

GOD'S REVIVALIST

April 2006

and Bible Advocate



Higher Learning Commission
Grants God's Bible School & College
Initial Candidacy Status

see page 12

the editor's view



LARRY D. SMITH

EASTER: CELEBRATING JESUS' KEYS

Sargon II was the haughty Assyrian ruler who finished the conquest of Samaria and ended the biblical kingdom of Israel. Near Ninevah he built a magnificent palace, then filled it with every luxury, including the oldest mechanical lock archaeologists have ever found. When someone inserted a monstrous wooden key, pegs inside the lock would line up evenly, allowing the bolt to move and the door to open.

Twenty-seven centuries later, keys are used everywhere for privacy and security. Indeed, they are so essential that they have become impressive symbols demanding ritual and respect. Massive keys are featured on coats-of-arms as signs of prerogative and privilege. Ornamental keys are offered as gifts of worth and welcome. Ceremonial keys are displayed as emblems of access and authority.

Every night at the Tower of London, for example, the "Queen's Keys" are paraded across the cobblestones just before the stroke of ten. Guards salute as the Chief Yeoman Warder—dressed in Tudor "bonnet," ruff, and tunic—locks the huge oaken doors that secure that ancient fortress brooding over the River Thames. As the officer returns the keys, a sentry barks, "Halt! Who goes there?"

"The Keys," replies the Warder, his face glowing from a single candle flickering within his lantern. "Whose keys?" comes the challenge. "Queen Elizabeth's Keys," he explains. "Pass Queen Elizabeth's Keys!" the sentry orders. "All's well!" Followed by his escort, the Chief Yeoman Warder walks through an archway, pauses, then calls out, "God preserve Queen Elizabeth!" The guards respond, "Amen!" and "The Last Post" is sounded by a bugler.

Only once in 700 years has this "Ceremony of the Keys" been disrupted, and that was during World War II when incendiary bombs were raining down upon the Tower. Even then, the guards scrambled quickly (p22)➡

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

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God's Bible School and College seeks to glorify God and to serve His Church by providing higher education centered in Holy Scripture and shaped by Wesleyan conviction, thus preparing faithful servants to proclaim Jesus Christ and spread scriptural holiness throughout the world.

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

Contact us by telephone at (513) 721-7944 (Revivalist Press, ext. 296); by fax at (513) 721-1357; by email at revivalist@gbs.edu or gbs4u@gbs.edu. Visit us online at www.gbs.edu or www.godsrevivalist.com.

the president's page



THE FUTURE OF THE LOCAL CHURCH— REVIVAL OR REVOLUTION?

by Michael R. Avery, President

For over half a century men and women all over America have been praying for revival. But it looks like we are having a revolution instead. At least that's the findings of America's religious pulse-taker, George Barna, Jr. You can read all about it in his latest book, *Revolution*. The upshot of Barna's book is that a "quiet revolution" is taking place in America. These revolutionaries are a growing sub-nation of Christians, already over 20 million strong, who are set on doing whatever it takes to get closer to God and help others do the same. They are committed to a radical, Biblical faith that is transforming and authentic.

The unique part of this revolution is that it is largely taking place outside the local church. The revolutionaries are careful to differentiate between the church and the Church. They believe the local church has failed to fulfill its mission. They see most local churches as irrelevant and ineffective in equipping believers to be Christlike and in advancing God's kingdom in a Biblical way. They believe the church has become so hidebound by tradition and so focused on its own agenda that true worship, radical commitment, spiritual growth, servanthood and authentic community have become secondary issues. They strongly believe that "we are not called to go to church; we are called to be the Church."

Many of the revolutionaries are still involved in a local church, but millions of them have left the church and developed a new model of church called "alternative faith-based communities." Barna predicts the alternative groups will continue to see significant growth while the traditional local church will shrink by over 40 percent in the next twenty years.

Problems with the Revolution

I want to be very careful that I do not curse what God has blessed, but I do have concerns with what I see taking place. Barna's research indicates that the revolution is being embraced by the most serious-minded Christians. Nevertheless, sincerity and zeal alone do not mean that a thing is right or problem-free. My first concern grows out of the very nature of the Church itself. The Church is Christ's Body, the members are inseparably linked one to another, and anytime small segments pull away there is the danger of cultivating a "Lone Ranger" mentality. The intent may be right and the immediate results seem good, but in the long term there is the danger of becoming exclusive and even cultish.

I'm also concerned that these small groups lack the accountability and discipline that is provided by some form of church authority such as a board of elders. One of Paul's first concerns in each of the New Testament churches was to appoint a group of elders and deacons to provide leadership and structure.

The most serious concern I have comes from the fact that separation from a local church can disconnect this small body from a theological and historical framework for interpreting Scripture. Most of these revolutionaries grew up in a postmodern world and are strongly influenced by postmodern thinking. Couple that fact with their (p9) ➡

Letters

TO THE EDITOR

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

IN THE TRASH!

We received our first issue of *God's Revivalist*, Winter 2006. Needless to say we were very disappointed in the worldliness of the paper. We are still old-fashioned Christians with NO use for the computer, internet, or e-mail. So please cancel our subscription and send our money back. Do not send any more issues as they will go in the trash! Jeremiah 6:16 "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein" (KJV).

REV. AND MRS. GRANT W. SWARTZ
Elizabethtown, Indiana

HOLDING TO THE OLD PATHS

I am writing to tell you how much I enjoy *God's Revivalist* holding to the old paths.... I am glad our God has not changed. I am 80 years old, and my father took [the *Revivalist*] for many years.

BETTY JANE CASSABAUM

PEERING INTO AN OPEN COFFIN

I very much liked your article in the May 2005 issue, "Peering into an Open Coffin" [Editorial]. I wonder if you would grant me permission to post excerpts on my Internet site, as long as I (a) give you credit as the author, and (b) post a link back to the full article?

LYNAE W.
Email

Editor's Note: Our general policy is to give permission for the reproduction of such non-commercial use of material written by our own writers, provided appropriate credit is given to them and to the Revivalist. This permission, of course, does not include materials we have reprinted from other sources. —LDS

(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. "I want to tell you about one person who has come to know Christ as his Savior. His name is Ricardo. He was just a baby when we first came to Manaus in 1991. His birth mother couldn't afford to raise him, so she gave him to her aunt, Sister Auxiliadora, who unofficially adopted him. We watched him grow through babyhood, childhood, and adolescence. He was brought to church and Sunday school. His faithful pastor, Pastor Antonio, counseled the mother and at times would speak to Ricardo, trying to encourage him to put God first. This young man is now actively involved in the youth group. Sunday night, when they called for testimonies, 15-year-old Ricardo stood to his feet and gave a glowing testimony about what God is doing in his life. He is faithfully reading his Bible and serving the Lord with gladness." —Cora Wells (NYPH), Email

CANADA. "Pray for Rodger and Karen Rinker, who have 'stepped up' their efforts to reach souls on the Sunchild Reserve in Manitoba. Young people from the Prairie Bible Institute are giving invaluable assistance as well as receiving valuable training themselves. Pray for the series of teen camps which will run throughout the summer. A VBS will also be held." —Ropeholders

HONG KONG. "Besides being our headquarters and base for Far East Mission, Hong Kong has been home to us for the past 19 years. We have been doing missionary work in China, Tibet, Mongolia, Korea, and other places and have done printing, broadcasting, publishing, teaching, teacher placement, etc., projects from here, as well as doing evangelism in Hong Kong itself. We presently have a little (p19) ➡



At GBSC, we believe your life's journey should be marked by whole-hearted service to God and others—whether you're called to full-time ministry or not. We also believe there's no better place for you to take the first step of that journey than right here at 1810 Young Street in Cincinnati.

At VIP Day '06, you'll have the opportunity to analyze that *first step* carefully. Check out our campus. Worship with us in chapel. Sit in on classes. Chat with professors. Play basketball and volleyball. Tour Cincinnati. Enjoy a special banquet, great music, and a closing challenge that will leave you inspired to do something for God.

So get ready for the journey. Join us for VIP Day '06 and find out how the first step could be the most important one you'll ever take.

See you at EXIT 1810!

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E-mail: gbs4u@gbs.edu

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Ministry starts here.

VIP Day—April 21, 2006



**GOD'S BIBLE SCHOOL
& COLLEGE**

faculty



forum.

IN PRAISE OF THOMAS

by Dan Glick

"Unless I see...I will not believe."

Thomas takes a hit I really don't think he deserves. Censured for his lack of faith, Thomas, in the minds of many, has always been the biblical poster boy for the skeptic. But that's not the way I see it. I would like to suggest that perhaps Thomas was exercising appropriate caution. Maybe he just desired to possess sufficient evidence for what he believed.

After all, resurrections are not exactly daily occurrences; and if Thomas was going to commit his life to a cause that would later lead him to India and to his own martyrdom, it seems to me that it wasn't a bad idea to scrutinize the foundations of his faith. The resurrection of Christ is certainly the foundation.

I know the other disciples had said that they saw Him, but why should he accept their word? Maybe they were mistaken. Maybe they were hallucinating.

Granted, it is nearly impossible for two people at the same time to hallucinate about the same thing—much less ten. But maybe they conspired in his absence to tell him a fabricated story to test his gullibility. Hey, there are many possibilities here.

Thomas just wanted to know for himself. He wanted to see not just Jesus, but he wanted to see the crucified Christ. He wanted to make sure

he had the right Man, so he said, "Unless I see in His hands the imprint of the nails and put my finger into the place of the nails and put my hand into His side, I will not believe."

There is nothing wrong with this careful investigation. After all, some people conjecture that the disciples were basically a bunch of simple peasants from Galilee, ready to believe in any myth or exaggerated story. Thomas is the proof that those conjectures are wrong. His doubt lends credibility to the Easter story.

Doubt, for all of its negative connotations, has an upside. George MacDonald once wrote,

...A man may be haunted with doubts, and only grow thereby in faith. Doubts are the messengers of the Living One to the honest. They are the first knock at our door of things that are not yet, but have to be understood.... Doubt must precede every deeper assurance; for uncertainties are what we first see when we look into a region hitherto unknown, unexplored, unannexed.

Thomas' hesitation to believe the testimony of the others led him to exclaim, "Unless I see." That quest for firsthand evidence was honored by Jesus Christ, who appeared to give Thomas a deeper

assurance. The hunger to know for certain was not disparaged but was rather indulged. Jesus seemed quite willing to wipe away the lingering doubt from Thomas' mind.

Yes, I recognize that Christ said to Thomas, "Because you have seen me, you have believed; blessed are those who have not seen and yet have believed" (NIV). In my opinion, though, this is not a statement intended to upbraid Thomas, but to warn us that we, who did not live during the time of Christ's earthly life, will need to believe facts that we personally have not seen, but read from the testimony of those who did see, i.e., the disciples. Christ declared a special blessing on those of us who believe without the vantage point of "first-century seeing."

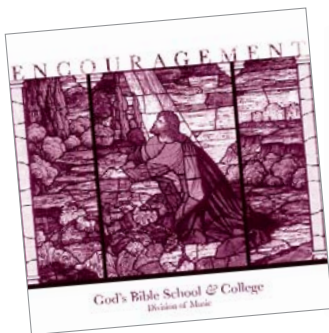
From the days of Thomas to the present time, doubt has driven many a person to make a careful investigation of the claims of theism, Christianity, and his/her own spiritual experience. When the investigator is honest, it will lead invariably to a deeper understanding of the faith, as well as a richer experience with God. In all of this, it may be Thomas who has shown us the way. ■

The Rev. Dan Glick is Chair of the Division of Intercultural Studies and World Missions at God's Bible School and College.



Interchurch Holiness Convention

Fifty-fifth Annual Interchurch Holiness Convention will be held at the Dayton Convention Center, Dayton, Ohio, April 18–20, 2006. Theme is "The Hope Set Before Us: Fidelity of the Word; Faithfulness of God; Fire of Revival." Further information may be secured by contacting IHC headquarters, 1817 26th St., Bedford, IN 47421-4913.



encouragement.

Twelve songs from the GBS choir and quartets especially selected to be an encouragement to God's people. To order, call Jaleesa at (513) 721-7944 ext. 222.



GBS Alumni Reception at IHC

Wednesday, April 19
4:00 pm – 5:00 pm
Dayton Convention Center, Dayton, Ohio
Rooms 302-303-304

JOB OPPORTUNITIES AT GOD'S BIBLE SCHOOL AND COLLEGE

God's Bible School and College is always interested in quality people in a wide range of fields, such as teaching at various levels, office work, etc. We are very forward-looking in our approach to hiring. But even with good planning, sometimes there are specific needs that require immediate attention. So please do not hesitate to give prayerful consideration to employment at GBSC and send us your resume.

We have a need in our college department in the following area: history, science and mathematics. 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, for example, as Assistant Head Librarian, Student Learning Center Coordinator, or Director of Institutional Research.

All interested parties are encouraged to send a resume by mail to: Dr. Ken Farmer, 1810 Young St., Cincinnati, OH 45202; by email to: kfarmer@pbs.edu; by fax to (513) 721-3971.



LEAVE A LEGACY™

An initiative of the Cincinnati Planned Giving Council

Did You Know:

**About 60% of Americans have no will.
For people 18–34 only 11% have a will.
The percentages are virtually the same for
Christians as non-Christians.**

Isn't it ironic that the very people who are prepared for heaven have not planned for what they leave on earth! For institutions like God's Bible School and College, 80% of planned giving donations come from wills. Yet, only 6-8% of Americans include a charity or ministry in their wills. If you would like to have a will but don't know where to start, let us help. We would like to send you our informative brochure, "How To Make A Will That Works," at no cost or obligation. We also have other planned giving opportunities that will significantly reduce your tax liability and give you a lifetime income. You may request information about these as well.

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1810 Young St. Cincinnati, OH 45202



— Called Unto Holiness —

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

LOVE ENTHRONED

by Dr. Daniel Steele

All the history of God's relationships with us is the chronicle of His love. We can contemplate no more sublime and ennobling theme. In His love there are ceaseless wonders. God so loves our race that He gave His well-beloved Son to the humiliation of the manger, the mockery of Gabbatha, the agonies of Gethsemane and ignominy of Calvary. Moreover, the loving Father has bestowed an abiding gift, the Holy Spirit, to whisper in the ear of spiritual death the words of life, to pardon sin, and fully restore the lost image of God.

It is less a surprise that Christ, the eternal Logos, should inseparably unite Himself with a spotless human body than that the Holy Spirit, co-equal with the Father and the Son, should first completely cleanse a polluted man and then change his heart from a "cage of unclean birds" into a "holy temple" and make it the habitation of God. This is a mystery of mysteries with all who have experienced the love of God perfectly shed abroad in their hearts. The age of miracles is not past, for the Holy Spirit still transfigures the sinful soul bristling with antagonisms and transforms depravity to purity by the mighty working of love. This is the standing miracle of Christianity.

God has begun to save every human soul. He has already saved the entire race from extinction threatened in the instantaneous execution of the death penalty after Adam's sin in Eden. His great remedial scheme began with the promise that the Seed of the woman would bruise the serpent's head. Though we are born in the likeness of sinful parents, inclined to sin in the strength of our passions and the bent of our wills, we come into this world under the dispensation of His mercy. We have a gracious ability to repent. We are saved from that complete moral inability which paralyzes the will of the fallen angels. Moreover, the Holy Spirit is given to "reprove the world of sin, and of righteousness, and of judgment."

Through the atonement every soul is in a salvable state. By assenting to the truths of the Gospel and by relying solely on Christ, every penitent sinner may be saved

from the guilt of sin. If anyone fails to submit to the divine plan, the merciful purpose of God is defeated, and the initial salvation never becomes actual and final. Through an abuse of the godlike attribute of freedom, we may withstand all the pleading of the Father, Son, and Holy Spirit and create for ourselves a destiny of endless sorrow.

Hence the words of John Fletcher: "All damnation flows from man; all salvation flows from God." He saves all that He can without a violation of the sacred prerogative of freedom. "Turn ye, turn ye—while will ye die?" Thus love is revealed as dominant over this world; not a fondling sentimentalism, but a holy principle, ever acting in accordance with wisdom and justice; saving the penitent, persevering believer; and consuming with flaming fire all who by incurable disobedience thrust from themselves the cover of the atoning blood.

The extent of this conquest of love over the believing soul in this present world is a theme which has aroused interest through all the Christian ages. At times the grace of God has been magnified, and many have proved that he can do "exceeding abundantly above all that we ask or think." Unfortunately, at other times the great Christian privilege of evangelical perfection, of perfect love, has gone into an eclipse, partial or total, and the Church has groped in the darkness, benumbed by the chilling cold.

This much is sure. God's perfect love toward us is designed to call forth perfect love toward God in our hearts. Though the mirror in which that love is reflected always gives a distorted image—though the human soul at its best earthly estate under grace is shattered by infirmities and incurable imperfections—yet the love which we cherish toward God may flow with all the united force of our being. ■

Dr. Daniel Steele was a well-known writer, educator, and holiness advocate in late 19th-century Methodism. This selection, abridged by the editor, is from Steele's book by the same title, published in 1877.

➡(p3) separation from a system of theological thought or the historical continuity of the Church, and it can simply lead to every man doing what is right in his own eyes. Heresy can blossom in such settings.

Can we learn from the Revolution?

Yes! I believe there are a number of things the local church and church leaders can learn from this revolution. Let me share with you four things that I believe we need to learn.

1. We should guard against being inflexible and too resistant to change.

Change is not bad. Change is a natural, positive, and irreplaceable part of normal, healthy growth. When change means a compromise of Biblical truth or core values, then change is bad and should be avoided. But when change serves as the catalyst for positive spiritual growth, it is good—indeed, normative—and should be welcomed. Far too often the local church stiff-arms change simply because the members are comfortable with what they are doing and had rather not be inconvenienced by change.

2. We should guard against elevating what is traditional to the plane of what is Biblical.

In the average Christian church almost everything we do is based on tradition. The times and places we meet, the ministries we offer, the structure we follow, and the music and instruments we use are all largely dictated by tradition. Traditions are helpful and at times even important, but they must not be confused with God-given commands. Traditions should never have the same authority as Scripture. Tradition can become such a mechanical part of who we are and what we do that over time the distinction between a tradition and Biblical truth can become blurred. Worse yet, there may be a tendency to think that faithful obedience to our tradition is well-pleasing to God, when in all reality, we may be doing things He neither commands nor cares about, while the things for which He sent His Son we regard as of little or no importance.

3. We should guard against the church's being member-driven rather than mission-driven.

The local church is not a club, society or an organization that exists for the pleasure of its members. It is not a democracy where everybody has his or her say. It is the body of Christ where believers are matured toward Christlikeness and equipped for ministry and where the lost are evangelized. Far too many local churches exist only for the pleasure and edification of their membership and have totally forgotten and inadvertently abandoned the mission that God has given them to accomplish. A church that doesn't exist for redemptive activity has no reason to exist.

4. We should guard against becoming denominationally-focused rather than community-impacting.

The local church is not just another branch office to collect revenue and promote the company brand for some denomination. The local church must focus on and be engaged with the community in which it lives. History has proven that a focus on what the denomination is doing rather than what the local church is doing is a clear sign of death for both.

Conclusion

Barna may be right about the revolution, but I hope he is wrong about the local church. I am aware that God can get His work done with or without the local church, at least as we know it. But if the local church experiences revival, it can yet be a powerful force for God. So while the revolution unfolds, I will rejoice in whatever good it is doing and continue to pray for and work toward revival and renewal in the local church. ■

Traditions are helpful and at times even important, but they must not be confused with God-given commands. Traditions should never have the same authority as Scripture.



**COLEMAN EVANGELISM SEMINAR
FEBRUARY 8-9**

"I learned a lot from him. One of the things he emphasized was having a discipling relationship with people even before they know they are being discipled." These words by Carlson Benjamin, ministerial student from Grenada, summarize reaction to "The Master Plan of Evangelism" seminar by Dr. Robert Coleman at GBS, February 8 and 9. Sponsored by the Christian Service Department and Office of Student Affairs, the seminar ended with a pastor's luncheon which included time for questions and answers.

"Coleman passionately reminded us of our responsibility to fulfill the Great Commission," says Dr. Mark Bird, Christian Service Director, "and he encouraged us to use the principles of evangelism/discipleship that Jesus Himself used." Jennifer Key, GBS senior, concluded, "Our churches would be healthier if they put these principles into practice."

Distinguished Professor of Discipleship and Evangelism, Gordon-Conwell Seminary, Coleman gave leadership for many years to the Billy Graham Center, Institute of Evangelism at Wheaton College. "We learned from Dr. Coleman, a self-described holiness preacher, that Graham considered him his Methodist theologian," adds Dr. Bird. "Through Coleman's influence, the Billy Graham Center has published classic holiness literature for mass distribution. His bestselling book, *Master Plan of Evangelism*, was written half a century ago, but it is still considered by many to be the greatest book on the subject of evangelism/discipleship."



"What a delight it was to be on your campus last week!" wrote Dr. Coleman after returning to his home in Massachusetts. "You have a beautiful people."

Rev. Chris Cravens, pastor from Findlay, Ohio, was enthusiastic: "Thank you and GBS for hosting a great seminar, wonderful luncheon and making resources available, helping to equip us in answering the Great Commission!"

**NEW GBS FACULTY BOOKS
RELEASED BY REVIVALIST PRESS**

Revivalist Press, publishing ministry of God's Bible School and College, has released two new books by members of the GBS ministerial education faculty:

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.

BIRTHS

To **Michael and Melanie (Shew) Elam**, Loveland, Ohio, a son **James Michael Elam**, born December 18, 2005. Both parents are GBS alumni, and maternal grandparents Ron and Luella Shew formerly served on GBS staff.



To **Paul David and Sherry (Walker) Wolfe**, a daughter, **Julia Abigail Wolfe**, born January 31, 2006, Cincinnati, Ohio. Both parents are GBS alumni, and Rev. Paul David Wolfe is GBS Vice President for the Aldersgate Distance Education Program.



DEATHS

Rev. Robert C. Ferguson, 82, died January 21, 2006, from Britthaven of Davison County,

North Carolina. He was a veteran of the US Army, having served with distinction during World War II in the Signal Corps. He attended God's Bible School, from which he received two college degrees, first in 1949 and then in 1950. He was ordained as a Wesleyan minister in 1951 and served three Wesleyan churches for a total of 40 years in the Cincinnati/Dayton, Ohio, area. Since his retirement in 1985, he was a member of High Point First Wesleyan Church where he served several years as visitation pastor.



He is survived by his wife of 59 years, Virginia Taylor Ferguson; his sons Jerry and Jarvis; his daughters Janice and Joyce; eight grandchildren; one great granddaughter, and other relatives. Funeral services were January 26, 2006, at Archdale Wesleyan Church with burial at Ebenezer UMC cemetery.

1. *I Believe: Fundamentals of the Christian Faith*, by eight different faculty members, is a carefully-drawn, understandable, and well-written volume explaining foundational Christian beliefs. Priced at \$10.00 (plus \$2.00 P&H).

2. *Loving God: The Primary Principle of the Christian Life* by Dr. A. Phillip Brown II, is the first installment of a new curriculum for Sunday school or small group ministry. Priced at \$14.00 (plus P&H).

Discounts are offered for quantity orders. Books may be ordered from the Office of Advancement, God's Bible School and College, 1810 Young Street, Cincinnati, Ohio 35202.

STAFF MEMBERS ATTEND ANNUAL ABHE CONFERENCE

Dr. Ken Farmer, Vice President for Academic Affairs

In February, five GBSC staff members attended the joint ABHE/ABACC (Association for Biblical Higher Education and the Association of Business Administrators of Christian Colleges) annual convention in Orlando, Florida.

	Fall 2006		Fall 2005	
	HC	FTE	HC	FTE
1. Allegheny Wesleyan College	64	53	57	50
2. Circleville Bible College	413	379	431	392
3. God's Bible School and College	271	248	301	274
4. Hobe Sound Bible College	165	134	156	124
5. Kentucky Mountain Bible College	77	65	85	74
6. Vennard College	83	74	67	63

These organizations represent both academics and finances. The theme for the meeting was "Global Christianity: Implications for Biblical Higher Education." Various members of the GBSC team attended sessions dealing with such topics as financial planning, faculty development, and assessment.

Each year ABHE gives an Enrollment Growth Award for four categories based on the percentage increase in full-time equivalency. This year, Cincinnati Christian University posted the highest growth in its cohort group (FTE 600-plus)—21 percent. Congratulations CCU! We had a little bit to do with that.

Five from GBSC are currently doing graduate work there: President Avery, Mark Cravens, Paul Alexander, Meredith Moser, and Mark Mander.

We are always interested in the headcount (HC) and full-time equivalency (FTE) of some of the AABC schools within our sister school cohort. Half of this group had enrollment increases this year. (Please note the above statistics.)

It was good seeing colleagues from our sister schools. Also in attendance were representatives of Union Bible College and Penn View Bible Institute. Pray that God will bless all our Bible colleges. ■

The Rodney R. Montgomery family, Shoals, Indiana, died at 3:00 a.m., March 11, 2006, in their home which was consumed by fire, the cause of which is unknown. Rodney, 41, was a licensed electrical engineer at N.S.W.C. Crane, where he had worked for the past 18 years. He was a graduate of Vincennes University and later completed two further years of college. He was married to Elizabeth Hamilton on May 30, 1992. She received the degree BA in Religious Education from Allegheny Wesleyan College in 1988, was formerly a teacher at Weisbach Christian Academy, and home-schooled her children. She also perished in the fire, together with the couple's four children, Austin Wayne, 11; Ariana Jean, 8; Trenton Stanley, 6; and Jackson Randall, six-months.

The family attended the Weisbach Community Church, where Rodney served on the church board and was also adult



Sunday school teacher. He was an active member of Gideons International, and he and Beth were active in other church ministries as well.

Rodney was preceded in death by his mother, Mary (Tedrow) Montgomery and is survived by his parents, Stanley and Carla Montgomery; five brothers: Gerald, Vaughn, Marold, Bryan, and Reuben; four sisters: Diana, Jewel, Brenda and Angela, and other relatives. Beth is survived by her mother, Jean Hamilton, her father, Karl Windheuser; her sister, Faith; and other relatives.

Funeral services for Rodney and Elizabeth Montgomery and their four children were held at the Shoals High School Gymnasium, the Rev. Keith Gibson and the Rev. J. Stevan Manley, officiating, with burial in Spring Hill Cemetery.

The whole Revivalist Family mourns the loss of this beautiful Christian family and extends deepest sympathy to (p19)►

God's Bible School and College Receives "Initial Candidacy Status" From The Higher Learning Commission

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

I am pleased to announce to the GBSC alumni and the *Revivalist* Family that we have received official word from the Higher Learning Commission that we have been granted initial candidacy status. Let me share a part of the letter from Steven D. Crow, Executive Director.



President Michael Avery and Dr. Ken Farmer

Dear President Avery:

This letter is formal notification of the action taken by the Higher Learning Commission concerning God's Bible School and College. At its meeting on January 23, 2006, the Review Committee voted to grant initial candidacy status to God's Bible School and College.... The Commission Board of Trustees validated this action through its validation process concluded on February 10, 2006....

I am delighted to inform you of this Commission's action, and I congratulate you on this significant achievement. In addition, I wish to assure you of our encouragement and assistance as your organization continues its progress toward initial accreditation with the Higher Learning Commission and membership in the North Central Association.

As you continue to read this special section, you will gain a better understanding of what HLC candidacy means for the college. This accomplishment has been a team effort that began with the Board of Trustees and was pushed through to completion by the administration and faculty. A special word of thanks is due Dr. Ken Farmer and his HLC team for shouldering the load of this entire process. ■

SO WHAT DOES CANDIDACY MEAN?

Dr. Ken Farmer, Vice President for Academic Affairs

Now that we have achieved "initial candidacy" with the Higher Learning Commission (HLC), what does that actually mean? According to HLC, this means that GBSC has demonstrated the patterns of evidence needed to achieve accreditation before the end of the four-year candidacy period.

WHAT IS HLC ACCREDITATION?

The Higher Learning Commission of the North Central Association of Schools and Colleges is one of the six regional accrediting associations in the United States. Through its commissions, it accredits, and thereby grants membership to, educational institutions in the nineteen-state North Central Region, which includes Ohio. HLC accredits such institutions as Xavier University, the University of Cincinnati, as well as Christian colleges and universities such as Circleville Bible College and Indiana Wesleyan University. ■

Normally an applying institution first demonstrates that it meets the "General Institutional Requirements." As it moves toward candidacy, the institution documents through its self-study the degree to which it meets each of the five HLC Criteria; and through a carefully articulated plan and timetable, it also shows how it intends to meet each of these fully within the four-year period of candidacy.

If the evaluation team is in agreement, and the Review Committee and HLC Board concur, initial candidacy is granted.

Benefits of Candidacy

Some will remember the process of achieving accreditation with the Association of Biblical Higher Education (ABHE). We received candidate status with that association in 1982. Immediately, the institution realized the benefits of accreditation, foremost among which was that GBSC students were eligible to receive Pell Grants and other Title IV financial aid. Four years and two self-studies later, GBSC received initial accreditation with ABHE.

Similarly, we will start to receive the benefits of regional accreditation immediately. I will highlight a few of these.

**WE APPRECIATE THE
COMMITMENT TO EXCELLENCE**
*Tim Makcen, President
GBS Student Council*



I was recently visiting my hometown of Tuscaloosa, Alabama, and ran into an old friend of mine. During the course of the conversation, the topic turned to my education. "Now that you are graduating from that school, are you going to get a real education?" he asked. I was very happy to inform him that our school had just received candidacy status to be regionally accredited and assured him that I have received an education that is not only Biblically based but also on par academically with other highly-regarded universities.

From the students' perspective, there are several different positive effects the HLC process brings. First of all, we appreciate the commitment to excellence that is shown by this step. Another positive aspect is the better transfer of credits. When looking to further our education or transfer to another field, the time, energy and money spent at God's Bible School will not be "lost."

I am proud to be a part of an organization that is dedicated to raising the standard to provide the best education possible. ■

First, credit transfer will be easier for our students. Notice that I did not say that HLC accreditation would solve every credit transfer problem. Since accreditation in the United States is a voluntary process, no school has to accept the credits of any other school. However, regional accreditation tends to clear up most of those problems.

Second, many corporations require that an institution be regionally accredited before they will give to the college directly or even match the gifts their employees make to GBSC. We will now have better access to corporate gifts.

Third, other associations require regional accreditation before they will work with a college. For example, several years ago I attempted to get our teacher education degree approved by the state. The Ohio Department of Education told me that our curriculum had to be approved first by NCATE (National Council for Accreditation of Teacher Education). When I contacted NCATE, they informed me that we had to be regionally accredited before they would review our teacher education curriculum. We will now be able to take another look at that option.

Fourth, we have already benefited from our association with HLC and the self-analysis this required. It has provided us a constructive framework within which to engage in self-analysis for the purpose of identifying institutional strengths and opportunities for improvement. We are sure this will allow us to increase the efficiency and productivity of the institution.

ANOTHER HISTORIC MILESTONE
*Dr. Leonard Sankey, Chair
GBS Board of Trustees*



Now in its 106th year of providing Christian education, God's Bible School and College recently passed another historic milestone when the Higher Learning Commission (HLC) granted the school candidacy status. To achieve that goal, the Board of Trustees, faculty, staff, and students worked with the administration through a long and broad-based process of self-evaluation.

The results of that self-evaluation were presented to the Higher Learning Commission. HLC, in turn, sent an evaluation team to the campus to meet with many different members of the campus community.

The evaluation team was impressed by the results of our self-study, and with meeting the people who serve and learn on our Cincinnati campus. And, frankly, I was impressed by the demeanor and professionalism of the evaluation team. They took a real interest in learning about our history and our distinctives and urged us to be careful to preserve the essence of God's Bible School.

The process and goal of accreditation is to help the institution do a better job of educating our students. We have to be able to prove that we are fulfilling our academic mission, being true to the core values and mission statement which identify us and maintaining a learning environment in which our students can succeed.

The granting of candidacy status with HLC is certainly a historic moment in the long history of God's Bible School and College. ■

Moving Beyond Candidacy

So, what happens now? Usually an institution has a second evaluation visit two years after receiving initial candidacy. This is for "continued candidacy." Two years after that will be the visit for "initial accreditation."

GBSC is in a good position. The concerns we are addressing in the candidacy period may allow us to schedule our initial accreditation visit two years early. After some discussion with our HLC liaison, we have decided to keep this option open. Regardless, we will have an evaluation visit of some sort in the fall of 2007.

This is hard work for the faculty and staff and for those board members and students who are also involved in the self-study process. Although the enormity of the task can be daunting, we have been able to break it down into manageable chunks. Pray that God will continue helping us as we continue our progress toward regional accreditation. ■

Dear Phil

NO CALL TO THE MINISTRY?

*I'm not called to the ministry, so why should I go to Bible college?
—A student not planning to go to Bible college*

Dear Student-not-planning-to-go-to-Bible-college,

Let me shoot straight with you. The best I can tell, the last three or four generations of the holiness movement—conservative or otherwise—have almost completely quit obeying Jesus' last command: *Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age (Matt. 28:19-20).* Are you obeying this command?

Further, most Christians live as though they believe that Matt. 28:19-20 is the responsibility only of pastors and missionaries. What's even worse, our pastors and missionaries have forgotten or don't know that the primary reason God gave them to the church, according to Eph. 4:11-12, is to equip all Christians for "the work of the ministry, for the edification of the Body of Christ."

If I understand Jesus and Paul correctly, *there is no such thing as a Christian who does not have a call to ministry.* And no, I'm not playing games with words! Every single believer, regardless of talents, abilities, or lack thereof, has a responsibility to be involved in the ministry of discipleship. Young person, par-

ent, older person, if you claim that Jesus is your Lord, how can you live as if He has not commanded you to give your life to the ministry of discipleship? You either ought to be in the process of being disciplined yourself, or you should be involved in discipling others and teaching them all things that Jesus taught us.

So, let me ask you and any other students who think they don't have a "call" and aren't planning to go to Bible college: Are you equipped to—

- lead an unchurched person to saving faith in Jesus? (*Unchurched* means you can't use the church clichés you grew up with because they won't know what you're talking about.)
- disciple a new convert from spiritual babyhood to spiritual maturity?
- explain what the Bible teaches about entire sanctification—what it does and doesn't do for a person?
- teach the difference between a performance model of salvation and a Biblical relationship model?
- refute from Scripture the doctrine of "once saved, always saved," or the teaching that all Christians sin every day in word, thought, and deed?
- confute the teaching of the Jehovah's Witnesses or Mormons who show up on your front porch?
- teach fellow believers what it means

to love God and others and how everything in the Bible relates to these two commands?

- show unbelievers from Scripture what the Bible teaches about homosexuality and abortion?
- explain to your children what the Bible teaches about how Christians should relate to their culture?
- help new converts understand what the Bible teaches about entertainment, dating and marriage, rearing godly children, wearing gender-distinct clothing, modesty in dress, adornment, and other disputed lifestyle issues?

If you are not presently equipped to do even one third of the items I mentioned, then you are not yet equipped to fulfill the calling Jesus has placed upon your life. Jesus' call to service is also a call to preparation for service.

"But if I go to Bible college, I'll be behind in getting my education."

Jesus spent the first 30 years of his life getting prepared for his 3.5 years of ministry, and you're telling me that an extra year in college is too much to sacrifice? How does that thinking reflect a Kingdom-first set of priorities? My brother, Nathan, a mechanical engineer, would tell you that one of the most valuable things he ever did was spend one year in Bible college, taking all the Bible classes he could before he went to the University of Alabama. That one year's training equipped him to serve effectively as a solid Sunday school teacher, board member, and occasional preacher. He prepared to minister because every believer is called to the ministry of discipleship.

So, are you going to obey Jesus' command or not?

PHILIP 📌

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IRS INVESTIGATES ALLEGED VIOLATIONS

The Internal Revenue Service has reported that 37 churches are among tax-exempt groups that engaged in alleged violations of IRS limits on political activity during the 2004 election. Churches are allowed to present their doctrinal and moral positions, but they cannot endorse or oppose specific candidates for public office. "It's disturbing, not because it's pervasive, but because it has the potential to really grow and have a very bad impact on the integrity of charities and churches," said IRS Commissioner Mark Everson. Three cases investigated were deemed serious enough that the IRS recommended revoking the group's tax-exempt status, though none of these were churches.

SCIENTISTS DISPUTE EVOLUTIONARY THEORY

"Darwinists continue to claim that no serious scientists doubt the theory and yet here are 500 scientists who are willing to make public their skepticism about the theory," comments Dr. John G. West, associate director of Discovery Institute's Center for Science & Culture. He was referring to a public statement recently signed by over 500 scientists that declared, "We are skeptical of claims for the ability of ran-

dom mutation and natural selection to account for the complexity of life. Careful examination of the evidence for Darwinian theory should be encouraged."

Among 514 signatories were scientists from the US and Russian National Academy of Sciences, including 154 biologists, 76 chemists, and 63 physicists. Dr. West asserts that the growing number of scientists doubting the Darwinian theory of evolution encouraged the Discovery Institute to establish a website—www.dissentfromdarwin.org—to display the list. "Darwin's theory of evolution is the great white elephant of contemporary thought," according to Dr. David Berlinski, one of the original signers and a mathematician and philosopher. "It is large, almost completely useless, and the object of superstitious awe."

AMERICANS UNCERTAIN ABOUT HOLINESS

One third of Americans believe that "God expects you to become holy," while 46 percent think that God has called them to holiness, according to a recent telephone survey of 1,003 by The Barna Group. Approximately half of those responding know someone they consider holy, 73 percent believe that it is possible to become holy in spite of the past, and 21 percent believe that they are holy. Evangelical Christians

tended to score a bit higher than the broader population.

George Barna, founder of the research institute, believes that for Christian ministries to stimulate real hunger for holiness, "We must move them away from a 'cheap grace' theology and replace people's self-absorption with focus on God and His ways." He added, "To help them pursue holiness, we must help them comprehend and accept biblical theology regarding God, Satan, the purposes of life on earth, the nature of spiritual transformation and maturity, and the necessity of bearing spiritual fruit."

EVANGELICALISM SHIFTING TO THIRD WORLD

According to Paul Nussbaum, staff writer for *The Philadelphia Inquirer*, evangelical Christianity is shifting away from the West to the Third World. "Most evangelicals now live in China, South Korea, India, Africa and Latin America, where they are transforming their religion. In various ways, they are making evangelical Christianity at once more conservative and more liberal. They are infusing it with local traditions and practices. And they are even sending 'reverse missionaries' to Europe and the United States."

Although noting that experts differ on statistics, Nussbaum quotes Robert Kilgore, chairman of the board of the missionary organization Christar, that "In 1960, there were an estimated 50 million evangelical Christians in the West, and 25 million in the rest of the world; today, there are an estimated 75 million in the West, and 325 million in the rest of the world (representing about 20 percent of the two billion Christians worldwide)."

"Evangelicals are among the fastest-growing segments of Christianity," he adds. "Their global numbers are increasing at about 4.7 percent a year, according to Operation World, a Christian statistical compendium." ■

ALUMNI news

coordinated by Rev. Jack Hooker,
GBS Vice President for Advancement



CELEBRATING THEIR 60th

Chester and Doris (Bolser) Starr (GBS 1944) celebrated their 60th wedding anniversary, Sept. 22, 2005. They were married on September 22, 1945 at the Pilgrim Holiness Church, Hamilton, Ohio. They have four children Linda (Donald) Starr Cole (GBS 1965), Lois (Gerald) Starr Bell (GBS 1967), Gordon (Ruby) Starr, and Kaye (Timothy) Starr Trader (GBS 1977). They also have nine grandchildren and ten great grandchildren.

MINISTERING IN ALASKA

Duane and Gwen (Ferguson) Newton attended GBS from 1976 to December 1980. They both graduated in 1981 and moved to Columbus, Indiana, where Duane served as principal at Bethel Holiness Chris-

tian School for three and one-half years. In 1984, they moved to Salisbury, North Carolina, where Duane served as principal at Salisbury Christian School. Duane and Gwen both began to feel God was calling them to a different field of labor. They may not have imagined how different. Because in 1993, God called them to the state of Alaska. For the last thirteen years they have resided in North Pole, Alaska. Gwen has taught in the Far North Christian School. Duane has pastored the North Pole Missionary Chapel for eleven years. The Newtons have four children, Chad, Jodi, Thad, and Heidi. God has given the Newtons a successful and fruitful ministry in North Pole. ■



GBS quartet with Newtons in Alaska, February 2005

We wish to feature more alumni on this page each month. You can help us by submitting events and happenings in your life. You may submit them by mail to the Office of Advancement at the school address, by email at alumni@gbs.edu, or on the web at www.gbs.edu/alumni. Please send us pictures as well. We want to know what is happening in your life and ministry. —Jack Hooker, Vice President for Advancement



Who Was Your Favorite GBS Professor?

Has a GBS professor left a legacy in your life? It is time to tell *God's Revivalist* all about it! Please send us your story about the professor who changed your life.

Share your favorite anecdotes and memories of that teacher and why he or she was so special to you. In a future issue, we will share some of the special memories that are shared with us.

Please submit your article with this form or email the information to alumni@gbs.edu with your submission attached.

Alumnus name _____

Years attended _____ Year of Graduation(if applicable) _____

Address _____

City _____ State _____ Zip _____

Phone _____ Email _____

The professor who made a difference in my life was:

(Please attach a separate page and limit your response to 150 words or less).

C. He specified the means of empowerment to enable us to fulfill this commission: “And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high” (v. 49).

Jesus has a work for His followers to do. Each of us, as successors to the original disciples, is to embrace Jesus as our Lord and Saviour through repentance of our sins and belief in His saving death and resurrection. We are to experience the empowerment of the Holy Spirit in His cleansing and filling ministry, and then share the good news with everyone we meet wherever we go.

IV. Our resurrected Lord is to be CELEBRATED by His followers (Luke 24:50-53).

The last portrait in this study of tragedy turned to triumph is the resurrected Lord, with hands raised, blessing His disciples as he is carried up to heaven to assume His High Priestly ministry. There are at least two important truths to learn.

A. Jesus delights in blessing His people (Luke 24:50-51).

The Book of Hebrews tells us that Jesus is continuing His ministry of blessing. (Read Hebrews 4:14-16 to the congregation).

What is it that you need today? Jesus is merciful and has grace to help, whatever your need. Reach out by faith and receive His help just now.

B. Jesus’ followers delight in celebrating a risen Saviour (Luke 24:52-53).

In light of who Jesus is, and what He has done for fallen mankind, no wonder the redeemed sing and shout and dance about with joy unspeakable and full of glory. Jesus is alive! He has triumphed over sin, death, and hell. And because He lives, we can face the tomorrows of life with great confidence that His Kingdom will come and that His will is being done on earth even as it is in heaven.

CONCLUSION:

The Jesus we preach and the Lord we serve is alive! He is ready to forgive you, comfort you, strengthen your faith, and empower you to be a faithful, obedient disciple. He is the Lord of Life and is still bestowing His blessings. Let us ever praise and worship Jesus—Lamb of God, Son of God—risen and reigning over all triumphant!

—sermon outline by DR. ALLAN P. BROWN



“COMMITTED TO EXCELLENCE
IN PREACHING”

**PORTRAITS OF OUR
RESURRECTED LORD**

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

Scripture: John 20:1-17; Luke 24:1-53

INTRODUCTION (Luke 24:1-12)

Jesus was crucified and buried on Friday. Saturday was the Passover. On Sunday, the third day, very early in morning, several women approached His tomb to anoint His dead body with spices in accordance with the prevailing Jewish burial customs.

There is the tomb, but the scene is all wrong. The stone is rolled away. There are no soldiers on guard. Entering the burial chamber their worst fears are realized. Jesus’ body is gone! As they stand there in shock, two angels appear and say to them, “Why seek ye the living among the dead? He is not here, but is risen” (24:5-6).

The “good news” of the Gospel is that Jesus is risen from the dead. Belief in the bodily resurrection of Jesus is not only the foundational truth of the Christian faith, it is a well-documented fact of history (Acts 1:3). We serve a risen Saviour! Everything Jesus claimed to be—the Son of the living God, the promised Messiah, the Saviour of all mankind, God’s substitute Lamb—is proven true by His resurrection from the dead.

In Luke’s account of the resurrection (chapter 24), supplemented by John’s account (chapter 20), we read about several post-resurrection appearances of Jesus. I am entitling this message, “Portraits of Our Resurrected Lord.”

I. Our resurrected Lord CARES about the sorrows of His followers (Luke 24:1-2; John 20:1-18).

Luke provides us with a general summary of what happened early Sunday morning when the ladies discovered the empty tomb. John’s account zeros in on the trauma of one specific lady, Mary Magdalene. He tells us that Mary remained

behind at the tomb weeping while the others ran off to tell the disciples what they had discovered. Jesus made His first post-resurrection appearance to her. From this account we learn that our resurrected Lord is compassionate.

A. He knows all about you.

At this moment Mary is overcome by the grief of the last few days. As she thinks, "It's bad enough that they have killed Him, but now even His body is to be desecrated! What have they done with my Lord?" Jesus approaches and asks her twice, "Woman, why weepst thou?" (Jn. 20:13, 15). He was gently trying to get her to change her focus of attention. She was weeping because she had lost sight of His promises. He promised that He would rise the third day. She needed to change her focus from that of personal loss and heartbreak to praiseful trust in the One who always keeps His promises! We need to remember that Jesus knows all about us and He wants us to look away from the discouraging circumstances that may surround us to His unfailing promises.

B. He cares about you.

Whatever your heartache and grief might be, Christ's love and compassion is extended to you as it was to Mary. The question still rings through the ages, "Why weepedst thou?" Jesus is there to bring a rainbow of hope through your tears. "Whom seekest thou?" Seek Him, for He will comfort you. Remember what Peter said, "Cast all your care on Jesus, because He cares for you" (1 Peter 5:7, paraphrased).

II. Our resurrected Lord is CONCERNED about the faith of His followers (Luke 24:13-35).

The second portrait Luke gives us is that of two weary, downcast travelers, trudging along a dusty road in the late afternoon, returning from Jerusalem to their village of Emmaus. They are joined by a third man who does not share their downcast bearing. Luke 24:15 says, "Jesus himself drew near, and went with them." Jesus had yet another lesson to teach his disciples—the importance of a transcendent faith in God's Word.

A. He gently rebuked them for their failure to believe all that the prophets have spoken (Luke 24:25).

Jesus was grieved to witness the lack of scriptural insight shown by these two disciples and the resultant spiritual discouragement. He knew that the journey ahead of them was only possible if they understood the true significance of the events they had just witnessed. "Beginning at Moses and all the prophets," Jesus brought into proper focus the truth about a suffering Messiah—the Lamb of God slain before the foundation of the world. Claiming the verses that spoke only of Messiah's victory, triumph, and glory, they had closed their eyes to the verses that spoke of Messiah's sufferings and death (24:26). As a result, they had set themselves up for disappointment and disillusionment. We must be careful that we do not make the same mistake about the suffering and rejection predicted for those who follow Christ. Each teaching of Scripture must be

balanced by and harmonized with the teaching of all the other verses that relate to that subject.

B. He expounded to them in all the Scriptures the things concerning Himself (Luke 24:27).

Our faith is to be based on what God has spoken, not on what we or some other person has experienced. It is interesting that Jesus did not rebuke them for not believing the report of the ladies. His primary concern for them was to build their faith on the revealed Word of God. Therefore He first "expounded to them in all the scriptures the things concerning himself." Only after He had laid a proper scriptural foundation for their faith did He open their eyes so that they could recognize Him. Experience is always to be tested by the written Word of God.

III. Our resurrected Lord COMMISSIONS His followers (Luke 24:36-45).

The third portrait we have of our resurrected Lord is His appearance to His disciples in the upper room. Max Lucado, in his book, *No Wonder They Call Him The Savior*, writes, "Have you ever wondered what the eleven disciples did that weekend? Where did they go? What did they do? How did they feel? Wherever they ran, wherever they stayed, we do know one thing. They came back. One by one they appeared at the same upper room.

"Too convicted to go home, yet too confused to go on. They were caught on that uneven ground between failure and forgiveness. Suspended somewhere between 'I can't believe I did it' and 'I'll never do it again.' Too ashamed to ask forgiveness, yet too loyal to give up. Just when the gloom gets good and thick, just when they feel all is lost, a familiar face walks through the wall.

"For those who, like the apostles, have turned and run when you should have stood and been faithful, this passage has a message of hope. A repentant heart is all He demands. Come out of the shadows and be done with running and hiding. A repentant heart will summon the Son of God himself to walk through our walls of guilt and shame. He who forgave His followers stands ready to forgive the rest of us" (adapted and condensed, pp. 83-86).

When Jesus appeared to the disciples gathered in the upper room, He first offered them peace to calm their fears (Luke 24:36-37). He then gave them facts for their faith by proving He was not a spirit (Luke 24:38-43). Then He emphasized the importance of building our faith on God's Word (Luke 24:44-45). Lastly, He gave them a commission (Luke 24:46-49). This commission applies to every one of Jesus' followers. There are three aspects to the commission.

A. He specified the message we are to communicate: that Jesus is the Messiah who suffered, died, and rose again the third day, according to the Scriptures (v. 46).

B. He specified the method for making converts: that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem (vs. 47-48).

➡(p4) gathering of believers which meets in our mission home each week.

"Since we are planning to move to Mongolia in April, Marilyn Olson is preparing to stay and continue on with the work. She will also help us in sending out this monthly prayer letter from Hong Kong, and we are planning periodically to return to handle various mission matters, as well as keep up our residency conditions." —*John Knight, Far East Mission*

MEXICO. "I want to send a report of the wonderful service we enjoyed last night at La Florida, a small village in northern Mexico. Our family sang several songs, and the Lord helped me preach through an interpreter. The service ended with quite a few seekers at the altar. The boys sang with us on the Spanish version of "What a Friend We Have in Jesus." I am beginning to understand the enormous challenge of really and truly learning a language. We love our Sundays and Wednesday nights in Mexico getting to be with the people. Thanks for your prayers and support." —*Marc and Melodie Sankey, Bible Methodist Missions*

MONGOLIA. Prayer is requested for the Elon Morley missionary family, whose home caught fire and burned in late February. "Except for an addition on the north end of the structure which had the kitchen area, a bedroom and a bathroom, the duplex is basically destroyed," writes Director John Knight. "But there is very much to be thankful for. In the school room, none of the desks, chairs or school materials were damaged. The teacher's desk containing all the school records survived with no harm received. In general this structure may be able to be salvaged, or the whole structure could be torn down and the Morleys could rebuild on this land. We also could construct a new church building from ground up here in its place. Please pray for God's will in the details of this matter, as to the how, where, what and when."

PERU. "A great open door for EWM is high in the Peruvian Andes Mountains at Porcon Co-op, a 26,000 acre co-operative farm of which 99 percent of the members are Christians. A little more than 50 years ago these isolated people were evangelized by a Christian and Missionary Alliance national evangelist, and revival broke out. Most were saved. Time has taken its toll, and the present young people are reaching out beyond the bounds of the co-op for education and a future. The message of second-blessing holiness is all but lost. The present leaders, the president of the co-op, the pastor of the church, and the elders council are thrilled to have made acquaintance with EWM. They have invited our co-workers Rafael and Miriam Guevara to come each week and hold meetings and teach a class in Bible doctrine. They have asked me to come and hold a revival meeting. The opportunities are great." —*Raymond Shreve, EWM Missionary Beacon* ■

➡(p11) their survivors. "Weeping may endure for a night, but joy cometh in the morning" (Psalm 30:5).

Edward McKee, 84, McArthur, Ohio, died September 10, 2005. He grew up near Huntington, West Virginia, and served in the Coast Guard during World War II. He worked in the Texas oil fields and later was employed by the Alum-Rock Union School District, San Jose, California, as a maintenance plumber. He was a member of Brush Arbor Baptist Church, Orlando, Florida. He is survived by his wife Ruth Yapple McKee, whom he married March 20, 1961, and other relatives. Funeral services were held in the Pike Run Church, Londonderry, with burial in the Pike Run Cemetery.

Rev. Dr. James A. McLaren, 76, New Albany, Indiana, died December 18, 2005. He was a faithful minister and beloved educator, who served Christ's church in various capacities, including his service to GBS as a faculty member, 1983–1987, and as campus bookstore manager, 1984–1986. He leaves behind a legacy of faithful dedication to the students in his classrooms to whom he delivered his interpretation and simple application of the Bible. His memory will be forever honored by his children who always knew how much their father loved them. He is survived by his wife of 56 years, the former Ramona Lee Smith, three children, Vickie, Jim, and John; six grandchildren; and one great-grandchild. Private entombment was held at Kraft-Graceland Memorial Park.



NOTICES

Rev. Daniel Glick is available for speaking engagements. Dan is the chair of the Division of Intercultural Studies and World Missions here at GBSC. He is a highly effective teacher, excellent communicator, and powerful preacher. Dan is a favorite chapel speaker on campus and one of my favorite preachers. I highly recommend him for weekend meetings, youth revivals, Bible conferences, camps and special seminars. He can be reached at dglick@gbs.edu or (513) 721-7944 ext. 366. —*Michael R. Avery*

HITHER AND THITHER

In early February, revival is reported to have broken out at Asbury College, Wilmore, Kentucky. Prayer, praise, and worship continued for hours at Hughes Chapel as students committed their lives to Christ, many for the first time and others in acts of rededication. "Jesus is at the center of it all," according to one observer. Students were described as seeking the Lord two and three deep at the altar. Many took off their shoes because of their sense of "standing on holy ground."

The revival is said to have come in response to prayer offered for weeks by students that the Holy Spirit would move upon the campus. ■

Camp Meeting

at God's Bible School & College

CINCINNATI, OHIO

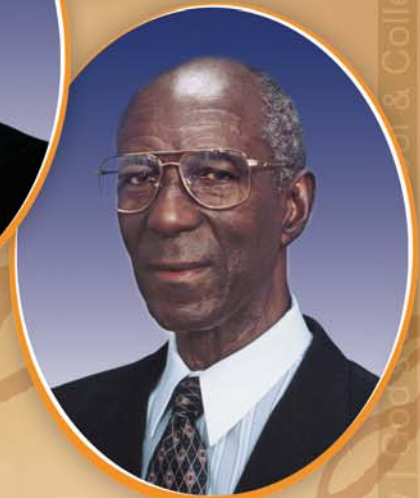
May 16-21, 2006

with guest speakers:

Rev. Coy McGinnis

Rev. Paul Pierpoint

& Dr. Wingrove Taylor



Dr. Michael Avery President

Rev. Mark Cravens Campus Pastor

Music: GBS Division of Music

Children's Services: GBS Students

GBS Commencement: Saturday, May 20, 10:00 am

Rooms Available—call: (513) 721-7944

Prayer and Healing—7:30 AM	Children's Meeting—10:30 AM
Breakfast—8:00 AM	Lunch—12:00 PM
Heart Talks—9:00 AM	Supper—5:00 PM
Morning Worship—10:30 AM	Evening Service—7:00 PM

Nursery services provided during the main services

➔ (continued from page 4)

WAKING UP THE GIANT

"Waking Up the Giant" [Editorial, *Winter Revivalist*] was excellent! As usual, you have your finger on the pulse of the Church. It was encouraging to read of the response of the Church countering the cultural voices that are loud but clearly wrong! The *Revivalist* continues to be an excellent publication! Thank you.

KIMBERLAND J. HOUGH
Flint, Michigan

I have just completed reading ["Waking up the Giant"], and was so pleased to get such a broad perspective on this most current subject. It fits right in with encouraging reports I have been getting from other sources. From the age of five, I attended the Church of the Nazarene nearest GBS with my family, and I attended many GBS services. I knew members of the Standley family personally. I was sanctified in the 1935 or 1936 camp meeting and called to preach in 1943.

JIM WEEKS
Email

Your editorial in the Winter 2006 issue was outstanding. It was a biblical answer to a current problem. I hope and pray its readers will respond in kind.

ANDREW STREET (GBS '05)
Email

EACH COPY A TREASURE

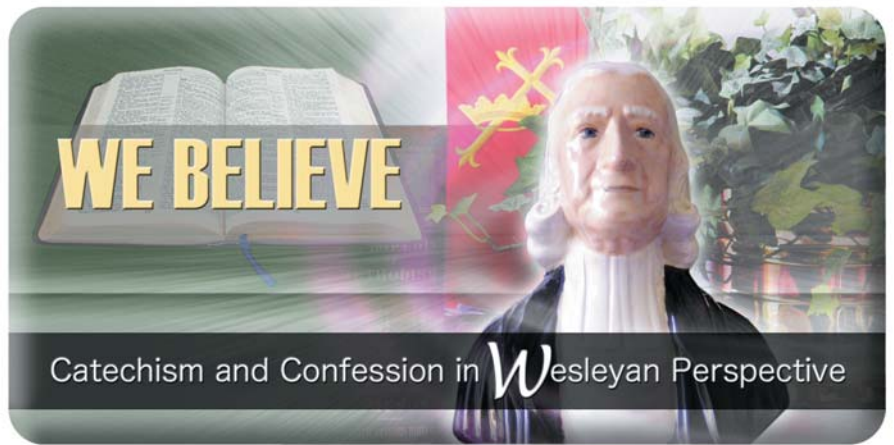
The *Revivalist* is a splendid, much-needed magazine. Each copy is a treasure.

C.S. THORNTON

KEEP THE FIRE!

I really appreciate your messages. Thank God for holiness of heart that spoils us for anything the world and compromising churches offer. Keep the fire in your soul and messages.

AUDREY PRICE
Kennewick, Washington



Catechism and Confession in Wesleyan Perspective

We continue our series of brief statements reasserting basic truths foundational to Wesleyan theological conviction.

III. ALMIGHTY GOD: "MAKER AND PRESERVER OF ALL THINGS"

There is but one living and true God...of infinite power, wisdom and goodness, the Maker and preserver of all things...." These words are from the old Methodist "Articles of Religion," which John Wesley borrowed from the *Book of Common Prayer*. They give classic expression to the highest concept of which we are capable—the thought of God.

Scripture is the primary source for our knowledge of God's attributes, two of which are *sovereignty* and *omniscience*, defined below because they are so often misunderstood. Wesleyans hold these two attributes in careful balance with other doctrines.

For God to be sovereign means that He is in control of His universe. Nothing happens without His knowledge and permission, and He will accomplish His ultimate purposes for His creation. He has everything in control even when things seem out of control.

This does not mean that every action in the universe has been predetermined. God has given His creatures enough freedom for them to determine their own character and destiny and to influence the world around them. God is so sovereign that He is not afraid to give His creatures freedom. He will still accomplish His ultimate purposes.

For God to be omniscient means that He knows everything. "His understanding is infinite" (Psalm 147:5). God knows all things, including future events and all contingencies, or possibilities. Nothing takes God by surprise. He knows what will happen and what would have happened had people made different choices. God knows how your life would have been different if you had gone to a different school or attended a different church.

Since God knows all possible actions and what will actually happen, then He also has infinite wisdom. Without infinite knowledge, God would not have infinite wisdom. Because God has all wisdom, He is able infallibly to guide us into the future.

God knows the future by observing it from the standpoint of eternity outside of time. God doesn't have to cause the future, as John Calvin taught, in order to know it. God observes ahead of time the actions that we will freely perform. We cannot blame God for the poor decisions we make. We have true freedom, yet the free decisions we make are known by God from all eternity.

All praise to God, "Maker and preserver of all things." —Mark Bird ■

➡(p2) to their feet, dusted off their uniforms, and completed their maneuvers. For Queen Elizabeth's Keys—they were King George's then—not only move great bolts in massive locks, but they also represent her powers as sovereign of her realm.

King Jesus also has His keys—keys that represent His powers as sovereign of His realm. That realm includes the invisible world where all of us must finally go. He has been there first, for as the Apostles' Creed instructs us, "He descended into hell"—that is, into Hades, since the term does not mean the confines of penal suffering but the region of all the dead.

That first Good Friday He had groaned six hours nailed to His cross; and He had crushed the Serpent's head, though the Serpent had bruised His heel. "It is finished!" He had cried after He had offered the atoning sacrifice; then He had committed Himself to His Father and dismissed His spirit. On Sunday morning He would rise up from the dead. But first He entered Hades to announce His conquest; and as our champion, He cleared the way so that we would not be afraid when we must go there, too.

Now it is Easter once again—dear, blessed Easter, our holy paschal feast, the day of days of all the year. "But now is Christ risen from the dead, and become the firstfruits of them that slept.... For as in Adam all die, even so in Christ shall all be made alive." He is Lord of death and hell, and with His keys He locks and unlocks them both. If at Christmas we celebrate His birth and at Pentecost His Spirit, then at Easter we celebrate His keys. For with His keys He moves great bolts in massive locks.

It was on a Lord's Day long ago that He declared them to be His own. Radiant with the Easter glory—His eyes piercing like "a flame of fire," His voice thundering like "many waters," His face shining like "the sun... in his strength," He appeared to Saint John, though His message was for us all. "Fear not, I am the First and the Last," He said. "I am he that liveth and was dead; and behold, I am alive forevermore. Amen. And I have the keys of death and hell!"

This is still the claim that Jesus makes. "I have the keys of death and hell!" First, they are His by right of

divine prerogative, since as the eternal Son, He holds dominion over everything. But, second, they are His by right of decisive conquest, since by His death and resurrection He has "disarmed the powers and authorities" of evil, making "a public spectacle of them, triumphing over them by the cross" (Col. 2:15, NIV).

*Hail to the Prince of life and death,
Who holds the keys of death and hell!
The spacious world unseen is His,
And sovereign power becomes Him well.*

Famous generals have led vast armies to topple mighty empires and ancient thrones. But only Jesus has vanquished death. Only Jesus can claim the "spacious world unseen" as His own. Alexander won the glory of this world, but he died before he was 33. Julius Caesar subdued the Gallic tribes, but his friends murdered him at the height of his power. Napoleon brought numbing fear to all of Europe, but cancer—some say poison—claimed him in lonely exile on St. Helena.

Conquerors all, but conquered all! Napoleon's dust is coffined at the Invalides in Paris, but where Caesar and Alexander lie buried we do not even know. We do know that they have left forever the honors they once enjoyed, and now in Hades their naked spirits await the awful summons to give answer before the great tribunal of Jesus Christ. "As for man, his days are as grass: as a flower of the field, so he flourisheth; For the wind passeth over it, and it is gone, and the place thereof shall know it no more."

Except for Jesus, death will also conquer us. Every obituary notice, every passing hearse, and every granite tombstone warns that we too shall join what Cullen Bryant calls that "innumerable caravan, which moves / To that mysterious realm, where each shall take / His chamber in the silent halls of death." Nothing is more certain about this life than that we shall leave it.

What lies before us in "that mysterious realm" where our parents and grandparents and others who have kissed our brows and touched our hands have gone? Death is a mystery, but what lies beyond is even a greater one. "If a man die, shall he

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live again?" asked Job; and all the ages have echoed his poignant question. From the beginning of our race, we have hoped for a blessed immortality—for unending life in the fullness of light and love. But who can assure us that this is more than an illusive dream?

Only Jesus can, and only Jesus does. Remember how He promised: *"I am the resurrection and the life; he that believeth, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."* Nor are these empty words. His empty cross, His empty grave-clothes, and His empty tomb all bear witness that He has subdued those grim and vicious foes that haunt our lives and mock our deaths. "Fear not," He reassures us. "I am the First and the Last. I am he that liveth and was dead; and behold, I am alive forevermore. Amen!" Life, not death, shall have the final word. This is the Easter message, and always it is the Church's triumph-song.

Because Jesus has the keys of death and hell, we shall leave this world only by His consent, and we shall enter the world to come only with His welcome. He will be with us there, as certainly as He has been with us here; and He will care for us there as lovingly as He has cared for us here. "Absent from the body," we shall be "present with the Lord," who is the Good Shepherd who has laid down His life for His sheep. *"And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand."*

Then by His own appointment, "the gates of death and hades shall be reopened. Bodies shall rise, spirits shall put on the new and mysterious vesture," as an old writer has reminded us. For all must appear before the judgment seat of Christ. To the wicked He will command, "Depart from



By Anita K. Brechbill

"Except a corn of wheat fall into the ground and die, it abideth alone."
John 12:2

We are masters at evading unpleasant truths. For the most part we have eyes and ears only for the easy way. We will climb over every obstacle in our path to attain success and power, completely ignoring the plainly marked road that leads D-O-W-N to the grave where self must be buried before the upward climb can begin.

No matter how profound a man's sermons, how eloquent his oratory, how great the monuments raised in his honor, if his good works have not been done for Christ's glory alone, none of it will be remembered in eternity. Jesus said so!

The lonely way up Calvary's hill must be trod alone and there is a cross waiting at the top. None who reach the actual place of crucifixion do so in company with others. Only an intense hunger for God will carry a soul into this process of death. The resurrection glory is known only to those who follow all the way. Are you dead to yourself? If so, you will be glad to be unnoticed so that you may sink deeper into God. ■

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

me"; but to His dear ones He will say, "Come, ye blessed of my Father." *"Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."*

Tonight at the Tower of London, the "Queen's Keys" will be paraded again across the cobblestones. Jesus also has His keys that represent His

powers as sovereign of His realm. That realm includes the invisible world where all of us must go. But He has cleared the way so that we would not be afraid. He is Lord of death and hell, and with His keys He locks and unlocks them both. If at Christmas we celebrate His birth and at Pentecost His Spirit, then at Easter we celebrate His keys. ■



Faith in the Future

Site Prepared For New Building

Site preparation continues for the new Campus Facilities Building. This will be the first new structure on the campus since the construction of the library. This building is greatly needed to accommodate the continued growth of our campus. 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. For more information on this project, please call the Office of Advancement at (513) 721-7944 ext. 223 or email jhooker@gbs.edu. 📧



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



"The Faith in the Future Capital Campaign is a bold and creative step into God's tomorrow to improve our facilities and to increase our ability to meet the challenges of our youth and, indeed, the challenges of this generation. My wholehearted support goes to the capital campaign.

—**Leonard Sankey**
General Secretary, IHC
Chairman of the Board, GBS

The Campaign For God's Bible School And College