

# GOD'S REVIVALIST

Winter 2006

*and Bible Advocate*



Brian Yako, GBS college sophomore from Papua New Guinea, shovels snow from the Centenary Walk.

# the editor's view



LARRY D. SMITH

## WAKING UP THE GIANT

For five years Archbishop Peter Akinola has been primate of Nigeria—head of his country's nearly 18 million Anglicans. Fortright about his love for the Bible and orthodox Christianity, he has also emerged as leader of evangelical forces now rallying throughout the Anglican Communion. Descended from the Protestant Reformation in England, this Communion has more than 70 million adherents and is the world's third-largest body of professing Christians.

Holding up his Bible, the Archbishop thunders, "Whatever is not in line with the authoritative Word of God, we reject it!" He unsparingly condemns the Episcopal Church (ECUSA), the Anglican branch in this country, for setting out to create a "new religion," since it has ordained a gay bishop, disregards Scripture, and embraces heresy. Last year at a conference in Ireland, he and other conservative bishops refused to take Holy Communion with the heads of ECUSA and the liberal Canadian Church because they no longer shared a common faith.

To the conservative ECUSA remnant gathered in Pittsburgh for the "Hope and A Future Conference" last November, Akinola's words were electrifying. He urged his audience to take an uncompromising stand for the gospel, assuring them that he and other bishops from the "Global South"—primarily Africa, Asia, and Latin America—would stand with them as long as they stood for the Bible.

That gathering in Pittsburgh supplies a dramatic paragraph in the story of today's Christianity. It may also be a turning point in that story—or at least a significant step in its direction. For those faithful Anglicans are part of a groundswell among mainline Protestants who are speaking out for a renewed Bible-based orthodoxy in their churches. As Dr. Thomas Oden, United Methodist theologian, explains, they believe that the "mainline is a (p22)➡

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# the president's page



## BETWEEN THE CRADLE AND THE CROSS

by Michael R. Avery, president

Christmas gives the Church a special opportunity to gather around Bethlehem's manger to glory in the incarnation of God's own Son. In like fashion, Good Friday grips the Christian world with hallowed silence as it remembers Calvary's cruel cross, while Easter leads us triumphantly by the empty tomb on resurrection morn. These holy days allow us to focus on specific aspects of our Lord's redemptive work.

But the Church has no special day to celebrate what happened in between those two great events. For in between lies the perfectly lived life of Jesus—a life that we are called to celebrate, follow after, and be conformed to. His is a life that is far too easily lost among the parables, the Sermon on the Mount, the miracles, and the great gospel narratives.

I hear some reader saying now, "You can celebrate an event, but how do you celebrate a life? How can you take years of activity, pages of discourse, and

passages of truth and package it in a single moment of celebration or reflection?"

Actually Jesus did just that in the opening statements of His prayer in John 17. This part of His prayer is packed with the very essence of His life and work. Verses 4-8 encapsulates his earthly life in such a concise way that it allows one to get the big picture of what His life was about. Notice the three aspects of what Jesus says in these verses: "I have glorified thee (the heavenly Father) on the earth by fulfilling the work which thou gavest me to do," "I have manifested Your name," and "I have given them the words which you have given to Me and they have received them." These statements embrace the ultimate purpose-driven life. A closer examination will be helpful.

*"I have glorified You by fulfilling the work you gave me to do."* The only way to glorify God is to obey Him. Jesus lived His life in submissive, loving obedience to the Father's will. He glorified the Father by obediently carrying out what He knew was the Father's will for Him.

*"I have manifested Your name."* The world needs to know who God is and how He works. Jesus lived His life in both word and deed to reveal to His disciples and the world the very character and nature of the Heavenly Father.

*"I have given them the words which you have given me and they have received them."* God has a message for fallen man. That message must be passed on. Jesus successfully transmitted it to His disciples, and they in turn passed it on to the world.

The Master Teacher prayed these words in His disciples' hearing for a reason. He wanted them to know what the essence of His life was all about: (1) Fulfilling the Father's will; (2) Revealing the Father's character; (3) Sharing the Father's message.

After leaving the Upper Room, each disciple, in his own way, wrapped his life around this same trilogy of purpose. The book of Acts shows them "speaking with boldness His word," "obeying God rather than man," and "revealing the person and character of Jesus." After Paul's conversion we see the same pattern surfacing in his life. He tells King Agrippa that he was "not disobedient to the Heavenly Vision." To the Philippians he said, "this one thing I do." His epistles reveal the nature and character of God in Christ, but his life was so much an example of Christ that he could tell the Corinthians to "imitate me." In his final letter to Timothy, Paul tells his young successor that "the things you have heard from me, commit to faithful men who will be able to tell others."

You and I can only glory in the birth and death of our Lord, but we also certainly can share in the life that was lived in between. It is a life worth celebrating and certainly one worth following. ■

WINTER 2006

# Letters

## TO THE EDITOR

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

### "EFFECTIVE, CONSISTENT MESSENGERS"

Carolyn and I received a copy of the November *Revivalist* from your singing group "Harmony" in Cooperstown, PA. We were startled to see our pictures on the front cover. We have read the issue and thank you and all others for the tribute(s) to my and Bence C. Miller's administrations. That was most generous of you.

If ever there were—and are—a couple of effective, consistent messengers on behalf of Christ's kingdom, they have been God's Bible School and its voice, *God's Revivalist*. The fact that one supports the other should be applauded, not denigrated. Gentlemen, keep up the good work...

SAMUEL DEETS, GBS President 1965–1975,  
Cochranon, Pennsylvania

### LIVING TO PLEASE GOD

Just wanted to thank [Dr. Philip Brown] for his wonderful article ["What Will Please My Father the Most?"] in the November *Revivalist*. I fear that many in our movement have wholly failed to see this positive outlook, falling prey to the negative, "What do I have to do in order to stay saved?" legalistic approach.... But your article wonderfully introduces the truth that a mature, Spirit-minded walk with God requires no laws at all...only a heart turned toward the positive relationship with Him that asks, "How can I live so as to please You more, to give You a good reputation, to draw attention to You and not me, to keep this earthen vessel away from the snares of Satan?" This is all it takes to motivate a most careful lifestyle! A complete "change of mind"—repentance—is required, rather than changing from one set of rules to another, stricter set.

CURT W. FERGUSON  
Salem, Illinois

(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.

**BRAZIL.** "Our deputation travels [have] been an adventuresome time, crisscrossing several states. Thank you to each one for your kind hospitality, friendship, and prayers. Together, we are making a difference for Christ in the Amazon region of Brazil. Brother Wells made a trip in September to Brazil for ten days. He found things in good order and the work advancing to the glory of God. Several new people have given their hearts to Christ. The nationals have told us they are anxiously awaiting our return [early in the new year]." —Rev. and Mrs. Rod Wells, *Newsletter*

**EGYPT.** "Your prayers are needed for hundreds of children who were saved in a children's revival in Cairo in August. One of the Egyptian workers writes, 'About 750 children attended the revival the first day, 870 the second day, and 1400 the third day. One hundred fifty ushers were serving and helping during the revival.'" —*Ropeholders*

**MEXICO.** Readers of *God's Revivalist* are requested to pray for the recovery of Rev. Sam Davis who, with his wife Nancy, has been a missionary in Mexico for 33 years. He is suffering from third-degree burns received when gasoline he was using while working on equipment ignited and caught him on fire. Missionary Marc Sankey reports, "Bro. Sam Davis is still with us because of the sovereign protection of a loving God. He suffered burns from his chest to his knees.... [He] told me how he could not extinguish the flames by rolling on the ground or any other method and finally cried out to God in desperation to stop the flames, and they immediately ceased.... Tomorrow he will be having the first of several skin grafts. "

(continued on page 19) ➡



*Learn the Lesson of the Sunflower...*

## *Living in the Love of Light*

*by Rev. Don Davison,  
GBS Director of Public Relations*

One Saturday morning I dropped off my 14-year-old son Nate for another day of work at the home of his employer, a prominent Cincinnati socialite. To drive up her blacktopped, circular driveway is to enter a world where painstaking care has been invested in trimmed ivy, flowered archways, and a well-manicured lawn.

Mrs. Williams is a likeable lady with a zest to share her passion for nature. While my son started his work day, she chatted with me about her plants. She and I were out near her gardens when she started into a discourse on “light-loving plants”—plants that bend towards, grow in the direction of, and are oriented toward the light.

This particular day, she zeroed in on some Star of David plants, which are members of this light-loving plant family. I have to admit that I wasn’t deeply interested in the free botany lesson. In fact, I confess that I was in the mode of just being nice and giving this lady a listening ear. She picked some Star of David plants to send home with me, still emphasizing that they had been designed with an insatiable love for light. She said that it is their very nature to twist in any direction from which the light is coming.

It was then that a voice from heaven seemed to say, “I don’t just make plants that way. I make people that way, too—to love the light.” And it’s true that the most normal thing a Christian can do is to love and live in the light of God.

As we continued our visit, Mrs. Williams’ lesson branched out from the Star of David cluster to the common sunflower. She transported me from her Cincinnati neighborhood to the wide-open plains of Kansas and told me about whole fields of sunflowers that are grown just for the seeds.

If you drive past these fields in the first light of the morning, the flowers all face east to catch the morning light as it dawns on a brand new day. But if you drive by that same field in the evening, those flowers will be facing west toward the setting sun, drinking in its last golden rays.

For God has designed these flowers so that all day long they track the sun in a series of tiny, imperceptible, (p19) ➡

God has designed these flowers so that all day long they track the sun in a series of tiny, imperceptible, incremental adjustments.

faculty



forum.

## UNLOCKING THE OLD TESTAMENT

by Ben Durr, Jr.

Suppose you were scavenging on a remote beach and discovered an old pirate's chest. Inside are valuable treasures, but the lock denies you access. Upon further investigation, you find an old key that fits perfectly, revealing treasures of unimaginable value. I'm sorry to disappoint you, but chances are this will never happen. But I use the illustration to help us to think together about how to unlock the treasures of the Old Testament.

One of the most difficult questions in biblical studies is how properly to interpret and apply the various laws, stories, sermons, and poems we find in the first thirty-nine books of the Bible. We know instinctively that there is value here, but we are often uncertain as to how to open and reveal its worth. However, in this pursuit we have at our disposal four basic keys that can be used to open the meaning and relevance of the Old Testament for New Testament Christians. Let me share these with you in the hope that you might use them to discover for yourself exciting and relevant truth in the oft-neglected Old Testament.

*The first key is the "biographical approach."* This method of interpretation looks at a passage—particularly a story—and asks, "Is there an example here to model or to shun?" The apostle Paul affirms the validity

of this method in 1 Corinthians 10:11, where he recalls the superficial lifestyle of the ancient Israelites and then states that their story was written as an example to us, that we should not follow after the things they did.

*The second key is to look for an underlying principle or life lesson.* This method highlights the gleaning of abstract truths or axioms from a particular passage. The book of Proverbs readily yields its treasures to this approach, as do many of the laws and commandments found in the Pentateuch and the prophets.

*The third key is that of "typology."* Typology is a method of interpretation that looks at a person, an object, an institution, a ritual, or event in the Old Testament and asks, "Does this contain images or suggestions of New Testament truth?" For example, when one studies the Passover celebration, instituted in Exodus 12, one quickly sees that the Atonement and spiritual deliverance provided by Jesus Christ is foreshadowed in this ancient ritual.

Now it is important to be careful when "typologizing" an Old Testament passage that we not "read into" it meaning that is not intended. However, the same God who inspired the New Testament inspired the Old, and it is certain that he imbedded "clues" through-

out the Old Testament that would point towards, and thus verify, the new Covenant.

*Finally I offer the "theological approach."* This key examines an Old Testament passage and asks, "What does this story, law, psalm, or sermon suggest about God—His character, His likes, or dislikes?" This approach views the patriarchal narratives, for example, not merely as stories of Abraham, Isaac, Jacob and Joseph but rather as the story of God and how He relates to men like Abraham, Isaac, Jacob, and Joseph.

Everything God says, does, allows, or prohibits reveals something about His unchanging nature. And since we serve the same unchanging God as did the ancients, the truths that are gleaned about the likes and dislikes of God throughout the Old Testament become authoritative truths for those of us who likewise seek to serve and please him today.

It would be exciting to discover that elusive pirate's treasure chest. But if that never happens, we can still unearth the priceless, eternal treasures of the Old Testament and claim them as our own. Through the deliberate use of specific keys, those jewels can be ours! ■

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



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## Time to Bring Back THE FAMILY

*by syndicated columnist Kathleen Parker*

If you were a Big Picture sort gazing at America through a wide-angle lens, you might begin to wonder: Why the big rush to fascism?

For a nation that prides itself on freedom, even seeking to infect other countries, we're terribly busy undermining our own.

How? Specifically, by destroying the family.

Sanctity aside, the traditional family is the front-line defense of liberty, the Maginot Line against creeping totalitarianism. Without the primary, autonomous unit of mother and father—whose duty is to protect and nurture their offspring—government inevitably intercedes.

Indeed, it is a goal of totalitarian governments to supplant the family by undermining parental authority, which Americans and other Westerners seem increasingly willing to surrender. Gluttons for irony, we surrender freedom in the name of freedom—as in liberty and equality for all.

Talk about unintended consequences.

This family dissolution has been gradual and incremental, occurring almost without our notice. First, we demonized men and made women into martyrs and victims. We didn't do this halfheartedly, but with gusto. We codified the concept "men bad, women good" with laws that gave

women supremacy over men: child custody awards in divorce; acceptance of drive-by, sperm-bank impregnation and single motherhood; and finally, special status in new laws such as the "Violence Against Women Act."

Violence against women, though indefensible, is presumably no more unacceptable a crime than violence against men. Nevertheless, we created a special law just for women—funded by taxpayers—that institutionalized female victimhood and cemented the image of man as predator.

Then, we turned child-rearing over to day-care workers and public institutions where parental control over the moral content of their children's lives has been diluted. From sex education to diversity training, public educators increasingly have decided what and when children should learn, sometimes without parental approval.

There's nothing wrong with teaching children about human reproduction, assuming information is phase-appropriate. But human reproduction is taught values-free because there is no secular moral consensus that fits all families' cultures.

Nor is there anything wrong with teaching tolerance for other cultures, except it is often done at the expense of covering Western Civ. An

odd omission for a nation trying to export Western principles. Meanwhile, public education dumbs itself down for the least common denominator. One pregnant 11-year-old in a school means that all 11-year-olds should know the fine points of sex.

Thus, parents were outraged last month when sixth-graders in Shrewsbury, Massachusetts, were asked various questions about their experiences with oral sex in a survey designed to help educators plan health education programs.

Finally, we "advance" toward the "de-institutionalization" of marriage, as David Blankenhorn (president of the Institute of American Values and author of "Fatherless America") recently described the move toward same-sex marriage (SSM). As SSM becomes the law of the land in other countries (recently Spain and, pending expected senate approval, Canada), and perhaps, inevitably, here, power is being ineluctably shifted from the natural family to the state.

In Canada, Blankenhorn says, the idea of the natural parent has been removed from marriage law and replaced with "legal parent." In New Zealand, a child legally may have three parents. By the logic of same-sex marriage, which insists that marriage is a contract of rights disconnected from sex and procreation, why (p13)➡



## — Called Unto Holiness —

Our first selection for this new Revivalist column comes from the late Dr. S. I. Emery, well-known holiness evangelist, conference speaker, and Bible expositor. In this space we will use writers both past and present to discuss various aspects of Christian holiness. This selection is used with permission from the IHC Messenger and is condensed and edited by Larry D. Smith.

### THE BAPTISM OF THE HOLY SPIRIT

by Dr. S.I. Emery

***“For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence.”—Acts 1:5***

What is this baptism of which Jesus speaks? Predicted by the prophet Joel, as Peter reminded his hearers at Pentecost, it was to be the work of Jesus Himself, who, according to John the Baptist, would “baptize you with the Holy Ghost and fire” (Matt. 3:11). In his own baptism, John had used water as the outward symbol of purification which followed repentance and faith. But Jesus was to baptize with the Spirit and “thoroughly purge his floor.” There is no record of Jesus Himself ever using water to baptize anyone.

Certainly the idea of washing or cleansing is implicit in the idea of baptism, whether it is by water or by the Spirit. But in the case of baptism with the Spirit, what is to be washed or cleansed? Certainly not the body, for as Jeremiah says, “Though thou wash thee with nitre and take thee much soap, yet thine iniquity is marked before me” (2:22). If Christ is to dwell in us (Eph. 3:17), our very nature must be thoroughly cleansed as His dwelling place.

The human soul is that part of us which indwells and controls the human body during its sojourn in this world of time. This soul is sick and cannot cleanse itself. Depravity has come down to it from Adam, our Federal Head, who having lost the image of God, which is righteousness and true holiness, now begets all descendants “in his own likeness and after his image” (Gen. 5:3). As a result, our whole race is born in a state of sinful depravity. “The heart is deceitful above all things and desper-

ately wicked” (Jer. 17:9). “Estranged from the womb, they go astray as soon as they are born, speaking lies” (Psa. 58:3). “There is none righteousness, no, not one” (Rom. 3:10).

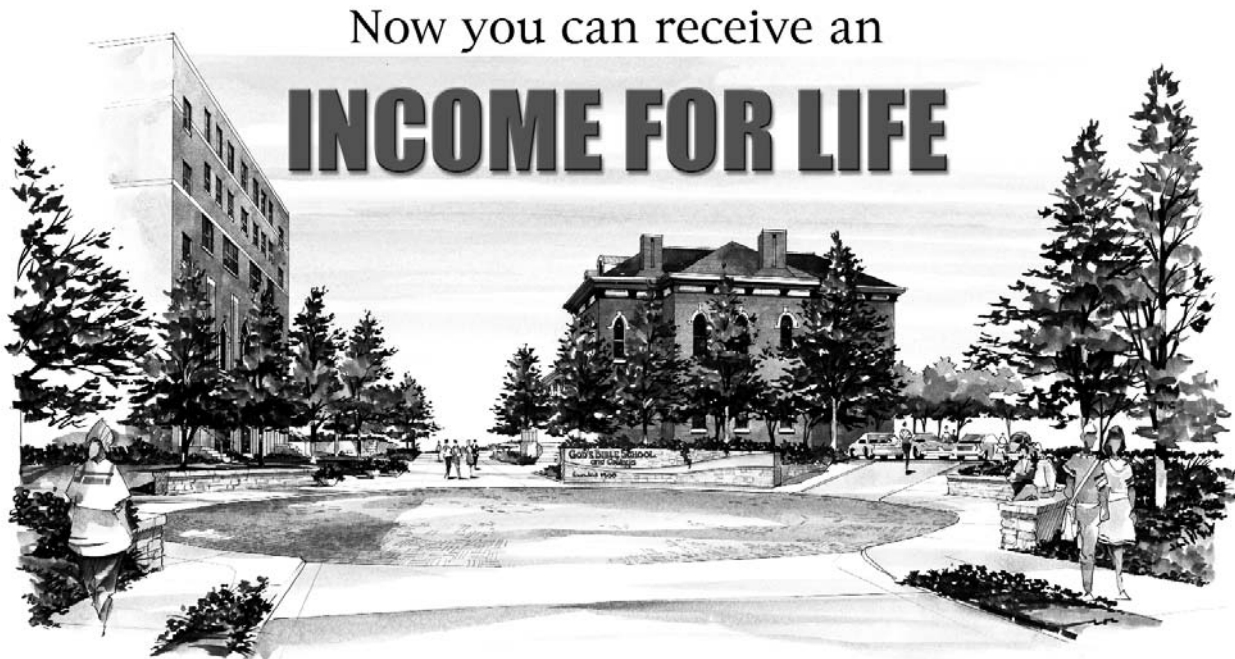
Under pressure from this internal source of sin, the will is pressed down, and the conscience is defiled. David declares that this was what had caused his sin with Bathsheba (Psa. 51:5). How many like him have been swept away from what they thought were safe moorings! Judas fell, and even Peter and the other disciples slipped.

To deal with this internal sinful condition, Christ administers a baptism different from anything previously given. First, as we have said, Christ Himself administers it. It is a baptism with the Holy Spirit to effect a “circumcision made without hands” (Col. 2:11), because it is to be “of the heart” (Rom 2:29). But who is the Holy Spirit?

Scripture tells us that the Holy Spirit is God, that God is love, and that God is a consuming fire. Think of it, my friends, to be washed with God. With Love on fire! This is not to wash the outside of a corporeal body, but to be thoroughly purged inwardly by God’s love that burns and casts out sin. Yes, this baptism is administered by Jesus, the Divine Son, as he washes the human soul and spirit with the Divine Spirit. Thus we pray, “Cleanse me with the washing divine, and I shall be whiter than snow.”

Are you a candidate for this Baptism with the Holy Spirit? Have you ever applied for it? Remember, dear friends, “The promise is unto you and to your children, and to all that be afar off, even as many as the Lord our God shall call.” ■





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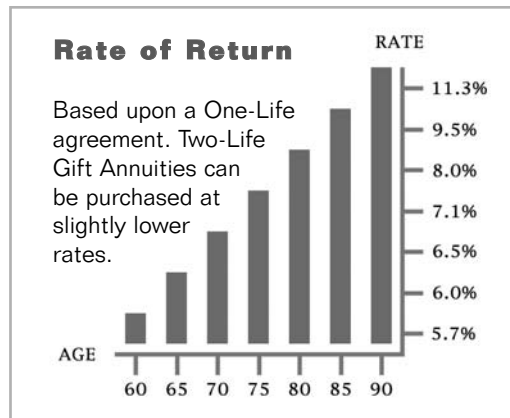
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# NEWS

from the Hilltop

## DR. PHILIP BROWN PROMOTED TO ASSOCIATE PROFESSOR

Dr. A. Philip Brown II was recently promoted to the rank of Associate Professor. He has an accredited PhD from Bob Jones University and has taught full-time at GBSC for three-and-a-half years. During that time, he was appointed as Assistant of the



Ministerial Division and has functioned as the secretary for the Ministerial faculty meetings. He consistently receives outstanding ratings from his student evaluations and contributed materially to both the curricular and policy development of the Ministerial Division.

Prior to joining the GBSC faculty, Philip taught Greek at Bob Jones University for five years. In terms of professional activity, He has been a contributing writer to *God's Revivalist* for two years and has written a chapter in the GBSC publication, *The Journey*, and three chapters in the soon-to-be-published GBSC book, *I Believe*. He has presented scholarly papers at the Bible Faculty Leadership Summit twice during the last three years and has published four scholarly articles in *Bibliotheca Sacra* on "Studies in Ezra." He is presently under contract with Zondervan to publish "A

Reader's Hebrew Bible," which is designed to help Hebrew students read the Hebrew Old Testament.

Congratulations, Dr. Phil! —*Dr. Kenneth Farmer, Vice President for Academic Affairs*

## REBECCA KELLEY DIRECTOR OF CINCINNATI YMCA COMMUNITY SERVICES

GBS adjunct professor Rebecca Kelley was recently appointed executive director of the community services branch of the YMCA of Greater Cincinnati.



Mrs. Kelley, a graduate of both the University of Cincinnati College

of Law and Goucher College, Baltimore, has served as vice president of the Urban League of Greater Cincinnati and for the past five years "has been the YMCA's pri-

# 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 **David and Jamie (Bishop) (GBS '01 BA in CTE) Spivey**, Wayne, Michigan, a son, **Cayden David Spivey**, born October 5, 2005.



To **Michael (GBS '98 BA MinEd) and Beulah Patterson**, Grenada, a daughter, **Jeiel Bibianna, Veronica Patterson**, born June 5, 2005.

## DEATHS

**Rev. Carl W. Antrim, 83, of Donna, Texas**, died November 26, 2005. He was a U.S. Army veteran and had received several

medals for valiant service during World War II. He was a pastor in Virginia and North Carolina, and an evangelist and missionary. He and his wife, the former Margaret Kenyon whom he married in 1941, served under Evangelical Bible Missions in Papua New Guinea and since 1979 under the Bible Methodist Connection in Mexico and the south Texas border. There they were active in church building, language and Bible study and Spanish literature and Bible distribution. He was especially known for his skillful masonry work and had designed and constructed many churches and other buildings for Christian work throughout the U.S., New Guinea, and Mexico. His son, Carl, Jr., notes that his father laid brick for the GBS library, girls' dormitory, music building, street planters (with signs), and many of the stone walls at GBS.

mary grant writer and chief architect of numerous community collaborations among schools, government, and non-profit agencies," according to the Cincinnati Enquirer. She and her husband Michael live with their two sons in Cincinnati and attend the Burlington, Kentucky, Bible Methodist Church.

### ALDRSGATE ACADEMY STUDENTS NOMINATED FOR SCHOLARS PROGRAM

Two Aldersgate Academy students, **AnneMarie Amlung** and **Rachel Klotz** (pictured here), have received a nomination from the National Center for Early Academic Excellence for the National Young Scholars Program. They were nominated by their teacher, Janna Hooker, who explains that the requirements for the program are academic excellence, maturity, and leadership among their peers. "We are very excited for these two young



ladies and wish them the best," Miss Hooker comments.

### CONSIDER THESE JOB OPPORTUNITIES AT GBS

God's Bible School and College is always interested in quality people in a wide range of fields, teaching at various levels, office work, etc. We are very forward-looking in our approach to hiring. Even with good planning, however, there are sometimes specific needs that

require immediate attention. So please do not hesitate to give prayerful consideration to employment at GBS and to send in your resume.

**We have needs in our college department in the following areas: history, science and math. Candidates must have a graduate degree**

**in one of these areas.** Since we do not offer majors in these three subjects, candidates will also work in another capacity at the institution, such as Assistant Head Librarian, Student Learning Center Coordinator, or Director of Institutional Research.

All interested parties are encouraged to send a resume to Dr. Ken Farmer, 1810 Young St., Cincinnati, OH 45202. This may also be sent by email to [kfarmer@gbs.edu](mailto:kfarmer@gbs.edu), or fax to (513) 721-3971. 📧



Mr. Antrum is survived by his wife of 64 years; his children, Carl, Jr., Joy, Ron, and Steve; five grandchildren, and six great-grandchildren. Funeral services were held at Mt. Tabor Community Church with the Rev. Earl Newton and the Rev. Tommy Kenyon, officiating. Burial was in the church cemetery.

**Roberta McNeill Pottenger**, the daughter of Professor Robert E. McNeill, founder of GBS's Division of Music, and his wife Emma Atkinson McNeill, was born in Cincinnati, Ohio, September, 1916, and died in Portsmouth, Ohio, March, 2005. In November 1938, she was married to Joseph E. Pottenger, who survives. They were married for 67 years. To their union were born five children: Jeanne, Patricia, Linda (now deceased), Cathy, and Stephen. Mrs. Pottenger served with her husband in pastoral ministry for many years, most of which were in the Church of the Nazarene, in Kansas, Ohio, and Indiana. Both of them attended God's Bible School, where with her late sister, Susan McNeill Westhafer, she was a member of the "Sunshine

Four," a school-sponsored quartet. Mrs. Pottenger was buried in Portsmouth, Ohio.

**Lavina Westhafer Craig** was born July 12, 1920, in Loogootee, Indiana, died November 12, 2005, in Milford, Ohio. She followed her brother Dexter to God's Bible School, where she completed her high school studies and worked as telephone operator. She was married to Paul Tolle who predeceased her. By this union she had one son Robert. She was later married to George Craig, who also is now deceased. One daughter, Lisa, was born to this marriage. Mrs. Craig was buried near New Richmond, Ohio.

**Rev. Elbert Barrow, 81**, died November 28. A well-known evangelist, he was licensed by the Bible Methodist Connection of Tennessee, and had served as a minister for 47 years. He retired as pastor of the church he founded, True Gospel Chapel, in 2001, due to declining health. He is survived by his wife of 58 years, Ruby Grace Hill Barrow; his daughters Barbara Gail Elsey and Rebecca AnnHartley; his grandchildren, (p13) ➡



## HIGH SCHOOL ALUMNI REUNION

Imagine six friends who had attended the GBS high school reuniting after over fifty years! On October 28-30, these alumni met in Ormond Beach, Florida, for this special reunion. They traveled from California, Ohio, Indiana, Alaska, and Florida. Much laughter ensued as they renewed friendships and reminisced about classes, teachers, dorm life, and fellow students. Attendees were Clara (Kemplin) Smallwood, Joy (Greenwood) Dare, Lurana (Lyons) Jenkins, Evangeline (Troup) Downs, Patricia (Henschen) Miller, Erlene (Shuttlesworth) Myers, and David Larson.

These alumni are also planning a future reunion. If you were a student of the GBS high school from 1950 to 1954, please watch the *Revivalist* for more information or send an email to [alumni@gbs.edu](mailto:alumni@gbs.edu).

## PENNSYLVANIA ALUMNI MEET

A fine group of GBS alumni gathered in central Pennsylvania October 22 to enjoy a good meal and great fellowship. President Avery spoke to the group and brought them an update from the campus. Special thanks to Robbie and Rachel England for planning the regional meeting again this year. Additional regional alumni meetings are being planned for 2006 by the Alumni Executive Council. If you would be interested in a meeting in your area, please email that information to [alumni@gbs.edu](mailto:alumni@gbs.edu).



*Pennsylvania Alumni Meeting*

## A LIVING LEGACY

On December 9, a special dedication service was held in the computer lab on the new academy floor. The lab was made possible through a generous donation by Mr. Fred Davison of Bloomington, Illinois, and was dedicated to the memory of his wife, Betty.

Attending the service were four of Mr. Davison's children, all of whom are GBS Alumni. These were *Carol Ann (Davison) Blakley* ('72 BA), who spent a number of years in Christian education and is involved in her local church; *Rebekah Davison* ('86 BRE), who has served

in Christian education and is now employed in the healthcare field; *Fred Davison* ('82 BA, '84 ThB), who served for ten years as General Office Manager at GBS and now owns Your Business Matters, a financial consulting firm in Cincinnati; *Don Davison* ('83 BRE), who has served GBS as Director of Public Relations for eighteen years.

Mr. Fred Davison's legacy is represented in his children and the impact they are making in the kingdom of God. Special thanks to Mr. Davison for his generous contribution to the capital campaign and his even greater contribution of his family to the ministry of GBS. ■



*Mr. Fred Davison and Children at the Dedication of the Computer Lab*

➡(p7) shouldn't those three parents be allowed to marry? A question being asked by polygamists everywhere.

Viewed simplistically as an equal-rights issue, it's hard to argue against same-sex marriage. We want fairness and equality for all. But viewed historically, marriage isn't an equal-rights issue, nor a legal contract of privileges. The foundational purpose of marriage always has been a bond of duty cementing the affiliation of mother and father to the child.

By separating sex and procreation from marriage—and granting marriage “rights” to anyone and everyone—we are curtailing the rights of children to their natural par-

ents, as well as to protection from the strong arm of the state.

That no family is perfect, that divorce is also an assault on children, that the family is otherwise under siege by irresponsible and self-gratifying heterosexuals is irrefutable. None of those facts justifies further erosion of the original and still-important purpose of securing parents to their dependent offspring.

Today's family portrait as a collage of individual snapshots is not a happy or promising picture: no fathers; single—busy and stressed—mothers; no-fault divorce and “marriage” that means everything and therefore nothing; children depressed and dosed in

dumbed-down schools where the least common denominator dictates curriculum.

In such a state, someone has to take charge, for better or worse. When the state takes over, you can bet on worse. ■

*Kathleen Parker is a syndicated columnist for the Orlando Sentinel. The above article, minus one paragraph, appeared in the Cincinnati Enquirer and is republished here with permission of the author. While every statement may not conform to our own editorial convictions, we reproduce the article because of its powerful statement on the attack now underway against the American family.*

# REVIVALIST FAMILY

continued

➡(p11) great-grandchildren, and other relatives. Officiating at funeral services were the Rev. Dan Parker and the Rev. George Gee.

**Rev. Charles E. Downs, 92**, died October 29, 2005, at Meadville, Pennsylvania. He was converted at the age of 26 and graduated from Nyack Bible Training Center. He began his ministry in the Christian and Missionary Alliance and served later in the Church of the Nazarene and the Bible Missionary Church. Since 1962 he had been a member of the Evangelical Wesleyan Church in which he was pastor, evangelist, and president of the Adirondack Bible College. He was preceded in death by his wife Ila F. Downs. Funeral services were conducted by Bishop William Sarber, Rev. D.D. Snedeker, and Rev. Timothy Youger.

**Dacey Mae Weathers, 96, of Newport, Kentucky**, died December 9, 2005. A devout Christian, she was converted under the ministry of the late GBS president, Rev. M.G. Standley, and was a member of the Florence Wesleyan Church. She and her late husband, William Edwin Weathers, Jr. (who once served as a member of the GBS Board of Trustees) were long and committed friends of God's Bible School and College. Funeral services were held at Central Church of the Nazarene, Florence, Kentucky, with Dr. Michael Avery, current GBS president, offering the invocation and benediction, and Dr. Wingrove Taylor, bringing the message. Survivors include her daughters Pauline, Barbara, and Nancy; her son William Edwin Weathers III; and other relatives and friends.

## ANNOUNCEMENT

**Relax in Amish country! Home now available on both weekends and weekdays.** Dan Glick and his family live in Cincinnati, where he serves GBS as chair of the Division of Intercultural Studies and World Missions. Therefore their quiet country home in Wayne County, OH, is available for those who would like to spend a few days relaxing in Amish Country for \$35.00 per night per couple. The Glick home is located eight miles from Holmes County, which has the largest Amish settlement in the United States. There are many fine restaurants and interesting sites nearby. Pictures of the house and information are on the web at [www.glickhouse.com](http://www.glickhouse.com) For additional information and reservations contact Dan or Martha Glick at (513) 241-3492 or (330) 446-5284. E-mail [dglick@GBS.edu](mailto:dglick@GBS.edu).

## HITHER AND THITHER

**Rev. Gary Brugger is designated “rally speaker” at the Inter-Church Holiness Outreach and Bus Convention, which will be held March 7–9, 2006**, at the Lebanon Valley Exposition Center, Lebanon, Pennsylvania. The convention will provide a variety of speakers and experiences focusing on evangelistic outreach and church-building. For further information call (717) 273-3690. ■

## Dear Phil

### RICK WARREN'S A PURPOSE-DRIVEN LIFE

**“What do you think about Rick Warren’s book *A Purpose-Driven Life*?  
—Anonymous**

Dear Anonymous:

It’s interesting that you should ask. I bought Warren’s book for my wife a year ago at Christmas. Soon after, I heard some pretty scathing criticisms of the book from sources that are usually theologically on target. So I decided to read the book for myself and check it out. I’ve gotten only through chapter 11, so my review pertains only to the first 11 chapters and not to the entire book.

So far, the book has been quite good on the whole. One of the first things I noticed, though, was how many different translations Warren uses. The heavy use of paraphrastic versions (*The Message*, *NLT*, *Living Bible*) inclined me to think that Warren had picked and chosen the version that said what he wanted a verse to say. This was a bit annoying, but hardly a fatal flaw. After all, I know and appreciate the reasons for, and the uses of, a wide variety of translations. So, I just decided to skip reading his Scripture texts.

When I sat down to start actually writing my review of the book, I read his introduction—always a good idea! There I saw that he had an appendix in which he explains why he uses so many versions. He gives two main reasons: (1) every translation has its limitations—true enough,

though some are better than others; and (2) familiarity with a version often breeds inattention. The result: people miss the full impact of God’s message because they are so used to hearing it. Hard to argue with that! (One of the main benefits of reading the Bible in the original languages is that our unfamiliarity with Greek or Hebrew forces us to pay more attention to what is being said than when we read a familiar English version.) Having read the appendix, I started reading the Scripture in the book. At chapter 11, the jury is still out on whether Warren has really been fair to the text of Scripture or not. My hunch is that the verdict will be yes and no, but I won’t make that call till I’ve finished the book.

I remember the very first impression I had of *A Purpose-Driven Life* two years ago at Christmas. My Aunt Carol had the book with her, and I somewhat skeptically picked it up and read the first line of the first chapter, “It’s not about you.” Wow! What a powerful line! And Warren couldn’t be more right. Our origin, identity, meaning, purpose, destiny—they all originate and ultimate in God. Life is not about us; it’s about God. I can’t help but think that such an approach would revolutionize high school and college career

counseling. I remember my friends’ frustrated searches to find what they wanted to do in life. Warren is right on the money when he says that is the wrong approach to life. His three concluding insights from chapter one bear repeating: (1) Identity and purpose are found only through relationship with Jesus Christ; (2) God planned the purpose of your life in eternity; (3) your life’s purpose fits into the grand cosmic plan of God. Now that is something worth living for—yes, *Someone* worth dying for!

I ran into my first major snag in Warren’s theology in chapter seven. At the end of the chapter he invites sinners to Christ, and that is admirable. But in my estimation he fails to give them proper directions on how to come to Christ. He says that they must believe; but he doesn’t say they must believe that Jesus is the Son of God, or that He died for our sins and rose the third day. Both of those items are core components of the apostolic gospel. Frankly, I am not inclined to think that Warren purposefully left out mention of those two items, but I do find it disturbing that his call to sinners is defective. A defective call may lead to a defective faith, and a defective faith is not a saving faith. When we “believe in Jesus,” we’re not just believing facts about His deity or even His resurrection. We are believing that He is the only way to God, that His sacrifice is the only atonement God will accept, and that He is the only solution to our desperate need for salvation from the wrath of God we justly deserve.

I will continue this discussion when I’ve finished the book. Remember, It’s not about us. It’s all about God, His kingdom, and His glory.

Happy New Year!  
PHILIP ■

*Dr. A. Philip Brown II is a member of the faculty in the Division of Ministerial Education at God’s Bible School and College.*

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### CONTRIBUTIONS MOUNT FOR HURRICANE RELIEF

In one of the most massive responses in U.S. history, more than \$2.73 billion have flowed through churches and other charitable organizations for relief efforts in the wake of Hurricanes Katrina, Rita, and Wilma. Receiving the largest amount of donations is the American Red Cross, followed by The Salvation Army and Catholic Charities. Total funds received have nearly reached the amount raised in response to the devastation by terrorist bombing attacks in September 2001. The *Christian Post* reports, "The Salvation Army anticipates the hurricane relief efforts to be the largest response it has ever undertaken, according to Melissa Temme, public relations specialist for the Christian organization."

### PRESIDENT BUSH CALLS FOR RELIGIOUS FREEDOM IN CHINA

President George W. Bush has praised China for developing more open economic policies but called on the nation of 1.3 billion people to grant political and religious freedoms. Speaking at a press conference November 16, prior to a visit to China, the president noted, "I have pointed out that the people of China want more freedom to express themselves, to worship with-

out state control, to print Bibles and other sacred texts without fear of punishment." He also cited Taiwan as a society that has moved from authoritarianism to freedom of expression. The U.S. Commission on International Religious Freedom has found that the Chinese government "systematically violates" the right to religious freedom.

### CHRISTIANS RESIST "WAR ON CHRISTMAS"

"While the war on Christmas continues, the Christmas Grinches have been running for their lives," according to Matthew D. Staver, president of a Florida-based legal organization which has enlisted the aid of nearly 750 lawyers in its campaign to protect Christmas. "Retailers and government officials are learning that Christmas is here to stay," he added. Many cases dealing with such issues as Christmas displays on public property have been successfully resolved.

In related action, aroused Christian organizations have focused national attention on businesses who have deliberately avoided the use of the word "Christmas" in their advertising. "We are pleased to learn that Target has heard our concerns and decided to use Christmas in their advertising and marketing efforts," said AFA Chairman Donald E. Wildmon, whose organization

claimed that over 700,000 people had signed an online petition to boycott Target stores. Conservative Christian organizations believe that the use of such terms as "happy holidays" instead of "Merry Christmas" is a politically correct concession to secularist influences and is insulting to Christians.

### CHRISTIAN MEDICAL COST-SHARING PROGRAM CLAIMS RECOVERY

"Leaders of the Christian Brotherhood Newsletter, a medical cost-sharing program involving more than 15,000 Christians nationwide, say their organization has recovered from a messy 2001 financial scandal. Now they want to restore public confidence," declares a report published in the January 2006 issue of *Christianity Today*. "The people who did the bad things to this ministry are gone," Howard Russell, executive director, is quoted as saying. "We are again doing the right things for the right reasons. We do what the church in Acts did. It worked then, and it works now." The *CT* report notes that "The new management team, led by Russell, has reduced the unpaid claims by 90 percent to less than \$2.4 million while also continuing to meet current claims."

### EARLY CHRISTIAN BUILDING DISCOVERED IN ISRAEL

The Israel Antiquities Authority has announced that excavations inside a prison near Meggido has revealed the floor of a Christian building dating before the fourth century when the Emperor Constantine legalized Christianity throughout the Roman Empire. The finely-crafted mosaic floor of what presumably was a church contains Greek inscriptions including the ancient fish symbol of early Christianity. ■

*“ He talked about dying as if he were talking about his birthday party”*

## One of the Most Wonderful Miracles I Have Ever Witnessed

*by The Rev. Carl V. Dennis*

Roger Hollis worked as an employee of the Nissan Auto Company of Smyrna, Tennessee, just south of Nashville. In 2005 he was 58 years of age and had purchased 200 or more acres near the Edwards Grove Church, which his wife Beverly had attended for about four years. He did not drink nor smoke, and he loved to go hunting and fishing. He worked on his farm and had built a very spacious new home. He never went to church himself, but neither did he hinder his wife from going. He said that he had worked all week and that the weekend was his to enjoy.

Roger's health had begun to deteriorate, and so he retired from his job. He had heart problems, high blood pressure, and was diabetic. Then his kidneys began to shut down, and he had to be placed on dialysis. In February 2005 his doctor had to amputate a toe on his right foot, and less than a month later the doctor amputated Roger's leg up to the knee.

Beverly and the church were praying for him, and the pastor, Brother John Lawwill, visited him in his home often. They would talk about the happenings of the day; but when the pastor would try to talk about God, Roger would just clam up and would not talk. But during his stay at Murray County Regional Hospital, he had an unusual experience one night.

He said that he had a vision or something that seemed like “a bright light,” and could hear a funeral being conducted—a funeral that was his own! He could not see a coffin or a face, but the incident was overwhelming and real to him. This was the beginning of a miracle in Roger's life. When he “came to himself” after the vision, he was more than ready to pray. He made a call to his brother-in-law, who is a preacher, and with his guidance and the help of the Lord, Roger prayed over the telephone and was saved. Remember that before this time, he had not even wanted to talk about God. But what a change after he became a “new creature in Christ” (2 Cor. 5:17)!

He cried and testified to his doctors, nurses, and technicians at the hospital, and to anyone coming to see him. He also wanted to be baptized as soon as possible. He tried to get in touch with Brother John Lawwill to be baptized, but somehow did not make it clear that he wanted to be baptized then! So he contacted a minister in Columbia, Tennessee, and had him come to the hospital and baptize him in his hospital bed. As Brother

Lawwill walked into Roger's room the next time he came to visit, Roger called out, “Praise the Lord!”

Soon after his conversion, Roger wanted a Bible—not just any Bible, but one with large print so that he could read it while he was in the hospital. He was hungry and thirsting after righteousness, so absorbed in God that you could not keep him from rejoicing, crying, hugging his Bible, and testifying. He would ask everyone who came to see him to write a Bible verse on the fly leaf of his Bible. His favorite scripture was the one telling of the rich man who died and went to hell, especially the part where he wanted Lazarus to dip his finger in cool water and touch his lips. Roger was radiant and wanted to pray with people who came to visit him.

My wife and I made a trip to the hospital to see him, for we had heard what had happened to him. As we walked into his room, we felt the mighty presence of God. Then I told Roger why I had come, for I wanted to see for myself that what I was hearing was really true. Well, praise the Lord, it was!

When Roger was dismissed from the hospital, the doctors gave him about fourteen days to live. He wanted to take communion, and so Brother Lawwill along with Jason Estes conducted the communion service at his bedside. It was a beautiful sight. Roger knew his time on earth was short, and he talked to his brothers and daughters and made sure that his wife would be taken care of. In fact, he talked about dying as if he were talking about his birthday party. There was absolutely no fear of death for him. He wanted to come to the church's revival and give his testimony. Roger Hollis did more for the Lord in one month than most of us do in a lifetime.

My wife and I bought a tape recorder and the whole Bible on cassette and gave it to Roger. The last time we saw him alive was on Sunday afternoon, April 3, 2005. The family gathered around his bed, holding hands as we prayed. God's holy presence was so real. Early Friday morning—five days later—Roger Hollis went to be with his wonderful Lord and Saviour!

This is the true account of one of the most wonderful miracles I have ever witnessed. Roger, I will meet you in the morning! ■

*The Rev. Carl Dennis has had a long and faithful career in various aspects of Christian ministry and now lives in Nashville, Tennessee.*



On Resurrection Day, Jesus met with His disciples in the upper room and “breathed on them and said, ‘Receive ye the Holy Spirit’ (John 20:22). They did, but not in the sense of regeneration for they were already saved. They received Him in the sense of “Comforter Number Two.” After this experience not one of His followers complained of Jesus’ bodily absence.

In the Upper Room (Luke 24:49), Jesus told his saved disciples to wait for the promise of the Father. The promise of the Father occurred at Pentecost, Acts 2, when they were filled with the Holy Spirit. Acts 2 is the story of how the saved disciples were entirely sanctified. Peter testified that their hearts were purified by faith (Acts 15:9). Thus Pentecost was the beginning of yet another role for the Holy Spirit.

**B. “The Holy Spirit was not yet given” – John 7:37-39.**

John 7:37-39 is not a denial of the Holy Spirit’s role as regenerator and indweller. The context makes it clear that the Holy Spirit was not yet given in the sense that He would be given after Jesus’ resurrection. After the resurrection, the Holy Spirit was given (assumed the role) in the sense of representing and authenticating the power and presence of the risen and glorified Christ. The Holy Spirit could not do this until after the resurrection. He did, however, operate as the agent of regeneration and indweller.

**CONCLUSION**

Old Testament believers were both regenerated and indwelt by the Holy Spirit. Old Testament saints, before they became saints, were spiritually dead and needed the Holy Spirit’s impartation of spiritual life in order to become spiritually alive. The continuance of the Holy Spirit’s presence to sustain that new life is nothing else than indwelling.

**NOTES**

- [1] New Living Translation.
- [2] If regeneration was not possible for Nicodemus prior to Pentecost, as some argue, then Jesus must have been either mocking Nicodemus or speaking prophetically of a future possibility. There is nothing in the text of John 3 to support either view.
- [3] The term “Old Testament dispensation” refers to everything taught in the Old Testament plus the Gospels. The New Testament dispensation was inaugurated at Pentecost, the birthday of the Church.
- [4] H. Lockyer, “All the Doctrines of the Bible,” p.68; other proponents of this view are L. Chafer, J.O. Sanders, J. Walvoord, W.B. Pope, J.D. Pentecost, to name a few.
- [5] See for example Othniel (Jud. 3:10), Gideon (Jud. 6:34), Jephthah (Jud. 11:29), Samson (Jud. 13:25; 14:6; 14:19; 15:14) for empowerment for leadership and physical exploits. Other examples would be Bazaleel (Exo. 31:3; 35:31), Aholiab (Exo. 31:6), and Hiram (1 King 7:13, 14) who were “gifted” with special abilities in craftsmanship.
- [6] Robert J. Dunzweiler, “Regeneration and Indwelling in the Old Testament Period.” IBRI Research Report #25. [www.ibri.org/RRs/RR025/25regen.htm](http://www.ibri.org/RRs/RR025/25regen.htm)  
—sermon outline by DR. ALLAN P. BROWN



“COMMITTED TO EXCELLENCE  
IN PREACHING”



# THE REGENERATING AND INDWELLING WORK OF THE HOLY SPIRIT PRIOR TO PENTECOST

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

*“Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit” (John 3:5-6).*

**INTRODUCTION**

There is some confusion among the people of God as to the work of the Holy Spirit in the Old Testament. The confusion arises when the following question is asked: “Were the Old Testament saints regenerated and indwelt by the Holy Spirit?”

In this message I will endeavor to give evidence that the Old Testament saints were regenerated and indwelt by the Holy Spirit prior to Pentecost. My thesis is: the Holy Spirit is the agent of spiritual life. He has always been so. For there to be spiritual life, the agent of such life must be present in the life of a believer, and His presence is what I mean by “indwelling.” From Adam to the present, the Holy Spirit has always operated as regenerator and indweller.

**I. THE TERMS “BORN OF THE SPIRIT” AND “REGENERATION” ARE IDENTICAL**

Regeneration is the gracious act of God through the Holy Spirit whereby a spiritually-dead sinner who repents and exercises biblical faith is made spiritually alive. The term occurs with this meaning only in Titus 3:5, “Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration (palingenesia) and renewing of the Holy Ghost,” or as another translation puts it, “giving us a new birth and new life through the Holy Spirit.” [1] The term “regeneration” (palingenesia) means “new birth, reproduction, renewal, regeneration.” It is speaking of the new birth that occurs in conversion.

The clearest declaration of the necessity of regeneration (or being born again) is found in Jesus’ dialogue with Nicodemus (John 3:1-8). There Jesus said that one must be born of the Spirit in order to enter the kingdom of God. Since Jesus made this statement prior to Pentecost, the birthing (or regenerating) ministry of the Spirit must have been available to Nicodemus before Pentecost (John 3:5-6). [2]

The Old Testament text upon which Jesus based His “new birth” teaching is from the prophet Ezekiel: “Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.” (Ezekiel 36:25–27). Nicodemus, a recognized scholar and authority on the Hebrew Scripture, should have recognized the phraseology as coming from Ezekiel.

Jesus’ phrase “born of water” is equivalent to Ezekiel’s phrase “sprinkle clean water upon you,” which speaks of the outward change of lifestyle that occurs when a person gets saved. At conversion one stops his sinful activities. Jesus’ phrase “born of the Spirit” is equivalent to Ezekiel’s statement: “A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you....” This speaks of the inward change of heart and attitude that occurs when a person is converted. The power to live in obedience to God’s Word comes from the regenerating and indwelling Holy Spirit.

Because regeneration or the new birth was taught by Ezekiel and by Jesus before Pentecost, the Holy Spirit must have been operative in the Old Testament dispensation [3] as the agent of the new birth. When a person turned to God for salvation prior to Pentecost (by grace through faith, not of works, as illustrated by the justification of Abraham, Gen. 15:6; Rom. 4), the Holy Spirit regenerated that person and indwelt him. It is doubtful that many of the Old Testament believers understood this. However, lack of theological knowledge does not preclude theological reality. The Holy Spirit was the agent of spiritual life and indwelt all Old Testament believers.

Some people believe that the activity of the Holy Spirit in Old Testament saints was more of an “in-working” than an “indwelling.” They suggest that the Holy Spirit was among men, but did not permanently abide in them. [4] It is true that the Holy Spirit did empower certain individuals for special activities which did not involve salvation from sin. [5] There are, however, individuals in whom the Holy Spirit dwelt. Take for example Joshua. Joshua was described as “a man in whom is the spirit,” (Num. 27:18). David received the Spirit of God from the moment of his anointing as King, and the Spirit abode with him from “that day forward” (1 Sam. 16:13). His fear, when he sinned with Bathsheba, was that God would remove His Spirit from him (Psa. 51:11).

Saul was given “a new heart” by God (1 Sam. 10:9). This implies a new birth (regeneration). Nowhere in Scripture is the word “heart” used as a metaphor for “kingly abilities” or “administrative leadership,” as some would suggest. The Holy Spirit came into Saul’s life and made him a new man. Years later, due to disobedience and failure to repent truly, the Holy Spirit departed from Saul (1 Sam. 16:14).

Another line of evidence to establish that the Holy Spirit regenerated and indwelt Old Testament saints is provided by the New Testament. Consider the following:

(1) The New Testament states that the unregenerate man perceives the things of God as foolishness and does not receive them (1 Cor. 2:14a), whereas the Old Testament believer is said to delight in the Law of the Lord (Psa. 1:2), to meditate in it day and night, to hide God’s Word in his heart (Psa. 119:11), to love God’s Law (Psa. 119:97), to take God’s testimonies as an heritage forever (Psa. 119:111), to rejoice in God’s Word (Psa. 119:162), and to eat God’s words (Jer. 15:16).

(2) The New Testament states that the unregenerate man’s understanding is darkened and characterized by ignorance, and that he cannot know the things of the Spirit

of God (1 Cor. 2:14b), whereas the Old Testament believer is said to have light and understanding through the entrance of God’s words (Psa. 119:130), to be enlightened and made wise by the testimony of the Lord (Psa. 19:7-8), and to understand all things (Pro. 28:5).

(3) The New Testament states that the unregenerate man is an enemy of God (Rom. 5:10) and at enmity with God (Rom. 8:7a), whereas the Old Testament believer is spoken of as loving the Lord (Psa. 116:1), blessing the Lord, and praising Him (Psa. 34:1), magnifying and exalting the Lord (Psa. 34:3). And Abraham is called the friend of God (Isa. 41:8; Jas. 2:23).

(4) The New Testament states that the unregenerate man is not subject to the Law of God, and is not able to be (Rom. 8:7), whereas the Old Testament believer is spoken of as keeping God’s Law, seeking His precepts, inclining his heart to perform God’s statutes (Psa. 119:44-45), loving God’s commandments above gold, and esteeming His precepts to be right (Psa. 119:112-13).

(5) The New Testament states that the unregenerate man cannot please God (Rom. 8:8), whereas the Old Testament believer is spoken of as pleasing the Lord (Pro. 16:7) and through faith pleasing God (Heb. 11:5-8, 20-23, 31-33). [6]

Frankly, there is nothing in the Old or New Testament which says that regeneration is a new covenant distinctive. There is no real basis for denying regeneration and the indwelling of the Holy Spirit to a saved individual of any dispensation.

## II. OBJECTIONS TO THE VIEW THAT OLD TESTAMENT SAINTS WERE REGENERATED AND INDWELT BY THE HOLY SPIRIT PRIOR TO PENTECOST

The primary objection to the belief that the Old Testament saints were regenerated and indwelt by the Holy Spirit are two New Testament texts: John 14:17 and John 7:37-39. Let’s look at them.

### A. The Spirit “dwells with you and shall be in you” – John 14:17.

In John 14, Jesus is explaining the future role of the Holy Spirit as Comforter in the life of each believer. Prior to his ascension, Jesus had been acting as Comforter. This role began at His anointing by the Spirit subsequent to His baptism under John. Prior to His anointing, He had done no miracles, had not functioned in the role of Messiah, nor in the role of Comforter. After His anointing with the Holy Spirit, He began his ministry and assumed the role of Messiah and Comforter. Jesus said to his followers:

“And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever. Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you [in the role of Comforter in Jesus’ life], and shall be in you [in the role of Comforter in your life]. I will not leave you comfortless: I will come to you [the Comforter makes Jesus real to us].”

Through the anointing fullness of the Spirit, Jesus was **Comforter Number One**. Jesus said He would send **Comforter Number Two** (“another” comforter). The Holy Spirit, apart from His ministry through Jesus, was not operating as Comforter directly to individual believers. He was operating in the role of regenerator and indweller, but not in the role of Comforter. The Holy Spirit was dwelling “with them” in the person of Christ and was enabling Jesus to be **Comforter Number One**. When Jesus rose from the dead, the Holy Spirit was directed to assume the role of Comforter Number Two in the life of each believer. The significance of being **Comforter Number Two** is to make Jesus real to them. Note John 14:18: “I will not leave you comfortless: I will come to you.” The Holy Spirit, in the new role of **Comforter Number Two**, makes Jesus real to each believer.

➡ (continued from page 4)

**MONGOLIA.** “We have until the end of January to produce the documents necessary for application with the Ministry of Education to start a private school in our home at Gachuurt. Laws have changed and our present situation of educating our children is only temporary. We need to get a new license for our school. Please pray much with us in this very important matter.” —*John E. Knight, Far-East Prayer Letter*

**PHILIPPINES.** “Several churches have reported a new spirit of prayer and intercession. Others have reported conversions. In our campus church an uncle of one of our members who has been far from God for many years has been seeking the Lord. I don’t think there has been a Sunday in the past year when there hasn’t been at least one brand-new visitor here; many of them returning. Our local youth are also experiencing a measure of revival. Just last night they had a bonfire in which they burned worldly DVD’s, CD’s, t-shirts, posters and other items, and testified of their desire to live a life set apart for God. Pray for our young people as they face so many temptations in this society so tolerant of “fornication and uncleanness.” —*Tim Keep, Newsletter*

**RUSSIA.** Richard and Judy Grout, HIM missionaries at the Vyborg Christian Center, intend to repaint the entire exterior of the historic building occupied by their ministry. “Our little building is looked at by thousands of tourists almost every month of the year. In the summer, major festivals are held in both directions from our buildings, and hundreds of people walk right by our Center. In the ten years we have ministered in this old red building on Peter’s Square, more than a hundred people have come to Christ and repented of their sins.”

**UNITED STATES.** “We have known Heidi for over five years. She is old enough to be my grandmother, a widow, and lives at a subsidized apartment complex for seniors. When we invited Heidi to share Thanksgiving dinner with us at our house, she was as pleased as she could be. Too often, the old, the young, and the different are locked out. To hear Heidi’s stories again and again, to hear her laughter, to sense her joy is a blessing beyond words. Are you missing a blessing that might be waiting at your local nursing home, retirement center, or homeless shelter? Unfortunately, many Christians are self-absorbed, individualistic Americans, and they attend a church with a lot of other self-absorbed, individualistic Americans.” —*Eric Himelick, Victory Inner-city Ministries, Indianapolis* ■

➡(p5) incremental adjustments. When He gently brushes the orange hues of a setting sun on the western horizon, spilling its last rays over the prairie, the flowers end the day like they started it, facing God’s light. To survive as sunflowers, the plants must keep their orientation always toward the sun.

Let me assure you that God hasn’t done anything for sunflowers that He hasn’t done for you and me. For he has planted in all His children the need to keep totally focused on Him—to keep their orientation toward the Light. It is a matter of spiritual survival to keep Him as our constant focus. In every situation and in all our choices all day long and through all misunderstandings and temptations, we must continually make the tiny little adjustments that faith requires to stay in the light.

Where are you in relation to God’s will for your life today? You may be so confused that you don’t even know how or where to find God or to return to the days when you enjoyed a right relationship with Him. Without trying to answer all the confusing questions and sort through all the theological complexities, let me offer you this solution: wherever you are right now, *turn your heart towards God. Determine that you will set the face of your soul towards whatever ray of light He is shining on you. In simple obedience start moving toward God from this point on.*

Then, as God’s light progressively leads you forward, stay with it. Keep saying “yes”; and as you do so, one day after another will begin right and then end right. The days will blend into months and years; and eventually your life will also end right. After you are gone, those who knew you will say that you loved God’s light and walked in it.

There is much to be said and celebrated about the crisis moments of spiritual growth. But don’t forget the lesson of the sunflower. The secret to finding God’s purpose for your life is to live constantly in the love of the light! “*But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin (1 John 1:6).*” ■



# Faith in the Future

## Site Prepared For New Building

Site preparation for the new campus Facilities Building began in December. An existing structure on the property was demolished, several large trees were removed, and the site was leveled with additional fill. All this is in anticipation that construction will begin early this spring. The Facilities Building will be the first new structure on the campus since the construction of the library. It will house the maintenance department and the offices of the Campus Administrator. The building will also provide a garage area where school vehicles, including the bus, can be repaired. Due to increased construction costs, we need to raise an additional \$50,000 for this project. For more information, please call the Office of Advancement at (513) 721-7944 ext. 223 or email [jhooker@gbs.edu](mailto:jhooker@gbs.edu). 📧



The Campaign For God's Bible School And College

"This aggressive plan for tomorrow is more than upgrading a campus... it is the perpetuating of the mission of God's Bible School and College for future generations."

—Michael R. Avery, President,  
God's Bible School and College



**Jack Hooker**  
Vice President for Advancement  
God's Bible School and College

➡ (continued from page 4)

### WWJD?

We are writing to express our appreciation for your straightforward, no-nonsense articles and editorials. They have been such a blessing and a bolster to us as we engage in spiritual warfare in our new walk in holiness. We particularly appreciated Dr. Avery's article in the November 2005 issue titled "WWJD?" We were members of an independent megachurch at the time that "WWJD" became such a fad, and, despite our spiritual immaturity at that time, we realized that it was just that, a fad. Thank you for your frankness on this topic. Thank you for the *Revivalist* and its contributions to our progress in sanctification.

STEVE AND MEGHAN CARVER  
Email

### "GBS...IN MY HEART"

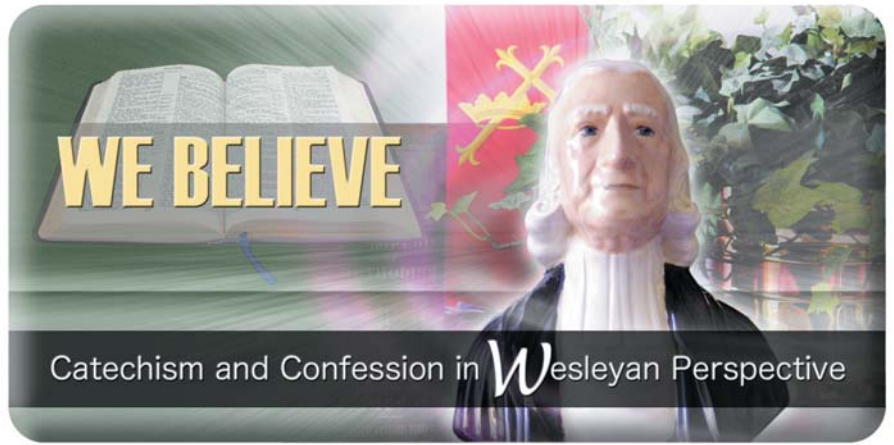
God bless you all for your kindness to my mother's memory [Alumni Spotlight, "Lenos Bereman Perry: 'Her Education Served Her Well,'" October *Revivalist*]. Among her descendants, Mother leaves ministers, military, homemakers, business people, Sunday school teachers, and, in general, good citizens. I know space in your publication is at a premium, and so I am doubly appreciative of your tribute. GBS will now hold the same place in my heart that it has held for these many years with my mother.

PHYLLIS ORMAN  
Indianapolis, Indiana

### "FINE MAGAZINE"

I am a United Methodist minister. I have preached the Wesleyan doctrine of holiness. You have a fine magazine. I appreciate your emphasis on holiness. We greatly enjoy your choir that sings at our our Florida Holiness Camp meeting. It's a joy to give a good offering to them.

LARRY E. EVENS  
Lakeland, Florida



*With this issue, God's Revivalist begins a series of brief statements reasserting basic truths foundational to Wesleyan theological conviction. Hopefully several writers will eventually contribute their thoughts for this column.*

### I. THE FAITH ONCE AND FOR ALL DELIVERED

**W**esleyan theology? This term focuses on the distinctive emphasis and perspective that our saints and scholars have brought to the study of Christian doctrine. It is true that historically Wesleyanism has channeled much of its energy into passionate evangelistic outreach, validating Richard S. Taylor's assertion that ours is "a soteriological theology." After all, the whole world is our parish, as John Wesley declared; and that means that we must confront it with "the whole gospel." For us, the itinerant circuit-rider astride his horse seems a more powerful symbol than the ivory-tower theologian surrounded by his books.

Yet our stress on soteriology—God's plan of salvation—is built altogether on profound theological assumptions, based in Scripture, framed in the creeds of orthodox Christianity, and articulated by devout scholars from the days of our beginnings to the present. These scholars include such figures as John and Charles Wesley, John Fletcher, Adam Clarke, Stephen Olin, Daniel Steele, A.M. Hills, H. Orton Wiley, Leslie Marston, and Roy Nicholson.

They would all agree that although there are *distinctive* Methodist doctrines, there are no *new* Methodist doctrines. For as Wesley himself emphasized, Methodism is "no new religion," but the "old religion" of the Bible and of the primitive church. Our best minds have always agreed with the time-tested axiom, "What is essentially new is essentially false."

In other words, all the essential truths of Christianity were given to the church at its beginning, and they are eternal and unchanging. Methods change, but the message never does. New insights into old truths may certainly develop, but the truths themselves are unalterable. Thus, Jude urges us to "contend earnestly for the faith which was once for all delivered unto the saints" (Jude 3).

Wesleyan theology, as we believe, incorporates the original belief-system of our holy faith. Our Wesleyan founders powerfully reasserted old truths about God, sin, and Christ with new passion in the flaming power of the Holy Spirit. Men and women are lost, and they must be saved! After all, Wesleyan theology is a "soteriological" theology. ■

➡(p2) sleeping giant still capable of recovering its history of evangelical witness and leadership." And they are determined to wake up the giant!

"It may come as a surprise...that underneath the surface, evangelical forces are reshaping mainline Protestantism," according to Michael S. Hamilton and Jennifer McKinney in an article published in *Christianity Today* last July. More than 30 such renewal groups come together on such issues as the authority of Scripture, the necessity of personal holiness, and Jesus as the only hope of salvation.

But as Hamilton and McKinney emphasize, more "than any other issue, the never-say-die efforts of liberals to normalize homosexuality have galvanized grassroots support for the political campaigns of the evangelical renewal." In ECUSA and other liberal Protestant denominations, "same-sex unions" and gay ordination have thus become bitterly contested, church-dividing issues. Christians must reach out in love to everyone, the reformers agree; but Christians can never condone what God condemns. Besides, the real issue is obedience to the Scriptures.

Considerable networking exists among the renewal groups; and as allies in the bloody trenches, they minimize old disputes over such issues as church government and worship ritual. "Global Christianity is reforming and re-forming," Bishop Robert Duncan told the Pittsburgh conference. "Those who have been divided from one another are being brought together, both in orthodox Anglicanism and within the wider Christian family." As if to prove the point, such luminaries from the broader evangelical world as Rick Warren, Joni Eareckson Tada, and Anne Graham Lotz were there to cheer on their Anglican comrades. Warren, Baptist pastor and author of *The Purpose-Driven Life*, even compared six congregations leaving ECUSA to the Protestant reformers of the 16th century.

Left-wing denominational leaders and their supporters are antagonistic to what Oden calls "the rebirth of orthodoxy," because it threatens their control. Bishop Duncan, the best-known conservative bishop in ECUSA, is a lightning rod for withering attacks, and he fully expects his foes to try to remove him as bishop of Pittsburgh. "Our identity as orthodox Anglican Christians in North America is as exiles, strangers and aliens," he explains. Yet Bob Duncan and his colleagues have counted the cost. Jesus must be first, he said at Pittsburgh: "Jesus above culture, Jesus above comfort, Jesus above property, Jesus above family and friends, Jesus above any other security, Jesus above a wayward North American Church."

Dr. Oden understands fears that the historic denominations cannot be salvaged. He believes, however, "that a turning point has been reached.... The Holy Spirit is

working to renew the church, and we are invited to participate in that renewal." He is reported to have said that evangelicals are out "to take back" the United Methodist Church. It is true that the last few quadrennial General Conferences have firmly rejected the homosexual agenda, affirmed orthodox doctrine, and limited expanding liberal bureaucracies.

"A similar story could be told of the turnaround in the Presbyterian Church (USA)," Oden writes. "...While Episcopalian, American Baptist, and other communions' successes are less sweeping, each denomination shows signs of growing orthodox legislative effectiveness." Last summer, "confessing" forces also gave a real setback to the "same-sex" lobby in the Evangelical Lutheran Church (USA). Renewal groups point out that the Southern Baptist Convention and the Lutheran Church-Missouri Synod are mainline denominations brought back from the abyss by conservative take-overs.

But multitudes of American church members have already given up on the mainline. "In 1960, total mainline church membership topped over 29 million," as Hamilton and McKinney report. "By 2000 this number had fallen to 22 million. This represents a 21 percent drop in mainline membership—during the same period that overall church membership in the United States increased by 33 percent. Some mainline churches have suffered even greater membership losses: the Disciples of Christ, 55 percent; the United Church of Christ, 39 percent; and the Episcopal Church, 33 percent."

Though conservative leaders urge the faithful to "stay and fight," the dramatic exit continues. In diocese after diocese in ECUSA, for example, the orthodox—fed up with bishops who deny the Faith and sanctify deviant sexuality—are voting with their feet, sometimes as individuals and sometimes as entire congregations. When Episcopalians and Presbyterians leave Gothic sanctuaries to worship in school gymnasiums and store fronts, it is apparent that they, too, have counted the cost.

One factor which may be decisive for conservatives is the increasing support of the Global South, especially since this vast area is becoming the new focal point of world Christianity. "The era of Western Christianity has passed within our lifetimes, and the day of Southern Christianity is dawning," according to Philip Jenkins, cited in *Christianity Today*. We are told that by the year "2025, 50 percent of the Christian populations (of the world) will be in Africa and Latin America, and another 17 percent in Asia."

In contrast to the shattered mainline in Europe and North America, Global South churches are likely to be orthodox and growing, anchored to the Biblical faith of the missionaries who first brought them the gospel. It is said that there are more Anglicans in Akinola's staunchly conservative Church of Nigeria on Sunday morning than

in England, the United States, and Canada combined. To the joy of conservatives in the West and the discomfort of their liberal antagonists, African bishops are already having a powerful impact in the Anglican Communion. In a sense, the Global South has begun its crusade to re-Christianize the West and its erring churches.

*"Son of man, can these bones live?...O Lord God, thou knowest."* We do know that again and again He has brought new life to the Visible Church, often in its darkest hours. He used Athanasius to rescue it from ignorance and heresy in the fourth century, Luther to save it from superstition and corruption in the sixteenth, and Wesley to reclaim it from coldness and infidelity in the eighteenth. Is He using courageous witness to renew it in the twenty-first? Bishop Duncan thinks so. "We're in the midst of a reformation of the whole of Christianity, not just Anglicanism," he recently told *Christianity Today*.

We are not part of the mainline, of course; but we are part of the one holy church which embraces all true believers. Although we cherish our tiny fragment of that church, we dare not become so absorbed with the part that we ignore the whole. That is why we cannot distance ourselves from the struggle now raging throughout major Protestantism. For however it is resolved will determine whether the church, especially in the West, will hail another dawning or slump into another Dark Ages. It will also determine whether millions are saved or lost and whether our grandchildren live in a Christian or a pagan culture.

We, too, are evangelicals—Wesleyan/holiness evangelicals, to be sure—and wherever and however possible, we must welcome other evangelicals as comrades-in-arms against the foe that would destroy us all. But we must not be naive. For among the orthodox are those who are only cultural conservatives,



**By Anita K. Brechbill**

*"My soul thirsteth for God, for the living God." (Psalm 42:2)*

A thirst for God is the greatest gift that can come to a soul. Without it there is no spiritual advance. It will lead us to everything that is worthwhile in this life, and in eternity it will lead to the satisfaction of awakening "in His likeness." This thirst must be coveted, then cultivated. Covet it as a treasure to be gained at all costs. Cultivate it by spending time alone with Him, by reading of Him and those who knew Him intimately. He is no respecter of persons.

A hunger for God will lead you to step out from the crowd. It will lift you above the ordinary spiritual life. It will save you from mediocrity in spiritual things. A.W. Tozer said, "One step toward God and you separate yourself from other men." Why do some seem to have greater victory? Deeper joy? They went deeper—they sought and found HIM! A thirst for God opens up to us the vast resource that is the Fountain Himself.

Consider that only "they who hunger and thirst after righteousness shall be filled," and only by those who "seek Him with the whole heart" will He be found. To know Him is the satisfaction of all life's deepest hungers; and in the satisfaction, deeper capacities are opened. There is no limit to spiritual growth for there are no limits in God. Every new revelation of Himself is a door opened to reveal vistas beyond. Oh, God! Create soul thirst for Thee! ■

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

utter strangers to transforming grace. Yet others are our brothers and sisters, who walk closely with Christ and bear faithfully His reproach. Borrowing John Wesley's words, we must welcome "a league offensive and defensive" with them and "with every soldier of Christ."

Holding up his Bible, Archbishop Akinola thunders, "Whatever is

not in line with the authoritative Word of God, we reject it!" Thrilling his embattled comrades at Pittsburgh, Bishop Duncan cries, "Jesus above any other security...." Akinola is from Africa, and Duncan is from America. Together they represent Christians from around the world coming together to wake up the giant! ■

# The COLLEGE CHOIR



**February 23 Thursday 7:00 PM**

Greater Charleston GBS Choir Rally  
Teays Valley Church of the Nazarene  
Teays, WV

Pastor: Rev. Sonny Williams (304) 757-8400  
Rally Co-host: Mrs. Freda Hudson  
(304) 757-6147

**February 24 Friday 7:00 PM**

North Carolina GBS Choir Rally  
Held at: T. Austin Finch Auditorium  
406 Unity St. / Thomasville, NC

Host Pastor: Rev. Michael Wetherald  
(336) 472-6881 or 2630 [CH]

**February 25 Saturday 7:00 PM**

First Church of the Nazarene—Ocala, FL  
Rev. Barry Dunlap (352) 694-2334

**February 26 Sunday 10:30 AM**

First Church of the Nazarene—Clearwater, FL  
Rev. Ernie Lewis (727) 536-1498

**February 26 Sunday 2:30 PM**

Full AFT Concert  
Lakeland Holiness Camp  
Florida Holiness Campground  
Lakeland, FL  
Rev. Lorne V. MacMillan (863) 646-5152 or 2254

**February 26 Sunday 7:00 PM**

Spring Hill Calvary Church of the Nazarene  
235 Cobblestone Dr. / Spring Hill, FL  
Rev. Wes Harris (727) 536-1498

**February 27 Monday 7:00 PM**

Avon Park Holiness Camp  
1001 West Lake Isis Ave. / Avon Park, FL  
Rally Coordinator: Mrs. Diane Osborne  
(863) 465-9116

Dr. Eldred Kelley, Pastor:  
(863) 453-6831 CAMP OFFICE

**February 28 Tuesday 6:00 PM**

Zephyrhills Wesleyan Church—Zephyrhills, FL  
Pastors Dan and Patty David (813) 782-7510

**March 1 Wednesday 10:30 AM**

Cornerstone Community Church  
6745 38th Ave. N. / St. Petersburg, FL  
Rev. Rev. Bullock, Pastor (727) 343-7747

**March 1 Wednesday 7:00 PM**

A service presented by Assurance  
[GBS College Men's Quartet]  
Martha Miller, Accompanist  
Light and Life Free Methodist Church  
5730 Jericho Rd. / Lakeland, FL  
Rev. John Hendricks  
(863) 858-6361

**March 2 Thursday 7:00 PM**

Pell City GBS Choir Rally  
Held at: Agan Tabernacle /  
Bible Methodist Campgrounds  
Pell City, AL  
Sponsored by: Talladega Bible  
Methodist Church  
Rev. Bob Blankenship  
(256) 362-8446

**March 3 Friday 7:00 PM**

Tuscaloosa GBS Choir Rally  
Held at: Fairview Wesleyan Church  
7667 Hargrove Rd. / E. Cottondale / Tuscaloosa, AL  
Hosted by: Tuscaloosa Bible Methodist Church  
Rev. Jonathan Bender (205) 553-4771

**March 4 Saturday 6:00 PM**

Southcentral IN GBS Choir Rally  
Faith Mission Church—Bedford, IN  
Dr. Leonard Sankey (812) 275-2119 (or 7820)

**March 5 Sunday 10:40 AM**

Hillsboro Church of the Nazarene—Hillsboro, OH  
Rev. Tom Zile (937) 393-3545

**March 5 Sunday 7:30 PM**

Christian Nation Church—Cozaddale, OH  
Rev. Carl Eisenhart (513) 677-8274

**Don Davison**  
Public Relations  
Director  
TOUR DIRECTOR



**Garen Wolf**  
Division of  
Music Chairman  
CHOIR DIRECTOR

