

GOD'S REVIVALIST

September 2010

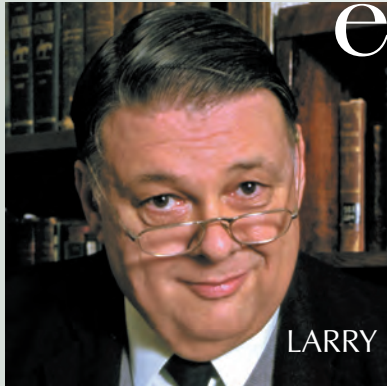
and Bible Advocate

**A Journey Through Haiti
Leads To A Surprising Discovery:**

THE POOREST OF ALL

**May Not Be Who You Think!
see page 8**





the editor's view

LARRY D. SMITH

“YOU MUST PREACH THE LAW!”

“Never forget that you must preach the Law!” I was a very young minister when a much older one gave me this advice. For as he knew, God’s Law reveals His holy character to us, as well as His holy pattern for us; and applying its decrees and judgments to the conscience, the Spirit uses it to awaken us to the horror of sin, lead us to the grace of Christ, and guide us in the way of holiness.

This is why our pulpits must echo the Law as faithfully as they extend the Gospel, applying each of these in its distinctive function, as God intends. Both are essential to faithful ministry, since “Law and Gospel are the two great doctrines of the Bible,” as Martin Luther explains. “The Law is that doctrine of the Bible in which God tells us how we are to be and what we are to do and not to do.” In contrast, “the Gospel is the good news of our salvation.”

As the perfect transcript of God’s own nature, the Law reigns forever in awesome majesty, holding us accountable to His unyielding standard of right and wrong, not only for our conduct, but also for our character. “Ye shall be holy, for I the Lord your God am holy” (Lev. 19:2). On the other hand, as the supreme expression of God’s gracious love, the Gospel offers its welcome promise to all who will believe on His Son. “For God sent not his Son into the world to condemn the world; but that the world through him might be saved” (Jn. 3:17).

In a sense, these “two great doctrines of the Bible” embody all that we have to say about sin and salvation. “The Law shows us our sin and the wrath of God,” Luther continues. “The Gospel shows us our Savior and the grace of God.” Nor must we neglect either of them. “The Law must be preached to all men, but especially to (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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COVER: Haitian family photographed by Martha Glick, summer 2010.

the president's page



THE QUIET PLACE

by Michael R. Avery, President

Read Mark 1:21–45

In the very heart of a narrative loaded with action—**I**healing people, casting out devils, responding to impatient disciples, traveling from town to town, and preaching from synagogue to synagogue—we find these remarkably quiet words about Jesus: “*Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed.*” The more one reads this nearly silent sentence locked in between the loud words of action, the more one has the sense that the secret of Jesus’ ministry is found in that place of solitude where He went to pray early before dawn. A further look at the Gospels will reveal that Jesus actually made these retreats into a “desert place” a regular part of His life.

I think it is a fair question to ask ourselves, “Why did Jesus need this quiet time?” Henri Nouwen suggests that the immediate context shows that it was in this quiet place that Jesus found the courage to follow God’s will

and not His own, to speak God’s words and not His own, to do God’s work and not His own, and to live in God’s strength and not His own.

If Nouwen is right—and I believe he is—then the quiet place becomes preeminently important for every follower of Jesus. If the Son of God needed these times of solitude, it is obvious that we need them as well! In evaluating what these quiet times did for Jesus, we can learn why they are so valuable to every disciple, as well.

It was in the quiet place that Jesus found and maintained His perspective on what was really important to His Heavenly Father.

Go back to the passage and envision what the scene in Capernaum must have been like. Word had spread rapidly about Jesus’ power to heal, and the streets were lined with the sick, handicapped, demon-possessed, and mentally retarded, as well as the spiritually needy. The disciples were frantically looking for Jesus to inform Him that “everyone is looking for you.” But Jesus had just emerged from the quiet place, and He already knew that His business for the day was preaching in other villages. So He walked away from the desperately needy crowds at Capernaum, because He knew that the Father’s will for Him lay elsewhere. I can imagine what the disciples said among themselves. “Look how the people are flocking to Him. He had a chance to make a real difference, but no,

He left it all behind and went off preaching in some other remote place that hadn't even heard of Him." But Jesus could easily submit to the Father's will and plan because He had been in the quiet place!

It is not wrong to have a strong desire to accomplish something for God. We feel called to do something—to make a difference! But the problem comes when we make the results of our work the criteria for our value. And when that happens it skews our perspective on life. It was out of solitude that Jesus found that *doing* is not the same as *being* and that following the will of God and pleasing the Heavenly Father are not defined by the world's concept of success.

It is out of the quiet place that we discover that our obedience is more important to God than the result of all our efforts. It is out of the quiet place that we come to understand that the love we express and the work we do are part of a greater love and greater work that are being done by God Himself. It is out of the quiet place that we become aware that our worth is not the same as our usefulness and that what we see accomplished is only because of what He chooses to do in and through us.

It is only in the quiet place that we can find the power to do work that is marked by divine love.

Ministry without love is cold and sterile. Jesus never interacted with men and women without being "moved with compassion." The first person He met after leaving His quiet place was a leper begging to be made clean. Of course, Jesus was willing to heal him, but not until He had first touched his leprous brow! Why? Jesus needed only to speak for the healing to happen, but divine love could only be communicated through His touch.

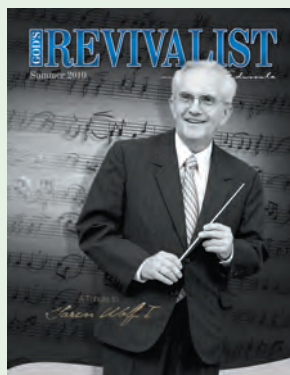
Unless there is a quiet place in our lives, our work for God will be marked by duty rather than by love. It is only in the quiet place that our lives are saturated with divine love.

It's amazing to me that even though our Heavenly Father knows that the quiet place is the key to successful ministry, He still lets us make the choice as to whether or not we go there. But those who go there by choice and by habit will find what Nouwen said Jesus found—the courage to follow God's will and not our own, to speak God's words and not our own, to do God's work and not our own, and to live in God's strength and not our own. ■



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.



MORE TRIBUTES TO GAREN WOLF

Words fail me in trying to express my appreciation for the excellent job you did in preparing the Summer 2010 issue of the *God's Revivalist*. I well remember the day that Brother Wolf and his wife were interviewed by Dr. Bence Miller. When he was hired, I knew the school had found the maestro needed in this area of Christian work. I have deeply appreciated Brother Wolf's dedicated service, choice of music for the choir and orchestra, and his godly life—all of which have proved that "only the best is good enough for God."

Thank you, Brother Wolf, for your life of total devotion to God's Bible School's music department!

SHIRLEY RICHARDSON DYE
Salem, Ohio

Editor's Note: Mrs. Dye was secretary to the GBS president 1975–83 and has also held other staff positions.

It has been my priceless privilege to study under and work with a man of prestige, professionalism, and principle. His passion for his program permeated his performance in leadership. When under pressure he often would choose to pursue peace. Prayers that he prayed for his professors and students were proof enough that he cared. The God of practice did become the God of performance because a living God was possessed in his personal life. Thank you, Mr. Wolf, for the legacy that you have given to us. Thank you, Mrs. Wolf, for being the most valuable team player and cheerleader possible. I love and appreciate you both.

ROBYN CLEMENS
Cincinnati, OH

Our relationship with Bro. Wolf started when our son John went to GBS and became a student in the music division. When John would come home, he always quoted Bro. Wolf. "Bro. Wolf said *this*," and "Bro. Wolf did *this*." (p15) ➡



DEE'S PAINT CAN AND MY SALVATION

A True-Life Story of God's Redemptive Work

by Mark Burkholder, Jr.



I'm a 31-year-old husband and father. Jamie is my wonderful wife of 11 years, and we have three healthy kids: Eian, 10, Elijah, 7, and Jalynn, 2. People look at us and think, "Wow! What a great family!" But that's not the way it used to be. So let me share what God has done in our lives.

For most of my early years, I was raised in a single parent family. My real father left when I was around two. The men that filtered through our home were anything but good examples, and none of them was a father to me.

The one who stayed the longest, my "step-dad," was an alcoholic, mean and abusive. Many a night I saw him hit my mom, and once we had to hide out at a friend's house for about a week. My uncle, the only male figure in my life, let me look at all his *Playboy*, *Hustler*, and *Penthouse* magazines when I was only eight or so. I began to watch pornography when I was around 11 or 12, and eventually I became so addicted that I watched it in the morning while I ate my breakfast, at noon while I ate my lunch, in the evening after

I came home, and even before going to bed. By the time I was 14, I was having sex, and lots of it, with anyone I could. For a moment it would fulfill my deep emotional void, but then that void would return.

When I was 13, I began smoking, and around my sophomore year, I began doing drugs. Once when I was 17, while drinking and smoking weed, I took LSD and overdosed.

That was enough to scare me, so I quit doing drugs. At around the age 18 or 19, I wanted out. So my Grandma, bless her heart, helped me get my own apartment. In April 1998, two years after I graduated from high school, I started working at the Ace Hardware store in Port Clinton, Ohio. Little did I know the divine appointment God had

in mind for me. He put me where His grace would intersect my life and change me forever.

I'll never forget the day Dee Ryland and her Down-syndrome son Ricky came walking into the store to get some paint. As I was shaking the can for her, she began to ask me probing questions, such as, "Do you go to church anywhere?" I knew there was a God, but I didn't go to church. What the lady did next really touched me in a way that I had never experienced before. She began to weep for my soul, saying that she didn't want me to go to hell!

She told me about Jesus and how much He loves me. Yes, she wept real tears for me. She didn't see me for what I was—a heathen, addicted, punk kid—but as a scared, lonely, and helpless boy. She didn't care where she was or who heard her. That afternoon I was actually afraid to drive home. God's conviction began working on me, and although I did not realize it at the time, who do you think was praying for me? Dee, of course!

A couple of months later, in December of 1998, I met a girl named Jamie. I remember telling a friend that she was going to be mine. We started dating, and occasionally on a Sunday she would get me to go to a little storefront mission church where her mom was attending. However, Jamie was not living the Christian life, and in March she came to my apartment and told me she was pregnant. Then she moved in with me.

In April 1999 there came a day that would forever change my life. We went with Jamie's sister Missy to a youth revival at her church. At first I thought it was weird. The minister began to tell about Jesus and sin and heaven and hell, and I began to get nervous. He asked if anyone there was weary and wanted something different. Then he urged people to come forward, and I took the hardest step I ever took. I was bawling before I even hit the altar. I kept saying I was sorry and asking God to forgive me. Then it was like the world lifted off my shoulders. When we left I asked Jamie what had happened to me. The guilt was gone! Hallelujah!

After I got saved, Jamie and I began faithfully attending the little storefront mission church and the Bible study they had. Unbeknown to me, this was where Dee Ryland and her son Ricky attended on Sunday evenings when they were able. On the first Sunday night that Dee showed up after my conversion, we had quite the reunion and time of rejoicing! A wonderful relationship started between us. Three years later she gave me the paint can, which I still have today. It is completely full! At that time she had confessed, "To this day I cannot recall why I went to Ace and got that paint!" I will tell you why. IT WAS ALL ABOUT A MIRACLE OF DIVINE GRACE to a boy so deeply lost in sin.

Thank God for Christians like Mike and Becky Butcher who became my spiritual family. They were the ones who nourished me spiritually until Pastor Deron Fourman came to Port Clinton. Then between the

Butchers and the Fourmans, Jamie and I found all the love and support we needed.

I invited my dad to church. Apparently he had been saved prior to this but did not belong to a fellowship of believers. My newfound relationship with my father really prospered, and he really helped Jamie and me through some hard times, though he soon became seriously ill. Eventually dad went home to be with the Lord eight years later on January 24, 2008. He is the first person in my family who I really know is in heaven! Even though my dad wasn't there for me when I was young, he taught me more about faith in those last eight years than anyone else. Later, my Grandma came back to the Lord, my Mom got saved, and even my uncle came to know Jesus as his Savior!

That June, Jamie and I got married. So now I was both saved and married. Of course, we lived happily ever after...right? No! You see, I was still a sex addict, and that didn't go away with one trip—or even several trips—to the altar. In fact, I battled with my addiction for a long time. I now know that I will always have to keep watch over my weaknesses and submit them to God, just the same as those who are alcoholics or have other addictions.

God probed me very deeply, and I had to make some very difficult confessions to Jamie, including my sin of adultery. It was only the grace of God that enabled her to stay with me. She never let go of her commitment to our family, even when she had every right to do so. She stuck by my side, worthless though I was. My pastor was right there to help me, too. Never once did he condemn, but he took me and my family to God in fervent prayer and fasting. When I confessed my sins to the church, they were there to lift me up as well.

Both my boys have now received Jesus as their Savior, and last December in a revival I was wholly sanctified. You see, getting saved was the easy part; it was the cleaning out process that was hard. But God is faithful. I say with David, "Who am I, O Lord God, and what is mine house, that thou hast brought me hitherto?" (I Chron. 17:16).

In February of this year, Dee went to heaven to be with her precious Lord and Savior. The family asked me, along with Pastor Fourman, to preach her funeral. What a privilege it was to set that paint can in front of her family and friends and tell them the story of GOD'S REDEMP-TIVE GRACE BY WAY OF A CAN OF PAINT! 📌



Mark holds Dee's can of paint.



— Called Unto Holiness —

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

WHY BELIEVERS ARE DEFEATED AT KADESH BARNEA

by the Reverend Martin Wells Knapp

Like the Children of Israel at Kadesh Barnea, God's people often reach a place where divine commands and promises, as well as the testimonies of those within the land of perfect love, convince them that they are upon its very verge. Yet these believers are often confronted by defiant and boastful giants who, if feared, will conquer, but if faced, will fall. Some of them will be noticed:

1. *Giant Ignorance.* He seeks to shut out all knowledge of the goodly land of perfect love and will not scruple to use any means to accomplish his design. He tells his victims that the "wilderness" life is good enough for this world and induces them to view the "walled towns" and 'giants' with a magnifying glass and God's provision for their victory with one that minifies even more mightily.

2. *Giant Prejudice.* He makes the realities of the Canaan experience look distorted and repellent. Those victimized by him are sometimes heard to say, "I don't like the word *sanctification*," or, "I don't believe in instantaneous and complete cleansing after conversion." Prejudice has deceived many and then jeered at them as they have lingered on the borders of the land or staggered backward into the wilderness of sourness, doubt, and despair.

3. *Giant Legality.* He seeks to lure into the belief that entire sanctification is "of works" and not "of faith." Many under the delusive spell this giant has thrown over them have had to confess like one who afterward became a mighty soul-saver: "I am sorry that I stayed away, distrusting Christ...doing everything I could but the one thing that would have brought the blessing to my poor heart."

4. *Giant Inbred Sin.* He was crippled and put in chains at conversion but at this point appears in strength to dispute future progress. He declares himself unconquerable by any power short of death. Pride, envy, petulance, ill-temper, selfishness, unholy ambition, and fear

are his children and join their father in his defiance of any power that would put them to flight.

6. *Giant Indefiniteness.* This giant tries to prevail upon people to substitute an indefinite experience for the work of entire sanctification and then to seek it in an indefinite way. His victims are afraid of making a "hobby of holiness" and instead make a hobby of getting "more religion" or some other indefinite religious experience.

7. *Giant Emotion.* This giant attempts to persuade his victims that they must have the witness of the Spirit before they believe God's promise. He blinds their eyes to the fact that their part is complete submission and trust in God's Word. But this giant fools them into clamoring for "good feelings" before they have taken the medicine of complete submission and trust.

8. *Giant Unbelief.* His is commander-in-chief of the "great legion" and is continually straining all his power to invent and execute new expedients for keeping his victims from the realms of perfect love. He is procurer for Giant Despair of *Pilgrim's Progress* fame, and most of those vanquished by him die in Doubting Castle.

All the giants threatening Israel at Kadesh were of heathen extraction. So all of these just mentioned who seek to frighten believers from a life of perfect love are born of Satan and a corrupt heart. Israel was frightened by the bluster of the giants and fled without even trying to conquer them. Instead of following in the footsteps of defeated Israel, let us adopt the God-honoring, giant-defying report of Caleb and Joshua: "Let us go up at once and possess it; for we are well able to overcome it." ■

Martin Wells Knapp (1853–1901), the founder of God's Revivalist and God's Bible School, was a Methodist minister, writer, and educator who took a prominent role in the development of the early holiness movement. This selection, condensed by the editor, is from Knapp's Out of Egypt into Canaan, copyright 1887.

Haiti's poverty can be cured by man; only God can cure the other kind.

The Poorest Of All

by Dan Glick

Tomorrow I am leaving Haiti, a beautiful, mountainous, island nation that Christopher Columbus called the "Pearl of the Caribbean." Here I have witnessed the greatest poverty of the Western Hemisphere, compounded by January's terrible earthquake which crippled whatever infrastructure this nation had.

In Haiti I have climbed mountains, waded through streams, slogged through mud, rode a donkey to distant places, and preached and taught in scorching heat; but I have rarely felt happier. It is here that my wife's grandfather (who is still alive at age 100) spent 35 years of his life starting and building churches, schools, mission compounds and anything else that needed to be started and built. While I have put up with a few difficulties for 12 days, he and the missionary couple who followed him have endured these difficulties during a combined 53 years of service to Haitians. As a monument to their work, there stand 17 churches, six primary schools, one high school, an orphanage, a bakery, a medical clinic (which treats 60 people a day), and several trade schools.

When one watches the people of Haiti, it becomes apparent that it doesn't take a lot of material possessions to make people content and even happy. It seems to me that of the countries I have visited, Haiti has people who are as content and happy—if not more so—than most of the rest of the world. Even in the face of harsh poverty and natural disaster, they still seem to find a reason to rejoice.

For example, a little boy who lost his parents and is now living in the orphanage smiles as he sucks the

juice from a mango. Two women carrying heavy loads on their heads for long distances call out a friendly *bonjour* as we pass. On Sunday morning, a lady in the church stands to sing a song of praise to God for His unfailing goodness, even though she lives in a shack

photos by Martha Glick





with her children and her husband was buried in the rubble of the recent earthquake.

And then there is Pastor John. After a busy Sunday morning interpreting my message and baptizing new converts, he treks to the mountainside in the scorching heat with other Haitian believers because he had received word that a young married man requested the pastor to come to help him give up his voodoo paraphernalia and seek healing for his ailing wife. As the smoke of the consumed voodoo materials ascends to the sky, the believers and Pastor John pray, sing, and rejoice that another Haitian has turned to the Lord.

None of these individuals have much by way of this world's goods, and some have suffered great loss. But they are surprisingly happy—happy because they are alive, happy that they were not injured or killed in the recent earthquake, happy because they have food and clothing, happy because they know the Lord and have the privilege of serving Him.

I have observed the Haitian church worshipping God with an exuberance that brought tears to my eyes, warmth to my soul, and a sting to my conscience—my own worship being a bit deficient alongside theirs. I have learned from these sincere believers that praying, rejoicing, and praising God—and quite loudly at that—seems very “decent and in order.”

Here in Haiti I have had some thoughts about who the truly poverty-stricken people of the world are. Just maybe they are not the people who call a little shack their home, who sleep on a straw mat, who feel blessed if they have a good mule, who would never dream of owning a car, and who are happy because they have a

mountain stream nearby in which they can bathe. Perhaps the truly poor people are not those without a bank account, who have never heard of a 401K, know nothing of air conditioning, and have to walk miles to tend their gardens and/or attend church.

No, a visit to Haiti has reminded me that the truly poor people of earth are people who live with abundance and yet complain, who have surplus but don't share it, who have enough but never cease desiring and striving for more. This is a poverty of spirit far more dangerous than poverty of possession. Haiti's poverty can be cured by man; only God can cure the other kind. ■

Dr. Dan Glick is chair of the Division of Intercultural Studies and World Missions at God's Bible School and College. He comments, "I wrote this the day before I left Haiti, June 15, 2010."



STAFF AND FACULTY HONORED FOR YEARS OF SERVICE

At a spring "Employee Recognition" chapel, staff and faculty members were honored for their service to God's Bible School and College. After recognition was given for those leaving the campus this year, the following employees were

given special service awards: *Five Years*, Jonathan Bartolomeo, Debby Byer, Betty Jo Cochran, Teresa Cravens, Rachel Ferree, Stephen Klotz; *Ten Years*, Dan Glick, Bill Marshall, Sonja Vernon, Chris Lambeth; *Fifteen Years*, Dave Frederick, Larry D. Smith, Michael Avery; *Twenty Years*, Kevin Moser.

PHILIP BROWN AUTHORS BOOK ON EZRA

Dr. A. Philip Brown II, GBS faculty member and regular contributor to *God's Revivalist* (see "Dear Phil," page 14 this issue),

is author of *Hope Amidst Ruin: A Literary and Theological Analysis of Ezra* (Bob Jones University Press, 2009). James H. Hamilton, Old Testament professor at Southern Seminary, has called it "the



best literary and theological analysis of Ezra available." Hamilton calls the volume "a treat," adding, "If you like biblical theology that is sensitive to the literary features of the biblical authors, you'll love this book." Published in paperback, the book has 273 pages and may be ordered directly from the publisher at bjup.com. ■

REVIVALIST FAMILY

On these pages, we feature items about GBS alumni, significant events scheduled throughout the "Revivalist family," and brief news notes from across the holiness movement.

BIRTHS

To Troy (GBS '04-'06) and Martha (Sampson)



Castle, a son, **Elliott James**, born June 22, 2010, Winchester, Virginia. Elliott joins three brothers, Seth, Ethan, and Silas. Troy was previously employed by God's Bible School as the Director of Student Recruitment, and is currently a teaching assistant and student at Shenandoah University, where he is pursuing a Doctor of Musical Arts degree in vocal pedagogy.

DEATHS

Rev. D. Morris Chalfant, a retired Nazarene minister, missionary, and evangelist, died May 10. He was a contributor to the *Herald of Holiness*, as well as *God's Revivalist*. Preceded in death by his first wife Margaret, he is survived by his second wife Yvonne, five children, and grandchildren. A funeral service was held in Kankakee, Illinois.

Rev. Robert Lee Durr, Sr., formerly of Louisiana, died at age 93, in Tyler, Texas. He touched many lives in his long career as a minister, pastor, school teacher, and juvenile probation officer. He will be greatly missed but remembered for being a loving husband, father, and grandfather. Preceded in death by his first wife, Bertha Lee Stewart Durr, and two great-grandchildren, he is survived by his second wife Virginia; nine children: Bennie, Robert, Linda, David, Patsy, Daniel, Deborah, Nathan, and Regene; 27 grandchildren, 61 great-grandchildren, and two great-great-grandchildren; four stepchildren, six step-grandchildren and seven step-great-grandchildren. His son the Rev. Bennie Durr, Sr., officiated at funeral services which were followed by burial in the Ajax Cemetery.

Rev. James K. Crocker, 68, North Lawrence, Ohio, died May 5, 2010. He attended God's Bible School from 1961-1963 and later became a minister with the Allegheny Wesleyan Methodist Church, serving 18 years. He also worked with the Barberton Rescue Mission and the Ft. Myers Rescue Mission and was a cabinetmaker. He is survived by his wife Becky; his sons Curtis, Jeff, Matthew, James, and Wesley; sixteen grandchildren, four great-grandchildren and other relatives. Funeral services were held at Pleasant View Mennonite Church with burial at Pleasant View Mennonite Cemetery.

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.

CINCINNATI. "There Is Hope in Christ" is bannered at the top of the newsletter of TOPS (Teens Of Power School), sponsored by GBS alumni Matt and Dorcas Hallam and a part of the ministry of the GBS Main Street Chapel in Cincinnati. The program provides opportunity for inner-city youngsters to attend high school at GBS and become faithful and committed Christians. Those wishing to help in this ministry should contact the Hallams at mainstchapel@gmail.com.

COLOMBIA. "Sunday services began at 9:00 AM. This was a special day, [for] there was to be a wedding. Orlando and Sonia had been living together a number of years, but they separated, got back together, and separated. Then a neighbor spoke to them about letting the Lord Jesus enable them to solve their difficulties. Orlando was saved, [and later] Sonia was saved. Orlando began the tedious process of acquiring all the documents necessary to legalize their union. Finally in January 2010 they had their civil marriage by a magistrate. Then they proceeded to acquire birth certificates for their three daughters. When they heard that I was to be in Bogota they requested that I perform their Christian ceremony. What a wonderful opportunity to present the Bible standard of marriage." —Raymond Shreve, *EWM Newsletter*

EGYPT. "Today in the village of Rofael, Christian believers are meeting in the streets to hear the gospel and to worship the risen Savior. Pastor Ghona is the shepherd of this group of believers. His congregation is poor and they need about \$3,500 to finish two rooms of a building so that they can move from the street to their own place of worship. Please pray for Pastor Ghona and his people." —Samir Ebid, *Missionary Herald (Evangelistic Faith Missions)*. ■

MISCELLANY

William and Norine (Ashcraft) Vasey celebrated their 69th wedding anniversary August 22. They attended God's Bible School 1938–43. He received the ThB degree and she graduated from high school, then attended two years of college. They owe much of their spiritual



heritage to the training they received under godly instructors. They were privileged to work in President Standley's home.

William pastored for 40 years in Primitive Methodist

churches located in Wisconsin and Pennsylvania. They have three children: William, a missionary-translator in Guatemala; Kenneth, a contractor in Berea, Kentucky; and Ginene Randell, also of Berea. They may be reached at 117 Walnut Street, Berea, KY 40403. Their telephone number is (859) 986-1365, and their email address is vaseys@roadrunner.com. They would love to hear from you.

Rev. and Mrs. Glenn Black celebrated their 40th wedding anniversary July 31 at the Wesleyan Campground dining hall, Maysville, Kentucky. Rev. Black, superintendent of the Kentucky District of The Wesleyan Church, is former editor of *God's Revivalist*. Both Glenn and Sharon are GBS alumni.

AVAILABLE

Crucified with Christ, a biography of Dr. William Greathouse, pastor, educator, theologian and former General Superintendent of the Church of the Nazarene (1976–89) has been recently released by Trevecca Press. For further information see the Trevecca website www.trevecca.edu.

HITHER AND THITHER

Rev. Dan Stetler, Hobe Sound, Florida, was re-elected Connectional Chairman of the Bible Methodist Connection of Churches at the denominations' quadrennial General Conference held in June at Franklin, Ohio. The Rev. Tim Keep was elected as Missionary Secretary to succeed the Rev. John Parker.

Services celebrating the birth of Samuel Logan Brengle, "the most prominent Salvation Army officer born in the United States" and author of *Helps to Holiness*, were held at the Fredericksburg, Indiana, United Methodist Church, June 6. Brengle was born in Fredericksburg on June 1, 1860. Our thanks to reader Larry Lang of Pekin, Indiana, for this information. ■

HOMECOMING

OCTOBER 8 & 9 2010

GOD'S BIBLE SCHOOL
& COLLEGE

WWW.GBS.EDU 513-721-7994

FRIDAY, OCTOBER 8

10:00 am – 3:00 pm

The Hilltop Classic

GBS's second annual golf scrambler.

5:30 – 7:00 pm

A Banquet of Honor

A special meal honoring Mr. Wolf.

TICKET REQUIRED

7:30 – 9:00 pm

Passing the Torch

A celebration of music and memories honoring the life journey of Garen Wolf.

TICKET REQUIRED

7:00 – 9:00 pm

B.L.A.S.T.

Fun for Children, ages 3-10.

TICKET REQUIRED

9:00 pm

Wolf Family Reception

Enjoy an ice cream social with the Wolf family.

TICKET REQUIRED

SATURDAY, OCTOBER 9

8:00 – 9:30 am

Reunion Breakfast Buffet

Reunite with friends while eating a delicious breakfast.

9:30 – 11:30 am

B.L.A.S.T.

Fun for Children, ages 3-10.

TICKET REQUIRED

10:00 – 11:30 am

A Time of Reflection

Alumnus Jerry Glick shares a devotional in historic Adcock Chapel.

11:30 am – 2:30 pm

Homefest Picnic

A time of fellowship on main campus.

Fill out an online registration form to let us know which events you will be attending. Some of these events require a ticket because of space limitations, so register now at www.gbs.edu.

A Tribute to

Garen Wolf I

PHONATHON 2010

We're calling about a worthy cause.

September 20-23

September 27-30

October 4-7



"Hi, my name is Mark,
and I'm a junior at God's Bible School & College
calling tonight on behalf of Phonathon..."

If you're a member of the GBS community, you may have received a call like this before. Or your parents have. Or your pastor has. That's because Phonathon is a vital part of our fundraising efforts.

The GBSC Phonathon is comprised of students reaching out to alumni, parents, and friends of our institution. We'll call 10,000 friends, plan to raise \$120,000... and we want you to be a part!

Your donation will be used to increase academic excellence by providing scholarships and facilitating our work study program.

When a student calls, please consider a donation to this worthy cause.

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Dear Phil

IMPORTANCE OF LEARNING BIBLICAL LANGUAGES, part 2

“Why do we have to learn Greek and Hebrew?” —GBS ministerial student

In my last column I noted the tragic consequences for the Church when her ministers quit learning Greek and Hebrew. I’ll wrap up by noting both bad and good reasons for learning the biblical languages.

First, bad reasons. Don’t learn the biblical languages in order to:

- throw around Greek and Hebrew words in your sermons to impress people. The better you know the original languages, the less likely you are to need to mention them.
- think that you know more about the Bible than others do. The consistent, thoughtful reader of the English Bible will regularly know more Scripture than the irregular reader of Greek or Hebrew Scriptures.
- trump others in arguments with “Well, the Greek/Hebrew says....” The original languages may be the final appeal in matters of interpreting Scripture, but a desire to be able to pull out an irrefutable “trump card” in a debate is a vain reason to study them.
- solve all theological debates. Some theological questions do require knowledge of Greek or Hebrew to answer, but those who study the languages will find that no age-old debate, such as Calvinism vs. Arminianism, ultimately hinges upon knowledge of Greek or Hebrew. In fact, knowing Greek and Hebrew

will more often raise questions that you hadn’t ever considered.

- uncover truths in the Bible that no one else has ever discovered. You will uncover truths by reading Scripture in the original that you may have missed, but you will not discover new truths. “There is nothing new under the sun.”

Now for good reasons.

Probably the most significant reason to study Greek and Hebrew is to learn how language works. If you learn the biblical languages without learning how language works, you will inevitably misuse your knowledge. On the other hand, if you understand how language works but don’t know Greek or Hebrew, you will be responsible in your use of the English Bible study tools that are available. The two books that most helped me understand how language works were *Translating the Word of God* by Beekman and Callow and *The Semantics of Biblical Language* by James Barr.

Other good reasons to learn and use the biblical languages include:

- You must give an account to God for how you have handled His word (Heb. 13:17). For this reason you should be diligent to know it as well as you can.
- You are shepherding never-dying souls. How well you know God’s

word directly impacts how you deal with God’s people. Those who know it poorly may do their flock great damage (Jer. 10:20–21).

- An elder whose calling is to work in word and doctrine (1 Tim. 5:17) should not be limited merely to parroting what others say the Scriptures mean. You should be able to work with the languages in which God gave His word. If you haven’t had the opportunity to learn the biblical languages, you should make every effort to learn how language works and then make responsible use of the available English Bible tools.

• The nature of translation makes it virtually impossible to capture all the nuances, connotations, allusions, word plays, grammatical emphases, and even ambiguities that are present in the original. Reading the original vs. a translation is like viewing a picture in color vs. black-and-white. The picture doesn’t change, but the colors make it come alive.

- Knowledge of the biblical languages helps the minister understand the interpretive choices translators have to make. By comparing a range of translations (e.g., KJV, NASB, NIV, NLT) you can identify places where the original may be understood in different ways. Failure to compare translations is irresponsible.

Martin Luther wrote, “[The original] languages are the casket which contains the priceless jewels of ancient thought; although the faith of the gospel may be proclaimed by a preacher without the knowledge of the languages, the preaching will be feeble. But where the languages are studied, the proclamation will be fresh and powerful.”

Study to show yourself approved unto God, a workman that needs not to be ashamed!

Blessings,
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.

pbrown@gbs.edu



➡(p4) John explained to us that we needed an education in the techniques of singing and playing the way Bro. Wolf directed! We became better acquainted with Bro. Wolf when the choir or band had services at the churches we were pastoring.

While he may be small in stature, what he did for our children made him a giant in our eyes and theirs. He has produced little "Bro. Wolfs" all over the holiness movement as they have followed and copied his pattern. We had the privilege of having several of those "little Wolfs" in the Cayman Islands directing our music department, and doing an excellent job of it.

Bro. Wolf instilled very practical things into his students. One time when we were listening to the choir practice while visiting the school, he stopped and "preached" at them. He said, "...And don't leave your dirty towels wadded up and thrown over in a corner; pick up and hang up!!!"

Bro. Wolf made you sit up and take notice of the GBS music division. The Holy Spirit was free to move in the services wherever they were. And what a VOICE he had....WOW!

He was always so congenial, even to the point of allowing one of his students to do her student teaching in the Cayman Islands.... And he personally came down to observe! (Ronna Craig).

Thank you, Bro. Wolf, for the tremendous impact you have had on our family and on our ministry! We will miss you and your dynamic spirit. God bless you in your retirement years. You deserve to relax and rest (if possible).

JOHN AND BETTY CASE
Email

MOTHER, COME BACK!

I read with deep emotion and great interest Larry Smith's editorial [May 2010]. As the daughter of godly Free Methodists and now as a retired Free Methodist pastor's wife, my heart identifies with both the gratitude and burden for our mother church. Thank you for this inspired and well-written article.

MARGARET WARNER
High Point, North Carolina

MOHLER LAMBASTES GAY MARRIAGE DECISION

"The importance of the decision handed down yesterday by U.S. District Judge Vaughn R. Walker in California's Proposition 8 trial will be difficult to exaggerate," wrote Dr. R. Albert Mohler, Jr., in his column in *The Christian Post*, August 5. "In one brazen act of judicial energy, California's voters were told that they had no right to define marriage," he added, "and thousands of years of human wisdom were discarded as irrational."

Vaughan, a federal judge, declared that the restriction against gay marriage adopted by a majority of California voters, is unconstitutional, noting that "the evidence shows that Proposition 8 does nothing more than enshrine in the California constitution the notion that opposite sex couples are superior to same-sex couples." Gay rights advocates lauded the decision, while supporters of traditional marriage opposed it. The decision is expected to be appealed and may eventually reach the U.S. Supreme Court.

"Anyone who reads Judge Walker's decision will see that the normalization of homosexuality was one of his major concerns," Mohler, president of Southern Baptist Seminary, concludes.

INCREASE IN AMERICAN CHURCH ATTENDANCE

According to Audrick Barrick, writing in *The Christian Post*, a Gallup poll indicates that church "attendance increased slightly in 2010. "The latest poll found that 43.1 percent of Americans reported weekly or almost weekly church attendance, up from 42.1 percent in 2008." The poll also indicated that "the most dedicated churchgoers...are conservatives, non-hispanic blacks, and Republicans. Those least likely to attend church at least once a week or almost every week are liberals, Asians, and those aged 18-29 years." It noted that "Americans who are 65 years and older are more likely to attend than those who are younger."

CHURCH OF ENGLAND DIVIDED OVER WOMEN BISHOPS

Traditionalists in the Church of England are reeling from the recent decision of the denomination's General Synod to proceed with the ordination of women bishops without providing safe refuge for those opposing the move. The church's two archbishops failed to convince the governing body to make legal accommodation for evangelicals and Anglo-Catholics with theological scruples against advancing women to the episcopacy. The action will now go to the area diocesan synods. If approved there, the measure will be returned for final confirmation to the General Synod in 2012. ■





from the

Classics

CHRISTIAN PERFECTION: AN UNDIVIDED WILL

by Francois Fenelon

Christian perfection is not so severe, tiresome, and constraining as we think. It asks us to be God's from the bottom of our hearts. And since we thus are God's, everything that we do for Him is easy. Those who are God's are always glad when they are not divided, because they only want what God wants and want to do for Him all that He wishes. They divest themselves of everything and in this divesting find a hundredfold return.

Peace of conscience, liberty of heart, the sweetness of abandoning ourselves in the hands of God, the joy of always seeing the light grow in our hearts, and, finally, freedom from the fears and insatiable desires of the times, multiply a hundredfold for the happiness which the true children of God possess in the midst of their crosses, if they are faithful.

They sacrifice themselves, but to what they love most. They suffer, but they want to suffer, and they prefer the suffering to every false joy. Their bodies endure sharp pain, their imagination is troubled, their spirit droops in weakness and exhaustion, but their will is firm and quiet in their deepest and intimate self.

What God asks of us is a will which is no longer divided between Him and any creature. It is a will pliant in His hands which neither seeks nor rejects anything, which wants without reserve whatever He wants, and which never wants under any pretext anything which He does not want. When we are in this disposition, all is well, and the most idle amusements turn to good works.

Happy are they who give themselves to God! They are delivered from their passions, from the judgments of others, from their malice, from the tyranny of their sayings, from their cold and wretched mocking, from the misfortunes which the world distributes to wealth, from the unfaithfulness and inconsistency of friends, from the wiles and snares of the enemy, from our own weaknesses, from the misfortune and brevity of life, from the horrors of a profane death, from the cruel remorse attached to wicked pleasures, and in the end from the eternal condemnation of God.

Francois Fenelon (1651–1715), was a devout French churchman, theologian, and writer. He is remembered for his emphasis on Christian experience, holiness of character, and devotion to Christ. This is extracted from his famous work Christian Perfection.

C. Seeking the Lord involves self-denial

There are times when a Christian senses his need of special help from God. It may involve making an important decision, or it may involve a potential danger. Ezra 8:21–23 describes such an occasion. Ezra was granted permission by the Persian king to lead a group of exiles back to Israel. But the trip was very dangerous. Therefore Ezra requested the returnees to unite with him in fasting as a means of humbling themselves as they sought God and asked for a safe journey for “us, our little ones, and all our possessions.” Ezra explains, “For I was ashamed to request from the king troops and horsemen to protect us from the enemy on the way, because we had said to the king, ‘The hand of our God is favorably disposed to all those who seek Him, but His power and His anger are against all those who forsake Him.’ So we fasted and sought our God concerning this matter, and He listened to our entreaty” (see also Daniel 9:3 about seeking by prayer and supplications, with fastings, and sackcloth, and ashes).

CONCLUSION

God is looking for people who seek Him. “The LORD has looked down from heaven upon the sons of men to see if there are any who understand, who seek after God” (Psa. 14:2). Therefore, we should decide, as did David, that seeking God will become a major priority and emphasis. David said, “O God, you are my God, earnestly I seek you; my soul thirsts for you, my body longs for you, in a dry and weary land where there is no water. I have seen you in the sanctuary and beheld your power and your glory... your love is better than life...” (Psalm 63:1–3).

Seeking the face of God is an expression of love for God and should be done diligently. God says, “I love those who love me; and those who diligently seek me will find me” (Pro. 8:17).

A seeker should not become discouraged if there is no immediate response. Seeking the Lord requires waiting upon Him. “The LORD is good to those who wait for Him, to the person who seeks Him” (Lam. 3:5). Waiting on God is a great expression of faith, for it means enduring patiently in confident hope that God will act decisively for our good and His glory. If you have a spiritual need or if you are spiritually thirsty for God, come to Him and seek His face. Do as 1 Chronicles 22:19 exhorts, “Now devote your heart and souls to seeking the Lord your God.”



—sermon by DR. ALLAN P. BROWN



“COMMITTED TO EXCELLENCE
IN PREACHING”

SEEKING THE FACE OF GOD

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

“Seek the LORD and His strength; Seek His face continually!”
—Psalm 1-5:4

INTRODUCTION

Are you eager for spiritual reality? Do you desire God above all? Do you know that God wants you to seek His face? Consider His command: “Seek the LORD and His strength; Seek His face continually!” (Psalm 105:4; 1 Chron. 16:11). Our ready response should be that of the Psalmist: “When You said, ‘Seek My face,’ My heart said to You, ‘Your face, LORD, I will seek!’” (Psalm 27:8).

To seek God’s face means to seek His presence, and this requires both choice and self-discipline. For we must set our heart deliberately to seek Him (see 2 Chron. 19:3; 30:19). Yet the question still remains, “How do I seek God’s face?” In scripture there are two groups who are exhorted to do this. First are sinners and backsliders, and they are exhorted to repent of sin and to serve God faithfully. But Christians, too, are urged to seek God’s face.

I. SINNERS AND BACKSLIDERS ARE COMMANDED TO SEEK THE FACE OF GOD

God commands sinners and backsliders everywhere to “seek the LORD while he may be found” and to “call upon him while he is near” (Isa. 55:6). This language implies that a person should not presume that God will always be available to “be found” or necessarily to “be near” at the sinner’s convenience. There are movings of God’s Spirit and seasons of the soul that mark His drawing ministry to the unsaved. Sinners should never presume that God’s grace and mercy will always be available if they purposely and repeatedly reject His overtures of convicting grace.

A. Seeking the Lord involves repentance

While urging the people of Israel to repent and return to God, the prophet Amos writes: “For thus says the LORD to the house of Israel, ‘Seek Me that you may live’” (Amos 5:4). He warns them not to seek help from other sources, whether political or religious. Amos warns, “Seek the LORD that you may live. Or He will break forth like a fire, O house of Joseph, and it will consume with none to quench it...” (Amos. 5:6). In this context, seeking God implies repenting of sinful behavior. Repentance is a change of heart and mind toward God and toward sinful behavior that is demonstrated by a change of attitude and behavior. When repentance occurs, there is a cessation of sinful activity.

B. Seeking the Lord involves preparing the soil of your heart

The prophet Hosea, while urging Israel to repent, writes: “Plant the good seeds of righteousness, and you will harvest a crop of love. Plow up the hard ground of your hearts, for now is the time to seek the LORD, that he may come and shower righteousness upon you” (Hos. 10:12, NLT). Notice the emphasis on plowing up the hard ground of our hearts. When seeking God, we must cooperate fully with the Holy Spirit. If a seeker does not sufficiently sense his need for God, nor sense godly sorrow for his sins (2 Cor. 7:10), he should pray earnestly that God will give him godly sorrow so that he can sincerely repent of his sins.

While prophesying Israel’s future apostasy, Moses was inspired of God to give this encouragement: “But from there [the place of their future bondage and captivity] you will seek the LORD your God, and you will find Him if you search for Him with all your heart and all your soul” (Deut. 4:29). The importance of whole-hearted seeking after God is also emphasized by Jeremiah: “You will seek Me and find Me when you search for Me with all your heart” (Jer. 29:13).

II. CHRISTIANS ARE COMMANDED TO SEEK THE FACE OF GOD

Those who are already in covenant relationship with God are also commanded to seek His face. There are at least three characteristic actions that accompany a Christian who seeks God’s face in prayer: *total submission to God’s Word, separation from all that is doubtful or defiles, and self-denial.*

A. Seeking the Lord involves submitting to the Word of God

When King Asa endeavored to inaugurate a national revival, he began by removing “the altars of the strange gods, and the high places, and brake down the images, and cut down the groves.” He then commanded the nation “to seek the LORD God of their fathers, and to do

the law and the commandment” (2 Chron. 14:3–5). Scripture records, “They entered into the covenant to seek the LORD God of their fathers with all their heart and soul.” They were so serious that they agreed that whoever would not seek the God of Israel would be put to death! “Moreover, they made an oath to the LORD with a loud voice, with shouting, with trumpets and with horns. All Judah rejoiced concerning the oath, for they had sworn with their whole heart and had sought Him earnestly, and He let them find Him. So the LORD gave them rest on every side” (2 Chron 15:12–15).

There is an inseparable relationship between whole-hearted seeking and God allowing such seekers to find Him. Further, Psalm 119:2, by means of parallelism, shows that sincerity in seeking the face of God is always accompanied by careful obedience to God’s Word. “How blessed are those who observe His testimonies, who seek Him with all their heart.” The Psalmist understood this, for he wrote, “With all my heart I have sought Thee: Do not let me wander from Thy commandments” (Psa. 119:10). Whole-hearted seeking accompanied with total obedience to God’s Word is always the first movement of those seeking the face of God and of those whom God allows to find Him (see also 2 Chron. 26:4, 5).

B. Seeking the Lord involves separation from anything that is doubtful or defiles

Ezra 6:21 records that the Israelites who had returned from the exile, and who desired to participate in the Passover meal, separated themselves from the unclean practices of their Gentile neighbors in order to seek the LORD, the God of Israel. As with Israel, so it is true of the Christian. Cultural influences continually seek to press us into the practices and attitudes of the world. In seeking God, we must ask God to examine our attitudes and practices and to show us if there is anything He wishes us to change. Willingness to make “course corrections” and to stop anything that is doubtful or defiles is a crucial factor in seeking the face of God.

Have you noticed that in times of revival—times marked by the special outpouring of God’s Spirit—peoples’ “course corrections” are always toward more careful obedience to God’s Word and away from the direction of popular culture? I have never seen earnest Christians drawn toward the world’s way of living during such times of refreshing from the Lord. If you are planning to make life-changes, make sure that you are seeking God and experiencing personal revival before you make the changes. It is amazing how cautious and careful a person becomes when he or she gazes into the burning eyes of an absolutely holy God who has no toleration for compromise or worldliness.

ALASKAN DEEPER LIFE CRUISE

JULY 30-AUGUST 6, 2011

Mike Avery, Speaker



What better way to escape our fast pace of life than by relaxing on a beautiful, floating resort, the NORWEGIAN STAR, as we cruise round trip from Seattle, through the Inside Passage, and visit Ketchikan, Juneau, Skagway, and Prince Rupert, BC!

You are invited to join Mike Avery, our special speaker, and his wife Ruth, together with Butch and Arleen Heath, tour hosts, on a seven-day cruise to Alaska in 2011!

Our conference on board ship will be awesome! Mike Avery will challenge all of us to a deeper life in Christ. Plan to be inspired, delighted, and renewed as we take a closer walk with God and enjoy the beauty and magnificence of Alaska and British Columbia. The majestic glaciers remind us of the significance of life itself.

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Prices begin at \$839 per person based on double occupancy. Taxes, fees, and gratuities are additional. Cabins are limited and based on availability at time of booking. The special rates for 3rd and 4th guests sharing a cabin are fabulous and make the trip affordable for the whole family. Meals and entertainment are included.

There is a small conference fee of \$100 per person for adults.



For more information and details call 772.263.2457.

Family Tours of Crisis Family Care, Inc.

Hobe Sound, Florida



compiled by Rev. Jack Hooker, President,
National Alumni Association of God's Bible School and College

REMEMBERING "GODLY TEACHERS" AT GBS

"While attending God's Bible School back in 1944 through 1948, two teachers had great influence on my life. They were Sister Nettie Peabody and Brother E.G. Marsh. The wonderful truths from the classes of Sister Peabody have been passed down to my four children and to the people of the church where I served as a pastor's wife. Just knowing about Sister Peabody's quiet ways and her godly life have



Nettie Peabody



Elmer G. Marsh

given me much inspiration. I will always be grateful for Brother Marsh, as he assigned the memory work of God's Word in his classes. The truths he taught have given me help down through the years.

"In my retirement years I served as the senior adult Sunday school teacher in the Grove City Church of the Nazarene for fifteen years and put in practice the things I learned under the teaching of Sister Peabody and Brother Marsh. The influence of

godly teachers is alive and well and being passed on to generation after generation." —Opal (Adams) Forrester (GBS '47 CWC), 90 years old.

Editor's Note: We look forward to hearing from more alumni and their memories of influential professors and staff. Send material to Rev. Jack Hooker, National Alumni Association President: jhooker@gbs.edu.

EDSEL R. TROUTEN HONORED

Rev. Edsel. R. Trouten (GBS '58 HS; '61 ThB) was honored at the Faith Evangelical Church, Boise, Idaho, for his 50 years in the ministry. Rev. Larry Roberts, pastor, conducted the special service. Rev. Trouten was presented a plaque in honor of the occasion. He is pictured here receiving the plaque with his son, Jack. Rev. Trouten has served over the last half century as pastor, denominational leader, college professor, evangelist, Bible teacher, and writer. He presently resides in Kuna, Idaho.

Investing in Tomorrow's Christian Leaders

Examples of Single-Life Gift Annuity Rates

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62	5.1%	70	5.7%	78	6.7%	86	8.3%
64	5.2%	72	5.9%	80	7.1%	88	8.9%
66	5.4%	74	6.1%	82	7.5%	90+	9.5%

- Lifetime Income** — at attractive payout rates for one or two people.
- Tax Savings** — a large part of your amount is a deductible charitable gift.
- Tax-Free Income** — a large portion of your annual payment is a tax-free return of your principal.
- Capital Gains Savings** — when you give appreciated securities for a gift annuity, you minimize any taxes on your "paper profit."
- Special Blessing** — in securing the future of God's Bible School.

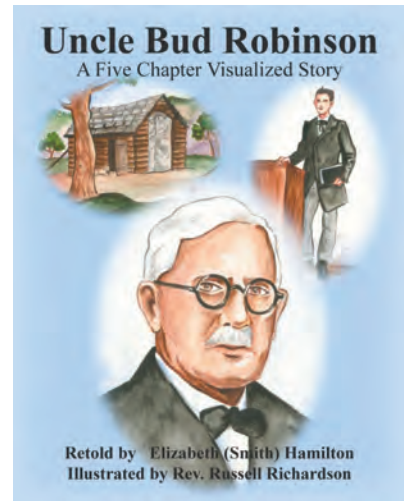
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Rev. Edsel Trouten is honored for 50 years of ministry.

ALUMNA ELIZABETH (SMITH) HAMILTON PUBLISHES NEW, VISUALIZED STORY OF UNCLE BUD ROBINSON

Alumna Elizabeth (Smith) Hamilton (GBS '89 HS; '93 BA) has retold the life of famous evangelist Bud Robinson in a "five chapter visualized story" which is "ideal for Sunday schools and kids' clubs." Illustrated by the Rev. Russell Richardson, it is also advertised as "excellent for vacation Bible schools, and camp meetings." To order, send a check for \$14 to Elizabeth Hamilton, 900 E. Birch St., Independence, KS 67301. She also may be contacted by email at hamilton_todd@juno.com.



God's Bible School & College ALUMNI BALLOT 2010

1ST VICE PRESIDENT

James Bender (GBS '97 BA Ministerial Education) is married to Audrey (Raub) Bender, and they have three daughters. He has been the pastor of the Afton Wesleyan Church, Afton, OH, for nearly 15 years. He has served the past three years as 1st Vice President of the Alumni Council.

Nathan Dahler (GBS '07 AA Ministerial Education, AA General Studies) sang in Assurance, the college men's quartet, while a student. He married Elizabeth Charlton (GBS '07 BA Church and Family Ministries) in 2008. He is currently a funeral director/embalmer at the Alexandria Funeral Home, Alexandria, KY, and an active member of the Bible Methodist Church, Kenwood, OH. He still loves to sing on occasion with Assurance.

SECRETARY

Dan Truesdale (GBS '80 HS) is married to the former Denise Rossman and has three children. He owned and operated an Amish Furniture Store in Maineville, OH, until forced into early retirement due to Parkinson's disease. He attends the Christian Nation Church, Goshen, OH. Dan has served the past three years as Secretary of the Alumni Council.

Michelle (Eisenhart) Jewett (GBS '90 HS) is married to Randy Jewett (GBS '89 HS), and they have one son. Michelle is very active in the Bible Methodist Church, Franklin, OH.

TREASURER

Robert Ryan (GBS '99 BA Music Education) earned a BM and MM from the University of Cincinnati College-Conservatory of Music. He currently teaches music for the Little Miami School District in Morrow, OH. Rob also serves as Minister of Music at Christian Nation Church, Goshen, OH. He is married to the former Stephanie Thompson (GBS '99 BA Elementary Music and Classroom Education), and they have four daughters. Rob has served the last three years as Treasurer of the Alumni Council.

Jennee (Hooker) Hartkopf (GBS '04 BA Church and Family Ministries) has earned a MA in Counseling from Cincinnati Christian University. Jennee is co-founder and counselor at Youthworks Adolescent and Family Counseling Center in Cincinnati, a Christian counseling center dedicated to teens and families. Jennee is married to Ron Hartkopf (GBS 2002) and they are active in the Bible Methodist Church, Kenwood, OH. The Hartkopfs reside in the Deer Park area of Cincinnati.

Vote for ONE person to fill each of the Alumni Council offices. Spouses may use a single ballot.

1ST VICE PRESIDENT

James Bender
Nathan Dahler

SECRETARY

Dan Truesdale
Michelle (Eisenhart) Jewett

TREASURER

Robert Ryan
Jennee (Hooker) Hartkopf

Name(s): _____

Address: _____

Signature(s): _____

Date: _____

Clip and mail ballot (to be received no later than Oct. 7) to: God's Bible School, ATTN: Advancement Office, 1810 Young St., Cincinnati, OH 45202



➡(p2) impenitent sinners; the Gospel must be preached to sinners who are troubled in their minds because of their sins.”

Just as all roads once led to Rome, so all the truths of Scripture converge in the Gospel, since it is the Gospel that saves, not the Law. Yet the Law is indispensable, for “by the law is the knowledge of sin” (Rom. 3:20). Thus it awakens us to the depth of our guilt and the peril of God’s wrath. “Ask Paul why [the Law] was given,” writes D.L. Moody. “Here is his answer, ‘That every mouth may be stopped, and all the world may become guilty before God’ (Romans 3:19).... This, then, is why God gives us the Law—to show us ourselves in our true colors.”

So we must preach the Law because it convicts of sin. Here is “the first use of the Law,” and it constantly interacts with the second, which is to lead the sinner “unto life, unto Christ, that he may live,” as John Wesley tells us. Thus the Holy Spirit, using “this painful means tears away our confidence in the flesh...and so constrains the sinner, stripped of all, to cry out ...‘I give up every plea beside, Lord. I am damned—but thou hast died.’” In both these functions—the first negative and the second positive, the Law becomes “our schoolmaster to bring us unto Christ that we might be justified by faith” (Gal. 3:24).

One of history’s most effective evangelists, Wesley saw vast multitudes won to Christ as he confronted them with the Law so that he could bring them to the Gospel. He directed his preachers to do the same. As they faced the unconverted, they were to begin by making “a general declaration of the love of God to sinners...then preach the law in the strongest, the closest, the most searching manner possible.”

Then as the Spirit brought conviction, they were to “mix more and more of the Gospel in order to beget faith, to raise into spiritual life those whom the law hath slain; but this is not to be done too hastily either.” Moody’s words reinforce those of Wesley: “It is a great mistake to give a man who has not been convicted of sin certain passages that were never meant for him. The Law is what he needs....”

But the Law is also what believers need, as the Westminster Confession insists, for as “a rule of life informing them of the will of God and their duty, it directs and binds them to walk accordingly....” So “the third use of the Law” is to guide us in all loving obedience as Christ’s faithful followers. This is not harsh legalism but willing submission to our Father’s will expressed so mercifully in the Law. As we meditate upon it, the Spirit illuminates its riches to us, and so increasingly it becomes our delight; and in that delight our fellowship with Him who gave it is deepened and

expanded. “O how I love thy Law! It is my meditation all the day” (Ps. 119:97).

Again Wesley puts this in perspective. “But when [the Law] has brought us to [Christ], it has yet a further office, namely, to keep us with him...Therefore I cannot spare the Law one moment, no more than I can spare Christ...indeed, each is continually sending me to the other—the law to Christ and Christ to the Law.”

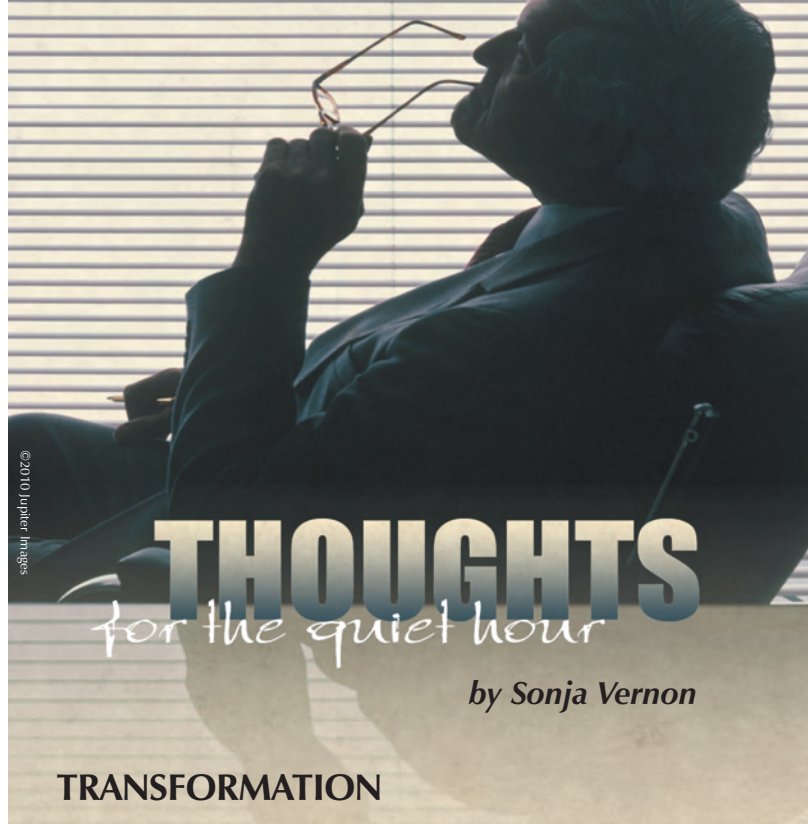
With minor differences, most evangelicals would once have agreed with this. Spurgeon, for example, remarked, “I do not believe that any man can preach the gospel who does not preach the Law....” Wesleyan/holiness evangelists aimed their blazing can-

Moody’s words reinforce those of Wesley: “It is a great mistake to give a man who has not been convicted of sin certain passages that were never meant for him. The law is what he needs.

nons at sin’s dark bastions, but so did Presbyterian divines, Baptist preachers, and Lutheran pastors.

Granted, there were some grim-faced zealots who overdid it—who made such an issue of the Law, or at least their twisted version it—that they rarely got around to the Gospel. There are still isolated pockets where nit-picking and legalism come together in a sort of “sour godliness” that leaves honest souls battered and bewildered, yearning for the Father’s House, but kept pitilessly outside the door.

But in general the pendulum has now swung the other way. We hear well-prepared and inspiring sermons that present the Gospel with its loving comfort. What we do not hear, at least with sufficient fervency and focus, is the declaration of the Law with its uncompromising claims and fiery judgments. It’s time to correct that imbalance. For if sin is not defined, there will be little conviction about committing it. If duty is not described, there will be little urgency about pursuing it. Already the little foxes have set out to spoil the vines, and someday we will wish that we had confronted them.



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THOUGHTS

for the quiet hour

by Sonja Vernon

TRANSFORMATION

“But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.”

—2 Corinthians 3:18 NASB

Iwish I could be like that!” How often have we said or thought these words? We all have heroes, men and women who embody traits that we admire. Sometimes we even adopt their mannerisms or patterns of speech. Occasionally this is a conscious choice; often it is not. Deliberately or not, we tend to reflect those we admire, those to whom we give our time or our thoughts.

I believe this translates into our spiritual lives as well. We say we want to be like Jesus Christ—indeed, we bear His name! But how much time do we purposefully spend in His presence? How often do we avail ourselves of the means of grace? Paul says that just as Moses’ face was altered by His contact with God’s glory (Deut. 34:29), so we are changed as we behold His glory through His Spirit. As we look upon His glory, we are transformed into His image. The converse is also true. Without Him no transformation takes place. There will never be a “self-made” Christian. If we truly want to be like Jesus, time with Him is vital. There are no short cuts, no quick trips to sainthood. The fruit of our lives will eventually reveal our true heroes. Whom will we reflect? ■

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

So this is an appeal, not to preach the Gospel with less determined frequency, but to preach the Law with more determined faithfulness. Saints and scholars could write volumes to tell us how. But in summary, these characteristics must mark our proclamation of God’s Law:

- *Solemn Purpose*, for we are messengers of God’s truth to pierce the heart, rouse the conscience, and activate the will. We are accountable to Him for the discharge of our duty;

- *Anointed Delivery*, for we cannot speak for God unless His Spirit brings power and passion to our words, enabling us to speak pointedly and plainly but also winsomely and kindly;

- *Burdened Hearts*, for we realize, as did Baxter, that we speak as dying men to dying men, keenly aware that the night is coming when we shall work no more;

- *Loving Courage*, for though we attack sin with fierceness and determination, we must embrace sinners with compassion, forbearance, and grace, showing them Christ’s love in the expression of our own;

- *Scriptural Fidelity*, for we must explain and enforce the eternal moral Law taught in both the Old and New Testaments, but especially encoded in the Ten Commandments and amplified in such passages as the Sermon on the Mount;

- *Spiritual Intention*, for though we must proclaim the written text of the Law, we must also emphasize its deeper purpose. “Ye have heard that it was said by them of old time, Thou shalt not commit adultery, but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart” (Matt. 5:27).

- *Specific Content*, for we must apply the Holy Law directly to the sins that now imperil the souls of our people. Generalities and platitudes are not enough;

- *Underlying Motivation*, for we must emphasize that “love is the fulfilling of the Law” (Rom. 13:10), and love must be our motivation to obey it. “Thou shalt love the Lord thy God with all thy heart ...Thou shalt love thy neighbor as thyself” (Matt. 22: 37 and 39). God demands more than external obedience.

“Never forget that you must preach the Law!” I was a very young minister when a much older one gave me this advice. For as he knew, God’s Law reveals His holy character to us, as well as His holy pattern for us; and applying its decrees and judgments to the conscience, the Spirit uses it to awaken us to the horror of sin, lead us to the grace of Christ, and guide us in the way of holiness. So it is true—our pulpits must echo the Law as faithfully as they extend the Gospel, for it is the Law that brings us to Gospel. ■



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