



GOD'S REVIVALIST

October 2003

and Bible Advocate

the editor's view



LARRY D. SMITH

WHEN BISHOPS WEEP

It's not often that a bishop weeps, at least in public. But that's what happened August 5th during the Episcopal Church's General Convention in Minneapolis. For as the Rev. Kendall Harmon of South Carolina reported, he was at a luncheon meeting "where a bishop of this church was thinking and praying over what this Convention was about to do. He stood, and he was so overcome by emotion that he trembled. His eyes welled with tears. He tried twice to speak, but he was unable to verbalize his feelings because of the depth of his grief."

For as he feared, the convention was soon to confirm an active and acknowledged homosexual priest as bishop of New Hampshire. This action demonstrated the church's "tolerance" and "inclusiveness," according to its liberal wing. But traditionalists charged that it was illegal and heretical, since it approved what God condemned. In the House of Bishops, 62 voted in favor and 43 against.

With "grief too deep for words," some 20 of those 43 stood up in heroic protest before their fellow bishops. "This body...has departed from the historic faith and order of the Church of Jesus Christ," they asserted. "This body has denied the plain teaching of Scripture and the moral consensus of the Church throughout the ages." At the end they solemnly intoned, "May God have mercy on His Church."

In the House of Deputies, the Rev. Mr. Harmon was just as pointed. "Though many of you are celebrating, many of us are mourning," he declared. Then he told of the grieving faithful—

"A 24-year-old woman, married just five weeks ago in the Episcopal Church, sobbed uncontrollably over what she felt was betrayal by her Church.

"A 56-year-old layman said, 'I've been faithful to God's sexual standards all my life, and now my bishop and my church tell me it doesn't matter.'

(continued on page 22) ➡

CONTENTS

October 2003
Volume 115 No. 7

FEATURES

- The Place Of The Will In Christian Experience** by Warren McIntire **5**

DEPARTMENTS

- The Editor's View** **2**
The President's Page **3**
Letters To The Editor **4**
The World To Win **4**
2nd Thoughts **6**
Faith In The Future Campaign **8**
GBS Alumni Spotlight **6**
News From The Hilltop **10**
Revivalist Family **10**
Dear Phil **14**
Archives **16**
Revivalist Pulpit **17**
Mending Nets **21**
Thoughts For The Quiet Hour **23**

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the president's page

TROUBLE NEVER TRIUMPHS

by Michael R. Avery, president

Occasionally the Lord allows us to see a biblical truth illustrated in real life. Sharon Makcen is a fine Christian woman, a phenomenal pastor's wife, and a mother of three boys. Her husband, Greg, became ill a few months ago with an illness that couldn't be diagnosed. As Greg's life slowly ebbed away, Sharon sat with doctors as they offered no answers and little hope. I was with Sharon when the primary physician told her he didn't know what was wrong and didn't know what else to do but to transfer her husband to a major university hospital where specialists could work with him. The doctor, who was a Christian, then asked if he could lead the family in prayer. After prayer, Sharon stood in the middle of the room and spoke these words with great conviction, "I know God's way is best. I have perfect peace in my heart." A few days later, Greg died. After the funeral, Sharon spoke those same words again, "God's way is best; I have peace in my heart."

In the days since, the words of Psalm 34:19 have been ringing in my ears. "Many are the afflictions of the righteous, but the Lord delivers him out of them all." The Psalmist did not say that God's people would never have pain, heartache, or trouble. Instead, the Psalmist said that those who put their trust in God will find that trouble is never the last word—never the final answer! Paul said it this way, "We are hard pressed on every side, yet not crushed; we are perplexed, but not in despair; persecuted, but not forsaken; struck down, but not destroyed" (II Corinthians 4:8-9).

From the deep despair of a Nazi concentration camp, Corrie Ten Boom asked her sister Betsie this question, "Betsie, why has God let this happen to us?" Betsie replied, "*Corrie, we are here so that the world may know that there is no pit so deep that God is not deeper still.*"

Betsie and Sharon both found that while we walk with God, trouble never triumphs. And when our day of trouble comes, we, too, will find the same. ■

OCTOBER 2003

03

Letters

TO THE EDITOR

Letters should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, Ohio 45202, or e-mailed 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.

HILLTOP REVIVALIST?

I do not wish to renew my subscription to the *God's Revivalist*. I am tired of reading about the "Hilltop." All that is in the paper is "Hilltop," "Hilltop." I get tired of that. When I subscribe to a religious paper I like some good spiritual reading, and the *Revivalist* does not have very much of that. All I see is "Hilltop." I have a suggestion that instead of *God's Revivalist*, it be called *Hilltop Revivalist*.

AGNES HAIN
Mount Joy, Pennsylvania

INSPIRATIONAL, FAITH-BUILDING ARTICLES

I appreciate so much receiving *God's Revivalist*. The articles are an inspiration and faith builder for me. And while I have never been to the school... I read with interest the news of the school and the students... I hope a [GBS musical] group will come to my part of the country sometime.

MARY PRIOR
Email

FAMILIAR NAMES

The paper has become very attractive and contains some excellent articles. I also look for familiar names. I was a student there from 1933-35 in the junior college.

ERMA (MOORE) BLAIR
Indiana, Pennsylvania

OBEDIENCE AND FAITH

Just wanted you to know how much I appreciate "Thoughts for the Quiet Hour" [by Anita Brechbill] in *God's Revivalist*. The one on obedience and faith, March, 2003, really struck me. I had it copied and gave it to a number of people. God bless you as you keep penning the truth! There are some appreciative hearts.

SIS. FORREST TYLER
Westfield, Indiana

(continued on page 21) ➡

the world to win

Each month we publish brief "field reports" from missionaries around the world. Missionaries are invited to send us their newsletters and other information about their activities. GBS graduates are especially urged to respond, but we also wish to include others who uphold our vision and our commitment.

CHINA

From the *Far East Mission Report*: "God's presence was close and precious at both the baptism and communion service.... **In a makeshift baptistry behind locked doors 20 candidates were symbolically buried and resurrected with Christ....** Out of all the people, I felt the most precious ones to be baptized were the three migrant trash collectors who came from a northern province a year ago to pick through the garbage piles of the city, looking for useful items they could sell to make a bare living..." — *Ropeholders*.

ERITREA

"EFM headquarters is praising the Lord for the wise choice of a leader by the Eritrean church. His name is Asmelash Ogbaselasie. EFM President Steven Manley says, 'He is a man in his sixties, spiritually minded, and solid as a rock.'" — *Ropeholders*.

HAITI

"It is a pleasure to share with you a report of the great Ladies Convention. There was a wonderful spirit. There were 407 ladies registered, not counting the ladies from Drouillard. Brother Bryan Rauschenberger was the evangelist. The crowning service was one night when Brother Rauschenberger preached a marvellous message on sanctification. People poured out of their seats. The front filled up. One aisle was well filled, and many went down at their seats to pray. Oh, what praying! Sunday morning that multitude of ladies had their triumphant march around town." — *Holiness Pilgrim Mission Reporter*

(continued on page 14) ➡

The Place of the **WILL** in Christian Experience



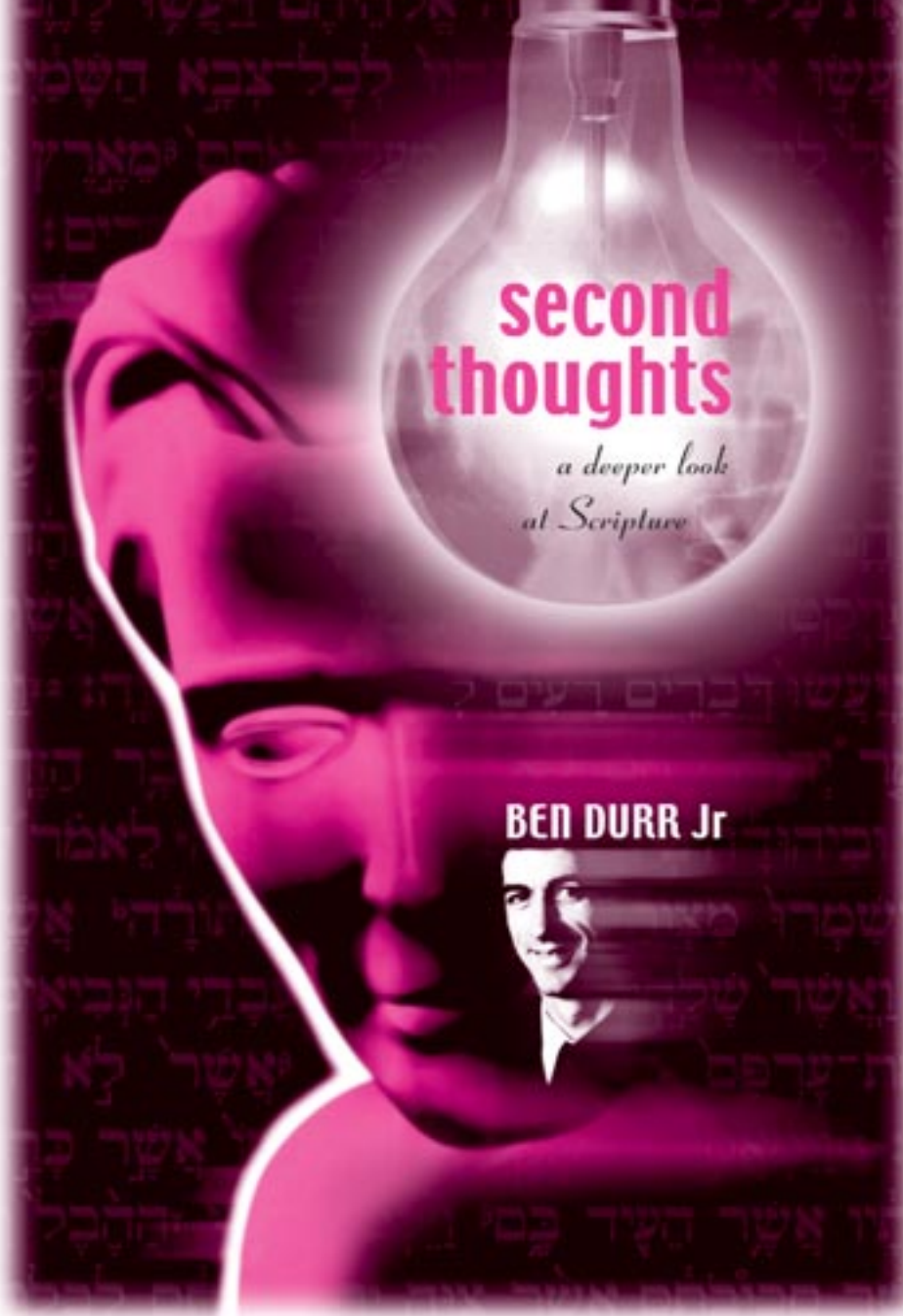
by Warren C. McIntire

Going about in the work of evangelism and after dealing personally with many individuals, I have become convinced that something needs to be said that will help people to understand the importance of the human will in Christian experience.

That the will is the prime human factor in man's relation to God as his Saviour is so basic to a sound, well-established Christian experience that those who do not recognize this fact, and act accordingly, make up the major part of those who are unstable and repeatedly backsliders.

Let us take a moment and notice what Rev. 22:17 says, "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." Not just whosoever (that leaves something lacking), but whosoever *will*. It is the decision of the will that is the determining factor. God is able to work the wonders of His grace when people are willing. When the Holy Spirit pleads and the human will agrees, then God can wonderfully save.

In creating us, God built into the very structure of our being a set of tools, as it were, with which we weigh, evaluate, guide and construct (p7)➡



“Who shall separate us from the love of Christ?” (Romans 8:35)

I never recall having heard or read an extended defense of the Calvinistic doctrine of “unconditional eternal security” that did not, at some point, appeal to Romans 8:35 for support. This teaching, which has saturated the airwaves of Christian radio, has been succinctly stated as “once saved, always saved.”

Who shall separate us from the love of Christ? Tribulation? Distress? Persecution? From these rhetorical questions, it is then firmly extrapolated that absolutely nothing—including

willful, premeditated sin—can jeopardize our position in Christ, once that standing has been established.

But does this precious passage really support that popular teaching? Not at all! The verse reads, “Who shall separate us from the love of Christ?” It must be observed that the “love of Christ” is not the same thing as the salvation that comes by grace through faith in Him. All men, both saved and lost, are objects of Christ’s unfathomable love. My father would often remind his congregation, “Those who go to hell will go there unsaved, but they will not go there unloved.” How true! Again I say, we must make a

careful distinction between the salvation that is offered in Christ and the love that He directs toward all men.

So just what does this verse mean, then, if it is not a blanket guarantee of “unconditional eternal security?” Adam Clarke offers the unique proposal that our love toward Christ is the issue Paul has in mind. At first glance this seems to fit the context. Let’s paraphrase: “What might diminish your love for Christ? Tribulation? Distress? Persecution?” In other words, in Clarke’s view, Paul is urging Christians not to allow trials and hardships to weaken their love for the Saviour.

More likely, however, is the interpretation that the “love” spoken of here is Christ’s love toward the Christian. Paul’s point is that just because we may experience hardship and trial, it does not necessarily follow that we are no longer the objects of Christ’s affection. Paul had just raised the subject of life’s unfairness in verse 28 by reminding us that “all things (presumably he has in mind the difficulties of life) work together for good.” Then, the thought continues: Don’t make the mistake of presuming that life’s reverses, challenges, and hardships indicate that you are beyond the reach of His love. Never! In fact, we overcome these challenges specifically because we are assured of the steady and superabundant love of God (v. 37). Then Paul repeats his point that hardships are not a sign of God’s estrangement from us (v. 39).

It would be unfortunate to overlook the glad intent of these familiar verses. Saint of God, take courage! Dark clouds are no sign of His disaffection! On the other hand, it is an equal misfortune to go beyond the intent of this sacred passage and presume what is clearly not intended, namely, that nothing—particularly “high-handed rebellion” against Almighty God—can alter our standing in His eyes. ■

Ben Durr Jr. is a pastor and member of the faculty in the Division of Ministerial Education, God’s Bible School and College.

➡(p5) our lives. *These tools are reason, judgment and the will.* Reason looks at a given matter from every angle, turns it over, takes it apart, examines it and lays the facts before the judgment. Judgment weighs the facts, listens to the plea of desire, draws upon experience for evidence for or against, hears what conscience has to say, considers the suggestion of Satan and the advice of God, draws its conclusion and submits its recommendation to the will for decision as to action or restraint. The will, which is the executive agent of personality, activates its decision as to action or restraint and thus determines the course which a man takes. *This action of the will determines moral attitude, action, relationship and responsibility. It is thus that the soul maintains innocence before God or comes under a cloud of guilt.*

The whole matter resolves itself into this simple form: *every sinner becomes what he is by a decision, or repeated decisions, of his will; every Christian becomes what he is by a decision, or repeated decisions, of his will.* The following will illustrate.

The work of the Holy Spirit in conviction may be deep and pungent and fully sufficient to lead to salvation, but there will be no finding forgiveness and peace with God until by a decision of the will one turns from sin and, meeting the conditions of surrender, repentance and faith, obtains the Divine pardon.

The work of the Holy Spirit in warning of the dangerous nature of carnality and in convincing the believer of his need of a pure heart may be definite and fully adequate to bring him into a clear experience of sanctifying grace, but he will never obtain a pure heart until by a decision of his will he yields to God, makes a complete consecration, enters into a holy covenant with the Lord and seeks the sanctifying indwelling of the Holy Spirit.

There is no keeping saved apart from repeated decisions of the will, as problems arise, to agree with God and side with Jesus. The power of God to keep is effective only in conjunction with the decision of the believer's will to cooperate with Christ by obediently walking in light and keeping true. When the believer thus furnishes the will to be kept, God furnishes the keeping power.

There is no growth in grace without a firmly maintained decision of the will to make progress spiritually. The point of greatest weakness in the Christian experience of many people is the lack of a definitely made and aggressively maintained decision of the will to grow spiritually, walking and working in glad cooperation with the Holy Spirit as He seeks to teach, guide and mature.

There is no keeping true to one's appointed calling in life, whatever it may be, apart from a vigorously maintained decision of the will to carefully and constantly be obedient to the whole will of God for heart and life. Paul, in Phil 3:13, 14, states how he had this issue defi-

Every sinner becomes what he is by a decision, or repeated decisions, of his will; every Christian becomes what he is by a decision, or repeated decisions, of his will.

nately settled, how he kept his will set: "This one thing I do...I press toward the mark."

There is no maintaining of a genuine devotional life in the reading of God's Word and the kind of praying that brings blessings and help, apart from a settled fixedness of the will to do this "in spite of" and "at any and all cost."

In every case, God, ready and anxiously willing, after warning and pleading, awaits the decision of the human will. The will decides what God can or cannot do about saving, sanctifying and keeping. Marvelous, astonishing fateful fact: *salvation or damnation turns on a decision of a man's will.*

Sinner friends, the provisions of grace are adequate, the promises of God are reliable, the blood of the Lamb is efficacious to cleanse, the constant help of the Holy Spirit is available. You can be a Christian if, when He deals with you, you set your will to cooperate with Him. This you must do very soon or, by your neglect, you will pass beyond all hope of salvation. Hesitancy and postponement ultimately, and very quickly, become fatal.

My Christian friend, if you want to do so, God will help you to maintain a firm decision of your will to walk humbly, to reject evil and do the right, at once to correct mistakes, rectify unintentional wrongs, heal accidental wounds, earnestly push on and keep true to Christ. Thus the Lord Jesus will aid and enable you to keep in constant victory. If you have not already done so, definitely settle it right now to keep your will doing its part in the maintaining of a good Christian experience. God is waiting to work out in your heart and life all the provisions of Calvary. This decision and the setting of your will to always cooperate with Him not only will determine your present happiness, but also the future of your Christian experience, your character in this world and your destiny beyond the grave. Dear Lord Jesus, by Thy grace and the help of Thy Holy Spirit, enable me to so maintain this set of my will that I can know with David, "My heart is fixed, O God, my heart is fixed." ■

The late Rev. Warren C. McIntire was a well-known 20th century Methodist evangelist from the Kentucky Conference.



Faith in the Future

The Campaign For God's Bible School And College

PHASE I — IMMEDIATE NEEDS

- Student Housing/Service/Parking
Room and infrastructure to meet student needs.
- Library Fulfillment
Completion of our obligations related to library expansion.
- Campus Expansion and Procurement
The purchase of additional housing and property adjacent to the campus.
- Faculty Housing
Renovate present housing and purchase additional housing for faculty.

TOTAL COST FOR PHASE I: \$1,400,000

PHASE II — RESPONSE TO GROWTH

- New Facilities/Revivalist Press Building (\$200,000)
New housing for Facilities Management and Revivalist Press.
- Relocation of Aldersgate Academy (\$150,000)
State-of-the-art learning facilities in the two lower floors of the Revivalist Memorial Building.
- Relocating College Music Department (\$50,000)
New practice rooms, classrooms, office space and a choir/orchestra room.
- New Entrance to the Campus (\$500,000)
A new "front door" to the campus, expanded parking, and renovation of existing music studio into a welcome center and offices.
- Academy Entrance Improvements (\$50,000)
This includes new signage and entrance improvements.

TOTAL COST FOR PHASE II: \$950,000

PHASE III — CHAPEL EXPANSION

- Balcony Annex
A foyer entrance with ground-floor restrooms. The new balcony section will be utilized as a large lecture room.

TOTAL COST FOR PHASE III: \$500,000

The Faith in the Future Capital Campaign for God's Bible School and College continues to grow. By passing the one million dollar mark we are well on our way to reaching the first phase goal of 1.4 million dollars. With your help we would like to complete that goal by year's end. Commitments to the campaign are payable over the next three years. The campaign phases and objectives are listed here. This campaign will position God's Bible School and College for growth and increased effectiveness in the years ahead. Please allow me to send you more information by filling out the cutout below. Your investment in our future will be a great help in continuing the mission of training young people for Christian service.

Jack Hooker



JACK HOOKER
Vice-President
for Advancement



For more information on the Faith In The Future Campaign, please fill in the information below and mail to: Jack Hooker, Vice-President for Advancement, God's Bible School and College, 1810 Young Street, Cincinnati, OH 45202; or call 513-721-7944 ext. 223; or email jhooker@gbs.edu. Information is also available at www.gbs.edu.

Name

Address

Phone Are you a GBS alumnus? years attended

Please send me an informational campaign video in the following format: DVD or VHS

gbs alumni spotlight

COMPELLED BY COMPASSION

By Jack Hooker, Vice President for Advancement

Most of our readers are familiar with the organization Habitat for Humanity, and they may equate the work of this charity with former U.S. President Jimmy Carter. But you probably aren't aware that the beginnings of Habitat involve a GBS alumnus.

In 1968, Sam Emerick joined with sixteen other persons who met in Sumpter County, Georgia, to discuss ways of addressing the need for affordable housing among the poor. Soon thereafter, the first housing project was built, housing 27 families who had known great deprivation. Later, a project was started in Bandaka, Zaire, to test the idea in the Third World. In 1973, another gathering of the same group shaped more principles for the effort. They included a Biblical basis for the work. Most work would be done by masses of volunteers, and no government funds would be used. Families would invest designated hours in the construction of their new homes, which would be considered "a hand up and not a hand out." In 1976, Emerick and three colleagues continued developmental planning, including the designation of persons for a Board of Directors. Emerick was elected to the first four-year term as president of the International Board.

Over the last 25 years, Habitat for Humanity has grown to a world-wide organization. Today, a Habitat home is built every 26 minutes. That's more than 55 houses per day or 21,000 per year. Over 145,000 homes have been built in 83 countries. This represents housing

for more than 500,000 people. Habitat is truly a hope-building movement.

Sam Emerick credits his involvement in Habitat for Humanity to a decision made in 1932 in Maryland. It was there his pastor persuaded him to travel to Cincinnati, Ohio, and enroll in the high school of God's Bible School. He graduated in 1934. While at GBS, Sam saw something that changed his life and compelled him to compassion. His words tell the story: "All of this has its connection with GBS, because it stems from the compassion that was stirred in me when I saw the 16,000 children and 2,000 destitute adults at our Thanksgiving meal. I was not aware of the impact at the time, but it has grown on me through the years. I am sure that the Spirit that inspires the will and the deed has been the link in the services I've been privileged to render."

Sam went on to serve as President of the Collier County, Florida, chapter of Habitat. In 2003, that project will build 100 houses in that county. As another picture of his servant heart, last spring at 87 years of age, he cut 190 dozen gardenias from his garden and carried them to six nursing homes in the area. Today, Samuel testifies, "I am a debtor to God's grace that opened many doors of opportunity in my life. In my 87th year my focus is to will ONE thing—the will of God." For over 103 years the emphasis on the Hilltop has been on servant compassion. Thank God that influence lives on in the lives of our alumni! ■



SAM EMERICK MIDST HIS GRADUATING CLASS IN 1934



SCHOLARSHIPS AWARDED AT CONVOCATION SERVICES

President Michael Avery's stirring sermon, "Knowing God," at morning worship services, Sunday, August 24, set a high spiritual standard for GBS's 104th academic year. Summoning students and faculty to authentic relationship with God, he called for renewed spiritual commitment and true revival. "Convocation services" on the Sunday immediately prior to the first day of classes have become a tradition on the Hilltop. The Rev. Jack Hooker, Vice President for Advancement preached in the

evening service on the theme "For Such A Time As This."

As is the usual custom, annual scholarship awards were presented during the morning service, and recipients were personally congratulated by the president. Dr. Kenneth Farmer, Vice President of Academic Affairs, presented the following Divisional Scholarships, which are four-year tuition awards:

(1) *The Charles Cowman Missions Scholarship*, Clarissa Atchley and Titus Byer; (2) *The R.E. McNeill Music Scholarship*, Daniel Bond and Brandon Hilligoss; (3) *The Nettie Peabody Teacher Education Scholarship*, Amy Morris and Jessica Schaper; and (4) *The Martin Wells Knapp Ministerial Scholarship*, Ed Walker.

Vice President Hooker also presented the following endowed scholarships for the 2003–2004 school term:

(1) *Crawford Family Scholarships*, \$1,600, Ashley Hill and \$1,000, Mary Hollenbach; (2)

Myrtle Jessup Ministerial Scholarship, \$200, Nathan Weaver; (3) *Marvin Jewell Ministerial Scholarship*, \$200, Joshua Peck; (4) *Frank Little Scholarship*, \$750, Curtis Going; (5) *David and Clare Martin Scholarship*, \$700, Jaime Lemons; (6) *C. Helen Mooshian Scholarship*, \$550, Elizabeth Davis; (7) *Rhyne Memorial Scholarship*, \$450, Scott Williams; (8) *H.E. Schmul, Sr., Scholarship*, \$1,500, Andrew Street; (9) *Vaughn Somers Memorial Scholarship*, \$80, Cindy Matlock; (10) *Meredith and Florence Vance Scholarship*, \$750, Andrea Ratcliff; (11) *Mr. and Mrs. K.W. Wong Scholarship*, \$1,700, Theresa Campbell; (12) *Ethel Belle Baugey Scholarship*, \$100, Jon Ayars; (13) *Elmer C. Farmer Pastoral Scholarship*, \$1,000, Joe Reimann; (14) *Rev. William E. and Hazel C. Jackson Scholarship*, \$80, Kim Easley; (15) *Dr. Leslie Wilcox Scholarship*, \$180, Jonathan Bartolomeo; (16) *Edna Erle Brothers Messerschmidt Memorial Scholarship*, \$900, Belinda Anders; (17) *Merle D. Wolf Memorial Scholarship*, \$150, Aaron Terry; (18)

REVIVALIST FAMILY

On these pages, we feature items about GBS alumni, vital statistics, significant events scheduled throughout the "Revivalist family," and brief news notes from across the holiness movement. An item for inclusion in the "Revivalist Family" must be submitted within four months of the event which it reports and should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, Ohio 45202; or revivalist@gbs.edu.



THE REV. GREGORY MAKCEN FAMILY

MARRIAGES

Jonathan Makcen to Trisha Elkins, September 13, 2003, Mason, Ohio, The Rev. Ben Durr, Sr., officiating.

DEATHS

The Rev. Gregory S. Makcen, 43, died August 20 in Birmingham, Alabama. An elder in the Alabama Conference of the Bible Methodist Connection, he was pastor of the Bible Methodist church in Tuscaloosa. He also served as conference youth president and as chairman of the Southern District Indoor Camp, and always he exerted a profound spiritual influence. A loyal friend of GBS, he was active in raising funds for scholarships. Survivors include his wife, Sharon; his sons, Jonathan, a former GBS student,



SCHOLARSHIP RECIPIENTS WITH PRES. AVERY AND DIVISIONAL CHAIRPERSONS

Nathaniel Joslin Memorial Scholarship, \$500, Joshua Peck; (19) Stanley Kendall/Stanton Christian School Scholarship, \$600, Timothy Makcen; (20) Aubrey Elam Indoor Camp Scholarship, \$400, Sherilyn Stetler; (21) The Carl Victor and Bessie Hedstrom and Alvin and Gertrude Hedstrom Memorial Scholarship, \$500, Mark McCall; (22) The Chester C. Elliot and Leliah E. Roberts Elliot Scholarship, \$600, Matt Jackson; (23) The Hazel (Trouten) Scheid Memorial

Scholarship, \$100, Jonathan Phillips; (24) The John O. (Mickey) and Annie E. McGuire Memorial Scholarship, \$500, David Cassity; (25) The Leonard and Janet Sankey Scholarship, \$500, Jaron Bovard; (26) The Delwyn Speth Scholarship, \$500, Stephanie Grosso; (28) The McClain Scholarship, \$1,000, Sherri Jones; (26) The Norma J. Sturgeon Memorial Scholarship, \$1,500, P.D. Wolfe; (27) The Gertrude Taylor Memorial Scholarship, \$400, Jessica Stroup; (28) The Dr. J.D. Young

Memorial Scholarship, \$500, Mark Marriott; (29) The Peter J. and Patricia J. Moran Scholarship, \$500, George Ordel; (30) The Dr. R.G. Flexon Memorial Scholarship, \$50, Roel Cuaresma. A total of 34 students received endowed scholarship awards valued at \$20,140.

COLLEGE POSTS MODEST GAINS by Dr. Ken Farmer, Vice President for Academic Affairs

Several years ago, we set some rather ambitious enrollment goals, agreeing on a growth rate of 7% per year. We accomplished this for three straight years! Then came Fall 2002—emphasis on “fall.” Instead of gaining, we took a step backward—registering an enrollment of 247 for a 5% loss. That hurt! Compounding this problem was the fact that we had to replace a rather sizable graduating class last year—42 students. We had our work cut out for us.

We had some good PR groups traveling this summer that (p12)➡

Timothy, a current GBS student, and Stephen; one sister Kimberly; and his parents.

Funeral services and burial were held in Tuscaloosa with the Rev. Gene Hood and the Rev. Walter Hedstrom, officiating. Other clergy included the Rev. James Keaton and the Rev. Michael Avery. Conducting the committal service were the Rev. Ben Durr, Sr., and the Rev. Daniel Stetler.

Pastor Makcen was a man of conviction, of firm commitment to Biblical holiness, and a shepherd full of compassion to all men. He was a hero to several young people as he inspired them to take God’s way by his vibrant, enthusiastic, fervent spirit. —Walter Hedstrom, President, Alabama Conference, Bible Methodist Connection

The Rev. Martin Luther Peterson, 91 died August 9, 2003. He was an ordained minister and gave many years as missionary, evangelist and pastor of the Pilgrim Holiness



Church and later The Wesleyan Church. Preceded in death by his first wife Fern Nelson Peterson and his daughter Linda Peterson Hadden, he is survived by his wife Helen Weaver Peterson; his stepsons Frederick M. Weaver and Stephen E. Weaver; his son-in-law Mitch Hadden and children Marla, Michelle, and Mark, and other relatives and

friends. Burial was in the Beal Memorial Cemetery, Fort Walton Beach, Florida, the Rev. Dan Norman officiating.

CORRESPONDENCE

“You will note that Ruth attended God’s Bible School and College from 1937, until she (p12)➡

➡(p11) helped get out the GBS message. Also, back at home base, student recruiters Keith Waggoner and Jennifer Fikes feverishly worked the phones, trying to turn prospects into real, live GBS students.

The combined recruitment effort worked! This year we are back on the upward track. Our enrollment for Fall 2003 is 252! That is only a small increase, but, hey, it is an increase! We are glad for every single one of our 252 students. We thank Keith and Jenny for their hard work!

Our ratio of full-time equivalency (230.38) to headcount stands at 91.4% which is above the average for all AABC colleges last year.

What can you do to help? Glad you asked. My father used to say that GBS is the frontline of the battle. The devil is desperately trying to interfere with our efforts to equip Christian workers. Covenant with us that every day you will pray for GBS and the students we are training for ministry. While you are at it, pray that God will keep sending us quali-



ty students with a burning desire to be of service to their generation.

STUDENTS REPORT ON SUMMER MISSIONS TEAMS

Under the direction of Dan Glick, chair of the Division of Intercultural Studies and World Missions, GBS sponsored summer missions teams to Ukraine, Mexico, and the Cayman Islands. Following are field reports from participating students.

UKRAINE. Team members: Mary Bevin, Joe Kretowski, Lynette Troyer, David Cassity, and Dan Glick (sponsor).

Ukraine gave us smiles and tears. Our hearts were merry as we tried Ukrainian food like "borscht" (cabbage soup), thought up creative ways to remember important phrases, played street games with the children, or heard Anatoly, a vibrant pastor, tell us how he would 'wrrring us out' before he was through with

REVIVALIST FAMILY

continued

➡(p11) graduated with the BA with an education major in 1941," writes the Rev. Bruce T. Taylor, Raytown, Missouri, informing us of the death of his wife Ruth D. (Hoover) Taylor (see obituaries, September *Revivalist*). "I attended from 1936 to 1940, graduating from high school and taking two years of college before returning to Canada because I was draft age. Between high school and college Ruth went to business college, and that prepared her for years at GBS serving as secretary to Mrs. M.G. Standley, and stenographer for all the chapel and special services. In many pictures of the tabernacle, she may be seen sitting at a small table right in front of the pulpit. Ruth was known as 'the girl in the little white bonnet.' She transcribed hundreds of sermons that appeared either in the *Revivalist* or books of sermons. Although I would not denigrate my education and training that I received during those years, there is

no question that my greatest gain was a wonderful wife and helpmate, for which I thank God."

SPECIAL INTEREST

"The family of Greg Makcen (see obituary on page 10) would like to thank everyone who sent cards and letters. The prayers and support of friends and family have been a real encouragement. Continued love and prayers are greatly appreciated during this time of adjustment. The enormous amount of love shown has been overwhelming and a true blessing." —*The Makcen Family, Sharon, Jonathan, Timothy, and Stephen.*

Dr. Mark Smith, member of the GBS Board of Trustees, was accepted into and attended the Harvard Institute for Executive Management for Higher Education Administrators during July 13-25. The institute

us—which indeed he did! In just one afternoon we held services at four of his village churches.

But our hearts were also sorrowful as we talked with a very godly pastor and father of ten who is battling severe cancer, wept at the poverty of many of our brothers and sisters, and reflected on the great need for more Christ-filled shepherds to win and disciple people.

The genuine love and hospitality which the Ukrainians showed our team brought tears to my eyes. They treated us like honored guests everywhere we went. Though they have very little themselves, they lavished it on us. Their servanthood and humility left a mark on us which will continue to inspire us to be more giving. —*Mary Bevin*

MEXICO CITY. Team members: Clarissa Atchley, Elizabeth Reimann, Mitch Bishop, Michelle Sherrard, Trish Shelton, and Katryn Welch

When our plane touched down in Mexico, we were welcomed to the largest city in the world! Local missions coordinator John Dykes and Jan met us at the airport, and we set off to be missionaries. Mexico City is a huge mission field waiting for laborers. (p15)➡

MORNING COOK NEEDED. Applications are being accepted for the position of AM cook in the Dining Services Department at God's Bible College. This is a weekday morning position from 7:30 AM to 3:30 PM. Basic cooking experience, dependability, and the ability to follow recipes and get along well with others as a contributing member of a team are requirements of this position. Background check required. Competitive wage and benefits offered. Call Theresa Tucker, Dining Services Manager, at (513), 721-7944, ext. 252, between 9 AM and 11 AM, or between 2 PM and 4 PM, to schedule your interview.



focused on advance preparation for college presidents and vice presidents and included online work from April until July. Dr. Smith was also elected to the city council, Marion, Indiana, and will take office on January 1. He was able to unseat a three-term incumbent and is unopposed for the fall election. He

spent many hours meeting the people in the Marion community and won by a 70–30% margin. Mark has also been assisting conservative gubernatorial candidate Rep. David McIntosh in writing education policy and fundraising.

The Rev. Bence C. Miller, former president of God's Bible School, was installed September 7 as pastor of



the Central Wesleyan Church, Columbus, Indiana. Officiating at the service was District Superintendent Mark Eckart.



The Rev. and Mrs. Robert Brock, New Castle, Indiana, former GBS staff members, were special speakers at services in Papua New Guinea, August 26–September 29.

The Brocks served as missionaries in PNG for many years.

Dr. Mark Eckart, GBS alumni (GBS '83

BRE) and former faculty member, is the author of the newly-published "Golden Nugget" Old Testament study guides. Student guides are available at \$9.99 each and leader's guides at (p15)➡





Dear Phil

“If the Jews are God’s chosen people, then why do they not believe in Jesus? Will they go to Heaven? —Aaron

Dear Aaron,

Paul answers this question in Romans. In Rom. 9:1-5 Paul says that he has great sorrow and anguish in his heart for his fellow Jews. He was even willing to be damned if that would result in the salvation of the people God had chosen and blessed so much. In Rom. 10:1-4 Paul tells us why the Jews have not believed. Rather than accepting the righteousness that comes from God through faith in Jesus, they have attempted to make themselves righteous before God by keeping the law. But no one can ever justify himself before God by keeping the law (Gal. 3:11). Doing good never cancels out sin.

However, there is still hope for the Jews. In Romans 11:17-24, Paul uses the imagery of an olive tree to explain the condition of the Jews. They are “branches” that have been broken out of the olive tree because of their unbelief (11:20). Gentiles (that includes you and me) are grafted into the olive tree through faith in Christ

(11:17-20). If a Jew will turn to Christ and believe that God has provided an atonement for his sins through Christ, he will be grafted back into the olive tree (11:23-24). At the same time, Paul warns the Gentiles that if they do not continue in faith, they can be cut out just like the Jews were (11:21-22).

You may be wondering what the “olive tree” is. The olive tree is the line of believers that began with Abraham, the spiritual father of all believers (Rom. 4:16) and the physical father of all Jews. Romans 9:6ff is Paul’s explanation of why all the descendants of Abraham are not

automatically saved: *only those who believe in Christ (9:33) are considered part of Abraham’s spiritual descendants.* The good news that Jesus died and rose again so that we might be saved is still the power of God to save men, to the Jew first and also to the Gentile (Rom. 1:17).

Sincerely,
PHILIP ■

Dr. A. Philip Brown II is a member of the ministerial faculty of God’s Bible School and College. He may be contacted by e-mail at pbrown@gbs.edu.

THE WORLD TO WIN continued

➡(continued from page 4)

MONTANA

“Thirty-five years ago Rev. and Mrs. Robert Pelton first set foot on the campus of Northwest Indian Bible School in Alberton, Montana, where Brother Pelton served as the first president of NIBS.... He and his wife, Marsena Ruth French ...have had many years of teaching experience in Bible schools and colleges. Their missionary labors have not only included the Native Americans but also the dear people of China.... **Brother and Sister Pelton have sensed God’s peace and direction as they return to the NIBS campus to assume the position as interim president of Northwest Indian Bible School.** —*Allegheny Wesleyan Methodist*

RUSSIA

“The Good News is still welcome in many places in Russia! **Please pray with us that the distribution of 30,000 more New Testaments will go forward.** A long-range answer to prayer has been the new center in

the village of Kalinina. For several months we have been holding youth meetings there. Now we have a name for our center—“Kovchek”—which means “The Ark.” Our “Ark” has landed in a good location for reaching many people. Please pray that [it] will be a place of safety and salvation for many young lives.” —*Richard and Judy Grout (Hope International Missions).*

UKRAINE

“Please pray for the Jason Sturtevant and the Drummonds in Ukraine. **They had a service in a remote village Sunday afternoon, and the people want them to come back each Sunday.** Jason reports that they are now running up to 30 children each week in children’s services and almost that many teenagers in the teen gathering. They also have started church services each Sunday morning at the Drummonds’ house. —*Steve Sturtevant (Arms Around the World).* ■

➡(p13) There are children on the streets selling things like hand-made dolls. Some sleep on the street because they have no home or family. Everywhere are people who lack a real relationship with God. We were able to pass out close to 30,000 tracts, and I pray that people's lives will be changed because of them. I do have a strong desire to work with Hispanic people, and I left my heart with them. The trip was an experience I will never forget. —Clarissa Atchley

Dear Bro. Avery, Just wanted to send a note of thanks for the great team of young people that came our way from the school. They were a dedicated group and we enjoyed having them with us very much. We look forward to working with your students whenever possible! —John Dykes

CAYMAN ISLANDS. Team members: Andrew Street, Alisa Street, Joe Glick, Megan McCall, Jessica Stroup, Katrina McConkey, Jenny Riddle, and Dan Glick (sponsor).

Our VBS in the Cayman Islands was very successful with over 40 children in attendance. "Happy People" was the theme, and we told the children that the two steps to being a "happy person" are loving God and loving people. On Thursday it was exciting to see our peak attendance of over 70 animated children respond



to the Spirit of God with real concentration as they listened to the Gospel message. "I experienced new and exciting things," commented Megan McCall. "I am thankful for this opportunity God gave me, and I am excited to see what other opportunities He has in store for me to serve Him and deepen my relationship with Him." It was a thrilling week of ministry, and we are all happy to serve Jesus. —Andrew Street.

HILLTOP 2003 DEDICATED TO RONALD SEDLACEK

"For Such A Time As This" is the theme of *Hilltop 2003*, GBS's yearbook dedicated to high (p20) ➡

REVIVALIST FAMILY

continued

➡(p13) \$14.99. Order from Dr. Eckart, who may be contacted at P. O. Box 174, Orleans, Indiana 47452; email meckart@blueriver.net, with phone number (812)865-3979.

NOTICES

Gospel Fellowship Church, Upper Glade, West Virginia, an independent congregation, Wesleyan in theology, is seeking a pastor. Interested persons should contact Mrs. Barbara Keen at (304)-226-5196 (church) or (800)-352-3147 (at work).

Marriage Matters 2004 will be held at Carlisle Village Inn, Walnut Creek, Ohio, February 23–24 or 25–26. Seminars will include discussions of various marriage-related subjects. For further information, write Kathleen Churchill, 204 Tulip Drive, Indiana, Pennsylvania 15701.

HITHER AND THITHER

Rev. James A. Southerland, Sr., has been elected Conference President of the Pilgrim Holiness Church, succeeding the Rev. Eugene D. Gray, who had served in that position for nearly 20 years. The Rev. Donald E. Nichols (GBS '77 ThB) was elected Conference Vice President. Mr. Gray was awarded the title "Conference President Emeritus," and in a special service, July 7, several tributes were presented, honoring the ministry of him and his wife.

Meeting in Seattle, June 28–July 4, the **General Conference of the Free Methodist Church approved "in principle" a major revision of the denomination's "Articles of Religion."** The new statement emphasizes the progressive nature of sanctification but makes no specific reference to "entire sanctification." (p20) ➡

Archives

What fascinating material we have for this archives presentation! Both of the following accounts demonstrate God's purpose in the lives of the same GBS families brought together on the Hilltop and committed to His service in the decades since.

CELEBRATING A GBS WEDDING OF 50 YEARS AGO

by Catherine (Taylor) Ellingson

In 1943, a 15-year-old Tar Heel—that's an affectionate nickname for a resident of North Carolina—Ruth Taylor arrived on the GBS campus. She later graduated from college and became one of the youngest teachers in the GBS high school. In 1951, another Tar Heel,

Wilton Beck—he was from the same county in North Carolina as Ruth but was unknown to her—also arrived at GBS and enrolled in the Christian Workers' Course. "SP" night ("special privileges") brought Wilton and Ruth together, and on May 22, 1953, they were married in God's Bible School chapel. The Rev. L.R. Day, GBS president, and the Rev. E.G. Marsh, a GBS professor who later became president, officiated at the ceremony.

The wedding party consisted of Catherine (Taylor) Ellingson, maid-of-honor; bridesmaids: Evelyn (Lamb) Thornton, Mildred Goldsberry, Virgie (Lizer) Bargo, Dorothy (Lawson) Crater; groomsmen: Robert Ferguson, Robert Ellingson, Herbert Bargo, Nico Snyman. Music was proved by Marie Trivett, Glen Harshman and Gloria (Kehrwecker) Wilson. *All of the above were GBS students, staff and/or alumni.* Train bearers were four-year-old Jerry Ferguson and Peggy Gilbert.

On May 22, 2003, Wilton and Ruth (Taylor) Beck celebrated their 50th Wedding Anniversary at the Carolina Christian Academy, Thomasville, North Carolina, where Ruth had taught for 25 years before her retirement. Two photographs accompany this article. The first is (p19)➡



repented quickly as He convicted your heart and that you asked the Holy Spirit to forgive you.

C. The spiritual danger we face when we grieve the Spirit

When we grieve the Holy Spirit, we are in danger of losing the intimacy of our relationship (Phil. 2:1), and of losing the energizing work of His anointing ministry on our lives as Christians. If we have maintained a tender conscience that is ever ready to obey the Spirit's promptings, we will sense that we have grieved the Spirit. When He deals with us, we need to repent or we will stand in jeopardy of losing the seal of the Spirit, for grieving the Spirit can lead to quenching the Spirit (1 Thes. 5:19).

The term "quench" (*sbennute*) is frequently used in Scripture for extinguishing fire. This term is especially relevant to the Holy Spirit who is likened to fire (Rev. 4:5). In faithfulness the grieved Holy Spirit convicts us and endeavors to lead us into greater Christlikeness. If we persist in rejecting His admonition and leadership, His activity in our lives is quenched and He departs. The loss of the Spirit means the removal of the seal.

Further, and worse yet, quenching the Spirit can lead to despising the Spirit (Heb. 10:29) and instead of being our guide and helper, He becomes our enemy. We need to remember the words of the prophet Isaiah speaking of the people of God, "But they rebelled, and vexed His Holy Spirit; therefore he was turned to be their enemy, and he fought against them" (Isa. 63:10). The psalmist refers to the same fact in nearly the same words, "How oft did they provoke him in the wilderness, and grieve him in the desert! (Psa. 78:40). Each of us must take heed that we do not grieve the Spirit of God, lest God turn and become our enemy, and fight against us! Let us not forget the lament of King Saul who testified, "God is departed from me, and answers me no more" (1 Sam. 28:15), and the fear of David, as he remembered God's judgment on King Saul and prayed, "Cast me not away from thy presence; and take not thy Holy Spirit from me" (Psa. 51:11).

CONCLUSION

The seal of the Spirit is God's mark of ownership upon our lives as Christians. The presence of the Spirit also brings the promise of a glorious future. However, we must take heed that we do not grieve the Spirit by allowing "corrupt communication" to pass from our lips. Our words must be appropriate, gracious, and edifying. Let us walk carefully, asking God to set a "watch" at our lips lest we bring pain and sorrow to the Holy Spirit. Meditate and pray over the command, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30). By God's grace it is possible to avoid grieving the Holy Spirit who seals us.

—sermon outline by DR. ALLAN P. BROWN

1 The basic concept of being "filled" with the Spirit is for the believer to transfer full control of his or her life to the Holy Spirit.

2 Murray J. Harris in *Expositor's Bible Commentary on the New Testament*, p.325

3 William Barclay, *New Testament Words*. (London: SCM Press Ltd., 1964), p. 59.



"COMMITTED TO EXCELLENCE
IN PREACHING"

**HOW TO AVOID
GRIEVING THE
HOLY SPIRIT
WHO SEALS US**

Scripture: "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption" (Ephesians 4:30).

INTRODUCTION

The Holy Spirit plays a key role in the life of every believer. At the moment of our conversion we are simultaneously born of the Spirit (John 3:5), baptized by the Spirit into one body, the Church (1 Cor. 13:12), made to drink of one Spirit (1 Cor. 13:12), sealed with the Spirit (Eph. 1:13; 4:30), indwelt by the Spirit (Rom. 8:9), and initially sanctified by the Spirit (2 Thess. 2:13; 1 Peter 1:2). Subsequent to our new birth, we are commanded to walk in the Spirit (Gal. 5:25), demonstrate our Sonship by being led by the Spirit (Rom. 8:14), and be filled with the Spirit and maintain that fullness (Eph. 5:18).¹

The focus of this message is twofold: (1) the significance of being sealed by the Holy Spirit and (2) how to avoid grieving the Holy Spirit who seals us unto the day of redemption.

As we attempt to understand the significance of being "sealed" by the Holy Spirit, let us examine first the placement of the seal of the Spirit in the believer's life.

I. THE PLACEMENT OF THE SEAL (Ephesians 1:13)

According to Paul in Ephesians 1:13, it is the hearing of faith that brings salvation and the sealing with the Spirit. The Ephesians believers first heard the Gospel. Then they believed or put their faith in the Gospel. As a result they were sealed by the Holy Spirit of promise. Hearing, believing, and sealing are the steps Paul enumerates for every Christian.

The Holy Spirit Himself is the seal. The dative case "with the Spirit" (*to pneu-mati*) suggests that the Holy Spirit is the means or instrument by which a believer is sealed (Eph. 1:13). In Ephesians 4:30, Paul speaks of the Holy Spirit as the one "in whom" (*en ho*) they were sealed. It would be a mistake, therefore, to see the sealing to be anything else but the presence of the Spirit Himself in our lives.

II. THE PERSON WHO DOES THE SEALING (2 Corinthians 1:21,22)

The seal of the Spirit is applied by God the Father (2 Cor. 1:21, 22). Each of the four Greek participles in 2 Corinthians 1:21 and 22 has God (in the emphatic

position) as its subject. God “establishes” us, “anointed” us, “sealed” us and “gave” us the Spirit in our hearts as a pledge or a deposit, thereby guaranteeing what is to come. The first participle, “establishes,” is present tense and “refers to God’s continuous strengthening of believers in their faith in Christ and His progressive enriching of their knowledge of Christ. The other three participles are in the aorist tense, indicating what took place at the time of conversion and baptism.... God ‘set his seal of ownership (*sphragisamenos*) on us’ in that he ‘put (*idous*) his spirit in our hearts as a deposit, guaranteeing what is to come.’”⁷²

III. THE PURPOSE OF THE SEAL (Ephesians 1:14)

In Scripture, a seal was used for various purposes, both literally and metaphorically. Two examples of the literal use of a seal are:

A. A seal served as a mark of authority

When Jezebel “wrote letters in Ahab’s name, and sealed them with his seal” (1 Kings 21:8), the seal served as a mark of authenticity and kingly authority. The written commands of King Ahasuerus were sealed “with the king’s ring, for the writing which is written in the king’s name, and sealed with the king’s ring, may no man reverse” (Esther 8:8, 10; 3:12). Allied to this is the formal ratification of a transaction or covenant. Jeremiah sealed the deeds of the field which he bought from Hanamel (Jer. 32:10-14; compare 32:44). Nehemiah and many others affixed their seals to the written covenant between God and His people (Neh. 9:38; 10:1ff).

B. A seal served as a mark of identity or ownership

In the ancient world, a seal was used as an official mark of identity or ownership. Archaeologists have found many examples of clay stoppers of wine jars on which seal impressions of ownership were stamped by rolling a cylinder with the seal along the surface of the clay when it was still soft (compare Job. 38:14).

A seal is also used in Scripture with a metaphorical use. For example,

C. A seal served as a means of ratification

The believer in Christ is said to “set his seal to this, that God is true” (John 3:33). In other words, the believer testifies to the veracity of God and metaphorically places his personal stamp of endorsement and confirmation upon this truth. The Father has sealed the Son. This means He authenticated Jesus as the bestower of life-giving bread (John 6:27). The circumcision of Abraham was a “sign” and “seal,” an outward ratification, of the righteousness of faith which he had already received while uncircumcised (Rom. 4:11).

D. A seal served as a promise of things to come

According to Ephesians 1:14, the seal of the Spirit “is the earnest of our inheritance until the redemption of the purchased possession.” The term “earnest” means a “deposit” or “down-payment” guaranteeing our inheritance until the final redemption of those who are God’s possession. “Paul is saying that God’s gift to us of the Holy Spirit here and now is an installment, a guarantee, an advance foretaste of the life which the Christian will someday live when he lives in the presence of God.”⁷³

Some people wish to push the metaphor of “sealing” too far. Typically, some wish to read into it unconditional eternal security. In other words, “once sealed always sealed.” The phrase in Ephesians 4:30, “sealed unto the day of redemption” is taken to mean that once a person is sealed with the Holy Spirit, he is secure until the day of final redemption. I wish this were true. The problem with such an interpretation is that the interpreter is forgetting that the “seal” is not a “thing,” but

rather the seal is the third Person of the Trinity. A believer is “sealed” as long as the Holy Spirit, as the agent of the new birth, remains in his or her life. The Holy Spirit, however, will not remain in the heart of the person who practices deliberate sin. If a believer chooses to reject the faith and turns and goes back into a life of sin, the Holy Spirit does not remain in his life sealing him or her “unto the day of redemption.” The Spirit who is holy will not reside in an unholy heart that refuses to walk in the light of God’s Word.

Let me give further explanation as we consider our next and last point.

IV. THE PAIN WE MAY BRING TO THE SEAL (Ephesians 4:30)

Paul warned, “Grieve not the Holy Spirit, whereby ye are sealed unto the day of redemption” (Eph. 4:30).

A. The meaning of the word “grieve”

The word “grieve” is a strong term. It expresses how the Disciples felt when Jesus told them of His approaching death (Mat. 17:23). It is how the rich young ruler felt when he learned he had to sell all that he had and give it to the poor in order to have eternal life (Mat. 19:22). It is how the Disciples felt in the Upper Room when Jesus told them that one of them would betray him (Mat. 26:37). It is how Jesus felt in the Garden of Gethsemane when he began to be “sorrowful” (Mat. 26:37). It is how Peter felt when Jesus asked him for the third time, “Do you love me?” (John 21:17). To “grieve” someone is to cause them great emotional pain and sorrow of heart.

When Paul warns the believer not to grieve the Holy Spirit, he is informing us that we can cause the Holy Spirit great pain and sorrow of heart. What a terrible thought! That is no small or trivial matter. It should sober the heart and mind of every true Christian.

B. The means by which we grieve the Holy Spirit

What causes the Holy Spirit to be grieved? The immediate context for the warning is Ephesians 4:29, “Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.” Paul then follows with the warning, “And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption” (Eph. 4:30).

The coordinating conjunction “and” tells us that Paul is specifically warning about the danger of grieving the Holy Spirit through “corrupt communication,” which refers to any words that we speak that are not appropriate (“good”), that do not minister grace to the hearer, and that do not edify. I have devised the acronym “ACE” to help me remember the three elements (“A” – appropriate, “C” – gracious; “E” – edifying). Further, since Ephesians 5:18-21 stresses the impact the fullness of the Holy Spirit will have on the spoken and sung words of the believer, we should set a guard at our lips lest we grieve the Holy Spirit.

Any kind of careless talk, whether it be murmuring or complaining instead of the “giving of thanks for all things in the name of our Lord Jesus Christ to God, even the Father” (Eph. 5:20), or words that are not kind and tender-hearted (Eph. 4:32), grieve the Holy Spirit. Clearly, harsh or unkind words, and angry words that do not meet the Biblical criteria of having “ACE” cause the Holy Spirit to be grieved. Have you ever been convicted of grieving the Holy Spirit after you have finished criticizing another person behind his or her back, or after you have spoken words that hurt another person? If so, I trust that you

➡(p16) of the original wedding party in 1953, and the second pictures those of the original wedding party present at the anniversary celebration last summer. They are as follows: (Seated) Wilton and Ruth; (Standing, left to right), Evelyn (Lamb) Thornton, Jerry Ferguson, Virginia Ferguson (the wedding director), Robert Ferguson, and Catherine (Taylor) Ellingson.

The Becks have been in pastoral/evangelistic work for the past 50 years. —*Catherine (Taylor) Ellingson, Dayton, Ohio, sister of Ruth (Taylor) Beck*

AS A RESULT...

A true story illustrating how God connects the dots.

by Stan Ellingson

In the 1940's, Emery Taylor was a simple farmer near High Point, North Carolina, listening to the "The Voice of God's Bible School" on radio and reading *God's Revivalist*.

As a result, he and his wife sent

their four Taylor daughters, Elizabeth, Ruth (Beck), Virginia (Ferguson), and Catherine (Ellingson) to attend college at GBS in Cincinnati, Ohio.

Meanwhile, Mr. Taylor prayerfully penned a several-page letter to his neighbor, Mr. John Lamb, outlining salvation's plan and inviting the family to attend a camp meeting.

As a result, Mrs. Cora Lamb, Mr. John Lamb's wife, gathered her family around her and read the letter to them.

As a result, the Lamb family was introduced to the Gospel, and in the process of time, a number of them came to a saving knowledge of the Lord Jesus Christ.

As a result, one of Mr. Lamb's daughters, Jewel, also attended God's Bible School and married a young Kenneth P. Stetler.

As a result of attending God's Bible School herself, Emery Taylor's youngest daughter Catherine years later would enroll her youngest son Stan at GBS in the 1970's.

As a result, Stan would eventually be employed in the Radio Department

of GBS, helping to produce and announce "The Voice of God's Bible School," and he would be a student of Professor Kenneth Stetler.

As a result of Emery Taylor's hearing "The Voice of God's Bible School," his grandson would be heard on "The Voice of God's Bible School."

As a result of Mr. Taylor teaching the Word to Mr. John Lamb, his grandson would be taught the Word by Mr. Lamb's son-in-law.

As a result of Mr. Taylor's reading *God's Revivalist*, you are now reading his story in *God's Revivalist*. ■

—*Stan Ellingson is a 1976 high school graduate of GBS who also attended college on the Hilltop, where he worked in the radio department from 1979–1985. He earned the B.S., M.A. in Religion, and Master of Divinity degrees from Liberty University, and currently is a radio announcer on Inspiration 93.7 WFCJ, Dayton, Ohio, where he has served since 1976. Ellingson is also a registered evangelist in the Church of the Nazarene and a junior high faculty member at East Dayton Christian School.*

Annual
Missionary Convention
at God's Bible School & College

Workshop speakers include: Anita K. Brechbill (Prayer and the Harvest), M.R. McGrary (His Last Command Our First Concern), Ed Durham, Dan Glick (Contextualization and the New Testament), Eric Heimlick (Living Redemptively in the Inner City), Steve Hight, Tom Kiser (The Harvest in New York City), John Parker (Integrity in Fund Raising), Raymond Shreve (Irreducible Complexity), Steve Sturtevant (The Harvest Among Internationals).

**October
21-23**

“THE CALL TO HARVEST”
Sponsored by Rev. Dan Glick and
the Division of Intercultural
Studies and World Missions

➡(p15) school instructor Ron Sedlacek. Containing 256 pages, it is twice the size of previous editions, with more color pages than in the past. Editor and designer was Kevin Moser, assistant editor and photographer was Myra Brown, and advertising coordinator was Andrew Street.



Since 1990, Sedlacek has taught pre-algebra, Algebra I and II, geometry, calculus, chemistry, and related subjects. "No one at GBS is any

more respected than he for his example to all of us in living a meek and Christlike life," according the *Hilltop* dedication. He also is a part of GBS's jail ministry team. This summer a former inmate wrote: "I am just one of the many who have reaped from seeds sown by Mr. Sedlacek at the Hamilton County Justice Center...I was at the bottom of a moral landslide, and he pulled me from the muck."

Hilltop 2003 may be purchased for \$40 each while supplies last. Also available is GBS's first video yearbook, which sells for \$45.

PROFESSORS REPRESENT GBS AT LEADERSHIP SUMMIT

Two GBS professors represented their college at a leadership summit

this summer for instructors from fundamental seminaries and colleges. Dr. Philip Brown presented a paper entitled *Εικων και Δοξα Θεου: An Interpretive Key to 1*



Corinthians 11:2-16. His paper focused on how Paul's appeal to man's status as the image and glory of God relates to the interpretive issues in 1

Corinthians 11:2-16. Dr. Allan Brown presented his research on the Biblical qualifications for elders



and chaired a discussion on the requirement that elders have "faithful children" (Tit. 1:6). Participating were Bob Jones Seminary, Central Baptist

Seminary, Bible Baptist Seminary, Geneva Reformed Seminary, and Maranatha Baptist Bible College, where the conference was held (Watertown, Wisconsin). ■

GET YOUR TICKETS NOW FOR THE GBS CHRISTMAS PROGRAM, TO BE PRESENTED at 7:00 P.M. December 12, 13, and 14.

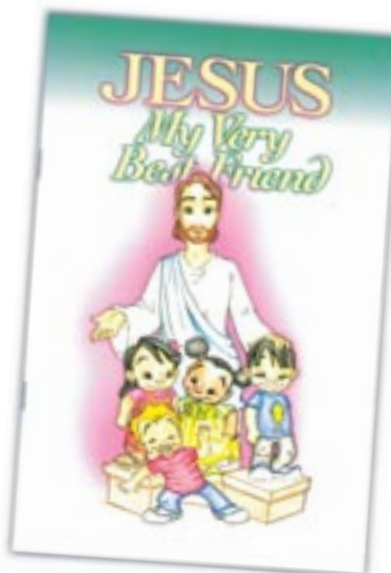
Six free tickets will be provided per family, and \$5.00 will be charged for each additional ticket. To receive tickets, please send a self-addressed, stamped envelope, your name, phone number, number of tickets desired, and \$5.00 for each ticket over six. Checks can be made out to God's Bible School. Please mark the memo line as "Christmas Tickets." **Phone orders will not be accepted.** Ticket requests should be sent to God's Bible School and College Music Division—Christmas Tickets, 1810 Young Street, Cincinnati, Ohio 45202.

REVIVALIST FAMILY

continued

➡(p15) Wesley King, "denominational instructor in Wesleyan theology," objected, "The proposed draft overcompensates on the side of process/growth in sanctification and downplays the biblical role and importance of a believer being sanctified wholly in a moment of time (crisis)..." The conference "left the article in its formative stage to invite further input from North American general conference delegates and other general conferences throughout the world," according to *Light and Life*.

"Our first printing was 25,000 copies. Although they have just arrived, it appears we will need to reorder immediately!" In these words, the Rev. James Keaton, president of Hope International Missions (formerly FEA) describes reaction to *Jesus, My Very Best Friend*,



a colorful new book for child evangelism. It is written by Joy Budensiek and illustrated by Brent Vernon, with former GBS staff member Rob Scott as graphic artist. "It's a WIN-WIN situation," writes Budensiek. "When the ten translations we are presently working on are available, we will have 92% of the world as potential readers!" Hope International Missions is sponsor of the project. ■

➡(continued from page 4)

CHRISTIAN WEDDINGS

The article ["What Is A Christian Wedding?"] states that the song, "I Love You Truly" is entirely "secular" and "mushy." God is love. Human love would be unknown if it were not for God's love. Love is, or should be, the reason for every wedding. Is there any thing "secular" and "mushy" about this love? Then why should it be denied expressing during a wedding ceremony? The beautiful words of "I Love You Truly" were sung at my husband's and my wedding in 1951.

LOIS V. SIMPSON
Philadelphia, Pennsylvania

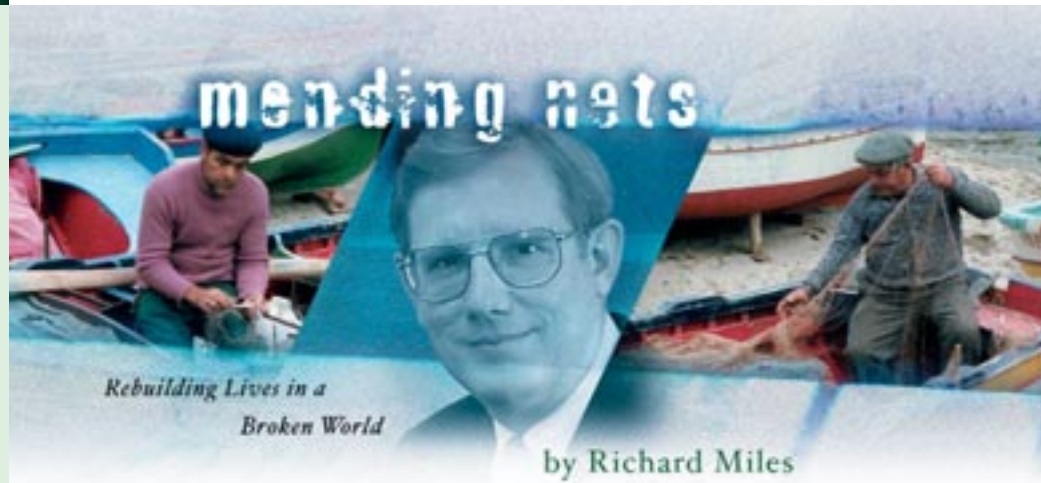
It has been a deep concern of mine for many years that we (including "we" holiness people) spend so much time and money in preparation for a 20-minute ceremony and give comparatively little attention to (what we hope will be) a life-long marriage. It seems to me that our concept of "Christian stewardship" fades a bit under the bright lights of what our culture expects in an "appropriate" wedding. I just know I'd like to have some of the money spent on weddings for missions. And all the rest of the things you addressed regarding attire and music, I agree 100%!

LEONARD SANKEY
Bedford, Indiana

OUR CHILDREN AS MILLIONAIRES?

I thoroughly appreciated Dr. Avery's remarks in his recent article, "Parents, Listen Up!" (Summer 2003). As a pastor over the past 14 years, I have noticed a real drift in the direction that many parents steer their children. I am fearful that we as American parents are more concerned that our children become millionaires than we are that they become spiritually wealthy.

DARIN GARY
Email



CONTROLLERS SENSE THEIR VULNERABILITY

"I am beginning to think that my family is right when they accuse me of controlling everything. I have some of the same complaints at work. Why would I do this? I want to treat people right."

Fear probably lies at the core of your problem, for those who always try to control people and situations are really trying to protect themselves from their insecurities. I am convinced that most of us—if not all of us—face such insecurities, though we react differently to them. Controllers sense their vulnerability, though they are often unaware of how great their fears really are.

Thus, you may feel more secure when you have "your hands on the steering wheel." I have a secure feeling when I am driving the car, not because I am a superior driver, but rather because it feels good to be "in control." On the other hand, I do not feel in control in an airplane because there is nothing I can do if the plane develops a problem. Similarly, you may always want to be in the "driver's seat" in your life and in the lives of your family and colleagues. You probably like that feeling of control and become nervous when others are doing the "driving."

I would like you to ponder the following questions and thoughts as you evaluate this issue in your life and how it affects others:

Why do I feel vulnerable, and is this a reasonable conclusion? You may fear failure, but failure is universal. The most capable people on earth fail. No one likes to fail, but we must accept imperfection as a part of our fallen humanity.

Do I respect others as capable individuals who can make decisions, or do I think I am superior enough that I have to do it for them? Everyone needs respect and the opportunity to succeed and fail with personal "ownership" and responsibility. No one can blossom into the person he or she was created to be without this freedom.

Do I have to possess and control others to feel like I am loved and valued? What "lies" am I telling myself that keep me from accepting

(continued on page 23) ➡

➡(continued from page 2)

“An anguished GenX youth minister feels his church now offers no support of his teenagers struggling to maintain sexual purity.”

So another church has fallen to the *Zeitgeist*—that depraved spirit of the age which crucified our Lord and which presses us constantly to deny Him. Like most mainline Protestant denominations, the Episcopal Church has retreated for years before its assault. What happened in Minneapolis is the result of seminaries that no longer revere the Scriptures; of bishops who no longer believe the Creed; and of congregations who no longer renounce the world.

Members of the farflung Anglican Communion, Episcopalians trace their roots to the Church of England. This is the church of Latimer, Ridley, and Cranmer, martyrs of the Reformation, and of Archbishop Ussher, J.C. Ryle, C.S. Lewis, and, of course, John Wesley. Its *Book of Common Prayer* is a priceless treasure of devotion; and its missionaries have raised the cross wherever Great Britain has raised its flag. This is why vast areas of Africa now are Christian, still true to the evangelical faith and still opposed to those who would destroy it.

This also is the church which claimed North America for Protestant Christianity and brought the King James Version of the Bible to its shores. It provided refuge for thousands of our ancestors who lived and died in its communion, and it was cherished by such heroes as President Washington and General Lee. Its poets crowd the pages of our hymnals, and they include Francis Havergal, John Newton, Phillips Brooks, and Charles Wesley, the finest of them all.

This is the heritage of the Episcopal Church, which has now betrayed it; but there are yet millions who will defend it. We join them gladly, of course, for their commitment to truth also must be our own. This means, however, that we must carefully and courageously consider these imperatives:

1. *We must realize that we cannot avoid the conflict.* In our secular and semi-pagan culture, “acceptance” and “diversity” are code words for the militant minority which presses the “gay rights” agenda in our social life, our seats of government, our entertainment venues, and our religious institutions. Our antagonists constantly denounce those who oppose them as negative, anti-social, and “homophobic”; and they particularly attack the traditional moral teaching of the Christian Church, for that is their most effective opposition. We cannot be neutral in the struggle.

2. *We must recommit ourselves to the Bible’s supreme authority.* As Anglican theologian J.I. Packer explains, this is the real issue now at stake. Those within the church who defend homosexual behavior say that they, too, are loyal to the Scriptures but are only “reinterpreting” them. Theirs is the *subjectivist* approach, in

which “everything in the Bible becomes relevant to the church’s evolving insights...”

This is in contrast to the *objectivist* approach, which is “the historic Christian belief that through the prophets, the incarnate Son, the apostles, and the writers of canonical Scripture, God has used human language to tell us definitively and transculturally about his ways, his work, his will, and his worship.”

In this view, “the doctrinal and moral teaching of Scripture is always final for Christian people,” while in the other, “it never is. What is definitive for the exponents of that view is not what the Bible says, as such, but what their own minds come up with as they seek to make Bible teaching match the wisdom of the world.” These two views cannot live together, as Packer adds, and that is why “the continuing conflict about same-sex unions is a fight to the death.”

3. *We must reach out to the embattled faithful in their struggle.* Not only Anglicans, but also mainline Methodists, Lutherans, and Presbyterians are severely divided by “gay and lesbian” caucuses and their supporters. Conservatives who believe the Bible and uphold its strictures are often demeaned and isolated by the left-wing power structures which dominate their churches. These courageous Christians are often battered, lonely, and bewildered.

Granted, we will not agree with them at every point, but they are still our allies in the broadening moral conflict with entrenched and encroaching evil. In the fox-holes we clasp each other’s hands, then train our weapons on the enemy and not on one another. At the very least, their Christian commitment is devoutly ethical and intellectual; but as we will find, their commitment is often anchored in rich and authentic faith. In any case, we owe them our friendship, our prayers, and our support. Like John Wesley, we must forge a “league offensive and defensive with every soldier of Christ.”

4. *We must remember that love is the most powerful weapon that God has given us.* This will disarm our enemies far better than bitter assault and brutal name-calling. “Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you” (Matt. 5:44). This is the directive of Our Lord, and it is also the example which He has set.

This does not mean weak and naive disregard of the plans and strategies of our foes. But it does mean forbearance, gentleness, and forgiveness to those who misunderstand and mistreat us. So we wage no personal attacks on homosexual sinners any more than we do on heterosexual ones, though in either case we must confront them with the broken Law, then offer them the bloody cross. We launch no vile campaigns against liberal and erring church officials, though we must resist their distortion of the Holy Scriptures, as well as their disloyalty to the Divine Author who gave them to us. It is Jesus’ love in us and

through us—consistently lived and constantly extended—which shall have the final word, even as it also had the first.

5. We must rejoice that God has called us to victory, not defeat. Our Lord has built His Church upon Himself, and not even the gates of hell shall prevail against it. Even now He is raising up powerful champions to defend His truth, sometimes in the most unlikely places.

"It may come as a surprise... that underneath the surface, evangelical forces are reshaping mainline Protestantism," reports a recent article in *Christianity Today*. "In every mainline denomination, evangelical clergy and laity have organized what they call renewal organizations... Collectively they are revitalizing worship, reviving evangelism, and reforming the theology of mainline churches." We may regard some of this activity as superficial; but at the same time, we rejoice that everywhere the truth engages evil and the light presses against the night. "When the enemy shall come in like a flood, the Spirit of the Lord shall raise up a standard against him" (Ps. 59:19).

Faithful Anglicans around the world are now rallying to that standard. Archbishop Peter Akinola of Nigeria—whose church includes millions of members—is one of them. The Episcopal Church in America, as he declares, is a church "that enthrones the will of men over and above the authority of God and His revealed and written Word. Such a Church is bound to become a shrine of the worship of men rather than God. We cannot go on limping between two opinions."

Peter Akinola is not limping between two opinions, nor is that bishop who wept in Minneapolis. Their commitment calls us to the conflict, and their courage claims the conquest. For all of us—tears today, triumph tomorrow! "Weeping may endure for a night, but joy cometh in the morning" (Ps. 30:5). ■



By Anita K. Brechbill

"...Deep calleth unto deep at the noise of thy waterspouts..."
(Psalm 42:8)

The capacity of the soul of man for God has never been fully sounded. The exquisite imagery of the Psalmist beckons us to stand on the edge of eternity and listen. The "deep" of the infinity that is God "calleth" unto the "deep" that was breathed into man at his creation. It is an affinity so strong that God calls it "our image." The glory that shall follow the consummation of this call can be measured by the single-minded determination of Satan to destroy the connection, as well as the price which the Godhead was willing to pay to restore and preserve it. It will take "the ages to come" to reveal the "exceeding riches of His grace." ■

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

MENDING NETS continued

➡(continued from page 21)

personal value or that keep me from believing that others will love and value me if given a choice? What is the source of this deficit in my life that makes me "starved" for others' constant attention and cooperation? Does this agree with God's view of people? Is this how God views me?

Let me suggest that as you rest your fears in God's mercy, you will feel less vulnerable and less controlling of others. ■

"Mending Nets" explores God's readiness to mend the breakdowns which so often mar our lives. It is written by the Rev. Richard Miles, GBS Vice President for Student Affairs. He invites our readers to send questions to be addressed in this column. His e-mail address is Mendingnets@gbs.edu.



Homecoming 2003

October 10 and 11



Friday: 7:00 PM – Keynote Concert featuring GBS musical groups;
8:30 PM – Dessert Reception, Homefest



Saturday: 8:00 AM – Breakfast; **9:00 AM** – Annual Alumni Elections and Corporation Meeting; **10:00 AM** – Reunion and Reflection, honoring graduates of 1953 and 1978; **12:00 noon** – Buffet Luncheon; **1:00 PM** – Meet the Administration and Faculty, Campus Tours, Open Dorms, and Fellowship Time

