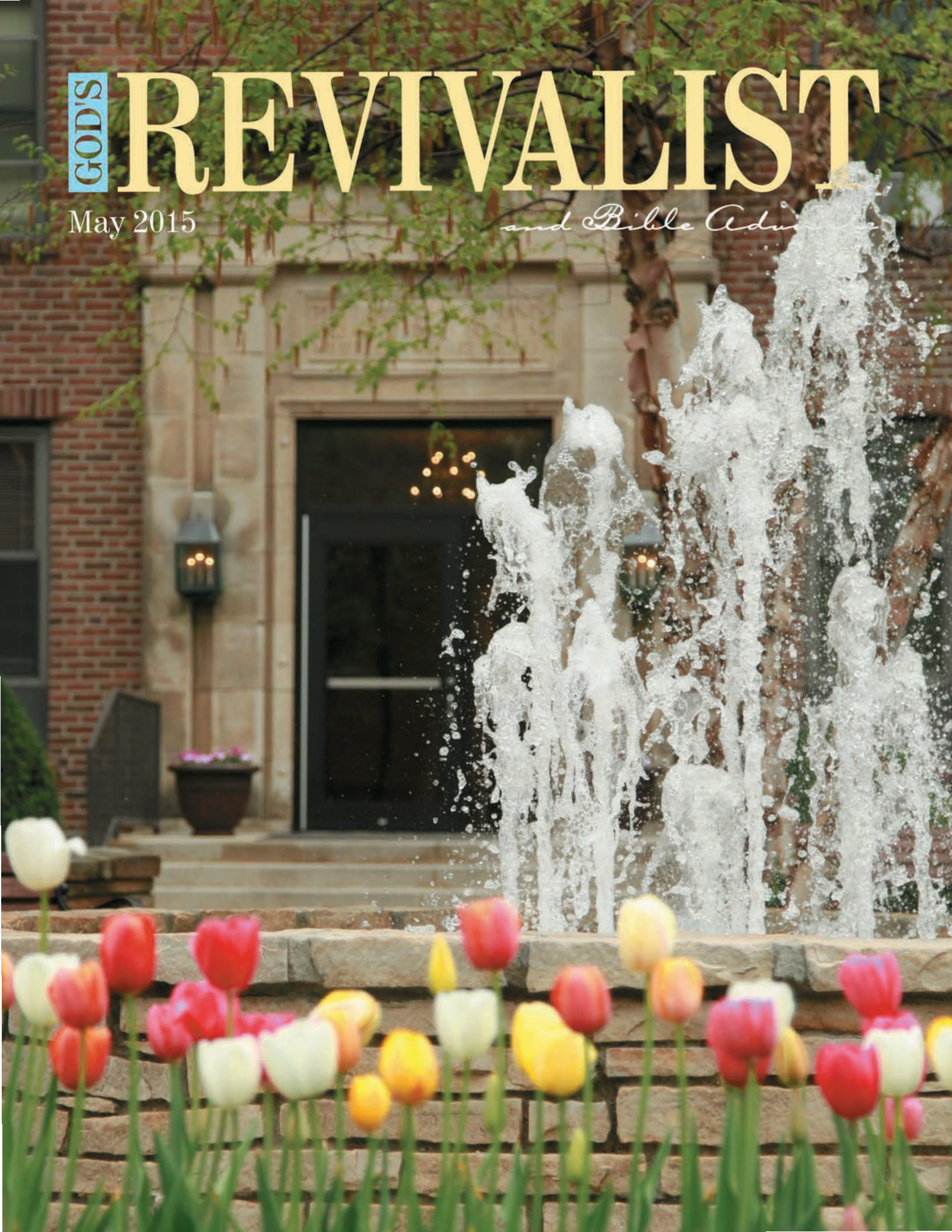


GOD'S REVIVALIST

May 2015

and Bible Adversaries





about this issue

FORGIVENESS

Marriage becomes a series of surprises for most of us, and one of them is how frequently we need to forgive and be forgiven. —Ed Wheat, The First Years of Forever

This issue contains another special mini-section that continues the theme of “Protecting Marriage” from the January/February issue. After dealing with “marital conflict,” it seems appropriate to follow with the topic of “forgiveness.” Not much conflict can be resolved if the parties are unwilling to forgive.

Four articles deal with this. Rodger and Eunice Stearns (“Forgiveness,” p.5) inform us that forgiveness is a necessary ingredient of a successful marriage, with the potential for priceless rewards. Everett Worthington, a prolific researcher/writer outlines five steps that will enable a person to “REACH Forgiveness of Others” (p.6). Sabrina Beasley McDonald warns, “Don’t Let Bitterness Poison Your Marriage” (p.7). We may be uncomfortable with her portrayal of bitterness as sin, but, no matter how it is described, it needs to be eradicated. She gives four suggestions for beginning the healing process from bitterness. We conclude with Dr. R.T. Kendall’s wise instruction on “How to Totally Forgive” (p.10), which includes objective tests by which we can be sure we have totally forgiven.

In addition, we have included two items for Mother’s Day. Alumnus Jack Bimber discusses the impact of growing up with a praying mom. “When Mom Prayed” (p.18) gives the account of one of those times that made a lasting impression on him as a young boy. “Days of the Week” (p.23) gives the reader a glimpse into how the normal schedule of household duties can be used as a metaphor for Christian behavior.

Lastly, in “Alumni News” (p.22) we highlight the accomplishments of several alumni: two with new books released, one receiving an award, and another honored by a feast day on the historic Church calendar. You will be interested to read all the details.

In closing, let me encourage alumni and friends to send information to revivalist@gbs.edu. We probably will not know of changes in your life and ministry unless you keep us informed. —KF

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

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COVER PHOTO: GBS fountain and tulips. Photo by Amit Dutta.

the president's page



God needs to *walk with us* before He can *work through us*. God works with His friends. When God can establish a friendship with us, then His divine activity can and will accelerate in our lives.

ECHOES OF EDEN

Reflections On Walking With God

by Michael R. Avery, President

If there is one person mentioned in the Bible who has always intrigued Christians, it is Enoch. His biblical importance is such that he is mentioned by four of the inspired writers, yet the personal information given about him is scant. What is given can be summed up in just four simple words—“*Enoch walked with God.*” One might be tempted to overlook such a brief, simple biography, but, in the estimation of heaven, these four words speak more completely of a greater life and character than could ever be ascribed to the most renowned warrior or statesman by the whole voice of history.

Enoch’s story is remarkable, not only for what is said about him, but also for what is *not* said about him! This bit of silent but important information is tucked away in a genealogical list found in Genesis 5. This list is composed of the descendants of Adam through his son Seth. The scantest of information is provided on each firstborn male, and then each descendant’s life is concluded with the same three words, “*and he died.*” The writer uses the technique of repetition to remind the reader that the dire judgment pronounced in Eden, “*You will surely die,*” did indeed come to pass with unflinching certainty on every son of Adam on that list. Every one, that is, but one—Enoch! The sobering phrase “*and he died*” is never used of Enoch. The writer says it like this, “*Enoch walked with God: and he was not, for God took him.*”

His story is even more remarkable when one remembers that he lived his life and raised his family in the antediluvian world. Genesis 6:5 tells us that during this time the wickedness of the human race had become so great on the earth that “*every imagination of the thoughts of his heart was only evil continually.*” Yet it was in this setting that Enoch walked in such harmonious fellowship with God that he was graciously ex-

Commissioning Weekend 2015

God's Bible School & College, Cincinnati, OH

Chris Cravens, guest speaker

Wednesday, May 13

8:00 PM Candlelight Celebration Service
Featuring graduating college and high school seniors
On the south lawn, weather permitting / Open to the public

Thursday, May 14

7:00 PM Evening with Symphonic Wind and String Ensemble

Friday, May 15

7:00 PM The Challenge

Saturday, May 16

10:00 AM Commencement (College)
7:00 PM Consecration

Sunday, May 17

10:30 AM Communion
2:30 PM Commitment to Ministering Now
7:00 PM Commission



Services will be live-streamed beginning Friday, 7:00 PM. Some services will feature "stories of transformation" in which graduates describe how God radically transformed their lives and gave them spiritual and vocational direction.

Faith. This is, in fact, the basic requirement for walking with God. The Hebrews writer informs us that Enoch had this level of friendship with God by faith and faith alone. "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:5-6). The writer of Hebrews simply asserts that faith embraces two basic convictions: First, that faith holds the firm belief that God is, and that He is who He says He is. Second, that faith is confident that God will reward those who seek Him (Heb. 11:6).

empted from diluvian judgement as well as the universal end of all men—death. Enoch's life proves to us that a man can live pleasing to God in whatever circumstance he may find himself. This has been true of all the saints. They have shown us that the Christian life can be lived!

Echoes of Eden

Enoch's wonderful account of walking with God tells us as much about God as it does about Enoch. Enoch's story repeats for us what we learned in Eden—God desires man's fellowship. He desires a "walking relationship" with man that involves companionship, dialogue, intimacy, joint decision-making, mutual delight, and shared dominion. This is clearly stated in the creation mandate (Gen. 1:28) and beautifully illustrated by the walks God took with Adam and Eve in the cool of the day. Farther on in Genesis we learn that God walked with Noah and Abraham. It is in these two accounts that we learn something else about God. We learn that God needs to *walk with* us before He can *work through* us. Or, to say it another way, God works with His friends. When God can establish a friendship with us, then His divine activity can and will accelerate in our lives.

Reflections on Walking

Enoch's life models for us the three simple components that are crucial to walking with God.

Fellowship. Enoch's walk of faith was one of fellowship with God. When two friends walk together, they do so to enjoy each other's company. But they are only able to enjoy the fellowship because they are in agreement one with another. "Can two walk together, except they be agreed?" (Amos 3:3). The word used for "together" gives the idea of two people moving in rhythm together, as in riding a tandem bicycle. Enoch was in perfect harmony with God's will and way.

Obedience. The Apostle John tells us, "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth" (1 John 1:6). One cannot walk with God and live in rebellion against Him. The overall pattern of Enoch's life was one of obedience toward God while staying away from sin. Such obedience left Enoch with the commendation that "he pleased God."

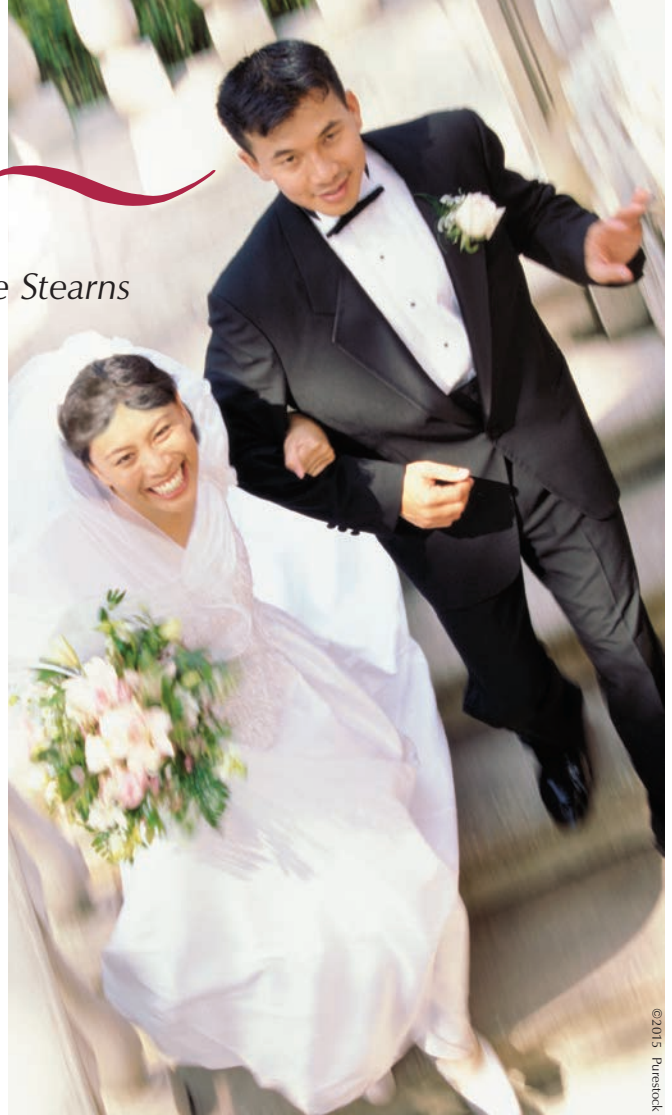
Enoch a Model for Today

Someone has said that if there is a crooked stick, and you want to show how crooked it is, you need not waste words in describing it, just place a straight one by the side of it. This is what Enoch did. His simple, daily walk with God spoke powerfully to the world around him (Jude 14-15). We also know that such a walk has generational implications. It was his great-grandson Noah who also walked with God. Oh, let it be said of you and me that we "walked with God!" ■

Forgiveness

by Rodger and Eunice Stearns

“To have and to hold, to love and to cherish....” These words are passionately and confidently echoed back from the pastor’s promptings amid the finery of white lace, black tuxedo, clasped hands, and adoring glances, and they seem a “forever thing” as God intended. Vows were spoken to the one we thought would always hold us close in his/her heart; the one who would bend over backwards to insure our happiness; the one who would never hurt us. It doesn’t always work that way! Life happens. Mistakes, divisions, sadness, and brokenness replace the joy in many marriages.



Dealing with the hurts that inevitably occur when two imperfect human beings blend their lives in marriage is essential for the preservation, protection, and peace of the relationship. We all irritate our spouses from time to time with little infractions that do not call for the difficult work of forgiveness. He leaves his socks in the middle of the floor, or she never balances the check book. We may be annoyed by these things, but we can work through them with grace and love. Ignoring these issues will not solve the problem. Sensitivity to the feelings of each other, acceptance, and working together can bring resolution.

Forgiveness becomes necessary when one or both of the partners within a marriage have been hurt by words, actions, betrayal, or neglect. Working to put things back together and repair a very broken

marriage raises many questions. “How can I forgive him/her?” “Will trust be restored?” “How can I know this won’t happen again?” This is a pivotal point in the restoration process where choices must be made: bitterness and hurt, or forgiveness and healing.

Many references in the Bible instruct us to forgive and teach us about God and His forgiveness. God’s forgiveness is to be a pattern for us to live out in our daily lives as we forgive others.

Forgiveness is a choice. Every writer on the subject of forgiveness agrees on this point. Jesus said, “When you stand praying, forgive....” Forgiveness is a process that takes place within the heart of an individual. Jesus said that forgiveness must be from the heart (Matt 18:35).

But what is forgiveness? It is not lip service, simply saying, “Oh, that’s

okay.” Actions and words that hurt are not okay.

Forgiveness is releasing the offender from the vindictiveness of our judgment—from our right to revenge. The hurt and sorrow caused by the offense are emotional responses which will take time to heal. Forgiveness is not an emotion or a decision to stop feeling hurt. It is a choice to begin the healing process. “Forgiveness is the greatest force for healing in relationships....”¹

Psychologists tell us that because unforgiveness is unpleasant, people are motivated to rid themselves of it. However, people often resort to getting even or seeking justice. These solutions can alleviate the emotion of unforgiveness, but neither of them will result in restored relationships, nor will they bring peace to the heart. Only forgiveness can restore.

Forgiveness is an act of the will. In light of the first point, this may seem redundant, but choices, once made, call for action to be taken. This next step toward healing and wholeness may be the most difficult part of the process since it requires action on our part. Open dialogue about problems within a relationship is hard work, but saying the words, "I forgive you," moves the process of forgiveness from a choice to an action.

However, saying "I forgive" does not automatically cause us to forget the offense. Memories fade with time if we choose to allow them to fade. II Corinthians 10 talks about "bringing every thought into subjection to Christ." This requires discipline under the authority of Christ to accomplish. To forget, you must stop replaying the video of the offense in your mind. In some situations, seeking counseling is recommended to enable issues to be worked through with the assistance of a third party.

Forgiveness is a gift to the one being forgiven. Saying the words, "I'm sorry, please forgive me," places a great deal of responsibility on the one who has been wronged. Now the one who has hurt his or her spouse is asking for the gift of forgiveness. The offender is often also suffering emotionally from the offense.

Forgiveness is also a gift for the one who is forgiving. What if the offending spouse is not sorry? Does this change how I must respond to offenses? If I choose not to forgive, will that put a stop to continued offenses? Forgiveness does not necessarily change the person we forgive, but it releases us from brooding bitterness—bitterness that will "blind your eyes to the positive qualities of your mate...and become the master of your life."¹ Release from the bondage of unforgiveness is a gift of freedom.

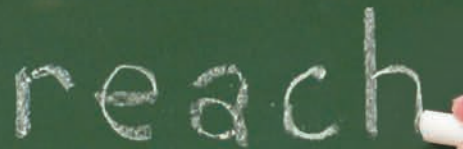
No marriage can prosper long-term when unforgiveness is allowed to linger. Domeniek Harris describes her struggles after her husband's affair. Seeing herself as a victim, she became angry, bitter, and difficult. For several years she said her "marriage burned to the ground. I tried everything to fix it except forgiveness."² When she repented of her pride and unforgiveness, grace to forgive followed. Restoration of her marriage began to happen.

Forgiveness is not an easy fix. It can be difficult and painful, but the priceless rewards include release from the bondage of unforgiveness, peace of heart, and marriages that bring glory to God! ■

1. Farrell, Bill and Pam. *Love, Honor and Forgive*. InterVarsity Press, p.70.

2. Harris, Domeniek L. *Today's Christian Woman*, April 2013.

Rodger and Eunice Stearns pastored for 30 years. They now stay active in planning and speaking at various retreats, e.g., *Marriage Matters*, *Men of Integrity*, and *Women of Worth*. Rodger has an MA in Christian Ministries and currently teaches at Allegheny Wesleyan College. Eunice, BSN, is now retired from her nursing career. They also operate a very busy violin shop in Hartville, OH, where they live.



Forgiveness Of Others

by Everett Worthington, Jr.

Recall The Hurt

To heal, you have to face the fact that you've been hurt. Make up your mind not to be snarky (i.e., nasty and hurtful), not to treat yourself like a victim, and not to treat the other person as a jerk. Make a decision to forgive. Decide that you are not going to pursue payback; you will treat the person as a valuable person.

Empathize With Your Partner

Empathy is putting yourself in the other person's chair. Pretend that the other person is in an empty chair across from you. Talk to him. Pour your heart out. Then, when you've had your say, sit in his chair. Talk back to the imaginary you in a way that helps you see why the other person might have wronged you. This builds empathy, and even if you can't empathize, you might feel more sympathy, compassion, or love, which helps you heal from hurt. This allows you to give.

Altruistic Gift

Give forgiveness as an unselfish, altruistic gift. We all can remember when we wronged someone—maybe a parent, teacher, or friend—and the person forgave us. We felt light and free. And we didn't want to disappoint that person by doing wrong again. By forgiving unselfishly, you can give that same gift to someone who hurt you.

Commit

Once you've forgiven, write a note to yourself—something as simple as, "Today, I forgave [person's name] for hurting me." This helps your forgiveness last.

Hold On To Forgiveness

We write notes of commitment because we will almost surely be tempted to doubt that we really forgave. We can re-read our notes. We did forgive. ■

Everett Worthington, Jr. is a psychology professor at Virginia Commonwealth University, a clinical psychologist, and an author. This article, used with permission, is from his website www.eworthington-forgiveness.com.

Don't Let **BITTERNESS** Poison Your Marriage

by Sabrina Beasley McDonald

For nearly two centuries, Beethoven's death was a mystery. The famous musician suffered from irritability, depression, and abdominal pain. His dying wish was that his illness would be discovered so that "the world may be reconciled to me after my death."

In 1994, two Americans launched a study to determine the cause of Beethoven's end. Chemical analysis of a strand of his hair showed his killer—lead poisoning.*

More than likely, it was a little poison in everyday activities that took his life. It could have come from drinking out of lead-lined cups or having dinner on a lead-lined plate—both common household items in that day. Or perhaps it came from eating contaminated fish or even the extensive consumption of wine. It didn't come in one lump sum, but the lead killed him slowly and quietly—one little bit of poison at a time.

That's also how bitterness destroys a marriage. It stores itself in the soul and slowly poisons the one who carries it. It's a blade meant for another that eventually severs the hand that tightly conceals it.

Recently, I have witnessed what a bitter wife does to a relationship. The problems with her husband are real and her anger is justified. However, what keeps their marriage from healing is not only the problems that he has to overcome, but also the prideful bitterness she guards in her heart.

Repeated hurts can build up to destroy a relationship, but these four suggestions can help you heal before the damage is done.

Little by little, day by day, she has allowed this bitterness to poison her. Her husband will do something disappointing, and instead of confronting the problem, she silently holds it against him. He continues to make the same mistakes, and she continues to harbor her resentment.

This pattern has gone on for years, and now the love she once felt has numbed and hardened her heart. Recently she walked out on their marriage wearing a list of her husband's transgressions as her armor. Reflecting on his behavior, she nurses her wounds with words that assure her that their marriage was a mistake—"I knew it all along," she says.

WHAT CAUSES BITTERNESS?

In every marriage, a husband or wife does something that hurts the other. It's bound to happen because none of us is perfect. And in some cases, a spouse has a habit of doing the same thing over and over again, even after the behavior is confronted.

Bitterness comes when you hold on to hurt and refuse to forgive the person who hurt you. Most of the time, this comes as a result of ongoing actions of a small nature—lack of understanding, misuse of finances,

* "Beethoven Was Poisoned," Thursday, October 19, 2000, *News in Science*.

harsh comments—that build up over time. Each offense takes residence in the heart, and at some point there is no more room left. That’s when bitterness is manifested and causes the most damage.

WHAT’S WRONG WITH BITTERNESS?

A hardened heart can cause a lot of pain. Here are three reasons why bitterness should be removed from your heart as soon as possible.

1. Bitterness harbors unforgiveness. You may feel justified in your anger. You may think that your spouse doesn’t deserve your forgiveness until he or she straightens out. But have you forgotten the mercy that Jesus had for you?

Romans 5:8 tells us that Christ died for us while we were yet sinners. By God’s grace, He didn’t wait for us to “get our acts together” before He provided a way for forgiveness. He gave it to us freely even when we didn’t deserve it. At Golgotha as the soldiers gambled for Jesus’ clothing, the dying, innocent Christ prayed, “Father, forgive them; for they do not know what they are doing” (Luke 23:34). If forgiveness is given freely to us, how much more should we give it to our spouses?

Not only should you desire forgiveness simply because it was given so freely to you, but also because the Bible tells us that there are consequences for unforgiveness. Jesus said, “If you forgive others for their transgressions, your heavenly Father will also forgive you. But if you do not forgive others, then your Father will not forgive your transgressions” (Matthew 6:14-15). Seek forgiveness, not only for the sake of your spouse, but also for yourself.

The other day, I found that my disappointment in my friend was turning into its own form of bitterness. So I sought the Scriptures for guidance. As always, the Word of God shone brilliant light on my own darkness. I was so moved by the verse I read that I wrote it down over and over until there was no more room left on the note page. “For judgment will be merciless to one who has shown no mercy; mercy triumphs over judgment” (James 2:13).

I wonder how many hurting marriages would be healed if Christian husbands and wives learned to love mercy as much as they love justice?

2. Bitterness doesn’t give your spouse a chance to repent. If you’ve been holding in your hurt, your spouse may not even know he or she has offended you. Bitterness often comes from hurt that has been suppressed without communication, like filling up a bottle with pressure. Eventually that bottle will explode. In the same way, the outburst in your heart can result in a broken marriage, and your spouse never even saw it coming. In this case, go ahead and tell him or her what’s been bothering you. Sit down and try to work it out.

Perhaps your spouse does know of your unhappiness, but chooses to continue in the same patterns. This does not negate your responsibility to remove the bitterness from your heart. You still need to give your spouse the chance to repent, although stronger measures, such as marriage counseling, may need to take place.

You may ask, “How many times does my spouse have to do something before I’m justified in my bitterness?” In Matthew 18:21-22, Peter had a similar problem. He asked Jesus how many times he needed to forgive someone, even questioning as many as seven times. But Jesus said, “I do not say to you, up to seven times, but up to seventy times seven.” No matter how many times your spouse may do something, you are still responsible for forgiving him or her.

(Note: If your spouse is physically abusing you, get out of your house and do not stay there. A person who is physically abusive needs extensive counseling and rehabilitation. However, no matter how the situation ends, you can still work on forgiveness from the heart.)

3. Bitterness spreads. Have you ever seen a piece of moldy bread? It appears that there is only one ruined area, but if you looked at the bread through a microscope, you would see long roots spreading throughout the slice. What appears on the surface doesn’t reflect what’s really happening below.

Bitterness grows the same way. One little bit of bitterness can start to spread throughout your heart and contaminate your whole body. It will start to manifest itself in your attitude, demeanor, and even your health.

In addition, the spreading can also affect your children and your family. Have you ever noticed how one person’s criticism makes everyone else critical, too? It’s the same with bitterness. Paul compares it to yeast when he writes, “A little leaven, leavens the whole lump” (Galatians 5:9). When you bring bitterness into your life, it extends to your family, your church body, and everyone else who is involved in your life.

GETTING RID OF BITTERNESS

You may feel like there is little hope left for your marriage relationship. You may be so full of bitterness that you’ve convinced yourself that your marriage could never be healed, but let me assure you that the healing begins with yourself. With God, all things are possible (Matthew 19:26). Here are four steps to take to begin healing from bitterness.

1. Confess your bitterness as a sin. It’s so easy to justify our attitude when we’ve been hurt, but the Bible teaches that bitterness is a sin. Hebrews 12:14-15 says, “Pursue peace with all men, and the sanctification without which no one will see the Lord. See to it that no one comes short of the grace of God; that no root of

bitterness springing up causes trouble, and by it many be defiled....” You must seek peace with your spouse and the grace to forgive.

2. Ask for God’s strength to forgive your spouse and diligently seek that forgiveness. In Ephesians 4:31-32, Paul exhorts us to “Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. Be kind to one another, tenderhearted, forgiving each other, just as God in Christ also has forgiven you.”

It’s hard to be tenderhearted to a spouse who has hurt you, but it is possible. We have the power to forgive because Christ forgave us, and He gives us strength through the Holy Spirit. For more information on how to forgive, read Nancy Leigh DeMoss’s article, “When It’s Hard to Forgive” (www.familylife.com).

3. Make a list of your hurts and find a time to talk to your spouse about it. After you’ve made your list, pray about which things you can let go and which need to be resolved. If you can let them go, then do so. You may want to scratch off physically each one that you can forgive as an act of faith. Then for those transgressions that are left, ask God to give you the strength to talk to your spouse about them.

Before talking to your spouse, let him or her know that you plan to set aside some undistracted time for you to talk about some issues. As you talk, keep the discussion productive. Start by confessing your own sins to your spouse. Then talk about your hurts. Don’t just dump all your irritations and criticisms on your spouse, but speak rationally and lovingly with gentleness.

If you feel like you can’t talk to your spouse alone, then ask a pastor or mentor couple to join you in the discussion. Make sure your spouse knows that someone else will be there. Once you begin, your spouse may deny the behavior or even become irritated. But the object of the discussion is to expose the wounds, not to accuse. Keep love the main motivator of your communication.

4. Worry about changing yourself, not your spouse. You cannot change your spouse—only God can. But what you can do is allow God to change your heart. If you have a log of bitterness in your own eye, how can you take the speck out of your spouse’s eye (Matthew 7:3)? You, too, have made choices in this relationship that have hurt your spouse and need to be mended. Even though your spouse’s sin goes unresolved for now, he or she will answer for them one day before God (Matthew 10:26). In the same way, God will hold you responsible for the bitterness in your heart. ■

Sabrina Beasley McDonald is a former senior writer and web editor for FamilyLife. Her articles have appeared in numerous publications. All Scripture references are from NASB.

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How can we be sure we have truly forgiven?

How To **TOTALLY** FORGIVE

by R.T. Kendall

I retired from the pastorate of Westminster Chapel in London, England, on February 1, 2002; twenty-five years to the day my wife and I began our ministry there on February 1, 1977.

If I could narrow those twenty-five years down to fifteen minutes in order to describe the most important thing that happened to me during that time, it would be the moment my Romanian friend, Dr. Josif Tson, looked at me during my greatest trial and said, "R.T., you must totally forgive them. Until you totally forgive them, you will be in chains. Release them and you will be released." Nobody had ever talked to me like that in my life; but as the word of God says, "Faithful are the wounds of a friend..." (Proverbs 27:6 NKJV); and although it was painful to hear, it was the greatest thing anybody had ever said to me.

"But, Josif, I can't," I protested.

"You can. And you must," he said lovingly and firmly.

It was the hardest thing I have ever had to do.

I do not say to you that it will be easy. I will go further. It is like climbing Mount Everest; few people do it. And forgiveness is, by far, the greatest challenge that you will face in your lifetime. However, when you realize you have actually forgiven, it brings with it the greatest feeling of relief.

Most of us have a story to tell that has to do with a deep, deep hurt. You may have been abused as a child or by a friend since you have been an adult. Perhaps you have been lied about, and people believe the lie. You may have been betrayed or even hurt by an authority figure. Perhaps your spouse was unfaithful to you. I don't mean to be unfair, but whatever it is, you will have no real peace in your heart until you set them free and totally forgive.

WHAT IS TOTAL FORGIVENESS?

Total forgiveness means utterly setting them free, letting them "off the hook," no longer praying for them to get what they deserve but to receive the mercy they don't deserve. When you can do that and mean it, you're there!

Total forgiveness also includes "forgiving" God for letting something happen. God hasn't done anything wrong, but if you feel any bitterness toward him regarding what has happened to you, you really need to forgive God. And while you are at it, forgive yourself,

too. Most of us don't realize that God wants us to forgive ourselves as well as accept His forgiveness.

I'm sorry to have to say that self-pity and self-righteousness are the real reasons we won't forgive ourselves. So please forgive now, and enjoy the peace from doing what God wants you to do. I know what it is to feel like I have forgiven people, but when I read about the way Joseph forgave his brothers (Genesis 45:1-15) I had to rethink the issue. As you forgive, you can give yourself objective tests by which you can be sure you have totally forgiven. What then are those objective tests?

1. You do not tell someone what others did to you.

Why would we tell someone what others did? Isn't it to hurt them, punish them, or destroy their credibility and reputation? To lower their esteem in someone's eyes? We find someone to whom we can relate what others have done to us so that those who hurt us will look shameful.

We are afraid they are not going to get what is coming to them so we help God out and punish the people who have hurt us by telling others what they did. Joseph, on the other hand, ensured that nobody would know, neither in Egypt nor in Canaan, what his brothers had done to him twenty-two years before.

We must stop talking; tell no one else. God says that vengeance belongs to Him (Romans 12:19). However, there are two exceptions. For therapeutic reasons you may need to tell your pastor or one other person who will never tell, especially when you find it difficult to let the matter go. Another exception occurs when a crime has been committed against you, and you must testify to the authorities. One lady in my former church was raped, and the rapist was subsequently captured. I recommended that she testify against him because he was a danger to society. She was able to testify to the facts without bitterness in her own heart because she had totally forgiven.

2. You don't want them to be afraid of you.

Joseph, knowing his brothers were terrified of him, said, "Come close to me." He wanted to "love on them," as we say. He did not want them scared in his presence. When we want to intimidate our offenders, it is usually a sign that we have not totally forgiven them.

God does not want us to be afraid of Him. He sent the Holy Spirit in our hearts to cry out, "Abba Father" (Romans 8:15).

3. You do not even want them to feel guilty.

Joseph told his brothers not to be angry with themselves. How amazing, since the natural impulse is to want to put the offender on a guilt trip. Fortunately, God does not do that with us, and we must not do that with others.

"But we are not required to forgive them unless they are sorry," you might want to say. Really? How much repentance and sorrow for wrongdoing do you think there was at the cross? But Jesus prayed that those who killed Him would be forgiven. He knew that they did not know what they had done. Jesus is our model. Don't wait for the one who offended you to repent first, or you will forever have an excuse not to forgive, because unforgiveness will keep you in that same, old, awful bondage.

If you are convicted as you read these lines, please don't run to the phone and say to that person, "I forgive you."

They will only say, "For what?"

You will say, "But you know."

"But I don't," they will reply.

"But you should," you will say back.

And now you have a real fight on your hands.

If you could put 90% of the people I have ever had to forgive under a lie detector test and ask them if they had offended R.T. Kendall in any way, they would say, "No," and pass the test. We all offend people without realizing it and need them to forgive us. Let us forgive others who unknowingly offend us in the way we want to be forgiven.

4. You let them save face.

Joseph could say to his brothers that it was not they who sent him to Egypt, but God. He was not even bitter toward God for the suffering he had faced in fulfilling God's plan for his life. Wow! That is forgiveness. He allowed his brothers to save face. They knew by this that Joseph really had forgiven them. It must have seemed too good to be true. You and I must do that toward the person who has hurt us. Let them save face by deepening their self-esteem, not even letting (p15)➡

Total forgiveness means utterly setting them free, letting them "off the hook," no longer praying for them to get what they deserve but to receive the mercy they don't deserve.





SPRING BANQUET

This year's spring banquet was held at the Higher Ground



Conference and Retreat Center, West Harrison, IN, on Friday, March 13. The junior class, led by its class president, David Medellin, organized an evening filled with fun, delicious food, and great company. Mark Cravens, ministerial education professor at GBS, gave a stirring address encouraging the students to "Dream Big Dreams for God." The event concluded with GBS Vice President for Student Affairs Richard Miles gathering the graduating class in a circle and praying specifically for them. Many thanks to all who worked to make this event a success!

HILLTOP IVORIES

The annual piano ensemble recital was held in the Adcock Memorial Chapel on March 10. Two grand pianos were on stage for this event. Performances were by Music Division faculty, GBS students, and



Performing together: David Medellin, David Martinez, Josué Díaz, Judah Yucaddi.

some off-campus guests. Those in attendance were treated to a lively variety of piano duets, piano quartets, and more. Those unable to attend in person were able to watch by way of live video streaming. The archived video is available for viewing on the GBS YouTube page (www.youtube.com/GBSC1900).

2014 ALDERSGATE FORUM: ASSESSING CULTURAL CHANGE

The 2014 Aldersgate Forum, themed "Assessing Cultural Change: Mapping its Direction, Meaning,

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.

DEATH

Marjorie Elizabeth Zimmerman, 90, of New Carlisle, OH, passed away Saturday, November 1, 2014. She was born in 1924 to Raymond and Della (Russell) Penwell in West Jefferson, OH. In 1945, she was the GBS salutatorian, graduating with a ThB. It was also at GBS that she met and married Levon Zimmerman. She was a charter member of the Dayton Church of Christ in Christian Union on Wyoming Street, and was ordained by the Wesleyan Tabernacle Association and the Church of Christ in Christian Union. Marjorie was preceded in death by her husbands Levon Zimmerman and



Loren Jones. She is survived by her son Neal; daughter Gloria; 6 grandchildren; and 13 great-grandchildren. Funeral services were held at the Blessing Funeral Home in Tipp City, OH, Pastor Josh Zimmerman officiating, with interment following in Forest Hills Memorial Gardens.

BIRTH

To **Faith (McManaman) (2003-05) and Joshua Avery (AA '02)**, a daughter, **Catherine Anne**, born March 20, 2015, in Cincinnati, OH. Both parents work at GBS, Faith as the Director for Institutional Advancement (since 2010) and Joshua as the Director of Library Services (since 2010) and college professor, currently chairing the Division of Education and Professional Studies. Catherine Anne is also welcomed by her big sister, Clara (2).



and Morality," was a marked success. The speakers/presenters were Dr. Philip Brown, David Hartkopf, Nathan Brown, Dr. David Fry, and Dr. Steve Oliver. All the forum papers are available online at s.gbs.edu/thealdersgateforum/archives.

A key highlight of the forum was a dialogue on the need for graduate-level education in the conservative holiness movement. Members were excited to learn that GBS is planning to offer two, 36-hour, MA degrees, one in ministry and the other in biblical studies.

Forum attendees received a free copy of *Everyday Theology: How to Read Cultural Texts and Interpret Trends*, edited by Kevin Vanhoozer. Make plans to attend the 2015 Forum, October 27-29.

EXCELLENCE IN TEACHING

Periodically, the Student Advisory Team nominates college professors for "Excellence in Teaching." We



The Student Advisory Team interrupts a choir rehearsal.



would like to give you a little glimpse into one of those occasions. Team members Karen Olson, Rachel Langstaff, Abraham Kurnia, Daryl Hunter, Meagan Cravens, and Saul Medellin joined Vice President for Academic Affairs Aaron Profitt to interrupt a

choir rehearsal in order to honor Mrs. Martha Miller (accompanist, shown above) and Mr. Tim Crater (director, shown above) for excellence in

teaching. To celebrate these teachers, a table of homemade brownies and bar cookies was carried into the classroom. Students also took the opportunity to express their gratitude.

Congratulations to Tim Crater and Martha Miller as they continue to make the GBS choir experience challenging and enjoyable.

ANNUAL BLOOD DRIVE

On March 23, GBS hosted its annual blood drive in conjunction with Hoxworth Blood Center (HBC). Students, staff, and friends of



Hannah Sproles prepares to give blood.

HUTCHISON AWARDED ASBURY SCHOLARSHIP

R.G. Hutchison (BA '98), while ministering under Bible Methodist Missions in the Philippines (2010 to present), has been very serious about his continuing education. Over the past three years, he has been taking classes at the Asia Pacific Nazarene Theological Seminary in Manila, where he graduated on April 4 with the degree Master of Science in Theology in Intercultural Studies. Meanwhile, R.G. applied for the three-year Doctor of Ministry degree offered by Asbury Theological Seminary through the Beeson International Center for Biblical Preaching and Church Leadership. Members for each cohort are selected based on a candidate's potential to provide outstanding leadership in the Church. Not only did R.G. get accepted, but he also was awarded the prestigious and well-endowed Preaching



and Leading Beeson Scholarship. R.G. comments, "I sometimes can hardly believe that God has opened up these doors of opportunity. It started at GBS when I was granted work-study scholarships which enabled me to finish debt-free. It continued with other scholarships and help from friends. Hopefully some day, in some way, I will be able to give back." We congratulate this dedicated, hard-working, GBS alumnus!

NOTICE

Mrs. Linda Hamaker is looking for scripts and manuals with diagrams from the old Scene-O-Felt picture series and would be so grateful for any help. These Bible and character-building stories were published in Hillside, MI, from the 1950s to the 1980s. Contact Linda at 210 Capital Avenue, Shoals, IN 47581 or by email de2franklin@juno.com. ■

➡ GBS are always quick to take advantage of this opportunity to save lives. In fact, the director of HBC sent a certificate thanking GBS and saying that “in 2014 you helped to save 49 lives in the tri-state.” This year, 56 donors (including three platelet donors) participated and provided 49 units of blood. Many thanks to all who donated and to Sharree Pouzar, David Medellin, and our student government for their work organizing this event!

NEW COLLEGE DIVISION FORMED

The former Teacher Education and General Studies divisions have combined to form the Division of Education and Professional Studies (DEPS). Joshua Avery (former General Studies division chair) is the chair of the newly created division, and Marcia Davis (former Teacher Education division chair) is the program coordinator for Teacher Education programs within DEPS. The new division now tallies 73 students and offers all degrees previously provided by Teacher Education and General Studies: associate degrees in Elementary Education, General Business, and General Studies, as well as baccalaureate degrees in Church and Family Ministry, Integrative Studies, and Teacher Education (with tracks in both Secondary English Education and Elementary Education).

ALABAMA MINISTRY TRIP

It was 502 miles from campus to the first stop, but all 25 members of the student ministry group were excited about the annual trip to Alabama. Esther Byer commented, “It is always a highlight of my spring semesters, and this year was no exception.” Esther was the piano accompanist for Grace Trio, one of the four, small, musical groups making the trip. In addition there were four student preachers. They piled into two school vans and headed south.

Their first stop was at the Alabama Bible Methodist Indoor Camp at West Blocton. All the ministry teams began there. The Saturday night service gave them the opportunity to minister alongside GBS alumni John Parker and Keith and Sharon Waggoner. It was a wonderful service!



Alabama Ministry Team

Then came the great diaspora as the various teams left to minister to various churches—ten in all, as two were “preaching only” stops. Not only did the churches appreciate the help, but the students enjoyed themselves in these ministry opportunities.

“On Sunday morning REJOICE had a service at the church of alumnus Steve Vernon (Greensboro). We had a wonderful service.” —*Joshua Cravens*

“Sunday evening we were at the church Dr. Jana Pop’s grandfather started. There were several GBS-affiliated people, including Stephen Harms’ sister and her family... Everybody seemed to love it.” —*Crystal Kessen*.

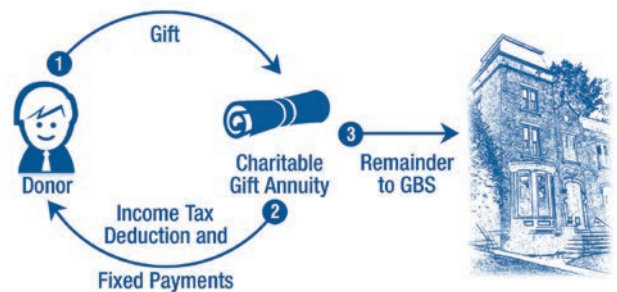
If your church would enjoy a visit from one of our ministry teams, contact the coordinator, Amit Dutta at amit.dutta@gbs.edu. ■

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➡(p11) them know how deeply they've hurt us. When you totally forgive the other person, they will not even know the extent of the problem they created for you.

5. You will protect their darkest secret.

Never tell. Let them know that their secret is absolutely and eternally safe with you. Joseph would not even let them tell their father Jacob what they had done! He wrote the script for them, telling them exactly what to say to him, and he kept them from letting Jacob know. That is total forgiveness.

6. Forgiving them is a life sentence.

You keep on doing it for the rest of your life. In Genesis 50 we read that when father Jacob dies seventeen years later, Joseph's brothers panic. They make up a story to force Joseph to live up to his old commitment to forgive. "Dad told us to tell you to forgive us for what we did." Joseph reassured them that he had forgiven them.

This is very important. Some feel emancipated when they forgive once, but later they realize the impact of the injustice, and it hits them like a hurricane. They struggle all over again. Total forgiveness is a life sentence. You have to do it today. Tomorrow. Next week. Next year. Ten years from now. Joseph's forgiveness was absolutely real, the proof ultimately being that it still held seventeen years later.

7. You pray for them.

I don't believe it is good enough merely to say, "Lord, I commit them to you." Instead pray, "Forgive them just like you have forgiven me. You let me off the hook. Now I let them off the hook." When you do that, you're there!

WHY IS FORGIVENESS NECESSARY?

Forgiving is the heart of Jesus' message; and it will bring you the health and peace that the Gospel promises, the freedom which you will never truly experience until you do it. ■

Dr. R.T. Kendall, long-term pastor, is now in retirement in Hendersonville, TN, but remains actively involved in Christian writing and speaking. This article originally appeared in Revival Magazine (www.revivalmag.com) and is used with permission.

Letters

TO THE EDITOR

Letters should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, OH 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.



"HIGH PLACES"

President Avery's editorial [March 2015] covers issues our Sunday school class is dealing with and states them in a clear and informative way.

REBECCA DAVIS
Hillsboro, OH

God was sitting by you as you wrote this article.

REV. W.L. BOONE
Orofino, ID

I am very impressed by the *Revivalist* and especially the thoughts on the President's Page. I find his comments right-on and well reasoned.

DR. PAUL W. SCHAPER
Benton, KY

I want to express my appreciation for President Avery's article. It is a message that all need to hear: the church, the home, our youth, and our nation.

REV. CARL DENNIS
Nashville, TN

I read the March issue today. Outstanding!!! I wish everyone would read Mike Avery's article, "High Places." This issue was loaded with good stuff.

LORRAINE STOLL
Pelzer, SC

MARRIAGE AND FINANCE

Thank you for allowing me to be a part of the March issue of the *Revivalist* on managing one's finances. If anyone would like a copy of steps to making a budget and a budget format, I will be happy to e-mail the same to anyone who contacts me at jolsencpa@aol.com. Keep up the good work. The *Revivalist* is a great periodical.

JIM OLSEN
Hobe Sound, FL



Dear Phil



GETTING BLESSED

When holiness people shout, praise the Lord, or run the aisles, why do they call it “getting blessed?” Aren’t they just delighting in the Lord and blessing Him? Why do they think, when they feel like doing this, that it is a sign of God’s approbation? Why do many preachers and singers think, when this happens while they are ministering, that it is a sign of God’s approbation on themselves? —Jon

Dear Jon,

God inspired the psalmists to direct his people to praise Him in a variety of ways. Some of these ways are not part of our standard worship repertoire. For example, the psalms command us to lift our hands to the Lord (Psa. 134:2), to clap our hands to the Lord (Psa. 47:1), to shout for joy (Psa. 32:11; 47:1; 132:9), and to praise Him with musical “dance” (Psa. 149:3; 150:4; cf. Jer. 31:13). The psalmists lifted their hands in worship as a sacrifice of praise (Psa. 141:2; cf. Psa. 63:4), as an expression of supplication (Psa. 28:2), and as an expression of longing for God (Psa. 143:6).

I don’t know any way to verify how “getting blessed” language developed. However, I suspect that the logic goes something like this: one of the greatest joys of a Christian is to sense the presence of God (cf. Psa. 16:11).... I don’t always sense the presence of God in the same way and to the same degree (cf. Psa. 13:1).... when God allows me to sense His presence, that is a gift

from Him, a blessing (cf. Psa. 21:6).... Thus, I am getting a blessing or “getting blessed” by God when I am sensing His presence.

It is normally true that those who “get blessed” express their sense of God’s presence through physical motion (e.g., raised hands) and verbal praise (e.g., “Hallelujah!”). Yet, others express their awareness of God’s presence in tears or quietness (cf. Psa. 46:10). Scripture does not identify only one or two ways in which God’s people may express their joy in Him. The variety we find in the Psalms suggests that God’s love for variety extends to expressions of praise and joy as well.

I can think of two errors that are closely associated with this topic. First, all of us know that it is possible for the joyful expressions of the godly to be imitated for selfish or hypocritical ends. Yet, we must not reject truth because it’s spoken by an untrustworthy person, or throw a biblical “baby” out with the bathwater. The misuse of biblical expressions of praise should be corrected by Spirit-filled leaders who coura-

geously rebuke those who would use praise to God for self-centered purposes. I would encourage you to make full use of the range of praise-worthy expressions found in Scripture.

The other error assumes that God’s blessing is necessarily a sign of God’s approval. Nothing could be farther from the truth. God’s visible presence at Mt. Sinai was not approval of their idolatry. God’s blessing of David was no approval of his polygamy. The Spirit’s empowerment of Samson was not approval of his fornication.

I’m reminded of a story H. Robb French once told. He was preaching a camp meeting together with another evangelist. His altars were barren; the other man’s altars were lined. After another service in which he preached his heart out with no response, he thought, “I should have my fellow evangelist pray for me.” Seeing a light on in his trailer and the door slightly open, he made his way over to humble himself and ask for prayer. When he arrived, through the screen door he could see the other evangelist sprawled on a couch in a drunken stupor with an empty fifth-of-whiskey bottle beside him. It was later discovered that the drunken evangelist was committing adultery as well.

Were altars lined with seekers a sign of God’s approval upon that man? Far from it! Rather, they were probably the mercy of God extended to bring the man to repentance. By the same token, the barrenness of the altars after H. Robb French preached were not a sign of God’s disapprobation. God used that confusing experience to bring to light the sin of the other evangelist. God’s blessing is no sure sign of His approval.

Blessings,
Philip

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



student focus

MESSIANIC JUDAISM GAINING MOMENTUM IN ISRAEL

Charisma News reports that Messianic Judaism (a Jewish sect in which followers believe Jesus is the Messiah) is growing in Israel. There are 150-plus congregations in Israel with as many as 15,000 Messianic Jewish believers. As Israel is a small country—about the size of New Jersey—these congregations are easily noticed by their fellow Israelis and are gaining more acceptance. Instead of being perceived as threats due to prejudices going back 2,000 years, they are recognized as friends, fellow citizens, and an active part of Israeli society.

PRESBYTERIAN CHURCH TO ALLOW SAME-SEX MARRIAGE

The Presbyterian Church (USA), the largest body of Presbyterians in the country, approved a change in the wording of its constitution to allow gay and lesbian weddings within the church, a move that threatens to continue to split the mainline Protestant denomination. The 171 regional presbyteries (local leadership bodies within the PCUSA) have been voting on whether to change the wording to call marriage a contract “between a woman and a man” to being “between two people, traditionally a man and a woman.” On March 17, the denomination reached its needed majority of “yes” votes from at least 86 presbyteries to take effect. The change

will be included in the church’s *Book of Order*, part of its constitution, taking effect on June 21, 2015. At this point at least, clergy have the choice of whether or not to preside over same-sex marriages in states where they are legal, but clergy will not be compelled to perform same-sex marriage ceremonies.

PCUSA has lost 37% of its membership since 1992, largely in response to changes related to same-sex issues. Most of the congregations that depart opt to affiliate with either the Evangelical Presbyterian Church or A Covenant Order of Evangelical Presbyterians. The formality of the recent decision could accelerate more departures.

IMMIGRATION AND PASTORS

Two LifeWay Research studies show how Protestant pastors view the issue of immigration and the government’s involvement in reforming it. In both studies (2013 and 2014), 58% of Protestant pastors support reform that includes a “path to citizenship.” From the 2014 study, we see that 79% of pastors think Christians have a responsibility to care for the immigrants in their communities, even ones here illegally. The percentage of pastors actively leading their churches to do so has been slowly rising: 31% in 2010, 33% in 2011, 41% in 2012; and 47% in 2014. Also of note, 90% of pastors agree that “The U.S. government has the responsibility to stop illegal immigration.” ■

The youngest of six children, **ESTHER BYER** was raised in northern Canada and enjoyed activities such as ice-skating and hockey while growing up. From the time she was a little girl, she always had a desire to love and serve Jesus. As she grew older, she watched the difference God’s Bible School and College was making on three of her older siblings and wanted to experience that for herself.

As a senior about to graduate, Esther has thoroughly prized her time here at GBS and has learned that serving God and being involved in ministry is the “greatest thing in the world!” She has enjoyed playing percussion in the college orchestra and leading Kid’s Power, a children’s ministry in downtown Cincinnati. As she is preparing to become an elementary teacher in a Christian school, her burden is to reach out to middle-school-aged girls and boys. Esther’s greatest desire is to follow God and to obey what He has called her to do. ■

Seventy-five percent of our students receive some form of financial aid which enables them to attend GBS. If you would like to support students with financial needs, you may send a gift to:

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or give online anytime at
www.gbs.edu/givenow

When Mom Prayed

by Jack Bimber

Since Sunday was the Lord's Day, church took center stage. We lived out in the suburbs and did not own an automobile, so every Sunday morning we rode the bus for one hour to church and then one hour back home. We duplicated this for the evening service. So, every Sunday it was four hours of public transit. To this day I'm still a little paranoid when I see a bus. Add to this revivals, camp meetings in different states, and tent meetings whenever possible, and you know that we were earnest seekers. I have been in so many tent meetings that I have developed an allergy to canvas!

A huge crisis occurred when my father passed away when I was only six. That left my sister, Mom, and me to grapple with life's vicissitudes, which were often overwhelming. Although finances were tight, Mom could always pray - and that she did. She prayed for everything! I knew that when she went into her room and shut the door, something was happening or going to happen.

Without Dad I seemed to be a fish out of water. I did my best to stay out of trouble, but I wasn't always successful in doing so. One day I came home from school and told Mom that I wanted to be on a football team - one of the 10 teams that made up the City League. I was twelve years old and wanted to belong to something. Mom wasn't too excited about football, but she did carefully consider my request. Mom knew that she couldn't keep track of me all the time and thought that having some male supervision would actually be good for me. So she reluctantly gave her permission.

I started playing on the St. Augustine Boys Club football team. (Even at that young age, it seems I had chosen to be on the right side of theological history as well. At least I didn't sign up to play for the St. Pelagius Boys Club team - just a thought!)

Our team was pretty good, and we won our division. As a result, we were scheduled to play the Fraternal Order of Police Black Hawks for the city championship. We were excited! I later overheard the manager and coaches talking about playing the championship game on Sunday afternoon at the University of Cincinnati's Nippert Stadium. My heart sank. I knew my mother would never let me play football on Sunday; however, I did mention it to her anyway. She confirmed my fear that a Sunday football game was out of the question - but she also let me know that she would pray. So, she started doing her thing - praying!

I informed the coaches that I probably wouldn't be able to play on Sunday. You can imagine how disappointed I was.

A few days later, the coach informed me that the championship game was going to be played at Xavier University field - on a Saturday morning!

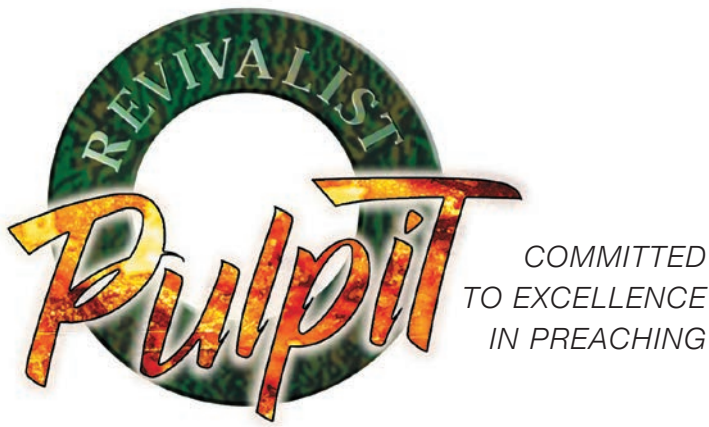
Saturday was a frigid day - zero degrees. On that cold, Saturday morning we beat the Black Hawks and became Cincinnati city champs!

Oh, by the way, it was in one of those services that Mom always dragged me to that I got saved - the last Sunday night of camp meeting at GBS. The next day I signed out of Western Hills High School and enrolled at GBS High School. Thank God for Mom's prayers!

Once in a while, especially on severely cold mornings, I reflect on that Saturday when Mom's prayers helped me to honor the Lord's Day. ■

Jack Bimber (HS '58, ThB '63) has pastored for over 50 years, currently at Fairfax Church of the Nazarene, Cincinnati, OH. He also has served as an adjunct professor at GBS.





THE RESURRECTION OF JESUS

Centerpiece of Christianity and Foundational Truth of the Gospel (Part 1 of 2)

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

Scripture: 1 Corinthians 15:1-28

I teach a required course at God's Bible School and College entitled "Christian Beliefs," which develops the biblical basis for a Christian's faith. On the first day of class, I begin the first unit, "The Foundation for Belief in the Inspiration, Inerrancy, and Authority of the Bible," with a crucial question: "Why should I or anyone else believe the Bible?"

I wait for the students' answers.

One person says, "We should believe the Bible because it is God's Word."

My response is, "Many religions claim their sacred writings come from God. Does their claim make it so or compel my belief in their claim?"

Another person says, "We should believe the Bible because it is inspired by God."

Again, I respond, "Many religions claim their sacred writings are inspired by God. Again, just because the writings claim to be inspired by God, is such a claim to be believed?"

I reject these answers as unconvincing.

Finally someone suggests that we should believe the Bible because Jesus tells us to believe it. I usually respond to this suggestion by asking where in the Bible Jesus said that.

After a period of silence, I suggest, "How about Luke 24:25-27?"

The students are now a bit perplexed and intrigued by the discussion. When someone finds Luke 24:25-27, I ask them to read it aloud. It is a record of

the words of Jesus to the two men on the road to Emmaus. "O foolish men and slow of heart to believe in all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning himself."

This passage reveals that Jesus said that anyone who does not believe Moses (the books of Genesis, Exodus, Leviticus, Numbers and Deuteronomy), and all the prophets (the rest of the Hebrew scriptures from Joshua through Malachi), is foolish and slow of heart. That is quite a strong statement! According to the historical record of Luke 24:25-27, Jesus said people should believe the authority and authenticity of the Bible (the Hebrew scriptures).

"But," I ask, "Why should I believe what Jesus says? Yes, Jesus says that people should believe the Hebrew scriptures, but what makes His opinion of any more value than the opinion of some other highly respected religious figure?"

It is this question that let's me address the crucial difference between the teachings of Jesus and the teachings of other historical religious teachers. My response to the students contains the centerpiece of Christianity and the foundational truth of the gospel. "We should believe what Jesus says because of the historical fact of Jesus' resurrection!"

Let us now turn to 1 Corinthians 15, and listen to what Paul writes about the relationship of Jesus' resurrection to the message of the gospel.

I. The Gospel Paul Preached and Its Saving Nature (1 Corinthians 15:1-2)

"Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand, by which also you are saved, if you hold fast that word which I preached to you—unless you believed in vain."

Corinth was a Greek city, and many of the Greeks did not believe in the resurrection of the dead. When Paul had preached at Athens and declared the fact of Christ's resurrection, some of his listeners actually laughed at him (Acts 17:32). And it appears that some in the church at Corinth, no doubt influenced by Greek philosophy, were denying the possibility of a physical resurrection. Paul asked, how is it that "some among you say that there is no resurrection of the dead?" (1 Cor. 15:12).

The gospel Paul had preached to the Corinthians was the good news of Jesus' life, death, burial, and resurrection. The Corinthians had received the message, believed it, and were saved. However, their

continuing salvation hinged upon their continuing to believe in Jesus' resurrection. If they chose to reject the literal, bodily resurrection of Jesus, their faith in Jesus as their savior would be worthless ("in vain").

II. The Hebrew Scriptures Predicted Jesus' Death and Resurrection (1 Corinthians 15:3-4)

"For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures."

What Paul preached and they believed is the common ground of the Christian church. The phrase, "according to the Scriptures," probably is not intended to point to a single passage or set of passages but to the larger reality of the Old Testament that taught that the penalty for sin is death, but sin could be atoned for by the sacrificial death of a substitutionary animal prescribed by God. The ritual on the Day of Atonement pictures sacrificial animals "bearing the sins" of the people. And this language is picked up in Isaiah 53:2-12 to describe the one who "as a lamb led to slaughter" took away the sins of the people (Isa. 53:7).

His resurrection, as His death, was also according to the scriptures. In Leviticus 23 we see this pictured in the Feast of the Firstfruits after the Passover Sabbath. In Psalm 16:10 and Isaiah 53:10 we see that for Christ the path of life lay through death. But after death He was to see His seed, and prolong His days. And in Psalm 110 we see Him as the Risen One taking His seat at God's right hand in heaven (cf. Acts 2:25-36).

III. The Historical Proof of Jesus' Resurrection (1 Corinthians 15:5-11)

"...And that He was seen by Cephas, then by the twelve. After that He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep. After that He was seen by James, then by all the apostles. Then last of all He was seen by me also, as by one born out of due time. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and His grace toward me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God which was with me. Therefore, whether it was I or they, so we preach and so you believed."

There are two kinds of facts: scientific fact (that which is observable and repeatable) and historical fact (based upon eye witness accounts). Either kind of fact is acceptable in a court of law to establish the truthfulness of testimony. Both are not required. The disposi-

tion of a case may be decided upon historical facts (human, eyewitness testimony) alone. Most court time is, in fact, taken up with witness examination and cross-examination to establish the "facts" of the case.

Paul understood the importance of historical eyewitness testimony to establish historical fact. He could have reiterated the eyewitness testimony of people recorded in the Gospels and Acts, including Mary Magdalene (in the garden on the morning of the resurrection, John 20:11-18), Mary, the mother of James, and Salome (Mark 16:1), Joanna (Luke 24:10), or the testimony of the two men to whom Jesus appeared in his resurrected body on the Emmaus road (Luke 24:13-35). Instead he mentions just a few of the numerous eyewitnesses to Jesus' physical resurrection: the Apostle Peter (Luke 24:34), the twelve, James, then all of the apostles, and more than five hundred brethren at once (most of whom were still alive). It is important to remember that in a Jewish court of law, the testimony of two or three witnesses was mandatory and sufficient to prove the veracity of an event. Thus, by appearing to five hundred believers at one time, Jesus provided overwhelming proof of His physical resurrection.

Lastly, Paul adds his own testimony as an eyewitness to Jesus' resurrection. It was a personal appearance of the resurrected Jesus that changed Paul's life.

No other record exists of any religious leader dying and subsequently being raised from the dead. No other such claim has ever been made by any major religion in recorded history. Muhammad is still in his grave. Buddha is still in his grave. Confucius is still in his grave. Lao-Tse, the founder of Taoism, is still in his grave. Shri Guru Nanak Dev Ji, the founder of Sikhism (Pakistan), is still in his grave. Christianity stands alone in its claim that its founder, Jesus Christ, rose from the dead. The resurrection of Jesus, attested by a huge body of eyewitnesses, is conclusive historical proof that Jesus is who he claimed to be—the very Son of God—in fact, God of Very God! And for this reason, we ought to accept what Jesus says about the scriptures.

Jesus is the Prime Witness as to the inspiration, inerrancy, and authority of scripture. That He is certifiable an expert in this subject is evidenced by His claiming to be God and proving His claim by rising from the dead. As God, the Second Person of the Trinity, the Eternal Logos (Word), He is the Living Word of God. As God, He knows with certainty the inspiration, inerrancy, and authority of the scriptures. And Jesus says that anyone who does not believe the Hebrew scriptures is a fool and has a slow (or stubborn) heart. ■

(To be continued)

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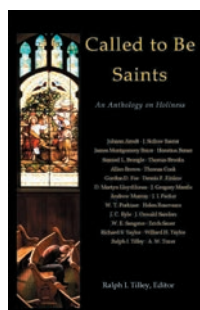
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NEW BOOKS BY ALUMNI

Ralph I. Tilley (HS '62, ThB '65) has released his recent book, *Called to Be Saints: An Anthology on Holiness* (275 pages), which he edited. This volume consists of writings from both classic and contemporary authors on a variety of themes on the doctrine of holiness, including those of Dr. Tilley and one chapter by Dr. Allan Brown, chair of the Division of Ministerial Education at GBS. The book may be purchased online at www.amazon.com.

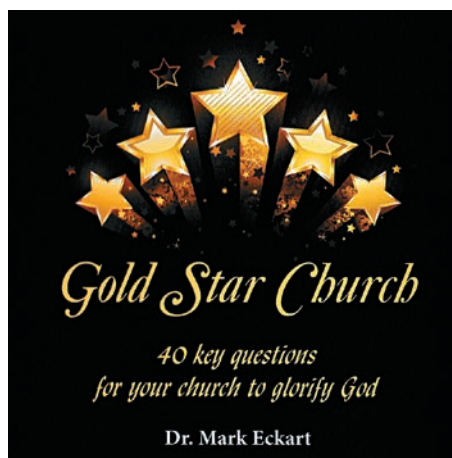


Ralph retired from the pastorate in 2007 and is engaged in a writing ministry; *Called to Be Saints* is his eleventh book. His book on prayer, *The Christian's Vital Breath*, has been used as a textbook at GBS. Since graduating from GBS, Ralph received a Master of Arts degree from Andrews University and a Doctor of Religious Studies degree from Trinity Theological Seminary. He and his wife Emily reside in Sellersburg, Indiana; they have two married daughters and three grandchildren. Ralph serves as the online editor of *Life in the Spirit Journal* (litsjournal.org); his email address is editor@litsjournal.org.



Dr. Mark Eckart (BRE '83), former GBS staff member (1983-1996) and current District Superintendent of the Southern Indiana District of The Wesleyan Church has written a booklet, *Gold Star Church: 40 Key Questions for Your Church to Glorify God*.

It comes with a list of very positive recommendations, including, Rev. Walter Hedstrom (Conference President, Bible Methodist Connection of Churches) and Dr. Jo Anne Lyon (General Superintendent, The Wesleyan Church). GBS President Michael Avery recommends it as "...an objective assessment of how you are doing church in the 21st century.... It won't just tell you what you are doing wrong, but it will also help you realize what needs to be adjusted to be more impactful in working for God's kingdom."



It is available on his website: www.markeckart.com; or by contacting him by email: eckart84@gmail.com; or phone: 812-865-3979.

JO ANNE LYON RECEIVES BILLION SOUL NETWORK AWARD

Dr. Jo Anne Lyon (HS '58), General Superintendent of The Wesleyan Church, received the Global Synergize Award for 2015 from the Billion Soul Network. It was presented to her in Orlando, Florida, during The Gathering in January

2015. Each year, the Billion Soul Network, comprising more than 2,000 Christian organizations and 475,000 churches from every nation, recognizes two leaders who have demonstrated a synergistic leadership across denominational lines toward the fulfillment of the Great Commission.

When Dr. James O. Davis, co-founder and president of the Billion Soul Network, presented the Global Synergize Award for 2015 to Dr. Lyon, he stated, "Your visionary life



and synergistic mindset motivate us to move past our egos and logos for the finishing of the Great Commission in the 21st century. We are deeply indebted to you for your selfless leadership throughout the entire Global Church. You continue to demonstrate the biblical realism that fellow-leaders, from different evangelical streams, can add compounding value to one another so the entire world can experience the glorious Gospel."

GBS GRADUATE RECEIVES ENTRY ON LITURGICAL CALENDAR



The historic church calendar now has a feast day (December 19) for GBS alumna Lillian Trasher. Lillian studied at GBS from 1906 to

1907. She later went to Egypt and established an orphanage in Assiout, Egypt, where she was "mother" to more than 8,000 children, thus earning the title "Nile Mother of Egypt." The Lillian Trasher Orphanage is still in operation. ■



Days of the Week

Monday: Wash Day

Lord, help me wash away all my selfishness and vanity so that I may serve you with perfect humility through the week ahead.

Tuesday: Ironing Day

Dear Lord, help me iron out all the wrinkles of prejudice I have collected through the years so that I may see the beauty in others.

Wednesday: Mending Day

O God, help me mend my ways so that I will not set a bad example for others.

Thursday: Cleaning Day

Lord Jesus, help me to dust out all the many faults I have been hiding in the secret corners of my heart.

Friday: Shopping Day

O God, give me the wisdom and grace to see the gift of eternal happiness you purchased for me and all others in need of love.

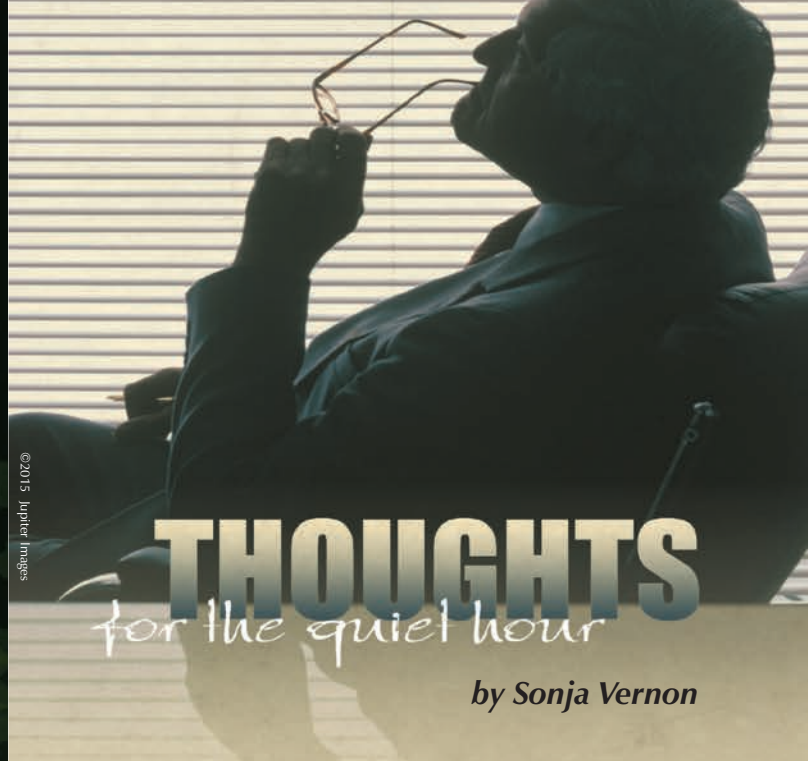
Saturday: Cooking Day

Help me, my Savior, to brew a big kettle of brotherly love and serve it with clean, sweet bread of human kindness.

Sunday: The Lord's Day

O God, I have prepared my house for you. Please come into my heart so I may spend the day and the rest of my life in your presence. ■

This article was previously published with no attribution in The Journey and Miracles that Changed My Life by Robert Cannon (AuthorHouse, 2010, p.39).



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THOUGHTS

for the quiet hour

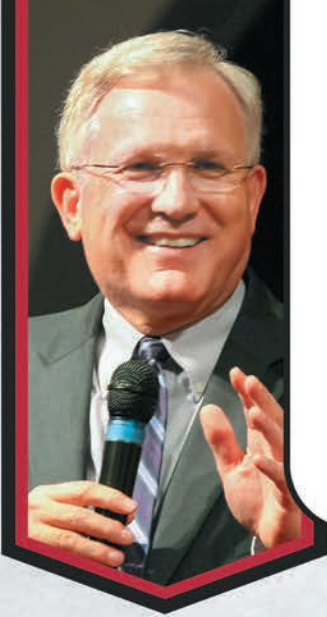
by Sonja Vernon

WHAT MAKES ME ANGRY?

“And the Lord opened the mouth of the donkey, and she said to Balaam, ‘What have I done to you, that you have struck me these three times?’ Then Balaam said to the donkey, ‘Because you have made a mockery of me! If there had been a sword in my hand, I would have killed you by now.’” —Num. 22:28-29 NASB

All anger is not created equal. Sometimes anger is godly and appropriate and can motivate us to do great things. But anger can also be quite telling. It can unmask our true motivations, expose the source of our self-worth, and reveal who we really are. The story of Balaam is a notable case in point. Until the scene with his donkey, Balaam had said all the right things. He told those who came from Balak that he could only speak God’s words, that no amount of wealth could sway him from pleasing God. But then that crazy donkey started acting up. It wandered into a field, crushed his foot against a wall, even lay down right in the road! And all at once we see Balaam for who he truly is, a man desperate to look good, longing for approval and prestige. He beat the donkey because it had “made a mockery” of him. He was so angry that it didn’t even seem to shock him that the donkey was speaking! He looked foolish, and it was more than he could stand. I remember when God showed me clearly that I had rooted my self-worth in a source other than His truth. The evidence? Defensiveness and anger. So what makes you angry? An honest answer could change your life! ■

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



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