

GOD'S REVIVALIST

Winter 2004

and Bible Advocate



the editor's view



LARRY D. SMITH

WALK THE TALK!

You'd better walk the talk! These words don't appear in the Bible, but they do declare its message. Living faith joins us to the living Lord, but living faith results in holy living. Granted, our talk must be true, but our walk also must be straight. In theological terms, this means we must commit ourselves both to *orthodoxy*, which is right belief, and to *orthopraxy*, which is right behavior. Granted, the second term is not used as often as the first; but it is as important as the other; and to Christians, the two always must be united.

For sanctifying grace not only renews our minds, as Wesleyans have always insisted, but it also transforms our conduct. That conduct—obedient to Christ's command, motivated by Christ's love, and patterned in Christ's example—has both private disciplines and public dimensions; and He has made them clearcut and far-reaching. *"Whoever desires to come after me, let him deny himself and take up his cross, and follow me"* (Mark 8:34).

To soften this call to rigorous and radical discipleship is to strike directly at what it means to be a Christian. It also is to strike directly at what it means to be a Wesleyan, for it "is to erode or even erase the religious heritage which the founding fathers and mothers...sought to preserve." This is the conclusion of Professor Robert Wall in a thoughtful essay published in the *Wesleyan Theological Journal* thirteen years ago, but as relevant now as it was then. If we neglect its warning, we do so at grievous peril.

Distressed by *"embourgeoisement"*—the drive for affluence, comfort, and social respectability—within his own "Free Methodist ethos," Wall notes that according to his church's *Discipline*, "it is of the very essence of the Christian Life that God's sanctifying grace will be evidenced" by two specific results—"self-denial and social dissent... Self-denial provides *personal* evidence of sanctification, whereas social dissent provides public evidence of the same redemptive reality. We are not surprised, (p7) •

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God's Revivalist and Bible Advocate (ISSN 0745-0788) is published nine times a year for \$10.00 per year (\$11.50 in Canada and foreign countries) by the Revivalist Press of God's Bible School, College and Missionary Training Home, 1810 Young Street, Cincinnati, Ohio 45202. Periodical postage paid at Cincinnati, Ohio, and at additional mailing offices. **POSTMASTER: send address changes to God's Revivalist and Bible Advocate, 1810 Young Street, Cincinnati, Ohio 45202.**

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

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the president's page

MADE FOR INTIMACY

by Michael R. Avery, president

Theologians sometimes speak of a God-shaped vacuum within us. What they are describing is an inner emptiness at the core of our being that only God can fill. Our Creator has designed us that way; it's a part of being made in His image. Just as the divine Persons live in intimate Trinitarian relationship, so human persons cannot be complete without intimate relationships. Our inner emptiness is only removed by a relationship with God the Father, God the Son, and God the Holy Spirit. We were created for intimacy.

The first glimpses we have of God and man are ones showing the importance of intimacy. God teaches Adam that it's not good for him to be alone and provides Eve as his wife. Then we see God strolling along with Adam and Eve in the cool of the day, enjoying one another's company and the beauties of Eden's paradise. This is a scene that is repeated often in the opening pages of the Bible. God walks and talks with Enoch, Noah, and Abraham. It's as if He wants to make clear early on His overwhelming desire to relate to us in intimate fellowship.

Yet most of us know far more about the absence of intimacy than the reality of it. Our culture is permeated with a sense of aloneness and isolation. Far too many of the people I meet (including Christians) do not carry the marks of intimate fellowship with God.

The psalmist David knew something about the joy of intimacy as well as the agonizing pain of emptiness. David was taken from tending sheep to become one of the most powerful kings of Israel. He drank deeply from the fountain of success. He had victory in battle, power over others, and abundant wealth. Yet these things couldn't fill his inner life. He cried, "As the deer longs for the water brook, so longs my soul for You, Oh God." David knew that communion with God was more important than anything else. He said it this way, "There is one thing I have desired of the Lord, and I will seek it; to live with Him in His house all the days of my life, to contemplate His beauty, and to study at His feet." The driving passion of David's life was to maintain intimate union and communion with God. If he could only accomplish one thing in life, then intimacy with God would be that one thing.

This sounds strange to Western Christians who live in a culture passionate about success and driven to accumulate. Yet Jesus showed his agreement with David when he stood between a stressed-out Martha and a seeking Mary and said to Martha, "One thing is essential, and Mary has chosen it."

When we choose intimacy with God, we find an inner joy and peace that nothing can take away. When we choose preoccupation with earthly things (no matter how legitimate), we find disappointment, frustration, resentment, self-centeredness, anger and sometimes bitterness.

Intimacy with God is the only answer to inner emptiness. And it can only be found in being loved by God, loving Him in return, and walking in intimate union and communion with Him. If you lack the intimacy you know you should have, whatever the reason, "draw near to God, and He will draw near to you." ■

Letters

TO THE EDITOR

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

FOLLOWS THE ORDER OF CONTENTS

I think the *Revivalist* is one of the best conservative holiness papers around. I love to read what editor Larry Smith has to say, followed by President Avery, "Second Thoughts" with Ben Durr, the rich truth of Dr. Brown, ending up with "Thoughts for the Quiet Hour" [Anita Brechbill]. After reading from cover-to-cover I then pass the paper along to another individual at church. Keep holding up the old-fashioned way.

SHIRLEY O'DONNELL
Bensalem, Pennsylvania

SOME OF THE BEST

The answers to questions printed in the November, 2003 *Revivalist* [Allan P. Brown, "The Revivalist Pulpit"] are some of the best that I have ever read! Your emphasis on the idea that we do not have "absolute" perfection is excellent! I fear that sometimes our messages confuse the people, giving the impression the "entirely sanctified" person has "arrived."

JOHN M. EAVEY, Pastor
Crusaders' Church
Fort Wayne, Indiana

DAY BEFORE

I look forward to the *Revivalist*. I often use items in it at our meetings of the United Methodist Men. President Avery's recent remarks on gratitude came the day before our monthly meeting!

TOM FANNING
Camden, New York

(continued on page 21) •



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.

AFRICA

"Children's church and youth group are going well. All of the other churches stop any kind of children's ministry when schools are out. Rob and I feel like we need to spend extra time during those periods. If we can keep youngsters off the streets for a little bit of time maybe they will see what they could have in their lives and have a desire to be Christians. That is why we are here. Please help us pray that we can reach them for Jesus."—*Leah Delamarter, [Bible Holiness] Flaming Sword.*

ALASKA

"Pray for Harvey Fiskeaux, laboring to rescue men and women in the isolated city of Nome and the surrounding area. Pray for him as he ministers to the inmates of the Anvil Mountain Correctional Center. Ninety-five percent of the 110–125 inmates are there due to the destructive influence of alcohol. Pray also for the Fiskeaux's family ministry to the 'street people' in Nome."—*Ropeholders*

CHINA

Margie Happeney, a retired nurse from Circleville, Ohio, describes her experience teaching English in China under the English Language Institute. "My first impression of China was Shanghai, which is very modern beautiful city. My students were the cream of the crop, teachers with one to 19 years experience in teaching English grammar, structure, and vocabulary, but who had not had the opportunity to practice conversation. The Chinese government approved lessons including American government, culture and religion, so we were able to tell about holidays and the reason we celebrate them. We gave English/Chinese Bibles to those who asked."—*Evangelical Advocate* (p9) •

Nnamdi Oziri was a teenager when Nigeria erupted in civil conflict in 1967, and he joined forces with the Christians and went to war. That 30-month conflict, the Biafran War, pitted Muslims from the north against Christians from the south and east. By the time the U.N. brokered a peace of sorts in 1970, a million people in the south and east had starved to death, and the area was devastated. The causes and effects of Nigeria's civil war still resonate more than 30 years later, and Nnamdi continues to fight for the freedom of Christians in Nigeria. But his weapons now are not bullets and guns but compassion and the gospel.

After the war, Nnamdi went back to high school. About that time evangelical churches entered the country to preach the gospel, and he found the Lord. After graduation, he took a job with Shell Oil and began taking college correspondence courses. He saved enough money to move to the United States, where he enrolled in God's Bible School in Cincinnati. He graduated from GBS with the BA degree in 1987.

About a year ago, Nnamdi's wife, Adaeze, visited family members who remain in Owerri, the capital of Imo State. While she was there, she heard about a young boy who lay dying for lack of medical care. Adaeze, a nurse who had trained at the finest hospital in Nigeria, rushed the boy to the nearest hospital about six miles away. "He needed donated blood, a transfusion," said Nnamdi, "but no one at the hospital knew what to do. It was a

government hospital, but there were no doctors. My wife saved the boy's life."

The poorly staffed hospital illustrates what Nnamdi described as the systematic neglect of the south and east by the federal government, whose capital is based in the north. Only the south's oil fields interest the government, he said. Roads, schools, medical facilities, and other community services receive little attention.

During a mission visit in December 2002, Nnamdi saw an accident on a major road in the south. A bus was involved in a head-on collision. As people lay injured along the highway, other drivers stopped to help, but neither police officers nor ambulances came. At one village, a man died of AIDS in Nnamdi's presence. "People are suffering," Nnamdi said. "We took three boxes of Bibles and medicines and aspirin to distribute. The cities are crowded and there are no hospitals."

The plight of Christians in Nigeria has barely touched the American conscience. Even during the civil war its crisis was out-shouted by our own involvement in Vietnam. When the Biafran War ended, the Nigerian military took over the government. In 1983 the country elected its first civilian president, but he was overthrown in yet another military coup.

In 1999 Nigeria elected its first Christian civilian president, Olusegun Obasanjo. Elections will be held again this year, but Obasanjo's reelection is in jeopardy. He has not been particularly effective against pressure (p14) •

HEALING

the broken heart of

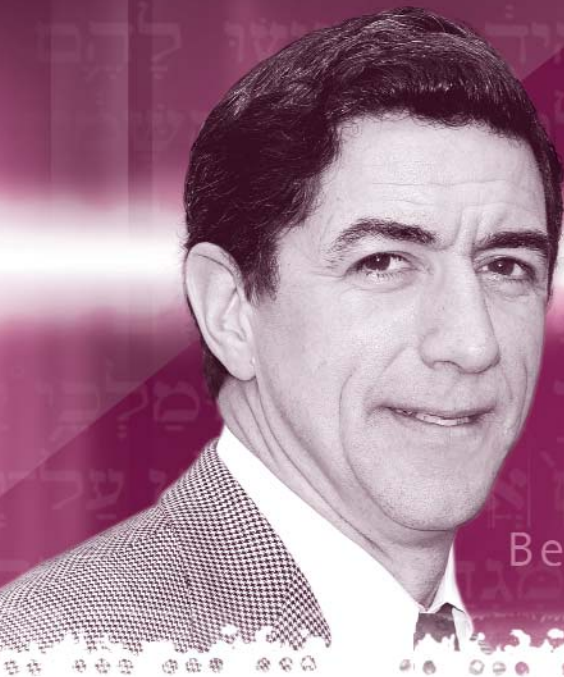
Nigeria

Dr. Nnamdi Oziri

*A GBS alumnus
is determined to
"rebuild what the
enemy destroyed"*



BRE RANKOSKY, ISTOCKPHOTO



Ben Durr, Jr.

SECOND THOUGHTS

a deeper look at Scripture

STAYING POWER

“...In the days of Jotham, Ahaz and Hezekiah...” (Micah 1:1)

A pastor recently commented that his church had experienced more gains during his fifth year of service than it had the previous four. He credited the success to “staying power.” It was not the first time I had heard such a comment. There is much to commend the character trait that my father calls “stick-to-itiveness!” Parents who commit for the long-haul to train their young tend to be more effective than those who only sporadically nurture their children. Even the business world considers it advantageous to boast of having been in operation for many years.

These scattered thoughts all came together as I was musing over a new discovery I recently made while studying the writings of Micah. I approached the book expecting that the highlight passage would be the familiar charge in chapter 6: “He has showed thee, O man, what is good...,” etc. But instead, chapter

1, verse 1 became the focus of my meditation.

Micah 1:1 seems rather ordinary, at first glance. It basically introduces the prophet and the historical context of his ministry, stating this godly man preached “during the reigns of Jotham, Ahaz and Hezekiah, kings of Judah.” Now, in order to uncover the hidden treasure in this seemingly innocuous statement we need to glance at the writings of Jeremiah who lived a century later.

Jeremiah 26 records that it was the preaching of Micah that shook king Hezekiah, prompting him to “fear the Lord and seek His favor” (v.19). Ultimately, this delayed the hand of God’s judgment for many years. Isaiah’s influence on Hezekiah is not being overlooked here, but the fact remains that Micah is identified as having influenced Hezekiah at a most critical time in his administration. What has this to do with Micah 1:1? Simply

this. Micah began his preaching sometime during the reign of Jotham. The prophet evidently had no impact upon this king. Then Ahaz began his “reign of compromise.” Again, the preacher from Moresheth had no significant influence. But though he made little difference during the time of Jotham and Ahaz, Micah continued faithful. He preached with no results for at least twenty – possibly as many as thirty – years. Finally, at some point during the leadership of Hezekiah, he got through. His faithfulness paid off. We now face another year.

Many readers of this column are no doubt “battle weary,” wondering if it is worth the struggle to lead churches, raise children and exert an influence for holiness. To you I say, “Fresh courage take!” Don’t underestimate “staying power.” Micah’s persistence paid rich dividends, and so will yours! ■

Ben Durr Jr. is a pastor and member of the faculty in the Division of Ministerial Education, God’s Bible School and College.

• (p2) therefore, that the *Discipline* codifies boundaries which tend to separate the Christian community as a uniquely moral society from the worldliness of the surrounding social order."

All our Disciplines once drew such boundaries, but now they are disappearing and disregarded. Wall's denominational experience has been so repeated throughout our broader movement that there is little difference between us and "the worldliness of the surrounding social order." We have forgotten the forthright distinctives of our past, except to ridicule them as antique and "legalistic"; we have tolerated and now endorse sinful practices we once abhorred; and we have retreated into such confusion that we seldom speak anymore of "holiness of heart and life."

Professor Wall registers special concern that his church—founded specifically "to maintain the Bible standard of Christianity and to preach the Gospel to the poor"—no longer identifies with its "poor and powerless," but is now conformed to "the political and economic agendas of its middle class." This is exactly what had happened earlier in the Methodist Episcopal Church, which had driven out its reformers when they had protested its surrender to degraded culture. *"In this sense, Free Methodism has become the very kind of denomination against which it once reacted and which it sought to revive."*

Fifty years have passed since the beginnings of the Conservative Holiness Movement. History has vindicated our founders' protests against "compromise" in our "mother churches," for the horrendous loss of spiritual life has been just as relentless as they predicted. We admire their sacrifice and pluck; and most of us still share their love for the "narrow way" which leads to life. It's true, we have our problems; but we would not trade them for the problems of those who claim loyalty to

the holiness message but cannot even remember what it is.

Yet we're also having struggles with *embourgeoisement*. Our own drive for affluence, comfort, and social respectability is under way, and already it's having its negative effect. In general, our talk isn't much different from what it's always been, though we're not as pointed about sin as we used to be. But our walk is where the dangers are—specifically, as we might expect, in the areas of personal self-denial and public dissent, which as we have taught, con-

"We have forgotten the forthright distinctives of our past, except to ridicule them as antique and "legalistic"; we have tolerated and now endorse sinful practices we once abhorred..."

stitute the "very essence of the Christian life," so far as holiness behavior is concerned.


From the days of Wesley, we've emphasized that anyone serious about becoming a Christian must turn his face toward heaven and his back toward hell. This "other-worldliness"—so basic to all evangelical religion—is anchored neither in asceticism nor legalism, but in profound reverence for God and principled sensitivity to His will. "Whoever therefore wants to be a friend of the world makes himself an enemy of God" (James 4:4). Here the "world"

is human society organized in utter hostility to God, and we must abjure it forever. *"Let worldly minds the world pursue;/ It has no charms for me./ Once I admired its trifles, too;/ But grace has set me free."*

Though self-denial is essential to holiness practice, it is no longer a persistent theme either in our pulpits or in our pews. Now we're more into positive reinforcement, emotional readjustment, and affirming relationships. In part, this is our reaction to earlier attempts to turn "standards" into a harsh system of tribal taboos rather than a characterized pattern of holy principle. Beyond that, however, Jesus' call to seek the Kingdom first does not grip us with compelling urgency as it did once; and so the allurements of sin encroach upon us. It becomes easier to ogle lewd and brutal movies in our living room, saturate ourselves with obscene and degraded music, trifle with the sanctity of the Sabbath, and disregard the Biblical directives for modesty and simplicity of dress.

Public social dissent is also a result of sanctifying grace. Basically Christianity is not anti-cultural, but inevitably it is counter-cultural, for the Bible has plenty to say about human social structures that defy the Kingdom and its priorities. *"If anyone loves the world, the love of the Father is not in him. For all that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world" (John 2:15–16).*

Thus, early Wesleyans spoke out pointedly against all kinds of social sins—the snobbery of wealth and privilege, slavery and all its horrors, the degradation of women and the poor, corruption in high office, rented pews and marble churches, the distillation of whiskey, palatial homes and ornate carriages, and stylish corsets which inflated their wearers' self-esteem, but also ruined their insides. "For many, it was a radical refusal to accommodate the (p23) •

A young man with dark hair, wearing a dark jacket and pants, is sitting on a large, rough-hewn stone ledge. He is looking off to the side with a thoughtful expression. The background shows a stone wall and some trees. The lighting is warm, suggesting late afternoon or early morning.

the Struggle for Sense and Meaning

I had just finished my last counseling session with a client. I felt like things had gone rather well. There was one item of concern, however. When he had asked about my willingness to counsel, the client had indicated that he would be willing to pay for my services. I quickly responded that I would agree to these sessions on the condition that the client realize that this was part of my ministry and it was something I did not do for money. I was successful in extracting such a promise. Shortly after saying our final good-byes, however, I noticed some money lying on an end table by the client's chair. It was \$100. That was a lot of money for a young Bible college professor. It still is.

At that time, we had a toy poodle named Zack. I was shaking my head in disbelief about this breach of our agreement as I walked down the stairs to allow Zack to go outside for a bit. Oh well, I had done my part. I had made the point that I did not counsel for money. I guess I would be the beneficiary of this generosity.

About that time I looked up to see little Zack come trotting across the stone path by the neighbor's house and just across the driveway that led off campus. At the top of the driveway was a student, preparing to make his way off campus. I looked at Zack and at the car and knew there was a catastrophe in the making. Hoping that Zack would stop before reaching the driveway, I refrained from calling out to him. But the unthinkable happened. Zack trotted out from behind the low stone wall into the path of the oncoming car. There was a squeal of tires and then silence.

DR. KEN FARMER

I walked over and found Zack lying motionless under the car. Needless to say the student was mortified. However, it was not his fault, for really there was no stopping this accident. I dragged Zack's limp body out from under the car. Then, I noticed his back legs making a twitching movement. "I guess he is in the throes of dying," I commented.

I picked up Zack and headed for the Alumni Office nearby. My wife Paula was working there. She would help me rush Zack to the vet to make sure he didn't suffer too much. As I walked into the office, I was surprised to see Zack move his head as if to take note of the room we were entering. A dying dog orienting himself to new environs? That was unusual.

After exams, the doctor showed us the x-rays and said that there was not a thing he could find wrong with the little patient. The underneath of the car must have clipped his head, knocking him out for a brief period of time. What I interpreted as the process of dying was actually Zack coming to! The initial bill for this was about \$64. After a follow-up visit, just to make sure everything was still OK, the bills came to a total of \$100. Exactly \$100!

In times like this we are thankful for how God supplies our needs. The vet bill was \$100 and the gift left by the counseling client was \$100. God, who knew what was going to happen, made sure the Farmers had what they needed.

But here is the problem. If God knew this accident was going to happen, He also could have prevented it. He could have had Zack stop to sniff at one of Brother Sparks' tomato plants along the walkway. The student's car could have taken another moment or so to start. Any number of things could have intervened and derailed the dog's date with destiny.

As I pondered this incident, I came to realize that I could not understand it. I looked for a lesson and, after some struggle, found one. There are always going to be some things that

just do not make sense to us. It is precisely at that point that our faith embraces God, knowing that "He doeth all things well." This is not a cosmic copout. It is an awareness of the interplay between our finite understanding and God's perfect knowledge. For us, there is no "God's eye view" available, and the nature of human knowledge is that it is imperfect and fallible.¹

At times, however, we may be too quick in placing the fault in our faculties, rather than in the wrong use we make of them.² Acknowledging that our abilities are limited does not release us from our responsibility to utilize them as best we can. Neither should it curb our curiosity. God did not give us a strong desire for knowledge and understanding and then place them forever out of our reach.

Yet, how blessed are those times when we have a higher understanding. After endlessly staring at the parts, He helps us see the whole! These times come only after God pulls back the curtain and reveals to us things that are beyond our ability to discover. Yet, the logic behind our circumstances is often illusive. The larger design is difficult to ascertain when our encounters with life are up close and personal. "A full conviction of our own ignorance may teach us a full trust in His wisdom."³ It is enough that God knows.

In remarks at the National Prayer Breakfast, President George Bush commented, "We can be confident in the ways of Providence, even when they are far from our understanding. Events aren't moved by blind change and chance. Behind all life and all of history there is a dedication and purpose set by the hand of a just and faithful God. And that hope will never be shaken."⁴ ■

¹ Jacob Bronowski, *The Ascent of Man*, 1973.

² George Berkeley, *A Treatise Concerning the Principles of Human Knowledge*, 1710.

³ John Wesley, *The Imperfection of Human Knowledge* (Sermon 69), 1872.

⁴ President George W. Bush, remarks at National Prayer Breakfast, February 6, 2003.

• (p4)

SOUTH AMERICA

Along the River Amazon in the three-sisters frontiers of Peru, Columbia, and Brazil, Flying World Mission is building spiritual and physical churches. A community must first be evangelized. If the village chief does not accept the missionary, then it is almost impossible to pursue the mission. But if the "caraca" accepts the gospel, then soon the community becomes largely Christian. Then we ask the people to donate a plot of land on which we can build a church structure...The indigenous men fell the trees, floating them to a site where we can bring the launch with the sawmill and the tools and nails. We furnish the metal roofing [and] the mission crew eats and sleeps on the launch deck. On an average, a church can be erected for \$2,500 U. S. currency.—Edwin Bourne, *Along River Trails*

TAIWAN

"Bradley Halter writes, 'Our church continues to grow. At the end of this year we will send out ten of our best people to start another church. The area they have chosen is a new government-built complex with 3,000 apartments. Pray that our workers will be filled with the Holy Spirit to do great things for God.' Pray for this church-planting effort (What an example for our stateside churches—Ed.)"—*Ropeholders*

UKRAINE

Tim and Cheryl Boyd are preparing for missionary service in Ukraine under Hope International Missions (FEA), where they will serve at Wesley Bible College, Kiev. "Though the circumstances determining our decision to minister in Ukraine might appear as a series of life's ordinary experiences, we are keenly aware of the fact of God's leadership in our lives for this exact ministry...We know that God has been preparing us for ten years for just this ministry."—*Boyd Newsletter*

NEWS

from the Hilltop

DR. MARK A. SMITH APPOINTED TO NATIONAL EDUCATION BOARD

Dr. Mark A. Smith, a member of God's Bible School's Board of Trustees and Vice President of Adult and Graduate Colleges, Indiana Wesleyan University, has been nominated by U.S. Secretary of Education Rod Paige to serve for a



three-year term on the 15-member National Board of the Fund for the Improvement of Post Secondary Education (FIPSE). The board advises the Secretary of Education and the Congress on the priorities for the improvement of post-secondary education and also counsels the Secretary and the Director of FIPSE with regard to planning documents and procedures for grant competitions.

"I would ask for your prayers as I accept the appointment that I may be a voice for Christian colleges," Dr. Smith comments. "I realize that I am nothing without Christ and I want to serve humbly for the Kingdom."

REVIVALIST OFFICES MOVE TO ADMINISTRATION BUILDING

After 80 years in the Revivalist Memorial Building, the business and editorial offices of *God's Revivalist* have been moved to a suite of rooms on the second floor

at the east end of the Administration Building. Two factors prompted this action: (1) apartments formerly located in this area of the Administration Building had to be vacated at the direction of fire department officials; and (2) campus renovation plans call for removing GBS high school classrooms to the Memorial Building's basement. The new *Revivalist* offices are accessed by steps adjacent to the Schmul Chapel and Research Center. Across the hall are classrooms and offices for the Division of Ministerial Education, as well as a new lecture room for Aldersgate seminars.

"It's interesting to me that my wife, the former Carol Wiseman, occupied our offices as her apartment for ten years when she was GBS Director of Admissions," comments *Revivalist* editor Larry D. Smith. "My office was her bedroom where she devoutly prayed that God would send her a husband. I'll be reminded of how graciously He answers prayer!"

REVIVALIST FAMILY

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

CORRESPONDENCE

"Thank you so much for the wonderful job you did in the 'Archives' of the latest *God's Revivalist* [November, p. 16 and 19), giving the story of the Becks' wedding/50th anniversary. There is one correction that needs to be made. The second paragraph of your article, listing the wedding party, omitted: 'Paul Mills, Best Man'. It listed the maid-of-honor and bridesmaids. Next should have come, 'Paul Mills, Best Man,' continuing with the groomsmen: Robert Ferguston, etc. Paul's name was in the original article, but was inadvertently omitted from the published one."—Catherine (Taylor) Ellingson.

Editor's Note: Our apologies for the omission! Thanks for the correction, which we are glad to print.—LDS

MARRIAGE

Vincent Eldon Tyler to Elizabeth Anne Schafer, August 16, 2003, New Castle, Pennsylvania, the Rev. Ray Campbell, officiating. The bride is assistant librarian at GBS Flexon Memorial Library.

NICHOLE SECHREST NOVEMBER STUDENT OF THE MONTH

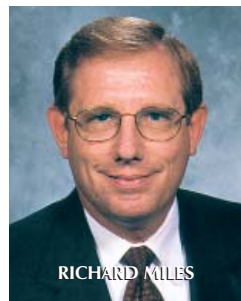
"I've learned so much here about God and myself. I've also made some great friends." comments Nichole Sechrest, GBS's November "Student of the Month," about her time at GBS. "I have benefited from the godly examples of the faculty and staff who actually live what



they teach." Nichole, whose hometown is Chenoa, Illinois, is a sophomore in the Division of Christian Teacher Education and hopes to complete her BA program in 2006. She was converted at age 13 at the Pilgrim Youth Camp, Anderson, Indiana, when she decided, "God's way was the one I wanted to take." Nichole urges other young people, "Let God lead you, and take things one day at a time." The Student of the Month award is presented by the Office of Student Affairs.

MILES COMPLETES MA IN COUNSELING PROGRAM

GBS Vice President for Student Affairs, the Rev. Richard Miles, completed requirements in December for the degree Master of Arts in Counseling from Liberty University. He has finished the program while



serving as college administrator, maintaining family obligations, teaching in the ministerial division, and preaching on many weekends. Our campus family join his friends in the Revivalist Family in congratulating Mr. Miles on this accomplishment.

ALDERSGATE SCHEDULE

GBS's Aldersgate distance-learning program, which enables "busy people with burning hearts" to finish degree programs while in active ministry, offered on-campus classes January 19-23 in Corinthian epistles, pastoral counseling, and Christian worship. Two more sessions are scheduled for the current school year:

March 15-19:

- *Pastoral Epistles and Thessalonians* (2 hrs), Rev. Jack Bimber;
- *Church History II* (2 hrs), Rev. Larry D. Smith;
- *Applied Preaching* (½ hr), Dr. Philip Brown.

May 24-28 (GBS Camp Meeting):

- *Letter to the Hebrews*, (2 hrs), Dr. Allan P. Brown;
- *Principles of Christian Life II* (1 hr) Dr. Philip Brown.

DEATH

Dawn J. Fox Shaw, 45, Noblesville, Indiana, died October 7, 2003. A state-certified pharmacy technician, she was a 1975 graduate of the GBS high school and also attended one year of college at GBS. Survivors include her parents, Mr. and Mrs. Ron (Lois Robison) Fox, her sister Deborah, her brother Jeffrey, her grandmother Violet Lassell, and other relatives. Following funeral services, she was buried in the Greenwood Cemetery.

ALUMNI FOCUS

John Case (BA Music '90) was promoted in November last year to District Operations Manager of the Chesapeake District of Schwan's Home Service, assuming responsibility for operations at ten facilities. He will continue to reside in

Sharptown, Maryland, with his wife Cathy (GBS '86 and '87) and their three children, John III, Catrina, and Jacelyn. He may be contacted at PO Box 158, Sharptown, MD 21861.

The Rev. Elton L. Moose (GBS '55 CWC, '58 ThB, '59 BA), Springfield, Ohio, has received the degree PhD in Counseling Psychology from Liberty Southern University. "I am pastoring a small Church of God (Anderson) in Cedarville, Ohio," he writes, "and I am counseling under the supervision of George O. Schulz, PhD...I am also director of Hope Fellowship Ministries, a ministry that assists individuals to become free from homosexuality."

At the request of the U.S. Department of Defense, Phil Collingsworth ('86 BSM), his wife Kim, and their four children entertained more than 6500 troops in Kosovo during the Christmas holiday. The nationally-known singing group have "a long history of good family entertainment," according to army Col. Boidock.

Anyone interested in these classes or other Aldersgate distance-learning opportunities should call (513) 721-7944 (Ext. 124) or email ltryon@gbs.edu.

BRIEFLY NOTED:

Charles and Lottie Tryon, who head GBS's Aldersgate distance-learning program, celebrated their 53rd wedding anniversary in mid-November. The Tryons are veteran missionaries and educators...Pictured below are



CHARLES & LOTTIE TRYON

campus visitors, November 11, 2003: (left to right): Fred Henschen ('53 GBS HS; '57 college); Ruth Carpenter, wife of P. O. Carpenter, former GBS camp meeting evangelist; Paul and Darlene (Laffoon)

Meeks, Wesleyan missionaries for 30 years (she attended GBS high school 1949-51); missionary speakers Virginia and Wayne Write; Ten Henschen ('53 GBS HS; '57 college). ■



REVIVALIST FAMILY

continued

NOTICES

"My wife (a graduate of God's Bible School) and I have a **small spinet Hammond organ which we are offering free** to a church which could use it. Our e-mail is candle32@pngusa.net, and our phone number is (717) 432-0794."—Mr. and Mrs. Nelson Clinch, 41 Brittany Lane, Dillsburg, Pa. 17019.

"Our latest CD, **Thomas Coke's Commentary on the Holy Bible**, is now in production. This powerful commentary by one of American Methodism's founders, is once again available more than two hundred years after its first publication. The two CD's contains all six volumes of the Old and New Testament commentary. They contain both original images and searchable PDF text"—*Sulu Kelley*, Phone:(704)-782-4377.

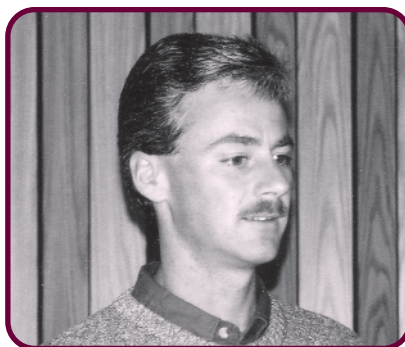
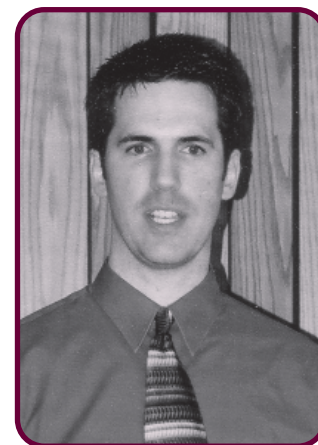
SPECIAL INTEREST

"ATTENTION: PASTORS AND CHURCH TREASURERS. For those with access to the Internet, I strongly recommend you visit the website www.newminister.com. Richard Hammar, who as a Christian attorney and CPA, is a recognized expert in the area of church law. On the website he deals with the following topics: (1) 'Who is a minister for federal tax purposes?' (2) 'Do I as a minister report my income taxes and social security as an employee or as a self-employed person?' (3) 'Should I 'opt out' of Social Security?' (4) 'What is a housing allowance, who qualifies for it, and how is it figured?' There is much, much more helpful information, and each pastor and church treasurer needs to visit this website."—Jim Olsen, CPA, Hobe Sound, Florida (Email: jimabacc@aol.com). ■

ALUMNI

spotlight

Whenever GBS alumni get together it is always a great time of fellowship, trading memories, catching up on old friends, and sharing a love for the Hilltop. Recently, a good number of Pennsylvania alumni gathered in Lebanon for just such a time of reunion. Robbie and Rachel England served as hosts for the event. A great meal was enjoyed at the Golden Corral and then a time of reflection about GBS days. Tim and Esther Dotson supplied the special music. President Avery greeted the alumni and gave them an update of happenings on the Hilltop. When a regional alumni event is held in your area, we encourage you to attend. ■





Dear Phil

LIVING ABOVE WILLFUL SIN

“I’m wondering if you could help me out with scriptures and an explanation on how we as Christian can live a life above willful sin. I’m unsure how to witness to people who feel they have to sin.”

You have raised a very important question. I’m glad you asked! Let me divide my answer into the following sections:

(1) *What do we mean by willful sin?* Willful sin is any consciously chosen attitude, word, or action that violates either the Word of God (Jam. 4:17; 1 John 3:4; 5:17) or our conscience (Rom. 14:23).

(2) *Do people have to sin?* The Bible answers this question plainly. All unsaved men are slaves to sin (Rom. 6:20-22; Eph. 2:1) and cannot stop sinning (Rom. 7:15-23). In stark contrast to the bondage of the sinner, all men who trust in Christ are free from sin’s control over them (Rom. 6:6-10). As Paul says, “being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life” (Rom. 6:22). In addition to freedom from (p19) •

• (p5) from the north, Nnamdi said, and four other candidates are after his job.

Hoping to form a separate Islamic state under its own Sharia law, the heavily-Muslim north is forming a multi-ethnic alliance. Nnamdi fears this movement will further threaten the Christian south. Indeed, International Christian Concern regularly documents ongoing persecution of Christians .

But God did not take Nnamdi and Adaeze back to visit Nigeria to leave them hopeless. He has planted in the broken hearts the seed of an idea. The Oziris want to enlist the church and interested business leaders in establishing a top-notch Christian medical facility that will offer treatment free of charge. Their vision is big; they are not looking to open a small village medical clinic but a major hospital. In addition, they hope to see Christian radio return to Nigeria.

Since 1993 Adaeze has operated a thriving healthcare business with locations in Dayton, Cincinnati, Middletown, and Columbus. With 100 employees, the company, International Quality Healthcare, provides nurses for both home healthcare and for supplemental hospital staffing. Nnamdi earned both his master’s degree and his doctorate from the University of Cincinnati, and he also has strong experience in administration. He currently teaches psychology and economics at U.C. and God’s Bible School and works with his wife as well.

“Nigeria is a tough country,” Nnamdi said. “We want the church to come in there in a strong way, a big way. The gap between the rich and poor is wide, and the best hospitals are only in the north.” Besides building the hospital, the couple wants to train nurses and send them out to the villages – to “launch out,” said Adaeze.

As one young Nigerian said during a recent visit to Cincinnati, “the dream is to rebuild what the enemy has destroyed.

—Adapted from Moments for Missions, Springdale NMI and reprinted

TIME FOR “A RIPE HARVEST”

In addition to his plans for a “top-notch Christian medical facility” in Nigeria, GBS graduate Dr. Nnamdi Oziri—known to his GBS friends as “John”—wants our readers to know how African Christians are assisting their brothers and sisters here. He points out that the AMIA is an African mission to Anglicans in America distressed by liberal trends in the Episcopal Church. African Christians, headed by the Anglican Church in Negeria, have denounced and boycotted the American church’s recent installation of a gay bishop. “The holiness movement can use this opportunity to reach out to these churches in Africa and comfort them to be strong in the faith,” Dr. Oziri adds. “This can cause a great impact in Africa, and I recommend that we do immediately whatever we can do. The time for a ripe harvest is now.”



DR. NNAMDI OZIRI



Faith in the Future

The Campaign For God's Bible School And College



The Faith in the Future Capital Campaign for God's Bible School and College continues to grow. By passing the 1.2 million dollar mark, we are well on our way to reaching the first phase goal of 1.4 million dollars. We thank God for His blessings and your generosity. With your help and prayers we can reach the Phase 1 goal soon. Commitments to the campaign are "over and above" annual fund giving and are payable over the next three years. This campaign will position God's Bible School and College for growth and increased effectiveness in the years ahead. Please allow me to send you more information by filling out the cutout below. Your investment in our future will be a great help in continuing the mission of training young people for Christian service.

Jack Hooker



JACK HOOKER
Vice President
for Advancement



PHASE I
\$1,400,000



PHASE II
\$950,000



PHASE III
\$500,000

"Thank God for President Avery's vision of "Faith In The Future." Join me in also making it our fruitful faith in the fine future that the Father has planned for His school and ours!"

Dr. Wingrove Taylor
Church Administrator and Evangelist
GBS Board Member
Indianapolis, Indiana

"WE'RE EXCITED ABOUT THE NEW TRACK SYSTEM FOR MINISTERIAL EDUCATION"

Dr. Ken Famer, Vice President for Academic Affairs, interviews Dr. Allan P. Brown about changes in GBS's Division of Ministerial Education

FARMER: Dr. Brown, tell us how many years have you been serving as Chair of the Division of Ministerial Education and what has been happening in your division.

BROWN: When I arrived on campus eight years ago there were 26 students in the ministerial program. Today, the divisional enrollment is encouraging. The 66 BA students and 12 AA students, gives us 78 in the division. This represents a 300% increase over the eight-year period and a 15% increase over last year.

What do you attribute this growth to?

One factor is the strong divisional faculty. Presently there are four doctoral level teachers: Mark Bird, Philip Brown, H.C. Emmert, and I. The other three teaching in the division have master's degrees: Larry Smith who teaches church history, Ben Durr, Jr., who teaches preaching and Bible, and Richard Miles who teaches counseling.



Another factor is that our faculty are not just credentialed, but that they can really teach. We have been successful in communicating Biblical concepts to our students. For example, "Principles of the Christian life," a two-semester class, provides students with a Biblical basis for understanding and explaining to others what the Bible teaches about "lifestyle" issues such as modesty, long uncut hair for women, and other separation issues. This required class ensures that all students who graduate from GBS will be exposed to the Biblical rationale for a conservative holiness lifestyle.

Please tell our readers about what is new in the division.

We are excited about the new "Track System" developed by the Ministerial Ed faculty. This gives our ministerial students options. In addition to getting the regular Ministerial Education emphasis, each student will also select one of four tracks: (1) Pastoral Ministry, (2) Pastoral Counseling, (3) Urban Ministry, and (4) Youth Ministry. (p22) •

2004 God's Bible School

Camp Meeting

May 23 Holiness Rally
May 24-30 Campmeeting

Evangelists:
Paul Pierpoint • Mark Cravens
Wingrove Taylor

Aldersgate classes during Campmeeting:
Letter to the Hebrews - Dr. A. Brown
Principles of Christian Life II - Dr. P. Brown

Income for Life and a Gift for the Future

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- Tax Savings
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- Special Blessing

The GBS Charitable Gift Annuity Program provides an opportunity to make a significant gift while still retaining lifetime income. For individuals our annuity rates are:

Age 60: 5.7% Age 70: 6.5% Age 80: 8.0% Age 90: 11.3%

For a no-obligation gift annuity proposal, please fill in the following information and mail to: God's Bible School, Jack Hooker, Vice President for Advancement, 1810 Young St., Cincinnati, OH 45202 (513) 721-7944, jhooker@pbs.edu

Name _____ Date of Birth _____
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Amount considering \$ _____

The Gift That Gives Back

referring to the Holy Spirit. Therefore, we may say, God the Father purposes and plans, Jesus Christ is the mediate agent through whom the purposes and plans pass, and the Holy Spirit is the instrumental means of all creation. Biblically, one can say God the Father created, or God the Son created, or God the Holy Spirit created.

2. The Role of the Trinity throughout Scripture.

All three Members of the Triune God were active in the Old and New Testaments. If you read Scripture looking for the activity of the Triune God, you will begin to see many references to the Trinity. Although Augustine's claim that he found indications of the Trinity on every page of Scripture may be extreme, I am sure that there are many more references to the Trinity than most of us have ever noticed. The more you look for the Trinity in Scripture, the more you discover.

CONCLUSION

There is no way to overstress the importance of this doctrine. "The doctrine of the Holy Trinity has been called the innermost heart of Christian faith and worship, the central dogma of classical theology, the fundamental grammar of our knowledge of God. It belongs to the Gospel of God's saving and redeeming love in Jesus Christ who died for us and rose again and has given us the Holy Spirit who has shed the love of God abroad in our hearts. The doctrine of the Trinity enshrines the essentially Christian conception of God: it constitutes the ultimate evangelical expression of the Grace of the Lord Jesus Christ who though he was rich for our sakes became poor that we through his poverty might become rich, of the Love of God who did not spare his own Son but delivered him up for us all, for it is in that personal sacrifice of the Father to which everything in the Gospel goes back, and of the Communion of the Holy Spirit through whom and in whom we are made to participate in the eternal Communion of the Father and the Son and are united with one another in the redeemed life of the people of God. Through Christ and in the Spirit, God has communicated himself to us in such a wonderful way that we may really know him and have communion with him in his inner life as Father, Son, and Holy Spirit."¹³

The self-revelation of God mediated to us through Christ and imparted to us in the Spirit "amounts to the greatest revolution in our knowledge of God. It is precisely when we grasp its truth that we discern the enormous significance of the doctrine of the Holy Trinity."¹⁴ Truly, we have great treasures in the Trinity.

—sermon outline by DR. ALLAN BROWN



"COMMITTED TO EXCELLENCE
IN PREACHING"

Treasures of the Trinity

Scripture: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen" —Matthew 28:18–20

INTRODUCTION

How wonderful are the treasures of the Trinity! Jesus incorporated the importance of this teaching in one of His last commands before His ascension. For as He commanded, the gospel message must be preached and then all who truly repent and receive Jesus as Lord and Saviour are to be baptized in the Trinitarian name of the Father, and of the Son, and of the Holy Ghost (Mat. 28:19). By the rite of baptism, believers are to understand that they have died to the old life of sin (Rom. 6:1-4) and are pledging themselves to obey everything contained in Holy Scripture ("teaching them to observe all things whatsoever I have commanded you"). The power to fulfill this commission is the presence of Jesus Himself ("Lo, I am with you always...").

I. THE PRIORITY OF TRINITARIAN TEACHING

Christian baptism and Christian teaching must always be Trinitarian, for the concept of the Trinity is at the very heart of the Great Commission. All Christians must know from the very beginning that the Christian God is one, existing in three Persons—Father, Son, and Holy Spirit. He is not three Gods, but one Triune God. This teaching is different from the simple monotheism of Islam; it is *trinitarian monotheism*.

The early church took the Great Commission of Jesus seriously and began Trinitarian teaching with the baptism of each new convert. This is why the Christian study of God has often been organized into three divisions—the study of God the Father, God the Son, and God the Holy Spirit. Christian theology came into being to catechize new converts and to explain Christian baptism.

A. The Trinity before Creation

What was the Triune God doing before creation? What was God like before He decided to create the material universe? The Bible reveals at least

1 Dennis Kinlaw, *The Mind of Christ*, Francis Asbury Press, 1998, p. 26.

2 Roderick T. Leupp, *Knowing the Name of God*, InterVarsity Press, 1996, p. 15.

3 Thomas F. Torrance, *The Christian Doctrine of God, One Being Three Persons*, T & T Clark, 1996, p. 2. Italics his.

4 *Ibid.*, p. 3. Italics his.

two fundamental truths about God's essential nature: He is holy (Lev. 11:44) and He is love (1 John 4:8). The Triune God was, is, and always shall be characterized by holiness and love, for these are expressions of the way the Triune God exists and functions.

1. The Perichoretic Unity of the Trinity: God the Father, God the Son, and God the Holy Spirit have always existed in a state of mutual, self-giving, and holy love. They have always loved one another. Further, the concept of "holy" excludes the idea of "self-centeredness." The early church spoke of this relationship as a "perichoretic unity," a relationship of mutual love, mutual self-giving, mutual deference, mutual indwelling, and mutual glorifying. This means that the Godhead was totally happy, completely contented, needing nothing to enhance its satisfaction or its glory. Hence, God did not choose to create mankind out of personal loneliness, or because of some other felt need. The presence of the three Persons of the Godhead excludes this possibility.

2. God was "Father" before He became "Creator". He eternally was the Father to God the Son, and God the Son was eternally the Son to God the Father. The concepts of "Father" and "Son" speak of a loving, tender, personal relationship. As Father, God is the personification of everything good that can exist in the concept of "fatherhood." As a loving Father, God is wise, compassionate, gracious, slow to anger and abounding in lovingkindness and truth (Exo. 34:6). As a wise, loving Father, He is devoid of arbitrariness or capriciousness.

Thus, God was a "Father" before He became the sovereign ruler over all His creation. The implications of this truth comprise one of the great treasures of the Trinity. As a Father, it would be inconsistent with His loving and compassionate character to predestinate some people to hell and "elect" others to eternal life. A loving Father would never arbitrarily inflict harm upon any of his creatures. He would, however, administer justice in accordance with His holy nature. But his holy nature is consistently loving, and He has chosen to show mercy to all (Rom. 11:32).

John tells us, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Peter adds, "God is not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9). Jesus willingly came to earth to become the propitiation for the sins of the whole world (1 John 2:2). Further, the plan of redemption was a Trinitarian action. God the Father sent His Son Jesus Christ through the Holy Spirit. Such wondrous love displays the true colors of our Trinitarian God: God is unalterably oriented toward us in love.

The primary category for understanding God is "established by the relationships within his triune personhood, where his fatherhood existed prior to his sovereignty. First Corinthians 15:24-28 says that Christ will deliver his kingdom back to his Father, from whence it came. Note that God is described in this consummately eschatological passage as Father, not a King. Note also that Romans 8:29 describes Christ as the 'firstborn among a large family,' not the first in a retinue of servants."

B. The Image of the Triune God in Mankind

The essence of God is not only holiness and love, but as Triune, God is essentially relational. Therefore, when the Triune God decided to make mankind in His own image, we should understand the image to demand more than one person. And that is exactly what we find. "So God created man in his own image, in the image of God created he him; male and female created he them" (Gen. 1:27). Adam was not complete without Eve. It took two people in intimate personal relationship to reflect the full image of God. God designed man to be in communion just as He is a being in communion. In other words, we are designed to be in loving fellowship with others because God exists in loving fellowship within the Trinity. Our need for communion and community is a built-in reflection of the image of God.

II. THE REDEMPTIVE SIGNIFICANCE OF TRINITARIAN TEACHING

The significance of the doctrine of the Trinity is not, as some suggest, philosophical, but rather is redemptive. Wonderful treasures of truth are discovered as we seek to understand the interpersonal relationships and workings of our Triune God. For "every way that God has of being God, the totality of God's self-awareness and expression, is summed up in the Trinity. The Trinity is the fullness of God, the length and breadth and depth of all that God is."² Further, since God is Triune, it is as Triune that the privilege of knowing God is accorded to us in Jesus Christ. Redemption is an event in which each of the three Persons of the Godhead participate. We are offered reconciliation with the Father, through the Son (2 Cor. 5:18), nurtured and sustained by the Holy Spirit. We pray to the Father, through the Son, in the Holy Spirit (Eph. 2:18). Our fellowship is with the Father, the Son, and the Holy Spirit (1 John 1:3; Phil. 2:1). God desires that His creatures fully share in His Triune life. This is an important truth to treasure as we seek to deepen a personal relationship with our Triune God.

A. Why Did God Create Humankind?

Since our Triune God was totally happy, completely contented, needing nothing to enhance His satisfaction or His glory, why did He create us? Isaiah gives us the answer: "I will do all my pleasure" (Isa. 46:10). It pleased the Lord to create.

1. The role of the Trinity in Creation.

Each person of the Trinity participated in creation. The Father worked through His Word (Jesus) and His Spirit. Hebrews 1:2 says that God the Father made all things through (dia) His Son Jesus. 1 Corinthians 8:6 says there is "one God, the Father, of (ek) whom are all things, and we in him; and one Lord Jesus Christ, by (dia) whom are all things, and we by (dia) him. The Greek preposition dia followed by a genitive means "through." God the Father made the worlds "through" the agency of God the Son. The Greek preposition ek means "of" or "from" in the sense of origin or source. This means that creation proceeds from the Father through the Son. Psalm 104:29 says that God sent forth His Spirit and created the earth. Psalm 33:6 says God created the heavens and all the host of them "by the breath of his mouth,"

• (p14) sin's control, 1 Cor. 10:13 promises that God never allows a Christian to be tempted beyond his capacity to resist the temptation through God's grace. Therefore, no Christian ever has to sin willfully.

(3) *What does it mean to live above willful sin?* First, it does not mean that a Christian cannot be tempted. There is no level of spiritual maturity that frees us from temptation, for Christ Himself was tempted (Mat. 4). Nor does not mean that a Christian cannot chose to sin willfully. No orthodox theologian, Wesleyan or otherwise, has ever claimed that we can reach a level where we are unable to sin willfully. Second, it does mean Christians do not have to sin willfully. Stated positively, it means that at every decision point in life a Christian can, because of God's grace, choose to do right. It means that Christians can live lives characterized by obedience to all the truth of God's Word that they know. We can walk in the light as He is in the light (1 John 1:7). We can live lives that are holy, just, and blameless (1 Thess. 2:10). The Bible directly affirms that Zacharias and Elizabeth lived this way (Luke 1:6). Paul testifies that this is the way he lived his life: (2 Cor. 1:12, nasb).

(4) *How does a Christian live above willful sin?* A Christian can live above willful sin only by total dependence upon God's grace. This kind of life is the product of (1) loving God totally, for love keeps His commands; (2) walking in the Spirit, for "If you are walking in the Spirit, you will never fulfill the lusts of the flesh" (Gal. 5:16). (Logically, that means if you ever fulfill the lusts of the flesh, it must have been because you were not walking in the Spirit); (3) not making provision

for the lusts of the flesh (Rom. 13:14); (4) resisting the devil's temptations (James 4:7; Jude 1:9); (5) fleeing youthful lusts (2 Tim. 2:22a); and (6) pursuing "righteousness, faith, love and peace, with those who call on the Lord from a pure heart" (2 Tim. 2:22b).

Life free from willful sin is the blood-bought privilege of every child of God. Praise the Lord! Let's be diligent to live up to our privileges in grace!

Your friend, ■
Philip Brown

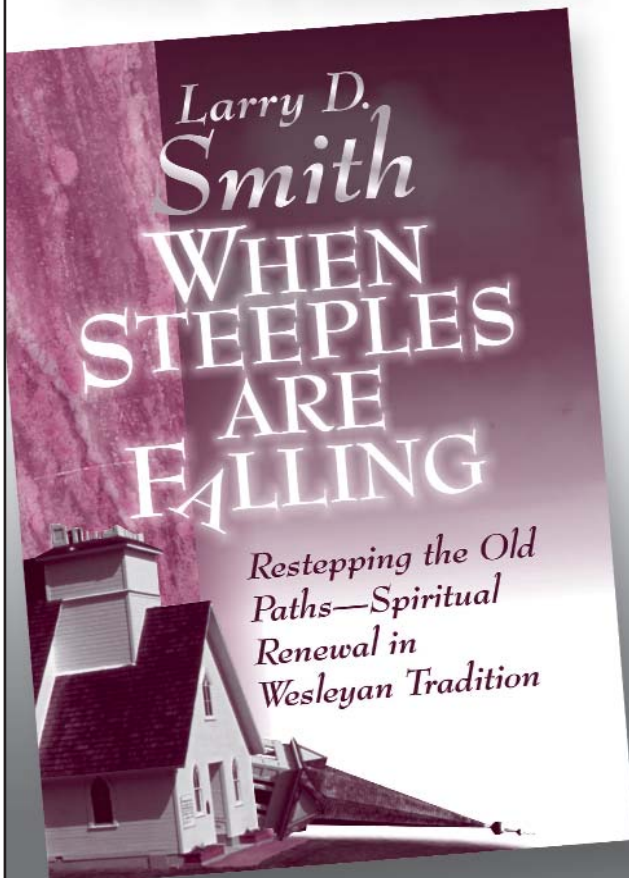
Dr. A. Philip Brown II is a member of the ministerial faculty of God's Bible School and College. He may be contacted by e-

• (p21)

Necessary to building intimacy are words, actions, and non-verbal expressions that regularly affirm the worth and value of one another. Taking people for granted is rude and lazy. We all need affirmation—even if we are too proud to admit it! In the sharing of affirmation, intimate relationships will flourish; and as you will find, ■ is the best cure for loneliness.

"Mending Nets" explores God's readiness to "mend" the breakdowns which so often mar our lives. It is written by the Rev. Richard Miles, GBS Vice President for Student Affairs. He invites our readers to send questions to be addressed in this column. His email address is Mendingnets.@gbs.edu

Now Available...



"This is a book every holiness pastor (as interpreted by John Wesley) should read. God has anointed Larry Smith to write a message for all the holiness people, regardless of denomination. In some places God has given him almost poetic eloquence. At times, I read with tears in my eyes. You will "Amen" him repeatedly, and you will be moved with love and praise to God. At other times, you will feel called to close your book and pray, and then take it up and read another chapter. It will both challenge and bless you. May God give this book a wide circulation."

Dr. Wesley L. Duewel
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Be ON TIME *for Church*

by **BEN DURR, JR**
Professor, Division of Ministerial Education

**There is hope!
Tardiness is not a
genetic disorder!**



I will remember my wife dragging me out of bed very early on the last day of our vacation. The reason for this spousal abuse? An “early bird” sale at an area Wal-Mart! Yes, that’s right, we showed up at 6 AM so we could be among the first to lay claim to...well, I’m trying now to remember just what treasures we did buy!

As I reflected on that groggy morning that found us dutifully making one of our many donations to the estate of Sam Walton, I found myself thinking about attitudes toward attendance at the House of God, particularly in the area of punctuality. Now this will not qualify as a very “scholarly” article, but hopefully it will be a practical one. And, it will probably be an essay that will step on everyone’s toes, for we all (including the writer) have been late for service at some time for one reason or another.

On that note, it is observed and acknowledged that sometimes tardiness is simply unavoidable. Uncooperative babies, automobiles that seem to possess the “carnal nature,” and clogged sewer lines will foil all of our best laid plans from time to time. But when “emergencies” occur in predictable seven-day cycles, it cannot but raise doubt as to the real nature of these

emergencies and call into question the general earnestness of the churchgoer to get to the House of God on time. Here are a few scattered thoughts on the importance of punctuality at church.

Let’s begin by acknowledging that punctuality in worship honors God. I recently accompanied a young person to a court hearing. While the matter involved only a minor traffic violation, I recall the great stress it created when we realized we were running late, trying desperately to locate the courthouse for our 2:30 appointment. In my mind I heard the judge thundering “contempt of court,” as he glared at us over horned-rimmed glasses. It never happened, for we made it just in time. But I knew that tardiness in the courtroom would be an offense to the presiding judge. Should we treat the Judge of the universe any less honorably? (By the way, this point might be carefully pondered by pastors who habitually begin services late as well.)

Secondly, punctuality encourages your pastor. Being on time and in good spirits signals to your pastor that you are eager to enter into worship and hear from God’s Word. It can’t help but have a tremendous positive impact on a pastor’s emotional and mental state when folks show up on time...maybe even a bit early. (p22) •

• (continued from page 4)

"WHEN BISHOPS WEEP"

What a great periodical—*God's Revivalist*! And what great, stirring, soul-searching articles! Your recent "When Bishops Weep" [Editorial October '03] was poignant and straight to the heart. Thank you kindly for this God-anointed article. I wept as I read it. I was especially moved upon when I read, "In the foxholes we clasp each other's hands, then train our weapons on the enemy and not on one another." I also love reading Brother Avery's "The President's Page" and Brother Ben Durr, Jr.'s "Second Thoughts." The news about the "Hilltop" accompanying much-loved pictures adds a lovely spark of interest to the reader, as does dear Sister Brechnbills' "Thoughts for the Quiet Hour." You're doing a tremendous work for the Lord—helping many souls on their spiritual journey home.

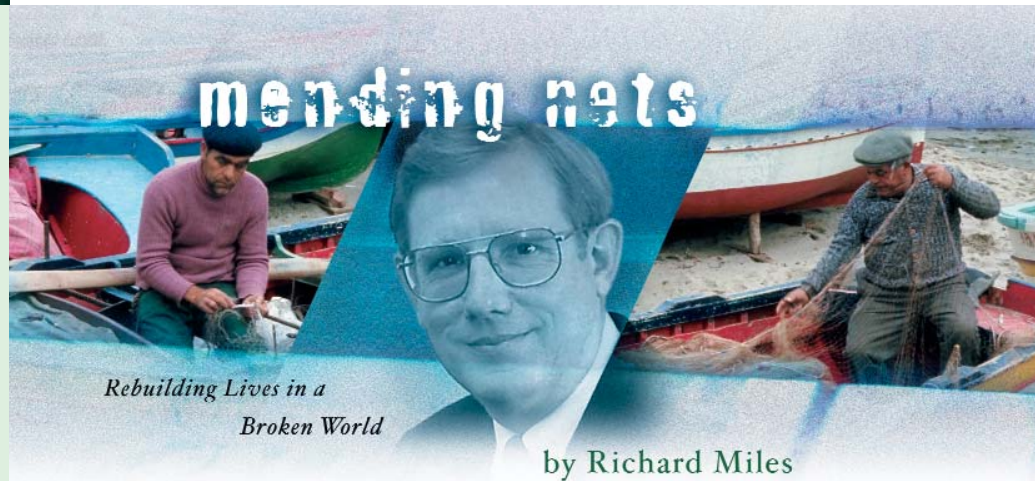
LUCILLE KING
Mifflinburg, Pennsylvania

Sitting here at my desk, I just finished reading your clear and compassionate remarks concerning the recent tragic events in the Episcopal Church. Instead of angry haranguing you have reached out to our grieving brothers and sisters with love and mutual concern. Thank you for being a "dealer in hope" (Napoleon Bonaparte).

ROB HARTMAN
Email

I want to thank you for your work with *God's Revivalist*. As one Wesleyan to another, I am grateful for your ministry. Your irenic essay, "When Bishops Weep," has expressed my own distress at the Episcopal Church's further drift. I know that many Episcopal churchmen and women are galvanized to reverse that kind of reinterpretation.

LEON O. HYNSON
Evangelical School of Theology
Myerstown, Pennsylvania



DEALING WITH LONELINESS

I get along with my wife and others okay, but I really don't feel like we are really close. I often feel lonely even when I am with people that I love.

Mother Theresa poured herself into helping the impoverished and the ill, yet this sacrificing woman cried out with conviction that poverty is not the biggest problem in the world. That problem, she said, is loneliness! Developing close relationships that fulfill our emotional and spiritual needs is difficult, for this requires a level of trust not easily obtained. It requires the act of "baring one's soul" until one is frighteningly vulnerable. This runs counter to "playing it safe" by not letting others know who we really are.

The term intimate derives from a Latin word meaning inmost. Intimacy does not block knowing and being known, and indeed it welcomes it. People in intimate relationships want to know and to be known. But knowing, like a chair, must have four legs to hold it—trust, honesty, communication, and acceptance. All other aspects of a relationship build on the art of getting to know someone and of letting someone else know us. For example, in marriage a couple's emotional and sexual relationship becomes superficial and fragile if it does not rise from the intimacy of a knowing "oneness." An all too common failure in relationships takes place when people try to substitute sexual behavior for true intimacy and thus block the rich experience of letting romance and sex flow from the true intimacy of knowing one another. I like to call this shared oneness. The intimacy of shared oneness is the highest form of relating, whether it is with a spouse, family member, friend, or God (Jn. 17:21-23).

Nothing opens up life and relationships like true intimacy. To know someone deeply and to let someone know us deeply in a trusting, accepting, and committed relationship is the most energizing, freeing, and fulfilling experience. This kind of openness scares us, though, because we wonder if the other person will accept us if he or she really knows us. We hold back because we think that if the other person challenges what he or she learns about us, we will be devalued. But this is not necessarily the case. Agreement is not required for intimacy; but respect, commitment and acceptance are. Our responses during disagreement can and should prove committed intimacy rather than threaten it. (p19) •

- (p20) It says, "Pastor, you can count on me! I'm on board! I'm enthused about what's going on here!"

Thirdly, punctuality contributes to church growth. One pastor spoke for many in expressing a bit of embarrassment when several visitors walked in to the mostly-empty sanctuary several minutes before the start of service. With veiled apologies he greeted the newcomers and attempted to "cover" for the regulars whom he knew would be coming later. How likely are visitors to return when they observe that a significant portion of the congregation doesn't show up on time? Suppose these newcomers are from the education or business field where punctuality is the norm? How likely are they to make this their church home?

Finally, punctuality contributes to a wholesome worship experience. We have all had "hurried devotions," praying on the run because of the press of things to do. Like a candy bar, such praying may get us through in the short term, but it won't provide the nourishment we need to develop spiritual stamina. Similarly, when we enter into God's house unhurriedly, taking time to focus our minds and hearts, preparing ourselves to hear from God, the hour of worship can be a powerful, life-changing experience

• (p16) The Pastoral Ministry Track essentially follows the program as it is now constructed. The other three 15-hour tracks broaden our course offerings, address definite ministry needs in our world, and offer our students the opportunity to develop additional ministry skills. We also think this will make the program more attractive to prospective students.

That does sound exciting. I know, for example, many students have expressed an interest in counseling. Can you say some more about that track?

Of course. Previously our program required one class in this area called "Introduction to Pastoral Counseling." There were other classes offered in the General Education Division, but the rather tight Ministerial Ed sequence of classes made it very difficult to pick up counseling electives. The new Pastoral Counseling Track allows students to pursue their interests in that area. Classes offered will include the following: Basic Counseling Skills, Marriage and Family Counseling, Crisis Counseling, and Premarital Counseling. We have four people on staff with graduate degrees in this area: You, of course, Richard Miles, Lora Tyler, and Joel Wegener.

What about the other tracks? Would you give us a brief explanation of them?

Well, as I have already mentioned, the Pastoral Ministry Track closely mirrors the program as we now

that can carry us triumphantly through the coming week.

In conclusion, we should agree that chronic tardiness is a learned behavior. One pastor, disturbed over the pervasive tardiness in 9:30 Sunday School decided the solution was to move Sunday School to 10 o'clock. But, alas, those who were previously 9:40 regulars became 10:10 regulars! The problem? A particular pattern of behavior had been acquired and practiced until it had become habitual. But what is true of regular tardiness is also true of consistent punctuality! This too can be developed in anyone. There is hope! Tardiness is not a genetic disorder!

One pastor was counseling a parishoner along the lines of punctuality. She had actually approached him, lamenting that she just couldn't seem to get to church on time. Did the pastor have any suggestions, she wanted to know. He saw his chance! "I know exactly how to solve your problem," he exclaimed. She assured him that she wanted to know the secret. His simple reply was, "Start to church earlier." She was stunned at the simplicity of his solution. After a moment or two of silence, she slowly repeated his words, as if letting the profound truth sink in for the very first time: "Just start to church earlier?"

His simple, but golden, words might be profitably repeated by worshippers throughout our land at the dawning of

have it, though with some modification. The Urban Ministry Track has three major areas of ministry focus: in urban settings, across cultural boundaries, and utilizing small-group discipleship techniques. The Youth Ministry Track is designed to introduce the student to the concepts of ministry to the teen cultures of our world. Students are given practical insight and instruction in five basic areas of concern: Bible study, fellowship, body life, discipleship, and outreach.

What are the needs of your division, Dr. Brown?

A large part of our success can be attributed to the fact that we presently have over five hundred prayer partners praying for the faculty and students of the ministerial division. I am sure God is honoring their prayers and helping us as a division in ways that He might not if we did not have this prayer support. I am presently attempting to recruit another 500 prayer partners. We need this continuing prayer support.

I would also say that with the new curriculum structure and the growth in the Aldersgate distance-learning program, we need an additional faculty person on the divisional staff. We would ask for God's direction as we move into these new areas. We would like someone with at least a master's degree and with some experience in either Urban Ministry or Youth Ministry. Interested individuals may send their resumes to the school, directed to my attention.

Thanks, Dr. Brown for taking the time to give us this

• (p7) claims of the gospel to the debilitating effects of consumerist culture, which undermined faith in God and community with others by encouraging the sins of envy, greed, pride, and indulgence.” as Douglas Strong, another scholar, has observed. “Holiness men and women repudiated what they considered to be anti-Christian aspects of commercialized enculturation.”

But as they padded their bank accounts and shoved their way up the social ladder, they drew strangely silent about “commercialized enculturation.” Here is the same challenge which now faces us. In his final months, John Wesley warned his Methodists of soft and luxurious living which dulls the soul to spiritual reality and desensitizes it to the cries of the lost and the needs of the poor. *“The Methodists grow more and more self-indulgent because they grow rich,”* he declared. *“And it is an observation which admits of few exceptions, that nine in ten of those decreased in grace in the same proportion as they increased in wealth.”* Wesley’s diagnosis is a rigorous one, but history has proved its truth. It’s not that money itself is wrong, but few of us are able to resist its perils.

So often we trust its power, for power is what money brings; and so often we rest upon its comfort, for comfort is what money buys. Worship shifts from God to mammon, and passion for Jesus and for others becomes passion for self and social respectability. We move into lavish homes with expensive vehicles in the drive and a swimming pool in the back; we spend \$10,000 on our daughter’s wedding and the reception which follows it; and we send our sons to receive a “real” education at secular universities so they can enter well-paid professions rather than low-paid Christian service. Uncompromising social dissent?



By Anita K. Brechbill

DIG OR DIE!

*“...Make this valley full of ditches...
(II Kings 3:16)*

King Jehoshaphat and his captains could not believe their ears! Dig ditches? “We will ruin our uniforms! Our spit-shined shoes will get dirty! We will blister our hands!” A crisis was on. Jehoshaphat’s army had marched for seven days, but now they were on the edge of enemy territory. Tomorrow would be a day of battle! But disaster threatened. Their canteens were empty, and the scouting parties were sounding the alarm: “No water anywhere!” The prophet’s word was clear. God would send the water, but they must dig the ditches.

We, too, are waging war in enemy territory, and our canteens need refilling. We must have a fresh supply of water! We have become so accustomed to drawing from wells that our fathers have dug that we have all but forgotten how to dig for ourselves. But we must have water! *It is dig or die!* There are no other options! ■

Anita Brechbill, Mifflinburg, Pennsylvania, is editor of RopeHolders and a regular contributor to the Revivalist.

It’s almost impossible to denounce the world while greedily clutching the sweets it offers.

Yes, sanctifying grace not only renews our minds but also transforms our conduct. Orthodoxy demands orthopraxy; holiness belief demands holiness behavior. Repeatedly this principle has driven movements for renewal and reform within our Wesleyan tradition. Whenever that shall occur again, as

Dr. Wall assures us, it will surely “take us back to the orthodoxy of God’s sanctifying grace, which we must continue to teach with even greater clarity and conviction. Then...we might be able to transmit to our children the vision of self-denial and [social dissent] as the hard but requisite responses of Christian community to its various private and public worlds.” Summed up, that simply means

The College Choir

A MUSICAL MINISTRY OF GOD'S BIBLE SCHOOL & COLLEGE



■ **February 26** Thursday 7:00 PM
Greater Knoxville Area GBS Rally
White Wing Church of the Nazarene
511 White Wing Rd. West, Lenoir City, TN
Rev. Don Brown 865-986-2065 Office
865-988-0669 Parsonage

■ **February 27** Friday 7:30 PM
Pell City GBS Rally
Agan Tabernacle/Bible Methodist Campgrounds,
Pell City, AL
Hosted by: Talladega Bible Methodist Church
Rev. Bob Blankenship (256) 362-8446

■ **February 28** Saturday 7:00 PM
First Church of the Nazarene, Ocala, FL
Rev. Barry Dunlap (352) 694-2334

■ **February 29** Sunday 10:40 AM
First Church of the Nazarene, Clearwater, FL
Rev. Ernie Lewis (727) 536-1498

■ **February 29** Sunday 2:30 PM Full AFT Concert
Lakeland Holiness Camp, Lakeland, FL
Rev. Lorne V. MacMillian (863) 646-5152 or 2254

■ **February 29** Sunday 7:00 PM
Brooksville Area GBS Rally
Faith Evangelical Presbyterian Church, Brooksville, FL

Dr. R.C. DiNunzio (352) 796-4969

■ **March 1** Monday 7:00 PM
Community Bible Church, Avon Park, FL
Rev. Tom Schankweiler (863) 452-5643 or 453-6052

■ **March 2** Tuesday 7:00 PM
Light and Life Free Methodist Church, Lakeland, FL
Rev. John Hendricks (863) 858-6361

■ **March 3** Wednesday 7:30 PM
Easley Bible Methodist Church, Easley, SC
Rev. Terry Going (864) 855-3892 or 855-6626

■ **March 4** Thursday 7:00 PM
Parkway House of Prayer, Vinton, VA
Rev. Jeff Keaton (540) 899-0115

■ VISIT OUR WEB SITE FOR DIRECTIONS TO TOUR LOCATIONS: WWW.GBSBUDGET.COM

■ **March 5** Friday 7:30 PM
Faith Community Chapel, Thomasville, NC
Rev. Michael Wetherald (336) 472-6881 or 2630

■ **March 6** Saturday 6:00 PM
Greater Charleston GBS Rally
Teays Valley Church of the Nazarene, Teays, WV
Rev. Sonny Williams (304) 757-8400
Additional contact: Mrs. Freda Hudson (304) 757-6147

■ **March 7** Sunday 10:00 AM
Loveland Wesleyan Chapel, Loveland, OH
Rev. Ray Campbell (513) 683-4872

■ **March 7** Sunday 7:30 PM
Christian Nation Church, Cozaddale, OH
Rev. Carl Eisenhart (513) 677-8274