

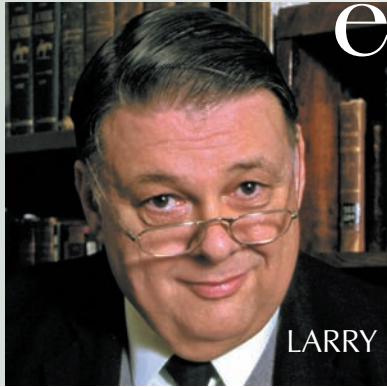
# GOD'S REVIVALIST

March 2012

*and Bible Advocate*



He delighteth not in the  
strength of the horse....  
The Lord taketh pleasure  
in them that fear Him. Psalm 147:10-11



# the editor's view

LARRY D. SMITH

## HOLINESS: BEYOND THE SLOGANS!

**H**oliness!" Here's a word that will bring the house down at camp meetings all across America. Just let the evangelist slap the pulpit, announcing, "Holiness is why we're having this meeting tonight!" Often there will be a chorus of amens so vibrant that it will seem to bounce off the rafters and rise up to heaven itself.

This is fitting, of course, for what the evangelist says is right. Holiness is basic to every act of Christian worship, whether it's in a rude country tabernacle or an elegant city church. But that's not all, for holiness is also basic to every other act of Christian life. That's why we repeat Hebrews 12:14 so often: "Follow peace with all men, and holiness, without which no man shall see the Lord."

So it's for the best of reasons that we're the Conservative Holiness Movement, founded to keep alive the passion that gave us birth. For until the trumpet sounds we're under divine commission to "spread scriptural holiness" everywhere and thus "to raise up a holy people." For holiness is "religion itself," as John Wesley said, for it's all about being authentic followers of Jesus.

This is why Article IV of "The Call to the CHM" is so emphatic: "Holiness of heart and life flowing out of love for God, as we believe, is the 'central idea of Christianity,' for this is God's redemptive purpose for our fallen humanity." Let us now examine what else the Call asserts about this "central idea"—the term was first used by Bishop Peck—and its present relationship to our movement.

### I. PRINCIPLE DECLARED: *The Holiness Witness Affirmed*

"Be ye holy for I am holy" (1 Pet. 1:16). But what does this really mean? Dr. W.T. Purkiser answers that in Biblical usage, holiness embraces the concepts of "separation from (p22) ➔

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COVER PHOTO: A white stallion in snow ©2012 iStockphoto.

# the president's page



## HOLINESS

by Michael R. Avery, President

I was sitting in the barber's chair when my barber, Tony, asked me what I was working on that day. I told him I was writing. He asked me what I was writing about. I told him I was writing on the subject of "holiness." He grew very quiet and finally said, "That's a subject nobody talks about. Of all the things that get talked about in here, I have never heard anybody talk about holiness."

Tony is right. Purity—moral excellence—is certainly not in the top ten lists of today's societal values. The media will only talk about it when they have the opportunity to mock a morally-decent person as a hypocrite; otherwise the subject is just too boring. Movies typically cast the morally-upright as some "out of touch simpleton" whose attempts to do the right thing are valued only for a few laughs. Sadly, most people have never heard a sound, scriptural discussion on holy living—not even in church.

The subject of holiness desperately needs to be re-discovered and re-introduced into the culture and values of America. That process should begin in the church. The practical presentation of holiness has long since been cast out of the pulpits and publishing houses of the people who once made it a household word in America—the Methodists. Actually, many of the 20th-century holiness groups, who are the spiritual descendents of early Methodism, have also de-emphasized the message or abandoned it altogether in their quest for respectability and acceptance at the table with mainstream evangelicals.

It is true that evangelicalism has become the dominant expression of Christianity in America. But it is also true that the moral and spiritual life of the nation has collapsed while embracing its flimsy offers of cheap grace, the promise of heaven no matter how you live, and the disgusting doctrinal conclusions that Christians are just "saved sinners" who are far from "perfect" but are "forgiven" nonetheless. It shouldn't surprise any of us when surveys show that there is almost no difference at all in the core values between the church and the unchurched in America! What is missing? Holiness!

The Biblical call to holiness leaves no room for Christians who want to coddle sin and live in a state of perpetual immaturity and worldliness. Not only does scriptural holiness teach that Christians can be liberated from willful sin and empowered to live lives of obedience to Christ, but it also teaches that the Christian can be cleansed (p5) ➡

# 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.

### A CALL TO THE CHM

Thank you for being completely open, honest, and frank, and also for making yourselves vulnerable to the criticism that will definitely come your way, mostly, alas, from professing holiness Christians. You have brought to us the deep Biblical disciplines and way to live a holy life before our world.

REGINA M. PERKINS  
Parish, New York

"A Call To The Conservative Holiness Movement" as issued by the president and ministerial faculty of God's Bible School is timely and clarion. To be successful, a renewed commitment to the essential principles of scriptural Christianity must exist beyond a short-term ardor; it must be a lifetime obsession across our ranks.

What will our movement look like when the purpose of the call has been realized? Who knows? It seems to me that a forum of serious, interested persons might be called to diagnose the condition, determine the remedy, prescribe the cure, and cry unto God for restoration of the years the cankerworm has eaten.

TOM ELLIS  
Salem, Ohio

I really appreciate the recent emphasis to return to deeper spirituality. [God's Revivalist is] one of the best magazines I receive.

EVELYN PHILLIPS  
Horton, Michigan

*The following letter was sent to President Avery from Dr. Samuel E. Deets, president of GBS 1965–1975. It has been edited and reprinted with Dr. Deets' permission. —Editor*

Hi, Brother Michael,

I took time this forenoon to go through much of the GBS yearbook and must say it's breathtaking. How we love to know that God's Bible School lives on—and does so with class. It's been 48 years since I was asked as president of the Alumni Association to find a new president [for GBS], and when several prospects turned us down, was then asked to take on the responsibility of an institution that was apparently folding. I'm sure you can appreciate the elation one feels to know that that institution lives on. Carolyn and I pray daily that God will continue to intervene on its behalf as He has for nearly 112 years. Think of it: 112 years! That's a long time. The school and you and your administration are continually in the forefront of our thoughts and concerns—and prayers.

The middle of last June, Carolyn fell and broke her upper right arm next to the socket. 911 came and carried her away and she didn't come back for a month-and-a-half. She was in the hospital, then nursing home, then hospital again, then rehabilitation center. While in the nursing home, she suffered a stroke which left her unable to communicate. It turned out to be a relatively light stroke, for which we were certainly thankful; but it added months to the rehabilitation process. She is just now beginning to walk without support from me—or equipment. And, she can now engage in some household activities again. What a relief!

I have been dealing with wet macular degeneration in my left eye for the past three years. About the same time Carolyn went to the hospital, it was discovered that my right eye was beginning to exhibit the same symptoms, which demanded immediate action if I were to continue to see well enough to live normally, or drive, etc. So for months now, I've been receiving shots in each eye on a regular basis, which has largely stopped the deterioration. I mention this only to indicate that when Carolyn was told she could no longer drive when she got out of the hospital, I was keeping my fingers crossed that I could still drive, which I can—depending on medical outcomes in the doctor's office each visit.

One doesn't much think of these things until the curtain begins to drop, and one lives out in the countryside up in the woods, and all of one's close-by siblings are over 80 years old, and they too are crippled and sometimes dependent on me for transportation. Carolyn will be 81 and I will be 78 before the year is over. Life is real, but we wouldn't have it any other way. God has never for a moment let us down. Nor will He let you down.

[Our daughter] Shelly lives 11 miles from us, and she and her husband and children are always available when we need them. God bless!

SAM DEETS  
Cochran, Pennsylvania

# A CALL TO THE CONSERVATIVE HOLINESS MOVEMENT

## IV. A CALL TO CHRISTIAN HOLINESS

Holiness of heart and life flowing out of love for God, as we believe, is the “central idea of Christianity,” for this is God’s redemptive purpose for our fallen humanity. Holiness is both His gift and our pursuit, and as the writer to the Hebrews reminds us, without it none of us shall ever see the Lord. Negatively, holiness is separation from all that is sinful and unlike Christ; and positively, separation unto godliness, righteousness, and full Christlikeness. It begins in regeneration by the Spirit, flourishes in the work of entire sanctification, and advances throughout our lives. As Wesleyans, we reassert the biblical passion of our forebears “to reform the continent and spread scriptural holiness over these lands.”

We confess, however, that our passion for holiness of heart and life has sometimes been reduced merely to external codes and prohibitions, and “holier-than-thou” attitudes toward those who differ from us. As such we have become shell without substance, and betrayed the Scriptural mandate to be holy, because the Lord our God is holy. We therefore call our movement to a renewed love for God from which will blossom consistent and winsome lives of holiness, first in motivating purpose, and second, in outward conduct. This means that we must continue to accentuate both of the definitive moments we identify as works of divine grace, conversion, and entire sanctification, all the while giving proper attention to the progressive growth in grace by the Spirit and the increasing separation from the world which our Methodist forebears so firmly stressed. ■

➡(p3) from the inner propensity to rebellion, selfishness, and pride through the work of the Holy Spirit. A holy life is a life where spiritual and moral character is taking root and being lived out in a sensible, upright, and godly way.

This is the message that birthed the Wesleyan Revival, took 19th-century America by storm and raised the level of social and moral concern on two continents! The post-Civil War holiness revival impacted numerous denominations in America and influenced many Christian leaders outside the Methodist holiness tradition.

Oswald Chambers, a Scottish Baptist, for example, was significantly affected both spiritually and theologically by his association with the American holiness movement. In his popular devotional *My Utmost for His Highest* he wrote, “Continually restate to yourself what the purpose of your life is. The destined end of man is not happiness, nor health, but holiness.... God has one destined end for mankind, viz., holiness. Never tolerate through sympathy with yourself or with others any practice that is not in keeping with a holy God. Holiness means unsullied walking with the feet, unsullied talking with the tongue, unsullied thinking with the mind—every detail of the life under the scrutiny of God.”

Many in the broader holiness movement today would be embarrassed by Chambers’ words. They would see them as extreme, maybe even hypocritical. However, there is still a clear witness to the his-

toric message of scriptural holiness! The Francis Asbury Society is a strong voice among Methodists. The mainline holiness groups still have a few scholars, pastors, and laity who aren’t ashamed to lift the torch for scriptural holiness.

The most welcoming home for the holiness message is among the Conservative Holiness Movement. Members of the CHM write it in their church disciplines, teach it in their Bible colleges, preach it in their pulpits, editorialize it in their periodicals, celebrate it in their testimonies, and emphasize it in their conventions. For the most part, the CHM is strongly committed to the message of holiness.

However, providing the message of scriptural holiness a home and keeping it healthy are not one and the same. “The Call to the Conservative Holiness Movement” addresses this in Article V. The Call points out certain weaknesses that can and will undermine the message. Let me enumerate some of my own concerns with the CHM’s stewardship of the holiness message.

**Holiness  
means  
unsullied  
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the feet,  
unsullied  
talking with  
the tongue,  
unsullied  
thinking with  
the mind.**

**The temptation to believe that any progress forward is somehow our own doing can be a very real problem. Andrew Murray reminds us, “There is no pride so dangerous, none so subtle and insidious, as the pride of holiness.”**

*I am concerned about legalism.* That scriptural holiness has behavioral and lifestyle ramifications cannot be argued—external matters are not unimportant. But when we turn our primary focus away from the heart and onto externals (usually particular standards of dress or modes of behavior), we are in danger of reducing holy virtue to custom and thereby trivializing both.

*I am concerned about “works righteousness.”* Holiness people take the formation of moral and spiritual character seriously. However, the balance between God’s work in us and our work in forming holy habits can be threatened more easily than one might think. God graciously invites us to work in cooperation with the Holy Spirit through a variety of spiritual disciplines appropriate to our need, but it is always God at work in us. We have nothing that has not been given to us by the Holy Spirit.

All holiness is God’s holiness in us! The temptation to believe that any progress forward is somehow our own doing can be a very real problem. The tendency to believe that careful obedience to Biblical principles or personal adherence to codes

or cultures of lifestyle somehow earns merit or standing with God is a subtle form of pride that must be rooted out. Andrew Murray reminds us, “There is no pride so dangerous, none so subtle and insidious, as the pride of holiness.” Deep devotion to Christ and careful attention to righteous living must be motivated by loving obedience or we will fall into the ditch of works righteousness.

*I am concerned about perfectionism.* Holy people have not attained a state of “sinless perfection” that renders them incapable of any wrong action. Holiness involves both purity and maturity. There is still much room for growth in the sanctified life. Holy habits deepen into fixed patterns of living as we learn to walk in the Spirit. We can and do make many mistakes. There may be times when our atti-

tudes or actions are simply wrong. When that happens we should, in good old honest humility, exercise repentance, make amends and learn from our failures. We never learn from failures denied. Only by seeing them, admitting them, and mending them in total meekness will we follow Peter’s admonition to “grow in grace and in the knowledge of our Lord and Savior Jesus Christ” (2 Peter 3:18).

This is how holy people respond to failure. However, perfectionism cuts us off from our essential humanity, forcing us to deny who and what we really are, or to downplay or outright deny what we have done. When this happens we are simply pretending we are something we are not, and such duplicitous behavior is destructive. True holiness is not the breeding ground for pretentious behavior or self-righteousness. Rather it is the womb in which honesty and humility are nurtured.

*I am concerned about message drift.* There is a certain amount of tension and balance in which every Biblical truth must be held. The same is certainly true of the call to holiness. The balance wheel for holiness is unadulterated love for God and others. If holiness loses that balance, it will become a crotchety, sterile, loveless way of rules and regulations that values law over love. One ends up behaving like the priest who valued unsullied hands for temple service more than helping the wounded Samaritan out of the ditch. It can also go the other direction and become nothing more than a mental ascent to a positional sanctification that is void of any real sanctity. The theological concept of being “in Christ” is reduced to nothing more than a convenient semantic cover-up for a life of sin and failure. I fear both extremes. Scriptural holiness will not take you down either path.

*I am concerned about isolation.* The CHM has made valiant attempts to honor the Biblical call to separation from the world, but in doing so it has simply become isolated from the world, thereby hiding its candle under a bushel. The message of holiness needs to be lived out loudly in the market place of life, and we are the people to do it! It needs to be broadcast over the Web, printed in books, and argued as the path to true happiness for individuals and families.

My barber is right. You don’t hear talk about holiness in the barber shops, bakeries, or board rooms of America. But the day will come when “Holiness unto the Lord” will resound throughout the earth and be part of an eternal conversation by those who have pursued that “holiness without which no man shall see the Lord.” I want to be one who promotes the conversation now—don’t you? ■



## — Called Unto Holiness —

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

### EIGHT STEPS TO HOLINESS AND HAPPINESS

by the Rev. John Wesley

“**T**hough all desire, yet few attain happiness, because they seek it where it is not to be found,” writes Mr. Wesley in his explanatory notes on the Beatitudes (Matthew 5:1–11). Here, however, at the beginning of the Sermon on the Mount, our Lord Jesus “pronounces eight blessings together, annexing them to so many steps to Christianity.” Carefully consider Wesley’s comments, here edited and rephrased for use in this column.

**1. Happy are the poor in spirit, for theirs is the kingdom of heaven.** “The poor in spirit are those who are sincerely penitent, who are truly convinced of sin, and who see and feel the state they are in by nature, being keenly aware of their sinfulness, guiltiness, and helplessness. They are promised the kingdom of heaven—that is, the present inward kingdom which is righteousness, peace, and joy in the Holy Spirit, as well as the eternal kingdom if they will endure to the end.”

**2. Happy are they that mourn, for they shall be comforted.** “This promise is to those who mourn either for their own sins or the sins of others and who are steadily and habitually serious. They shall be comforted even in this world and then eternally in heaven.”

**3. Happy are the meek, for they shall inherit the earth.** “This refers to those who hold all their passions and affections evenly balanced. They shall have all things that are really necessary for life and godliness. They shall enjoy whatever portion God hath given them here, and they shall also possess hereafter the new earth, wherein dwelleth righteousness.”

**4. Happy are they who hunger and thirst after righteousness, for they shall be satisfied.** “All those who in earnest search after the holiness described in these verses shall be satisfied with it.”

**5. Happy are the merciful, for they shall obtain mercy.** “Here the blessed ones are the tender-hearted, those who love others as themselves. Whatever mercy therefore we desire from God, the same let us show to our brothers and sisters. He will repay us a thousand-fold for the love that we extend to any for His sake.”

**6. Happy are the pure in heart, for they shall see God.** “The pure in heart are those who are sanctified—those who love God with all their hearts. Most certainly they shall see God in all things here and then hereafter in Glory.”

**7. Happy are the peacemakers, for they shall be called the children of God.** “To those who out of love for God and others do all the possible good they can to everyone is this blessing promised. Peace in the scriptural sense implies all blessings both temporal and eternal. The peacemakers shall be acknowledged as such by both God and men.”

**8. Happy are they who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.** “One would think that all those who have the kind of holiness that Jesus blesses in this passage would be the darling of mankind. But He knew that it would not be so as long as Satan is the prince of this world. He therefore warns his disciples of the treatment that they were to expect. He who is truly a righteous person, he who mourns, and he who is pure in heart, yea, all that will live godly in Christ Jesus (II Tim 3:12) shall suffer persecution. [Shortly thereafter, Jesus says to these persecuted ones], ‘Rejoice and be exceeding glad, for great is your reward in heaven.’ So they are promised eternal reward beyond the happiness that they shall have in this world resulting from holiness of heart and life.” ■

MAY 9-13, 2012

Dr. Michael Avery, president  
Rev. John Manley, campus pastor

**GUEST SPEAKERS**

Rev. Randy Brown, Wed, Thurs evenings  
Rev. Blake Jones, Thurs, Fri, Sun mornings  
Rev. John Manley, Sunday evening  
Rev. Larry Smith, Sunday communion  
Rev. Darrell Lee Stetler, Saturday evening  
Mrs. Elizabeth Stetler, Friday break-out  
Dr. Bill Ury, Friday evening

**FIRST SERVICE**

Wednesday, 7 pm

**PRAYER SERVICES**

Thursday – Friday, 7:30 am

**BREAK-OUT SESSIONS**

Thursday – Friday, 9 am

**MORNING WORSHIP**

Thursday – Friday, Sunday, 10:30 am

**EVENING SERVICES**

Wed – Sat, 7 pm; Sunday, 6 pm

**GBS COMMENCEMENT**

Saturday, 10 am

**COMMUNION SERVICE**

Sunday, 9 am

**STUDENT MINISTRIES SERVICE**

Sunday, 2:30 pm

CAMP MEETING 2012

Michael Avery



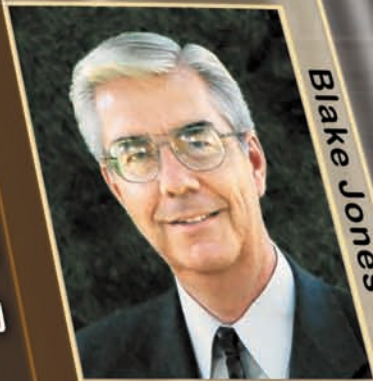
Elizabeth Stetler



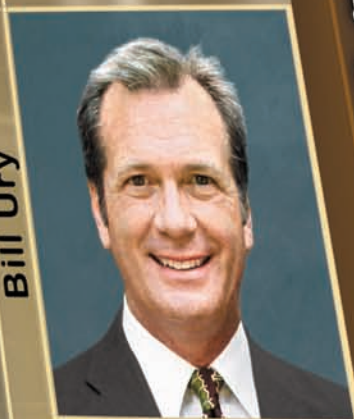
Larry Smith



Blake Jones



Bill Ury



Darrell Stetler



Randy Brown



John Manley







# Skipping A Day

by Don Davison

In its switch to the west side of the International Date Line, the Pacific island of Samoa simply skipped Friday, December 30, 2011!

For those of you who skipped a day of school when your teacher explained what the International Date Line is, Wikipedia informs us that it is an imaginary line on the surface of the earth, running between the North and South Poles, that demarcates one calendar day from the next. It passes through the middle of the Pacific Ocean, and it is drawn with certain diversions to pass around some territories and island groups.

So Samoa—with some compelling need to switch over to the other side of the Date Line—did just that. It skipped a whole day! It was as though December 30, 2011, just wasn't on the calendar.

Did you ever have a day that you wish you could have skipped—even a few hours you wish you could just edit out of the storyline of your life?

I have a feeling that if Joseph could have had his way, he would have liked to erase that day when his brothers kidnapped him, sold him into slavery, and passed him for dead to his father.

Surely Job would have liked to wipe out a day or two of his life.

The truth is, we all have life-altering days that we never would have chosen to experience. Some of those days play out in the examining room of a doctor's office. Others pierce their way into our heart with news that a loved one's life has gone incredibly bad. Think—jobs lost, dreams destroyed...days for which we didn't plan and likely will never understand in this life.

Yes, events that define our lives can happen so quickly. In a single moment, a life path can be altered—unexpectedly, traumatically, irreversibly! And, frankly, sometimes there's no way around this. As Providence would have it, many times the only way to get past a situation is to go through it.

But whatever a day may bring, that day is in God's hands. Even past days—days that were spent in unbelief and days marked by wrong choices that mark life without God—are made into something useful when we give ourselves and the memories of those days to God. For He delights in new beginnings, meeting us right where we are and moving us forward in His plan.

Do you want to skip days of suffering or setback? No, that's not possible, for those days are just part of the reality of life. Do you want to navigate storms without spiritual defeat? Now that's the magnificent possibility offered every believer through grace!

*"Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord; seeing that His divine POWER has granted to US everything pertaining to life and godliness through the true knowledge of Him who called us by His own glory and excellence. For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers of the divine nature...." (2 Peter 1:2–4 NASB). ■*

**Rev. Don Davison** is director of Public Relations at God's Bible School and College.

*Consider God's purpose to use His children's weakness.*

# THE WONDER OF WEAKNESS

*by Marc Sankey*

**H**udson Taylor, founder of the China Inland Mission, knew the wonder of strength through weakness. Complimented once by a friend on the impact of his mission, Taylor answered, "It seemed to me that God looked over the whole world to find a man who was weak enough to do His work; and when He at last found me, He said, 'He is weak enough—he'll do.'"

The Apostle Paul also experienced weakness in his life and as a result was profoundly impacted with God's strength. His testimony is found in 2 Corinthians 12:7-10, where he tells us that this weakness was a gift from God. He knew that he was not the victim of some errant throw of the cosmic dice—not a mere victim of chance. No,

God in His providence had lovingly and purposefully chosen this weakness for him. James tells us that "...every good and perfect gift is from above and comes down from the Father..."

Paul describes this weakness given him as "a thorn in the flesh." Whether this was a physical affliction or not, we must understand that it was a painful, persistent, and perpetual problem in his life. Three times he had asked the Lord to take this away. The original language indicates that Paul felt he was unable to break free from this weakness, as though he were tied to a stake. Perhaps even Paul was tempted to think, "If I just didn't have this thing in my life, Lord, how much more I could do for You."

At times, we wonder who is responsible for our weakness. We look around

photo of Jason Klotz by Kara Moore and Thomas Olson

for someone to blame for our negative lot in life. In his case, Paul clearly identifies the one who is causing this weakness as a messenger of Satan. But as we also know, as the Old Testament story of Job informs us, Satan's schemes serve God's purposes. We learn from his example that though we may suffer severe limitations and debilitating weakness, God is ultimately in control. Though Paul was being beat up by "...infirmities, reproaches, necessities, persecutions, distresses..." he realized that there was a greater good in weakness.

As Christians, we are promised that all things serve a redemptive purpose. When negative things happen to us, it is for Christ's sake. All things, painful and negative, though they may be, are eternally significant when they are taken for Christ's sake. Human weakness is an opportunity for God to demonstrate His power. Thus, someone has rightly noted, "Human deficiency shines light on God's all-sufficiency."

Weakness, then, is anything negative that empowers us to understand our own deficiency and enables the power of God to flow through our lives.

Though Paul tells us that he was in the middle of weakness, he was also experiencing unparalleled power through the glorious revelation of Christ. Many times in our hours of deepest agony and weakness, we experience the mightiest manifestations of Christ. The three Hebrew children never would have had their encounter with the Son of God had they not gone through the fire.

The matter of displaced glory was at stake in Paul's life. There were false prophets in Corinth who were touting themselves as having true apostolic authority, trumping Paul's clear claim of apostleship. But Paul had seen Christ on the Damascus road. He had been elevated to the third heaven. He had seen and heard revelations so glorious that he wasn't permitted even to talk about them. Essentially Paul says that if anyone had a right to glory, he was that person. Yet he understood the danger of displaced glory. He knew that all of his life must bring glory to God.

So we experience weakness so that God may be glorified in us. God must be in His place, and we must be in ours. Our place is one of humility and submission. His place is one of honor and sovereignty. Sometimes He places this gift of weakness in our lives so that we can remain in our place.

When we acknowledge our place of humility and God's place of glory, then His strength becomes personal in weakness. God's power

can rest upon a person who knows that he is weak. This is not some vague, impersonal "life force" that envelopes us mystically at our moment of deepest need. Rather this is the person of Christ Himself coming to abide in and through us, saying, "My grace is sufficient for thee." There are certain men and women who have learned how to stay weak before God so that they are continually experiencing this type of personal strength and power, not just at moments, but throughout their life.

So we are made weak to learn that we are weak. When we understand the depth of our weakness and how profoundly unable we are to do anything outside of God, that is precisely the moment when God's power will be mightily unleashed in our lives. Christ perfects HIS power in our weakness. Weakness has the unique quality of bringing Christ's power to completion. Our recognition of personal weakness permits God's power to do all that it can do in our lives. Some people only experience a measure of Christ's power because they are still too strong. But remember that God is attracted to our weakness, and our humble acknowledgment of that weakness. In this sense, He longs for us to be weak so that He might show us His great power.

There are times when our children get sick and suffer, when loved ones fly away and leave us alone and hurting, when care for an aging parent has wiped away our joy and vitality, when depression hangs like a constant black cloud over our existence, when we gasp in pain because of misunderstandings and inter-personal conflict, and when fear of the unknown comes at night and tries to choke our faith. We cry out, "O Lord take it away! I can't bear it, it is too much! too dark! too difficult!" But it is then we hear the words of Christ, "My grace is sufficient for Thee, for my strength is made perfect in weakness." ■

**Rev. Marc Sankey**, an alumnus of GBS ('94 BRE), has served both as pastor, evangelist, and missionary. This article is condensed from a sermon he preached at the 2010 GBS camp meeting.

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**Human weakness is an opportunity for God to demonstrate His power. Thus, someone has rightly noted, "Human deficiency shines light on God's all-sufficiency."**

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spring drop of 7.79% is higher than the 10-year average drop of 4.53%. It seems that larger enrollments, e.g., 321 for fall 2011, tend to be followed by an enrollment drop. One of our longer term goals has been to stabilize enrollment at about 300. Pray with us toward this end.

Rev. Rollin Mitchell challenged our campus family with wit, exhortation, and illustration. Blessed by the Holy Spirit, whose presence was keenly sensed, the messages produced a ready response as students found time for prayer, gave public testimony, and sought the Lord at the public altar. Rev. Mitchell's ministry

**GBS SPRING SEMESTER ENROLLMENT STANDS AT 296**

*by Dr. Ken Farmer, GBS Vice President for Academic Affairs*

For the spring semester 2012, college enrollment stands at 296 (243 Full-Time Equivalency). This is essentially the same as the enrollment this time last year (298; 244 FTE). Additionally, the fall-to-

**REV. ROLLIN MITCHELL EVANGELIST FOR WINTER REVIVAL**

From his opening message at GBS's winter revival, based on Abraham's sacrifice of Isaac, Monday evening, January 9, through his closing message on how to meet life's reverses, Friday morning, January 13,



# 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 **Joey (BA ministerial '08) and Andrea (Cranor) (BA music '04) Ratcliff** of Cincinnati, Ohio, a son, **Ezekiel Joseph Ratcliff**, born June 10, 2011. He joins brothers Ethan and Joel (who are currently attending GBS's Aldersgate Christian Academy) and sister, Chloe.

**DEATHS**

**Virginia (Dillon) Crook, 93**, of Salem, Ohio, died January 1, 2012. A graduate from God's Bible School and College (Christian Workers Certificate) in 1939, she was a member of East Fairfield United Methodist Church. She was a simple, godly, faithful, loving, contented, gen-

erous, and hard-working woman; and her unflinching love for her family reached each new generation.

Preceded in death by her husband, Charles Crook, and her son, Thomas Crook, she is survived by two daughters, Nancy and Nina; six grandchildren; and eight great-grandchildren. Funeral services were held at East Fairfield United Methodist Church.

**Beulah Haggard, 85**, of Cincinnati, Ohio, died January 27, 2012. A happy and earnest Christian, Beulah was a faithful member of the Kenwood Bible Methodist Church, Cincinnati. She was an alumna of God's Bible School and College ('51) and deeply loved



her alma mater. She had retired from First National Bank, Elmwood Place, having served there as a teller for many years. She was the sister of Mildred Wesley, Carolyn Stavermann, and the late Charlotte Perry, Millard Haggard, and Raymond Russell Haggard. She is also survived by several nieces and nephews and other relatives. Funeral services were held at Kenwood Bible Methodist

was timely and helpful, and we will recall with gratitude his pointed applications of divine truth.

### CAMPUS UPDATE VIDEOS AVAILABLE ONLINE

GBS's Strategic Planning Committee, in cooperation with Marketing Media, has released videos that give updates for three sections of the college's Strategic Plan. These sections are Facilities Planning and Management, Student Services, and Academic Development. They can be viewed by clicking on the link on the home page of the GBS website, [www.gbs.edu](http://www.gbs.edu).

Three other update videos will be similarly published in the spring. Watch for them and keep up with what is going on at GBS!

**BRIEFLY NOTED:** Dr. Phillip Brown,



steering committee chair of Aldersgate Forum, a fellowship promoting informed dialogue and scholarly analysis of theological

issues, notifies us that **the papers presented at the 2011 Aldersgate Forum are now available online** at <http://s.gbs.edu/thealdersgateforum>. ■



Church, Rev. Ben Durr, Sr., and Rev. Michael Avery, officiating, with burial at Oak Grove Cemetery. Beulah was known for many years for giving out candy following church services, and in token of this, candy was available in the foyer of the church at her funeral.

**Katherine D. Kelley, 92**, died January 10, 2012, in Deland, Florida. A member of Calvary Community Church, she had served at God's Bible School and College as Assistant Housekeeping Supervisor (1978–1979) and as Kitchen Supervisor (1981–1984). She is survived by her sons, James, Thomas, and Fred; daughters, Patricia and Kathryn; 13 grandchildren; and five great-grandchildren. Following funeral services she was interred at Pine Level Cemetery, Oxford, Florida.

**The Rev. Omar E. Lee, 89**, of Thomasville, North Carolina, died October 23, 2011. He was well-known throughout the holiness movement, which he served as pastor, evangelist, and teacher. He taught at Kansas City College and Bible School 36 years and also taught

courses at God's Bible School and College, Union Bible College, and Hobe Sound Bible College. He served the Church of God (Holiness) in many capacities, was the author of two books, and for many years wrote for *The Way, Truth, and Life* Sunday school literature.

He is survived by his wife of 70 years, Geneva (Smith) Lee; his children, Margaret and Daniel; seven grandchildren; and four great-grandchildren. Funeral services were held in Washington, Indiana, Mark D. Avery, officiating, with entombment at Sugarland Memory Gardens.

**The Rev. Herman K. Noll, 81**, of Paoli, Indiana, died January 17. He was a veteran of the U.S. Marine Corps in which he served his country during the Korean War. On April 18, 1951, he was united in marriage to Marilyn Shuey. Rev. Noll was a minister of the gospel for over 50 years with service in the states of Pennsylvania, Ohio, Maryland, and Indiana. From 1981–1984 he was Director (p19) ➡





## Dear Phil

### DOES GOD ALWAYS BRING GOOD FROM BAD?

**Does “all things work together for good” in Romans 8:28 mean that God always brings good out of the bad things that happen to us, and how can we know what that good is? —Louise**

Dear Louise,

Great question! When you compare translations of Romans 8:28, you find two main variations. Some versions say “God works all things together for good” (NASB, NIV, NLT). Others say, “All things work together for good” (KJV, ESV, HCSB, NET). The reason for this difference is that the NASB, NIV, and NLT follow three early manuscripts of Romans that have God as the explicit subject of the verb “works together.” On the other hand, the ESV, KJV, NET, and HCSB follow the majority of manuscripts which do not have the word “God” as the subject of the verb “works together.” In this case, I’m inclined to agree with the KJV and others that “all things work together for good” is the best translation.

This verse does not mean that everything that happens to us is really good, i.e., “a blessing in disguise.” It does not mean that God will turn all the bad things that happen to us into perceptibly good things. Genuinely bad things happen to genuinely blameless people for no apparently good reason.

What this verse does teach is that “all things” work together for the *ultimate* good of those who

love God. That ultimate good is identified in v. 29: “to be conformed to the image of His Son, that he might be preeminent among all his brothers.” The greatest good that can happen to us is for us to become like Jesus, who is the exact image of the Father.

Precisely why, in each case, God permits specific trials, sufferings, and consequences of sin to invade the lives of those who love Him is not something He has revealed to us (Deut. 29:29). Neither has He promised to reveal how the “all things” of our lives relate to making us like His Son. What God has revealed to us in Scripture and what is implicit in Romans 8:28 is that He is sovereign, good, wise, and faithful. I call these the four pillars. A life founded firmly upon these four truths about God’s character cannot be shaken.

*God is sovereign.* That means there is nothing outside the bounds of his control. There are no accidents or “oops’s” in Heaven’s control room. God superintends all things. The book of Job teaches us that nothing comes into our lives as children of God that has not first come before the Heavenly Council to receive God’s permission.

*God is good.* That means that He has my best interest at heart in everything that He allows to come into my life. God is never mean-spirited. He is never fickle. He always intends good both in what He does and what He permits.

*God is wise.* That means God never makes a mistake when He allows evil to touch our lives. He never permits too much tragedy. He is never guilty of “overkill.” His wisdom insures that He always chooses the best methods and timing for accomplishing His grand design of fashioning us in the image of His Son. No matter how impossible or how bad our situation appears to be, God’s wisdom enables Him to bring great good out of it for us and great glory out of it for Him.

*God is faithful.* That means that He always keeps His promises. He is completely trustworthy and absolutely reliable. He never fails. He never falters. He is always true to His word. God’s sovereignty and wisdom conspire together to bring His good plan for “all things” unerringly to fruition in our lives.

No wonder Paul exclaims, “What shall we say to these things? If God be for us, who can be against us! He that spared not His own son, but freely gave him up for us all, how shall he not also with him freely give us all things!”

Does this mean that Romans 8:28 is no comfort that “everything will eventually work out OK?” It depends on what you think OK is. If OK = Christlikeness in the lives of those who love God, then “all things” do work together for good.

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.*

[pbrown@gbs.edu](mailto:pbrown@gbs.edu)



## LEADER WARNS OF “GREAT DIVISION” IN THE CHURCH

“Christianity has entered the age of post-Christendom,” the Very Rev. Robert Munday, prominent American Anglican leader and educator, wrote recently. “It is quickly becoming an age like that before Constantine, when authentic Christianity is often misunderstood and persecuted. And so the Church is faced with a time of great division. On the one hand there are those who cooperate with the new imperial establishment of secularists and post-modern pagans, and who attempt to make Christianity acceptable to its ‘cultured despisers.’” In contrast, however, “there will be those who respond to the challenges of the post-Christendom period the way Christians did in the pre-Constantinian era—by upholding and proclaiming the apostolic faith and message, even at great cost.

## IRANIAN PASTOR SENTENCED TO DEATH, PRESSURED TO DENY CHRIST

“Pastor Youcef Nadarkhani is facing new pressure to recant his faith in Christ,” according to Jordan Sekulow, Executive Director of the American Center for Law and Justice, headquartered in Washington, D.C. “Sources in Iran have reported to us that an Iranian judge is once again telling him to deny Christ or he will be execut-

ed. Pastor Youcef is again refusing to recant.”

Pastor Nadarkhani was arrested in October 2009 for “protesting the teaching of Islam in his children’s school,” according to a release in *Christian Post*. “His charges were later changed to apostasy and attempting to evangelize Muslims.” Great international pressure has been placed on Iran because of its persecution of the pastor. Prayers are urged for his release.

## MORE MISSIONARIES MURDERED IN MEXICO

According to *Fox News*, two more American missionaries have been murdered in Mexico. John and Wanda Casias were found dead February 2 at their home in Santiago, Nuevo Leon. Mr. Casias, 76, was a Baptist pastor who with his wife operated the First Fundamental Baptist Church in Santiago. When their son Shawn stopped at their home to get a trailer, he found his mother’s body, and an investigator later reported the discovery of the pastor’s body. Several objects were also stolen.

In January 2011, another American missionary, Nancy Davis, was killed as she and her husband Sam were fleeing from drug cartel gunmen. “Fighting between the Zetas and Gulf drug cartels has brought a surge of violence and other crimes to Monterrey and the surrounding region since 2010.” ■



## student focus

What’s your ministry dream? Energy, potential, and hope are always palpable in the answer.

The adopted fourth child of six, **DARNELL WILSON** described his family as “balanced,” with three black and three white siblings among them. Prior to graduating from high school in Jefferson County, Tennessee, he lived in eight different states. He was quick to laugh and loved people, but was on a path of self-destruction—without time for God.

He landed on the campus of God’s Bible School and College—rebellious, angry, and undisciplined. With his mother faithfully praying, God helped Darnell find lasting satisfaction “in Him.” His passion is no longer for himself, but for God and His people.

Four years later, Darnell—still laughing and loving people—now has a ministry dream to complement his winsome personality. As a junior in the Ministerial Education Division, he is preparing to become a small group pastor and counselor! Living in Cincinnati, in the center of God’s will, is exciting for Darnell. ■

*Student scholarship funds have assisted Darnell in attending GBSC. If you would like to support a student like him, you may send a gift to:*

**Student Fund**  
**God’s Bible School and College**  
**1810 Young Street**  
**Cincinnati, OH 45202**

*or give online anytime at*  
**[www.gbsgift.com](http://www.gbsgift.com)**



# Classics

## SEE HOW GREAT A CONFLICT IS AT HAND

by John Chrysostom

**K**now that your labor is not in vain in the Lord" (1 Cor. 15:58). Let us not therefore sleep, my beloved. For it cannot be that anyone by sloth can attain to the kingdom of heaven, nor shall those who live luxuriously or softly. Yes, it is a great thing, if restraining ourselves and "keeping under the body," and enduring innumerable labors, we are able to reach those blessings. Do you not see how vast the distance is between heaven and earth? And how great a conflict is at hand? And how prone a thing to evil man is? And how many snares are in the way?

Why then do we draw upon ourselves such great cares over and above those of nature and give ourselves more trouble and make our burden greater? Is it not enough that we have to care for our food, clothing, and houses? Is it not enough to take thought for those things that are really necessary. Remember how Jesus said, "Be not anxious for your life what you shall eat, neither for your body what you shall put on" (Matt. 6:25). But if we ought not to be anxious for necessary food and clothing nor for tomorrow, what of those who bring on themselves so great a mass of rubbish?

Do you not know what tribunal before which we are to stand—the Judgment Seat of Christ? Do you not consider that both for our words and thoughts an account will be demanded of us then? So I entreat you while life is now prolonged that you would be pricked in your hearts and be converted and become better men and women. This is so that we may not be like that rich man and lament to no purpose in that world after death. For such is that tribunal that shall judge by our actions alone.

These things I say, not to grieve you nor to throw you into despair. But I do not wish you to be nourished by vain and cold hopes, place vain confidence in this person or that, or neglect your own salvation. For if we are slothful, there will be neither righteous man nor prophet nor apostle or anyone else to stand by us when we shall appear before Christ. But if we have been earnest, having in sufficiency the plea which comes from a life lived for Christ, we shall depart this world with confidence and shall obtain the good things that are laid up for them who love God. ■

*St. John Chrysostom* (c. 347–407), archbishop of Constantinople, is remembered for his eloquent preaching, his firm stand for godly living, and his courage in confronting sin. This extract, condensed and edited, is from his Homilies on First Corinthians.



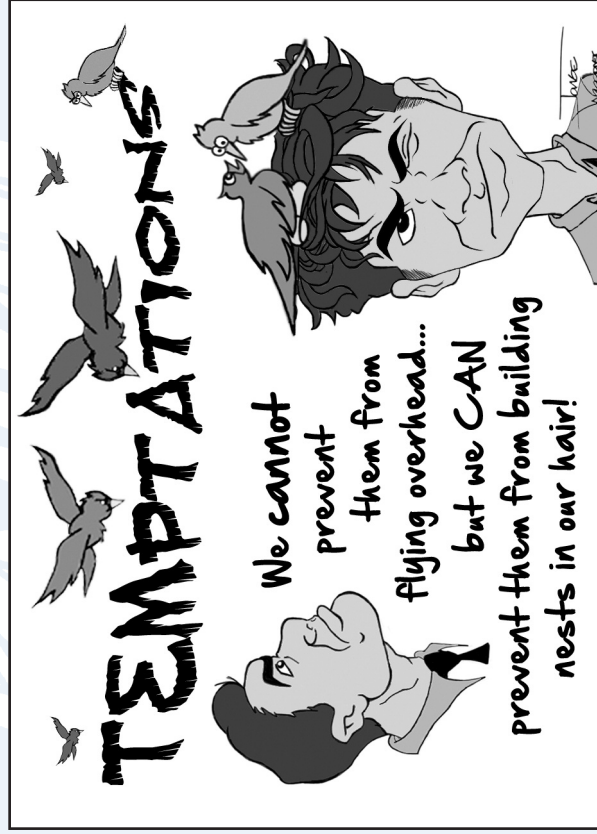
Of course, Satan is an accuser, a liar, and a deceiver (Revelation 12:10; John 8:44; Revelation 20:3).

When you become aware that there are ungodly thoughts in your mind, that is the moment you are required to make a decision. You can either deliberately choose to allow those evil thoughts to remain in your mind, or you can choose to expel those evil thoughts and replace them with godly thoughts. Your choice determines whether you are simply being tempted to think sinful thoughts or whether you are consciously choosing to allow sinful thoughts to remain in your head. The former is not sin; the latter is.

The presence of a sinful thought in your mind may be likened to a bird flying over your head. If you allow the sinful thought to stay in your mind, you are allowing the bird to make a nest in your hair. But if you reject the sinful thought, and refuse to allow it to stay in your mind, replacing it with godly thoughts, you are stopping the bird from making a nest in your hair. This means that you must fight the good fight of faith and not give in to the temptation to allow sinful thoughts to stay in your mind. To continue to think on them is to give them a conscious welcome. I think the cartoon here illustrates this truth well.



—sermon by DR. ALLAN P. BROWN



“COMMITTED TO EXCELLENCE  
IN PREACHING”



## FACING TEMPTATION (PART 1)

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

**Scriptures: 1 Corinthians 10:13; James 1:12-15; Galatians 5:16;  
Romans 13:14; Mark 14:38.**

A reading of the above Scriptures reveals that everyone faces temptation; there are no exceptions. It further reveals that no one ever has to yield to temptation. However, if a person does not know how to respond biblically, it is easy to grow spiritually weary and then spiritually weak when facing prolonged temptation.

Have you ever told God that you were tired of having to deal with a certain temptation? Have you ever begged God to remove a certain temptation from your life, but He didn't do it? Have you ever been told that if you were the person God wanted you to be, you would not be tempted in a certain area? Have you ever heard people tell how God miraculously delivered them from the bondage of a certain sin with the results that they never were tempted in that area of life again?

I would like to begin this message by sharing ten biblical facts about temptation that everyone should know.

1. To feel temptation in itself is neither good nor evil. Jesus was tempted and He was without sin.
2. The purpose of temptation is always to trigger a choice and to provoke a definite stand or action.

3. Temptation is not the cause of sin, trouble, or wrongdoing. It just presents us with a choice to make.
4. Temptation will bring out what is really in our hearts, for how we respond to temptation reveals what we really are!
5. Our response to temptation also reveals whether we have learned the lessons God wants us to learn.
6. Some temptations are the result of natural causes (i.e., biological design, emotional temperament); other temptations result from wrong or sinful choices in the past.
7. Temptation and testing, when faced correctly, become means of grace and can result in a more powerful manifestation of the Holy Spirit in your life. For example, after severe testing in the wilderness, Jesus returned from His experience “in the power of the Spirit” (see Luke 4:1–14).
8. How we respond to temptation reveals the depth of our love, commitment, and loyalty to God.
9. Temptation and testing are part of God’s character development curriculum. God uses them to rebuild our minds and give us new values.
10. When you are facing temptation, there are just two choices on the shelf: *pleasing God or pleasing self*.

What is a temptation? James 1:12 says, “Blessed is the man who endures temptation *[peirasmos]*; for when he has been approved, he will receive the crown of life which the Lord has promised to those who love Him.” Christians are to endure temptation.

James 1:13 says, “Let no one say when he is tempted *[peirazoi]*, ‘I am tempted *[peirazoi]* by God’; for God cannot be tempted *[apeirastos]* by evil, nor does He Himself tempt *[peirazoi]* anyone.” Yet we read in the Greek Old Testament, “Now it came to pass after these things that God tested *[peirazoi]* Abraham, and said to him, ‘Abraham!’ And he said, ‘Here I am’” (Genesis 22:1). Please note that the words translated

“temptation,” “tempted,” “tempt,” and “tested” are all from the same Greek word family.

The Greek word family denoting *tempt/test* is neutral in meaning. There is nothing inherently evil implied by the Greek terms. What matters is who is doing it. Translators try to communicate this truth by translating the Greek word family differently, depending on the source and intent of the activity. If God is the one doing it, they translate it “test,” because in English the term “test” does not have the same negative meaning as the word “tempt.”

If Satan, however, is the one doing it, they translate it “tempt.” The basic difference is that when God “tests” or “temp[s],” he is not soliciting the person to do evil. Rather, God is testing the person’s loyalty and commitment to Himself. When Satan “tests” or “temp[s],” he is soliciting the person to do evil. Satan’s goal is always to try to cause a person to be disloyal to God and to disobey Scripture. Conclusion: temptation does not necessarily come from an evil or corrupt heart. Jesus was tempted *[peirazoi]* by the devil; but His temptation did not indicate an evil heart, for Jesus was without sin (Matthew 4:1; 1 John 3:5).

Where does temptation come from? The conscious recognition of the presence of temptation occurs in the mind. Scripture tells us that the devil’s primary target is our minds. Paul emphasized this in 2 Corinthians 11:3: “But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ.” Satan tries to lead us astray by injecting unbiblical and ungodly thoughts into our minds. Because of this, Paul urged all Christians to be aware of Satan’s strategy and to guard their thoughts.

He likened our minds to a battlefield and warned us to be aware that spiritual warfare is occurring: “For though we walk in the flesh, we do not war according to the flesh. For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds, casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ” (2 Corinthians 10:3-5). Notice the terms, “war,” “weapons,” “warfare,” and the necessity to be alert to thoughts that are in our minds. We must “capture” all thoughts that are not in harmony with God’s Word.

Satan injects wrong thoughts into our minds. He attacks us and wants us to welcome his unbiblical and ungodly thoughts. When we seek to capture them and to replace them with biblical and godly thoughts, he accuses us of being the originator of the ungodly thoughts.



# 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.

**CANADA.** "Please pray for the family of John Weiss (SIM). John and his wife Glenda were serving in Blood Vein, First Nations, Canada. He was killed recently when his truck slid off the road and rolled. When the accident happened, Brother and Sister Weiss were on their way home from Winnipeg where they had bought Christmas gifts for the native children in the church." —*Ropeholders*

**DOMINICAN REPUBLIC.** "Our Dominican church has seen two periods of revival during its existence, and we are now asking God for a third period. We are believing God that it shall come soon. In recent years several Haitians have come our way. Two new Haitian churches have asked us to take them under our wing. We hope to get acquainted. Please ask God to send a new missionary who can either speak or learn Creole." —*David Middleton, Missionary Herald*

**HONDURAS.** "Eric and Hannah Kuhns (HIM) ask for prayer for a new church building in a farming community called Las Delicias. The people have been gathering on the porch and in the front yard of a house. They are excited and want to build a church. Please pray that God will supply the needed finances for this project." —*Ropeholders*

**MONGOLIA.** "We are now in the midst of a very frigid winter [with December temperatures down to -36 F]. Please pray that our heating system will continue to function well.... Pray often for Mongolian staff and co-workers of New Hope Mission. Please pray that the Holy Spirit would call, provide, and arrange." —*John Knight, prayer letter* ■

➡(p13) of Public Relations at God's Bible School and College, Cincinnati, Ohio.

He is survived by his wife, Marilyn Noll; his daughter, Donna Sexton; two grandchildren; one step-grandson; three great-granddaughters; and two step-great granddaughters. Funeral services were held in the Paoli Wesleyan Church with burial in the Cresthaven Memorial Gardens, Bedford, Indiana.

**The Rev. Homer D. Sawyer, 84,** of Christiansburg, Virginia, died December 15, 2011. He was a U.S. Army veteran of the Korean War, founder of one of the first Christian schools in the state of Virginia, and the founding minister of the Bible Holiness Church of Christiansburg, from whose pastorate he retired after 44 years of service. He was a pastor, evangelist, and church planter. Records indicate that he had conducted between three to four thousand funerals. Funeral home officials said that he had been such a blessing to the community that in appreciation they wished to donate his casket. Hundreds of people stood in line to pay their respects. Preceded in death by his wife, Virginia Aileen Sawyer, he is survived by his daughter Linda; two sons, Tim and Mark; five grandsons; three granddaughters; twelve great-grandchildren; and other friends and relatives. Funeral services were conducted at Blacksburg, Dr. Joe Sawyer and Dr. Mesgun Tedla, officiating, with burial in the Sunset Cemetery.

## MISCELLANY

"I would like to thank the GBS family for all the prayers, cards, gifts, phone calls, and expressions of concern during my recent struggle with cancer on my tonsils. You have been a blessing to me both spiritually and emotionally during this difficult time. I have just finished my treatments and now face the weeks of recovery. We are trusting the Lord for the healing of my voice, and that He will once again permit me to enter into a place of serving Him. We truly serve a God who 'can be touched by our infirmities,' and we are grateful that He is our divine Physician." —*Rev. Domenick Pietro, 403 Hickory Street, Dixon, Missouri 65459.*

## HITHER AND THITHER

InterChurch Holiness Convention (IHC) will be held April 17–19, 2012, at the Dayton Convention Center, Dayton, Ohio. Rev. Jacob Martin will deliver the keynote address, Tuesday, April 17, 2:45 PM, with Rev. Rollin Mitchell preaching Wednesday at 7:15 PM, and Rev. Rowan Fay delivering the closing challenge Thursday at 6:00 PM. ■



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

### WALKING FOR JESUS

GBS Alumnus Donald Lewis Stevenson ('61) shares his fascinating ministry

After leaving the Marines in January, 1957, I enrolled in high school and college classes at God's Bible School and Missionary



Training Home in Cincinnati, Ohio. Thanks to the GI Bill I was able to complete seven years of schooling in four. I got my high school diploma and received my Bachelor of Theology degree with honors.

I pastored my first church in Newark, Ohio. I sure felt sorry for those sweet people. They were truly precious people, and I was young and had more zeal than sense way back then.

Over the years I pastored or assisted pastoring several churches, taught at a small Bible school in Phoenix, Arizona, drove 18-wheelers and smaller vehicles for a Seattle-based dairy (Darigold Inc.), was a volunteer fire fighter and station captain on Vashon Island, Washington, and did emergency medical work as an EMT

with the fire district and a private Seattle ambulance company.

After 28 years of service with Darigold Inc., I retired in 1994 so I could devote my time to writing. I've written several novels and inspirational books. All were desktop published, except one titled *Death With a View*. I've also authored scores of children's stories which I incorporated in a two-volume set titled *The Grandpa Story Book*.

My lovely, precious wife Loretta and I have been married since 1983. She's a real sport! I'm a hard man to love, but she makes it look so easy.

I started the habit of walking for health and meditation in September of 1996. In 1998, because I loved walking so much, I decided to walk across America. I didn't want to do the cross-continent walk just for myself, so I chose to do it to raise awareness for the Alzheimer's Association of America, dedicating it to the memory of my father-in-law who died from the disease. The theme for the walk was "Walking to the Light for Alzheimer's." It was a 3,000-mile walk from Washington State to the Portland headlight in Portland, Maine. A wonderful experience! And it drew my wife Loretta and me closer to Him as we were truly aware of His approval. This walk started a ministry in which I have walked over 40,000 miles for various charities.

There are valuable lessons and inspirational stories behind all of my journeys, but it would take a large volume to relate them here. At present I am preparing for a 1500-mile blindfold walk from Rugby, North Dakota, to Seattle, Washington, to benefit the sight-impaired. That walk begins June

11, 2012, and ends on September 7th. I'm dedicating the walk to an 11-year-old boy who was born blind. My prayer is that that little guy will someday see. With God all things are possible!

God has blessed me with good health, and out of gratitude I've tried sharing that blessing with those who are less fortunate. I'm a happy, wealthy man. I don't possess much of this world's goods, but I do possess that which money cannot purchase—love, joy, and peace!

**CONGRATULATIONS** to alumni **Don (ThB '77) and Ruth (Yount) (BA '75) Nichols** on 35 years of



continuous ministry at the Pilgrim Holiness Church in Lima, Ohio. This was celebrated Saturday evening, January 27, at a special dinner held in their honor. 📌



GIVE TO MINISTRY AND SUPPLEMENT YOUR RETIREMENT INCOME

## God's Bible School and College Gift Annuity

by the numbers

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the number of times  
GBSC has missed a  
gift annuity payment

112

the number of years GBSC has  
been educating Christian leaders  
and managing charitable resources

5.1%

the single-life gift  
annuity rate for a  
70-year-old donor

100%

the amount of annuity  
held in reserve to  
assure funding

**GBSC ALUMNI** have highly impacted the Church. **Denominations** within the holiness tradition: 100% have or have had GBSC alumni as pastors, 67% have or have had GBSC alumni as denominational leaders, 46% have or have had GBSC alumni as missionaries, 75% have or have had GBSC alumni as educators. **Missions organizations:** 100% have or have had GBSC alumni as missionaries, 56% have or have had GBSC alumni as directors. **Postsecondary schools:** 100% have or have had GBSC alumni as faculty members, 73% have or have had GBSC alumni as presidents, 73% have or have had GBSC alumni as administrators. **Secondary schools:** 55% have or have had GBSC alumni as faculty members and 53% have or have had GBSC alumni as administrators.

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➡(p2) *the profane and unholy and devotement to God,*” stressed in the Old Testament, and *“moral purity,”* predominant in the New Testament. Thus, the basic meaning is “separated, consecrated and/or purified; made free from sin.”

*Separated, consecrated, purified.* Yes, these terms define holiness as we have preached it from the days of the Methodist Revival. They point firmly to what is essential to all authentic relationships with God, ensuring that both our outward acts and our inward motives be freed from sin and brought into submission to His will and purpose. *“Accordingly as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love” (Eph. 1:4).*

Only God can transform us sinners into saints, freeing us from engrained selfishness and enabling us to love Him with all our heart, soul, mind, and strength and our neighbors as ourselves, as He enjoins. This is the sanctifying work of the Spirit, renewing our fallen nature as He implants His life in us—the life of love—forming all Christlike graces and expelling all sinful barriers that impede them. Thus in breathtaking splendor we become “partakers of the divine nature”—human and fallible yet, to be sure, but even now, “holy and without blame before him in love.”

In conversion, He initially sanctifies us; in expanding development, He progressively sanctifies us; and in perfected love He entirely sanctifies us. But although sanctification is entirely His gift, it also must be entirely our pursuit; and in the dynamic of grace, the more we seek for holiness, the more holiness we shall be given. All of this is to enable us to live the “Jesus life”—“transformed into the same image from glory to glory, just as by the Spirit of the Lord” (II Cor. 3:18).

## II. FAILURE ACKNOWLEDGED: *The Holiness Witness Weakened*

God be praised for that continuing stream of sane, balanced, scriptural spirituality among us, exemplified by thousands of earnest, happy, and consistent Christians whose saintly lives have witnessed to the truth of our central emphasis on holiness of heart and life. Thousands are now in heaven because of this, and the world below is also a better place because of it.

*“We confess, however, that our passion for holiness of heart and life has sometimes been reduced merely to external codes and prohibitions, and ‘holier-than-thou’ attitudes toward those who differ from us. As such we have become shell without substance, and betrayed the Scriptural mandate to be holy, because the Lord our God is holy.”*

This statement from the Call, however, acknowledges that distortions have clouded our holiness wit-

ness—distortions that we must honestly confront, for they leave us “shell without substance.” In religion this is a special peril, for sacred words are often used for their pious sound even when they are stripped of authentic content. Among us, for example, holiness can easily become more of a revival slogan or a sectarian buzzword than it is the gracious, loving life of Jesus winsomely displayed in His saints.

It is with a deep sense of love for the CHM, my spiritual home, that I suggest these areas that have given imbalance to our message:

- **Externalism.** Holiness is always ethical, for as the Bible teaches it is always demonstrated by our pursuit of what is right and our rejection of what is wrong. Our danger is that sometimes we have substituted outward conduct—“external codes and prohibitions,” as the Call explains—for the “inward principle” set in our hearts by the Spirit. In doing this, we make sanctification a way of works rather than a way of faith. Fussy nit-picking and harsh legalism become more our focus than perfect love graciously lived and winsomely portrayed.

- **Enculturation.** This is simply giving in to the degraded values of society around us. Once we put great stress on “separation from the world,” sometimes to embarrassing extremes. But generally our problem is now the opposite. Historical drift is all too painfully apparent. Scriptural standards of modesty in dress, reverent observance of the Lord’s Day, careful stewardship of money, and conscientious restraint in entertainment are increasingly eroded. Much of this is fueled by embourgeoisement—the rising social mobility that comes with increased prosperity. But remember, true holiness will never flourish in an atmosphere of compromise and worldliness.

- **Sentimentalism.** This is a mushy religion of exhilarating “frames and feelings,” centered more in personal emotional satisfaction than in holy love for God and people. How desperately we need the old Methodist emphasis on godly character, habituated virtue, and covenanted accountability! This is that blessed “Christianity in earnest” that increasingly characterizes close and faithful communion with God. Granted, subjective emotional response is normative and proper, but it must always be welcomed in the context of objective truth and holy duty. Otherwise we become more fixated on feelings about “traveling on” than we are in doing the works of piety that God commands in our devotion to Him or the works of mercy that He commands in our duties to others.

- **Sectarianism.** Too often we’ve assumed that holiness is mostly the exclusive property of the CHM. As the Call declares, this over-estimation of ourselves has resulted in ugly “holier-than-thou” attitudes toward Christians who are not members of our own particular tribe among all

the tribes of Israel. As we must acknowledge, God has winsomely set forth His grace in the lives of all His dear ones in every part of orthodox Christianity—in the lives of all who earnestly pursue that holiness without which none of us shall see the Lord.

### III. CORRECTION OFFERED: *The Holiness Witness Reasserted*

We must be who God has called us to be. This is why the Call urges us “to a renewed love for God from which will blossom consistent and winsome lives of holiness, first in motivating purpose, and second, in outward conduct.” This certainly implies the following:

- **Personal Godliness.** Each of us who pursues the holy way must cultivate in ourselves a profound love for Christ, living the life of faith, which is demonstrated in faithful duty and holy tempers, embracing “love, peace, joy, longsuffering, gentleness, goodness, faith, meekness, temperance.” We need learned expositions of Christian holiness, but even more, we need holiness illustrated by consistent and attractive examples.

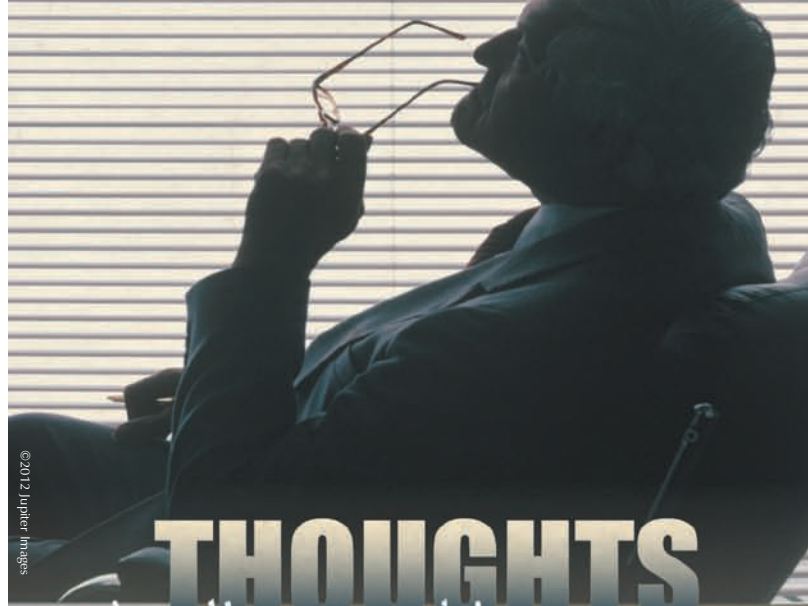
- **Focused Instruction.** Sometimes we’ve been better at calling sinners to repentance than in establishing saints in holiness. To correct this imbalance we must provide sound and scriptural materials, attractively presented, that will establish our people in what true Christian sanctity really means.

- **Balanced Preaching.** It’s essential that we have biblical preaching that balances the Law with the Gospel. Once we overdid the first at the expense of the second. Now it’s the other way around. Sin with all its horror must be faithfully and specifically denounced, while grace with all its promises must be lovingly and lavishly offered.

- **Structured Accountability.** We’ll probably never bring back the Methodist class meeting, our historic means of spiritual formation. But somehow we must recapture its sense of covenant commitment and consistent accountability, all within an atmosphere of loving affirmation. Small-group ministries to promote authentic piety can still accomplish this.

In conclusion, let us boldly reaffirm our foundational conviction that “the great central pervading idea of the whole Book of God from the beginning to the end,” as Dr. John McClintock, that fine old Methodist educator, once declared, is “the holiness of the human soul, heart, mind, and will....” This means that we must also share his conviction that “Our work is a moral work; that is to say, the work of making men holy...there is our mission, there is our glory, there is our power, and there shall be the ground of our triumph. God keep us true!”

Amen! God keep us true! ■



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# THOUGHTS

for the quiet hour

by Sonja Vernon

## WAITING

*“Therefore be patient, brethren, until the coming of the Lord. The farmer waits for the precious produce of the soil, being patient about it, until it gets the early and late rains. You too be patient; strengthening your hearts, for the coming of the Lord is near.” — James 5:7–8 NASB*

*Jesus is coming again!* Throughout the centuries those words have been proclaimed from countless pulpits, preached on street corners, and heralded wherever there were ears to hear. But to some, the fact that this message has remained unchanged for two thousand years can make it seem a bit suspect. Why has He not returned? Evil abounds and faith wavers. Prophets set dates, believers gather on mountain tops, and the skies remain empty. Critics scoff, experts reinterpret the scriptures, and the clarion call is muted.

In the midst of this hostile environment we read the words of James. The farmer plants a crop and does not despair when it fails to appear immediately. He sows in faith believing in a harvest, and then he waits. He knows the rains will come, and the sun will do its work. We too must trust the great heart of the One who made a promise to come again. We must endure with patience the years of waiting, knowing that just as the harvest comes at its proper time, our Savior will return exactly when He should. Just as the farmer tends his crop, we also must occupy until He comes. There is work to do. The fields are white and ready for reaping. So let us strengthen our hearts. *Jesus is coming again!* ■

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

MARCH 2012

**FRI, MARCH 30, 7:00 PM**  
Northwest Pennsylvania GBS Rally  
Held at Commodore Perry  
High School Auditorium  
3002 Perry Highway (Rte. 19), Hadley, PA  
Hosted by Oak Grove Church,  
Mercer, PA  
Rev. Randy Ritchey  
(724) 475-3448 (church)  
(724) 854-2811 (pastor)

**SAT, MARCH 31, 6:00 PM**  
God's Missionary Church  
2127 Hill St., Lebanon, PA  
Rev. Barry Arnold (717) 273-3690

**SUN AM, APRIL 1**  
10:00 AM Combined Service  
God's Missionary Church  
852 Ridge Rd., New Columbia, PA  
Rev. Matt Ellison (570) 713-5005

**SUN PM, APRIL 1, 7:00 PM**  
God's Missionary Church  
Corner of Covered Bridge and Creek Rds.  
Beavertown, PA  
Rev. James Plank (570) 837-7813

**MON, APRIL 2, 7:00 PM**  
Greater Chambersburg Area Rally  
Held at Air Hill Brethren in Christ Church  
7041 Cumberland Hwy., Chambersburg, PA  
Rev. Darrell Potteiger (717) 532-9307

**TUES, APRIL 3, 7:00 PM**  
Cumberland Area GBS Rally  
Held at Flintstone Volunteer Fire Co.  
21701 Flintstone Dr. NE, Flintstone, MD  
Hosted by Mountain Top Holiness Church, Flintstone, MD  
Rev. Reuben Rinker  
(336) 689-3181 (church)  
(240) 362-7622 (pastor)

**WED, APRIL 4, 7:00 PM**  
Zanesville Bible Methodist Church  
925 Grove Rd., Zanesville, OH  
Rev. William Blair (740) 452-5540 or (740) 704-0835

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