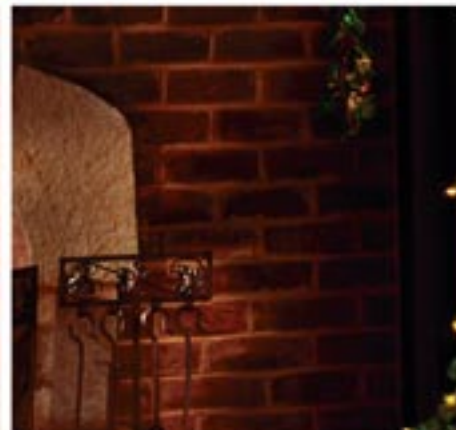


# GOD'S REVIVALIST

December 2004

*and Bible Advocate*



# the editor's view



LARRY D. SMITH

## OLD NEWS, GOOD NEWS, NEW NEWS!

“**W**hy, Mr. Tennyson, there’s only one piece of news that I know—that *Christ died for all men!*” Victorian England’s most famous poet, Alfred Lord Tennyson, was staying in the home of a Mr. and Mrs. Wildman, “two perfectly honest Methodists,” as he later described them. One day he asked Mrs. Wildman “after the news”; and it was at this time that she made her vibrant, Christian response. Lord Tennyson also believed that “Christ died for all men,” and his noble heart was deeply touched. “I said to her, ‘That is old news and good news, and new news.’”

*Old news, good news, new news!* How splendidly these words describe Christ’s great sacrifice for us! This centers in His atoning death upon the cross, but it also encompasses everything else which He did for us—His voluntary humiliation in His incarnation; His gentle life of poverty, suffering, and rejection; His passion for God’s will and for His Kingdom; His beautiful and unselfish example of holiness and love; and His kindly acts of mercy, grace, and welcome. Christians always are telling and retelling all of this, for it is inexpressibly dear—“the old, old story of Jesus and His love.”

This is the “old news, good news, new news” which we celebrate at Christmas. Once more we “take the road to Bethlehem,” and once more we kneel at Jesus’ manger bed. For there upon the fragrant straw lies our incarnate God, who as Saint Paul so forcibly reminds us, “was rich, yet for your sakes he became poor, that you through his poverty might be rich” (II Cor. 8:9). It is *old news*, because twenty centuries have passed since “the angel of the Lord” first revealed its glory over the hillsides of old Judea. It is *good news*, because this is the very nature of the gospel as it brings renewal and redemption to this sick and shabby world. And it is *new news*, too, because (p22)➡

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# the president's page

## THE LIGHT STILL SHINES!

by Michael R. Avery, president

*"The light shines in the darkness, but the darkness could not extinguish it" (John 1:5).*

In a great piece of music, the composer often begins by stating the themes which he is going to elaborate in the course of the work. That is what John does in the opening of his gospel. Light is one of the great words upon which John builds his testimony of Jesus. John describes Jesus as a light that has come into the world to illuminate the life of every man. Another one of John's key words is darkness. John saw a darkness in the world that was very real and very hostile to the light. This darkness represents evil. Sinful people love the darkness and hate the light, because the light exposes their wickedness. John takes these two themes and shows their natural opposition. He portrays a universal battleground where the forces of dark and light are arrayed in eternal conflict. The light shines in the darkness and the darkness cannot extinguish it. The darkness seeks to eliminate the light of Christ—to banish it from life, but the light will not go out!

This conflict is played out in the pages of sacred history. The Old Testament lets us witness everything from individual struggles with evil to heavenly warfare for the soul of a nation. In the New Testament this conflict emerges with intensity around the cradle of the incarnate Christ as the forces of darkness unleash Herod's sword in a futile attempt to eliminate the light. The ultimate battle, however, was staged on the Cross of Christ. The rulers of this age and the powers of darkness thought if they could only nail Christ to the cross that darkness would win once and for all. They thought the crucifixion of Christ would be the ultimate defeat and their final triumph. In fact, it proved to be just the reverse. Out of the darkness of His death came the blinding light of His resurrection victory. The light of this good news exploded out of the confines of Palestine and across the

known world like a quickly spreading flame until, in a few decades, the gospel had impacted every major population center of the Roman world.

The powers of darkness responded with persecution and torture. But wild beasts and boiling oil couldn't put out the light and the blood of the martyrs only fueled the flame. When persecution from without did not succeed, the forces of darkness turned inward and awful darkness settled down over the church. But out of the heart of that darkness, Reformation fires began to burn and the light prevailed. Every counter move by the forces of darkness to extinguish the light only brought revival fires that would break out and save lives, transform nations, and change the course of history.

The darkness has used all sorts of political ideologies, human philosophies, and false religions to advance its cause. But the light always breaks through to enlighten the mind and hearts of men. GBS alumnus Rick Hutchison told recently of standing in the front yard of Nikita Khrushchev's summer home and holding Easter morning services. As the sound of Christian hymns lifted toward heaven, Rick couldn't help but think of the irony of the situation. He was preaching the gospel in the front yard of the atheist dictator who declared he would bury Christian America without a shot.

Another alumnus, Rodney Jackson, e-mailed me the story of how he was able to give a Bible to an Iraqi woman while he was serving in Iraq. He watched the tears of joy run down her cheeks as she expressed appreciation to her American liberators, but he knew that what he had given her would bring a greater liberation and drive the darkness and despair from her empty eyes.

As you gather with friends this Christmas season, light a candle and lift your voice in praise, for light has come into the world and the darkness has not and will not overcome it! ■



# 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](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.

### FULL OF ENCOURAGEMENT

I was happy to note the increased enrollment, and especially thrilled to notice the increase in missions majors. We pray that a large percentage of these will find their place in the harvest field. The feature articles, "My Dad, The Model Pastor," and "The Day I Talked To The Man In The Window," are both intensely interesting and full of encouragement to all who work with children and young people. What marvelous accounts of God's faithfulness in dealing with souls!

ANITA K. BRECHBILL  
Email

### ONE OF DR. AVERY'S STATISTICS

There is never a time [when] the Blessed Lord we love does not faithfully minister, "strongly admonish in faith" and fill my soul with spiritual meat...when I read *God's Revivalist*. Pray I will be reenlisted in the Lord's Army of ministers, for I am one of Dr. Avery's statistics [See "Pastor, Save Thyself," The President's Page, October 2004].

NAME WITHHELD  
Email

### PREACH ON, BROTHER PHIL!

I salute Dr. Philip Brown for taking on the emotive issue of obeying the speed limit. I never cease to be amazed that Christians can criticize others for violation of the law in such areas as tax evasion, burglary, assault, etc.; but when it comes to the so-called "small matters," we seem quite adroit at drumming up excuses.

"Well, I'm in a hurry!" This seems to imply that the business of others on the road is of little or no consequence compared to our own. Come now, brother/sister. Are we really so arrogant as to set ourselves up as the most important motorist in sight?

(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.

**EGYPT.** "Today with the proliferation of church planting opportunities, we are in need of pastors to win and shepherd new believers. A number of young men and a few young women are feeling the call to enter the ministry. They are catching the vision of a vibrant, soul-winning church. They have the examples of Pastor Saied and other energetic men who work with him. There is also an increasing openness to the gospel in many places. Members of the Faith Churches of Upper Egypt are moving down the Nile for work opportunities. Not finding the ministry of the Faith Church in their new environment, they are requesting that a new church be established in their area." —*Leroy S. Adams, Jr., Missionary Herald (EFM)*

**INDIANA.** "There are a lot of 'messed-up' people everywhere, but perhaps nowhere more than our inner cities. That is why God has called us here [Indianapolis]. We are to live out God's alternative in the middle of a messed up world and a messed up society. We are to live out the Good News that there is hope in Jesus Christ. We are not just to tell the Gospel; we are to embody it. If we would drop the mask long enough to admit it, we are all messed up. Only God and His plan for redemption can make us right again. There are no hard or hopeless cases with God." —*Eric C. Himelick*

**MEXICO.** "The Bajio, with its 10 million inhabitants, seems to be overlooked and largely forgotten by missions organizations. The percentage of evangelicals in this region is approximately half of one percent.... Missions groups are more active in the southern Mexican states and in the northern border states. In Central Mexico, however, small evangelical congregations struggle to exist in a hostile climate.... Mexican governing boards, with a strong (p6) ➡



*Christ  
descended  
to the lowest  
place so that  
He might lift  
the fallen  
race to the  
highest place.*

## THE BABE BORN IN BETHLEHEM

By The Rev. T.M. Anderson

*“Ye shall find the babe wrapped in swaddling clothes, lying in a manger.” (Luke 2:12).*

**T**his amazing message was delivered by the angel of the Lord to humble shepherds keeping watch over their flocks during the long and lonely hours of the winter night. An expectant mother on her way, in company with her husband, to pay taxes to the tyrant of Rome was crowded out of the inn and was given lodging for the night in a stable. *“While they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger.”* This lowly Babe born of a humble woman was the Saviour of the world; He was Christ the Lord. When we pass over the historic

account and come to view the plan and immutable purpose of God, we bow in worship and adoration before the cradled Christ, as did the shepherds and the wise men from the East.

**Let us consider the place of His birth,** for He was born in a barn among the beasts. It is not the common lot of kings and princes to be born in stables and laid in mangers. The great of earth are born in palaces and cradled in comfort, attended by the most skilled doctors and ministered to by trained servants. They are wrapped in silks and laid in beds of the softest down. But the King of kings began His days on earth housed in a stable and cradled in a manger, having no attending physician and favored with few fellow travelers to minister to the wants of the mother and child. Yet angels sang His cradle song and heralded His Lordship to all the earth. The silent stars looked on in adoration, and one left its constellation to guide the wise men to the place of His abode. Marvel of marvels, the Invisible and Invincible God takes the form of an innocent infant. If an ocean were put in a thimble, it would cease to be an ocean; but God can be put in a manger and still be God. He descends to the lowest, yet He transcends (p19)➡



***“That it might be fulfilled.”***  
**(Matthew 2:23)**

Exactly which prophet predicted that Jesus would be called a “Nazarene?”

After reading Matthew 2:23, I pondered this question for several minutes before checking my trusty marginal reference. One notation led me to an obscure passage in Numbers where the requirements of a Nazarite vow are listed. The second simply referenced Samson who was a Nazarite. Don’t bother checking—there is no prediction in the Old Testament specifically stating that Jesus would be called a Nazarene.

Why then would Matthew make such a claim? And, how would this claim impress his readers? Writing for a Jewish target audience, Matthew’s words would have been read by knowledgeable scribes and Pharisees, many of whom had large portions of the Old Testament memorized. He couldn’t have fooled them even if he had wanted to. And I don’t believe he wanted to.

One doesn’t read far in Matthew before noticing the oft-repeated catch phrase “that it might be fulfilled.” Without question Matthew was basing his messianic claims about Jesus squarely upon the Old Testament prophets. Sometimes the connection is obvious. For example, Micah clearly identifies Bethlehem as the birthplace of the “King of the Jews,” a fact that was widely anticipated even before Jesus was born (Mt. 2:5).

Other times the connection is a bit more obscure, even puzzling, such as Matthew’s statement that Jesus’ child-

hood excursion into Egypt fulfilled the words of Hosea (Mt. 2:15). Checking the reference (Hos. 11:1), Hosea was speaking of Israel, not Jesus, being brought “out of Egypt.” Yet, one can see the parallel between Israel and Jesus; both came “out of Egypt.”

The bottom line is that a thorough analysis of Matthew’s use of the word “fulfilled” demonstrates that he used the word in a rather broad sense. Imagine a scale from 1 to 10, with 1 representing a very vague, general parallel and 10 representing a strong, intentional prediction. Matthew’s statements about Jesus fulfilling the Old Testament pretty much cover the whole spectrum. Some of his connections (as we have noted) are more difficult to see. But other references (and here’s the comforting part) are direct and undeniable. Thankfully, these examples are ample in number and, more significantly, they often relate to vital aspects of Jesus’ life and ministry, such as the meaning of his death and resurrection.

Incidentally, commentaries tell me that the reference to Jesus being called a “Nazarene” is either based on a known oral prophecy that had been handed down, or that the word was a synonym for despised, in which case, it fulfilled Isaiah 53:3. The fact is Jesus did fulfill the Old Testament, but His fulfillment of it was much broader than just a handful of messianic proof texts here and there. From Genesis to Malachi, in both general and specific ways, the Old Testament scriptures testify of Him and only Him. ■

*Ben Durr Jr. is a pastor and member of the faculty in the Division of Ministerial Education at GBS.*

➡(p4) nonevangelical influence, have refused to allow the licensing of a Christian radio station. Other religious freedoms...are denied.... The challenge of the Bajio awaits those with the courage to face the many obstacles of a deeply entrenched and resistant tradition. God is moving and we need you.” —*Call to Prayer (WGM).*

**NORTH KOREA.** “On our last visit to Seoul, we met with people who are working with the underground church in North Korea as well as North Korean refugees in northeast China. When they learned of my call to North Korea, I was asked if I wanted to go. This has been one of our main goals, to get into North Korea with the Gospel of Jesus Christ, so of course we agreed. Please pray for this possible mission, that if it happens, it will be directed by the Holy Spirit and effective in planting at least one small Gospel seed in this barren spiritual desert.” —*anonymous*

**Editor’s Note:** *The missionary quoted above has “been granted a visa for a visit to North Korea,” according to a last-minute email message. “We believe that this trip is ordained of the Lord.... Please pray that the Holy Spirit will grant wisdom.”*

**RUSSIA.** “Forty thousand Russian New Testaments arrived from Belarus. Now our Center is full of free Bibles and Testaments for many distributions. The demand for them is as great as it ever was. The gospel meetings which began in the village of Vozrozhdentye have continued almost every week since they began on Thanksgiving Day. Zoya, our assistant director, is the leader of this growing group of earnest believers and seekers. A new “humanitarian aid director” has been appointed by the village authorities, and she is a believer! Now a special room has been specially designated for church meetings.” —*Richard and Judy Grout, Russian Lifeline, Hope International Missions* ■

# HELPING SOMEONE TODAY?

by J. Grant Swank, Jr.

Michael was such a handsome fellow. I think he had the broadest, most sincere smile I have ever seen.

I remember my teen friend working out at the "Y." He was lifting weights. He looked down at his slender arms and complained, "They're so skinny. I've got to get some muscle."

What he did not realize is that his arms were not skinny; they were trim and perfect. I thought, "Beauty is wasted on the young, for sure."

At school I helped him with his English—how to construct a paragraph that made sense. It was for his journal; or it was to prepare a book report.

Talk about Maine's Lakes Region having some of the most promising youth. It is true! That fellow was one of them. But he was also troubled about many things. Like where he was going to sleep, and what he was going to eat.

Once I met a neighbor who had taken Michael into his home. He was permitted to sleep on the couch. "That's fine with me," he said without a trace of grimace. But after awhile he wore out his welcome there. Like many other teens, he had good days and bad days.

"I've signed it!" he shouted as he ran toward me with the state form. He had filled it out. Now he was emancipated from any parent or guardian. Freedom! On his own! He could sign his own papers without having to get permission.

I thought, "Freedom? Where is all this finally going to lead?"

One morning he fell into a really nasty day at school. With that, he stormed out, never to return.

Months passed. I wondered about that young man with the broadest smile. Then I parked out-

side the Windham post office. Walking toward me was none other than my friend!

"Grant!" he called out. With that he ran toward me, picked me up into the air with a manly hug, greeting me with that ever-present, winning smile.

"So, what's up?" I asked.

Well, this and that, but no steady job; a bit of a hassle regarding some relationships; not certain about a few other basics.

Then one day the phone rang. I answered it and heard his familiar voice. It did not take long for me to garner the true facts. Life was not a happy camper's tale.

Typical of Michael, he kept his voice sounding confident. He promised things would make a turnaround. He was staying in a trailer.

"Are you warm?"

"Yes, it's very warm." So he at least was warm in winter.

But the next time I heard about him was the last. Late one Saturday night on Windham's Route 302, he darted in front of a car. Preparing for his final moment, he had left a note.

Those English sentences, that journal, our mountain climb, his post office welcome, the last time I heard his voice on the phone—it all came rushing over me.

"What more could I have done to rescue him?" I ask myself over and over.

If I could go back in time, I would tell him he could bunk at our place. I could try something more. But all that's gone now.

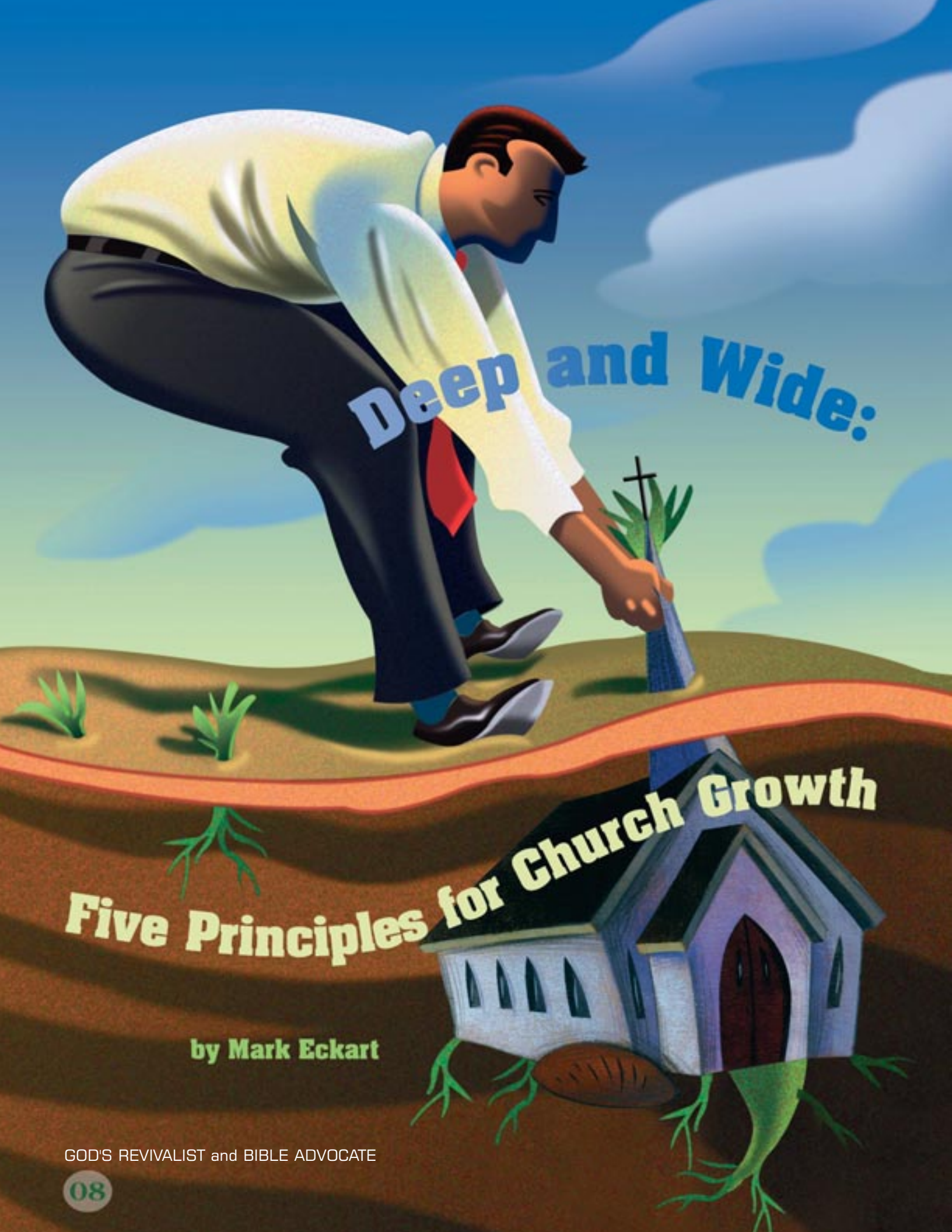
So I'm left with this recurring thought: "Today am I passing someone who needs a real friend? If so, who is it, Lord?"

And what about you?

Jesus said: "Greater love has no man than this, that a man lay down his life for his friends." (John 15:13) ■

*J. Grant Swank, Jr., pastors the New Hope Church, Windham, Maine.*





**Deep and Wide:**

**Five Principles for Church Growth**

**by Mark Eckart**



**I**t is reported that Charles Spurgeon once said, “Those who never care about statistics never have any to report.” There is, of course, a lot more to a church than numbers; but numbers are vitally important when talking about church work. I tell the church often that I would much rather preach to people than to pews!

However, I do understand that a pastor and church can get so caught in the numbers game that they become proud—or, even worse, dishonest—in reporting attendance so they can appear “bigger” than they really are. With that being said, I want to give the following concepts that I believe advanced our recent ministry in Westport, Indiana. We were in the “top ten” for church growth in our district for 24 of 48 months and also showed gain for several months beyond these 24. This “top ten” category is calculated from 105 churches. So, recognizing that nothing is accomplished unless God gives the increase, I share five crucial church growth principles that have been important to us.

### **Prayer**

After being in Westport only a few weeks, we got serious about praying for God to help us in our ministry. We signed up forty people who would pray an hour a week, and there were also about twenty people who agreed to fast at least one meal. Later we had another prayer drive until the end of the year in which scores of people agreed to pray and fast for God to help us.

This emphasis on prayer was really validated for me when on vacation my family visited Brooklyn Tabernacle for a service in New York City. The Spirit of God was powerfully working in that place that day. I found out later one of the reasons why. During each service they have on Sunday, there are 20 people meeting in a prayer room at the church interceding for the service as it is being held. Pastor Jim Cymbala and his people are seeing God work miracles, and it is because for the most part they are a praying people. This church is not in the holiness tradition, but they do understand the power of prayer!

### **Public Relations**

People need to know where your church is, what time it starts, and what you are about. We did several things to enhance our image in the community and to get exposure. We put up a lighted church sign on a busy street beside the church that allowed us to post creative messages for those driving by. People told us that they drove across town just to read the message on our church sign. The Lord worked it out whereby I wrote a newspaper article every three weeks for a central Indiana newspaper. This was not only an important ministry tool, but it was “free” advertisement for our church as well.

There was also a radio station that allowed pastors to call in and advertise special events that were happening at their churches. Several Sunday mornings I was able to

be interviewed live at the station about our services for that day. We had a community Palm Walk that our church sponsored for several years, and this has given us great community exposure. For a couple of years our church was on the front page of the paper, and I was interviewed about the Palm Walk.

### **Persistence**

People not only need to know where your church is, but also that you really care for them. When they do find your church, there needs to be a plan of action whereby the visitor will know that this church does not just talk love but that they show love.

We had a care basket made up for all new visitors. In the basket was a jar of honey that had our church name on it. There was also a brochure about our church, detailing when the services started, what we believed, and the ministries we offered. New visitors also received a dozen hot cookies the following week from ladies in the church, a letter from the pastor, and cards from other church members thanking the visitors for attending.

I had what I called my “Saturday Night” list. Every Saturday evening I made a phone call to the new families that had been attending our church. By design it was a short conversation. I greeted them and asked if they were going to make it out tomorrow. This strategy was very effective getting the new people in the habit of attending the Sunday services.

I also contacted the real estate agent in our community and asked him to let me know about the new people moving into our vicinity. We took these people a care package as well. We did a short visit to let them know who we were, where our church was located, and that we would love for them to visit our church. One church growth expert has said the two basic reasons why new people attend church are pain and transition. If this is the case, we wanted to encourage new people to pay us a visit while they are still in transition and getting used to our area.

### **Preaching**

Some recent research has supported again the importance that preaching has concerning the growth of the local church. In Dr. Rainer’s latest book, *Surprising Insights from the Unchurched*, he points out that 90% of the formerly “unchurched” said the reason they came back to visit a church was because of the pastor and the preaching. This led the list of why people would attend church a second time.

We can also conclude from this research that if the preaching is not done properly, there is a good chance that the visitor will not return. May God help us to have preaching that is Biblically accurate, relevant, inspired, and convicting. As Reinhold Niebuhr once (p15)►



**K.P. YOHANNAN SPEAKS AT MISSIONS CONVENTION**

“Living in Light of Eternity” was this year’s theme of the GBS missions convention, October 24–26. Speaker was Dr. K.P. Yohannan, who was born and reared in India and who is the founder and international director of Gospel for Asia. GFA supports more than 14,000 national missionaries in the heart of the “10/40 Window” and also operates 133 Asian Bible schools and a seminary with 600 students.

Dr. Yohannan is the author of 175 books in India and five in the U.S. His most recent book is *Come, Let’s Reach the World*. His messages

on the Hilltop were deeply stirring to both students and faculty as he challenged us to simply “follow Jesus.” When we do this, God’s concerns will become ours. Dr. Yohannan expressed a very positive impression of GBS and is inviting our professors to teach summer sessions in GFA’s seminary in India.

Other speakers at plenary convention services were Rev. Barry



Mander from Ireland and Dr. Glenn Reiff from Cincinnati. Both men brought messages that showed us that God will use us in Kingdom building if only we are available to Him. Other speakers presented informative and helpful workshops. Next year’s convention will be October 23–25. Plan now to attend. —*Dan Glick, Chair, GBS Division of Intercultural Studies and World Missions*

**GBS BEGINS ELECTRONIC CLASSROOM PROJECT**

It is our purpose to turn several of our “regular” classrooms around campus into “Electronic Classrooms.” A computer will be placed inside a teacher’s desk that will project various media through ceiling-mounted video projectors and pull-down screens. Teachers could run PowerPoint presentations and other computer-based data/media, and could show both VHS tapes and DVD’s.

We are asking all our professors to begin utilizing PowerPoint as much as possible. Therefore, we

# REVIVALIST FAMILY

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

**BIRTHS**

To Scott (GBS ‘03 BA Min Ed) and Kristina (Joslin) (‘04 BA) Clemens, Muncie, Indiana, a son, **Konrad Tate Clemens**, October 7, 2004.



To Rev. Kent (GBS BRE ‘90) and Jillene (Brookens) (GBS ‘90 BA) Huber, Shepherd, Michigan, a daughter **Jaelle Loral Huber**, born July 26, 2004.



To Brian (GBS ‘00, BA Min Ed) and Bonnie (Wayman) (‘01 BA Ed) Wells, a son **Brian Linus Wells**, born October 20.

**ADOPTION**



**Rod and Melinda (Getz) (GBS ‘86 BA) Bartman**, Allentown, Pennsylvania, announce June 20, 2004, as the “happy adoption date” of their daughter **MyraKay Hope Bartman**, who was born in Guangdong Province, Republic of China, May 2, 2003. “We have been blessed beyond words!” they comment.

**DEATHS**

**Rev. James H. “Butch” Bates, 43**, Indianapolis, Indiana, died Oct. 14,

need to make sure our classrooms are teacher-friendly. The Electronic Classroom Project was kicked off with a gift of \$3,000 from Paul Sell. With these and other funds, Classroom C, which is our largest classroom, will be converted first.

Not including the cost of building a teacher's station, an Electronic Classroom will cost \$2,435. For another \$1,150, an electronic white board can also be added (SMART Board). The following is a list of specific costs: video projector, \$1200; mounting bracket, \$200; pull-down screen, \$150; desktop computer, \$500; computer software, \$500; cables and wiring, \$150; DVD/VCR combo, \$150.

If any of our *Revivalist* readers would like to be involved, please mark your donation "Electronic Classroom Project." All our professors thank you!

### TURNOUT TREMENDOUS AT FOUNTAIN SQUARE OUTREACH

"The turnout was tremendous," reports Christian Service Office sec-



retary, Dawn Evans, about the Fountain Square outreach sponsored by GBS students and faculty, October 26, in the heart of downtown Cincinnati.

Two student quartets presented the gospel in song, and "a lot of people stopped to listen." Immediately outside the square along the street a prayer station was set up. This drew a great deal ➡



2004. He was a minister in the Church of the Nazarene and an alumnus of both God's Bible School and Trinity University. Survivors include his wife Brenda Harman Bates; daughters Candice M., Andrea L., Megan E., Emily J. Bates; parents Mr. and Mrs. James H. and Betty Bates; sisters Kathy Gross, Sandy Weible, Beth Santos; brother Jon Bates. Funeral services were held at District Church of the Nazarene Campgrounds, Camby, Indiana, the Revs. Garrett Mills, Brian Delbridge, and Ron Blake, officiating. Entombment was in West Ridge Park Cemetery.

**Rev. Timothy D. Dotson, 37**, died suddenly of heart failure, October 27, 2004, while en route to Youth Challenge, an annual holiness youth conference which he had founded. He graduated from God's Bible School and College in 1991 and remained as dean of

men through 1993. An elder in the Bible Methodist Connection, he was pastor of Emmanuel Wesleyan Church, Gratz, Pennsylvania; executive director of Youth Challenge; chairman of the Appalachian Youth Camp board, and a member of the Hope International Mission board. He will be remembered as a stalwart follower of Jesus, an accomplished musician, a compassionate pastor, and a loving husband and father.

Rev. Dotson is survived by his wife, Esther (Edwards) Dotson; his children, Sharlenae, 12, Brianna, 8, Luke, 6, and Jillaina, 1; his parents Glenn and Ruth (Rummel) Dotson; his sister, Kimberly Walker, and a host of other grieving relatives and friends. Funeral services were conducted at his church in Gratz, Pennsylvania, with the Rev. James Keaton and other clergy, including ➡



➔ of attention, and a number of people allowed students to pray for them, "blessed to know that someone cared about them." During the outreach period, other students passed out tracts and approached people about spiritual matters. Missions student Nathan Becker attracted considerable attention by his sketchboard presentation. "Many people were curious as to what was going on."

Following the final service of GBS's annual missionary convention, the Fountain Square outreach was directed by Christian Service Director Dr. Mark Bird.

#### ANDREW STREET NEW REVIVALIST PRODUCTION MANAGER

"I am looking forward to the great things that God has in store for

the team in the *Revivalist* office." These are the words of **Andrew D. Street**, 21, who was named production manager and office assistant for the *Revivalist* Press, November 1. A native of Ramsey, Indiana, and the third of six children of the Rev. David Street and his wife Louise, Andrew is a senior in GBS's Division of Ministerial Education and intends to become a pastor after his graduation.



He succeeds **Myra Brown Alexander**, who has taken a position as a customer service and sales representative in a banking firm. As a GBS student, she came to work part-time for the *Revivalist* Press in October 1999 and



then continued full-time after her graduation in May 2002. She and her husband Paul (GBS '04 BA Min Ed) reside in Cincinnati. "I will always treasure the five years I have spent in the *Revivalist* office," she comments. "It was an honor to work for God and GBS along with Kevin Moser and Larry Smith."

#### ALDERSGATE PROGRAM ANNOUNCES CLASSES

Aldersgate, GBS's highly-successful distance education program for "busy people with burning hearts," announces the following second semester seminars, according to Lottie Tryon, coordinator:

**January 17-21, 2005:**  
Systematic Theology II (3 hrs.), Dr. Mark Bird (M-Th, 1:00-6:00);  
History and Literature of the

# REVIVALIST FAMILY continued

➔ GBS President Michael Avery, officiating. Burial was in the Jericho Friends Cemetery, Winchester, Indiana.

*"All around the world, GBS alumni fly a flag at half-mast in their hearts. As a student, Tim had a love for the Lord that was radiant and a commitment to His Word that was unquestionable. As our dean of men, he served with distinction. As a Christian minister he excelled above his fellows. We praise God for Tim Dotson and someday we will praise God with him!"* —Michael Avery, President, God's Bible School and College.

**Madonna Katherine Sell George, 84**, died August 9, 2004. In 1939 she graduated with an associate degree from GBS, where she met William Kenneth George, a student from Alabama. They were married in 1941 during the period of his service in the US Army. After his discharge she assisted him in the completion of his ministerial education and then as his partner in ministry at pastorates in Kentucky, Pennsylvania, and Maryland. In 1962 she became one of the founders of the Cambridge Church of the Nazarene, where her husband was and remains pastor. In addition to him, she is survived by two children and other relatives.

#### CORRESPONDENCE

"We deeply appreciate and love God's Bible School and personnel," write the Rev. and Mrs. Millard Downing, Cincinnati, Ohio. "They are remembered in prayer regularly. May the Lord ever keep God's Bible School standing for the Bible truths and standards that it teaches."

#### ALUMNI INTEREST

Pictured here is **Mr. Bernard Zimmerman, 1933-36 GBS alumnus, with Don Davison, Director of Public Relations, during a school choir visit Sunday, November 7**, at First Church of the Nazarene, Bluffton, Indiana. While Zimmerman was a GBS student, he worked for long-time professor Nettie Peabody and later for "the loan and annuity area" of the school.



American Holiness Movement (2 hrs.), Larry Smith (M-Th, 8:00–11:00); Leadership and Meeting Management Skills (1 hr.), Dr. Mark Smith (Fri, 8:00–12:00, 1:00–5:00, 6:00–8:00).

**March 7–11, 2005:** Christian Ethics (2 hrs.), Dr. Mark Bird (M-F, 1:30–4:00); Acts (2 hrs.) – Ben Durr, Jr. – (M-F, 6:00–8:30)

**May 18–20, 2005 (Camp Meeting):** Prison Epistles (2 hrs.), Dr. Philip Brown (M-F, 1:30–4:00).

### GOD'S BIBLE SCHOOL AND COLLEGE PURSUES REGIONAL ACCREDITATION

Four year ago, members of the GBS Board of Trustees, administration, and staff held a retreat for a strategic planning session. This group approved a document that

included five major objectives. One of those objectives was for the college to seek regional accreditation. "We are pleased to announce that we are making good progress in this area," according to Dr. Ken Farmer, Vice President for Academic Affairs.

Below are questions about GBSC's pursuit of regional accreditation answered by Dr. Farmer:

#### ***Isn't GBSC already accredited?***

Yes. God's Bible School and College is accredited by the Commission on Accreditation of the Association for Biblical Higher Education (ABHE). The ABHE is recognized by the U.S. Department of Education as a national accrediting agency for Bible colleges.

#### ***What is the Higher Learning Commission?***

The Higher Learning Commission of the North Central

Association of Schools and Colleges is one of the eight regional accrediting agencies in the U.S. It accredits such institutions as Xavier University and the University of Cincinnati, as well as Christian colleges and universities, such as Cincinnati Bible College and Indiana Wesleyan University.

#### ***What are the benefits of HLC accreditation?***

First, we are expecting that HLC accreditation will make us a better institution by leading us on a path of continuous improvement through better assessment and planning. Second, it will give us and our students better standing and recognition in the educational community. We want to make GBSC credits easily transferable. Third, it will help us make better corporate connections, in that many institutions (p16) ➡



**Walter and Martha (Henschen) (GBS '54 HS) Doubleddee**, Bradford, Ohio, have celebrated their 50th wedding anniversary. They were married September 25, 1954, in the

Pilgrim Holiness Church, Cincinnati. Mrs. Doubleddee is the daughter of the late Walter and Fern Henschen, former GBS faculty members. "We have pastored three churches," the Rev. Mrs. Doubleddee writes, "and are presently pioneering a new work in Troy, Ohio. It's been a terrific life in the Lord."

Shown in the photograph on the right, President Avery met Sunday, October 31, with approximately 30 GBS alumni at Faith Mission Church, Bedford, Indiana. Pastor is GBS Board

Chairman, Dr. Leonard Sankey, and Associate Pastor is Alumni Treasurer, Steve Stetler.

On October 11, President and Mrs. Avery attended a **central Pennsylvania alumni meeting** at (p16) ➡





Dear Phil

**MORE ON OBESITY:  
THE SINS OF THE FATHERS**

*I applaud your valiant effort in addressing an issue long neglected by the people in the holiness movement. We are quick to condemn many of the deadly sins but tread lightly on the issues of our health and how we care for our body. I would encourage you to pursue this matter, giving special attention to the concept of the “sins of the fathers being visited on the children and their children’s children” as it relates to obesity of parents and their children.*

*I share my thoughts to encourage you to continue this discussion. As a brother in Christ with a common heritage of faith, we must be people of love and integrity.*

**RUSSELL WILLIAMS**  
Asbury Seminary  
Wilmore, Kentucky

Dear Russell,

Thanks so much for taking the time to write. Your letter provides me an opportunity to clarify something I wrote in my column “Is Obesity Sin?” I said, “There are medical conditions that can cause people to be obese apart from over-eating.” I have since learned that there are few medical conditions that actually cause obesi-

ty. It is usually a combination of a medical condition plus a failure to eat properly that causes obesity. One of the most common medical conditions associated with obesity, hypothyroidism, involves a slowdown in the body’s metabolic rate. In addition to obtaining medical treatment, if people with this condition do not adjust their diet to a balanced, low-calorie intake, they can become obese. Since the fruit of the Spirit is self-control, a Spirit-led life will make whatever adjustments are necessary to balance intake with the body’s true needs.

In response to your suggestion regarding “the sins of the fathers being visited upon their children to the third and fourth generation” (Exod. 20:5; 34:7; Num. 14:18; Deut. 5:9), we might ask, “How does parental self-indulgence affect children?” I answer: (1) a broad spectrum of scientific research confirms that children may inherit a physiological predisposition to be obese expressed in unusual appetite or slower metabolism. In the spiritual dimension, children may inherit tendencies to self-indulgence. As a result of their genetic heritage, such children will face greater temptation in this area than they would otherwise; (2) children are strongly influenced by their home environment. If self-indulgence is “normal” in their home, their parents are training them to view the sin of self-indulgence as acceptable. In each of these cases, parents will have to answer to God for their influence on their children.

I recently read the following statement on the American Obesity Association’s website: “Obesity is not a simple condition of eating too much. It is now recognized that obesity is a serious, chronic disease.” I can hardly think of a better example of humanistic thinking. I’ll never forget the parishioner who told me that he was suffering from the disease of alcoholism. Neither alcoholism nor obesity are diseases in the same sense as multiple sclerosis or diabetes. Alcoholism and most cases of obesity are symptoms of a spiritual disease of the soul. The real problem with both is a lifestyle of self-indulgence. Sadly, many believers are committing the sin of gluttony in regard to their eating habits, though I sincerely hope

it is through ignorance. Yet ignorance is not bliss: whatsoever a man sows that shall he also reap—even if he sows ignorantly (Gal. 6:7-8; cf. Prov. 23:21).

For those who are ensnared by this sin, there is hope. God has given us two primary means of grace to overcome sinful habits: *the purifying, empowering presence of the Holy Spirit, and the encouragement of the Body of Christ.* If you have been excusing self-indulgence, the first step to deliverance is repentance. Ask God to forgive you and purpose by His grace to be self-controlled. The second step is total, unconditional surrender to the controlling presence of the Holy Spirit. If you will live moment-by-moment under the Spirit’s control, He will empower you to deny yourself food for the joy of glorifying Him in all things (1 Cor. 10:31). Two practical questions you might ask are “Am I walking in full harmony with the Spirit in my eating today? Am I exhibiting the Spirit’s fruit of self-control in what I’m putting on my plate?” The third step is to make yourself accountable to other mature believers. God never intended for His people to be spiritual Lone Rangers. We all need the encouragement and potential rebuke that those who truly love us will provide.

That thought leads me, in conclusion, to challenge all my readers to give heed to Hebrews 3:13, “but exhort one another daily, while it is called ‘today,’ lest any of you be hardened through the deceitfulness of sin.” Godly love for one another will neither allow us to pass off self-indulgence with a glib “We all have our struggles” nor condemn those in its snares with an unfeeling “It’s their own fault.” Godly love will motivate us to compassionate prayer, gentle exhortation, and willing involvement in helping our brothers and sisters live for His glory in all things.

Sincerely,  
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-mail at [pbrown@gbs.edu](mailto:pbrown@gbs.edu).*

➡(p9) said, "Preaching should comfort the afflicted and afflict the comfortable."

### **Pliability**

A lot of churches are so rigid they would never think of changing anything to see the Kingdom of God advanced. This is why I am thankful that our church leadership team allowed some changes that enhanced our outreach. One example is concerning the time we started Sunday school. For decades our Sunday school began at 9:30, but when I proposed that we move the starting time to 10:00 a.m., they agreed to try it. This one change worked greatly to help get new people into church. They had more time to get the children ready; and if they had been out late Saturday night, the chances of them coming were better since we started later. With a few adjustments, we still had time for both Sunday School and worship. One man said it well: "If we do what we have always done we will be what we have always been."

Did I find pastoring easy? Absolutely not. Like most pastors, I thought about resigning on several Sunday mornings! Pastors are on the front lines, and we are in a

war. We have to fight the devil and discouragement, and only the Lord knows what else. But through all the battles God is more than able to help us advance the Kingdom. Our church was in a town of 1300 and for a time, we averaged more than 100 for Sunday School for a month. We certainly didn't have a "big church," but God helped us see some saved, sanctified, and healed physically for His glory!

When I was a youngster in Sunday school, we used to sing a chorus called "Deep and Wide." Of course, this was relating to the blood of Christ; but I think this theme is what God also has in mind for the church. Often when we hear of a mega-church, someone will say, "Oh that church is a mile wide and an inch deep." This is no doubt true about some churches; but the opposite is true of others who are "a mile deep and an inch wide." Why can't it be both "deep and wide?" ■

*Dr. Mark Eckart (GBS '83 BRE) is now superintendent of the Indiana South District of the Wesleyan Church. A former GBS staff and faculty member, he lives with his wife Debbie and their three children in Orleans, Indiana.*



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➡(p13) use regional accreditation as an initial threshold for their giving.

***But will it change our mission?***

Absolutely not! All of us who have attended the HLC annual meetings and met with HLC staff, have been impressed by their determination to hold us to OUR mission. Additionally, colleagues from Bible colleges who are accredited by both ABHE and HLC affirm that HLC simply wants us to state clearly who we are as an institution and to make sure we do not deviate from that.

***What steps in the process have already been completed?***

GBSC has passed several steps in the process. First, we made an initial submission. Second, a group of us had an interview with HLC staff in Chicago. Third, we submitted a Preliminary Information Form (PIF)—a rather extensive document detailing how GBSC meets the 23 General Institutional Requirements. In September 2003, we received notice that our PIF has been accepted.

***What step is GBSC working on now?***

GBSC is currently working on the self-study step of the process. We will create a document that pre-



sents the history, mission and goals of the institution, identifies its strengths and gives strategies and action plans to address opportunities for improvement.

***So what is the next step?***

After completing our self-study, GBSC will host a team visit to campus on September, 2005. After that visit, the team will submit a report to HLC, which will determine if we are ready for candidacy, or need to do some additional work first. The actual decision is made by the HLC Commission on Accreditation after receiving the visiting team's report.

***When GBSC becomes HLC-accredited, will it let ABHE accreditation lapse?***

No. It is our goal to maintain accreditation from both ABHE and HLC.

***What can GBSC's friends do to help?***

First, stay informed. Visit the GBSC Web site at [www.gbs.edu/hlc](http://www.gbs.edu/hlc) to access more information concerning HLC accreditation. If you have questions, do not hesitate to contact us. Also, there will be opportunity for GBSC graduates, former students, and general constituency to be involved by participating in alumni surveys, employer surveys, and making third-party comments concerning GBSC. And, most importantly, pray with us that God will guide us through this entire process! —Dr. Ken Farmer, GBS Vice President

# REVIVALIST FAMILY continued

➡(p13) the Crossroads Cafe in Grantville, Pennsylvania. Other alumni in attendance were Robbie and Rachel (Downs) England, Randy and Tanya (Heatwole) Brown, Wendy (Huff) Spittler, Dwayne and Rhonda (Kindy) Potteiger, Darrin and Janice (Sones) Russell, Steve and Vickie (Huff) Lum, and Paul and Carolyn (Kuhnle) Bell. 📌





could conceal the good news of the birth of the promised Messiah. Everywhere they went they told others!

Just as it was with the shepherds of long ago, so it is today with everyone who has received Jesus into His heart as Lord and Saviour. There is no way we can conceal the good news of His life, love, hope and power to save. Everywhere we go, the desire to share this good news burns within our breasts, just as it did with those who first found the Christ child. May we always be able to declare with the Apostle Paul, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith" (Romans 1:16, 17).

This is the attitude and action we must exhibit, not only at this Christmas season, but throughout the entire year. Everywhere you go, tell the good news that Jesus is the promised Messiah, the Saviour of all mankind. Tell of His great mercies to you personally, and to the children of men. We rejoice in more than His birth. We rejoice in the finished plan of redemption. Whoever will receive Jesus as Lord and Saviour can know the joy of sins forgiven. What wonderful news to share with others!

#### **Conclusion:**

We have already experienced the coming of Jesus into the world. Have you experienced the coming of Jesus Christ into your heart? John tells us in Revelation 3:20 that Jesus is standing at your heart's door, knocking. If you will open the door and invite Him in as your Lord and Saviour, He will come in and establish a personal relationship with you.

The song writer wrote: "Into my heart, into my heart, / come into my heart, Lord Jesus. / Come in today, Come in to stay, / Come into my heart, Lord Jesus." Has He come into your heart? If you are not sure, why not bow your head and ask Him to do so right now. Admit that you are a sinner. Ask Jesus to forgive you of all your sins, and then open your heart's door and invite Him in as your Lord and Saviour.

—Sermon outline by Dr. Allan P. Brown



"COMMITTED TO EXCELLENCE  
IN PREACHING"



## O COME, O COME, EMMANUEL

Scripture: Luke 2:1-14;  
John 1:11-12

#### **Introduction:**

Christmas celebrates the coming of Jesus Christ into the world as the Redeemer of all mankind. John tells us that He came into His own world, and His own people (the Jewish nation) received him not. But whoever did receive Him, "to them gave he power to become the sons of God, even to them that believe on his name" (John 1:11, 12).

Jesus came into the world in order to come into our hearts as Saviour. We need to remember that a Christian is one in whom Christ dwells. As Paul puts it, "Christ in you, the hope of glory" (Colossians 1:27).

In this study I wish to examine some interesting parallels between Christ coming into the world and His coming into our heart.

#### **I. The SILENCE of His coming.** (Luke 2:1-7)

Phillips Brooks, the author of the song, "O Little Town of Bethlehem," writes in his third verse, "How silently, how silently, the wondrous Gift is given! / So God imparts to human hearts the blessings of His heaven. / No ear may hear His coming; But in this world of sin, / Where meek souls will receive Him still, the dear Christ enters in."

The Lord of glory entered the realm of His material creation with scarcely a ripple! What a contrast between the Creator's arrival on earth and that of man's first arrival on the moon. Millions of excited people watched the televised moon landing. Only a few people heard about the Creator's arrival on earth.

When the Lord of glory enters the human heart, it is not usually with attendant storms of proof. Just as at His first coming to earth, so at His entrance into your heart, He silently makes His entry when you by faith ask Him to do so.

## II. The SELECTIVITY of His coming. (Luke 2:8-9)

To whom did Jesus appear? For the most part, the people associated with His birth were very ordinary and commonplace people. The announcement was not made to kings, emperors, or princes. It was made to lowly shepherds.

It is primarily to the ordinary and commonplace people that Jesus comes in salvation. Paul says, "For you see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." (1 Corinthians 1:26)

Why is it that not many mighty or noble are called? God certainly desires that the mighty and the noble be saved. 2 Peter 3:9 tells us that God is not willing that any should perish.

The answer must lie in the probable truth that most of the mighty and noble do not have a sense of need for God. Paul says, "God hath chosen the weak things of the world to confound the things which are mighty" (1 Corinthians 1:27). Self-sufficiency, pride, and preoccupation with the things of this life keep many from opening their hearts to Jesus.

Wesley, like the apostles, found that his preaching did not greatly affect the mighty nor the noble, yet he was able to find a great many among the masses who were willing to open their hearts to Jesus. God's Word declares that many are called, but few are chosen. Although all may respond to the coming of Christ, relatively few do respond to His coming.

## III. The SIGNIFICANCE of His Coming. (Luke 2:10-12)

Although Jesus came as a babe to Bethlehem, He came as the promised Messiah, the Saviour of all people. According to Floyd Hamilton (*The Basis of Christian Faith*), there are 332 Old Testament predictions about the coming Saviour that were perfectly fulfilled in the person of Jesus Christ. These predictions include the place of His birth (Micah 5:2), the time of his birth (Gen. 49:10; Daniel 9:25), the manner of His birth (Isaiah 7:14), as well as predictions of His betrayal, death and resurrection.

These 332 predictions were written over 450 years before Jesus was born, Peter Stoner (*Science Speaks*) picked eight of the 332 pre-

dictions and ran a statistical analysis to determine the odds that one person could accidentally fulfill them. His conclusion was that there was one chance in 10<sup>17</sup>. This is something like one chance in a billion billion. To illustrate the significance of that number, Mr. Stoner stated that a billion billion silver dollars would cover the state of Texas two feet deep. The chance that a person could accidentally qualify for eight of the 332 predictions is the same chance a person would have of finding a marked silver dollar if he were blindfolded, and told to find the marked silver dollar—on his first try. Jesus fulfilled more than eight predictions. He fulfilled all 332. This is beyond accidental coincidence. Without a doubt, Jesus is the promised Messiah and Saviour of the world.

Have you opened your heart and welcomed Him in as your Saviour?

## IV. The SINGING that accompanied His coming. (Luke 2:13-14)

I would love to have been there. It must have been an exciting "sight and sound" show! A multitude of the heavenly host appeared, praising God, and saying, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:13, 14). Could it have been something like Handel's *Messiah*? Only with a choir of a thousand-fold?

A great angelic festivity occurs in heaven whenever a person repents of his sins and opens his heart to Jesus Christ. Luke 15:10 tells us that angels rejoice in the presence of God each time a person is saved. This rejoicing may be in the form of singing.

Singing often functions as a mirror of the soul. When Jesus comes into one's heart, He brings forgiveness of sin; the healing, life-giving power of His presence; and the joy of being adopted into the family of God. As a result, we find ourselves often singing praises to His name. Do the songs that really thrill you carry the melody of love for the Sovereign God who gave us the precious gift of His Son, Jesus?

Let Jesus come into your life today with the melodies of Heaven that will bring songs of victory and praise to your heart and to your lips.

## V. The SHARING with others the good news of His coming. (Luke 2:15-20)

The shepherds "found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds" (Luke 2:16-18). There was no way that the shepherds

# Christmas Greetings from the Revivalist Press



Larry



Jon



Kevin



Andrew



Ruth



Charles

➡(p5) the loftiest. He takes on the man and still retains His Majesty. He is servant and yet He is Supreme. Angels could sing, "Glory to God in the highest," as they looked upon God in the humblest.

To the shepherds it was said, "Ye shall find the babe." Let all take hope and courage from these words, "Ye shall find the babe." God has placed His Son where man can find Him and know Him to be the Savior that was born. He did not place Christ the Lord in palaces of the rich and prosperous, lest the poor might be excluded and despised. He did not place Him in the halls of fame, lest the stranger and the unknown be denied the right to know Him. He did not locate Him in the institutions of learning, lest the ignorant and unlearned be discriminated against by the wise and prudent. He did not choose the place of His birth in any home of mankind, lest the homeless and outcasts be rejected and refused a place in His redemption. God selected a stable, a place uninhabited by man, yet a place on a level where rich and poor, learned and illiterate, homeless and helpless, and known and unknown could meet on one common plane of life and find the Lord a Saviour of all men from all sin. Paul said the Saviour "descended first into the lower parts of the earth." "He that descended is the same also that ascended up far above all heavens, that he might fill all things" (Eph 4:9, 10). *Christ descended to the lowest place so that He might lift the fallen race to the highest place.* He was born in a manger; He bled on a mountain, and He bestowed upon us a mansion. When we find the Babe we will find the Beloved; when

we discover the Child we will discover the Christ, and when we see the Infant we will see the Infinite.

**Let us consider the proclamation at His birth.** "Glory to God in the highest, and on earth peace, good will toward men." The Son is born that God may be glorified in Him; and earth may find peace and good will toward men in Him. God has proclaimed Jesus the Prince of Peace. In Him we shall find the way of true peace on earth. Any plan for world peace that leaves Christ out is doomed to failure. It lacks the essentials of true peace which are revealed in the Gospel. He is our peace, who hath reconciled us to God in the blood of His cross. He can still the storms of passions that rage in the souls of men; and He only can make of them men of good

will. Sin has taken peace from the earth; sin has caused wars and wicked devices of men to prosper in the earth. Evil has broken homes, and hearts, and human bodies by its power. There is no peace to the wicked until they forsake their sins and find the Saviour. True peace is not won in battle; it is obtained by a surrender to the Prince of Peace. The atomic bomb can destroy soldiers; but the Atoning Blood can deliver sinners. Would to God this troubled earth would heed the proclamation of peace, and be led to find the Babe of Bethlehem! ■

**The Rev. Tony Marshall Anderson** (1888–1979) was a Nazarene evangelist, writer, and teacher well-known throughout the holiness movement. The above article is reprinted from the Dec. 20, 1945, edition of *God's Revivalist*.

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The Gift That Gives Back

# ALUMNI

spotlight

Bud Raker went home to be with the Lord on May 5, 2002. His companion of 63 years survives him. Bud Raker's daughter said this about her Dad: "I am happy to tell you, God's Bible School was the foundation of my father's ministry. The ripple effect of his life's work will go on for as long as the Lord tarries. I thank you for my father, myself, and all of the people the Lord touched through his ministry." ■

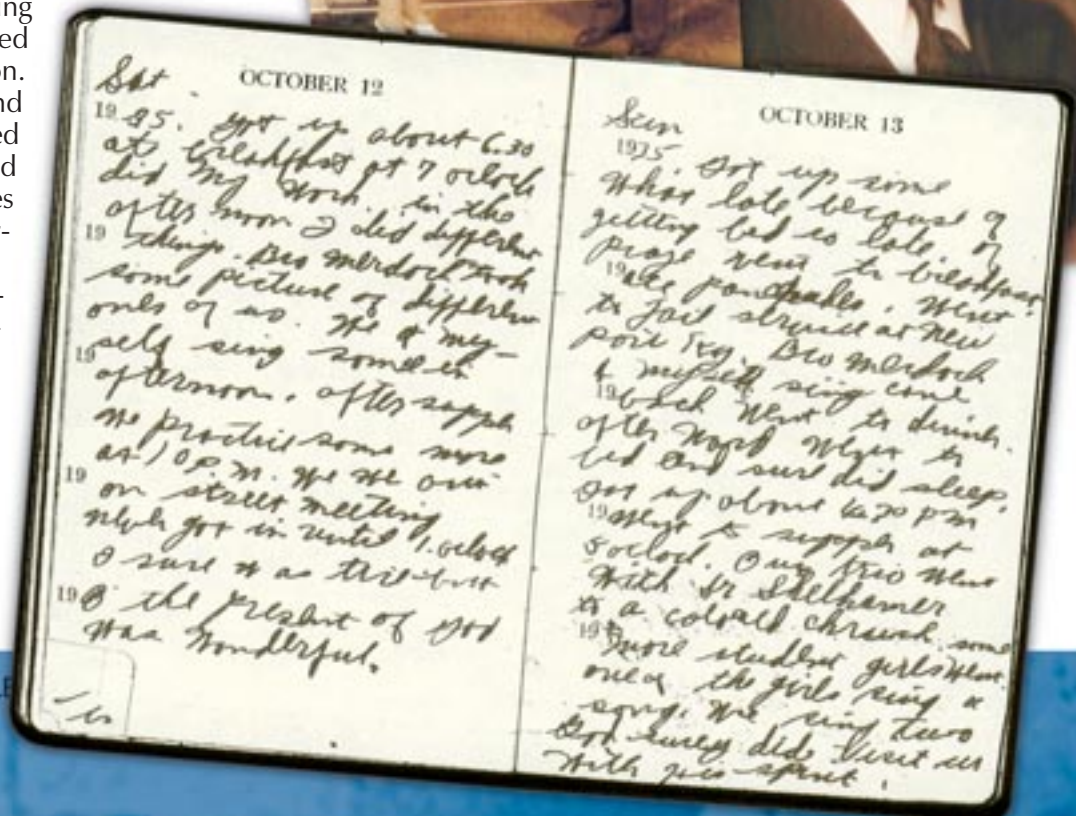
## GBS PROVIDED THE FOUNDATION

by Jack Hooker, Vice President For Advancement, God's Bible School and College

Wilmer (Bud) Raker was saved when he was 13 years old in a little country Methodist Church in Maples Mills, Illinois. When he was 19, he was called to preach, and in 1932 he came to God's Bible School to prepare for the ministry. Bud attended GBS until 1936, receiving his diploma from the Christian Workers' Course. This was the beginning of a life-long ministry in evangelism for the Church of the Nazarene.

Bud would preach and sing with his wife, who also played the piano and the accordion. They held many revivals and tent meetings across the United States and South America. Bud also helped plant six churches in the United States and several in South America.

Bud attributed his grounding in holiness and his submission to God's will for his life to his time on the Hilltop. Many of his diary entries ended with "take me deeper, Lord" or "let me die to you, Lord." He made reference to GBS many times in his sermons.



➡(continued from page 4)

"He drives fast; he's a real man." This is patently laughable. Speeding is no adequate measure of masculinity or an adventuresome spirit. If it were, why do all those "he-men" stomp on the brakes when they see a police car? Yeah. Real brave.

"I only go five mph over; the police allow that." Really. If it is okay to break the speed limit just a little bit, then can I rob the little old lady for just a few dollars, instead of several hundred? Can I hit the man who irritates me, instead of stabbing him with a knife?

Here is the worst one: If the state has said a particular area is only safe to travel at 45 mph, but I casually disregard the safety of my passengers and my fellow motorists, am I demonstrating love for my neighbor as myself (which is part of the classic definition of Perfect Love)?

No, we must simply face up to it. Breaking the speed limit is symptomatic of deeper problems. If we deliberately elect to ignore it, breaking the speed limit is—at the very least—a telltale sign of our own shabby state of self-discipline.

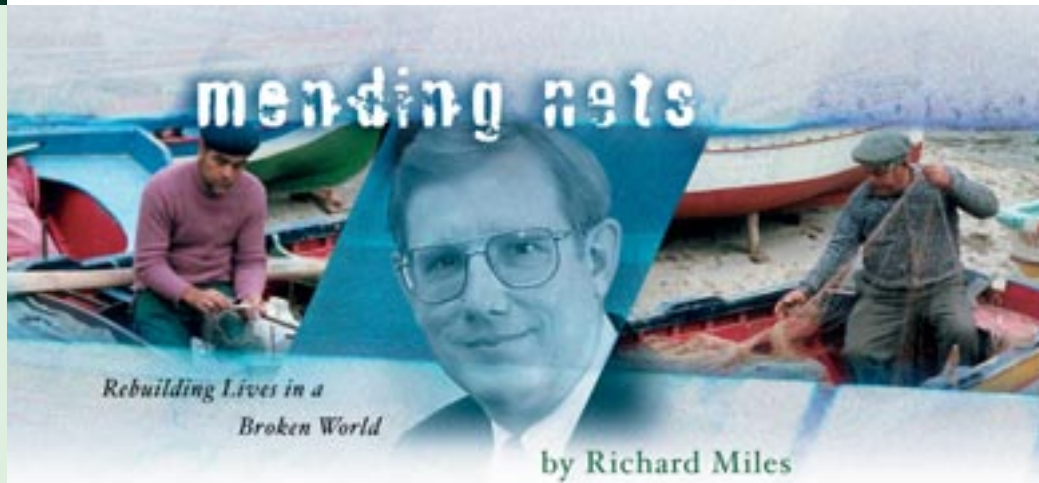
Preach on, Brother Phil! You are absolutely, unanswerably right! And I am sending in my subscription renewal.

D. CURTIS HALE  
Salem, Ohio

#### SHAKESPEARE AND PSALM 46

Your editorial on Psalm 46 (*Revivalist*, Summer '04) reminded me of something I read a long time ago. Beginning at the top (first word of Psalm 46), count down to the 46th word, which is "shake." Begin at the bottom (last word, but no "selah"). Count up 46 words, and you will find "spear." William Shakespeare was 46 years of age in 1611 when the King James Version was written.

Don Hubbard  
Cincinnati, Ohio



#### TO LOVE IS TO BE VULNERABLE

***I have concluded that I am better off without trying to have close friends. Every time I do, I am always disappointed.***

**T**o love is to be vulnerable. Love anything at all, and your heart will be wrung and possibly be broken. If you want to make sure of keeping it intact, you must give your heart to no one—not even to an animal. Carefully wrap around it hobbies and little luxuries and avoid all entanglements. Then lock it up safe in the coffin of your selfishness. But in that coffin—safe, dark, motionless, airless—your heart will change. It will not be broken, to be sure, but it will become unbreakable, impenetrable, irredeemable! The only place outside Heaven where you can be perfectly safe from all the dangers of love is Hell." Please prayerfully ponder this challenge from C.S. Lewis' *The Four Loves*.

Self-protection may feel safe, for it may secure you from pain and disappointment. But it also cuts you off from experiencing the good in life. *Good things only result from a willingness to take a risk.* Running from feelings both positive and negative will detach you from what God wants you to experience. When my brother was murdered, well-intentioned people wanted my mother to take sedatives. She looked at me, her eyes filled with the pain that only a mother could feel in that moment, and said, "Does God not want me to feel?" After all she loved her son dearly. Should she not feel or experience her love even in the pain?

C.B. Eavey wrote the following in *Principles of Mental Health for Christian Living*:

"Nothing in us so defiles and destroys the beauty and the glory of living as do emotions; nothing so elevates, purifies, enriches, and strengthens life as do emotions. Through our emotions we can have the worst or the best, we can descend to the lowest depths, or we can rise to the highest heights. Every human being has a longing for the overflowing of natural emotion. Without capacity to experience emotions suitable to the situations we meet, we would not be normal. Emotions of the right kind, expressed in the proper way, make life beautiful, full, and rich, rob it of monotony, and contribute much to both the enjoyment and the effectiveness of living." (This is an excerpt from *Training Christians to Counsel* by Norman Wright, Harvest House Publishers, page. 12, 1977.) (p23)➡

➡(p2) whenever we let it sink into our ears and into our hearts, we are gripped afresh with its majesty and its charm.

“Behold, I bring you good tidings of great joy, which shall be to all people!” With this startling announcement, the angel herald shattered the serenity of the night. “For unto you is born this day in the city of David, a Saviour who is Christ the Lord!” We understand why those humble countrymen who kept “watch over their flocks by night,” trembled in awe before the sacred drama of that holy scene. Of course, they could not grasp the full significance of words so breathtaking and so enthralling. But, then, mortals since have never fully understood them either.

For always there is something unexplainably marvelous about the pageantry of His coming; and it is this which makes Christmas so thrilling and so sublime. At the manger, as certainly as at the cross, we gaze in awestruck adoration, “lost in wonder, love, and praise.” The three titles, however, which the angelic herald applied to Our Lord demonstrate the dimensions of his message.

**“For unto you is born...a SAVIOUR, who is Christ the Lord!”** This term, so dear to every Christian, conveys to us the magnitude of His redemptive work. Literally the term means “preserver” or “defender,” and it refers to one who saves from evil or from danger. In the Old Testament, Jehovah was adored as the “Saviour” of His people, for it was He who neither “slumbered” nor “slept,” as He watched protectively and lovingly over Israel. “I, even I am the Lord, and besides me there is no saviour” (Isa. 43:11).

How significant that God Himself should apply this name to Our Lord Jesus, who in His essential being is forever one with the Father, and yet who in His incarnation became forever one with us! To Joseph, Mary’s puzzled husband, the “angel of the Lord” was quite specific. “Thou shalt call his name Jesus, for He shall save his people from their sins” (Matt. 1:21). Here is defined the specific purpose of His mission—to save us from the penalty and the power of sin. This is the message of “full salvation” which lies at the heart of all we believe and all we preach. In our justification, Jesus delivers us from the penalty of sin, since He has taken that penalty upon Himself; and in our sanctification, He delivers us from the power of sin, since He has sent His Holy Spirit to make us like Himself.

This Christmas at Jesus’ manger bed, we worship Him who saves us from sin and death and hell. Never will He forsake us, because we are the object of His love

and the purchase of His blood. Even now He represents us to the Father, who for His sake, delights to embrace us as His own. “Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them” (Heb. 7:25).

**“For unto you is born...a Saviour who is CHRIST the Lord!”** This is the second term which the angel applied to Our Lord, born in “royal David’s city.” It is a transliteration of the Greek word *Christos* and is equivalent to the Aramaic term “Messiah.” Literally it refers to the anointing with holy oil by which ancient prophets, priests, and kings were inducted to holy office. It speaks powerfully of divine connections and relationships.

For Jesus is our “anointed one,” who by the Spirit received the sacred chrism for the great work He had been sent to accomplish. His three mediatorial offices explain that mission. As our prophet, He declared the Word of God, displayed the righteous character which it demands, and revealed all truth necessary for our salvation. As our priest, He offered up Himself upon the altar of the cross in perfect and meritorious sacrifice for us; and still He pleads that sacrifice on our behalf. As our King, He asserts His lordship over all creation, subdues the dark passions of our hearts, and ensures the triumph of His kingdom.

So at the dusty cattleshed, we find Him still, “wrapped in swaddling clothes, lying in a manger”; and we worship Him as Christ, the Lord’s Messiah! As Jesus He was Mary’s son; but as Christ He is also the Father’s Son; and in the union of His two natures, human and divine, He comes to us “in great humility,” as the venerable *Book of Common Prayer* so eloquently asserts, “that in the last day, when he shall come again in his glorious majesty to judge both the quick and the dead, we may rise to the life immortal...”

**“For unto you...is born a Saviour, who is Christ the LORD.”** “This is the only place where these words come together,” declares Dr. Henry Alford, famous commentator and dean of Canterbury. “In chapter 23:2 we have ‘Christ a King’ and in Acts 2:36, ‘Lord and King’.... And I see no way of understanding this **Lord**, but as corresponding to the Hebrew Jehovah.” Jehovah or Yahweh was the personal, covenant name of Israel’s God; and since the ancient Jews considered that name too sacred to pronounce, they substituted *Adonai* or “Lord.” Thus to call Jesus “Lord” is to acknowledge His absolute and supreme deity and equality with the Father.

“Jesus is Lord!” This is the most primitive and the most basic confession of the Christian Church; and once

**“Jesus is Lord!”  
This is the most  
primitive and the  
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Christian Church;  
and once more we  
repeat it at His  
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more we repeat it at His manger bed. As God the Son, He is supreme over all creation, over all the Church, and over all those who love Him. Reverently we speak the words, and fervently we translate them into what we do and what we say—in our work and in our play, in our choices and in our priorities, and in our living and in our dying. All around us is the impress of His power and of His grace; and our hopes and our history, our culture and our convictions, our art and our aspirations are all shaped by His purpose. “Jesus Christ is Lord!” And that day shall surely come, as the Scriptures say, when all His enemies shall be put beneath His feet, every knee shall bow, and every tongue shall confess that “Jesus Christ is Lord to the glory of God the Father.”

“Old news, good news, new news!” This Christmas we repeat this happy news—the best news which this world has ever heard. As Mrs. Wildman declared to Lord Tennyson so long ago, “Christ has died for all”; and He has come for all; and He raised all who trust Him to everlasting life. We know, of course, that the literal manger in which He lay has long since passed into history and into obscurity. But in our hearts and in our minds, it still is in the dusty cattedled in ancient Bethlehem; and upon its fragrant straw lies our incarnate God whom we worship and adore. For unto us “is born in the city of David a Saviour who is Christ the Lord.” ■



**By Anita K. Brechbill**

**TODAY MAY BE THE DAY!**

***“And there were shepherds...abiding in the fields, keeping watch over their flocks by night. And lo, the angel of the Lord came upon them....” Luke 2:8,9***

Most often the Word of the Lord comes to a soul in the ordinary duties of life. The shepherds were engaged in their usual occupation with not a thought of this night being different from any other. But “lo, the angel of the Lord came upon them,” and their lives—indeed their whole world—were forever changed.

The Wise Men of the East were doing what they had been doing for years. They had no reason to expect that their study of the stars on this night would yield such reward. But they were certain that it was “His star” which they saw in the East, and their seeking hearts led them to the King.

It was “while he executed the priest’s office before God in the order of his course” that the vision and message were given to Zacharias of the birth of the forerunner of the Messiah. It is in the thoroughfares of life that the “Word of the Lord” comes, and it is an awesome hour. It is to those who are faithful in little that much is given. No fanfare announces the revelation of God to the soul. You may be “keeping watch,” studying, or simply serving at your assigned post when the “Word of the Lord” comes. Today may be the day! ■

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

## **MENDING NETS** continued from page 21

Even more significant to your thinking is the answer to the question, “Why love at all?” Love is not for what we get out of it. Love in its divine form is giving to benefit others (1 John 3:16-17). As we

love sacrificially with God’s unselfish love, we will become like Christ, help others like Christ, and discover the meaning and satisfaction of living a life of value in Christ. ■

*“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. Send questions to be addressed in this column to [Mendingnets@gbs.edu](mailto:Mendingnets@gbs.edu)*



The Campaign For God's Bible School And College

# *Faith in the Future*

## ANOTHER GOAL MET!



*artist conception of new facilities management building*

***Rejoice in the Lord with us as we announce another Faith in the Future goal reached!*** We now have commitments to cover the cost of the first Phase II project—the new facilities building. The building will be located one block from main campus on Josephine Street. It will house the offices of the Campus Administrator and Facilities Management Department. This state-of-the-art building replaces the “old dining hall” and other areas on campus. Construction is scheduled to begin in the spring of 2005. We now are setting our sights on completing the second Phase II project—academy expansion. Please contact the Office of Advancement for more information and naming opportunities. Phone: 513-721-7944, ext. 223; email: [jhooker@gbs.edu](mailto:jhooker@gbs.edu).



**JACK HOOKER**  
Vice President  
for Advancement

*“I am very excited about the vision and forward thinking represented by the Capital Campaign. This will certainly take us to the next level.”*

**—Robert England, Jr.**  
Physician's Assistant  
Jonestown, PA