

GOD'S REVIVALIST

September 2011

and Bible Advocate

Male and Female Created He Them

Genesis 1:27

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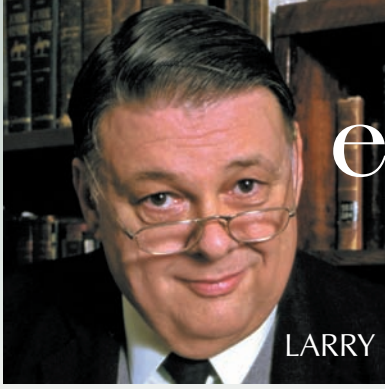
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the editor's view

LARRY D. SMITH

MALE AND FEMALE IN HIS IMAGE

Male and female created he them." These words from Genesis 1:27 are basic to any Christian teaching on human gender and sexuality. In His own image God has made us male and female; and in the holy use of these rich and distinctive gifts, He calls us to glorify Him and direct our lives. Rebellion against His creative purposes will bring condemnation for sin personally committed, but if that rebellion becomes pervasive in any culture, it will also bring judgment for sin collectively approved. Remember Sodom and Gomorrah!

So we're devoting this month's issue to affirm what the Bible teaches and what the Church has affirmed everywhere from its earliest ages about Christian manhood and womanhood. This is especially significant as we face the vicious assaults by secularists against traditional moral codes that are integral to Christian conscience and Western culture. In both Europe and America, political authorities are enshrining in civil law what is abhorrent to divine law. "Same-sex marriage" is increasingly legitimized, and any concept of God-ordained gender roles is derided as archaic and discriminatory. Even major Protestant denominations are caving in, denying the plain word of Scripture and blessing what God has condemned.

We thank Focus on the Family for this positive statement of Christian conviction which we endorse as basic to our articles this month: *"We believe that God created humans in His image, intentionally male and female, each bringing unique and complementary qualities to sexuality and relationships. Sexuality is a glorious gift from God to be offered back to Him either in marriage for procreation, union and mutual delight or in celibacy for undivided devotion to Christ. Christians are called to proclaim the truth and beauty of God's design and the redemption of sexual brokenness in our lives and culture through Jesus Christ."*

Let's join those millions of orthodox Christians around the world in determined purpose to be "valiant for truth." Growing coalitions of the faithful are making their voices heard in homes and churches, as well as the public forum. In His time God will vindicate His truth and all who uphold it. *"Male and female created he them."* ■

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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.

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

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the president's page



WHY MARRIAGE MATTERS

by Michael R. Avery, President

Most Christians know from the Bible that a life-long marriage between one man and one woman is part of God's original order. *"And the LORD God said, it is not good that the man should be alone; I will make him an help meet for him... Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh (Genesis 2:18, 24).*

Jesus also affirmed that a lasting, loving marriage between a man and a woman is basic to God's plan for mankind. *"But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; And they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder" (Mark 10:6-9).*

The institution of marriage had not grown very old before Satan began his assault. The first attack on God's order was multiple wives. Later it was frivolous divorce. Even Israel because *"of the hardness of their hearts"* allowed homes to be destroyed by divorce, but *"from the beginning it was not so."* Since World War II,

America has steadily accelerated its willingness to rip homes apart through divorce. According to studies, the divorce rate in America is over 50%. Divorce has created havoc and hardship on every level of the social order.

The most recent attack on marriage, the diabolical push for same-sex marriage, is the most insidious of all Satan's schemes! This is not just a new twist down the old path of self-centered living—this is suicide for the family as we know it!

However it happens, the erosion or destruction of marriage will carry an insurmountable price tag. *No other single force is causing as much measurable hardship in this country as the collapse of the Biblical order for marriage! The American psyche has a collective ambivalence toward the institution that has resulted in "frequent marriage—frequent divorce" as well as a high number of "short term cohabiting relationships."*

The Church has been attuned to this for years, but now data from a large body of social science research affirms the importance of marriage for children, adults and communities. The Center for Marriage and Families at the Institute for American Values has published 26 findings from a diverse group of leading family scholars that summarizes the difference that marriage makes. I want to share with you a selection of those findings:

1. Marriage protects children's physical, mental, emotional, educational and social health. On every single significant outcome related to short-term well-being and long-term success, children from intact, two-parent

families outperform those from single-parent households. Longevity, drug abuse, school performance and dropout rates, teen pregnancy, criminal behavior and incarceration—if you can measure it, a sociologist has; and in all cases, the kids living with both parents (male and female) drastically outperform the others.

2. Divorced and unmarried childbearing increases poverty for both children and mothers. Research by Princeton sociologist, Sara McLanahan, found that children who grow up in a household with only one biological parent are worse off, on average, than children who grow up in a household with both of their biological parents, regardless of the parents' race or educational background.


3. Just living together (cohabiting) is not the same as marriage. Robert Rector of the Heritage Foundation says that when children are born into a cohabiting, unmarried relationship, they arrive in a family in which the principals haven't resolved their most basic issues, including those of sexual fidelity and how to share responsibilities. The moment the first amount of stress appears, things start to fall apart, and the man is soon out the door.

4. Children whose parents divorce have higher rates of psychological problems like depression and other mental illness. David Blankenhorn, president of the Institute for American Values, says it is dismissive of human experience to suggest that kids don't suffer seriously from divorce. The truth is that children have a primal need to know who they are, to love and be loved by the two people whose physical union brought them into the world. To lose that connection, that sense of identity, is to experience a wound that no child-support check or fancy school can ever heal.

5. Children raised in single-parent families are more likely to engage in delinquent and criminal behavior as well as become victims of abuse. Boys raised in single-parent families are two to three times more likely to end up in jail as adults. Children that are not raised with their own two married parents are significantly at a greater risk for child abuse.

6. Fatherless households are especially impacted. Maria Kefalas, a sociologist who studies marriage and family and who happens to be a feminist, says that few things hamper a child as much as not having a father at home. She adds, "Growing up without a father has a deep psychological effect on a child. The mother may think she doesn't need that man, but her children definitely do."

If we allow marriage to continue down this path of becoming nothing more than a union of two people (of any sex) for their own pleasure and convenience, then we might as well hold the funeral for that grand old sacred order now. But if we are willing to reach back and re-establish marriage as the best way (which is God's way) to raise our children—to protect, instruct and instill in them the conduct and character of successful living—then we have hope for the next generation. Marriage matters! And what we teach our children about the true meaning of this God-ordained institution will determine a great deal about our fate! ■



Letters

TO THE EDITOR

Letters should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, Ohio 45202, or emailed to revivalist@gbbs.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.

400 YEARS OF THE KING JAMES VERSION

I just finished reading the April 2011 issue of *God's Revivalist and Bible Advocate*. I really enjoyed the whole inspirational issue. The challenges set forth were very good. We all need reminders.

REV. PAUL W. DUNEMAN,
Retired Pastor (Email)

HOLINESS MESSAGE

I look forward to each issue and soon read it from beginning to end. Keep on preaching holiness. We don't hear it much anymore. Keep the *Revivalist* as it is!

DELLA STRAIGHT
Jay, New York

The bane of the conservative church is this lack of "possession" [of holiness]. We talk it, study it, and "wear" it, but many don't possess it. Without holiness no one shall see the Lord!

DAVE AND DEBBIE GUMBINER
Crown Point, Indiana (Email)

CHANGED MIND, RENEWED SUBSCRIPTION

Because of age and diminishing reading capability, I have been letting some subscriptions expire. My intention was to include *God's Revivalist* in this group. However, as I began to read articles in the [May] issue, I was so blessed and encouraged that my decision completely changed. Thanks for continuing the wonderful magazine...and continue my subscription for two more years.

EDWIN D. GASKINS
Alapaha, Georgia



Why are we willing to risk so much for the sake of marriage?

THE BIBLICAL FOUNDATIONS OF THE MARRIAGE DEBATE



by Jim Garlow

Following are some thoughts that form the biblical underpinnings for me, which is why I am doing what I do, and I suspect why you do what you do. Why are we willing to risk so much for the sake of marriage? The answer is not as obvious as we might think.

THE FULL IMAGE OF GOD: MALE AND FEMALE TOGETHER

We know that God is neither male nor female. Yet we are made “in his image.” In spite of the fact that we are, as individuals, made in the image of God, the true, full image is expressed when the two halves of humanity complement each other and become one.

If I understand the role of marriage properly, a male by himself is not fully representative of all the

descriptors of the image of God. For example, a male by himself cannot manifest the full spectrum of God’s features historically associated with both femininity (tenderness) and masculinity (strength). Thus, no husband, for example, can fully represent the image of God.

At the same time, if I understand the early pages of Genesis correctly, a female by herself cannot do justice to the full spectrum of the image of God.

However, when the two complementary halves of humanity unite—physically, spiritually, mentally, emotionally, and psychologically—the image of God, containing both tenderness and strength, is manifested. Male and female are made anatomically, emotionally, and spiritually for oneness. Husband and wife, joined together, represent the full spectrum of the image of God.

One part of God’s image is his creativity. In sexual union, husband and wife become co-creators, in a sense, with God. Children come into being as husband and wife unite, one more expression of the image (creativity) of God. A sperm and an egg unite to form (miraculously) a human! A person! Male and female becoming one is what Genesis establishes as the components for this image, the breathtaking image of God!





MARRIAGE IN THE BIBLE: ONE MAN, ONE WOMAN

This is the reason that the Bible does not affirm homosexual marriage. Nowhere. Not overtly. Not covertly. The only time Jesus participated in a wedding or spoke of marriage, he referred to male / female constituents. The reason is that “oneness marriage”—that is, male and female—expresses the notion of the image of God.

The Bible opens with a marriage—between a man and a woman. The Bible closes with a wedding—between a groom and bride. In between, one man / one woman marriage is extolled in both Old and New Testaments, as well as by Jesus Himself.

REAL MARRIAGE VS. THE “SHADOW” OR IMAGE OF MARRIAGE

Having said that, let’s take our understanding of marriage to the next level. Often times we think that real marriage is that which we see here on earth and that of a man and woman. We sometimes assume that God simply “borrowed” the metaphor of marriage in an attempt to describe what will happen in the book of Revelation at the culmination of all history, the marriage of Jesus and the church. But in reality we have it backwards.

Actually, marriage on earth, as wonderful as it is, might be spelled with a small “m.” The real Marriage needs to be seen as being spelled with a capital “M.” This Marriage is the one at the culmination of history, the Marriage of the Groom (Jesus) and the Bride (the Church).

Thus, we have never ever seen the Real Marriage. That is yet to come at the end of time. Here on earth, we only have a “shadow” of the real thing. With earthly marriage, we are experiencing merely the hors d’oeuvre or appetizer, not the main course. God established early marriage—between a man and a woman—to provide a tiny glimpse of the spectacular True Marriage. Intimacy between a married man and woman is only a miniscule glimpse of the breathtaking oneness that Jesus and the church will experience.

The **real** Marriage is the one at the culmination of history, the Marriage of the Groom (**Jesus**) and the Bride (**the Church**).

Therefore, Satan is obsessed in destroying marriage, the coming together, fitting together, of the two complementary halves of humanity—male and female, since they are on earth a mirror, an image, of what is to be fulfilled at the end of the age.

And that is why we are in the battle we are in. It is not ultimately about earthly marriage, about our religious freedoms, our churches, or even about the practice of homosexuality as such. It is about the desire of Satan to decimate the picture of God’s ultimate design for the cosmos—the Grand Wedding of His Son to the Prepared Bride.

And that is why votes to preserve marriage must remain center stage in our lives. Much is at stake. ■

Jim Garlow is pastor of the Skyline Wesleyan Church, La Mesa, California. This article is published with his permission.

THE CHRISTIAN IDEA OF MARRIAGE IS BASED ON CHRIST’S WORDS that a man and wife are to be regarded as a single organism—for that is what the words “one flesh” would be in modern English. And the Christians believe that when He said this He was not expressing a sentiment but stating a fact—just as one is stating a fact when one says that a lock and its key are one mechanism, or that a violin and a bow are one musical instrument. The inventor of the human machine was telling us that its two halves, the male and the female, were made to be combined together in pairs, not simply on the sexual level, but totally combined. —C.S. Lewis



courage and compassion on Homo- sexuality

by R. ALBERT MOHLER, Jr.



The church's engagement with the culture involves a host of issues, controversies, and decisions—but no issue defines our current cultural crisis as clearly as homosexuality. Some churches and denominations have capitulated to the demands of the homosexual rights movement, and now accept homosexuality as a fully valid lifestyle. Other denominations are tottering on the brink, and without a massive conservative resistance, they are almost certain to abandon biblical truth and bless what the Bible condemns.

Within a few short years, a major dividing line has become evident—with those churches endorsing homosexuality on one side, and those stubbornly resisting the cultural tide on the other.

The homosexual rights movement understands that the evangelical church is one of the last resistance movements committed to a biblical morality. Because of this, the movement has adopted a strategy of isolating Christian opposition, and forcing change by political action and cultural pressure. Can we count on evangelicals to remain steadfastly biblical on this issue?

Not hardly. Scientific surveys and informal observation reveal that we have experienced a significant loss of conviction among youth and young adults. No moral revolution can succeed without shaping and changing the minds of young people and children. Inevitably, the schools have become crucial battlegrounds for the culture war. The Christian worldview has been undermined by pervasive curricula that teach moral relativism, reduce moral commandments to personal values, and promote homosexuality as a legitimate and attractive lifestyle option.

Our churches must teach the basics of biblical morality to Christians who will otherwise never know that the Bible prescribes a model for sexual relationships. Young people must be told the truth about homosexuality—and taught to esteem marriage as God's intention for human sexual relatedness.

The times demand Christian courage. These days, courage means that preachers and Christian leaders must set an agenda for biblical confrontation, and not shrink from dealing with the full range of issues related to homosexuality. We must talk about what the Bible teaches about gender—what it means to be a man or a woman. We must talk about God's gift of sex and the covenant of marriage. And we must talk honestly about what homosexuality is, and why God has condemned this sin as an abomination in His sight.

Courage is far too rare in many Christian circles. This explains the surrender of so many denominations, seminaries, and churches to the homosexual agenda. But no surrender on this issue would have been possible if the authority of Scripture had not already been undermined.

And yet, even as courage is required, the times call for another Christian virtue as well—compassion. The tragic fact is that every congregation is almost certain to include persons struggling

with homosexual desire or even involved in homosexual acts. Outside the walls of the church, homosexuals are waiting to see if the Christian church has anything more to say, after we declare that homosexuality is a sin.

Liberal churches have redefined compassion to mean that the church changes its message to meet modern demands. They argue that to tell a homosexual he is a sinner is uncompassionate and intolerant. This is like arguing that a physician is intolerant because he tells a patient she has cancer. But, in the culture of political correctness, this argument holds a powerful attraction.

Biblical Christians know that compassion requires telling the truth, and refusing to call sin something

True compassion demands speaking the truth in love. Far too often, our courage is more evident than our compassion. I believe that we are failing the test of compassion.

sinless. To hide or deny the sinfulness of sin is to lie, and there is no compassion in such a deadly deception. True compassion demands speaking the truth in love—and there is the problem. Far too often, our courage is more evident than our compassion.

In far too many cases, the options seem reduced to these—liberal churches preaching love without truth, and conservative churches preaching truth without love. Evangelical Christians must ask ourselves some very hard questions, but the hardest may be this: Why is it that we have been so ineffective in reaching persons trapped in this particular pattern of sin? The Gospel is for sinners—and for homosexual sinners just as much as for heterosexual sinners. As Paul explained to the Corinthian church, “Such were some of you; but you were washed,

but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God” (1 Corinthians 6:11).

I believe that we are failing the test of compassion. If the first requirement of compassion is that we tell the truth, the second requirement must surely be that we reach out to homosexuals with the Gospel. This means that we must develop caring ministries to make that concern concrete, and learn how to help homosexuals escape the powerful bonds of that sin—even as we help others to escape their own bonds by grace.

If we are really a Gospel people; if we really love homosexuals as other sinners; then we must reach out to them with a sincerity that makes that love tangible. We have not even approached that requirement until we are ready to say to homosexuals, “We want you to know the fullness of God’s plan for you, to know the forgiveness of sins and the mercy of God, to receive the salvation that comes by faith in the Lord Jesus Christ, to know the healing God works in sinners saved by grace, and to join us as fellow disciples of Jesus Christ, living out our obedience and growing in grace together.”

Such were some of you.... The church is not a place where sinners are welcomed to remain in their sin. To the contrary, it is the Body of Christ, made up of sinners transformed by grace. Not one of us deserves to be accepted within the beloved. It is all of grace, and each one of us has come out of sin. We sin if we call homosexuality something other than sin. We also sin if we act as if this sin cannot be forgiven.

We cannot settle for truth without love nor love without truth. The Gospel settles the issue once and for all. This great moral crisis is a Gospel crisis. The genuine Body of Christ will reveal itself by courageous compassion and compassionate courage. We will see this realized only when men and women freed by God’s grace from bondage to homosexuality feel free to stand up in our churches and declare their testimony—and when we are ready to welcome them as fellow disciples. Millions of hurting people are waiting to see if we mean what we preach. ■

Dr. R. Albert Mohler, Jr., serves as president of The Southern Baptist Theological Seminary. This commentary was originally posted at www.albertmohler.com. Reprinted with permission.

OUR SEXUALITY IS DESIGNED FOR THE GLORY OF THE SON OF GOD—especially the glory of His dying to have His admiring bride. In Eph 5:31, Paul quotes Gen 2:24, “Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh.” And then he adds, “This mystery is profound, and I am saying that it refers to Christ and the church.” In other words, from the beginning, manhood and womanhood were designed to display the glory of Christ in His relationship to the church, His bride. —John Piper





75 organizations in the small-employer category in the area of "direction."

GBS RECEIVES GRANT FROM FIFTH THIRD BANK

God's Bible School and College has been approved for a \$25,000 grant from the Ohio

Valley Foundation at Fifth Third Bank, according to Faith Avery, the college's Director of Institutional Advancement. "These funds will be used to support technology and network upgrades to benefit the entire institution," she adds. "The total estimate for the project is \$117,000, and this grant provides a portion of the finances needed. ➡

GBS NAMED ONE OF THE TOP WORK PLACES IN CINCINNATI

God's Bible School and College has been named one of the "Top Work Places 2011" in the June 19 edition of the *Cincinnati Enquirer*. This listing is based on feedback from surveys completed by employees of 130 companies in the Greater Cincinnati area. These surveys measured these six factors in order of importance to employees: direction, conditions, career, execution, managers, and pay and benefits. GBS ranked eighth out of



REVIVALIST FAMILY

On these pages, we feature items about GBS alumni, significant events scheduled throughout the "Revivalist family," and brief news notes from across the holiness movement.

BIRTHS



To **Jonathan (GBS HS '03; AA in Bible/Theology '05; AA in Business '05) and Elisabeth (Clemens) Avery (GBS HS '02; BA in Elementary Ed. '06)**, Cincinnati, Ohio, a daughter, **Aviah Christine Avery**, born June 26, 2011. This

past year Beth taught fourth grade at Liberty Bible Academy, and she is currently an adjunct professor at GBS. Jonathan works in the finance department at the David Joseph Company. Grandparents are GBS President Michael Avery and wife Ruth; and Paul and Robyn Clemens, both former GBS faculty members.

To **Vincent (BA in Church and Family Ministries '09) and Elisabeth (Schafer) Tyler (BA in Music Ed. '02)**, Cuba, New Mexico, a son, **Cedric Azariah Tyler**, born May 4, 2011. Elisabeth was former Head Librarian at God's Bible School. Both are involved in outreach to the Navajo people.

DEATHS



Rev. Dr. Fred L. Henschen, 76, Cincinnati, Ohio, died June 26, 2011.

He was the son of Walter G. and Fern Henschen, both of whom were GBS faculty members. Fred graduated from GBS with a BA degree (1957), then earned the Master of Divinity degree at Nazarene Theological Seminary, Kansas City, and the Doctor of Ministry degree at the United Methodist seminary, Dayton. ➡

➔ Fully funded, the project will take 12–18 months to complete. If you wish to support this endeavor, please contact Faith Avery by phone, (513) 763-6565; or by email, advancement@gbs.edu.

MARK BIRD SPEAKS AT APOLOGETICS/EVANGELISM TRAINING EVENT

Dr. Mark Bird, GBS theology professor, was speaker at an apologetics/evangelism training event held during May in Boston to prepare Teen Challenge leaders to teach Christian apologetics. Areopagus to America (AIIA), the ministry selected by Teen Challenge to conduct the session, had chosen Bird's book *Defending Your Faith* as curriculum guide. Bird addressed the session to train youth leaders how to use the book he had written.

Teen Challenge is the well-known youth ministry founded by

the late David Wilkerson, author of *The Cross and the Switchblade*.

Pictured here is Jimmy Lilley (left),



head chaplain of Teen Challenge in New England, presenting Dr. Bird (right) with the book *50 Years of Miracles in Teen Challenge*.

ADEP NOW OFFERS FOUR ACCREDITED ONLINE DEGREES

God's Bible School and College now offers four degrees completely online, according to Dr. Mark Bird, director of ADEP (Aldersgate Distance

Education Program). These degrees are (1) BA in Ministerial Education, (2) AA in Bible and Theology, (3) AAS in Ministerial Education, and (4) BA in Church & Family Ministry.

ADEP ANNOUNCES FALL COURSE OFFERINGS

The following blended courses (online courses with a single on-campus session each) are available this semester: Special Session, October 11–13, *Open Air Sketchboard Seminar*, 1 hour; Special Session, November 4–5, *Reading Methods* (Kristin Bird), 2 hours; Block Session IB, November 7–12, (1) *Basic Counseling Skills* (Rebecca Miller), 3 hours; (2) *Old Testament Literature* (Mark Cravens), 3 hours; (3) *Doctrine of Holiness* (Allan Brown), 3 hours. For further information contact the ADEP office at aldersgate@gbs.edu.

REVIVALIST FAMILY continued

➔ He served as pastor of the following United Methodist congregations in Indiana: Geneva, Aberdeen Rockdale, Evansville Asbury-Wesley, Worthington-Allen Chapel, Centerville, and Indianapolis West Newton. After his retirement in 1999, he became chaplain at Scarlet Oaks Retirement Community, Cincinnati.

Preceded in death by his wife Jane, he is survived by his children Debora, Steven, Cheryl, Philip, Mike, and Caroline; 14 grandchildren and six great-grandchildren; his identical twin brother Ted; and his sisters Martha (Henschen) Doubledee and Patricia (Henschen) Miller. Funeral services were held at John Wesley United Methodist Church, Cincinnati, with burial in New Haven Cemetery, also in Cincinnati.



Arthur Ray Music, 81, of Manchester, Ohio, died April 1, 2011. He was a preacher for 35 years, a member of the Pilgrim Holiness Church, and former GBS staff member. He was preceded in death by his wife, Ada Martin Music, and a sister,

Geraldine Devore. Survivors include his daughter Raynel; his son Arthur J.; five grandchildren; three great-grandchildren; and a sister Gwendolyn. Funeral services were held in West Union, Ohio, B.J. Ward, officiating, with burial in the Manchester Cemetery.



Elaine Ruth Watts, 68, Lebanon, Indiana, died May 19, 2011. She was a 1961 graduate of God's Bible School and College, and in the same year was married to the Rev. Billy Watts, Sr. She was a homemaker, a school teacher, a pastor's wife, and also traveled in evangelistic work. She and her husband owned three furniture businesses. In 1990 they founded Hope Community Church.

Survivors include her husband of 49 years, Rev. Billy Watts, Sr.; a son Billy; two daughters, Carolyn Elaine and Elizabeth Ann; eleven grandchildren; and a sister Lucille. Funeral services were held at Hope Community Church, the Rev. Paul Wireman and the Rev. Mark Mowery, officiating, with burial in Browns Wonder Cemetery. ■

JESSICA SMITH LEADS MINISTRY TEAM IN UKRAINE

Jessica Smith, GBS faculty member in the Division of Music, led a ministry team to Ukraine in June and July. They worked with missionaries Tim and Cheryl Boyd and their daughter Leah, whose Christian outreach with Hope International Missions is centered in the city of Uzgharod. "We held a VBS in the little mountain village of Smerikova. Mr. Boyd said that we were the first people to ever present an evangelistic message to that village!" Other team members from God's Bible School were faculty member Monica Williams and college student Amy Weddle. 🇺🇦



ALDRSGATE FORUM

October 25–27, 2011

Higher Ground Conference and Retreat
Center, West Harrison, Ohio

Plenary Speaker: Dr. Chris Bounds

**The Early Church's Understanding of
Sanctification and Its
Contemporary Implications**

**Additional Sessions on 1 Corinthians 11:2-16
History, Interpretation, Application**

**The Aldersgate Forum is open to members
and registered guests only.**

**Membership and Registration Info:
<http://s.gbs.edu/aldergateforum>**

Fully Online Degrees Approved by Higher Learning Commission!

In April, GBS was granted permission to offer four degrees completely online! Since 2009, the Aldersgate Distance Education Program (ADEP) has been offering both online and blended courses, with an emphasis on on-campus block sessions. However, since many students cannot come to campus, we requested authorization to offer fully online degrees. Approval was granted by the Higher Learning Commission, our regional accrediting agency, distinguishing these degrees with the highest form of accreditation given to institutions.

Approved degrees include:

BA in Ministerial Education
BA in Church & Family Ministry
AAS in Ministerial Education
AA in Bible & Theology

Why take online classes through GBS?

Online courses are developed and taught by our own teachers!
Our qualified professors have a passion to enrich and equip you!
Your entire college experience can occur at home!



For more information, contact Dr. Mark Bird: aldergate@gbs.edu or www.gbs.edu/adep

"ADEP... has become a means of grace to me." - Travis Johnson

ACT LIKE A MAN:

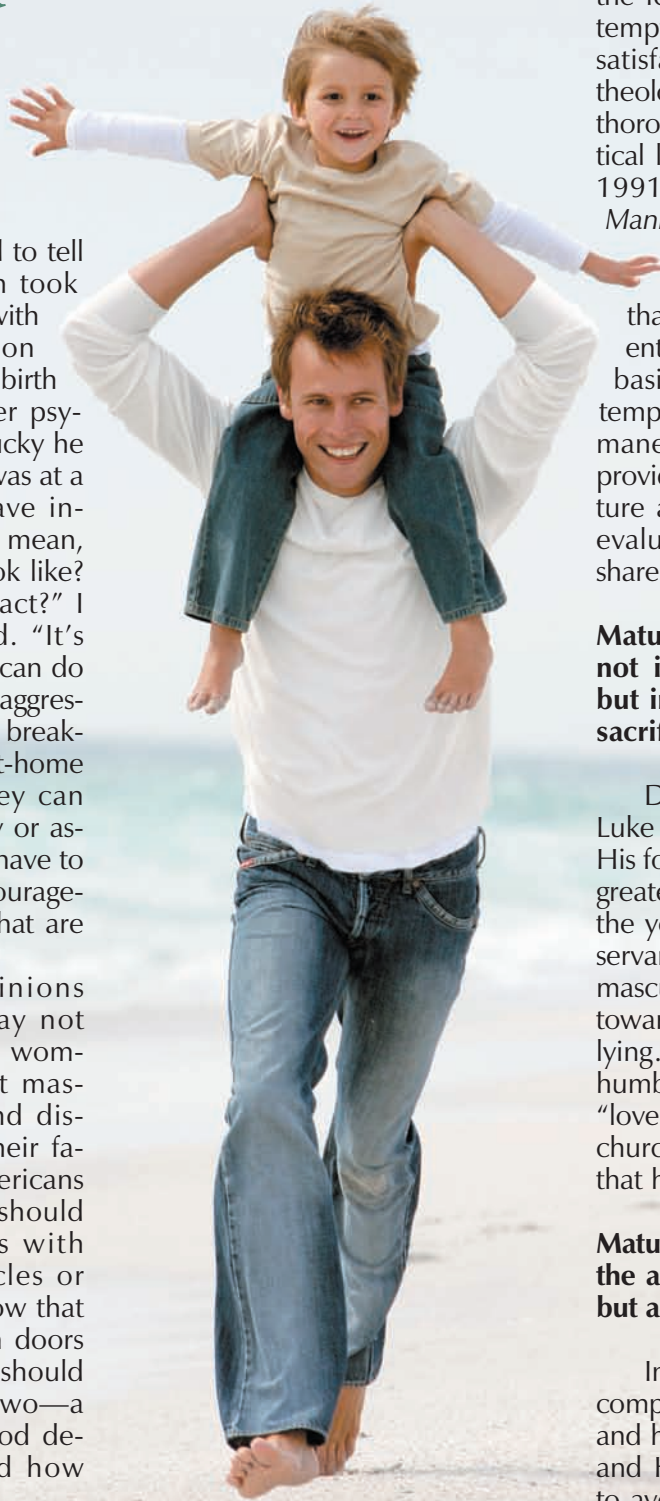
Biblical Perspectives on Modern Manhood

by Joshua M. Avery

“What are you supposed to tell boys?” The question took me off guard. I was chatting with a friend, and the conversation turned toward the upcoming birth of his grandchild. This former psychologist related to me how lucky he felt not to have any sons. He was at a loss as to how he would have instructed his boys to be men. “I mean, what are they supposed to look like? How are they supposed to act?” I was unsure how to respond. “It’s easy to raise girls today! They can do anything they want. They can aggressively play sports or avoid ever breaking a nail. They can be stay-at-home moms or have a career. They can choose to be delicate and shy or assertive and confident. All you have to do is give them love and encouragement. But boys,” he said, “what are you supposed to tell them?”

While some of his opinions about raising daughters may not fully resonate with scriptural womanhood, his question about masculinity strikes at a profound disquiet many men feel over their familial and cultural roles. Americans seem unsure whether men should be “red-blooded” athletes with chemically enhanced muscles or hipster metrosexuals who know that it’s no longer kosher to open doors for women. Or maybe men should be some mishmash of the two—a sort of merchandised manhood defined largely by where and how they spend their money.

My friend’s question was largely rhetorical, but I couldn’t quite shake



the feeling that my answer, had I attempted one, would have been unsatisfactory. Fortunately, pastor and theologian John Piper has produced a thoroughly scriptural and highly practical look at Biblical manhood. In his 1991 book *What’s the Difference? Manhood and Womanhood Defined According to the Bible*, Piper insists that scripture teaches that “men and women fulfill different roles in relation to each other,” basing this differentiation “not on temporary cultural norms but on permanent facts of creation.” He then provides several criteria by which mature and Biblical masculinity can be evaluated. I have selected some to share with you:

Mature masculinity expresses itself not in the demand to be served, but in the strength to serve and to sacrifice for the good of women.

Drawing from Christ’s example in Luke chapter 22, in which He exhorts His followers that “the one who is the greatest among you must become like the youngest, and the leader like the servant,” Piper insists that mature, masculine leadership is leading others toward holiness and heaven, not bullying. He reminds husbands of Paul’s humbling command in Ephesians 5 to “love your wives as Christ loved the church and gave himself up for her, that he might sanctify her.”

Mature masculinity does not assume the authority of Christ over women, but advocates it.

In Ephesians, chapter 5, Paul also compares the headship of a husband and his wife to the headship of Christ and His church. Piper cautions men to avoid pushing this analogy too far. Unlike Christ, all men have sinned. Christ never needs to (p22)►

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Dear Phil

GENDER-DISTINCT CLOTHING

Dear Phil,
Does the Bible really require us to wear gender-distinct clothing?
 —Mike

Dear Mike,
 What God has to say about gender distinction in clothing is part of a much larger theology of the image of God in mankind. When God created Adam and Eve, He sovereignly chose to build gender distinctions into the sexual, biological, marital, family, and social structures of humanity. Men and women both bear God's image (Gen. 1:26-27). However, they do not bear the same aspects of the divine image to the same degree. God designed women to be the primary image-bearers of His tenderness, compassion, and mothering love (Deut. 32:18; Isa. 42:13-14; 49:15; 66:12-13; Luke 13:34). Men, on the other hand, are the primary image-bearers of God's power, authority, and fatherhood (Deut. 1:31; Psa. 10:16; Isa. 10:13; 42:13; Zeph. 3:17).

God's choice to make females and males primary bearers of different aspects of His image provides a theological explanation for His concern that gender-distinctions be maintained. When we blur God-designed gender distinctions, His image in us is blurred—whether it is in sex (contra-homosexuality; Lev. 20:13), in marital roles (1 Cor. 11:8-12; Eph. 5:22-32), in the church (1

Cor. 11:3-7; 14:34-35; 1 Tim. 2:11-14), in built-in physical characteristics (hair length; 1 Cor. 11:14-15), or in social conventions (dress distinctions, Deut. 22:5)—which brings us to your question.

Deuteronomy 22:5 is the only text in Scripture that directly addresses gender-distinct clothing. The NASB accurately captures its sense: "A woman shall not wear man's clothing, nor shall a man put on a woman's clothing; for whoever does these things is an abomination to the LORD your God."

First, note how serious God is about this. He calls it an abomination. An "abomination" is something that is particularly detestable. In addition to Deut. 22:5, God calls the following items or practices an abomination in Deuteronomy: graven images (7:25), idolatry (13:14), eating unclean animals (14:3), sacrificing blemished animals (17:1), child sacrifice, witchcraft, astrology, and spiritism (18:9, 12), giving to God money obtained through prostitution (23:18); remarriage of a woman you divorced after she has been remarried (24:4), and dishonesty in business (25:16). This list demonstrates that the term "abomination" is not limited to aber-

rant sexual behavior and idolatry. A survey of "abomination" in the rest of the Bible confirms this conclusion (cf. Prov. 6:16-19; 17:15; 28:9).

Second, note what this implies about loving God. The words "abomination" and "delight" are opposites in Scripture (cf. Prov. 11:1, 20). If God abominates people wearing opposite-gender clothing, then God delights in people wearing gender-distinct clothing. When we love God, we delight in what He delights in (Isa. 58:13-14), and we desire to please him in everything (2 Cor. 5:9). Obedience to Deut. 22:5 should be nothing less than the outflow of a heart that passionately desires to please God!

Third, note the generic language of this prohibition. Some commentators have claimed God was prohibiting specific kinds of cross-dressing, such as women wearing men's armor, transvestite cross-dressing, or idolatrous Canaanite practices. However, there is nothing about the terms Moses used or the immediate and larger contexts that supports this assertion. Deut. 22:5 is teaching a universal principle that it is God's will for men and women to wear gender-distinct clothing.

The generic language in this scripture, however, raises questions about proper application in contemporary culture. Since God chose not to specify how gender-distinctness should be manifested in clothing, one's culture will be largely responsible for determining how clothing manifests gender distinctions. We must evaluate three aspects of culture when considering the gender-distinctions of its clothing styles: its communication, its direction, and its theological implications. More on this next time.

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.



student focus

BISHOP SOUNDS ALARM OVER CONTEMPORARY TRENDS

Concerned that “more and more Catholics...are alienated from or indifferent to the Church,” Bishop Howard J. Hubbard of the Diocese of Albany has cited “three factors in the contemporary milieu” which must be understood for effective ministry.

“The first is a loss of a sense of sin.” “I see this as an obstacle to contemporary spirituality, because if there is no sin, then, there is no need of a Redeemer.” Second, is the “rampant consumerism” which demands “instant gratification.” “Gospel values remind us that we should be content to be fed and clothed.”

Finally, we must understand the “spirituality/religion split.” “More and more, people...make the distinction between spirituality (which is conceived as private, subjective and individualistic, freeing one to be in touch with the authentic self, with one’s true inner core) and religion (which is viewed as an assent to a self-limiting creed which can lead people to become dogmatic, rigid, and intolerant.”

IWU HONORS FOUNDER OF CHICK-FIL-A

As reported in *Wesleyan Life*, “S. Truett Cathy, founder and chief executive officer of Chick-fil-A, was inducted into [the] Society of World Changers at Indiana Wesleyan University (IWU) and re-

ceived an honorary doctorate in business management letters on March 30.” Cathy is the ninth person inducted into the society, which was established in 2003 to celebrate the stories of Christian professionals who have made a mark for Christ in their sector of the marketplace. Cathy, now 90 years old, was converted at the age of 12. He opened his first restaurant when he and his brother started a diner in Atlanta, Georgia, in 1946. Chick-fil-A restaurants operate on Christian principles and remain closed on Sundays “so employees and customers can enjoy a day of rest... and worship God.”

RABBI WARNS OF RELIGIOUS DISCRIMINATION IN ENGLAND

Tim Ross, Religious Affairs Editor, *The Telegraph*, notes that England’s Chief Rabbi, Lord Sacks, has warned that “New equality laws are forcing religious people to flee the country because they are being denied the freedom to live in accordance with their beliefs.” The Orthodox rabbi declared that an “erosion of liberty” was leading to a new “Mayflower,” referring to the famous exodus by the Pilgrims in the 17th century to America where they founded Plymouth Colony in Massachusetts. Other members of religious communities are deeply concerned that legal attempts to eliminate discrimination on the basis of religion or “sexual orientation” are leading to religious discrimination and even persecution. ■

CHARITY FRAZIER, a 21-year-old from southeast Kansas, is a senior in the General Studies Division. She grew up attending a public school in her small town, exposed to a world very different from her home, where she learned to love and serve God. As a young person, Charity was stirred to pursue entire sanctification, and when it came time to choose a college, Charity’s decision was God’s Bible School and College.

Reflecting back on her decision and experience, Charity wrote, “My life has been enriched by my classes and the example of godly teachers.” She credits her years at GBSC for “making the difference between an average spiritual life and a vibrant one.”

Charity plans to pursue a master’s degree in counseling in order to bring hope and assistance to the wounded people around her. Charity sees a world full of hurting individuals, many alone, without the resources to untangle their emotional, physical, or spiritual issues. Her dream is to provide a place they can be heard and understood. ■

If you would like to support Charity or a student like her, you may send a gift to:

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The Means,

Mandates,

and Motivation

of Biblical Womanhood

by Eric M. Schumacher

Sitting in a hospital waiting room, I came across a copy of *Forbes* magazine containing its 2007 list of the “100 Most Powerful Women.” Many of these were presidents, chairmen, and CEO’s of large companies, or held political offices. But none was commended for her reverence, love for her husband and children, purity, kindness, or for working at home and being submissive to her husband.

The world’s picture of what makes a woman significant is much different from the picture painted by scripture. But God is the one who created women, wives, and mothers. Therefore, He is the one who defines what they ought to be. His opinion is the one that ought to matter to us—even if it offends the world.

THE MEANS OF BIBLICAL WOMANHOOD

In Titus 2:3–5, Paul calls for the older Christian women to instruct the younger women “to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.”

So let me ask:

- As a mature Christian woman, are you teaching the younger women what it means not only to be a Christian, but also to be a *Christian woman, wife, and mother*?

- As a younger Christian woman, are you intentionally seeking out instruction from a mature Christian woman in what it means not only to be a Christian, but also to be a *Christian wife and mother*?

THE MANDATES OF BIBLICAL WOMANHOOD

Paul continues by listing six things to which biblical women are called.

(1) *...to love their husbands and children*

Certainly, laundry, dishes, dusting, vacuuming, cooking, and playing taxi with the minivan are all included in love. But Gospel love goes beyond the realm of duty. Our model is the love that God has for us in Jesus Christ—a love that flows from the affections of His heart. Our Father God is a God of tender compassion, mercy, and grace who works for the good of His people over whom He *sings* and *rejoices* (Zeph 3:17). This is not the love of duty but of delight.

Biblical love is not merely duty separated from the affections of the heart. Mothers and wives, do you also rejoice and sing over the family that God has given you to love? Do your husband and children know of this affection. The command includes no contingency clause, no qualifications. Paul says nothing about what your husband and children deserve. This is because our love for one another is based on God's love for us in Jesus Christ.

(2) *...to be self-controlled*

This refers to living in a "prudent and thoughtful" manner, subduing your own life and exercising dominion over it. Paul says in verses 11-13 that "the grace of God has appeared..., training us...to live self-controlled, upright and godly lives in the present age, waiting for" the appearing of Christ.

A woman who is self-controlled is one who has learned not to be loud, boisterous, domineering, manipulative, and controlling. She does not blurt out her every opinion, thought, and piece of advice without first stopping to think of how it may reflect on her Savior. She does not pout or nag when things do not go her way. She is not a slave to sleep, television, food, the scale, the fashion magazines, or the opinions of others. She has learned the liberating strength of Jesus Christ.

(3) *...to be pure*

To be pure means to have moral sense. Purity knows the difference between right and wrong and how to live in a way that pleases God. We live in an age when purity is not valued amongst men or

women. Women, supposedly "liberated" from old-fashioned views are encouraged to pursue their own pleasures, to use men sexually, to dress immodestly, and to be self-centered divas.

But these are not options for a woman who belongs to Jesus Christ. Her sex life is purified within the confines of marriage. She does not flirt with or fantasize about other men. She does not adorn her body with suggestive and revealing clothing so that she becomes the object of the lust of men. Her mouth is not full of the filthy speech of gossip, slander, grumbling, and complaint, but it is full of the sweet words of edification, encouragement, and grace.

(4) *...to be working at home*

To be a worker "at home" means that you should view the home as your primary sphere of influence and your husband and children as your primary ministry. This can be quite offensive to our culture, which has convinced the modern woman that she cannot be successful, complete, or fulfilled unless she is working outside the home. The world says that a life spent in the tireless service to others without a paycheck (much like Jesus' earthly ministry) is a life that is wasted.

God created the woman to be a helper, a nurturer, a sustainer. A husband *needs* a wife. Children *need* a mother. The old proverb says, "The hand that rocks the cradle rules the world." When women choose not to devote themselves to raising their children, they are forfeiting what may be the greatest position of world influence that exists.

This is not to say that it is always wrong to have a job outside the home. There may be some instances when this is unavoidable. However, we should ensure that our biblical commitments are fulfilled first.

(5) *...to be kind*

This word for "kind" (or "good") refers to benevolence—loving action that aims at the good of others. Kindness is the sincere desire for other people to be happy, and it results in actions to bring that happiness about. Are you a wife and mother who is kind? Do you desire the happiness and good of your husband and children so that your actions pursue such an end?

Or do you walk about perpetually upset and angry about what hasn't gone your way? When your husband comes home, does he have reason to believe you have spent the afternoon sucking on green persimmons? Do you use guilt and intimidation to manipulate situations according to your will? Are you harboring and acting out of self-serving, self-pitying bitterness? Or do you model the meek and gentle kindness of Jesus?

(6) ...to be submissive to their own husbands

God made men and women equal but different. There is no inferiority between men and women, but there is an order. When God created Adam, He assigned him certain responsibilities, and then He created Eve as Adam's helper in carrying out those responsibilities.

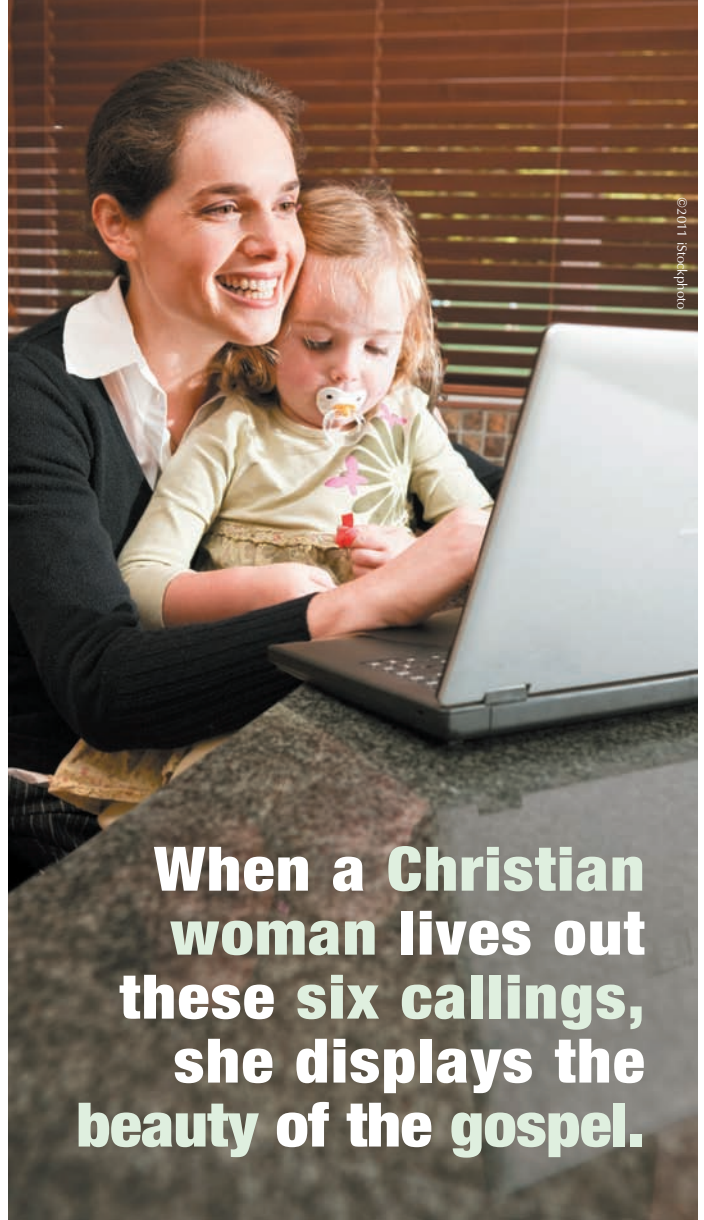
In Ephesians 5, Paul explains that marriage is a picture of Christ and the church. You can't be a picture of Christ and the church if either the husband or the wife fails in responsibility. If husbands are too proud and lazy to be kind and loving sacrificial leaders, then the picture doesn't work; for they should lead like Jesus and lay down their lives for the good of their wives. They should listen to them as Christ listens to our prayers, and they should seek only the good of their wives as Christ seeks only the good of His church.

Likewise, if the wife is too proud and self-centered to model a loving, obedient church, then a false gospel is also presented. She sends the message that the church should be self-centered, self-pursuing, disobedient, and dishonoring Christ.

THE MOTIVATION OF BIBLICAL WOMANHOOD

Paul ends his string of commands in Titus 2 with this simple reason: *"that the word of God be not reviled."* Thus, the motivation of biblical womanhood is the glory of God in the gospel of Jesus. The gospel, as Paul writes in verse 14, is that Jesus Christ "gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous of good works." When we turn from our sins in repentance and trust that Jesus paid for our sins through His death and resurrection, God forgives us and we are made "a people for his own possession."

This message is all that matters to a Christian. Our goal is to bring glory to God by declaring and displaying the truth of the gospel. This is what Paul appeals to in Titus 2:4-5. When a Christian woman lives out these six callings that he mentions, she "adorns the doctrine of God our Savior," displaying the beauty of the gospel. If, however, she rejects God's commands, she presents with her actions a message that is different than what



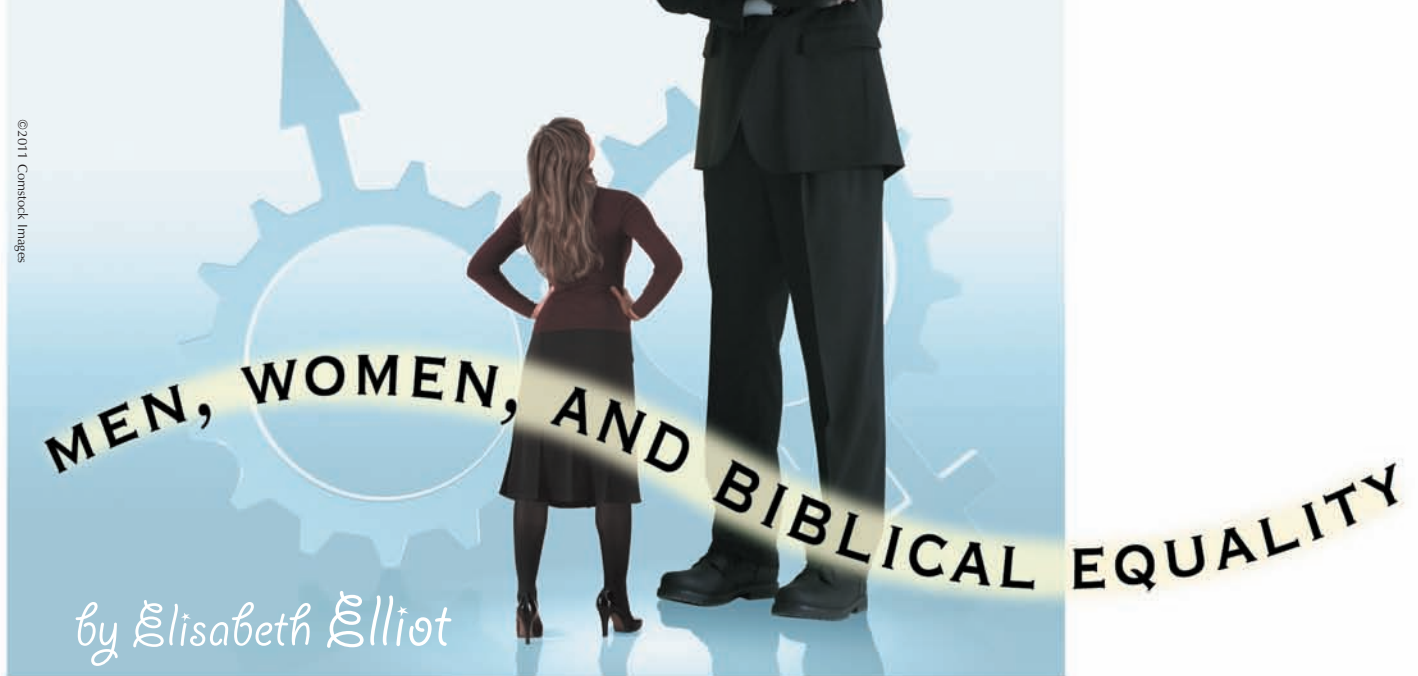
When a Christian woman lives out these six callings, she displays the beauty of the gospel.

she professes with her mouth. The world may then revile the gospel, because it does not see its power worked out in the one who professes it. But Christian women are to display the glory of the gospel and to give their lives for that purpose. ■

Eric M. Schumacher is senior pastor of Northbrook Baptist Church, Cedar Rapids, Iowa. This article in condensed form is published with his permission. The original sermon may be read and listened to online: <http://northbrookbc.org/sermons/080511am.html>.

MOTHERHOOD MATTERS BECAUSE IT'S GOD'S IDEA; because He wants us to train the leaders of tomorrow; and because He has lots to teach us as moms as we allow Him to teach our children with excellence.... More importantly, God allowed you to impact your children today as only you can, and tomorrow is another fresh opportunity to be an even better mom to the glory of God alone. May God raise up an army of believers who will change tomorrow's world. May our children be leaders in that army. —*Mary K. Mohler*





“**M**en, Women, and Biblical Equality.” This heading to a double-paged advertisement appearing in Christian magazines awhile back contained this statement: “The word ‘helper’ (ezer) used to designate woman in Genesis 2:18 refers to God in most instances of Old Testament usage. Consequently the word conveys no implication whatsoever of female subordination or inferiority.” That makes sense. The English word “helper” would convey no such implication either.

But let’s not overlook texts of scripture which do clearly convey subordination, though this is not to be confused or equated with inferiority of worth. The Lord of the Universe Himself was willing to accept the status of a slave. This position in no way diminished His worth, and much less did it cancel His lordship.

It’s the idea behind the expression “biblical equality,” as it is often used, that gags me. For years we’ve been told that biological sexual differences between men and women mean nothing beyond reproduction. But isn’t this anti-Christian? We look not only at the reality of physical things, but beyond the visible to the invisible meaning. Research and logic have been twisted to support the idea of an “androgynous,” a wonderful new blending of masculine and feminine traits into a supposedly new human type. It’s a hoax, of course, for the design (our respective human forms) is the vehicle of deep theological mysteries—the relationship between Christ and His bride. The Genesis account shows clearly who was made first, and what God’s purpose was in creating Eve.

She was meant to be a helper. So far as I can see, this is not in the least demeaning—for her or for any of us who follow the Master. Rather, it is our privilege and vocation. Much resentment has arisen in women’s minds because of the suggestion—and it was strong in the advertisement—that one’s position defines one’s worth. But this is a grossly secular view. Was Jesus’ worth impaired by all the humiliations that He endured? He told His followers that whoever is chief is meant to be the servant of all. Why should we who have the high and holy calling of being His servants ever protest for equality in the sacred realms of marriage, home, and church? These are not political arenas, for here a much higher law than the civil one is in operation, and this is the law of love.

It’s true, as the advertisement pointed out, that the Holy Spirit came on both men and women and both have spiritual gifts. But were there not certain restrictions for both men and women placed on the use of these gifts? Is there no such thing as church order which manifests a heavenly hierarchy—that graduated splendor in which cherubim,

It’s not our business to edit the Scriptures because they are often disobeyed. Men have disobeyed by misusing their authority, and women have disobeyed by refusing it.

seraphim, archangels, angels, saints, apostles, prophets, and martyrs have their divinely appointed places? Is not Christian marriage a mysterious representation of the ineffable love between Christ and His Bride?

Years ago I heard Letha Scanzoni lead a seminar on "Egalitarian Marriage," in which she used Ephesians 5:21 ("Be subject to one another out of reverence for Christ") as her proof text, omitting the subsequent verses which spell out the specifics of that subjection (wives to husbands, children to parents, slaves to masters). During the discussion period I asked whether she saw any difference at all between a wife's submission to her husband and his submission to his wife. The answer was no. "May I then reverse the nouns in the verses which follow?" Yes. So I began to read, "Husbands, be subject to your wives as to the church, for the wife is the head of the husband as the church is the head of Christ." She stopped me. "Oh, you can't carry the analogy that far."

Well? Can we drain the analogy of its mystery? Can we infer nothing but "mutual submission," as some insist? Yes, we are to "fit in with each other," as Phillips translates Ephesians 5:21. We both are to sacrifice, give in, forbear, forgive. But is that all? Is there no special command to us wives? There is. "*Wives, be subject to your husbands, as to the Lord.*" (Eph 5:22). Why is this verse in the Bible? Why do some omit it? Well, they think it is dangerous. Anything the Bible teaches can be dangerous, of course, if misconstrued, misunderstood, misapplied. It's not our business to edit the Scriptures because they are often disobeyed. It is our business to obey, and to speak out for that obedience, no matter how we may be reproached for so doing and no matter how difficult we women (none of us was born submissive!) find it to be.

The word to husbands is far more difficult. They are to love their wives as Christ loved the church. This kind of love is radically sacrificial and radically cuts across a man's nature (they were not born with any great desire to lay down their lives). Both husband and wife must be submissive and obedient to the will of God—he in loving, she in accepting his appointed headship. To aim at a mere fifty-fifty accommodation of each other is a half-hearted way of pretending to obey.

Men have disobeyed by misusing their authority, and women have disobeyed by refusing it. We are not therefore at liberty to drain the word *headship* of its obviously

hierarchical meaning. Let's be careful not to overlook the all-important word **as**: "Wives, be subject to your husbands **as** to the Lord, for the husband is the head of the wife **as** Christ is the head of the church." (Eph 5:22, 23) This is a physical metaphor that Paul is using. Is not the head of the human body the part from which all other parts take orders?

No wonder churchgoers are bored and men don't know how to court women anymore and marriages are dissolving. God's arrangement of things (so much more fascinating than "equality") has been discarded. It is in suffering and sacrifice, willed and accepted because of a deep and disciplined love, that the still, small Voice is heard: *Lose your life for Me and find it!* It is in losing ourselves that the ego is transcended and real happiness discovered.

One can't help trying to picture what this "biblical equality" looks like at the breakfast table, in the bedroom, or when it's pouring rain and two separate but equal spouses have to decide whose turn it is to race through the parking lot and bring the car to the door of the restaurant. It has never occurred to Lars to allow a discussion about this. He is my protector (and, of course, my helper here), which means he's the one who gets wet! He has the greater responsibility before God. The buck stops with him.

As Mrs. Bush once said in a commencement address, feminists must not indulge in self, but must "believe in something larger than yourself." Yes, something larger than yourself! That's what we need, isn't it? A much grander vision of things than politics can ever provide, busy (as it must of necessity be) about terribly banal things like rights and equality.

God forbid that we Christians should introduce politics into marriage or the church. A glad surrender to the divine order is like a dance—one leads, one follows, each by his or her obedience freeing the other to do what God assigns. There is harmony then, true liberation, and peace. I know. I've tired it both ways (my way more often than I like to remember), and only God's way works. ■

Elisabeth Elliot is a well-known Christian speaker and writer who for many years has forthrightly addressed such issues as personal morality and family life. This article, taken from one of her newsletters, is condensed by the editor and republished here by permission. Elisabeth Elliot's website is www.elisabethelliott.org.

THAT WE ARE MALE AND FEMALE IN THE IMAGE OF GOD says much about God's purposes with us, His human creatures.... Male and female, while fully equal as the image of God, are nonetheless distinct in the manner of their possession of the image of God—Divine representations who, in relationship with God and others, represent God and carry out their God-appointed responsibilities. This, in the end, is the vision that must be sought by male and female...if they are to fulfill their created purpose. —*Bruce Ware*





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

VALORIE (BENDER) QUESENBERRY
(GBS '94 BSM) is author of
*Redeeming Romance: Delighting in
God's Love,* released in June by
Wesleyan Publishing House

(www.wphonline.com). This is the
second of Mrs. Quesenberry's
books and is included in the pub-
lishers' "Sisters in Faith Bible Study."

TO OUR READERS: Please help us
by submitting the following:
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GBS.** If you are a GBS alumnus with
memories of these great humanitari-
an efforts to minister to inner-city
youngsters, please send us your rec-
ollections (revivalist@gbs.edu). We
would like to publish a composite of
these in the November issue.

MINISTRY OUT OF THE BOX.
If you're involved with a viable
ministry within the conservative
holiness movement that uses innov-

ative and creative approaches to
reach people for the Lord, please
let us know. We want to publish
such information to acquaint our
readers with such ventures.

PEDALING FOR THE PERSECUTED,
an annual 330-mile bicycle ride
across Ohio to raise awareness for
persecuted Christians and to raise
money for Bibles for Iraq, recently
completed its third ride across Ohio
on August 1-4. Participating this year
were GBS alumni Eric Davison,
Jonathan McCaman, Kevin Moser,
and Bill Roark; non-alumni were
Vince Purnell and Harvey Davis.
Gentlemen interested in participating
next year should contact Kevin
Moser or Craig Brown. ■

God's Bible School & College ALUMNI BALLOT 2011

PRESIDENT

Rev. Jack Hooker* (GBS '74 BRE in Bible and Christian Ministry) married the former Jane Theroff, a GBS alumna. He pastored for 30 years, was president of the Florida chapter of the GBS Alumni Association for eight years, and has served on the GBS Board of Trustees for eight years. He returned to his alma mater as vice president for advancement and served for seven years. Jack is currently pastoring the Bible Methodist Church in Franklin, OH. Both his daughters are GBS graduates.

Rev. Deron Fourman (GBS '90 BRE in Ministerial Education) married the former Kim Jewett, a GBS alumna, and has pastored since his graduation, currently in Port Clinton, OH, where he has served for eleven years. The Fourmans have three children. Their oldest child, Alex, attends GBS.

2ND VICE PRESIDENT

Rev. Steve Gresham* (GBS '97 BA in Ministerial Education) married the former Melissa Shuman, a GBS alumna. The Greshams have three children. Steve has pastored from 1997 until the present in West Virginia, Kentucky, and Ohio, where he currently pastors the Auburn Bible Methodist Church.

Mr. Joel Hood (GBS '07 BA in Church and Family Ministry) married the former Mandi Davison, a GBS alumna. As students, Joel and Mandi traveled in PR groups for the college. Joel and Mandi reside in Cincinnati and are active in their local church. Joel is presently an officer in the Cincinnati Police Department.

2ND MEMBER AT LARGE

Mrs. Michelle (Elsy) Hopkins* (GBS '05 BA in Christian Teacher Elementary Education) married Jason Hopkins, a GBS alumnus. Michelle has served as a teacher in a local Christian school. Jason is presently a RN at Christ Hospital. This year Michelle and Jason welcomed the birth of their first child. Michelle and Jason are active in their local church and reside in the greater Cincinnati area.

Mrs. Jennee (Hooker) Hartkopf (GBS '04 BA Church and Family Ministries) married Ronald Hartkopf, also a GBS alumnus. Jennee received her MA in Counseling from Cincinnati Christian University. She co-founded Youth Works, a Christian counseling center dedicated to adolescent and family counseling. Ronald is an engineer at General Electric, in the aircraft engine division. This year Jennee and Ron welcomed the birth of their first child. They are both active in their local church and reside in Cincinnati.

* incumbent

Vote for ONE person to fill each of the Alumni
Council offices. Spouses may use a single ballot.

PRESIDENT		
Jack Hooker	<input type="checkbox"/>	<input type="checkbox"/>
Deron Fourman	<input type="checkbox"/>	<input type="checkbox"/>
2nd VICE PRESIDENT		
Steve Gresham	<input type="checkbox"/>	<input type="checkbox"/>
Joel Hood	<input type="checkbox"/>	<input type="checkbox"/>
2nd MEMBER AT LARGE		
Michelle (Elsy) Hopkins	<input type="checkbox"/>	<input type="checkbox"/>
Jennee (Hooker) Hartkopf	<input type="checkbox"/>	<input type="checkbox"/>
New ALUMNI CONSTITUTION		
FOR its adoption	<input type="checkbox"/>	<input type="checkbox"/>
AGAINST its adoption	<input type="checkbox"/>	<input type="checkbox"/>

Name(s): _____

Address: _____

Signature(s): _____

Date: _____

Clip and mail ballot (to be received no later
than Oct. 6) to: God's Bible School,
ATTN: Advancement Office, 1810 Young St.,
Cincinnati, OH 45202



➡(p12) apologize to His bride, something any good husband must frequently do. Piper contends that “standing in the place of Christ must include a renunciation of the temptation to be like Christ.” To do anything else is to betray Christ. This form of masculinity leaves no room for “belittling supervision [or] fastidious oversight.”

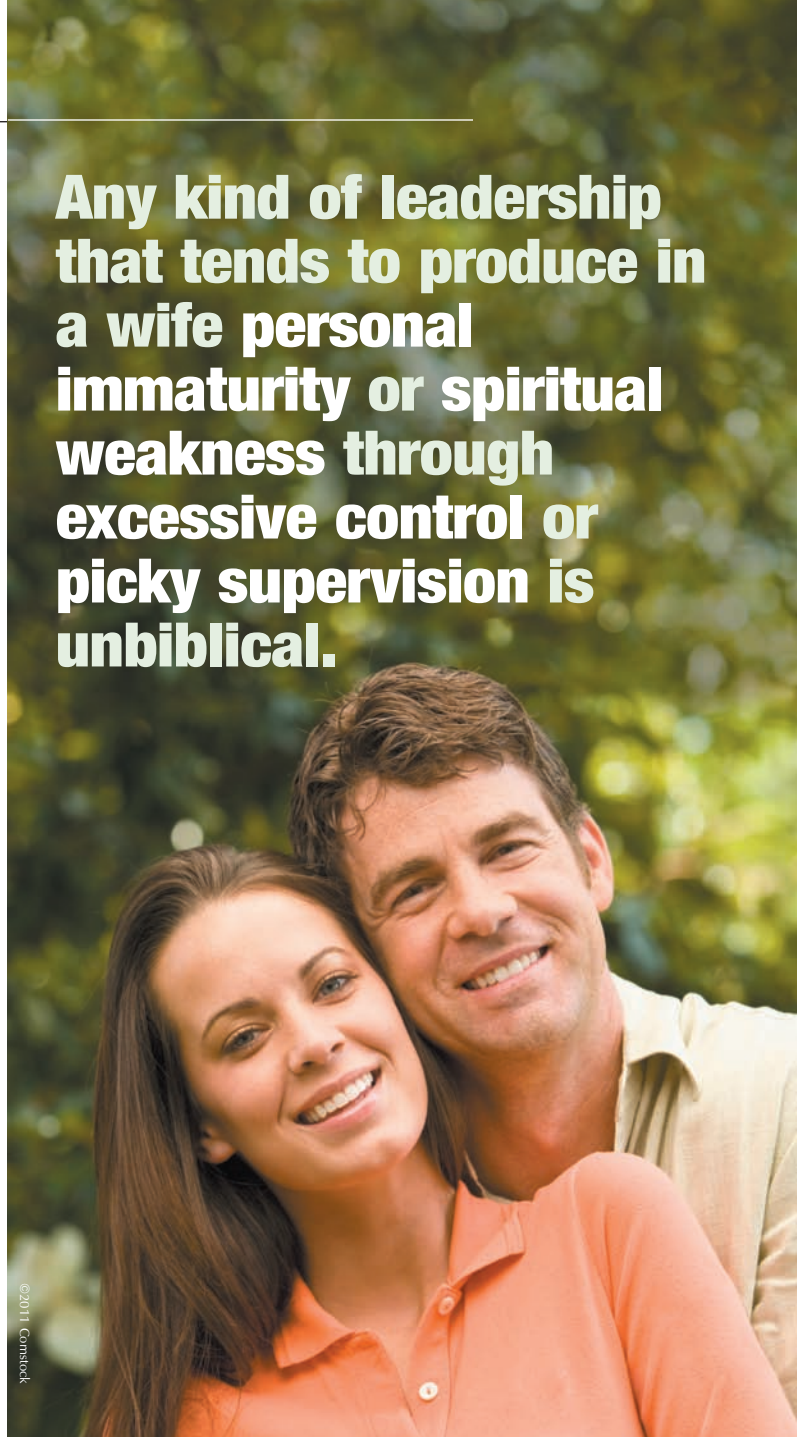
Mature masculinity does not presume superiority but mobilizes the strengths of others.

Romans, chapter 8, reminds us that all who are in Christ Jesus are “fellow heirs,” as well as “heirs of God.” Piper correctly points out that Christ does not lead the Church as a daughter, but as a wife. Ephesians, chapter 5, portrays the wife as part of the man, just as the Church is part of Christ. Hence, for a husband to love his wife is to love himself. Piper rightly sees this as a clear application of the Levitical command to love one’s neighbor as oneself. He contends that “any kind of leadership that...tends to produce in a wife personal immaturity or spiritual weakness...through excessive control or picky supervision” is unbiblical.

Mature masculinity does not have to initiate every action but feels the responsibility to provide a general pattern of initiative.

No healthy relationship relies on one individual for all thinking and planning. Piper recognizes this but sees a problematic lack of leadership when men generally fail to initiate and carry through the spiritual and moral planning for their families. Equally troubling would be a situation in which no area of planning or initiation is done by a wife. Nevertheless, Piper believes that a situation in which “the wife in general was having to take the initiative in prayer at meal time...get the family out of bed for worship on Sunday morning...gather the family for devotions...discuss what moral standards will be required of the children...confer about financial priorities, and talk over

Any kind of leadership that tends to produce in a wife personal immaturity or spiritual weakness through excessive control or picky supervision is unbiblical.



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OUR SOCIETY TYPICALLY ASCRIBES A DISMAL ROLE TO MEN, with low or no expectations of nobility or greatness. Few portrayals of men in the media are positive. Television shows and commercials often cast men as bumbling idiots with their wives as the competent ones in the family. This subtle attack on masculinity (all done under the guise of humor...) serves to make men question their worth and value.... Young men raised without fathers are especially confused by the images projected to them by today’s professional athletes, rap stars, and movies actors (many of whom were also raised without positive male role models) that model men as being self-indulgent, self-focused, hedonistic, or even violent. —Rick Johnson



some neighborhood ministry possibilities” is deeply at odds with biblical masculinity and femininity.

Mature masculinity is sensitive to cultural expressions of masculinity and adapts to them (where no sin is involved) in order to communicate to a woman that a man would like to relate, not in any aggressive or perverted way, but with maturity and dignity as a man.

Piper recognizes that gender is, at least partially, constructed by culture and insists that men must understand the manners and customs of the society in which they find themselves and behave accordingly. Men must dress and comport themselves in ways that are “neither effeminate nor harsh and aggressive,” keeping in mind that Romans, chapter 1, warns against cultural practices so corrupt that they are useless as behavioral benchmarks. Nonetheless, I Corinthians, chapter 13, is clear that real love does not dishonor others, and Piper calls for men “to cultivate and communicate a healthy pattern [of behavior] in the relationships between men and women.” This can only be done from a place of genuine understanding about the local cultural norms surrounding gender.

Mature masculinity recognizes that the call to leadership is a call to repentance, humility, and risk-taking.

Masculinity and femininity have been distorted by sin. Piper wisely suggests that men must confront both historical abuses and personal causes for contrition. Piper calls on all men to humble themselves before God for their “failures and for the remaining tendency to shirk or overstep” their responsibilities. He insists that a call to biblical leadership is a call to “humble oneself and take the responsibility to be a servant-leader in ways that are appropriate to every different relationship with women.” Piper prays that we would be constantly in the Word, “more intentional, more thoughtful, less carried along by the mood of the moment...[more] disciplined and ordered in our lives...tenderhearted and sensitive.”

Had I come across Piper’s book before my conversation with my colleague, I would have better known how to answer his vitally important question, “What are you supposed to tell boys?” Piper provides a great deal of scriptural advice, but his most challenging criteria comes from Christ Himself, who demands that all of us, men and women alike, lay down our very lives. Only in stripping away cultural and self-made gender stereotypes and finding ourselves in Christ can we claim to be the people we were created to be. ■

Joshua M. Avery is a member of the faculty at God’s Bible School and College.



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THOUGHTS for the quiet hour

by Sonja Vernon

REPENTANCE AND REST

“For thus the Lord God, the Holy One of Israel, has said, ‘In repentance and rest you will be saved, in quietness and trust is your strength.’ But you were not willing....” —Isaiah 30:15 NASB

Sit quietly in a public place for any length of time, and within a very few minutes you will likely overhear someone refer to feeling stressed or overwhelmed or, perhaps, to his or her inability to handle the pressures of life. Stress-related illnesses abound, and self-help books fly off the shelves. Some of us in this predicament truly are doing too many things or are experiencing extenuating circumstances, but others of us are likely falling into the trap that Judah did so many years ago.

In Isaiah 30, God warned a rebellious Judah not to make an alliance with Egypt—not to look to their own wisdom to save themselves. He promised deliverance if they would simply repent of their headstrong ways and return to Him. If only they would rest, quit their striving, and trust Him, they would be saved. “But [they] were not willing...” Surrendering leadership to God was too high a price, and so they continued to scheme and struggle and reaped a harvest of pain in the end.

How often we do the same! We look at the facts, and we make decisions. We juggle the ups and downs of relationships, finances, careers, and child-rearing. We strive. We struggle. And we can’t figure out where peace has gone and why we get so many headaches. Mightn’t it be time to repent of our self-sufficiency and return to a God who promises strength in our rest and reliance on Him? ■

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

SEPTEMBER 2011

It's time to come home.

Come and experience an exciting weekend for the entire family.

FRIDAY, OCTOBER 7

10:00 am – 3:00 pm
The Hilltop Classic
GBSC's third annual golf scrambler.

*Please preregister with payment online at www.gbs.edu.

5:00 – 6:30 pm
Family Fellowship Supper
Join us for pizza and fellowship

7:30 – 9:00 pm
Family Homecoming Concert
A celebration of music and memories by alumni family groups

7:00 – 9:00 pm
B.L.A.S.T.
Fun for Children, ages 3-10.

9:00 pm
Ice Cream Reception
Enjoy an ice cream social featuring Graeter's famous ice cream

SATURDAY, OCTOBER 8

8:00 – 9:30 am
Reunion Breakfast Buffet
Reunite with friends while eating a delicious breakfast.

9:30 – 11:30 am
B.L.A.S.T.
Fun for Children, ages 3-10.

10:00 – 11:30 am
A Time of Reflection
Devotional with Alumnus Dr. James Keaton, Sr. in Adcock Chapel
Special recognition of 25 and 50 year graduates

11:30 am – 2:30 pm
Homefest Picnic
Food, fun & fellowship for the whole family!



God's Bible School & College

Family Reunion

Homecoming 2011