, and Haiti Gospel Mission, where former GBS students Joel and April Hess serve as missionaries (see additional information in the "Alumni News," pp. 20–21).

## RANDY BROWN SERVES AS EVANGELIST FOR WINTER REVIVAL

Rev. Randy Brown, GBS alumnus (BA '02) was special speaker at GBS winter revival services, January 11–15. Designed to begin the second semester with special spiritual emphasis, the services challenged and encouraged students, staff, and faculty. Brown, now a Pennsylvania pastor, drew from his own experiences as he addressed the campus family on such topics as evangelistic outreach through building relationships, prayer and

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

## BIRTHS



To **Kendall** (GBS '01–'02) and **Leanna** (Lambeth) (GBS '01–'02) **Englund**, a son **Tyson Kendall Englund**, born October 27, 2009, High Point, North Carolina.



To **Aaron** (GBS '96–'98) and **Brenda** (Englund) (GBS '96–'98; BA '05) **Herring**, a daughter **Addyson Diane Herring**, born December 2, 2009, Cincinnati, Ohio.



To **Justin** (BA '07) and **Brandy** (AA '05) **Singleton**, a daughter **Hadassah Ruth Singleton**, born January 16, 2010, Cincinnati, Ohio. Justin is on the GBS college faculty.

## WEDDING



**Esther Brookens** (GBS '08) to **PFC Joshua Birden**, September 26, 2009, Linton, IN, the Revs. Richard Birden, Maurice Roll, and Larry Maddox, officiating.

## DEATHS

**Helen Brock Graden, 83**, Cincinnati, Ohio, died January 30, 2010. She graduated from God's Bible School and College with the BA degree in 1955 and later received a Master's degree from the University of Cincinnati. She was a public school teacher for 35 years, serving in both the Dayton, Kentucky, elementary school and in the Princeton school system.





fasting, and divine leadership in the readjustments of life. The Holy Spirit anointed the preaching and confirmed its value. There was a ready response to the Word.

### STUDENTS AND FACULTY ATTEND MUSIC CONVENTION

GBS's music faculty members, together with many of the division's music majors, attended the Ohio Music Education Association

Conference held in Cincinnati January 28–30. Describing her experience at the conference, student Renee Langworthy says: "I came away absolutely inspired! I had the privilege of sitting through numerous lectures delivered by world-renowned authors and conductors, as well as attending performances from some of the best musicians in the nation. As Christians, we are called to do everything to the best of our ability for the glory of God. Within the context of my Christian worldview, I can now apply the instruction, creativity, and passion of these secular teachers to the gifts and abilities God has given me, for his kingdom and his glory."

**Briefly Noted:** GBS's Division of Music announces the following

presentations to be offered by the Division: (1) **Aldersgate Christian Academy Recital**, 7:00 PM, April 29, Adcock Chapel; (2) **Oratorio: G.F. Handel's Messiah**, 7:00 PM, May 4, Adcock Chapel; (3) **National Day of Prayer** (Choir and Symphonic Wind and String Ensemble), 11:00 AM, May 6, Courthouse steps, Cincinnati, Ohio; (4) **Concert on the Lawn**, 7:00 PM, May 11, main campus. ■



GBS choirs and orchestra, National Day of Prayer 2009

In 1959 she married William M. Graden, who preceded her in death. She is survived by two children, Marlin and Karen; six grandchildren, three step-grandchildren, and two great-grandchildren. Helen was a member of the West Chester Church of the Nazarene, where her funeral services were held. She was church historian and a Sunday school teacher.

**Rev. L. Wayne States, 87**, Shirley, Indiana, died September 19, 2009. He served in the U.S. Army Air Corps during World II. On April 5, 1942, he married Juanita Ellen Quinn and began his long career in ministry. He and Juanita served congregations in different states and traveled for many years in evangelistic ministry. He will be remembered as an anointed song leader and strong preacher. Preceded in death by Juanita, his wife of 65 years, he is survived by a son, Larry D.; two daughters, Judy and Jeanne; six grandchildren; eleven great-grandchildren, and other relatives. Officiating at funeral services was the Rev. James A. Southerland. Burial was at the National Cemetery, Dayton, Ohio.

### AVAILABLE



**A new CD of solo piano music has been recorded by GBS alumna Becky (Haight) Tierney.** The CD is titled "Great Is Thy Faithfulness" and contains 17 songs, including "It Is Well," "He Giveth More Grace," "Day by Day," and "The Haven of Rest." The cost is \$15.00 each, plus \$2.00 shipping. Please send check to Bryan or Becky Tierney, P.O. Box 116, South Shore, SD 57263.

**The Minister and Taxes.** One of the reasons for the confusion surrounding ministers and their taxes is the fact that the IRS has a different set of rules for ministers than laymen. Jim Olsen, CPA, has put together a booklet that provides all the information and forms necessary for a church treasurer and pastor to follow the IRS guidelines. Contact him at [jolsencpa@aol.com](mailto:jolsencpa@aol.com) and he will send the information, free of charge to your e-mail address. He also has a web site [www.JimOlsenCPA.com](http://www.JimOlsenCPA.com) that

has valuable information for layman and pastors alike on a variety of financial topics. His new address is 3877 Bluebill Place, Stuart, FL 34997. Office/Cell Phone (772) 486-6466.

**Reflecting Beauty: Embracing the Creator's Design**, a new book by Valorie Bender Quesenberry (GBS '94 BSM), will be released by Wesleyan Publishing House in April as a part of WPH's Sisters in Faith Bible Studies. "This book takes a deep look at how women were created to bear the image of the Father and what that means in the context

of their everyday relationships and how it affects their personal sense of worth as well as the challenges women face today in our culture." After April 1, the book will be available through the publisher's website which is [www.wphonline.com](http://www.wphonline.com). Cost is \$7.99. Further information may be accessed by calling Wesleyan Publishing House at (800) 493-7539.

### HITHER AND THITHER

**Evangelist Rollin Mitchell will be special speaker at the annual**

**Outreach and Bus Convention to be held March 2-4, 2010, at God's Missionary Church, Lebanon, Pennsylvania.** In addition to his plenary addresses, there will be various track presentations for church workers in Sunday school, bus, and youth ministry, as well as sessions in pastoral and lay leadership. The keynote service begins at 7:30 PM, March 2. Chair is the Rev. Rowan Fay, host pastor is Rev. Barry Arnold, and convention coordinator is Rev. Dwight Rine. For further information, call (717) 507-3690. ■

## WHEN DESIRE COMES KNOCKING continued

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➡(p6) with the Holy Spirit. In spiritual matters, you simply cannot afford to run on empty. Without inward joy, and contentment, and spiritual satisfaction, any Christian can become vulnerable to the appeal of the flesh. The antidote to immorality is spirituality and the inward fullness of the Holy Spirit. St. Paul's advice is to "Walk in the Spirit" so that you "will not fulfill the lust of the flesh" (Galatians 5:16). One cannot walk in the Spirit unless one stays filled with the Spirit, and living and walking in the Spirit is your strongest defense against sensual appeal. When your inward joy exceeds the outward allure of sin, it is not difficult to resist. Deeply satisfied within, you will not be looking for something to satisfy without.

Jason and the Sirens is a story from Greek mythology that is illustrative of this point. The Sirens and their fatal attraction are described in many ancient writings. The Sirens were seductive "bird-women" who lived in a flowery meadow on an island called Sirenum Scopuli. This island was surrounded by rocks and cliffs that proved deadly to any crew whose ship ventured too close to the shore. The Sirens had a beautiful, captivating song by which they were given the power to destroy men. Unlucky seaman who came a little too near the island inhabited by the Sirens would become so enthralled by their irresistibly beautiful music and seductive voices that they would shipwreck against the rocky coast and subsequently drown.

In Homer's *Odyssey*, Odysseus and his crew had to pass by the island inhabited by the seductive Sirens. Odysseus knew that if extra measures were not taken, he and his crew would lose their lives. Odysseus had his men's ears plugged with wax. He himself was curious about what the song and voices of the Sirens sounded like, so he had his men tie him tightly to the mast to prevent him from steering the ship into the

rocks as he listened. Upon hearing the Siren's song, he begged to be released, but his crew held fast and would not let him go. Soon, they passed the island and out of range of the Sirens.

When Jason and the Argonauts had to traverse closely to the island, he followed a wiser strategy. Having been forewarned of the Sirens, he asked Orpheus to play loud and beautiful music on his lyre when they passed by the island so that his men would not hear the captivating song of the Sirens. Orpheus did as Jason directed, and the men captivated by their own music never heard the seductive call of the Sirens.

I suppose there are several ways to fight temptation. One way is to strive in one's own strength, heroically struggling against the flesh, doing the equivalent of plugging one's ears or tying oneself to the mast of the ship. A better and wiser course would be to stay so filled with the inner music of the Holy Spirit, finding such joy and satisfaction in Jesus Christ, that the appeal of the flesh is greatly diminished, while virtue and purity are preserved.

### All Four Are Important

In answering the question, "How may we overcome the appeal of the immoral?" it is important that we give due consideration to all four of these areas. It is needful that we place total *faith* in a loving and wise God who points us to the good life and away from disaster by way of His commandments; that we *focus* on the negative consequences of immoral actions; that we *flee* temptation when it comes knocking; and that we stay *filled* with the Holy Spirit. Each one of these areas is vital, and, taken together, they form a strategy that will keep us empowered to remain sexually pure and faithfully committed to our spouses "till death do us part." ■

# Christ's Agony and Our Fellowship

by Oswald Chambers

Christ's agony of Gethsemane is not fathomable by us, but it was Satan's final frightful attempt to assure our Lord that He would never "get through" as the "Son of Man" but only as the "Son of God." If that had been the case, salvation for us would not have been possible. But He did "get through" as "Son of Man." Consequently the way to God is open for whosoever will.

Gethsemane is the agony of God and man in one, face-to-face with sin. To say that Jesus had the dread of the cross on Him is nothing short of blasphemy; He came for the cross (see Matt.16:21 and onwards in the Gospels). On the cross it is the opposite of what He went through in Gethsemane; the cross is one tremendous triumph. Jesus Christ's destiny is to bear away the sin of the world and bring man back to oneness with God as He is one with the Father.

Our salvation is easy because it cost the Son of God so much to make it easy. The agony in Gethsemane is the veil taken aside to show us what it cost Him to make it easy for us to be sons of God. We do not enter into the life of God by imitation, or by vows, or by ceremonies, or by church membership; we enter into it by means of the death of our Lord Jesus Christ. Beware of saying that Jesus Christ was a martyr; His death was not the death of a martyr but the exhibition of the real true heart of God, and is the gateway whereby anyone can enter into the life of God. ▮

*Oswald Chambers, the famous devotional writer, was once a member of the GBS faculty, as well as a contributor to God's Revivalist. This is extracted from an article published in the April 6, 1933, issue of God's Revivalist.*



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## — Called Unto Holiness —

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

### CHRIST CROWNED WITHIN: CHRISTIAN PURITY

*by the Rev. Martin Wells Knapp*

*“Who gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people zealous of good works.” (Titus 2:14)*

**I** believe God has sanctified me throughout, soul, body and spirit; and I am willing all the world to know it,” wrote the sainted Methodist Bishop Hamline. “He has sprinkled me, and I am clean. From all my filthiness and all my idols He has cleansed me.”

The King cannot make an unclean temple His permanent residence. He has redeemed it from the enemy and made it a part of His possessions at great expense; and entering it, He proceeds to apply the abundant resources at His command for its complete cleansing. The stains of sin are so deep that nothing less than His own blood can make complete purification possible. For this reason He has shed His blood, and this makes it possible for His agent, the Holy Spirit, to come and apply the truth to submissive, trusting souls, and make them fit for His abiding home.

Prior to this, the soul gallery was filled with many paintings that appear unseemly in the presence of the Kingly Artist. Pride, envy, false ambitions, moral uncleanness, and similar copies from the hand of sin are taken down and destroyed. Sources of inbred depravities suffer the same fate. Sin pleads that these depravities be allowed to remain until the body dies, or at least that they be covered with some drapery of dead works. But the King says, “No, they must all go.”

In one corner of the room are several poisonous weeds such as selfishness, impatience, petulance, and several others which sin, having cherished these house plants, would prefer to keep from the sight of the mighty Soul Renovator. But all is in vain. Then sin pleads first that these poisonous plants in the soul be simply cut off and not destroyed and then that future spiritual growth will change their nature. But Christ’s answer is decisive:

“I came to destroy the works of the devil.” The couches where vain thoughts and foolish fancies loved to linger must be ejected for holy imaginations.

As the Holy Spirit applies the “washing of the Word,” “all filthiness of the flesh and spirit” disappears. Questionable conversation is avoided. Natural appetites are governed. Unclean and injurious habits are banished. As the heart of Corvosso, the old Methodist class leader, expressed it when he reached this point in his Christian experience, “*Emptied of sin and self and filled with God!*”

Now the soul sings: “*Precious Saviour, Thou hast saved me, / Thine and only Thine I am. / O! the cleansing blood has reached me, / Glory, glory to the Lamb! / Yes, I will stand up for Jesus, / He has sweetly saved my soul, / Cleansed me from inbred corruption, / Sanctified and made me whole.*”

So long as the soul remains submissive and trustful, the King who has cleansed it will keep it pure. When Frances Ridley Havergal, the famous hymnwriter, claimed Christ as her cleanser, she said: “First I was shown that ‘the blood of Jesus Christ His Son cleanseth us from all sin.’ It was then made plain to me that He who thus cleansed me had the power to keep me clean. So I utterly yielded myself to Him and trust Him to keep me. As we may trust Him to cleanse us from the stain of past sins, so may we trust Him to cleanse us from all present defilement.”

Yes, the power of sin is broken! The love of sin destroyed! Yes, Christ is crowned within! ■

*Rev. Martin Wells Knapp (1853–1901), a Methodist pastor, evangelist, and publisher, was the founder of God’s Bible School and College in 1900. This selection, abridged and updated by the editor, is taken from Knapp’s book, Christ Crowned Within, published in Cincinnati in 1889.*

Dear Phil

people. When a person sins against us and then repents, we must forgive them. However, God does not expect us to forget that they have sinned against us. The commonly repeated line, "Forgive and forget," is normally used to mean a person should lose complete memory of wrongs done to him. Not only is this unbiblical, but it is also impractical. We don't have full control over what our minds remember.

Biblical forgiveness is choosing to remove the record of others' debt to us and to restore our relationship with them as far as the consequences of their sin will allow. By "remove the record of others' debt to us," I mean that we no longer regard that offense as an outstanding issue that still needs to be dealt with. (Remember, we are responsible to initiate reconciliation with a brother who sins against us: Matt. 18:15-7.) By "restore our relationship with them as far as the consequences of their sin will allow," I mean that forgiveness pursues restored relationship, but some sins damage trust sufficiently that it may take a long period of rebuilding trust to restore the relationship. In some cases, the relationship may never be restored in this life.

So, my understanding of "I will remember your sins no more" in Jer. 31:34 and Isa. 43:25 is that God will no longer take our sins into account when dealing with us. They have been dealt with in His Son. As we abide in Christ, we share in His righteousness, thereby finding full acceptance with God. Praise the Lord for forgiveness full and free!

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.*

DOES GOD FORGET?

**"In your article 'Forgiveness for Past, Present, and Future Sin,' you said, 'God does not "forget" anything.' Two verses seem to contradict your statement. These are Jer. 31:34: 'and will remember their sins no more'; and Isa 43:25; 'and will not remember thy sins.' Could you please help me understand these verses?" —Dave**

Dear Dave,

Thanks for taking the time to write! The answer to your question lies in understanding two things: God's omniscience and the Hebrew word *remember*.

In modern English, the word *remember* has several meanings. The most common are (1) to recall to the mind by an act or effort of memory, (2) to retain in the memory, and (3) to have (something) come into the mind again. If we understand *remember* in Jer. 31:34 and Isa. 43:25 in any of these ways, God would not be omniscient. If God knows all things, as He says He does (1 John 3:20; Psa. 147:5), then He must know the sins we have committed, even though He has forgiven them.

The Hebrew word *remember* can mean "to take into account when dealing with." This is how I understand Ezekiel 3:20 "When a righteous man turns from his righteousness and commits iniquity ...his righteousness which he has done will not be remembered." God doesn't mean He has no knowledge of his previous righteous

deeds. God means that He does not take into account the righteous deeds of the one who turns away from Him in unrepentant sin. His former righteous acts are no longer "on the record." Only his sins remain "on the record."

In the same way, when God forgives our sins, they are no longer "on the record." God still knows the sins we have committed, but He does not take them into account when dealing with us (see Ezek. 18:21-22). The parable of the unforgiving servant (Matthew 18:23-35) supports this conclusion.

Jesus says to His audience that if they do not forgive their neighbor from their hearts, God will treat them just like the King treated the unforgiving servant: fully reinstating their debt. If God truly has no memory or knowledge of sins He forgives, then He could not reinstate our old sin-debt if we are unforgiving. Since God says He is omniscient and He can reinstate our sin-debt, I conclude that God still has knowledge of our past sins.

This has significant implications for our forgiveness of other



### **HAWAII LEGISLATURE STOPS GAY UNION BILL**

According to newspaper reports, members of the Hawaii state legislature have stalled a bill that would have allowed same-sex civil unions. The House of Representatives decided in late January to “indefinitely postpone a decision on whether to grant gay and lesbian couples the same rights and benefits that [the] state provides for married couples.” Earlier the state senate, the legislature’s upper house, had approved the civil unions bill.

### **SCOTT BROWN STATES VIEWS ON ABORTION**

In an interview with with Barbara Walters, Scott Brown, senator-elect from Massachusetts, has defined himself as “pro-choice” on the issue of abortion. At the same time he stated that he thinks “we need to do more to reduce the amount of abortions ...I’m against partial-birth abortions. I’m against funding of abortions. And I believe in a strong parental consent notification law.”

Brown is the first Republican in Massachusetts to win a seat in the U.S. Senate since 1972, thus giving the GOP enough votes to block legislation that it opposes.

### **LIBERTY UNIVERSITY ENROLLMENT NEARS 60,000**

“With nearly 12,000 residential students and more than 45,000 online students,” writes reporter Joshua A. Goldberg in *The Christian Post*, “Liberty University has moved well past the mark of 50,000 that its late founder had envisioned nearly 25 years ago.... With enrollment now reaching toward 60,000, Liberty touts itself as the world’s largest Christian university, as well as the largest private non-profit school in the United States, the eighth largest school among private institutions, and among the top 25 degree-granting schools in the country.”

### **ATHEIST PASTOR EXONERATED**

Pastor Klaas Hendrikse has announced that he is “very pleased” with the ruling of a tribunal of the Protestant Church in the Netherlands allowing him to continue in that denomination’s ministry in spite of his professed atheism. According to Andreas Havinga in ETHICSDAILY.com, the church assembly who investigated Hendrikse’s statements completed its work February 3, “following the advice of a panel that said the pastor’s views ‘are not of sufficient weight to damage the foundations

of the church.’” The pastor, who soon will retire, has written a book entitled, *Believing in a God that Does Not Exist*, in which he “distinguishes between believing in God, which he affirms, and believing in the existence of God, which he rejects. Instead, he refers to God as ‘happening.’”

### **AIR FORCE ACADEMY TO PROVIDE SPACE FOR PAGAN WORSHIP**

According to Fox News, the U.S. Air Force Academy is going to provide pagans a place to conduct their worship ceremonies. “Wiccan cadets and officers on the Colorado Springs base have been convening for over a decade, but the school will officially dedicate a newly built circle of stones on about March 10, putting the outdoor sanctuary on an equal footing with the Protestant, Catholic, Jewish, and Buddhist chapels on base.” Air Force officials have given no number of Wiccan and other pagan cadets at the school where 4500 are enrolled.

### **BRITISH WRITER FINDS WARREN’S SADDLEBACK CHURCH “VACUOUS”**

“I was depressed by Saddleback,” writes H.E. Baber, writing in the online edition of the United Kingdom’s *Guardian*. After a recent visit to a service, she found that Rick Warren’s famous church in Lake Forest, California, “seemed the butt end of Christianity; stripped of history and iconography, wholly immersed in its secular surroundings, constructed according to a business model and promoted by motivational speakers—bland, cheerful, dull.” She added that “popular Evangelical Christianity is VACUOUS.... Saddleback is religion for people who don’t like religion: transcendence is not on the menu.” ■



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Please do not misunderstand me. I am not denying that entire sanctification is an establishing grace (1 Thes. 3:10-12; 5:23-24). Nor am I denying the empowerment to be a witness that the fullness of the Spirit provides (Acts 1:8). I do know, however, that John Wesley and the early Methodist preachers would have been horrified at such testimonies! Wesley was emphatic in his assertion that one of the characteristics of persons who are truly born again is that he is empowered by God's grace to live victoriously over all known (willful) sin. He wrote, "The Word of God plainly declares that even those who are justified, who are born again in the lowest sense, do not 'continue in sin.' [1] Again he insisted, "all real Christians or believers in Christ, are made free from outward sin." <sup>2</sup>

I am afraid many people unintentionally have watered down the grace of God in salvation so they could exalt the grace of entire sanctification. Consequently sincere people have been confused and wrongly concluded that only the entirely sanctified Christian can live a consistent, obedient, victorious life. Such is not the case!

### **God does not promise to deliver His people from infirmities in this fallen world.**

There is a difference between "carnal traits" which are sinful and "infirmities" which are not. An infirmity is a state of physical or mental incapacity and includes such things as bodily ailments, sickness, disease, and weakness (Luke 5:15). In Romans 8:26 Paul tells us that the Holy Spirit helps our infirmities. Paul says we don't know "what we should pray for as we ought" (KJV) or we don't know "how to pray as we should" (NASV). These infirmities may also include such things as forgetfulness, becoming confused or disoriented, misunderstanding what people said, and making wrong decisions based upon faulty data.

### **CONCLUSION: The key to biblical victory over all willful sin.**

Victory over all known sin is God's stated will for every Christian (1 John 2:1; 3:4-10). If you become aware of an area of your life that is not in harmony with God's Word, and if you find changing difficult, you have located a "stronghold" that God will enable you to remove from your life if you faithfully take His Scriptural medicine. It is God's will that any stronghold in your life be pulled down through the power of His Spirit and His Word (2 Cor. 10:3-5).



[1] John Wesley, "Christian Perfection," *The Bicentennial Edition of the Works of John Wesley* (Abingdon, 1985), Vol. 2, p. 106.

[2] Ibid.

—sermon by DR. ALLAN P. BROWN

"COMMITTED TO EXCELLENCE  
IN PREACHING"



## **A SERIOUS QUESTION ABOUT PULLING DOWN STRONGHOLDS**

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

***"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds" (II Corinthians 10:4).***

I recently completed three sermons for the *Revivalist Pulpit* entitled "Pulling Down Strongholds in Your Life." I talked about the power of the Holy Spirit conjoined with the power of the written Word of God to transform the life of every Christian so that he or she could become Christlike in all attitudes and actions (Romans 12:2; John 17:17).

Then I posed the question, "How can I have the strongholds in my life pulled down—strongholds such as bitterness, ill-will, unkindness, unChristlike temper and anger, envy, lust, jealousy, worry and anxiety, addictive habits, a critical spirit, laziness, self-centeredness, compulsive buying, compulsive eating, or other interperate behaviors."

An earnest Christian reader wrote that he was "trying to take the 'stronghold medicine' that I suggested but was having some confusion discerning the difference between 'traits of carnality,' 'strongholds,' and 'infirmities.'" He asked, "Which ones do we pull down and which ones does God cast out?"

This is a great question, and it deserves a Biblical answer. First, let's think together about what Scripture says happens when we become a Christian.

### **Sinners are transformed at the New Birth.**

We are told that when a sinner repents of his sins and puts his faith in the Lord Jesus Christ, he is born again (John 3:3-5; 1 Pet. 1:23). "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17). A Christian is said to be dead to sin, to be crucified with Christ, to be baptized into his death, to be buried with Christ, to be risen with Christ, and to be free from sin (Rom. 6:2-7). He is "in Christ" (Eph. 2:13), and is said to be "holy" and "sanctified" (1 Cor. 1:2).

## **New Christians must be taught what is sinful and what is pleasing to God.**

Paul has to tell the Corinthian Christians to stop their fussing and bickering (1 Cor. 1:10-11). He had to address their spiritual pride, lack of humility, and abuse of spiritual gifts (1 Cor. 12-14). He had to tell them to stop suing fellow Christians (1 Cor. 6:1-7). He had to tell the Corinthian and Thessalonian Christians that fornication was not acceptable to the God (1 Cor. 6:18-19; 1 Thes. 4:3-8; 1 Pet. 1:13-16). He had to tell the Ephesians that Christians must not be characterized by lying, stealing, unChristlike anger, coarse and smutty joking, or unkindness to each other (Eph. 4:17-32; 5:1-9).

## **A Christian must obey continually all that God helps him to understand.**

As I have said in other sermons, the only “stronghold” God instantly delivers people from when they are saved or when they become Spirit-filled (entirely sanctified), is what they could not stop, though disciplined, Scriptural obedience; personal accountability to a mature, wise saint; and the God-appointed means of grace (i.e., daily Bible reading and prayer, fasting, meditation, Scripture memory, faithful church attendance, etc.). God promises He will not allow Christians to be tempted above that which they are able to bear. *For some Christians, God must instantaneously deliver them from one or more addictive strongholds.*

The need to teach Christians that they are to stop lying, stop stealing, stop fornicating, stop cursing, stop getting drunk; and that they must be kind and loving to all men may seem shocking to biblically-enlightened people. However, one must remember that pagan people must be taught the Bible. And as they learn biblical truth, God simply requires them to obey all the new information they learn (1 John 1:7). If they know little or nothing of the Bible, and if, for example, their culture taught them that it was all right to “lie” under certain circumstances, such a person would not know that lying is always wrong in God’s eyes (Rev. 21:8).

## **There is no list of “carnal traits” that God guarantees to remove automatically.**

God does give various lists of sins that a person cannot do and claim to be saved (see 1 Cor. 6:9-10; Gal. 5:19-21; Eph. 5:5; Rev. 21:8). But there is no list of sins that God promises to “cast out” or to remove automatically from a person’s life when that person gets saved; nor is there a list of “carnal traits” that are automatically removed from a Christian at the moment he is filled with the Spirit and entirely sanctified.

What God expects of both the baby Christian and the entirely sanctified Christian is to walk in all the light that He gives them (1 John 1:7). Therefore, whenever a Christian, no matter at what stage of development,

becomes aware that there is something about his attitude, speech, interpersonal relationships, or some other behavior that is not in harmony with either a command or a precept of Scripture, that Christian must purpose to walk in the new light God has given him.

Some Christians have misunderstood the necessity of walking in the light at each stage of the Christian life. If, for example, they have been taught that a Christian who is not entirely sanctified will manifest “traits of carnality,” they may assume that as long as they do not profess to be entirely sanctified, carnal attitudes or actions are simply a normal part of the Christian life. This is tragically wrong! There are only three passages in the New Testament that speak of “carnality” or more properly, “fleshy behavior” in a negative sense. In the first two passages, Romans 7:14-25 and Romans 8:4-11, Paul uses the term “carnal” in reference to the unsaved. He says such carnal people “cannot please God” (Rom. 8:8), and their end is spiritual death (Rom. 8:6). The third passage, 1 Cor. 3:1-3, uses the term “carnal” in reference to Christians.

But Paul immediately explains what he means by the term in that context. A carnal Christian is a “baby Christian” who acts “carnal” because he does not know any better! But as soon as he becomes aware that any of his attitudes or behaviors are “carnal” and therefore sinful, he repents and purposes by the grace of God to stop what is wrong and obey all that is right. A Christian cannot knowingly allow carnal traits in his life and remain a Christian!

And, all of the “strongholds” I listed in the first paragraph are “carnal traits.” I listed things such as “bitterness, ill-will, unkindness, unChristlike temper and anger, envy, lust, jealousy, worry and anxiety, addictive habits, a critical spirit, laziness, self-centeredness, compulsive buying, compulsive eating, or other intemperate behaviors.” A Christian cannot and must not knowingly allow any of these “carnal traits” to remain in his life if he wishes to maintain a relationship with a holy God (1 John 1:5-9; 1 Pet. 1:13-16).

## **Testimonies of deliverance from a besetting sin when entirely sanctified.**

Evidently some people have been taught that when a Christian gets entirely sanctified, all “carnal traits” are automatically and instantaneously purged from his life. Or they may have read testimonies of people who said their life was radically transformed when they were entirely sanctified. Such testimonies usually will speak of the instability of their walk as a Christian, about a cycle of sinning and repenting, and about the frustration they experienced over their lack of victory over a certain besetting sin. Then they say, “But when I was filled with the Spirit, I was delivered from my besetting sin and entered into a life of wonderful victory.”

If you think carefully about such testimonies, you will observe that they seem to imply that God’s grace in salvation, before they were entirely sanctified, was not sufficient to enable them to obey God fully.



# 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.

**EGYPT.** "We celebrated the tenth anniversary of Faith Bible College.... It was wonderful to gather as pastors of Faith churches, professors, graduates, students, and friends. Rev. Saied Ibrahim, chairman of Faith Church in Egypt, spoke about the vision of FBC. We praise God who has blessed us richly during the past ten years. Twenty-five of the graduates are now ordained as pastors in Faith Conference in Egypt. Some graduates are working as church planters. One of them is pastoring a church near the pyramids, and the Lord has used him to plant another church." —*Samir Fouad, (EFM) Missionary Herald*

**ESTONIA.** "Steve Blowers thanks the Lord for a fruitful time with the distribution of God's Word. The distribution was to a trade school. One woman said that she had not previously experienced or felt God's love. Thank the Lord for the way He is working in the heart of the director of the school." —*Ropeholders*

**HAITI.** *The following is an onsite report of the devastation following the recent earthquakes.*

"We are starting to get firsthand reports back from Port. Rene's eldest was sleeping and awoke when she heard glass fall on the floor. She ran outside and found buildings falling all around her. His second daughter was in school. From the way the story was told, it sounded like the ground started swallowing up the school. The students on the second floor jumped off when the second floor got low enough for them not to get hurt. The ones on the first floor were buried. Tim had taken our preacher, Emmanuel, his wife and baby to Port that day. They were in the street when they felt the earthquake.

"Debris started flying toward them, then they were blinded by the dust from falling buildings and could not see where to flee. The house where they were staying lost

the back part into a ravine, and the houses all around them collapsed. They spent the night outside because strong aftershocks came all night, almost every thirty minutes. Everyone spent the night crying out to God.

"Emmanuel said he walked 82 minutes this morning to get to the bus to come home. The whole way dead people were lying everywhere. He said at one place the night before he could hear someone calling for help behind a fallen mess. The next morning the person was still calling for help.

"In one ravine between two mountains [were located] many homes [where] people lived. The two mountains moved together burying everyone. Our Thomassique pastor's daughter-in-law was in a pick-up. They pulled in to get gas, and the attendant made them pull out to let another person have gas first. As soon as they pulled out, the roof over the pumps fell and killed everyone there. All of our church people and their children are safe. How amazing with so much tragedy! —*Darlene Young, Allegheny Wesleyan Methodist missionary, as reported in Ropeholders*

**MONGOLIA.** "[We] returned to the Women's Prison...after a long break due to the swine flu. They were so excited to see us and we them, with lots of hugs and smiles. Our first Bible study was amidst a sewing factory in our teaching room. The women sang anyway and prayed together as if no one else were there. The second Bible study was attended by 15 where we studied Matthew 18 together. God's presence was so real.... They are truly changed women. —*Beverly Rhoades, Email Newsletter*

**RUSSIA.** "We are thankful for God's people who have made it possible for us to minister at the Vyborg Christian Center. We are thankful for the open door to minister God's love to the most wonderful children who have been unloved and rejected. We are thankful for older folks, too, whose families have rejected them. Every week we are privileged to be the Lord's hand to these dear folks." —*Richard and Judy Grout, Russian Lifeline No. 151*

**UNITED STATES.** In a release issued in January, OMS International, headquartered in Greenwood, Indiana, has announced that it is has "a new name, tagline, logo, and mission statement." Now known as ONE MISSION SOCIETY, the organization announces that these "changes were designed to help One Mission Society better communicate what we have stood for since our inception in 1901 as the Oriental Missionary Society." According to the release, the organization currently serves in 50 countries, 23 of which include resident missionaries and 27 in which OMS is active in evangelism and church planting. ■





## GBS Alumni Reception at IHC

Wednesday, April 21  
4:00 pm – 5:30 pm  
Dayton Convention Center, Dayton, Ohio  
**Room 106**

*compiled by Rev. Jack Hooker, President,  
National Alumni Association of GBS*

### GBS ALUMNI REPORT ON THE HAITIAN TRAGEDY

*Responding to the widespread devastation, suffering, and death in Haiti brought by recent earthquake damage, GBS students and faculty raised a total of \$3,382 for relief efforts in that shattered country. The funds were divided between Good Shepherd Orphanage founded in 1963 by Ernst Cassy, who graduated from GBS in 1961, and Haiti Gospel Mission, where former GBS students Joel and April Hess serve as missionaries. Both ministries are in desperate need of funds. Here are reports from each of them.*

#### **GOOD SHEPHERD ORPHANAGE, Carrefour, Haiti**

*Ernst Cassy (GBS '61 BA), Founder  
and Director*

The Good Shepherd Orphanage and Schools Foundation began 50 years ago when Ernst Cassy received an abandoned child from a police



officer who noticed this child on the local garbage dump eating what food he could find. This began many years of ministry to the children of Haiti.

Today there are three schools, two orphanages, a day-care, a trade school, and a bakery. Many of the

first orphans have now grown and continue to be part of GSO laboring to continue this viable ministry. Others have gone to medical school and become doctors. Currently two students raised at GSO are in medical school, and one is soon to graduate with an engineering degree. Many others have gained a trade that sustains them financially.

The earthquake that occurred January 12, 2010, critically damaged most of the buildings. It will require hundreds of thousands of dollars to rebuild and once again provide a safe place for this community in Carrefour. Even though all of our structures are still standing, they are heavily damaged and will need to be stabilized first before undertaking major repairs. This will take an enormous amount of time and financial aid to accomplish the many tasks that lie ahead.

Tragically, two of the young men who grew up in the orphanage are missing. Having graduated from the GSO school, they were attending college downtown and are still unaccounted for and presumed lost in that devastation. This is a tragic loss for Papa Cassy and all their brothers and sisters at GSO.

#### **HAITI GOSPEL MISSION, Despinos, Haiti**

*Joel (GBS '99-'01) and April (Mills)  
(GBS '97-'99) Hess, Missionaries*

Since January 12, our world here in Haiti has been turned upside down. It was a little after 5:00 P.M., and Emma, Berta, and I were at

Sonya's little mud hut in Lahatte having Bible study. All of a sudden the ground began to sway. It sounded like thousands of horses stampeding together as the swaying became more forceful; and then the shaking began. The women were calling on the name of Jesus, as we prayed and held on to each other. We watched Sonya's little mud hut crumbling around us and listened to the nearby orphanage walls crumbling and the children screaming.

Within seconds we were on our way home to check on our loved ones. The thing that was most amazing to me was that within seconds the Haitian people were all in the street, praising God with their hands in the air, saying things like this, "You are God! Thank You, Jesus!" I cannot tell you the relief I had when I rounded the curve in the road behind our property and saw the house standing. Joel and Michael were standing in the street with the neighbors, with all in shock.

Everything shifted into high gear. Our compound wall had fallen onto a neighbor girl, and she was covered with blood and rocks. By the time I arrived at the clinic, there were over 30 patients, all with bleeding wounds, waiting for me. We had a church group who were to spend the night at our house, and they had a RN with them. They were on the way to our house when the earthquake hit. I was in the middle of suturing a patient's head when this RN walked in and said, "My name's Christina. How can I help?" She was like the angel of mercy! We never looked at each

other or stopped for small talk, but worked all through the night. It was about 4:00 A.M. when we made formal introductions.

I cannot begin to tell you the horrible cases that we had that first night—fully-exposed bones, amputated fingers, hands, large head wounds, large gut wounds. We prayed much those first few days. I could feel the Lord’s strength and wisdom. There is no way we could have gotten through without Him to lean on. Our Suburban instantly became “the ambulance” with Joel searching for those who were injured. The hours and days passed without sleep and living on beef jerky. The team that had stayed that first night with us contacted their church, and they went to work to get supplies for us. By the beginning of the next week we were beginning to receive some things we needed.

In the week following the initial quake, we felt tremor after tremor. We would grab the kids and run outside. Our house and yard looked like an army camp because we had injured people, fellow missionaries, orphans, and other visitors living with us. By Thursday, we had a hospital in our church with over 30 patients, such as little Ramses with a broken wrist and a back injury; a baby, four months old, with third-degree burns from being left for dead on the roof; Leon, an 11-year old boy, with cuts all over his little body; and Dayana with an open gash full of maggots. Some of these have returned home, but I think we still have ten left in our “hospital.”

No one is ever prepared for a natural disaster, but living in a country like Haiti has presented an even more challenging situation. But it has been amazing how we have seen God’s hand at work every single step of the way—how He prepared our clinic with certain things we would need, how He orchestrated a nurse to spend that first night with us, and how He protected our family. Our

clinic did not have even one cracked block; it remained in perfect condition so that we could treat those who were wounded. The best news of all is that two women who had attended my Bible studies came

under conviction and have now accepted Christ!

We want to thank you for your many, many prayers and for the money and supplies you have sent. We cannot thank you enough! 🙏



➡(p2) a sort of personal spring revival built into the historic Christian calendar which urges us with devout purpose, yearning faith, and steadfast hope to draw near to God who has so graciously promised to draw near to us. This, indeed, is a spiritual journey, as we have said; and it not only leads to Easter, but once we have arrived there, makes its celebration far more meaningful than our usual festivities which often we keep so lightly and forget so quickly.

“So teach us to number our days,” urges the Psalmist, “that we may apply our hearts unto wisdom.” This, too, is the Lenten call, and we shall be better prepared to live faithfully and to die victoriously if we have responded to that call with honesty and purpose. This may be uncomfortable, for it demands reevaluation, reassessment, and often redirection as we invite the Spirit to search our hearts and strengthen our will to confess our failures, renew our vows, and devote ourselves to prayer, fasting, and other acts of discipline and devotion. But Easter will be far richer and God will be far closer if we will take this journey with Him.

Unfortunately, Lent has never been given much attention in our churches, though perceptive pastors have sometimes recommended it. Since at least the Fourth Century, some period of preparation for Easter has been part of the Christian Year, the church’s traditional calendar with its recurring cycle of celebration and commemoration, all anchored in Christmas, Easter and Pentecost. Based in holy desire to keep time with God, this began early in the Church’s life and is suggestive of the great festivals kept by ancient Israel to honor its covenant with God.

Christmas has been celebrated for a long time among us, though it is true that early Puritans bitterly opposed it. For generations, Easter, too, has filled our churches with its soaring melodies; and in certain places, Pentecost—that day of days when the Spirit descended to create the Church—is also remembered now among us. In some of our churches, Advent is also being reclaimed to help us focus on Jesus’ coming—first in great humility at Bethlehem and second in great glory to judge the world. Even Good Friday, that day of sighs and shadows when we stand at bloody Calvary to behold the dying Lamb, has also been marked by occasional services.

Nor are we alone in this, for other evangelical Christians are also awakening to the value of the Christian Year. For example, in a book on Christian worship released by Broadman and Holman, the famous Southern Baptist publishing house, Franklin M. Segler recommends the historic Christian calendar because it “allows the church to have a balanced approach to its worship life. It avoids the tendency for worship leaders

to become sidetracked into less significant events while leaving out the major tenets of the church’s faith. The Christian year helps churches to seek a balance among the celebrative and the penitential, the extroverted and the introspective. It encourages us to deal with the dark moments in Jesus’ life as well as the joyful and the celebrative. The Christian year unites Christians of all worship backgrounds by focusing on the events we hold in common. Therefore, it offers Christians an opportunity for unity as we seek to proclaim the good news of Christ to others.”

As long as it’s used with openness to the Spirit’s leading and sensitivity to our peoples’ needs, the Christian Year will deepen our lives and enrich our churches. That’s why it’s time to reconsider the Lenten journey that takes us to Easter. Granted, this calls us to holy introspection, which is not popular in today’s reli-

**The Christian Year will deepen our lives and enrich our churches. That’s why it’s time to reconsider the Lenten journey that takes us to Easter. If we will take this journey thoughtfully and conscientiously, it will bring us incalculable treasures.**

gious atmosphere. Granted, this may be observed superficially with little regard for its original purpose to restore, renovate, and renew the heart. Granted, this may be paraded as pompous public piety without any real commitment to holy love and holy life.

Yet if we will take this journey thoughtfully and conscientiously, it will bring us incalculable treasures as we prepare for our great “Queen of Festivals.” This, of course, brings us back to ashes, for ashes are the symbol for Lent, as surely as the star is the symbol for Christmas or the flame is the symbol for Pentecost. “For dust thou art, and unto dust shalt thou return” (Gen 3:19). These

are God's words, and we repeat them now, mindful of their solemn warning of the brevity of our days and the certainty of their end. But if we ponder them in light of His mercy so gloriously pledged to us at Easter, they are not morbid but challenging, invigorating, and restoring.

As we near the end of our Lenten journey, it increasingly directs our focus to the final scenes of Jesus' life. For weeks we have examined our motives, our lives, and goals. We have fortified our souls by recollection, fasting, and prayer. We have pled for the Spirit's strength to make the course corrections that He wishes. Now on Palm Sunday we follow Jesus amid the adoring throngs as He enters old Jerusalem for the grand finale. "Alleluia! Blessed is He who comes in the name of the Lord!"

But as the days of Holy Week pass away, we meditate more deeply on His sorrows, sufferings, and sacrifice. On Maundy Thursday, we watch in reverent awe as He washes His disciples' feet, gives them a new commandment that they should "have love one for another," institutes the Lord's Supper as the great sacrament of our redemption, then goes to Gethsemane where he prays in agony and blood.

On Good Friday we follow His bloody footprints down the Via Dolorosa, then up to the cross-crowned summit of Golgotha where with His few and weeping loved ones we keep our vigil. Kneeling in deepest humility, we cry out Charles Wesley's gripping words: "O Love Divine, What hast Thou done! / The incarnate God hath died for me! / The Father's co-eternal Son/Bore all my sins upon the tree! / The Son of God for me hath died! / My Lord my Love is crucified!"

Throughout Saturday He lies in the cold recesses of the tomb just as we shall someday lie in the cold recesses of the tomb. But then Sunday dawns with the Easter glory as He rises from the dead, triumphing over all the dark and evil forces that have fought against Him. *Dead, buried, risen from the dead!* His triumph is our triumph too. "But now is Christ risen from the dead and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:20–22).

*Ashes, ashes, we all fall down!* Now that we're nearing Easter, these words come flooding back. For ashes remind us powerfully and poignantly of our weakness, our mortality, and our brokenness, all of which are the themes of Lent, that season of 40 days that comes immediately before Easter and gets us ready for it. If we will take that journey with Him who for love of us took our ashes upon Himself, we will find that it will lead us to the Easter glory. And ashes are for only a little while, but the Easter glory will be forever. ■



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# THOUGHTS

for the quiet hour

by Sonja Vernon

## DON'T BE AFRAID

*"For I am the Lord your God, who upholds your right hand, Who says to you, 'Do not fear, I will help you.'" —Isaiah 41:13 NASB*

As a child I had my share of fears—some rational and some a bit far-fetched. After reading a biography of Martin Luther I became terrified that Satan might appear to me in some darkened corner. "Please don't let me see the Devil" became my childish prayer. In times of fear I would repeat scriptures and songs that my parents had diligently instilled in my heart. And while I smile at the memory of the little girl singing "Safe Am I" and quoting Psalm 56:3 as she rode her bike to school, I realize that in reality not much has changed. Both my fears and I have grown up, but the truth that conquered my fears as a child is the same one that conquers them today—I am not alone.

Over and over again in the pages of Scripture God's people were admonished not to fear, and most often it seems that this possibility was centered in God Himself. "I am with you," God said, to individuals and to His people collectively. Jesus Christ embodied this promise—Emmanuel, God with us. And when His work on earth was completed He promised another Helper, One who would be with us "forever" (Jn. 14:16). Fear is a powerful tool in the hand of our Enemy. Alone we are no match for its clutches, but we are not alone. We are never alone, and therefore, we need never fear. ■

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

MARCH 2010

Friday, March 26, 7:00 PM  
Northwest Pennsylvania GBS Rally  
Held at: Lakeview High School  
2482 Mercer St., Stoneboro, PA  
Rally Coordinator: Rev. Randy Ritchey  
Oak Grove Church, Mercer, PA  
(724) 475-3448, church  
(724) 854-2811, pastor

Saturday, March 27, 6:00 PM  
Pilgrim Holiness Church  
135 W. Tioga St., Tunkhannock, PA  
Rev. Joel Byer, pastor (570) 836-2090

Sunday, March 28, 10:30 AM  
(combined service)  
Community Bible Church  
604 Chenango St., Binghamton, NY  
Rev. M.R. McCrary, pastor  
(607) 724-4583 home/church

Sunday, March 28, 7:00 PM  
God's Missionary Church  
Beavertown, PA  
(between Middleburg and Beavertown,  
1.5 miles off Rt. 522, corner of Creek and  
Covered Bridge Rds.)  
Rev. James Plank, pastor (570) 837-7813

Monday, March 29, 7:00 PM  
Held at: Air Hill Brethren in Christ Church  
7041 Cumberland Hwy.  
Chambersburg, PA  
Rally Coordinator: Rev. Darrell Potteiger  
(717) 532-9307  
Rally Co-host: Rev. Norman Blowers  
(717) 369-4077

Tuesday, March 30, 7:00 PM  
Hanover Evangelical Brethren Church  
927 Broadway, Hanover, PA  
Rev. Paul Bundy, pastor (717) 637-6827

Wednesday, March 31, 7:00 PM  
Church of God of Licking County  
2181 Riggs Rd., Newark, OH  
Rev. Anthony Bartlette, pastor  
(740) 345-7841

For more information visit  
[www.gbs.edu](http://www.gbs.edu).



# SYMPHONIC WIND & STRING ENSEMBLE

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