

GOD'S REVIVALIST

May 2009

and Bible Advocate

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the editor's view



LARRY D. SMITH

BEHOLD THE LAMB!

You've probably heard of Constantine and his vision of the blazing cross. High-ranking and ambitious, he had led his troops from Britain, anxious to become emperor of Rome. But just outside the capital, he faced the far larger army of Maxentius, who was determined to stop his advance. Constantine was a worshiper of Mithra, the Persian sun-god, though his mother was a Christian. In desperation he turned to her God in prayer, and just as the sun was setting, he saw a radiant cross against the sky. With it were with the words *Hoc Signo Vincas*—in Latin, "By this sign, conquer!"

On the next day, October 28, A.D. 312, he and his soldiers carried the emblem of Christ's cross into the Battle of the Milvian Bridge, where he won an overwhelming victory. Though he remains controversial, Constantine is remembered as the first Christian emperor, who stopped the persecution of the Church and became its champion. In bitter conflict, he had raised Christ's cross as his sign of triumph; and in all our conflicts, we must do the same. For as the sign of our salvation, it is also our sign of triumph.

But long before Prince Constantine, it was raised by John the Baptist near the banks of the Jordan. Now at the beginning of His ministry, Jesus had suddenly appeared; and John called dramatic attention to Him. "Behold the Lamb of God who taketh away the sin of the world!" Though he did not specifically mention the cross, it clearly is implied. For it was at the cross that the Lamb was to be offered up.

"Behold the Lamb!" It is this imperative that still demands first priority of all who know Jesus and who wish Him known. For John's call at Jordan is the great banner floating above the Christian Church—our imperial emblem and our battle flag—indeed, as Constantine would tell us, our sign of conquest. Through long centuries, millions have eagerly beheld Him; and in doing so, they have (p22)➡

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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.

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the president's page



CONSECRATION

by Michael R. Avery, President

“You are a people holy to the Lord!” (Deut. 7:6)

All the great Christian truths are prefigured in the Old Testament—that is, they are announced ahead of time and prepared for through symbols and prophecies. Easter is prefigured in the slaying of the paschal lamb, baptism in circumcision, the Eucharist in the manna, and so on. The same is true of consecration. Consecration is the devoting or setting apart of anything or anyone to the worship or service of God. The race of

Abraham, the nation of Israel, and the tribe of Levi were thus consecrated. The Tabernacle and later the Temple were both consecrated to God. The Hebrews devoted their fields and cattle and sometimes the spoils of war to the Lord. According to the Mosaic Law, the first-born both of man and beast were consecrated to God.

When anything was thus consecrated to God, it became His special possession and was designated as “holy to the Lord.” When this designation involved places or things it carried with it certain restrictions upon their use. For instance, the Temple and all of its vessels and furnishings were set apart to be used exclusively for the worship of God. Any other use or purpose would defile them.

When this consecration involved people, such as the nation of Israel, it carried significant behavioral and relational obligations. To be the special possession of a holy God required the children of Israel to “love the Lord their God with all their heart and with all their soul and with all their strength” and to “fear the Lord their God, to walk in all His ways, to love Him, to serve the Lord their God with all their heart and with all their soul” (Deut. 6:5, 10:12).

The book of Leviticus sets out the behavioral consequences of being God’s exclusive people in one oft-repeated phrase, “And ye shall be holy unto me: for I the LORD am holy, and have severed you from other people, that ye should be mine.” (Lev. 20:26) This call to holiness is repeated approximately fourteen times, followed by specific ways holy people are to behave.

The New Testament builds upon the teaching of the Old Testament to explain both the privileges and the responsibilities of being consecrated to the Lord. Peter uses God’s special relationship with Israel to illustrate that the Church is “a chosen race, a royal priesthood, a holy nation, a people for God’s own procession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light;” (I Peter 2:29). Paul uses what we learned about the Temple to teach us that we “are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people” (II Cor. 6:16).

Though the New Testament uses symbolism, it moves beyond the symbolic to make the act of consecration very personal and real! The Apostle Paul does this in his appeal to the Roman Christians. He wrote, “Therefore, I urge you, brothers, in view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the (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.

APPRECIATION FOR DR. PHIL'S COLUMN

Both my husband and I appreciate *God's Revivalist*. It has challenged us on occasion, encouraged us more than once, and is always looked forward to. Our 27-year-old son especially enjoys "Dear Phil—A Biblical Response." Our daughter and son-in-law also read and respond to your publication. Many a family discussion has been jump-started due to an article in *God's Revivalist*. Thank you for continuing to produce a family-friendly, Biblically-sound, spiritually-challenging publication.

DEBRA MILLER
Indianapolis, Indiana

RELEVANT ARTICLE ON MUSIC

The article "What We Sing—Does It Matter?" [Winter 2009] by Dr. Randall McElwain, was very relevant. *God's Revivalist* is the best periodical that comes into my home.

A.L. KIGHT
Flat Rock, Alabama

The article ["What We Sing—Does It Matter?"] addresses a timely issue. The hymns are a study in theology and correctly reinforce the message. The frothy 7–11 chorus (seven words repeated eleven times) does not add depth to our beliefs. Shallow worship does lead to shallow theology. It is terrible that the holiness movement has moved away from the hymns of our forefathers.

CLYDE HALL
email

THEOLOGY OF CHANGE

[The] President's Page article for the month of March, "Developing A Theology of Change," (p6) ➡



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.

BANGLADESH. "Robert Killen, District Superintendent for the Hawaii Pacific District [Church of the Nazarene] led a group of pastors and spouses on a life-changing trip to Bangladesh to deliver a set of *JESUS* film equipment to nationals.... Many hear the message of Jesus' love and sacrifice for the first time through the film. Since 1998, 672,611 individuals have made decisions for Christ in Bangladesh through the *JESUS* film ministry. Killen said, "The *JESUS* film has been used in the country for several years.... The vast majority of the people in the churches are new believers. These new Christians are on fire for Jesus and eager to learn." —*Holiness Today*

BELIZE. "John Dykes (HIM) is requesting prayer that God will supply the needed funds for the schools in Belize. Some schools may have to be closed as there are no funds to pay the teachers, and the field support may have to be cut. God is able to supply every need. Please pray." —*Ropeholders*

EGYPT. "Steve Hight (EFM) asks prayer for new congregations in Ezbet El Arab and Wadi El Natroon, and for the efforts beginning to start a new work in the village of Abbasia, Maghagha, Minia, Upper Egypt." Rev. Hight also asks prayers "for the people of Eritrea, who are in jail because they are Christians. An older man and his wife are among the group." —*Ropeholders*

HONDURAS. "Camp meeting 2008 in Honduras was very special to me. Usually between 150 and 200 people gather to have conference elections, camp meetings, and fellowship. Donald G. Smith, M.D., former EFM missionary to Honduras, was (p19) ➡



The Phil & Heather Dickinson Family

ministering in COLOMBIA

For well over a 100 years, God's Bible School has been sending missionaries around the world with the Good News of Christ's salvation. Phillip Dickinson and his wife Heather, missionaries to Colombia, are members of that heroic band. In this interview with *Revivalist* editor Larry Smith, Phil tells their story.

Smith: *Phil, tell us about yourself and Heather and your GBS connections.*

Phil: We were both raised in holiness homes. What drew me to God's Bible School was hearing Don Davison (public relations director) talk about an extraordinary school revival. I wanted to be wherever God's Spirit was moving. Heather and I met (p7) ➡



➡(p4) is probably the most balanced writing I have ever read on this subject. Thank you for the thorough job on this subject, I wish [he] would develop the thought into a book.

DENIS ODHIAMBO
email

Thank you, President Avery, for your courageous, contemporary, and careful articulation of our much-needed theology of change. I fully support your journey with this and trust we will hear you with spiritual discernment and intellectual honesty. I am grateful for the clarion voice of the *Revivalist* that nourishes the minds and impassions the hearts of us in trenches of ministry; connecting us with sacred history, encouraging us with substantive hope, and always challenging us to scriptural holiness.

CHRIS CRAVENS
email

President Avery's article is so fitting for the day. May it serve as a thundering reminder as to what our "mission" is all about.

BRIAN SPANGLER
email

An outstanding balance on the subject of change. Thanks for the guidelines in "keeping the faith" and "making disciples" in this rapidly changing world. God has not been taken by surprise; He knows "the way through THIS wilderness!" God's blessings on you and GBS—you are a lighthouse!

CECELIA DOUGLAS
Iola, KS

Thank you so much, Bro. Avery, for your good article. How encouraging to be reminded that we do not need to FEAR change as long as we stay within the secure boundaries of the principles of (p19)➡

"SONGS FOR THE SERVICE" VERSUS A "SONG SERVICE"

by Garen Wolf I

Sometimes a sequence of worship songs and choruses put together by a skillful music minister really makes sense. One reason that song groupings sometimes have power is that they form a sequence of congruent musical and textual thought. However, there are other times when these put-together worship sequences do not form a logical or worshipful whole, or they only serve to weary the worshipers.

Not too long ago, I visited a church in City X. The worship leader and his faithful team had us sing and sing until people began to lose interest and concentration. I observed as the sequence continued at length that more and more people stopped singing. Eventually, some people sat down and patiently waited until the worship leader also ran out of steam and decided to throw in the musical towel.

After the song service was completed, I imagined myself as a church mouse hiding in the corner of the staff meeting room bright and early Monday morning. Would these dear people who had attended the worship service on Sunday morning get a "beating" by the worship team and its fearless leader? Surely, in their opinion, what happened the day before would have been the congregation's fault. If these people had come to church in the mood for a continuous, twenty-minute songfest, without doubt, all would have gone well. Certainly, I would have rightfull-

ly been one of those to blame if they knew my secret thoughts while the praise leader and his team droned on and on.

Since that time, I have mused on the thought that maybe these good songs would have had more effect if they had been strategically placed throughout the worship service. Now, that makes me "high church," doesn't it? Well, you might be right. But this well-meaning team's effort might have had the desired effect if they would have fed the congregation with smaller musical bites.

Sometimes, my logical German mind just aches for a congruent worship that makes sense as a unified whole. Maybe congregational singing would be more effective if the songs we sing in the worship service supported the lessons to be learned and were affirmations of our doctrinal and creedal beliefs. What could possibly be wrong with the songs being spread out for the purpose of having each song or worship chorus carefully and clearly support the unified purposes of our worship? Perhaps we should rethink congregational (and special) singing. Maybe we should consider "songs for the service" rather than a "song service" detached from a unified progression of thought and response leading up to the preaching of God's word. ■

Prof. Garen Wolf is chair of the Division of Music at God's Bible School and College.

➡(p5) at GBS when both of us were students. Her parents, Edgar and Martha Bryan, had also attended there. After I came to the Hilltop, my parents, Bud and Sherry Dickinson, moved to campus, where he worked as head of maintenance and she worked as phone desk operator.

How do you think GBS contributed to your interest in missions?

I learned of its founder, Knapp, and his passion for missions. I was inspired by Oswald Chambers, Charles and Lettie Cowman and their Oriental Missionary Society, and others who had left the Mount of Blessings to bless the world. I was also stirred by such missionaries as Robert Pelton and David Budensiek who taught on campus. Most of all, I was influenced by my godly pastor, Carl Eisenhart, a GBS alumnus with a true missionary heart.

What about your current missionary service in Colombia?

Heather and I are serving congregations in three large cities in Colombia, and these congregations are reaching out to other communities. In three of these, many people live in shacks with dirt floors and wake up wondering how to get something to eat. They live in superstition, fear, and delusion. But in the other communities we have working-class Colombians who enjoy more stable jobs and comfortable living.

Could you tell us briefly about Colombia?

Colombia is located on the equator in South America and has the Andes mountains, the Amazon River, grassy plains and deserts, and also rain forests which are among the rainiest in the world.

Sadly the country has gone through a political rollercoaster with drug cartels, guerrillas, and paramilitary groups spreading violence, vice, and fear. This has caused tremendous displacement and poverty with families fleeing for their lives. However, President Alvaro Uribe is enjoying popularity with national peace and prosperity increasing.

Colombia has dozens of small indigenous groups, though Spanish is spoken nearly universally. Up to 90% of its 44 million inhabitants are Roman Catholics.

So how did you wind up in Colombia?

That's like asking, "How did you wind up preaching?" Unmistakably I knew that this was the God-given task for which I had to prepare. But though I was called to preach as a teenager, I did not know that I would labor on a mission field until several years after I had become a pastor. But in June, 2006, we arrived in Colombia.

What exactly is your purpose as a missionary there?

Succinctly put, it's to plant and edify congregations; disciple and train leaders; preach and teach the Word of God, including its teachings on holy living; lead others into perfect love as a second work of grace; and to be the best husband and father possible. But not necessarily in that order.

Please describe a typical day for you.

Monday is our family day to rest and be together. But most other evenings I am preaching in homes, sometimes in the street. Many mornings I'm at home seeking God, studying, and taking care of other business. Since we don't have a car, we spend a lot of time on buses; our ministry points are scattered across Bogota, and then nine hours away in Medellin, and 22 hours away in Cartagena. My goal is to get to those distant points once a month for a few days each to preach and to encourage and teach the leaders. I also teach classes to prepare future leaders. Between such duties as making meals, reaching out to others in our church, and preparing for guests, Heather spends a lot of time homeschooling our children.

Phil, what are the major techniques and methods that you use?

Brother Smith, this is an important question, for as we know the outcome depends on the method employed in getting there. Let me list the seven "laws" that guide our mission work.

1. *Dependence on the Holy Spirit.* This means that we must obey Him, trust Him, and bathe all our activities in prayer for His guidance.

2. *Holiness.* Our Biblical mandate is to urge all Christians to "go on to perfection." Paul prayed night and day for the Thessalonians in order to perfect that which was lacking in their faith—entire sanctification. Holiness also involves a lifestyle of separation from the world.

3. *Servanthood.* We are not called to be bosses over the nationals but to be their servants. We're here to invest in "faithful men," rather than build programs, structures, or empires. Lest I be misunderstood, 2 Timothy 2:2 explains what I mean by investing in faithful men or discipling. We are also servants to our local church and its mission arm which sends us.

4. *Sowing liberally.* If we do this, God's Word teaches us that we will reap liberally. This was a principle among the early Methodist circuit preachers. So I am preaching or teaching up to 30 times a month in a circuit. We also sow by getting sound holiness literature into the people's hands.

5. *Nationalize.* Our nationals must own the work, make the decisions, pay the bills, and cast the vision, for they know how to reach their own culture (p20)➡



— Called Unto Holiness —

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

JESUS COMPLETELY SANCTIFIED MY SOUL

by Rev. J.A. Wood

When I was appointed to Court Street Church, Binghamton, I was much prejudiced against those who professed entire sanctification. Yet I did desire a deep, thorough, vital piety, and saw clearly that there were those in my congregation whose experience in Christ possessed a richness, depth, and power which I had not. The better I became acquainted with them, the more deeply I became convicted of my need of being cleansed in the blood of Christ.

During this time, none of those professing entire sanctification said anything to me on the subject, though, as I have learned since, they were praying for me night and day. For many hours I lay on my face in my study, begging Jesus to cleanse my poor, unsanctified heart. Yet I was unwilling to make a public avowal of my feelings.

The Binghamton district camp meeting commenced that year on the first day of September, and about eighty of the members of my charge attended it with me. During six days of the meeting, the sanctification of my soul was before my mind constantly.

A few minutes before the preaching on the last day of the camp meeting, a faithful member of the church came to me weeping, and said, "Brother Wood, there is no use in trying to dodge this question. You know your duty. If you will lead the way, and define your position as a seeker of entire sanctification, you will find that many of the members of your charge have a mind to do the same." "Immediately after preaching," I replied, "I will appoint a meeting in our tent on the subject of holiness and will ask the prayers of the church for my own soul."

Glory be to God! The moment of decision was the moment of triumph. In an instant I felt a giving away in my heart, and a moment later, an indescribable sweetness. I immediately walked up into the stand. Just as the preacher gave out his text, the baptism of fire and power came upon me. For me to describe what I then realized

is utterly impossible. Jesus there and then sweetly, completely, and most powerfully sanctified my soul, cleansing it with holy, sin-consuming power.

I told my church of my purpose to ask their prayers as a seeker of holiness but that Jesus had forestalled my design by accepting my soul the moment I consented to stand up for the work of entire sanctification and was willing to do whatever was necessary to obtain it. Our meeting continued all night; and a large number of my leading members commenced seeking holiness. About every half hour during that whole night the glorious power of God came down from the upper ocean in streams as sweet as heaven.

During these consecrated years since, I have had time and every variety of circumstances to test the genuineness of my submission and the saving power of God. Some of the precious results of the cleansing power of Jesus in my soul have been a sacred nearness to God my Saviour; a sense of indescribable sweetness in Christ; a deep sense of spiritual things; a surprising richness and fullness of meaning in the Scriptures; a triumph over temptation more complete and habitual; a large increase of spiritual power; a clear and distinct witness of purity through the blood of Jesus; a disposition to tell the blessed story of Christ and His great salvation.

With the blessed experience of heart purity I am more and more impressed, charmed, and satisfied. Under its quickening power and light, I am amazed, humbled, and delighted. I expect to preach it as long as I preach anything, and when I cease preaching, I expect to be in heaven. ■

Rev. J.A. Wood, a 19th-century Methodist pastor and leader in the early holiness movement, is remembered for his famous work Perfect Love. This selection from his writings is edited and abridged by the editor.

➡(p3) renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will" (Romans 12:1–2).

This is an unconditional surrender to God of my total self and of God's complete possession of that self for His own perfect will. It is surrender so real and so radical that Paul likens it to a "living sacrifice." What does it really involve and mean?

It means a total surrender of my body to God.

The word "body" here means all of one's life, since human life is lived in the body. Before we came to Christ, we used our body to "fulfill the lust of the flesh." But now, as a Christian, our body is used for His glory. Our body is "the temple of the Holy Spirit...and we are not our own" (I Cor.6:19). Because of this we seek to "glorify God in our body, and in our spirit, which are God's" (I Cor. 6:20).

It means a total surrender of my mind to God.

The mind is at the center of all my behavior. My body doesn't know right from wrong, but my mind does. A mind transformed by the renewing of the Holy Spirit and the enlightenment of Holy Scripture will resist the values, goals, and activities of the world, even though it exerts steady pressure from without to con-

form us to its way of thinking and acting. If the world can get me to think like it thinks, then it can get me to behave like it behaves. It has become so invasive that it now follows us into our homes and assails us with a worldview that is diametrically opposed to God's Word. It lures us to look at life through the lens of "the lust of the flesh, and the lust of the eyes, and the pride of life" (I Jn 2:16). But a mind that is totally surrendered, Spirit-renewed and Biblically-armed will be able to "keep my body under, and bring it into subjection" to Christ.

It means a total surrender of my will to God.

The mind controls the body, but the will controls the mind. So it is all important that my will is surrendered to His will. The key to true inner strength and spiritual power lies in a totally surrendered will to the complete will of God. Oswald Chambers said it succinctly when he declared that "to be our utmost for His Highest is not a matter of wrestling, debating, or reasoning, but of surrender."

There is a very simple prayer, first prayed by baseball great Bobby Richardson that I want each one of you who has read this article to pray before you lay this paper aside. It would be very beneficial to continue to pray on a regular basis. This is the prayer: "Dear God, Your will—nothing more, nothing less, and nothing else. Amen." Herein is both the heart and joy of consecration! ■

FIFTY YEARS AGO

"Almost every Sunday we are out visiting in the village churches," writes missionary Irene Maurer, then stationed at Girga, Egypt. "I do enjoy the village work and the direct contact with the people to whom the Lord has sent me. On a recent Sunday I went to a church which is off the main road one-and-a-half or two miles. We went on the bus as far as we could, and then walked the above-mentioned distance. We visited in two homes and attended the Saturday night service where my interpreter preached on 'The Love of God.' On Sunday I spoke in both services. There was a spirit of liberty in the morning service and quite a few gave testimony of what God had done for them." —*God's Revivalist*, May 21, 1959

ONE HUNDRED YEARS AGO

"The funeral services of Mrs. Eliza Standley [mother of President-to-be Meredith Standley] were held in the Tabernacle on the 'Mount of Blessings' at 2 P.M., March 31st, and were largely attended by relatives and friends. The occasion was a solemn and impressive one, yet attended by the manifest presence of the blessed Comforter. A number of the Bible School students led the congregation in singing, 'As The Day Breaks,' 'Whiter Than Snow,' and 'Beautiful.' Brother Kulp read as a Scripture lesson the beautiful description of the heavenly city found in Revelation 21:1–5 and 22:2–6 and prayed fervently and tenderly. After another song he preached from Isaiah 25:8.... The large congregation then took a last look at the departed, while the students sang softly, 'Waving Palms of Victory.' The body was then taken to Spring Grove Cemetery, attended by a large concourse of friends, and laid to rest near the grave of Sister Storey 'until the day break and the shadows flee away.'" —*God's Revivalist*, May 9, 1909 ■

Down Memory Lane



**Selections From
The Revivalist Files**

NEWS

from the Hilltop

REBECCA MILLER JOINS STAFF AS PROFESSIONAL COUNSELOR

A new GBS counseling center opened on campus in March, and Rebecca Miller (pictured here), a GBS alumna, has joined the GBS staff as a part-time counselor. She holds a master's degree in professional



counseling from Cincinnati Christian University, where she also earned a BS degree in Biblical studies with a minor in psychology. At GBS she will be working with Dr. Tim Barber, who is moving his practice to the college. Dr. Barber's primary area of counseling is marriage counseling, while Mrs. Miller's primary area is depression and

abuse. She will begin teaching counseling courses as an adjunct faculty member during the fall semester. She is an active member of the Franklin, Ohio, Bible Methodist Church, where she is director of the children's church, liaison for the Community Pregnancy Center, and leader of the Marriage Builders Group.

SUMMER CAMP MEETINGS NOW LISTED ON WEB PAGE

For many years *God's Revivalist* has provided a list of summer camp meetings along with information about each one of them. This year we are directing our readers to *The Holiness Camp Meeting Directory*, an online camp meeting site. We are posting our own God's Bible School camp meeting on this directory and would encourage other camp meeting leaders to do the same. Forward information to this listing at www.campmeeting.us and access the site to find information about camp meetings in your area. —Don Davison, GBS Director of Public Relations

GBS CHORAL ENSEMBLE TOURS IRELAND MAY 19-27

"There's Only One Way" is the theme of GBS's Choral Ensemble Tour of Ireland, May 19-27, 2009,

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 Philip and Dana (Englund) (GBS '92-'95) Vernon, a son, *Elijah Holland Vernon*, born November 18, 2008, Harrisonburg, Virginia. Philip is the nephew of President and Mrs. Avery.

DEATHS

Lilly Beatrice (Ghering) Harvey, 87, died March 9, 2009, at Auburn, Nebraska. In 1940 she was married to Robert Ami Harvey, who preceded her in death in 2007. Together they attended Transylvania Bible College, graduating in 1958. From 1960 to 1985 they served as missionaries in Papua New Guinea. They did postgrad-

uate work at the Aldersgate School of Religion and were later given honorary doctorates from Transylvania Bible College. From 1985 until their retirement in 1998 Lily and Bob pastored seven churches in six states. She is survived by her daughter Linda; her sons Gerald and Brian; 10 grandchildren; 13 great-grandchildren, and other relatives. Funeral services were held in Auburn, Nebraska, her grandson, the Rev. Steve Harvey, officiating. Burial was in Greenville, Pennsylvania.

Lovedy S. McCleery, 95, Cooperstown, Pennsylvania, died March 12, 2009. She was a 1935 graduate of Houghton College and served a school teacher for many years. In 1936 she was married to the Rev. Marshall J. McCleery, who preceded her in death in 1994. Mrs. McCleery was a earnest Christian and faithful pastor's wife, who shared and



under the direction of Prof. Garen Wolf, Chair of the Division of Music. Tour Director is GBS alumnus, the Rev. Mark Mander, minister of the Coleraine Independent Methodist Church in Northern Ireland. Writing in *Life Times*, a local Christian living magazine, Mander

summarizes GBS's history and mission, noting that the choral ensemble, which "has been invited to come to Ireland...to share in music ministry" will "encourage Christians with their worshipful music; they will challenge young people to think seriously about serving God and

encourage the church to pray for more workers to enter the spiritual harvest field."

According to schedule, the choral ensemble will appear at Bangor Church of the Nazarene, Coleraine Independent Methodist Church, The Lifeboat Mission, Larne Mission Hall Fellowship, Lisnaskea Independent Methodist Church, Irvinestown Independent Methodist Church, Lisburn Church of the Nazarene, Portadown Faith Mission Center, and Dublin Christian Fellowship.

NEW MAINTENANCE STAFF AT GBS

Tom Butcher has been named Maintenance Technician/Supervisor at GBS. He is currently the pastor of a small church, and prior to his coming to the Hilltop, was a self-employed contractor. For four years he was employed as the sole maintenance person for 160 single-family ➡



supported her husband's ministry, first in the Free Methodist Church, and later in the Evangelical Wesleyan Church, which he founded. Survivors include her two sons Charles and George; her daughter Carolyn; 9 grandchildren, 12 great-grandchildren, and other relatives. She was a member of the East Titusville, Pennsylvania, Evangelical Wesleyan Church. Funeral services were held at Cooperstown, Pennsylvania, the Rev. Larry D. Smith, officiating, with burial in Mt. Hope Cemetery.

MARRIAGES

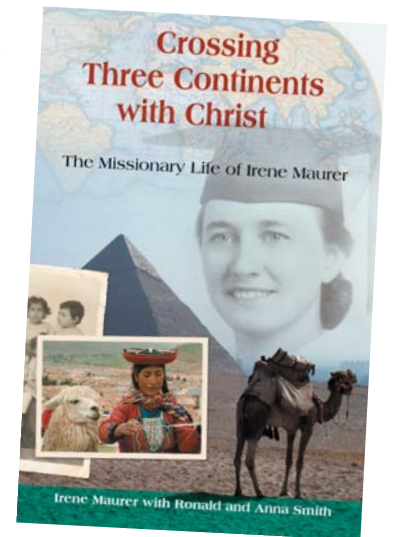


Nathan Smith (GBS '08 BA) to Laura VonBokern (GBS '08 BA), September 5, 2008, Shelbyville, Indiana, the Rev. Steven VonBokern, officiating. Nathan works as a treatment counselor at

a youth facility and has started a property investment business. Laura is assisting the GBS Aldersgate Distance Education Program as an online course designer.

NOTICE

Evangelistic Faith Missions, Bedford, Indiana, is pleased to announce the release of *Crossing Three Continents with Christ: The Missionary Life of Irene Maurer*, co-written with Ron and Anna Smith. Named "Alumnus of the Year" in 1997, Irene graduated from GBS with the ➡



HILLTOP NEWS continued



➡ homes; and for 11 years he served as a maintenance technician at a 550-bed hospital. Tom will be in charge of the total maintenance program at GBS



Matt Jackson has also been employed as Maintenance Technician to work in all areas of facilities maintenance. While a GBS student, he worked for the maintenance department, and then as a full-time maintenance staff person. He will replace Steve George, who is leaving to pursue other interests. Matt is currently in

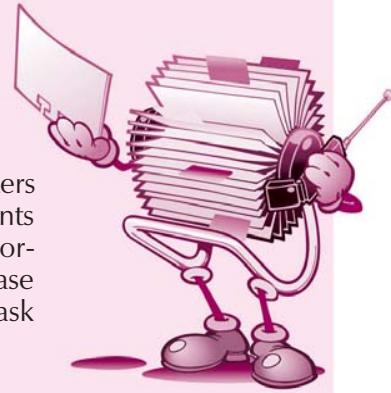
charge of the maintenance program for 190 apartments and townhouses.

BRIEFLY NOTED: According to missionary Tim Boyd, *I Believe: Fundamentals of the Christian Faith*, written by GBS faculty and published originally in English by the Revivalist Press has been translated into Russian and is now in print.



ATTENTION! REVIVALIST FAMILY and friends of God's Bible School:

In order to serve our friends and supporters better, we will be calling all our constituents over the next few months to update and correct our address files. If we miss you, please call us at 1-800-486-4637, ext. 1211, and ask for Mandy Buckland.



JOB OPPORTUNITIES AT GBS

Automotive and General Maintenance Technician. This is a full-time, 52-week position. The person who fills it will be responsible for light vehicle maintenance on school-owned vehicles and will also work in the facilities maintenance program as time permits. Candidate must possess the ability and knowledge to perform light maintenance, such as oil changes, brake work, tune-ups, etc. on various types of vehicles. Major overhauls and transmission work are not a part of the required skills. In the general maintenance area, the candidate could be involved in assisting in such areas as carpentry, electrical work, plumbing and grounds upkeep. Interested individuals should contact the Facilities Director, Harold E. Fourman by telephone at (513) 721-7944 (Ext. 7113) or (937) 901-6890 or by email at hfourman@gbs.edu. 📌

REVIVALIST FAMILY

continued

➡ Bachelor of Theology degree in 1959. By that time she had already served as a missionary for several years in northeast Africa. "As she opens her book of memories, she consistently keeps our attention, draws our admiration, and stirs our commitment to follow Christ as she has done. For Irene, following Jesus meant answering His call to Egypt, attending college to prepare for His service, and even canceling a wedding that conflicted with His purpose" (from the back cover blurb by Larry D. Smith).

The book describes her devoted work as a missionary in Egypt, Ethiopia, Bolivia, and then back in

the United States. "Some of that work is thrilling and romantic, while much of it is simply dutiful and methodical, but always it is faithful. Every age must have its saints who beautifully and sacrificially model the 'Jesus life.' This is what Irene has done, and we are the better for it." —LDS

To purchase the book, send a check in the amount of \$20.00 to Evangelistic Faith Missions, PO Box 609, Bedford, IN 47421.

HITHER AND THITHER

Dr. John A. Knight, former General Superintendent of the

Church of the Nazarene, died February 2. He served as general superintendent from 1985 until retiring in 2001. He was a scholar, recognized for his doctoral dissertation written about Methodist theologian John Fletcher, former president of Mount Vernon Nazarene University, former editor of *Herald*



of Holiness, and former president of the Wesleyan Theological Society. Funeral services were held at Bethany, Oklahoma, February 10. 📌



Music in the Holiness Movement

by the Rev. Edsel Trouten

One of the great ways in which the Holiness Movement stands alone is in its music. This is particularly true in the many churches that came into existence during the late 19th- and early 20th-centuries. There really are two distinct streams of such holiness churches.

First, there is the 19th-century stream. This includes the Wesleyan Methodists, Free Methodists, Primitive Methodists, Evangelical Methodists, United Brethren, members of the Evangelical Association, and even some of the Friends. These churches tended to carry on the traditions of the Wesleyan Revival. They were all indebted to the Methodist Episcopal Church.

This stream of holiness churches used the “hymn book” rather than the “song book.” The sacraments were extremely important to them, except for the Friends. They employed the use of the “class meeting” and the “class leader.” They tended to have a more structured worship environment.

Included in the second stream of the holiness churches are the Church of the Nazarene, the Pilgrim Holiness Church, the Church of God (Holiness), the Church of God (Anderson), the Bible Methodist Connection of Churches, the Bible Missionary Church, and hundreds of independent churches.

These churches tended to use the “song book” rather than the “hymn book.” Formal hymns were foreign to their worship styles, and usually they didn’t emphasize the sacraments. The worship emphasis in these late 19th- and early 20th-century churches was often modeled on revival meetings and camp meetings. Hence, their public services were more evangelistic—indeed, revivalistic. They tended to have a less structured and a more emotional worship environment.

It is in the distinct nature of “gospel songs” that the uniqueness of these holiness churches can be seen. The gospel song is a musical composition that calls attention to how the worshipper feels and what the worshipper wants. Its characteristic pronouns are *I*, *me*, *my*, and *ours*. This kind of musical composition is often a musical testimony and is usually directed to others in the congregation. This is in contrast to the traditional church hymn that directs the attention of the worshipper to God.

Though gospel songs were not unique to our churches, the Holiness Movement did produce literally thousands of them, especially those giving a particular emphasis to the doctrine of entire sanctification. These included authors like Charlotte G. Homer, Franke Bottome, Lilia Morris, Haldor Lillenas, Austin Miles, Annie Johnson Flint, Edgar Stites, and many others.

There was already a great host of distinctive holiness songs in use in the congregations associated with the 19th-century Methodist denominations when the newer holiness churches came into existence. These newer holiness churches developed and perfected the holiness gospel song genre.

They developed themes such as; “power,” “fire,” “Pentecost,” “the Comforter,” “the blessing,” and the “promised land / Beulah land.” They developed a whole separate theology surrounding the “promised land” metaphor.

Bottome illustrates the “power” theme in his great holiness gospel song, “Pentecostal Power.” *“Lord, as of old at Pentecost, / Thou didst Thy power display, / With cleansing, purifying flame, / Descend on us today.”* Actually he combined both the “fire” and “power” themes in this single song. Bottome also penned the words of the great holiness gospel song, “The Comforter Has Come.” *“O spread the tidings ’round, wherever man is found, / Wherever human hearts and human woes abound. / Let every Christian tongue proclaim the joyful sound; / The Comforter has come.”*

It was left to the pen of Johnson Oatman, Jr., to write the graphic holiness gospel song, “How the Fire Fell,” that uses the “fire” metaphor. The words of the chorus actually reinforces the same “fire metaphor” and illustrates the unique holiness lyrical style. *“O I never shall forget how the fire fell! / How the fire fell! / How the fire fell! / O I never shall forget how the fire fell, / When the Lord sanctified me.”*

Edgar Page Stites illustrates the holiness gospel song style using the “promised land/Beulah land” metaphor in his popular gospel song “Beulah Land.” *“I’ve reached the land of corn and wine, / And all its riches fully mine; / Here shines undimmed one blissful day, / For all my night has passed away.”* Haldor Lillenas, one of the more prolific holiness gospel song writers, was associated with the Church of the Nazarene. All of my readers may quickly begin singing the lyrics when you consider a couple of his holiness gospel songs: “Holiness Forevermore” and “Glorious Freedom.”

This is a brief sketch of the wonderful heritage of holiness gospel songs that were birthed in the newer holiness churches. If you get your “song book” out and examine the index, you will discover the distinctive holiness gospel songs that are true musical treasures of our heritage. Unfortunately, these great holiness gospel songs are being abandoned by more and more of the modern holiness people. I’d like to see a revival of the use of not only the old “hymn book,” but also the “holiness song book” as well. ■

Dear Phil

PHYSICAL HEALING IN THE ATONEMENT?

Does the Bible teach that Jesus' suffering and death on the cross provide physical healing for believers? —Ryan

The answer depends on what you mean by the question. There are at least five ways of stating your question.

1. Does Isaiah 53:5c, "by his stripes we are healed," refer to physical healing?
2. Is Isaiah 53:4 a prediction that Jesus would heal all believers of their sicknesses?
3. Is present, physical healing an unconditional benefit of the atonement for all believers?
4. Is present, physical healing guaranteed by the atonement to all who ask for it in faith?
5. Is the atonement the basis for the ultimate restoration of all things to health and wholeness?

The answer to questions 1–4 is No. The answer to 5 is Yes.

Let me be very clear. The Bible teaches that God has the power to heal. I have personally experienced God's healing. People for whom I have prayed have been healed by God. I believe in divine healing. Let me explain.

Question 1. Peter quotes Isaiah 53:5c, "by his stripes we are healed," as a predictive "proof text" confirming his understanding of Jesus' saving work on the cross. 1 Peter 2:24 says, "and He Himself bore our sins in His body on the

cross, so that we might die to sin and live to righteousness; *for by His wounds you were healed*" (NASB). Peter's statement that Jesus took our sins to the cross so that we can die to sin and live to righteousness indicates that he has in mind spiritual healing not physical healing. A survey of Isaiah's use of the verb "to heal" shows that Isaiah regularly uses "healing" as a metaphor for spiritual salvation. For example, both Jesus (John 12:40) and Paul (Acts 28:27) quote Isaiah 6:9–10, where Isaiah says Israel will not "turn and be healed," as a reference to spiritual healing (salvation), not physical healing.

Question 2. In Hebrew, Isaiah 53:4a says, "Truly our sicknesses he bore and our pains he carried." This text unquestionably speaks of Jesus providing physical healing. However, Matthew tells us that this prediction was fulfilled by Jesus as he healed the sick at Capernaum (Matt. 8:17). Matthew consistently uses fulfillment language in the sense that there is no further fulfillment of the prophecy to be expected (Matt. 1:22; 2:15, 17, 23; 4:14–16; 12:17; 13:35; 21:4–5; 26:56; 27:9). Therefore Isa. 53:4a does not predict that Jesus through his atonement would provide present, physical healing

for all believers. Jesus fulfilled Isa. 53:4a during his earthly ministry.

Question 3. Wesleyan theologians normally identify three "unconditional" benefits of the atonement to the world: the continued existence of humanity, prevenient grace, and the salvation of infants. Since all other benefits of the atonement are contingent upon faith, healing is not an unconditional benefit of the atonement.

Question 4. James 5:15 promises that "the prayer of faith will save the sick." The word "save" is regularly used in the sense of "to heal physically" in the Gospels (cf. Mark 5:28; 5:56), and that seems to fit this context best. Note that James does not base this promise on the atonement or tie it to the atonement. The key to this promise is understanding what faith is. Faith always has the following two elements: (1) it believes all things are possible with God, and (2) it believes that God will do whatever He has said He will do. Faith is not believing that God will do what we ask Him. Faith is without exception grounded in and focused on the objective truth of God's word. The "prayer of faith" that saves the sick is a prayer which believes that God is able to heal and that He will heal *if it is His will*.

Question 5. Romans 8:18–23 teaches that God's plan of redemption includes the restoration of the entire universe to wholeness and health. Ultimately, there will be no sickness, no pain, no "works of the devil." Christ has conquered sin, death, and the grave, and all shall be made right. It is in this sense that physical healing is a provision of the atonement.

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.



mediaminute

Resources for the Christian Family

Compiled by Robbie and Rachel England, this feature is provided as a service to our readers. The opinions presented here are those of the individuals making the recommendations and do not necessarily reflect an endorsement by God's Bible School or the Revivalist Press.

Leadership Resource

The Heart of a Leader: Insights on the Art of Influence, by Ken Blanchard

An excellent resource for any leader. Blanchard does a great job in breaking down key leadership issues into bit-size portions. This is a good book for a daily leadership challenge. —Keith Waggoner

Holiness Resource

Heart Talks on Holiness, by Samuel Logan Brengle

This little book has helped me to gain a better grasp of the meaning of Holiness. I have found it to be very practical and understandable. —Robert Booth

Children's Resource

The Singing Bible, produced by Focus on the Family (2007)

Our children are mesmerized by this 4 CD collection of over 50 songs devoted to telling the ageless story of Scripture. This is a great way to learn Biblical lessons in a fun, fast-paced way. —Robbie and Rachel England

To submit your recommendations for the Media Minute, please send titles, authors, and a sentence or two about each book to robnrach@verizon.net.

"The reformer is always right about what is wrong. He is generally wrong about what is right." — G.K. Chesterton

PRESBYTERIAN COURT STOPS GAY ORDINATION

The Pacific Synod of the Court of the Presbyterian Church (U.S.A.) "has nullified a narrow vote that deemed an openly gay church deacon in San Francisco ready to move forward in the ordination process," according to reporter Eric Young, writing in the *Christian Post*. Lisa Larges of Noe Valley Ministry Presbyterian Church had been certified by the San Francisco Presbytery as prepared for examination for ordination, even though she had emphatically declared that she would not concur with the denomination's *Book of Order*, which limits ordination to those who "live either in fidelity within the covenant of marriage between a man and a woman or chastity in singleness." But the church court rescinded the presbytery's action, blocking Larges' ordination. The church's presbyteries are currently voting on whether to delete the fidelity and chastity requirement in the church's constitution.

ANGLICAN CHURCH LOSES PROPERTY CASE

Grace Church and St. Stephens Anglican Church, Colorado Springs, Colorado, has lost its legal battle to retain its church building. District Judge Larry Schwartz has ruled that the property of the congregation belongs to the Episcopal Diocese of Colorado, from which the congregation withdrew in May 2007.

"The Gospel is not spread by church buildings or church property," responded Bishop Marty Minns, missionary bishop of the Convocation of Anglicans in North America, the orthodox group to which Grace Church and St. Stephen's belongs. We remain steadfast in our effort to defend the historic Christian faith across the country." The Episcopal Church has been splintered by its ordination of a practicing gay bishop and other deviations from its historic Christian understanding of Scripture.

CATHOLICS PROTEST OBAMA APPEARANCE AT NOTRE DAME UNIVERSITY

Catholic bishop of Fort Wayne–South Bend, Indiana, the Rev. John M. D'Arcy, has announced that he will not attend commencement exercises at Notre Dame University at which President Barack Obama will speak and receive an honorary degree. "President Obama has recently affirmed, and has now placed in public policy, his long-stated unwillingness to hold human life as sacred," Bishop D'Arcy said, explaining his decision. "I wish no disrespect to our president.... My decision is not an attack on anyone, but is in defense of the truth about human life." Over 100,000 signatures have endorsed an online petition protesting the Notre Decision decision. "Notre Dame has chosen prestige over principles, popularity over morality," according to the petition. ■

ALUMNI news

compiled by Rev. Jack Hooker

ROBERT CROFT (BRE '79) NAMED PASTOR OF THE YEAR

Rev. Robert J. Croft has been named "Pastor of the Year" by Houghton College. Pastor of the Hyde Wesleyan Church in western Pennsylvania, Croft was nominated for the honor by Randy L. Swink, his district superintendent, who noted, "Pastor Croft points to an increase in the focus on global missions, both giving and going, as being the pivotal turning point in the life of the Hyde Wesleyan Church." According to a denominational release, Croft "accepted his call to Hyde Wesleyan Church as the sole pastoral minister 24 years ago," when "the church was struggling and fast approaching closure.... It now attracts some 200 attendants" and "broke new ground in 2005 and expanded to a six-acre campus."



DAVID EARL MILLER (1962-63)

"I attended GBS in 1962-63. I was taught by Miss Peabody and Mr. Stetler among others. I was privileged to know John Enyart and his wife. I am married to a wonderful Christian gal (43 years this year) and have two good sons, one a minister in a Free Methodist Church, and the



other a sign painter/carver and postal worker. I have four grandchildren. We all got together for Christmas; and one evening, when all was quieted down, we gathered around the dining room table, and I read President Avery's article entitled, 'The Wonderful Life.' It was refreshing and insightful.

"I also appreciated Mark Mander's article on hymn writing. I constantly mourn the abandonment of most all the great hymns and gospel songs. I attend the Salvation Army here in Jamestown, New York, primarily because they still sing the wonderful old songs.

I should tell you that I make my living doing 'Presentations in Pastel.' I travel all over and have ministered in Cincinnati a few times. If you have visited the ARC you would see my paintings. I also minister for chapel services at Robert's Wesleyan College and Malone College. May God's richest blessing be on GBS."

JEWEL (BROCK) SPARKS (HS '50, BA '54)

Mrs. Sparks came to GBS in 1946, graduating from high school in 1950 and college in 1954. She then started teaching in the GBS high school Department in 1954 and retired in 1994. While serving on staff at GBS, she met Richard Sparks, and they were married in 1972. Richard was known all over campus for his house-painting ability. Richard went home to heaven in 2000. Mrs. Sparks lived in Norwood, Ohio, for seven years, and now resides with her sister in West Chester, Ohio. It is always a joy to see Mrs. Sparks on campus. She made a tremendous impact on many students. She has the distinction of having known all the presidents of GBS from Meredith Standley to Michael Avery.



EUGENE (HS '55) AND CAROL (BURGESS) (HS '54) YERIAN

Carol came to the GBS high school in 1951, and Eugene came in 1954. Carol graduated in 1954 and Eugene in 1955. Both of them took three years of college courses. They were married in 1956. Eugene was employed by Procter and Gamble and retired in 1991. He also operated a garage and auto body repair shop for several years and then began farming. Carol worked at Christ Hospital for two years and then became a stay-at-home mom. The Yerians have three daughters, Lydia, Naomi, and Esther. All three daughters graduated from the GBS high school. Eugene continues to farm part time and grows a large garden and sweet corn. Many GBS staff members have benefited from his donation of sweet corn each fall.



JAMES (HS '58) AND MARY (FULLER) (HS '59) ALLEY

James attended GBS from 1954 through 1960. Mary attended GBS from 1957 to 1959. They left the campus to enter the pastorate and have served various churches for forty-seven years. They are now serving as caretakers for the Beulah Grove Bible Methodist Campgrounds in Mendon, Ohio. The Alleys have three children. They are an example of the servant-spirit that characterizes the graduates of God's Bible School. ■



called to offer his son, his only son Isaac, as a burnt offering (Heb. 11:17) on Mt. Horeb, and again, he obeyed.

Why does the Lord want your body? Warren Wiersbe explains that the believer's body is not only God's temple, which He desires to use for His glory (1 Cor. 6:19–20; Phil. 1:20–21), but it is also God's tool and God's weapon (Rom. 6:13). "God wants to use the members of the body as tools for building His kingdom and weapons for fighting His enemies."

"The Bible tells of people who permitted God to take and use their bodies for the fulfilling of His purposes. God used the rod in Moses' hand and conquered Egypt. He used the sling in David's hand to defeat the Philistines. He used the mouths and tongues of the prophets. Paul's dedicated feet carried him from city to city as he proclaimed the Gospel. The Apostle John's eyes saw visions of the future, his ears heard God's message, and his fingers wrote it all down in a book that we can read.

"But you can also read in the Bible accounts of the members of the body being used for sinful purposes. David's eyes looked on his neighbor's wife; his mind plotted a wicked scheme; his hand signed a cowardly order for the woman's husband to be killed. As you read Psalm 51, you see that his whole body was affected by sin: his eyes (Ps. 51:3), mind (Ps. 51:6), ears (Ps. 51:8), heart (Ps. 51:10), and lips and mouth (Ps. 51:14–15). No wonder he prayed for a thorough cleansing! (Ps. 51:2, 7, 10)" [The Bible Exposition Commentary, (Wheaton, Ill.: Victor Books, 1996, c1989), Rom. 6:12].

CONCLUSION

We have seen that it is our blood-bought privilege to have complete freedom from the controlling power of sin. But more than that, it is God's command that we be victorious. Perhaps you have never realized this truth before. Why not purpose in your heart right now to obey God's commands to reckon yourself to be dead indeed unto sin (6:11), and to fully yield yourself and the members of your body to God (6:13).

In our next sermon, we will learn the results we can expect when we fully yield ourselves to God.



—sermon by DR. ALLAN P. BROWN

"COMMITTED TO EXCELLENCE
IN PREACHING"



FREEDOM FROM SIN Part III

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

Text: "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." (Romans 6:22)

Scripture Reading: Romans 6:1–23

"Who am I in Christ?" There are four common answers to this question. Some say a Christian is basically a sinner who is forgiven. Others say a Christian is a saint who occasionally sins. Still others try to combine the first two answers and say a Christian is simultaneously a sinner who by God's grace is forgiven and yet a saint who still sins. The fourth answer says a Christian is a saint who has renounced willful sin and consistently walks in all the light God gives him (1 John 1:7). This fourth answer is what I believe Paul teaches in Romans 6.

In Romans 6:1-10, we saw that participation in death, burial, and resurrection with Christ at the new birth severs the believer from his old life and the dominion of sin. Further, participation in Christ's resurrection empowers a believer to live in a new sphere of willing and continual obedience to the Father's will. The eight truths that Paul gives us in Romans 6:1-10 about the identity of the believer form the factual foundation upon which we are to build our faith. However, we must never stop with factual data. For we are commanded to translate the factual data into actual transformation of our lifestyle through faith and obedience.

This brings us to the practical applications we are to make in light of our identity in Christ. Paul exhorts us to live up to our new privileges in Christ by taking two actions. Each believer must: (1)

reckon himself to be dead indeed unto sin, and (2) yield himself and the members of his body as tools of righteousness (Romans 6:11-23). The first action is accomplished by faith, while the second action requires a full surrender followed by an on-going obedience.

Step One: RECKON! Believers must reckon (or count) their death, burial, and resurrection with Christ as accomplished, life-changing events (6:11). *“Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.”*

The term “reckon” simply means “to take account of what actually is.” Reckon is a bookkeeping term and previously occurred in Romans 4:1-12 in relation to Abraham’s justification (used eleven times and translated “count” two times, “reckon” three times, and “impute” six times). As Ralph Earle explains, to reckon oneself to be dead indeed to sin but alive unto God through Jesus Christ our Lord “does not stand for a whitewash that ‘imputes’ a righteousness which does not in fact exist. It stands for crediting to one’s account (by God in response to faith) a cleansing that has in actual fact taken place” (*Word Meanings in the New Testament*, 138, 168).

What is the method of reckoning? By faith I receive the powerful and liberating Word of God as Truth for my heart. Once I know I have made a full confession of sin to God, and I have received the assurance of salvation, I can declare, on the authority of God’s infallible Word that I am set free from all sin and made fully alive to God in Christ Jesus my Lord. As the patriarchs in Hebrews 11 acted in faith, I am not to wait until I understand all about God’s commands and promises, but I am to believe my death to sin and freedom from sin through my union with Christ to be real. Reckoning is not claiming a promise; it is acting upon a fact! And we need to be cautioned that even in an obedient saved state, feelings may come and feelings may go. We are to do as John Wesley counsels: *“Frames and feelings fluctuate./These can ne’er thy savior be!/Learn thyself in Christ to see;/Then, be feelings what they will,/Jesus is thy Savior still!”*

We are to reckon, and keep on reckoning that we shared Christ’s death to sin, and that we are alive unto God in Him. We are not told to die to sin. Rather, because we are in Christ Who did die to it, we are declared to be dead to sin. Reckon it so. And since it has pleased God to call for our response of faith, let us follow His method. Faith says “Amen” to the facts of God’s Word.

Faith says, “Yes, it is true. I am dead to sin, and I am living unto God! I rejoice in this fact!”

Step Two: YIELD! Believers must purposely yield themselves and the members of their body as tools of righteousness (6:12-13, 16, 19). *“Let not sin therefore reign in your mortal body; that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.”*

Being “dead to sin and alive to God” is not only a matter of pro- per thinking (“reckon yourselves”) and faith, but it also involves one’s choices and actions. A Christian must not allow sin to reign in his body. The command, “let not sin reign in your body,” clearly informs us that being dead to sin does not make a person impervious to temptation, nor does it remove the susceptibility of a Christian to wrong desires. But it does enable us to stop sinning. This is what Jesus meant when He commanded people to “sin no more” (see John 5:14 and 8:11). Neither Jesus nor Paul expected the impossible!

A Christian must yield himself fully to God. The word yield is found five times in this section [Rom. 6:13 (twice), 16, and 19], and means “to place at one’s disposal, to present, to offer as a sacrifice.” It also appears in Romans 12:1, where it is translated “present,” and occurs in the phrase, “present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service.” Notice that a person must be “holy” before such a presentation becomes “acceptable” to God. This is not the surrender a sinner makes to God at salvation; it is the surrender a Christian makes after salvation as an act of gratitude to God for His mercies (Rom. 12:1).

Yielding oneself to God requires four steps: (1) a decisive act, (2) a transfer of control of every aspect of your life to God, (3) a finality of commitment, and (4) a moment-by-moment maintenance of that commitment. Therefore, a Christian must purposely and decisively yield himself to God, transferring to God full control of himself and his body and daily maintain that surrender. This does not mean that there may not be further calls by God to demonstrate the reality and depth of one’s surrender. Abraham was called to go out to a strange country (Heb 11:8) and he obeyed; he was later

➡(p6) God's Word that fits every culture and age. What a reasonable God we have!

ESTHER DOTSON
email

I just finished reading your article entitled "Developing A Theology Of Change" in the March issue of *God's Revivalist* and wanted to express my deep and heartfelt appreciation for your superb manner of addressing issues so relevant to the on-going needs of our holiness churches today. Your practical, balanced, and Scriptural approach addressing the subject of "change" is most refreshing. We esteem you highly, Bro. Mike, as a great "role model" and leading advocate as one who not only endeavors to maintain Scriptural distinctives, but one who also intensely encourages evangelism and outreach to myriads of hurting and sinful hearts, using a wide variety of tools available to reach a world ripe for harvest.

Thanks again for being such a great anchor and hub of encouragement to so many. We love and appreciate you so very much for "standing tall" and endeavoring to hear His voice amidst all the other voices. Keep looking up and do keep up the great work.

JOHN H. BETTERS
email

THE RIVER AND ITS BANKS

I just finished reading your "Parable of the River and its Banks" [editorial, March 2009]. Thank you. It is a vivid analogy. I am a bank-builder. I am concerned about correct doctrine and Scriptural accuracy. But I am also a river enthusiast. I long for and need the water of the Spirit that flows from heaven into our hearts and manifests itself in our services. May God help us all to be balanced.

ALLAN BROWN
God's Bible School and College

WESLEYAN CATECHISM

I appreciate the *Revivalist* very much. I have been keeping and filing "We Believe: Catechism and Confession in Wesleyan Perspective" to be used in membership training classes.

PAUL WHITE
Ransom United Methodist Church
Ransom, Illinois

➡(p4) the evangelist for our recent camp, and what a blessing it was to have him here! Each night the message he gave seemed to fit well and to be just what we needed. I especially remember several nights when the people, in their spiritual hunger and desire to be on fire for God, crowded around the front seeking a spiritual renewal." —Daniel Melton, (*EFM Missionary Herald*).

MONGOLIA. "My responsibilities have changed. I am now free to teach and take language study, which is coming along nicely. We have started the Bible study at the Women's Prison. At this moment I am working on a one-year contract with the prison. Please pray that it will be approved for I cannot have Bible study until the contract is approved.

Eight Kazak students (brothers, sisters, and friends) have moved into the apartment sharing my outside door. I started English and Bible study for them on Wednesday nights. They ask questions about the difference between Christianity and Muslim faiths. Surely you have all heard about the fire on the back of the big house. The children are back in their home. The end apartment needs repairs. There is a lot of smoke damage, but the children are quite contented and don't even see the smudges like we do. It is such a privilege to do something for Jesus when He has done so much for us all." —Beverly Rhoades, *Email Newsletter*

RUSSIA. "We have received our new visas for another year in Russia! Many times in many places in our recent travels we have been asked to explain the ministries of our Christian Center. Our ministries are based on the commands of Jesus...Pastor Valeri Tokachev [is] our Assistant Director, who is directly involved in discipling many new believers through his ministry with the House of Hope rehabilitation center (for men who have been addicted to heroin and other addictions)...Every month we [distribute] humanitarian aid to about 50 needy shut-ins and invalids, and every day we are helping those who come to our doors for food and clothing...Since its very beginning, Vyborg Christian Center has operated a hospitality house, giving food and serving meals to the poor and hungry...We are very thankful and praise the Lord that all the activities of the Christian Center are being carried on by our Russian workers (without any transportation of their own—relying on public transportation)." —Richard and Judy Grout, *Russian Lifeline No. 246 Newsletter*

UKRAINE. "Through the winter months, it was a joy to travel out of the city of Uzhgorod each Saturday to the village of Perechin to teach the children English. This was a ministry we volunteered to help in connection with the local church there. The church's pastor was a fellow teacher at Wesley Bible College. Each Saturday we would meet with the children for an hour or a little longer. Sometimes there would not be very many children because of the long Ukrainian holiday season, but other times there were numerous children there. This ministry actually became one of our favorite ways to share our lives and the love of Jesus Christ." —Tim Boyd and Family, *Boyd's Ukraine Update* ■

MINISTERING IN COLOMBIA continued



➡(p7) better than we do. Our job is to equip, serve, and encourage them.

6. *Being is more important than doing.* “For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him” (2 Chr.16:9).

7. *Love fervently.* Love the people. Love to learn their language. Love to do God’s will. Love to preach, work, study, and call on God. Love to serve and to give. Love your wife and family. And love God with a perfect heart.

I might add that I am trying to promote love and unity among our people and their leaders. We’re not a union of churches nor a denomination with a head Colombian pastor. Our people here are very happy about going forward like this as one in Christ.

What about the dangers to you and your family?

The most common is robbery. But regularly there are murders in our church communities. Also, there is the concern of kidnapping. Thankfully, that is decreasing with the improving political situation.

How do you respond to those who fear for your children in Colombia?

I remember weeping before God and telling Him that I did not want to lose my family by answering His call. I still treasure the promises that God gave to reassure me. I tell people that I recognize that just because we are in God’s will we are not immune from risk and I try to keep that risk as low as possible within the bounds of God’s will. We live in a house in a stable community, and we take precautions. God often gives us peace with Psalm 91.

How can we best support you and your ministry?

Please take note of our prayer concerns and then pray about them. We’d like to send your readers our periodic update. If they would send an e-mail to me at dickinsonfam@gmail.com or write to us at Global Holiness Mission, PO Box 511, Maineville, OH 45039, I will happily place them on our mailing list.

Any final words, Phillip?

You might be interested that we’re introducing our first church manual for Colombia. it’s largely a word-for-word translation of the 1798 Methodist *Discipline* written by Francis Asbury and Thomas Coke and based in the writings of John Wesley. I handed a few pages of this to our pastor in Medellin. After reading just the first five pages, he wept and laid it aside to pray. He said that it’s evident that holiness is the church’s emphasis.

Thanks, Brother Smith, for always giving space in the *Revivalist* to emphasize missions and holiness. Thanks, too, for letting me play a small part in this by sharing with the *Revivalist* Family. ■



top: a poor community where our Paraiso church ministers

middle: pastor Jimmy Ramirez and wife Farly

bottom: three of our preachers



Camp Meeting

at God's Bible School & College

CINCINNATI, OHIO

May 13-17, 2009

With guest speakers:

Rev. John Case

Rev. James Keaton

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 16, 10:00 am

First Service: Wednesday, May 13, 7PM

Heart Talks: Thursday and Friday, 9AM

Musical Pre-Service: Sunday evening, 6PM

Rooms Available—Call: (513) 721-7944

Prayer and Healing—7:30 AM

Breakfast—8:00 AM

Heart Talks—9:00 AM

Morning Worship—10:30 AM

Children's Meeting—10:30 AM

Lunch—12:00 PM

Supper—5:00 PM

Evening Service—7:00 PM

Nursery service provided during the main services

➡(p2) found in Him all that He has promised. That is why they have gladly directed others to behold Him too.

Consider, then, the cry that first rang out on the banks of Jordan and that still out rings through all the world.

THE DIVINE IMPERATIVE: “Behold...!”

John called his hearers to look on Jesus in His suffering and saving role as God’s Lamb by whose sacrifice their sins were to be remitted and removed. For salvation is offered only in Him who is God the Son, the Eternal Word, who by His incarnation became one of us and who by His atonement reconciled us to the Father. Every life is focused on some driving purpose, but too often that purpose is unworthy of Him—the pursuit of money, perhaps, or of pleasure, pride, or power. But if we are to follow Jesus, we must fully embrace Him as the Supreme Object of our affection and allegiance.

So often we have squandered time and wasted focus on secondary issues which have detracted from His central and salvific role. Our emphasis on faithful duty and exacting obedience, for example, has often degenerated

**To behold Him as God’s
Lamb is to flee to Him for
refuge, who by the power
of His cross can snatch
us from the powers of
darkness, vanquish and
put them all to flight, and
turn our hell to heaven.**

into a system of works righteousness which has diverted our attention from Him to ourselves and our faltering efforts. Often we’ve exalted Him to a place of honor—the Christ of stained glass and sacred symbol—rich and beautiful, to be sure, but without gripping relevance to our lives. But the Christ who saves must be the Christ who at our invitation enters all our relationships to touch us winsomely with purpose, grace and healing.

To behold Him, then, as Lord and Saviour, is to believe on Him, as the Gospel requires—to rest our confidence fully in Him and in the promises that He has given. It is to regard Him in lifelong adoration, full reliance, and steadfast trust, transferring the loyalty of our hearts from ourselves to Him who welcomes us to Himself. Only He can forgive our sin and break its

power! Only He can still our guilty conscience, purge our shameful memory, and restore our wasted life. Only He can make us holy like Himself!

THE DIVINE FOCUS: “Behold the *Lamb of God*...!”

Jesus has many titles and many offices, all of which we repeat and honor. But as we have noted, we are here directed to look on Him who suffered “death upon the Cross for our redemption,” as the old English communion service assures us; “who made there (by His one oblation of Himself once offered) a full, perfect, and sufficient, sacrifice, oblation, and satisfaction, for the sins of the world.” In Holy Scripture, the slain lamb is the symbol of sacrifice, the innocent dying for the guilty. So Our Lord Jesus is “the Lamb of God,” who was “slain from the foundation of the world,” God’s perfect remedy for sin. That is why time merges with eternity at His cross.

While traveling in Norway, a tourist was perplexed by the figure of a lamb carved high upon the tower of a church. When he asked the reason, he was told that while the church was being built, a workman had fallen off a scaffold, plunging to what appeared to be his certain death. But to everyone’s surprise, the workman was only slightly injured. For at the exact time of his accident, a flock of sheep was passing by; and the man fell upon a lamb whose body safely cushioned his fall. Of course, the lamb was crushed to death, but the workman was saved. At the exact height from which he fell, the likeness of the lamb was carved as a perpetual reminder of its sacrifice.

So Jesus took upon Himself the punishment of our sins. “Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed” (I Peter 1:24). Here is the promise of our salvation, the focus of our preaching, the certainty of our hope.

*I lay my sins on Jesus,
the spotless Lamb of God;
He bears them all and frees us
from the accursed load;
I bring my guilt to Jesus,
to wash my crimson stains—
White in His blood most precious,
til not a spot remains.*

THE DIVINE MISSION: “Behold the *Lamb of God who taketh away the sin of the world!*”

It was to Joseph in Nazareth that an angel announced that Mary, his betrothed wife, would “bring forth a son, and thou shalt call his name JESUS, for he shall save his people from their sins.” Here is the great work for which He came —“to save His people from their sins.” Sin is

that foul disease—that contagion of misery and death—that has cursed us all. In its principle, it is that ugly spirit of depraved self-centeredness in which we were conceived and birthed, the dreadful, damning inheritance of Adam. In its practice, it is that widening spectrum of rebellious acts against a just and holy God by which we defy the requisitions of His law and reject the overtures of His mercy.

Sin is manifested in its *guilt*, which is that just condemnation that we have incurred by our enmity against heaven and its grace; in its *pollution*, which is that unspeakable inward filth that contaminates our motives, twists our purposes, and destroys our character; in its *power*, which is that deadly gripping force that binds us to what we know is wrong and drives us from what we know is right; and in its *penalty*, which is eternal separation from God and eternal retribution by His decree.

All this He comes to remove and to destroy! For as God's lamb He has confronted sin radically and victoriously—taking away its guilt, cleansing its pollution, breaking its power, and bearing its penalty. *"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isa. 53:5).*

To behold Him as God's Lamb is to flee to Him for refuge, who by the power of His cross can snatch us from the powers of darkness, vanquish and put them all to flight, and turn our hell to heaven. "Look unto me, and be ye saved, all ye ends of the earth!" As the old gospel hymn reminds us, it is to "turn your eyes upon Jesus, / Look full in His wonderful face; / And the things of earth will grow strangely dim / In the light of His glory and grace." And in doing this ourselves, we gladly commit ourselves to the ministry of urging others to do the same.

Hoc Signo Vincas! Yes, Christ's cross is the sign of our salvation,



STEWARDSHIP

by Sonja Vernon

"For all things come from You, and from Your hand we have given You. For we are sojourners before You, and tenants.... Oh Lord our God, all this abundance that we have provided to build You a house for Your holy name, it is from Your hand, and all is Yours." (I Chronicles 29:14b-15a,16 NASB)

The offering plate is in your hand. You were planning to drop in a five, but you reach for a twenty instead. As you pass the plate, you relish the feeling of benevolence and secretly hope that someone noticed you giving of your hard-earned money. Does this sound familiar? I'm afraid that all too often many of us fail to remember the truth about stewardship that King David so eloquently set forth in his prayer of dedication for the temple offerings in I Chronicles 29.

As I read this passage recently, I was reminded of a few important facts: (1) everything belongs to God, and all I have comes from His hand; (2) when I give to God, I am simply returning something that is already His, so I should never feel smug or self-impressed about my generosity; (3) I am a sojourner and a tenant on this earth. I own nothing. I am simply passing through; (4) in light of these truths, I must hold all of my possessions loosely with an open hand. God has the right to retrieve what He owns at any time.

These concepts may sound a bit difficult to those of us living in a culture that is drowning in "stuff," but a life that understands stewardship is one of amazing liberty and inner peace. ■

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

and thus our sign of triumph. In this sinful, shattered, and increasingly secular world of ours, we are to lift it high—gallantly and gladly—even as Constantine did at the Battle of the Milvian Bridge. Long before that, as we know, it

was raised by John the Baptist near the banks of Jordan; and it is still the great banner floating above the Christian Church—our imperial emblem and our battle flag. *"Behold the Lamb of God who taketh away the sin of the world."* ■

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