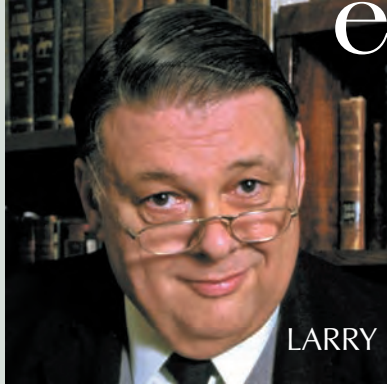


# GOD'S REVIVALIST

April 2012

*Bible Advocate*





# the editor's view

LARRY D. SMITH

## WHERE TWO WAYS MEET

“We have reached a point where two ways meet.” These words seem so relevant that one of our evangelists might speak them at IHC this April. If that should happen, his voice would be added to those of other troubled brothers and sisters who warn that the Conservative Holiness Movement is facing a major crisis in its identity. For, yes, as they believe, we do stand “at a point where two ways meet.” Which way we choose will determine everything, for the first leads on to faithfulness and blessing, the other to compromise and surrender.

But the caution that begins this article did not come from a CHM evangelist. It was issued in 1866 by Randolph S. Foster—devout Methodist pastor, teacher, and later bishop—to his own beloved church, which was then celebrating 100 years of phenomenal success. But in propelling Methodism up the social ladder to wealth and respectability, that success had cheapened its life and muffled its witness. “Our great dangers, as we see them,” he wrote, are “assimilation to the world, neglect of the poor, substitution of the form for the fact of godliness, abandonment of discipline, a hireling ministry, an impure gospel, which, summed up, is a fashionable church.”

But Methodism became exactly what Foster feared—a “fashionable church” conformed not to Christ but to the world! That, of course, is the usual trajectory of Christian movements, caught up almost inevitably in what historians label “historical drift,” as they move gradually away from their originating convictions. Think not only of Methodism, but also of Harvard University, the YMCA, or any mainline denomination.

Nor are we exempt from such a fate, as “The Call to the Conservative Holiness Movement” acknowledges. In their introductory statements, its authors write: “We share the distress of those who warn of ‘historical drift,’ (p22)➡

## CONTENTS

APRIL 2012  
Volume 124 No. 3

### FEATURES

- Persecution Of Christians In Muslim Nations** 6  
by Joshua Avery
- Two New Professors To Join College Faculty** 12  
by Dr. Ken Farmer

### DEPARTMENTS

- The Editor's View** 2
- The President's Page** 3
- Letters To The Editor** 4
- The World To Win** 4
- Called Unto Holiness** 7
- News From The Hilltop** 8
- Revivalist Family** 8
- Dear Phil** 14
- World Pulse** 15
- Student Focus** 15
- From The Classics** 16
- Revivalist Pulpit** 17
- Alumni News** 20
- Thoughts For The Quiet Hour** 23

### STAFF

- Kevin Moser, *art director, managing editor*
- Shane Muir, *assistant graphic designer*
- Jon Plank, *assistant graphic designer, webmaster*
- Larry D. Smith, *editor*

God's Revivalist and Bible Advocate (ISSN 0745-0788) is published monthly except for combined issues in January-February and June-July-August for **\$12.00 per year (\$28.00, Canada; \$45.00, other countries)** by the Revivalist Press of God's Bible School, College and Missionary Training Home, 1810 Young Street, Cincinnati, Ohio 45202. Periodical postage paid at Cincinnati, Ohio, and at additional mailing offices. **POSTMASTER: send address changes to God's Revivalist and Bible Advocate, 1810 Young Street, Cincinnati, Ohio 45202.**

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

Please obtain permission before reprinting any articles from God's Revivalist and Bible Advocate. **Unsolicited manuscripts are welcomed, but not returned.**

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

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

Contact us by telephone at (513) 721-7944 (Revivalist Press, ext. 1351); by fax at (513) 763-6649; by email at [revivalist@gbs.edu](mailto:revivalist@gbs.edu) or [gbs4u@gbs.edu](mailto:gbs4u@gbs.edu). Visit us online at [www.gbs.edu](http://www.gbs.edu) or [www.godsrevivalist.com](http://www.godsrevivalist.com).

COVER PHOTO ©2012 iStockphoto.

# the president's page



## A RETURN TO DISCIPLINED SPIRITUALITY

by Michael R. Avery, President

Article V of *The Call to the Conservative Holiness Movement* is a call to return to the principled piety that was fundamental to historic Methodism's success in spiritual formation. John Wesley's approach to the cultivation of holy character was nothing more than the methodical application of the ordinary means of grace that the Bible says are central to spiritual health and growth. Wesley defined the means of grace as the instruments appointed by God to "convey to men preventing, justifying, and sanctifying grace." Wesley's list of these means included Scripture, prayer, the Lord's Supper, fellowship, and fasting.

For some in the CHM, a call to reach into the treasures of our past is a call in the wrong direction. The assumption is that "everything has changed"; therefore, new approaches to the development of spiritual life are needed. I would dispute both parts of that equation. I readily acknowledge the constant change in the culture around us, but I firmly assert that basic human nature has not changed. Thus the fundamental human problem has not changed. Neither has the Biblical solution to that problem changed, nor has the effectiveness of that solution changed. Faith still comes by hearing and hearing by the Word of God. The ordinary means of grace are just

as effective in today's 21st-century church (if given a chance) as they were in those first Mediterranean house churches established by Paul centuries ago.

The CHM should not let go of its historic approach to the development of spiritual character. What it does need to do is to work on applying it with a better balance between discipline and dependence. It is easy to slip into the extreme of either approach. The extreme side of discipline is to overemphasize the role of what we do to cultivate spiritual life. This position is characterized by the mentality of striving. It emphasizes knowledge, rules, re-dedication efforts, and human activity while virtually ignoring God's grace extended through the enabling power of His Spirit. Its emphasis on "what-do-I-need-to-do" can lead to the bondage of legalism.

On the other hand, the extreme side of dependence is to overemphasize God's role in our spiritual development to the neglect of any human initiative. This position is characterized by a "Jesus-did-it-all" passivity. It stresses experience, the supernatural, and the person of the Holy Spirit to the neglect of human endeavor. The one side rolls up its sleeves and says, "God helps those who help themselves." The other side responds with, "It's all by grace." The CHM has generally fallen into the ditch of the former but is now showing signs of falling into the ditch of the latter.

The Biblical answer to this imbalance is that spiritual formation is both human and divine. Kenneth Boa stated it succinctly when he said that "discipline should work in concert with dependence, since grace (p5) ➡

# Letters

## TO THE EDITOR

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

I just read both your articles in the latest *Revivalist* [March 2012, "Call to the CHM," focusing on holiness] and thought they were excellent!

Brother Avery, your list of "concerns" is so "right on." We border on self-righteousness due to our association with the CHM, but that is NOT what makes us holy! Nor is it baptism that makes us saved. What really got me was your statement about your barber. How true it is that we seldom hear a discussion [of holiness] when not amongst our CHM brethren.

And, Bro. Smith, your part II about the "Failure Acknowledged" is so very true, and I was especially drawn to your statement on "enculturation." For I see that we who have "more knowledge" have descended into the abyss of the world; and also on "sectarianism," which ended with "Christianity—in the lives of all who earnestly pursue that holiness without which none of us shall see the Lord." And I have so found this to be true.

May God bless you two both and GBS. Thank you for what you stand for!

DAVE AND DEBBIE GUMBINER  
Crown Point, Indiana

We appreciate the good articles in the *Revivalist*. Thank you for your stand for Biblical holiness. The messages to the conservative holiness people ["Call to the CHM"] in recent issues of the *Revivalist* are so good. There is a great need for a voice and call to all of us that we will live in holy discipline and faithfulness as a body in unity and to let the church be the church as the Holy Bride of Christ.

CARL V. AND FRANCES DENNIS  
Nashville, Tennessee

# 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.

**LESOTHO.** "Glenn and Stephanie Gault (HIM) request prayer for the Chinese radio broadcasts. Pray that God will help them build relationships with the people." —*Ropeholders*

**EGYPT.** "Many people were saved during the end-of-the-year revivals in the Faith churches of Egypt. The church building projects in the Minia province need to be completed before new laws are issued by the new parliament. God's help is desired for the construction of a new building at Prayer Mountain." —*Missionary Herald*

**GUAM.** "We rejoice in the new work that God has allowed the Cabrera family to start in their car garage. Brother Cabrera's own mother (89 years of age) and his older brother have accepted Jesus as their Savior. After Sunday school, they have Bible study until 5 or 6 PM, because the 'newly born again' are so hungry for God's Word." —Gloria Pangilinan, *International Voice*

**HAITI.** "I believe in order to combat the many cults and false doctrines entering Haiti, we must aggressively work to train the pastors in sound doctrine. First, we want to form a conference center where we can invite pastors and church leaders to come for extensive seminars in ministry and doctrine. Second, we are planning a Bible college, where people and pastors with high school diplomas can come and receive a proper biblical training. This will be a joint effort with Dr. Steve Gibson and Holiness Pilgrim Mission. We do not intend to have a mission of churches or schools but wish to become a parachurch organization." —Brian and Jamie Rauschenberger, *Newsletter* ■

# A CALL TO THE CONSERVATIVE HOLINESS MOVEMENT

## V. A CALL TO METHODIST PIETY

Our Methodist heritage has underscored the necessity of devout personal piety grounded in sincere love and profound reverence for God. This implies binding and lifelong covenant with Him, living faith in Christ our great sin-bearer, allegiance to the inner principle of “jealous godly fear,” commitment to disciplined discipleship, faithful obedience to His holy Law, dynamic growth in grace, and faithful use of the means of grace. All holiness of heart and life must be grounded in sober and steadfast love for God.

Sometimes, however, our emphasis on external regulation and dutiful performance has ignored the principles of authentic piety. Our appeals to holy conduct, which are both legitimate and necessary, have often been based more in the impulse to preserve the taboos of our religious subculture than in allegiance to the Word of God and its demands. The heart of all Christian obligation is loving God with all our heart, soul, and mind, and then “to fear Him and keep His commandments.” Not only are we called to do what is right but also to love what is right, for this reason abstaining from all that He condemns and embracing all that He enjoins. We will never stop the “historical drift” among us merely by enforcing traditional legislation but by vigorous and renewed insistence upon authentic relationship with God and passionate pursuit of Him. Gladly we reaffirm our traditional emphasis upon simplicity, modesty, stewardship, separation from the world, and conscientious lifestyle, but all this must be within this warm and gracious context of loving what God loves and hating what God hates.

As Methodists, therefore, we call our movement to return to our originating commitment to principled covenant with God, which, according to the General Rules of 1743, demanded these commitments: (1) the renunciation of all known sin; (2) the embracing of all positive virtue, and (3) the faithful practice of the means of grace, especially “the instituted means of grace,” defined as the Word, prayer, fasting, Christian fellowship, and the Lord’s Supper. This demands disciplined life within the community of the Church, a renewing of our historic pattern of spiritual formation through small accountability groups, such as the class meeting, and faithful submission to healthy and holy discipline, while at the same time we are altogether dependent upon the gracious work of the Spirit who changes us “from glory to glory” into the likeness of Our Lord. ■

➡(p3) is not opposed to effort but to earning.” Paul places these elements back-to-back in Philippians 2:12-13: “So then, my beloved, ...work out your own salvation with fear and trembling; for it is God who is at work in you, both to will and to work for His good pleasure.” Paul makes it clear that working out our salvation is not the same as working for it. He is also careful to balance this with the fact that God is active within us, accomplishing what all our learning and labor cannot.

The CHM must also guard diligently against the danger of just practicing the means of grace as an end in themselves. The “doing” of certain spiritual practices can create a subtle carnal smugness. The means of grace are never an end but merely the instruments through which God administers His grace. The means of grace were not given to satisfy our sense of “doing” but to transform us from the inside out! One can read the Bible faithfully yet fail to demonstrate the character it com-

mends. One can be meticulous about his prayer time, yet fail to ever really pray or experience the oneness of true intercession. One can kneel at the altar to receive the communion elements as ritual only and completely miss the reality of His presence. Wesley warned about following the outward signs only without our hearts being renewed and enabled by the Holy Spirit.

Alan Redpath wisely noted that the conversion of a soul is the miracle of a moment, but the maturing into a great saint is the task of a lifetime. Our Methodist fathers understood this and modeled for us the art of disciplined spirituality like no one else in the last 100 years. It’s our heritage—it should be our practice—it may be key to our renewal! ■

**Discipline should work in concert with dependence, since grace is not opposed to effort but to earning.**



Review of a startling Newsweek article...

# PERSECUTION OF CHRISTIANS IN MUSLIM NATIONS

by Joshua M. Avery

In December of 2010, twenty-six year old Mohamed Bouazizi, a vegetable vendor and sole supporter of his extended family of eight, lit himself on fire in Tunisia to protest his treatment at the hands of municipal officials. His subsequent death and the protest it launched have been dubbed the "Arab Spring." The political movement has seen major transformation in Tunisia, Egypt, Libya, and Yemen, with further protest in Bahrain, Syria, Algeria, Iraq, Jordan, Kuwait, Morocco, and Oman.

These changes have highlighted the rocky road to self-governance across the Muslim world and are increasingly bringing attention to the precarious position that Christians hold in many Islamic societies. While these problems will not come as a surprise to regular readers of *The Voice of the Martyrs* ([www.persecution.net](http://www.persecution.net)), they have not always found broader expression in the mainstream media.

In a recent story in *Newsweek* magazine, activist, writer, and politician Ayaan Hirsi Ali argues that in recent years "the violent oppression of Christian minorities has become the norm in Muslim-majority nations stretching from West Africa and the Middle East to South Asia and Oceania." (p19) ➡





## — Called Unto Holiness —

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

### DISORDERS OF THE HEART

*by William Law*

Some people who are truly inclined to Christianity and receive instructions in piety with pleasure often wonder why they do not make greater progress in that religion which they so much admire. *Now the reason for this is because the Christian faith only lives in their head, but something else has possession of their hearts.* Therefore they continue from year-to-year merely as admirers and praisers of piety without ever coming up to the reality and development of what it really teaches.

If it is asked why religion does not get possession of their hearts, the reason is not because they live in gross sins or debaucheries, for their respect for religion preserves them from such disorders. *But it is because their hearts are constantly employed and kept in a wrong state by the mistaken use of things that in themselves are lawful and right to be used.*

For example, the use and enjoyment of their money is right and legitimate, and so it never comes into their heads to imagine that there are any great dangers in how they spend their money. They never reflect that there is a vain and unwise use of material things which does not destroy the soul like gross sins but which still disorders the heart and supports it in sensuality and dullness. This strengthens pride and vanity, making them incapable of receiving the life and spirit of true Christian piety. For our souls may receive an infinite hurt and be rendered incapable of true spiritual virtue merely by our misuse of innocent and lawful things.

What, moreover, is more innocent than rest and relaxation? And yet what is more dangerous to the soul than sloth and idleness? Or what is more lawful than eating and drinking? And yet what is more destructive to what is right and more fruitful of what is wrong than sensuality and self-indulgence? How lawful and even praiseworthy is the care of a family? And yet how certainly are many people left incapable of all virtue by a worldly and over-anxious state of mind in doing this.

Gross sins are plainly seen and easily avoided by persons who profess to be Christians. But since it does not shock and offend our consciences, the unwise and dangerous use of innocent and lawful things can easily lead to their misuse. A man who expends all his money in sports, for instance, and a woman who lays out all she has upon herself can hardly be persuaded that the spirit of true Christianity cannot exist in such a frivolous way of life. These persons, as we have already noted, may live free from scandalous sins, they may be friends of religion, admire it, and even praise and speak well of it. But it will never govern their hearts and be the spirit prompting their actions until they change their way of life and let Christian principles control the use and spending of their money.

Let me add that more people are kept from a true sense and taste of spiritual life by this kind of sensuality and indulgence than by gross drunkenness. *More neglect the great duties of Christian piety because they are so greatly absorbed in worldly affairs than through deliberate wickedness.*

This man would perhaps be devout if he were not so fine a musician. Another is deaf to all the motives of piety because he indulges in an idle, lazy spirit. If a woman would make fewer visits or not be always talking she would not be so indifferent to the claims of true Christianity.

Granted, all these things seem small and unimportant when they are compared to the great sins. Yet they are really very destructive because they are hindrances to true spiritual life. So if we would make real progress in religion, we must not only abhor gross and notorious sins, but we also must discipline the innocent and lawful parts of our lives and put all of them under the rules of holy wisdom and true piety. ■

*William Law (1688–1761) was an English churchman, theologian, and author. This selection, condensed and updated by the editor, is from his famous book A Serious Call to a Devout and Holy Life.*



## COLLEGE OFFERS NEW DEGREE: BA IN BIBLICAL AND THEOLOGICAL STUDIES

by Dr. Philip Brown, Professor of Bible  
and Theology; Assistant Chair, GBS  
Division of Ministerial Education

The GBS Division of Ministerial Education is excited to announce the addition of a new degree,

Bachelor of Arts in Biblical and Theological Studies. With 67 hours of Bible and theology (50 required; 17 elective), this degree is ideal for anyone with a passion to study Scripture and theology but who does not feel called into local church pastoral ministry. This program also has 18 hours of unspecified electives, allowing students flexibility to draw, with their advisors' approval, their own secondary focus, such as missions, teacher education, music, Biblical languages, youth ministry, urban ministry, apologetics, leadership, or a combination of any of these or a different set of classes.

If you'd like to teach Bible and theology at the high school, college, or graduate levels, you won't find a degree better suited for this purpose

anywhere. If you are headed to graduate school, you can take Greek I and II, Hebrew I and II, and Readings in Linguistics to give yourself a significant head start. Please note that all our students who have gone on for graduate studies in religion have placed high in their graduate Biblical language classes.

What distinguishes this degree from the BA in Ministerial Education which we currently offer? In answer to this question, 35 hours of professional skills classes (homiletics, pastoral theology, and Biblical languages) that form the core of our pastoral education program are not required in this new degree program. But, of course, that doesn't mean that you can't take homiletics or Biblical languages as you pursue it. The 18 hours of unspecified electives give you plenty of room to fulfill God's calling for your life.

# 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.

## DEATHS



**The Rev. Frank Forrest Baldwin, 77**, of Stuart, Florida, died February 10, 2012. He resided in Stuart for 12 years, after retiring from active ministry in the Midwest. He worked in pastoral and church administrative ministry for 55 years in the Bible Missionary Church and in the Wesleyan Church. He is survived by his wife Ann; his son Frank, Jr.; his daughters Rebecca, Keren, and Joan; eleven grandchildren; and six great-grandchildren. Funeral services were held in Stuart.

**The Rev. James E. Fisher, 84**, died October 26, 2011. He served Nazarene churches in Iowa and Florida, as well as churches of the Bible Covenant in Florida and Oklahoma. In 1974 he was pastoring in

Bartlesville, Oklahoma, when he and his congregation joined with Dr. J. Louis Emmert and the Tulsa congregation to begin the work of the International Association of Bible Fellowship Centers in the USA. They also joined with the Dr. Charles Tryon and his mission group, Bible Fellowship, Asia-Orient Missions, in the Republic of the Philippines. Brother Fisher later served as pastor of the Calvary Bible Fellowship Church in Oklahoma City for 10 years and afterward as minister of music for almost 20 years. He was preceded in death by his wife Mary Lou Fisher. Surviving are three daughters, Kitty, Susan, and Jane; eight grandchildren; and 15 great-grandchildren.

**The Rev. Philip Andrew Kline, 69**, died February 14, 2012, in Kearney, Nebraska. He was married to Carol M. Hankey, December 20, 1960, and was a 1974 graduate of People's Bible College, Colorado Springs, Colorado. He served God faithfully for over 48 years as pastor of churches in Ohio, Wyoming, South Dakota, New





**“FOR THE STUDENT WHO DOES NOT PURSUE PASTORAL MINISTRY BUT WANTS SOLID KNOWLEDGE OF THE BIBLE”**

by Paul Alexander (BA in Min Ed, '04)



Even while I was doing the BA degree in Ministerial Education at GBS, I knew that God had not called me to pastoral ministry. But at that time this degree was the only option available to me to get a solid knowledge of the Bible and of theology. After I graduated in 2004, I went on to complete an MBA program at Xavier University and launch into the business calling that God had placed upon my life. I am delighted to see the new BA in Biblical and Theological Studies which is now being offered at GBS.

The new program gives students ability to tailor a program to meet specific needs and goals. We're not all going to become preachers, but we all need a spiritual foundation. The curriculum now allows customizations more fitted to paths outside of pastoral ministry, giving all Christians the opportunity to become better equipped and more productive and effective as they pursue God's calling for their lives.

So this program is a perfect solution for the student who does not wish to pursue a path in pastoral ministry but who does recognize the need for a strong spiritual platform for the duration of his or her life.

**CHOIR TOUR WELCOMED BY 14 CONGREGATIONS**

The GBS College Choir was received warmly by enthusiastic audiences during this year's Late Winter Tour, February 24–March 4. The school's big bus, driven by Mr. Steve Mills, turned south for the fourteen-service, seven-state, 3000-mile tour sponsored by the Office of Public Relations under the direction of its head, Don Davison, who noted that this was his "45th major tour to conduct for this wonderful school." Directing the choir was Mr. Tim Crater, assistant conductor was Ms. Jessica Smith, and the faculty accompanist was Mrs. Martha Miller, who has performed similar duty for GBS since 1978. The choir sang before two congregations in Alabama; five in Florida; one each in South Carolina, North Carolina,



Mexico, Colorado, and Nebraska, with his final pastorate in rural Wauneta, Nebraska. He was also skilled in stuccoing, plastering, and general contracting.

Survivors include his beloved wife of 51 years, Carol Kline; sons Kenneth, Michael, and David; daughters Andrea and Maria; eleven grandchildren; and eight great-grandchildren. Several members of his family attended GBS. Funeral services were held at his church with the Rev. Lloyd Bley and Rev. M.R. Jones, officiating, with interment at the Eden Cemetery adjacent to the church.



**David S. Park, 87**, of Williamsburg, Ohio, died December 7, 2011. He was the grandson of Lew Standley, director of GBS's famous Georgetown Mission and brother of longtime GBS president Meredith Standley. Married to Nancy Freeman, Nov. 24, 1972, David was an accomplished machinist and maintenance worker. He was a member of the Afton, Ohio, Wesleyan Church. Survivors include his wife Nancy, and his children, Lester, Shirley,

Kimberly, and Kelly. Funeral services were held in Williamsburg with burial in the Williamsburg cemetery, the Rev. James Bender officiating.



**Carrie Leona (Cunningham)**

**Wheeler, 94**, Cincinnati, Ohio, died February 13, 2012. She was the beloved wife of James Roy Wheeler, dear mother of Preston, Robert, and the late James Edward Wheeler, grandmother of five, and great-grandmother of four. A faithful Christian, she lived for many years in Ashland, Kentucky, before moving to Ohio. Funeral services were held at the West Chester, Ohio, Wesleyan Church.

**NOTICES**

**After Nathaniel is a newly released book authored by Kristina Clemens**, an alumna of GBS. Hers is a story of loss and love, of friendship and romance; but at its core it is the account of how one young woman embraced the power of belonging to an intimate, all-

MAY 9-13, 2012

Dr. Michael Avery, president  
Rev. John Manley, campus pastor

**GUEST SPEAKERS**

Rev. Randy Brown, Wed, Thurs evenings  
Rev. Blake Jones, Thurs, Fri, Sun mornings  
Rev. John Manley, Sunday evening  
Rev. Larry Smith, Sunday communion  
Rev. Darrell Lee Stetler, Saturday evening  
Mrs. Elizabeth Stetler, Friday break-out  
Dr. Bill Ury, Friday evening

**FIRST SERVICE**

Wednesday, 7 pm

**PRAYER SERVICES**

Thursday – Friday, 7:30 am

**BREAK-OUT SESSIONS**

Thursday – Friday, 9 am

**MORNING WORSHIP**

Thursday – Friday, Sunday, 10:30 am

**EVENING SERVICES**

Wed – Sat, 7 pm; Sunday, 6 pm

**GBS COMMENCEMENT**

Saturday, 10 am

**COMMUNION SERVICE**

Sunday, 9 am

**STUDENT MINISTRIES SERVICE**

Sunday, 2:30 pm

**CAMP MEETING 2012**

Michael Avery



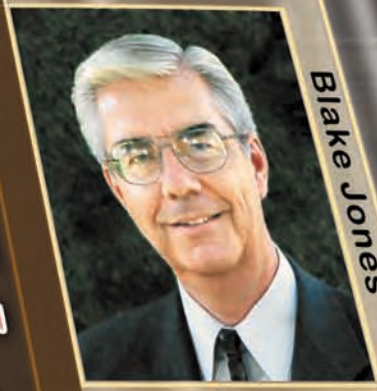
Elizabeth Stetler



Larry Smith



Blake Jones



Bill Ury



Darrell Stetler



Randy Brown



John Manley





West Virginia, and Virginia; and three in Indiana. Services were marked by the Holy Spirit's presence, and the choir was welcomed not only for musical presentations, but also for its spiritual earnestness and fervency.

#### MUSICAL PRESENTATIONS OFFERED THIS MAY

The GBS Division of Music will sponsor two presentations this May. No admission tickets are required

for either event, although donations will be welcomed. The presentations are as follows:

- **Oratorio Choir Presentation, 7:00 PM, MAY 3, 2012.** The Oratorio Choir, directed by Mr. Tim Crater, assisted by Ms. Jessica Smith, and accompanied by Mrs. Martha Miller, will perform an eclectic selection of repertoire which collectively portrays one specific theme, "Music Fit for a King."

The performance will open with Handel's "Zadok the Priest,"

a majestic anthem written for the coronation of Great Britain's King George II. Other selections will include "The Heaven's Are Telling" from Haydn's *The Creation*, which speaks of God's glory in His creation; Handel's "The Hallelujah Chorus" from his most famous work, *The Messiah*; and "Ride On, King Jesus!" a spiritual arranged by Moses Hogan. This will take place in the beautiful sanctuary of the Newport Church of the Nazarene, 830 York Street, Newport, Kentucky.

- **"An Evening with the Symphonic Wind and String Ensemble," 7:00 PM, May 8, 2012.**

Featuring the 45-member orchestra directed by Mr. David Hartkopf, this performance will include selections from a variety of styles, periods, and cultures, including a melancholy modern piece, an animated Latin piece, and Mozart's "Piano Concerto No. 21," which will feature the winner of the 2012 Piano Concerto Competition. The concert will take place in the Adcock Memorial Chapel on the GBS campus. ■

# REVIVALIST FAMILY continued



powerful God. Kristina's poignant and touching testimony of loss, deep suffering and eventual healing will encourage your faith and debunk the lie that we are irrelevant and insignificant. *After Nathaniel* can be purchased at [www.winepressbooks.com](http://www.winepressbooks.com). For more information or to schedule a speaking engagement, visit [www.afternathaniel.blogspot.com](http://www.afternathaniel.blogspot.com)

**POSITIONS AVAILABLE at the Independence Bible School at Independence, Kansas.** We are in need of the following: (1) music teacher, K-12; (2) assistant director for our day care, Noah's Arkademy. This position would also involve being the director of our day-

care summer program. Interested persons should contact our principal, Mr. Matt Brewer, Phone (620) 331-3780.

#### HITHER AND THITHER

The 12th General Conference of The Wesleyan Church will be held at the Lexington, Kentucky, Convention Center, June 2-6, 2012. To be considered at that time will be a new administrative structure which, according to *Wesleyan Life*, has been recommended by the denomination's General Board. This "would involve moving from three General Superintendents to one and from seven General Officer department heads to four ministry area division chairs." Theme of the General Conference is "Loving Christ; Embracing Our World." ■

# TWO NEW PROFESSORS TO JOIN COLLEGE FACULTY

## Elementary Education – Joana Ryder

The Teacher Education Division of God's Bible School and College is pleased to announce the addition of Joana Ryder to the faculty. She will serve as assistant chair of the division and as coordinator of the Elementary Education Program.

Joana has always been interested in education. Her mother was a school secretary, and Joana enjoyed playing school with her siblings. She grew up in a small town with eight churches and a good public school, which she attended. As a high school senior, she wanted to come to GBS, but felt God leading her to Greenville College in Greenville, Illinois, a small Christian liberal arts college. She graduated in 2002 with a BS in Elementary Education.

Joana felt drawn to what she still feels is our country's biggest mission field, public education. Her hometown school offered her a position teaching fifth grade. The district had just finished constructing a new middle school, so her first year of teaching was in an incredible new building. Working with a troubled student during her second year brought her into contact with the district superintendent, who eventually offered her the new position of Title I educator for grades K-3, overseeing a program which assisted students who were struggling with reading.

Joana helped plan many different school-wide events such as family reading night, Reading-Around-the-World Day (a K-6 event), parent advisory meetings, read-a-thons, etc. Over the next five years, Joana completed her MS in Elementary Education from Eastern Illinois University, served as Title I educator for three years, and taught first grade for two years.

Around this time she began to feel a bit of restlessness in her spirit, as though things were different, and she began to pray for God's direction. It was then that she received an offer to teach at Hobe Sound Christian Academy, and Joana realized that God was calling her to Christian education. She accepted that position in 2009.

She enjoyed her time at HSCA and was fascinated to see the differences between the two fields of education – public and private. It was when she was enjoying teaching and friendships in Hobe Sound that she again began "feeling that things were going to be different." She had heard much about GBS from her brother Lucas, a student here. She reports that GBS's



academic excellence was attractive to her. When she learned of a Teacher Education position available at GBS, she made the contact. In discussions with GBS and with Hobe Sound principal Dr. McElwain, she decided to give an additional year to HSCA before joining the GBS faculty in Fall 2012. Here is how Joana describes that decision:

"We need educators in the field that are aspiring to be the best that they can before God. I feel that a place like GBS assists in this preparation. I have enjoyed watching Lucas and his focus for ministry grow because of attending GBS. I'm excited to be a part of helping students to develop their skills so that they can be sharp tools to assist in changing hearts for God's Kingdom!

"I have had the opportunity to teach several online and three on-campus classes at the college level here in Hobe Sound. I have enjoyed the interaction with these students as we discuss the issues of education. I was a bit worried, though, about saying good-bye to teaching elementary students. I love children and even cried as we took down our classroom Christmas tree this year, knowing that this was my last tree to take down with children. In light of this, I am very excited about having the chance to work with the children at the GBS Aldersgate Christian Academy for six hours each week. As a college professor, I believe that this interaction will assist in my ability to stay 'in tune' with the current issues of education."

Join us in welcoming Joana Ryder to the GBS campus family!

## Biblical and Theological Studies – Stephen Smith

The Ministerial Education Division of God's Bible School and College is pleased to announce the addition of Stephen Smith to the faculty.

Stephen was born in Grand Rapids, Michigan, in 1980 where his father, GBS alumnus Joe Smith, was pastoring. When Stephen was a child, the family moved to Shelbyville, Indiana, where his parents still pastor. Stephen considered it a great privilege to grow up in a parsonage and to fellowship with, and learn from, many evangelists, singers, missionaries, college music groups, etc., who came through the area and ministered in his father's church.

When it came time to decide where to go to college, GBS was the only logical choice. It was like GBS and the Smith family were made for each other. As Stephen says:

"I literally would not exist without GBS. My parents met there and got married. My mother came

there from Ontario, Canada, and my dad came there from Frankfort, Indiana. All of my siblings have also attended the school as well as many members of my extended family.”

So he came to GBS in the fall of 1998, unsure where God was leading him. Stephen was very interested in computers and considered one day being a software or hardware computer engineer. When he arrived at GBS, he wasn't sure he would stay longer than two years. He eventually stayed four years, receiving his BA in Ministerial Education in 2002. After graduating, Stephen returned to Shelbyville and worked full-time for one year as he began taking graduate classes. He then moved to Jackson, Mississippi to attend Wesley Biblical Seminary. Here his calling became clear: he was to be a scholar/teacher.

A big influence on Stephen in the area of scholarship was his father, Joe, who is currently completing a master's degree from Trinity Evangelical Divinity School. As a full-time pastor, Joe has been a voracious reader with a large library. He greatly enjoys theological discussions and was and is a good dialogue partner and inspiration for Stephen.

At Wesley Biblical Seminary, Stephen was greatly influenced by Gary Cockerill, a New Testament professor who mentored him in various ways, including his oversight of Stephen as a research assistant for a commentary Cockerill was writing. Stephen was also in a weekly discipleship group with Dr. Cockerill.

Stephen graduated in 2006 from Wesley Biblical Seminary with a Master's of Divinity. Subsequently he enrolled in Trinity Evangelical Divinity School in order to pursue a degree in Theological Studies with a concentration in New Testament Exegesis and Theology. As a PhD candidate, he is currently working on his dissertation entitled “The Perseverance of the Saints in the Apocalypse of John.” His anticipated graduation date from TEDS is May 2013.

Stephen comes with good teaching experience. He has taught online classes at the un-



dergraduate level for Indiana Wesleyan University since February 2010 and for GBS since January 2011. He has also taught on-site courses at the graduate level for Trinity Evangelical Divinity School since August 2008.

Stephen writes:

“I am excited about joining the faculty at GBS. One of the reasons I'm looking forward to returning to GBS to teach is because I am myself a product of the school and, specifically, of the Ministerial Education Division. Interestingly, as far as I know, none of the current full-time Ministerial Division teachers actually graduated from the division. I am looking forward to joining the faculty because I believe in the mission of GBS. I appreciate the way that they hold together academic standards and life-changing ministry. I also appreciate the way that GBS identifies with the Conservative Holiness Movement, while also ministering to the wider Holiness Movement and Evangelical Christianity. I also appreciate GBS's commitment to strategic planning and ongoing academic development for its faculty.”

Stephen has been married to Jessica (Flick) Smith since July 2006. They have two sons. Isaac was born in 2008, and Joshua was born in 2010. GBS would like to thank Tom Reed, senior pastor at the Chicago Wesleyan Missionary Church, where Stephen has served as an associate pastor since August 2009. Stephen reports that “Pastor Reed has been a wonderful friend and mentor to me and my family, and we will greatly miss him and the rest of our Chicago church family once we move to Cincinnati.”

Join us in welcoming Stephen, Jessica, Isaac, and Joshua Smith to the GBS campus family! ■

A promotional poster for Homecoming 2012. The text on the left side reads: "HOMECOMING 2012", "RADIO DAYS", "OCTOBER 12-13", and "Come enjoy an exciting weekend for the whole family!". On the right side, there is a photograph of a vintage, dark wood radio with a large speaker grille and a clock face on the front. The background of the poster is a patterned wallpaper.

Dear Phil

WHICH BIBLICAL PROMISES CAN WE CLAIM?

*Is it all right for Christians to claim promises that aren't specifically written to them? For example, Philippians 4:19 is often used by believers today as assurance that God will provide for our basic needs. Is that a misuse of that text since Paul was referring to a specific situation pertaining to the Philippians' generosity to him? How do we know which promises we can claim? —Valorie*

Dear Valorie,

Great question! I've never had to spell this out before, so this is my first shot at it. Let's begin with a definition of a "promise" in Scripture. A promise is a statement that God will be or do something for someone. Some promises are conditional, and some are unconditional. Some are corporate; some are individual. So, the answer to your first question is "it depends." It depends on a lot of things. Here are steps to use in determining whether you can claim a promise in Scripture:

**1. Identify the original recipient of the promise** from the context. If the recipient is a single named individual, and the promise is not given to his descendants, then it may not be claimed today. For example, the promise to Hannah that she would have children is not a promise to all barren wives that they will have children. If the recipients are an individual and their descendents, one of whom is Jesus, then it can be claimed. This is Paul's line of

argument in Galatians 3. He says the promises given to Abraham and his seed (singular) apply to us, because Christ was the seed of Abraham and we are Christ's seed (Gal. 3:16–29). If the recipient is a group, we must be members of that group to claim the promise. For example, Jesus promised the apostles in John 14:26 that the Spirit would teach them all things and bring all that He had said to their remembrance. This promise does not apply to us because we are not apostles.

**2. Determine if the promise has been fulfilled** using a good cross-reference Bible. If it has been fulfilled, the promise may not be claimed. For example, God promised David that his son would build a house for God (2 Sam. 7:13). That promise was fulfilled through Solomon (1 Kgs 8:19–20). This is not a promise to claim about my son building a house. Isaiah 53:4 "Himself took our infirmities, and bare our sicknesses" was fulfilled in Jesus' healing ministry recorded in Matt. 8:16–17.

**3. Determine whether the promise is conditional or unconditional.** We must meet the conditions of a promise before we can claim the promise. God's promise to Noah and all humanity to never destroy the earth again with a flood is unconditional (Gen. 9:9–11). God's promise to establish Solomon as king over Israel just as He established David's throne was conditioned upon Solomon's obedience (1 Kgs 9:4–5). When Solomon failed to meet those conditions, God removed him from being king over Israel and limited him to ruling only Judah and Benjamin (1 Kgs 11:11). If a promise is given to a person identified by a characteristic (e.g., righteous, wise, godly), then it is a conditional promise and anyone who shares that character can claim the promise.

**4. Distinguish promises made to the nation of Israel from promises made to spiritual Israel.** God's promise to cause Israel's national enemies to flee before them seven ways (Deut. 28:7) is not a promise to make the national enemies of any or all Christians to flee before them in battle. It was a promise to national Israel. On the other hand, God's promise to dwell in the midst of his people (Lev. 26:12; Ezek. 37:27) is a promise for all His people and it is being fulfilled now by the Holy Spirit's indwelling (2 Cor. 6:16–18).

I'm out of room, so next time I'll address distinguishing spiritual impressions from Scriptural promises, distinguishing descriptive texts from prescriptive texts, and whether Phil. 4:19 is a universal promise.

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.*



## IRANIAN CHRISTIAN SENTENCED TO DEATH

"A trial court in Iran has issued its final verdict, ordering a Christian pastor to be put to death for leaving Islam and converting to Christianity, according to sources close to the pastor and his legal team." This report by Lisa Daftari published by [FoxNews.com](http://FoxNews.com) adds that supporters "fear Youcef Nadarkhani, a 34-year-old father of two who was arrested over two years ago on charges of apostasy, may now be executed at any time without prior warning." Throughout the West protests have mounted against Iranian persecution of Christians and especially of the threatened execution of the pastor.

## WYCLIFFE DENIES DROPPING FAMILIAL TERMS FOR GOD

According to Michael Gryboski, reporter for the *Christian Post*, "Wycliffe Bible Translators denied allegations that it removed the terms 'father' and 'son' from Bible translations meant for Muslim countries and said any problematic texts are no longer being distributed." Earlier an organization named Biblical Missiology had "created an online petition demanding that Wycliffe Bible Translators and its partners stop the production of certain Arabic and Bengali translations of the Bible, believing them to have eliminated familial terms to describe God and Jesus."

## EVANGELICALS JOIN CATHOLICS TO OPPOSE ADMINISTRATION INITIATIVES

"After the Obama administration announced that health insurance coverage would require the inclusion of contraception and abortifacients, several Christian leaders—including Chuck Colson, Richard Land, and Rick Warren—called on evangelicals to stand with Catholics in civil disobedience to this law," says Joe Carter of the Gospel Coalition, according to *Virtueonline*. "Because opposition to contraceptives is most closely associated with orthodox Catholics, media have portrayed the current controversy as a Roman Catholic issue," Carter commented. "But... the direct assault on freedom of conscience would be a grave concern for all believers."

## BAPTIST LEADER SAYS MORMONISM NOT ORTHODOX CHRISTIANITY

[Newsmax.TV](http://Newsmax.TV) reports that Dr. Richard Land, a leading figure in the influential Southern Baptist Convention has said that he does not consider Mitt Romney and other Mormons to be Christians, and likens Mormonism to Islam, but added that this should not disqualify Romney from public office. "As Martin Luther once said, 'I'd rather be governed by a competent Turk than an incompetent Christian.'" ■



## student focus

She was born in Oklahoma, lives in Kansas, attends college in Ohio—but playfully insists she's from Honduras!

**KARA MOORE** of Independence, KS, had no intention of attending God's Bible School and College. Nonetheless, she visited campus on VIP Day where she learned about GBSC's regional accreditation, mingled with faculty and students...and prayerfully contemplated. Soon persuaded, she packed her bags for Cincinnati!

When Kara was eight years old, her family returned to Honduras to resume long-term mission work. In this country of lush jungles and challenging rivers, her dad flew a small plane and started radio stations while her mom worked in a small village clinic. Kara's formative years on the field likely kindled her future passion for music, teaching, Spanish ministry—and her enduring love for Honduras.

Years later, as a junior in the music division, Kara feels "prepared to go out" and teach others of Christ. With future plans yet undiscovered, GBSC is preparing her to do whatever God asks. She hopes to return to a mission field, where she first learned to truly trust God. ■

*Seventy-five percent of our students receive some form of financial aid which enables them to attend GBSC. If you would like to support Kara Moore or a student like her, you may send a gift to:*

**Student Fund**  
**God's Bible School and College**  
**1810 Young Street**  
**Cincinnati, OH 45202**

*or give online anytime at*  
[www.gbsgift.com](http://www.gbsgift.com)



# from the Classics

## THE BARRENNESS OF WORKING “FOR” GOD

by Dennis F. Kinlaw

Working “for” God means that we try to think what He wants done and then go and do it for Him; when we finish, we expect to have His approval and reward. The unconscious emphasis of such thinking is upon the Christian himself, upon how well he is doing his work, upon how competent he appears to be.

This may explain why many Christian workers focus on techniques more than on the relationship between the person and the Lord. There is an implied assumption that if you know the “nuts and bolts” of Christian work and ministry, you will be a successful worker. This is tied to the idea of working *for* God—carrying out an assignment—rather than being His co-laborer in ministry.

When any one person becomes the pivot around what his ministry revolves, the results are deadly. The Lord will not be fully present in any ministry where a person gets the glory. The Holy Spirit comes to exalt Christ, not to exalt you and me. Anything that draws attention to our cleverness, our brightness, or our competence is ultimately sterilizing. This is why we must ever remember that we are called to work *with* Him.

In the press of daily ministry, it is easy to lose that perspective. But the Holy Spirit can enable us to see as Christ sees. This is why each of us needs the baptism of the Holy Spirit, the same baptism that came to the disciples at Pentecost.

The Spirit will quicken a Christian’s understanding and enable him to see the difference between working *for* God and working *with* Him. The unsanctified Christian will tend to take pride in working for God, saying, “See what I did for Him.” He thinks God ought to be in his debt. But with the Holy Spirit’s baptism the Christian receives a sense of total and continual dependence upon God that precludes such vain ideas. The Spirit makes a Christian realize that God alone gives the increase; there is a sense of *sola gratia* in ministry (p19)➡



In Romans 12:2, Paul commands Christians who have fully surrendered their lives to God as a holy, living sacrifice, to “be not conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.” When a Christian becomes aware that any area of his life is being influenced by the world-system of evil, he must do everything in his power to renew his mind, by means of the power of God’s Word and God’s Holy Spirit, and stop allowing that conformity to the world to remain in his life.

In like manner, when speaking of the ungodly world-system of evil, James warns, “Do you not know that friendship with the world is hostility toward God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God” (James 4:4). And Jesus told us that God demands absolute loyalty and obedience to Himself. “No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon” (Matthew 6:24). Our allegiance to God must not be divided. Our affection must be focused and specific.

When, as a Christian, you become aware that there are ungodly thoughts in your mind, and you feel the allurements to sin that those thoughts bring, that is the moment you are required to make a decision. You can either choose to allow those evil thoughts to remain in your mind, or you can choose to expel them and replace them with godly thoughts. Your choice determines whether you are simply being tempted to think sinful thoughts, or whether you are consciously choosing to allow sinful thoughts to remain in your mind. As long as a person does not choose to dwell on the evil thoughts that Satan puts into his mind, no sin has occurred. Always remember that James 1:15 warns against letting evil thoughts remain in your mind. He says, “when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death.”



—sermon by DR. ALLAN P. BROWN

[In our next message, we will study the last three steps in the temptation process and then learn how to biblically combat temptation.]



## FACING TEMPTATION (PART 2)

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

**Scriptures: James 1:12-14.**

In part 1, we learned that everyone without exception faces temptation. We also learned that if a person utilizes God’s grace, there is no reason for yielding to temptation. After listing ten truths everyone needs to know about temptation, we learned that the word translated “tempt” is also translated “test.” The Greek word family behind the English translations indicates that the term is neutral; there is nothing inherently evil implied by the Greek word family. We followed this word study with the question, “Where does temptation come from?” We learned that temptation begins in the mind. We also learned that we must learn how to recognize temptation and then capture any thoughts that are not in harmony with God’s Word and bring them into captivity to Christ (2 Cor. 10:5).

In this message we will learn there are six steps in the temptation process. The first three are found in James 1:14: “But each one is tempted when he is drawn away by his own desires and enticed.” The last three are found in James 1:15, “Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death.”

**Step 1 is ATTENTION.** A person cannot be tempted unless whatever is the source of temptation gains his attention. One has to be consciously aware of the source of temptation before temptation is possible. Once the source of temptation has caught the person’s attention, step two occurs.

**Step 2 is ATTRACTION.** A person can be consciously aware of many things around him but not be particularly attracted to any of them. However, the Devil knows our moods and our weaknesses and will seek to focus our attention upon something he knows will attract us. This is the meaning of the phrase, “drawn away.” You cannot be tempted to do wrong if there is no attraction, no appeal, no desire toward that which has caught your attention.

The phrase, “his own desires,” does not necessarily refer to evil desires. The word “desire” (*epithumia*) is a neutral term. Jesus felt this kind of desire when he wanted to partake of the Passover meal with his disciples (Luke 22:15). Paul felt this kind of desire when he wanted to depart this life and go to be with Christ (Philippians 1:23). There is nothing inherently evil about feeling a desire. The word “desire” (*epithumia*) simply refers to any strong desire, whether the normal desires of life given to us by God, or to evil desires that have found root in our hearts.

The point James is making is that a person cannot be tempted to do wrong unless something about the temptation attracts him. It is when we feel an attraction for something that is outside the will of God for our life that we need to be on guard. It is as though a “tug-of-war” is going on inside your mind. Satan will attempt to increase your attraction for the forbidden “fruit” until it acts like a powerful magnet pulling on you. Then, once your attention is caught and you feel an attraction toward the object of temptation, step three occurs.

**Step 3 is ALLUREMENT.** James 1:14 says that a person is tempted “when he is drawn away by his own desires and enticed.” Satan will see to it that along with the power of desire will be enticement. The word “enticed (*deleazo*)” involves the idea of “baiting,” just as one places bait on a hook in the attempt to entice a fish to bite the hook. Temptation entices us by using our own appetites and imagination. And as a wise fisherman knows to hide the hook within the bait, Satan hides his hook. He does not want us to focus on the fact that yielding to sinful desire will eventually bring sorrow, punishment, and death. He tries to conceal from us his avowed purpose for our life: to steal, kill, and destroy (John 10:10).

The Apostle John tells us that there are three primary means that Satan uses to attract our attention and then allure us to sin. He uses the

desires of our physical body in general, he uses our eyes specifically, and he appeals to our ego. Satan tempts us to become proud of our accomplishments, whether they be educational, physical, social, or material. 1 John 2:16 call these three avenues of temptation “the desires of the body, the desires of the eyes, and the pride of life.”

The context of 1 John 2:16 reveals that John is speaking of temptations to fulfill and gratify in an unbiblical manner the desires we face through these three avenues. John labels the temptation to fulfill in an unbiblical manner the legitimate desires a Christian encounters through his body, or the desires created through sight, or the temptation to pride and self-sufficiency, (the temptation to think more highly of himself than he ought to think—Romans 12), as the forbidden realm of the “world.” John commands, “Love not the world, neither the things that are in the world.” He then explains the danger of loving the “world.” “If anyone loves the world, the love of the Father is not in him” (1 John 2:15).

By the negative use of the term, “world,” John is not speaking of either planet earth, the people on planet earth, or material things in general. Rather he is speaking of the unbiblical values, methods, desires, goals, and activities of the fallen world order. He is speaking of the world-system of evil. To love the “world” in the manner that John forbids, means you are seduced by, give yourself to, and find pleasure in fulfilling in an unbiblical manner both legitimate desires as well as illegitimate desires. When a person chooses to yield to the temptation to sin, he demonstrates, says John, that he does not love the Father. The temptations to sin are not from the Father; they are from the world (1 John 2:15-16).

Similar to John, Paul uses the term “world” with the negative meaning of “the world-system of evil” when he speaks of Jesus’ atonement on the cross. He says, Jesus “gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father” (Galatians 1:4). He also reminds Christians of the difference between the life they now live by the Spirit, and the life they lived obeying the world-system of evil before they were saved. Paul writes concerning their former unsaved state, “And you were dead in your trespasses and sins, in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest” (Ephesians 2:1-3).

➡(p16) as well as in salvation, so that the Christian wants Christ to be preeminent.

John R. Church was a young and aspiring preacher when he was invited to give the commencement address at Asbury College in the 1930's. He took the invitation seriously and prepared diligently. He later told me, "This place was packed. Excitement was high. God was with me and I soared. I thought, *I have this audience in the palm of my hand. I can do anything I want with them.* Suddenly a cold chill moved over me. I closed the service immediately, went to my room, and got on my knees. I said, 'God, if you'll forgive me, I'll never be guilty of that again.'

"For years afterward, I met people who said, 'Dr. Church, do you remember when you were at Asbury for commencement?' It happened so many times that I knew what was coming. They would say, 'You know, I have never heard such oratory.'

"I would ask, 'What did I preach about?'

"I never met a person who could recall the text or the topic I had preached about," Dr. Church said. "All they remembered was the oratory."

See the integrity of a man who knew when he had crossed a line he was not supposed to cross? Some people think the sanctified life is one in which a person never errs; but when we seek God's grace to live a holy life, we know that's not so. As much as anything else, the sanctified life is one sensitized to error. Most of us would have walked away from that commencement service saying, "I did well, didn't I? God, you should be pleased with me today." But Dr. Church went away repentant. No one else in the crowd knew what had happened, but he knew. He went to his room and asked God's forgiveness for what the audience thought was magnificent.

The mark of a clean heart is what you do when you've slipped across the line of spiritual integrity. A lot of Christians don't even know when they have done that. Such is the difference between talking about the Spirit and living in the Spirit. If we are going to work with Christ, we must be sensitive to His Spirit. ■

*Dr. Dennis F. Kinlaw is a well-known educator, speaker, and author. This selection is taken from his book Preaching in the Spirit, copyright 1985 by Francis Asbury Press, and is here reprinted with permission granted by Cricket.*

➡(p6) A rising tide of what Ali calls "Christophobia" is sweeping the Islamic world, and she calls for an end to the "conspiracy of silence" surrounding this oppression among the media. She references the anti-Christian violence of Boko Haram in Nigeria. A recent story in *World* magazine would seem to support her claim, as it indicates that in a single day in January 2012, Boko Haram was responsible for more than 20 separate explosions in the Nigerian city of Kano. Ali indicates that members of Boko Haram killed at least 510 people and destroyed more than 350 churches in 2011 alone.

Sudanese Christians are still the victims of aerial bombardment, targeted killings, and kidnappings, while in Egypt more than 200,000 Coptic Christians have fled their homes fearing violence. Ali points out that in Iraq the number of Christians has dwindled by more than 50% since 2003. In Pakistan, simply believing in the Christian Trinity is considered a violation of the nation's blasphemy laws, and in 2010 the Pakistan offices of World Vision (a Christian aid group) were attacked by gunmen wielding grenades. Six people were killed and four were wounded in the assault.

Ali mentions Iran as another place in which Christians have and will face intimidation and violence. The sobering case of 34-year-old Iranian pastor Youcef Nadarkhani, who was sentenced to death in 2010 for "apostasy"—he was born into a Muslim family but converted to Christ—bears witness to the truth of Ali's claim. Even Indonesia, often touted as the world's most democratic majority-Muslim nation, has seen an increase in attacks against religious minorities (of whom Christians are the largest share) of nearly 40% between 2010 and 2011.

Ali insists that this anti-Christian violence is a "major and underreported problem" and is not centrally planned or coordinated but is "a spontaneous expression of anti-Christian animus by Muslims that transcends cultures, regions, and ethnicities." Ali insists that "tolerance is for everyone—except the intolerant." While Ali is correct that we in the West should press our civil leaders to push for increased freedoms of conscience in Muslim-majority countries, our deepest obligation is to stand with our brothers and sisters around the world in prayer. There are many resources that provide good information about global persecution (e.g. International Bulletin of Missionary Research). We must inform ourselves, pray for Christ's global body, and, like Stephen, pray for the salvation of those who perpetrate violence against His Church. Who knows? Perhaps the next "St. Paul" will come from the Muslim world! ■

*Joshua M. Avery is on the faculty at God's Bible School and College.*



compiled by Rev. Jack Hooker, President,  
National Alumni Association of GBS

### ALUMNUS WINS BOOK AWARD

**Harold E. Platter** ('47 GBS HS) has been awarded the prestigious Silver Angel Award for his book *Simon of Cyrene and Barrabus*. The award has been given for 34 years by the Excellence in Media organization of southern California. Platter's book is an exciting story of three men who live in Cyrene, a village in the province of Cyrenacia, in 32 AD. They put together a caravan and then begin the 740-mile journey to Jerusalem

to sell their products. The journey is fraught with danger which they meet with faith and trust in God. They also want to celebrate the Jewish Passover in the Holy City and worship at the great Temple. Simon earnestly wants to see and hear the Christ. This book gives another perspective of Jesus Christ and His crucifixion and resurrection. It will demonstrate how the power of faith in Him makes a difference in how we should live. Harold Platter is married to the former Violet Hartsock ('46 HS) and resides in Memphis, Tennessee.

### FIFTY-YEAR GRADS TELL HOW GBS INFLUENCED THEIR LIVES

*During Homecoming 2011, Rev. Jack Hooker, National Alumni Association president, asked the GBS graduates of 1961, "How has GBS influenced your life?" Following are some of their responses.*

"I became a pastor/evangelist, baptizing approximately 489 converts during my 40 years in ministry. My years at GBS were the most powerful influence of all the years

of my ministry." —*Delbert Tangeman, Duncan, South Carolina*

"My steadfast determination to walk with God and live for Him was strengthened by the classes taken, the instruction given, and the meeting of like-minded students with whom to fellowship." —*Betty Jo (Campbell) Luther, Hagerstown, Maryland*

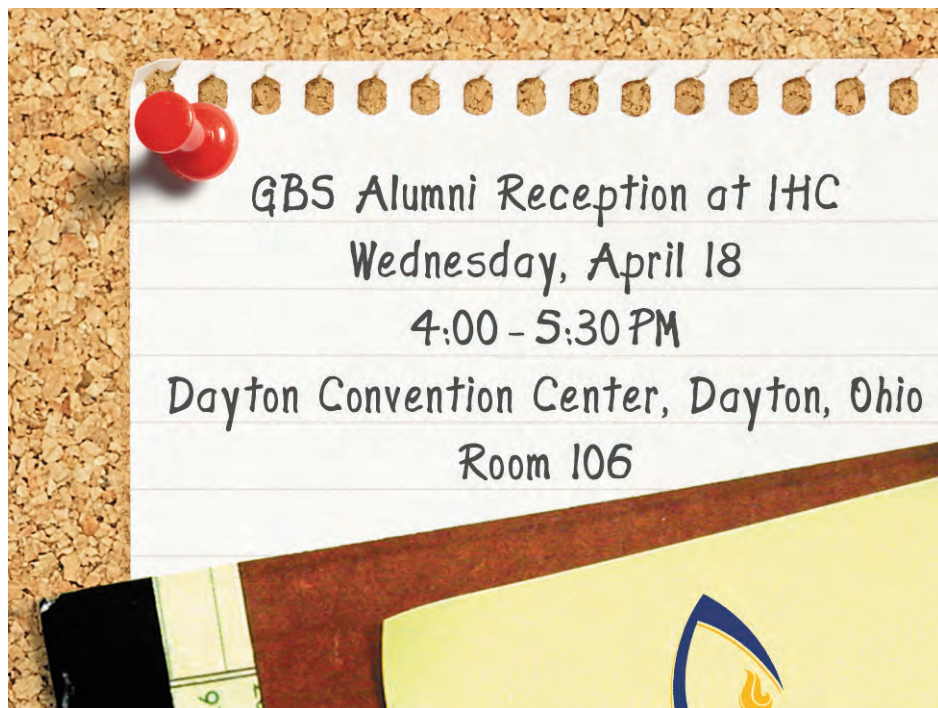
"GBS emphasized the importance of honesty and keeping God first in your actions and desires. This has helped me in my marriage and in business." —*Janet (Edwards) Bliton, Jacksonville, Florida*

"Only the Father knows how much a GBS education influenced my life. It has never stopped. It is like an endless river of fresh, life-giving water running through my life. It's an influence that will be with me to the grave or the Rapture, whichever comes first!" —*Donald Lewis Stevenson, Auburn, Washington*

"It gave me a chance to study the Bible as never before. It allowed me to see other Christian young people testify, preach, and pray. It afforded me teachers who were humble enough to kneel at the chapel altar with students. It introduced me to the idea of accreditation. It influenced me to interdenominational and therefore not 'churchy.'" —*Edgar Bryan, Westfield, Indiana*

"Having godly teachers and instructors as good examples. Also the revival and camp meeting services helped me grow spiritually. Then I was able to use my skills for teaching in Christian day schools, Sunday school, and helping in the pastoral ministry. I didn't have a specific calling but felt God led me to GBS to prepare for Christian service." —*Phyllis June (Williams) Price, New Bethlehem, Pennsylvania*

"The influence of GBS has probably helped me more than I'll ever know. The realization that God's providential leadings are always good and on time." —*Lewis Myers, North Pole, Alaska* ■



# CAMPUS DEVELOPMENT



## **BARNES HOUSE LOT – future academic building**

This property on Young Street adjacent to the Flexon Library has now been purchased, leveled, and prepared for a future building. This was made possible by the generosity of 42 donors who gave to this project. An artist rendering of the proposed building will appear in a future issue of the *Revivalist*.

Thanks to very special friends of the school, we have \$12,000 in seed money toward this future building! With God's leadership and your help we plan to have this building completed within the next 3-4 years.

## **ORNDORFF HOUSE – future staff housing**

Anna and James Orndorff are alumni, friends, and good neighbors to GBS. They have made it possible for the school to take ownership of their home which borders our campus. They will continue to live in the house until they choose to do otherwise and then GBS will utilize the property for campus housing or additional student housing. Thanks, Jim and Anna!

## **1930 YOUNG STREET – future staff housing**

We have made an offer on this house which is less than 100 feet from campus on Young Street. Pray with us that we can secure both a positive response from the seller and the funds to purchase it. We need it for staff/faculty housing.

## **SIGNAGE – preliminary plans**

One of the goals in our strategic plan is to develop a "gateway" into campus with proper signage. We are now working on this aspect of the plan. A preliminary sign design is shown here.



**Campus Identification, Two-Sided Sign**  
Scale 1/2" = 1'-0"

➡(p2) *spiritual apathy, and surrender to the depraved secular culture that surrounds us.*” Now in Article V they speak again of “historical drift,” pointing perceptively to the only remedy that will stop it. Consider carefully this compelling summons to “Methodist Piety,” which we will now examine.

### I. PRINCIPLE DECLARED: *Piety Essential*

By definition, piety is “a profound and controlling reverence for God” that determines everything we say, everything we do, and, indeed, everything we are. For it deals with our personal relationship with God, built as it must be upon “the fear of the Lord,” which as Scripture tells us, “is the beginning of wisdom” (Psalm 111:10). For sinners, the “fear of the Lord” eventuates in terror before His broken law and impending wrath, while for Christians it is reverential awe for His holy character and mighty acts.

Love for God must become the motivating drive for every follower of Jesus, but it is certain that we shall never love Him until first we have come to fear Him. Remember also that as we welcome His overtures with open hearts and steadfast will, the Holy Spirit will use the fear of God to lead us to the love of God.

But even after this, the “fear of the Lord” as reverential awe will remain to brace, toughen, and mold our love for Him, as they merge together in that rich Christian piety which provides the fertile soil in which all holiness must flourish. In contrast to sterile externalism, piety is rooted in inward principle and holy character, though it manifests itself in loving obedience and faithful service. At its very core it centers in a passionate desire and relentless pursuit for God Himself. *“As the hart panteth after the water brooks, so panteth my soul after thee, O God”* (Psalm 42:1).

No gift of our heritage is more precious than this focus on rich personal relationship with God, and this is why Article V is a “Call to Methodist Piety.” From the beginning, Wesleyans have underscored the necessity of really knowing God in authentic Christian experience, attested by a life that consistently demonstrates that reality. Generations of godly, earnest Christians—our spiritual forebears—have set the pattern before us, loving as Jesus loved in perpetual covenant with Him, as the Call reminds us, demonstrating “allegiance to the inner principle of ‘jealous, godly fear,’ commitment to disciplined discipleship, obedience to His holy Law, dynamic growth in grace, and faithful use of the means of grace.”

### II. FAILURE ACKNOWLEDGED: *Piety Distorted*

Once Methodism was known as “Christianity in earnest.” Granted, this is the mark of real Christians everywhere. But the piety demonstrated by so many of

our spiritual ancestors—deep, sturdy, principled—was acknowledged even by those who did not share it. At our best, this “goodly heritage” is still richly displayed in the sanctity of hundreds of faithful saints who live the Jesus life among us.

At our worst, however, we have reduced piety to mere “external regulation and dutiful performance,” as Article V reminds us. Granted, true religion is always ethical, for holy lives are inevitably the fruit of holy hearts. But it’s easy to emphasize the results and neglect the principle that must produce them. *“For the kingdom of heaven is not meat and drink”—or any outward thing—“but righteousness, and peace and joy in the Holy Ghost”* (Rom. 14:17). Sometimes we’ve also embroidered our preaching by lists of forbidden items that at best are only the questionable opinions of those who lustily announce them.

It is in this context that Article V acknowledges the “‘historical drift’ among us,” insisting that it will not be stopped “merely by enforcing traditional legislation but by vigorous and renewed insistence upon authentic relationship with God and passionate pursuit of Him.” Without doubt, the “drift is on” across the CHM, as we are warned; and it is especially evident by the erosion of our historic “standards” of holy living. Once we stressed these to the neglect of the “inner principle” that must be their source. But now the pendulum swings the other way, and in many cases we are emphasizing neither the outward standards nor the “inner principle.” Listen to the authors of the Call, as they declare allegiance to both of these. *“Gladly we reaffirm our traditional emphasis upon simplicity, modesty, stewardship, separation from the world, and conscientious lifestyle, but all this must be within the warm and gracious context of loving what God loves and hating what God hates.”*

### III. CORRECTION OFFERED: *Piety Renewed*

Fortunately we have a superlative model for renewal in the old Methodist “school of piety” which for generations produced “Cadillac Christians,” as Nazarene scholar Dr. Wes Tracy has observed. This was given formal structure in the General Rules of 1743 to which the Call makes specific reference. Holy purpose was foundational to the system, for all who sincerely wanted to follow Jesus were to evidence an earnest “desire to flee from the wrath to come and to be saved from their sins.” They were placed in a structure of disciplined method that emphasized constant affirmation, mentoring, and accountability. In this atmosphere, the Spirit produced men and women of extraordinary holiness—saints who had become so not by chance but by design. We may not be able to reproduce all the di-

mensions of this system, but we can call our people to renewed allegiance to the three commitments upon which it rested:

- **Do “no harm, by avoiding evil of every kind...”** In other words, we must meet the “sin question” head on in our lives with honesty and determination. One of our problems is that our pulpits have grown timid in denouncing popular sin. But the heart must be thoroughly probed and sin must be emphatically renounced. The world and its trinkets must be renounced, “for the only way to heaven is the royal way of the cross.”
- **Do “good, by being in every kind merciful after their power...”** So a Christian’s life must be filled with flourishing good works, as he or she continually extends kindness to others, witnesses the love of Christ, and lives a faithful, disciplined life “by all diligence and frugality that gospel be not blamed...”
- **Attend “upon all the ordinances of God...”** These are the means of grace, those outward words and deeds which God Himself has appointed as the conduits of His favor and which we must use systematically, lovingly, and in faith. These are essential to Christian piety, and there are five especially which are “instituted” for our nourishment in grace: (1) *prayer of every type*, personal, family, and corporate; (2) *the Word of God*, Holy Scripture, which must be cherished, “read and expounded”; (3) *Christian fellowship*, which unites us in holy bonds to other believers; (4) *Fasting* as a systematic and holy offering of self-denial; and (5) *Holy Communion*, which as Dr. Steve Harper reminds us, is “food for the journey home.”

*“We have reached a point where two ways meet.”* One leads to faithfulness and blessing, as we are warned, the other to compromise and surrender. Which of these will we take? Remember what Bishop Foster said about a “fashionable church”—a church conformed not to Christ but to the world. His warning is for us as surely as it was for our ecclesiastical great-grandmother who tragically chose to ignore it. Already there are signs of “‘historical drift’ among us,” as the Call acknowledges. However, as it adds, its remedy is not found in legal codes and external duties, but in a dynamic renewal of what once made the Wesleyan movement great—earnest and authentic Christian piety, which by definition is “a profound and controlling reverence for God” that determines everything we say, everything we do, and, indeed, everything we are. ■



©2012 Jupiter Images

# THOUGHTS

for the quiet hour

by Sonja Vernon

## GROW UP!

*“As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ, from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love” —Eph. 4:14–16 (NASB).*

In this day when shallow thought and “feel good” theology abound, the words of Paul from his epistle to the Ephesian church issue a timely call to Christian maturity. It’s time for us to grow up and to stop being jerked here and there by messages that sound good but aren’t founded in the truth. It’s time to internalize God’s Word so that we know how to recognize falsehood dressed up as gospel. It’s time to remember that each of us plays a vital role in the body of Christ, and we must do the job He has called us to do to the best of our ability, no matter how big or small the task may be. In doing so, we cause His body to grow and strengthen in love; we cause His Kingdom to flourish; and we become a part of His purpose in the world. There is no time for laziness or purposeful immaturity. We are made for something so much greater than ourselves. It’s time we realized it and got to work! ■

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

APRIL 2012

MINISTRY  
EDUCATION  
TRAINING  
DIRECTION  
WORSHIP  
COMMUNITY  
**THAT'S GBS**

GOD'S BIBLE SCHOOL & COLLEGE



**VIP DAY**

APRIL 20, 2012

REGISTER AT [WWW.GBS.EDU/VIPDAY](http://WWW.GBS.EDU/VIPDAY)