

# GOD'S REVIVALIST

March 2006

*and Bible Advocate*

Closing The Gap Between  
Knowing And Being

by Michael Avery, p. 3

Holiness And  
Humility

by Andrew Murray, p. 7

God's Holiness And  
His Will For Us

by J. Wesley Adcock, p. 8

Forgiving Grace

by Allan P. Brown, p. 17

What Should The  
Church  
Do About  
Gambling?

by Greg Hudson, p. 5



# the editor's view



LARRY D. SMITH

This article was first published in the summer 1998 issue of *God's Revivalist*. We are reprinting it at the request of our readers. —LDS

## WHAT DO WE DO WITH TOM?

“What if I go to the altar, but I don’t *feel* anything after I get there?” Tom’s question was as poignant as it was sincere. Desperately earnest to be a “real Christian,” he had been “saved” and “resaved” more times than he could remember. His commitment to Jesus Christ was indisputable, and he aspired to be one of the soaring saints whom he admired. But, alas, his spiritual quest centered in a faltering struggle for sustained and satisfying “feelings” rather than in firm reliance upon the Saviour’s promise. Thus he remained as confused about spiritual certainty as he was earnest about spiritual priority. At times, indeed, his soul was brightened by rays of divine light; but soon they were eclipsed by clouds and thunderstorms. Then it was time for another anguished trip down to the public altar, for altar-going was his church’s basic model for spiritual formation. But, frankly, Tom was growing weary of the entire process. Would he ever really “feel” that he was accepted in Jesus Christ?

You know this disquieted youngster, too; for he lives everywhere among us. He sits in your church’s pews and kneels at your church’s altar; and, frankly, he may even sleep under your roof and eat at your table. For Tom is an accurate composite of hundreds of our troubled sons and daughters who simply have not found spiritual victory in our cycle of pungent exhortation and fiery revivalism. Even more affecting is the unrelieved heartache of so many of their aunts, uncles, and even grandparents. These are those devoted but doubting ones with furrows upon their cheeks, winter upon their brows, and lead upon their hearts! But whether young or old, these beleaguered pilgrims trudge wearily (p13)➡

## CONTENTS

March 2006  
Volume 118 No. 2

### FEATURES

- What Should The Church Do About Gambling? 5**  
by Greg Hudson
- Holiness And Humility 7**  
by Andrew Murray

### DEPARTMENTS

- The Editor's View 2**
- The President's Page 3**
- Letters To The Editor 4**
- The World To Win 4**
- Faculty Forum 6**
- Called Unto Holiness 8**
- News From The Hilltop 10**
- Revivalist Family 10**
- Alumni News 12**
- Dear Phil 14**
- World Pulse 15**
- Revivalist Pulpit 17**
- We Believe 21**
- Thoughts For The Quiet Hour 23**

### EDITOR

Larry D. Smith

### STAFF

Kevin Moser, *art director, managing editor*  
Jon Plank, *graphic designer, webmaster*  
Zachary Steinbrook, *production manager*

*God's Revivalist and Bible Advocate* (ISSN 0745-0788) is published nine times a year for \$10.00 per year (\$11.50 in Canada and foreign countries) by the Revivalist Press of God's Bible School, College and Missionary Training Home, 1810 Young Street, Cincinnati, Ohio 45202. Periodical postage paid at Cincinnati, Ohio, and at additional mailing offices. **POSTMASTER: send address changes to *God's Revivalist and Bible Advocate*, 1810 Young Street, Cincinnati, Ohio 45202.**

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

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

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

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

Contact us by telephone at (513) 721-7944 (Revivalist Press, ext. 296); by fax at (513) 721-1357; by email at [revivalist@gbs.edu](mailto:revivalist@gbs.edu) or [gbs4u@gbs.edu](mailto:gbs4u@gbs.edu). Visit us online at [www.gbs.edu](http://www.gbs.edu) or [www.godsrevivalist.com](http://www.godsrevivalist.com).

# the president's page



## CLOSING THE GAP BETWEEN KNOWING AND BEING

by Michael R. Avery, President

I have always been fascinated by what people say when they pray. The prayers of a great saint are not only edifying but revealing. They tell us something about the one praying, as well as offer insight into the needs of those for whom he prays. Reading the prayers of the Apostle Paul explains what I mean (read Ephesians 1:15-23, 3:14-21; Philippians 1:9-11; Colossians 1:9-11). The Apostle's prayers consistently reflect two great requests: *enlightenment and enablement*. Paul's earnest desire for his spiritual children is that they might have a growing knowledge of God's will, and power to live out that will.

Paul understood the importance of knowledge. He often began his prayers by asking that believers might be filled with spiritual wisdom, understanding, and an ever-growing knowledge of God. This knowledge would come from Scripture, the teachings of the apostles and prophets, experientially through a daily walk with Jesus, and through

the enlightening work of the Holy Spirit. Paul's concern that his children grow in knowledge was not simply concern for intellectual attainment but for moral and behavioral transformation. Paul wants us to *know* so that we can *be*!

Paul's companion request was for power—not for power to work signs and wonders but for the enabling power of the Holy Spirit to live beautiful, holy lives that manifest the fruit of the Spirit. Knowledge alone can't take the wobble out of our walk. For knowledge to effect change, it must be activated. One may be a Greek scholar and a master theologian and at the same time be a failure at living out a holy life. One needs power to translate what one knows into what one is and does.

The natural question that should follow is this: *"How is this power activated in one's life?"* Understanding the source of this power is an important first step. It is not self-generated. It does not have its source in human invention or determination. Paul tells the Ephesians that it is *"His power"*; that we are *"strengthened with might through His Spirit"*; and that this is *"according to the power that works in us"* (meaning the power of the Holy Spirit). To the Philippians he says that we have these fruits of righteousness *"by Jesus Christ."* To the Colossians it is *"according to His glorious power"* and *"I can do all things through Christ who strengthens me."* To the Galatians he says, *"Walk in the Spirit, and you will not fulfill the lust of the flesh...but the fruit of the Spirit is...."* Paul makes it clear that the power to live godly lives comes only through divine enablement.

But the question still remains, *"How is the Holy Spirit's power unleashed in my life?"* Again, there is something we must understand. The power of the Holy Spirit is not a thing that we possess. It is not like a high-octane fuel additive that supercharges our spiritual engine. The Holy Spirit is a person who lives within us in intimate relationship. He is there because we have willingly surrendered our lives to His control. And whatever He controls He empowers. And when He empowers, we are able to manifest the character of the God we serve. *The key to this inner strength is total surrender.* As we walk in the light and mature in Christ, we will be enlightened to new areas that need His enablement. These new areas must be surrendered, too, so that the Holy Spirit can give us victory and power in them. If we aren't careful, we will be tempted to handle these in our strength, and the end result will be failure.

Oswald Chambers said it succinctly when he declared that *"to be our utmost for His Highest is not a matter of willing, wrestling, debating or reasoning, but of surrender."* If you want to close the gap between what you know you should be and what you are, you must close the gap between what is under your control and what is under His. ■

# Letters

## TO THE EDITOR

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

### DR. TAYLOR ON WORSHIP

I sincerely appreciate your including Dr. Richard Taylor's two-part discussion of the "abiding principles of God-honoring worship services" in the last issues of *God's Revivalist*. How I wish all our holiness pastors (and people) could read this enlightening article.

OMAJEAN SMITH  
Email

I read with great interest Dr. Taylor's two articles on worship, and I wholeheartedly agree with him. I am very unhappy with the way churches are trying to be everything to everybody except being true to Christian tradition. When we start respecting God's house as hallowed ground and truly worshipping Him, He will come and visit us in a mighty outpouring of His spirit. The big question is, "Are we truly willing to respect and worship Him?"

W.C. SHOOK  
Email

I can't seem to find the passages in the Bible where Christ sent people home because they weren't dressed well enough. Or where he said there is only one way to worship. We may worship different ways, but for [Dr. Richard Taylor] to be so critical of others is not the example Christ gave for Christian leaders. For him to say that others, because they worship differently than he does, are not truly worshipping, is divisive and indicates a self-centered and critical spirit. The proof is in the fruit. What churches are reaching the most people with the good news of Jesus Christ? We need to pray for this man.

TOM MCKITTRICK  
Email

(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.


**GUAM.** "Our dream of developing Guam as the center of the Western Pacific work by Brother and Sister Tryon is taking shape. With the help of all the visionary-minded brethren working together, I was enthused to see our Guam workers, pastors, and laity working on projects.... They have a great vision and goal to have 1,000 souls trained and disciplined by the year 2008. It is thrilling to see all departments being mobilized for action" —Rev. Gyron, International Voice (*International Association of Bible Fellowship Centers*)

**HAITI.** "We are experiencing revival," according to Don Morley (GMC). "There are many new converts in our churches. The new convert class has grown so much that it almost outnumbers the adult class. We are sending out our first missionary. Please pray for Jean Robert, who has just graduated from Bible school and has a call to work with a pioneer church and teach school. The area is very difficult to reach. It is in the mountains and there is no road into the area." —*Ropeholders*

**MALAWI.** "Thornton Merrifield (AWMC) writes, 'The first time we were in Malawi, we were awed when a group of Mozambique preachers rode their bicycles two hundred miles, sleeping along the trail, to get to one of our meetings. Last May when we were in Mozambique we met two preachers who could speak a little English. [We] promised them we would try to come to their area when we returned from furlough. When we arrived back in Africa we found letters from these preachers again begging us to come to minister to their people. I know of no other missionary ministering in that area. Yet this is just a small part of vast Africa with many places just as needy or (p19) ➡

# What Should The Church Do About Gambling?

by Greg Hudson

 As readers of *God's Revivalist*, we know that we come from a rich spiritual heritage known as "The Holiness Movement." Our movement arose out of the revival fires of the late 19th-century American camp meeting movement, but our roots go back even further to the 18th-century Methodist revival in England. We remember the rallying cry for both of these revivals as the call to "Scriptural Holiness," but there was another rallying cry as well—the call to "Social Holiness."

As we look back to our spiritual heritage, we hear John Wesley saying, "The gospel of Christ knows of no religion, but social; no holiness but social holiness." We see Wesley and the early Methodists helping the poor and fighting against English slavery. We remember that our American Holiness Movement has strong ties to the abolition of slavery in America in the 19th century and to the prohibition of alcohol and women's rights in 20th century. Church historians have written about our heritage in fighting against the sins of society. Yet, sadly, we have run from social issues for nearly a century, instead delegating our "social holiness" to the Roman Catholics and the Southern Baptists!

One of the areas our spiritual forefathers spoke out against was gambling. In a sermon on January 30, 1763, John Wesley spoke clearly to the sin of gambling and told how that he and other Christians were working to rid England of that blight. Later, here in America, the colorful 19th-century Methodist preacher Beverly Carradine almost singlehandedly took on the state of Louisiana and its efforts to install a state lottery. He used his preaching and publishing ministries in this cause, leading to the defeat of the Louisiana state lottery in 1889.

Should we as a Holiness Movement in the 21st century again join the fight against gambling? Should our holiness congregations accept lottery winnings to fund our building programs? These are questions we must answer now, not later, if we want to maintain our integrity and relevancy. The people in our pews need to hear clear teaching on these issues, and we in turn need to put our beliefs into practice!

## Why should the 21st Century Holiness Movement Oppose Gambling?

Why do we say Christians shouldn't play the lottery or participate in other forms of gambling? What does the Bible teach us about this issue? While our English Bible does not specifically mention the words "gambling" or "lottery," it gives clear principles on the issue. Gambling historically exploits the poor, which is a direct violation of Proverbs 14:21. The "National Gambling Impact Study Commission" found that low income families spend more on lottery tickets than any other income group, and yet they are the least able to spare the money. Gambling at its core focuses on greed rather than faith in God. This is a direct violation of 1 Timothy 6:6-10. Gambling also brings out a covetous spirit, a direct violation of Exodus 20:17. When a person gambles, he (p19) ➡

When a person gambles, he or she in essence wants the other person's money without doing a service for that person. It is a win-lose situation. For one person to win, another must lose. Some have described gambling as "consensual theft."

faculty



forum.

## BIGGER THAN LIFE

by Richard Miles

**H**ow do we overcome the problems that life throws us without being knocked down for the count?

Victor Frankl stood under the glaring light before the Nazi Gestapo stripped of all his freedom and of all his possessions, including his clothing. But it was in that moment that he realized this critical truth: *his enemies had stripped him of all that he had, except the power to choose his own attitude.*

So each one of us has the power to create our environment. Contrary to popular opinion, circumstances do not rule or control us; our faith, inner character, and chosen attitude do that. Someone, though, will say, "I have been cheated, robbed, abused; and therefore I am limited, handicapped, and defeated in life!" Not so! You have chosen your attitude based on your beliefs and character.

Joseph, the Hebrew boy in the Old Testament who wound up a slave in Egypt, demonstrates the truth of maintaining control by faith rather than of being controlled by circumstances. You remember how he was unappreciated and resented by his brothers, who saw him as the "brat" and the "outsider" who never could fit in. They acted on their resentment by treating him not as a brother, but as an enemy. When they sold him into slavery, they robbed him of his life and his dreams—or so it would appear.

But in the worst of circumstances, Joseph did what was

right! He refused to have an illicit affair with his master's wife. Rather than being honored for it, he was declared guilty by the very man to whom he had been loyal. What attitude would most people choose at this point? Moreover, Joseph's prison robbed him of his freedom. Life was restricted.

In our own lives, whether we are restricted by prison, poverty, physical handicap, lack of social development, opportunity, or abusive or restrictive family, we are still the determiners of the environment of our "prison." You may say, "No way!" But look at Paul and Silas singing praises in prison, or at Peter and the other apostles (Acts 5:41) who counted it an honor to be beaten for speaking in Jesus' name. Most of us face problems and sufferings by yelling complaints and spouting off against the injustice and unfairness. What does it take to get us to realize that when we cannot change our circumstances, like Joseph or like Paul and Silas we still have the power "in Christ" to change our attitude? We can let our restrictions inhibit us, or we can let our attitude free us.

Joseph must have struggled with the pain of abandonment—surely one of the greatest pains to stab the human heart. Whether through divorce or neglect, abandonment hurts. Some might think it is a stretch to say that Pharaoh's butler abandoned Joseph when he forgot to plead for him; but if I were in

prison in those circumstances, I certainly would feel abandoned.

It is ironic to remember that Joseph's dreams were dashed when he was sold into captivity, but then recall that those dreams were fulfilled twenty-two years later! Think of what a seventeen-year old would have been contemplating. Even though our society is much different today, a teenager would certainly have been contemplating his future. He would have been looking forward to marriage, of course, and also to his own life and work, and in that culture, gaining property and herds. He would become his own man! But instead, all this was dashed by the cruel betrayal of his brothers—brothers who should have fought for him rather than against him, brothers who should have cared for him rather than consign him to a life of bondage.

Yes, Joseph had plenty of reasons to complain and excuse himself for being dysfunctional and bitter throughout life, and so did Daniel, Paul, Silas, Peter, Job, and our Lord Jesus Himself. After all, as they could have reasoned, who else had to suffer like they did? But instead, they trusted in God when they could not see the future or His purposes in their lives. Yes, they trusted God who sees the big picture when we only see individual strokes in the incomplete portrait before it even looks very much like Jesus (Rom. 8:28-29).

Your "environment"—and indeed your life—is not as out of control as you may think it is. The key is in your heart and in your head. Make your life good by choosing a good attitude—an attitude shaped by your commitment to Jesus. No one can take away the power to choose that attitude but you. ■

*The Rev. Richard Miles is Vice President for Student Affairs at God's Bible School and College.*

# HOLINESS & *humility*



by Andrew Murray

***Stand by thyself, come not near to me; for I am holier than thou.* —Isaiah 65:5**

We hear a great deal of seekers after holiness and professors of holiness, of holiness teaching, and holiness meetings. The greatest test of the holiness we profess to seek or to attain unto will be whether it is manifest in the increasing humility it produces. In the creature, humility is one thing needed to allow God's holiness to dwell in him and shine through him. In Jesus (the Holy One of God who makes us holy), a divine humility was the secret of His life, death, and exaltation. The one infallible test of our holiness will be the humility before God and men which marks us. Humility is the bloom and the beauty of holiness.

The chief mark of counterfeit holiness is its lack of humility. Every seeker after holiness needs to be on his guard, lest unconsciously what has begun in the Spirit be completed in the flesh, and pride creep in where its pres-

ence is least expected. Two men went up into the Temple to pray: the one a Pharisee; the other a publican. There is no place or position so sacred, but a Pharisee can enter there. Pride can lift up its head in the very Temple of God and make His worship the scene of its self-exaltation. Since the time Christ so exposed his pride, the Pharisee has put on the garb of the publican; and the confessor of deep sinfulness equally with the professor of highest holiness, must be on the watch. Just when we are the most anxious to have our heart be the temple of God, we shall find "two men" coming to pray. The publican will find that his danger is not from the Pharisee beside him who despises him, but from the Pharisee within who commends and exalts. In God's temple, when we think we are the holiest of all in the presence of His holiness, let us beware of pride. "Now there was a day when the sons of God came to present themselves before the Lord and Satan came also among them."

"God, I thank Thee that I am not as other men are, ...or even as this publican." It is in that which is just cause for thanksgiving; it is in the very thanksgiving which we render to God, and it may be in the very confession that God has done it all, that self finds its cause for complacency. Yes, even when in the Temple the language of penitence and trust in God's mercy alone is heard, the Pharisee may take up the note of praise, and in thanking God, may be congratulating himself. Pride can clothe itself in the garments of praise, or of penitence. Even though the words, "I am not as other men" are rejected and condemned, their spirit may too often be found in our feelings and language toward our fellow worshipers and fellow men.

If you would know were this really so, just listen to the way in which Christians speak to one another. How little of the meekness and gentleness of Jesus is seen! It is so little remembered that deep humility must be the keynote of what the servants of Jesus say of themselves or of each other. Is there not many an assembly of saints, many a mission or convention, many a society or committee, even many a mission away in heathendom, where harmony has been disturbed and the work of God hindered, because men who are counted saints have proved (in touchiness, haste, impatience, self-defense, self-assertion, in sharp judgments (p9)►

Is there not many an assembly where harmony has been disturbed and the work of God hindered because men who are counted saints have proved (in touchiness, haste, impatience, self-defense, self-assertion, in sharp judgments and unkind words) that they do not each esteem others better than themselves?



## — Called Unto Holiness —

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

### GOD'S HOLINESS AND HIS WILL FOR US

*by J. Wesley Adcock*

God's holiness is the crown and compass of all His attributes. Each of those attributes is perfect by itself, and yet we may find the cap sheaf of all God's attributes in His holiness. I was once asked, "Which is the greatest of the attributes?" The answer I gave was holiness. We are persuaded this is supported by a scripture in Revelation where we are given a little glimpse into heaven. Hear the singing? It is not "Omnipotent! Omnipotent! Omnipotent!" but it is "Holy! Holy! Holy!"

As a compass, God's holiness gives direction to all His other attributes. His omnipotent hand is regulated by His holiness. If God were omnipotent and omniscient, as He is, and if He were not holy, we would have in Him the most horrible of all dictators. But He is holy, and all of His acts are regulated by His holiness.

Note four facts about God and holiness:

*First, God is holy.* "Be ye holy, for I am holy" (I Pet 1:16). "We know nothing like the divine holiness," declares Dr. Tozer. "It stands apart, unique, unapproachable, incomprehensible, and unattainable.... Holy is the way God is. To be holy He does not conform to a standard. He is that standard. He is absolutely holy with an infinite, incomprehensible fullness of purity that is incapable of being other than it is. He is holy [and] all His attributes are holy; that is, whatever we think of as belonging to God must be thought of as holy."

God is eternally holy. There never was a time when God was not holy. There never will be a time when God shall cease to be holy. His holiness includes an august and venerable majesty. It should inspire great awe and deep reverence in our hearts.

*Second, God is holy in His position.* This is revealed in Psalm 47:8, where we read, "God sitteth upon the throne of his holiness."

My native state is Kentucky. There are 120 counties in that state. And to my knowledge, there is not one of the 120 county seats where it could with honesty be said: "Nothing crooked or unfair ever transpired here."

But there is a throne in the universe that never has been touched, tainted, or tarnished by sin of any kind or degree. No unfair verdict has ever been rendered there. Every precept, statute, testimony, commandment, or judgment that has been given out from that throne has been characterized by holiness.

*Third, God is holy in all his works.* "The Lord is righteous in all his ways, and holy in all his works" (Ps. 145:17). God's works may be grouped under three headings: His works of creation, His works of grace, and His works of providence.

God's book of creation has three pages. Page number one is the heavens. Page number two is the earth. Page number three is the seas. Notice this book as it came from the Creator. If one scanned page one, searched the contents of page two, or probed the contents of page three, holiness would be seen all over every page.

God's works of grace are three. These are regeneration, sanctification, and glorification. Each is characterized by holiness. There is nothing superficial, crooked, or unfair about any of the three.

He is still superintending His universe. And all of His acts of providence are characterized by holiness. He has no pets. He is no respecter of persons.

*Fourth, God is holy in His will.* We are taught this in this passage: "For this is the will of God, even your sanctification" (I Thess 4:3).

The holiness of God's person, the holiness of His position, and the holiness of His works all come to focus in the holiness of His will. Thus it is made possible that God's eternal purpose of His people being a holy people can be realized. Praise God for His revelation of His holiness and of His provision for making us holy! ■

*J. Wesley Adcock was a well-known Bible college teacher, evangelist, and conference speaker. GBS's campus chapel is named for him in honor of his godly influence and distinguished service at the school. Republished with permission from the IHC Herald.*



➡(p7) and unkind words) that they do not each esteem others better than themselves, and that their "holiness" has but little in it of the meekness of saints? In their spiritual history, men have had times of great humbling and brokenness—but what a different thing this is from being clothed with humility, from having a humble spirit, from having the lowliness of mind in which each counts himself the servant of others, and so shows forth the very mind which was also in Christ Jesus!

"Stand by thyself...for I am holier than thou!" What a parody on holiness! Jesus, the Holy One, is the humble One. The holiest will always be the humblest. There is none holy but God. We have as much holiness as we have of God; and according to what we have of God will be our real humility, for humility is nothing but the disappearance of self, in the vision that God is ALL. The holiest will be the humblest.

Alas! Though the barefaced and boasting Jew of the days of Isaiah is not often to be found (even our manners have taught us not to speak

thus), how often this spirit is still seen, whether in the treatment of fellow saints, or of the children of the world! In the spirit in which opinions are given and work is undertaken, and faults are exposed, how often, although the garb be that of a publican, the voice is still that of the Pharisee: "God, I thank Thee that I am not as other men are."

Is there such humility to be found that men shall indeed count themselves "less than the least of all saints"—the servants of all? There is! "Love vaunteth not itself, is not puffed up, seeketh not her own." Where the spirit of love is shed abroad in the heart, where the Divine Nature comes to a full birth, where Christ, the meek and lowly Lamb of God, is truly formed within, there is given the power of a perfect love that forgets itself and finds its blessedness in blessing others; in bearing with them, however feeble they may be. Where this love enters, there God enters; and where God has entered in His power, and reveals Himself as ALL, there the creature becomes nothing before his

God, and he cannot be anything but humble toward his fellow creature. The presence of God becomes not a thing of times and seasons, but the covering under which the soul ever dwells, and its deep abasement before God becomes a holy place of His presence whence all its words and works proceed.

May our God teach us that our thoughts and words and feelings concerning our fellow men are His test of our humility toward Him; and that our humility before Him is the only power that can enable us always to be humble with our fellow men. Our humility must be the life of Christ, the Lamb of God, within us.

Let all teachers of holiness, whether in the pulpit or on the platform, and all seekers after holiness, whether in the closet or in the convention, take warning. There is no pride so dangerous (because none is so subtle and insidious) as the pride of holiness. There grows up all unconsciously a hidden habit of soul which feels complacency in its attainments and cannot help seeing how far it is in advance of others. It can be recognized, not always in any special self-assertion or self-laudation, but simply in the absence of that deep self-abasement which cannot but be the mark of the soul that has seen the glory of God (Job 42:5,6; Isaiah 6:5). It reveals itself not only in words or thoughts, but in a tone, in a way of speaking to others, in which those who have the gift of spiritual discernment cannot but recognize the power of self. Even the world with its keen eyes notices it, and points to it as a proof that the profession of a heavenly life does not bear any specially heavenly fruits.

O brethren, let us beware! Unless we make the increase of humility our study, we may find that the only sure mark of the presence of God (the disappearance of self) was all the time wanting. Come and let us flee to Jesus, and hide ourselves in Him until we be clothed with His humility. That alone is our holiness! ■

*Income for Life and a Gift for the Future*

- Lifetime Income
- Tax Savings
- Tax-Free Income
- Capital Gains Savings
- Special Blessing

The GBS Charitable Gift Annuity Program provides an opportunity to make a significant gift while still retaining lifetime income. For individuals our annuity rates are:

**Age 60: 5.7%    Age 70: 6.5%    Age 80: 8.0%    Age 90: 11.3%**

For a no-obligation gift annuity proposal, please fill in the following information and mail to: God's Bible School, Jack Hooker, Vice President for Advancement, 1810 Young St., Cincinnati, OH 45202 (513) 721-7944, [jhooker@gbs.edu](mailto:jhooker@gbs.edu)

Name \_\_\_\_\_ Date of Birth \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_ Phone \_\_\_\_\_

Amount considering \$ \_\_\_\_\_

*The Gift That Gives Back*



**MARK CRAVENS NEW CAMPUS PASTOR**

Rev. Mark Cravens, a faculty member in the Division of Ministerial Education, has been appointed GBS campus pastor. His duties include conducting chapel services, assisting in student counseling, promoting revivals and other times of special spiritual



emphasis, and in general supporting the spiritual life of the campus. An ordained elder in the Bible Methodist Connection, Cravens will continue his GBS teaching assignment while pursuing a graduate degree at Cincinnati Christian University. He brings to his new position many years of experience as evangelist, conference leader, and pastor. He and his wife Teresa live on campus with their four daughters.

**SPIRITUAL QUICKENING AT MID-WINTER REVIVAL**

Rev. Joseph Smith (GBS '80 BRE), a pastor from Shelbyville, Indiana, was special speaker at GBS' mid-winter revival, January 9-13. His preaching was pointed, helpful, and challenging, as he called the campus family to absolute submission to the claims of Christ. "Who is on the throne room of your heart?"



was a question basic to many of his presentations, and there was a welcome response as students sought the Lord and found Him. God be praised for the spiritual quickening across the campus during the mid-winter revival!

**ORATORIO SAINT PAUL TO BE PRESENTED MAY 4**

Felix Mendelssohn's oratorio *Saint Paul* will be presented by GBS's college Division of Music at 7:00 PM, Thursday, May 4, in the Adcock Memorial Chapel. Under the direction of Professor Garen Wolf, the oratorio was written for a full chorus of mixed voices with soprano, alto, tenor, and bass solo parts. First presented on May 22, 1836, it was performed 50 times in the following 18 months.

# 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](mailto:revivalist@gbs.edu).*

**BIRTHS**



To **Jonathan and Rebecca (Fay) (GBS 1999 AA) Ramsay**, a son **Josef Andrew Lewis Ramsay**, born Kingston, Ontario, November 15, 2005.

**DEATHS**

**Hazel M. Brown, 78**, of Conneautville, Pennsylvania, died September 25, 2005. She was a member of Conneautville Baptist Church, a 1957 graduate of God's Bible School and College, and a homemaker. Her husband, James Brown, preceded her in death in 1999. She is survived by two brothers, Paul and Gerald; one sister Evelyn; and

other relatives. Funeral services were held in Conneautville with burial in the McDowell Cemetery.

**Winston A. Schaper, 84**, died December 2, 2006, at Independence, Kansas. He attended Central Wesleyan College and God's Bible School, then graduated from Asbury College. While at GBS he sang in a school quartet and also directed a choir for the GBS radio program. He attended Asbury Seminary from which he graduated and later obtained a master's degree from Kansas State Teachers College, Pittsburg. He served as pastor to several congregations, and for 33 years he was employed at Independence Bible College, Independence, Kansas. For 23 of those years he served as superintendent. He is survived by his wife, the former Rachel Charlotte Raisch, to whom he

"Mendelssohn brought the Biblical story out of the objective distance and turned the oratorio to a large extent into a lyrical confession of the faith," as Prof. Wolf explains.

GBS's oratorio choir will consist of approximately 60 voices. Assistant Director is Deanna Wolf, and faculty accompanist is Martha Miller.

## SECOND SEMESTER ENROLLMENT AT 245

Second semester college enrollment statistics for GBSC stand at 245, headcount, and 214, full-time equivalency. This is just under a 10% decrease from fall 2005. Our running average of the fall-to-spring drop is just above 7%. In order to meet the enrollment targets from our STAND Plan, which is a three percent increase, we must have a headcount of 280 for fall 2006. Please pray with us that we will accomplish this goal. —*Dr. Kenneth Farmer, Vice President for Academic Affairs.*

## BRIEFLY NOTED:

**President Michael Avery and Dr. Ken Farmer, Vice President for Academic Affairs, met with the Higher Learning Commission Review Committee** on Monday, January 23. They were met by Dr. Jerry Alexander, chair of the HLC evaluation team that visited the GBSC campus last September. The three answered the questions posed by this seven-member committee. Appearing before the Review Committee is required for all situations involving initial status. Since GBSC has applied for initial candidacy with HLC, this was the last step before the committee's recommendation is sent before the HLC Board.... **GBS's Division of Music will be represented at IHC in Dayton, Ohio**, with the Symphonic Wind and String Ensemble singing at the 6:00 PM service, and the college and high school choir singing in the 7:00 PM service on Wednesday, April 19. ■

## CONSIDER THESE JOB OPPORTUNITIES AT GBS

God's Bible School and College is always interested in quality people in a wide range of fields—teaching at various levels, office work, etc. We are very forward-looking in our approach to hiring. Even with good planning, however, there are sometimes specific needs that require immediate attention. So please do not hesitate to give prayerful consideration to employment at GBSC and to send us your resume.

**We have needs in our college department in the areas of history, science and math. Candidates must have a graduate degree in one of these areas. Since we do not offer majors in these three subjects, candidates will also work in another capacity at the institution, such as Assistant Head Librarian, Student Learning Center Coordinator, or Director of Institutional Research.**

All interested parties are encouraged to send a resume to Dr. Ken Farmer, 1810 Young St., Cincinnati, OH 45202. This may also be sent by email to [kfarmer@gbs.edu](mailto:kfarmer@gbs.edu), or fax to (513) 721-3971.

was married in 1944; three sons, eight grandchildren, and other relatives. Funeral services were held in Independence, Kansas.

## NOTICES

**Fifty-fifth Annual Inter-church Holiness Convention will be held at the Dayton Convention Center, Dayton, Ohio, April 18–20, 2006.** Theme is "The Hope Set Before Us: Fidelity of the Word—Faithfulness of God; Fire of Revival." Further information may be secured by contacting IHC headquarters, 1817 26th Street, Bedford, Indiana 47421-4913.

**Rev. Daniel Glick is now available for a limited number of speaking engagements during the school year with expanded availability during the summer.** Dan is the chair of the Division of Intercultural Studies and World Missions here at GBSC. He has served as a pastor, conference speaker, camp Bible teacher, and missionary and college professor. He is a highly effec-

tive teacher, excellent communicator, and powerful preacher. Dan is a favorite chapel speaker on campus and one of my favorite preachers. I highly recommend him for weekend meetings, youth revivals, Bible conferences, camps and special seminars. —*Michael R. Avery, President, God's Bible School and College.*

**Portraits of Praise, the new devotional book published by Women of Worth, will be unveiled at the Inter-church Holiness Convention (IHC) in March at Dayton, Ohio.** Those who have submitted articles may find them in one of the eight sections which include quotations, poems, and pictures.

A glimpse into *Portraits of Praise* reveals such offerings as "Wedding Day" by Jane Perry and "Open and Yielded in Praise" by Stephanie Phillips, both from the "Oils on Velvet" section; "The Red Vanbike" by Martha Sams from the "Bright Oils" section; and "Big Bad Wolf" by Kay Beecher from the "Indelible Ink" section.

Visit the Women of Worth table at IHC to purchase your own personal copy. (p13)➡



coordinated by Rev. Jack Hooker,  
GBS Vice President for Advancement

## A LONG HISTORY OF SERVICE

**Rev. Clarence Bennett** of Fort Worth, Texas, writes: "Just writing to say 'Hi,' and may the Lord continue to bless the school. I was a student there in the late 1920's and early 30's. I still love the Lord and have good victory. I have been a pastor in the Church of the Nazarene and am still on the go at 90 years of age. God has blessed my life, and I praise Him. We pray daily for GBS."

## FIFTIETH ANNIVERSARY CELEBRATED

**Rev. and Mrs. William Blair** celebrated their fiftieth wedding anniversary on January 20, 2006. Their children and grandchildren honored them on this happy occasion at an open



house held on Saturday, December 31, 2005, and at a special service and vow-renewal ceremony on Sunday morning, January 1, 2006. Rev. Blair attended God's Bible School and College from 1956–1957. He went on to receive a bachelor's degree at Malone College and his master's from Hood College. The Blairs have had a long and fruitful pastoral ministry in the Allegheny Wesleyan Methodist Church. Rev. Blair also served as president of Allegheny Wesleyan College in Salem, Ohio, for nine years. The Blairs have two children, Kathy and William; six grandchildren; and six great-grandchildren. Their granddaughter Krista Blair is currently a student at GBS.

## REV. RONALD TRAVIS

**Rev. Ronald Travis** recently visited our campus to attend the Evangelism Seminar with Dr. Robert Coleman. Rev. Travis attended God's



Bible School High School from 1950 to 1951. He has served the Pilgrim Holiness Church as a pastor for twenty-two years. Rev. Travis presently attends the Bible Methodist Church in Findlay, Ohio.

## EDUCATIONAL MISSIONARY

**Jean Eades** attended God's Bible School and College from 1972–1979, graduating from both high school and college. She has been featured in the



*ACE Accelerator* magazine for her work in educational missions. Primarily, Jean has set up ACE schools in the country of Mexico. But her calling has also led to service in several other countries. In the magazine, her efforts in setting up an ACE school in Equatorial Guinea were highlighted. Equatorial Guinea is located on the western coast of Africa and is a beautiful coastal nation. The average age of this country's population is only 19 years, and over one-third of the population has no formal education. What an open door to the gospel through the establishment of Christian schools! It is exciting to see God using a GBS alumna to give Christian education opportunities to children in challenging areas of the world. Please pray for Jean as she continues to serve God in Mexico and other countries.

## YOUR SPECIAL INVITATION

**We wish to feature more alumni on this page each month. You can help us by submitting events and happenings in your life. You may submit them by mail to the Office of Advancement at the school address, by email at [alumni@gbs.edu](mailto:alumni@gbs.edu), or on the web at [www.gbs.edu/alumni](http://www.gbs.edu/alumni). Please send us pictures as well. We want to know what is happening in your life and ministry. —Jack Hooker, Vice President for Advancement**

➡(p2) beside us, dutifully bending their shoulders to the cross, but finding little ease in bearing it.

With sympathetic insight, Bishop Leslie R. Marston once compared “these honest souls [who] labor along the difficult path of duty” to John Wesley prior to his illuminating conversion experience at the age of 35. Wesley’s problem was not “intellectual doubt concerning the claims of Scriptural Christianity,” and rarely is it theirs. Like him, “they live above outbroken sin and have an orthodox faith, but a trusting faith eludes their worried search.” Thus, they suffer “through weary months and long years of faithfulness without faith, of duty without victory; catching now and again a glimpse of what victory could mean, only to relapse at once into failure and despair.”

Yet Wesley’s search for spiritual certainty was at last rewarded. To Methodists, at least, a cloud of glory still hovers over that obscure Aldersgate Street prayer meeting which he attended “very unwillingly” on May 24, 1738. There “at about a quarter before nine,” as he records, “I felt my heart strangely warmed. I felt I did trust in Christ,

Christ alone for salvation; and an assurance was given me that He had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death.” This was the turning-point of both his life and his career; and in a sense, evangelical Methodism was born that night, as was also the holiness movement, of which it is a part.

In the great revival which followed, Aldersgate became a commanding symbol for decisive Christian experience; and thousands of believers exuberantly testified of their own “heartwarming” encounter with God. In fact, it was this urgency about “know-so salvation,” together with general atonement and Christian Perfection, which constituted our unique and identifying Methodist focus. For generations, we have firmly joined the command of John 3:7, “Ye must be born again,” to the promise of Romans 8:16, “The Spirit Himself bears witness with our spirit that we are the children of God.” All may be saved, to be sure; but as we also teach, *all may know that they are saved!* When united with the objective certainty

of the Holy Book and the means of grace of the Holy Church, this subjective “inner witness” gives constancy in bitter trial, courage in alluring peril, and confidence in death’s deepening shadows.

But what about Tom? What do we do with him and those other “honest souls,” described by Bishop Marston, who “for all their arduous efforts,” seem never “to break through the barrier of doubt to faith’s victory”? Often we have made their burdens worse. Instead of pointing them to Jesus’ offered mercy, we have assumed their complicity with covered sin, mental reservation, and damning disbelief. Thus, at numberless revival meetings, we have insisted that all who are without a “definite, sky-blue, crystal-clear experience”—whether entrenched rebels or weeping penitents—are all under God’s avenging wrath. They should, therefore, hasten to the “mourner’s bench,” where we can exhort them to “dig a little deeper, try a little harder, and pray a little louder.” Tom hears all this, and his tremulous fears verge on dark despair, especially when crude psychological devices (p22)➡

# REVIVALIST FAMILY

continued

➡ (continued from page 11)

**Information about 2006 summer camp meetings will be published in the May *Revivalist*.** Those wishing their camps to be included should send appropriate materials (dates, place, workers, contact information, etc.) now to Don Davison, GBS Public Relations Director, 1-800-486-4637 (Ext. 268) or email [ddavison@gbs.edu](mailto:ddavison@gbs.edu).

## HITHER AND THITHER

**Rev. Paul E. Pierpoint, senior pastor of Hobe Sound Bible Church since 1990, has been installed as**

**third president of FEA Ministries, succeeding the Rev. James B. Keaton, who had resigned because of health reasons.** “Congruent with this appointment will be the restructuring of several key departments within the organization, and the subsequent appointment of new administrators for each,” according to the Rev. Leonard Sankey, Vice Chairman of the FEA Board of Directors. These administrators include Rev. Sidney Grant, Director of Hope International Missions (HIM), and Rev. David Fulton, Director of Sea Breeze Community.

**Quadrennial General Conference of the Bible Methodist Connection of Churches will be held June 13–15, 2006, at Camp Eden, Pell City, Alabama.** For reservations call (256)-492-7362. ■

Dear Phil

AMAZING GRACE

**Your article entitled “Free Will” (Revivalist, December 2005) made it sound like God picks out the people he wants to be saved and “grants them the further ability to believe unto salvation.” Sounds like Calvinism to me. Did I misunderstand something? —Nathan**

Dear Nathan,

Thanks for the question. I’m glad for an opportunity to clarify what I meant. In that article I wrote, “Beyond the enabling of sinners’ wills granted by the first overtures of prevenient grace, God must continue to draw them to Christ and grant them the further ability to believe unto salvation.”

First, let’s make sure we’re clear on our terminology. In Wesleyan-Arminian theology, *prevenient grace* includes all the grace a person receives prior to salvation.

So any grace received before salvation is prevenient grace.

Second, please notice that I used the phrase “first overtures” of prevenient grace. I deliberately used that phrase to imply that there are further overtures of prevenient grace. How much grace comes in the “first overtures” of prevenient grace we don’t know. But Romans 1:18-21 tells us that it is enough grace for all men to be without excuse before God.

Third, there are at least two issues involved in answering your question. One issue is whether the “first overtures” of prevenient grace are sufficient for all men to come to Christ, or

if there are further overtures of prevenient grace that are necessary. Jesus’ teaching in John 6 and Luke’s account of Lydia’s conversion in Acts 16 imply that in order to come to Christ we need more prevenient grace than we received in the “first overtures” God granted us. If that is what Scripture teaches, then the next question is, “Who gets that further prevenient grace?” Does it come to all men automatically, or is it conditioned upon their response to the “first overtures” of prevenient grace they received?

*I believe the Bible’s answer is that God grants further prevenient grace to those who respond to the first overtures of grace they receive.* To put it as plainly as I can—God gives all men sufficient grace to respond to whatever amount of light they first receive. However, God does not obligate Himself to give more grace to those who resist the first grace they receive. Thus there is a sense in which God does make a choice about who receives more grace and who doesn’t. “God resists the proud, but gives grace to the humble” (James 4:6).

As I read John 6:64-65, it seems quite clear to me that Jesus is telling the Jews why they have not

believed in Him: *the reason the Jews did not believe Him is because the Father had not granted it to them.* This is precisely where Jesus may sound Calvinistic to some. But listen more closely. Jesus did not say that there never was a time when God granted them grace to believe and, therefore, they never could have believed. Rather, He said that they were not believing at that time because the Father had not granted “it” to them at that time. In other words, because the Jews had resisted God’s grace—what I’m calling the “first overtures” of prevenient grace—they were not receiving the further overtures of prevenient grace necessary to believe in Christ and come to Him.

This raises what I believe is a popular misconception about grace. Many seem to think that God will always give them more grace—that God will always continue to enable them to want to come to Him. That simply is not true. God has not promised to give more grace to those who resist His grace. What is so amazing about God is that He often does give grace heaped upon grace to those who steadfastly resist Him. But God’s mercy is no guarantee that He will continue giving grace. In fact, we all know of stories where God’s grace ceased to be extended and His judgment fell. That is why Paul says, “Do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the goodness of God leads you to repentance?” (Rom. 2:4).

No, God does not indiscriminately pick whom He will save. *But He does “pick” those who respond to His grace and gives them further grace.* Thank God for His amazing grace which enables our wills to do His will!

PHILIP

*Dr. A. Philip Brown II is a member of the faculty in the Division of Ministerial Education at God’s Bible School and College.*



### FIRST WOMAN PRESIDENT IN AFRICA A METHODIST

Ellen Johnson-Sirleaf, a Harvard-educated economist and an active Methodist, has become 23rd president of Liberia and the first woman to become president of an African nation. "Let us first praise almighty God, whose omnipotent hand guides and steers our nation," she declared in her inaugural address. "We are a God-fearing people." A service of thanksgiving and intercession was held at her church where she was presented with a Bible signed by the Methodist bishops.

Liberia was founded in 1847 by former slaves who had come from the United States. It has been ravaged most recently by civil war during which thousands of citizens died or left the country. "I applaud the resilience of our people, who have been dehumanized by poverty and shackled by 14 years of civil war, who had the courage to go to the polls and vote...for me and Vice President Joseph Nyuma Boaklai," she is reported to have said.

### AMERICANS PROTEST LEGALIZED ABORTION

Thousands of Americans marched in protest against abortion on January 22, 2006, the anniversary of the Roe v. Wade decision in which the Supreme Court legalized abortion in the United States. Among the largest protests were

those held in Washington, D.C., St. Paul, Minnesota, and San Francisco, California. "We have a dream today that someday soon this will be an anniversary of sadness, but an anniversary of justice restored," said Minnesota governor Tim Pawlenty, who has endorsed laws favorable to the pro-life position.

Focus on the abortion issue has also centered on the nomination of Judge Samuel Alito to the Supreme Court. Alito, a Roman Catholic, has said he would respect precedent on the issue of abortion but refused to say how he would vote on a specific case.

### AZUSA STREET REVIVAL CENTENNIAL IN APRIL

Los Angeles, California, will draw tens of thousands of Christians April 25–29 for festivities marking the centennial of the Azusa Street Revival, widely regarded as the beginning of the Pentecostal/Charismatic movement. "This will be a once-in-a-lifetime opportunity to experience the reflection and reality of the world's greatest revival, declared the Rev. Billy Wilson, head of the Azusa Street Centennial. The various streams of the movement are coming together in an unprecedented way.

Prominent Pentecostal and Charismatic leaders will be present, including T.D. Jakes, Jack Hayford, and Kenneth Copeland. Such activities as commemorative services,

tours of historic sites, and community outreach programs are scheduled. Truckloads of food will be distributed in needy sections of the city, together with the presentation of the gospel.

### OHIO CONGREGATION LEAVES UNITED CHURCH OF CHRIST

Pilgrim United Church of Christ, Toledo, Ohio, has voted 156–77 to withdraw from the United Church of Christ in the wake of the denomination's approval of same-sex marriage last summer. "I'm thrilled that things worked out this way," said the Rev. Lawrence Cameron, the church's senior pastor. He withdrew a letter of resignation which he had written after a December vote to stay in the UCC. During the past six months, at least 49 congregations have withdrawn from the liberal denomination.

Conservative sources believe the number of disaffiliating congregations is larger than officially reported and that it will continue to grow. In 1972, the UCC became the first mainline Protestant denomination to ordain an openly gay person as pastor. It is reported that the number of congregations in the denomination has dropped from about 7,000 to below 5,700 since the 1960's.

### ATHEIST ATTACKS PRIEST FOR SAYING JESUS REALLY EXISTED

An Italian judge has heard arguments to determine if a 74-year-old atheist's case should proceed against the Roman Catholic Church for falsely claiming that Jesus Christ really existed. Luigi Cascioli, a former seminarian, has targeted Father Enrico Righi, who had written in a church bulletin that Jesus was a real historical figure. Cascioli claims that such an assertion violates two laws: "the abuse of popular belief" and "impersonation." He says that his purpose is to accuse the church of "religious racism" before the European Court of Human Rights. ■

# Camp Meeting

at God's Bible School & College

CINCINNATI, OHIO

May 16-21, 2006

with guest speakers:

Rev. Coy McGinnis

Rev. Paul Pierpoint

& Dr. Wingrove Taylor



Dr. Michael Avery President

Rev. Mark Cravens Campus Pastor

**Music:** GBS Division of Music

**Children's Services:** GBS Students

**GBS Commencement:** Saturday, May 20, 10:00 am

**Rooms Available—call:** (513) 721-7944

Prayer and Healing—7:30 AM  
Breakfast—8:00 AM  
Heart Talks—9:00 AM

Children's Meeting—10:30 AM  
Lunch—12:00 PM  
Supper—5:00 PM

**Morning Worship—10:30 AM**

**Evening Service—7:00 PM**

Nursery services provided during the main services



saints unpunished because of his forbearance. He waited until Jesus was crucified on Calvary as a substitutionary sacrifice for the sins of the whole world. God spared not His own son. He fully poured out His righteous wrath on Jesus Christ who gave Himself a ransom for many. It is only in Jesus that “we have redemption through his blood, the forgiveness of sins, according to the riches of his grace” (Eph. 1:7).

## II. GOD’S DECLARATION ABOUT MANKIND’S DELIVERANCE (3:26–31)

Paul concludes his description of what it cost God to save us by declaring that God’s method of deliverance establishes the justice of God and eliminates the possibility of human pride. It establishes God’s justice showing that although he did postpone exacting the full penalty for sins that the Law demanded in the Old Covenant, he exacted the full penalty for the sins of the whole world in the propitiation made in Jesus’ blood. The sacrificial death of His own Son, the sinless Lamb of God, demonstrates God’s righteous standards. The penalty of sin was paid just as God’s justice demanded, but at the same time Jesus’ death on behalf of sinners allows God to declare a sinner righteous immediately upon faith in Jesus Christ.

God’s method of delivering mankind eliminates all human pride and boasting. “Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law” (Rom. 3:27–28) There is not a solitary thing left for the sinner to take pride in, so far as his own innate worth or acquired merit is concerned. God has done it all. The repentant believing sinner simply receives an unearned gift.

Further, God’s method of deliverance eliminates all human racial and religious prejudice. “Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith” (Rom. 3:29–30). Last, but not least, since God’s justification is apart from the Law (3:21) “Do we then make void the law through faith? God forbid: yea, we establish the law” (Rom. 3:31). Although we are not saved by keeping the law, the law still reveals important truth about God, serves as a flood-light revealing the sinfulness of sin, and provides guidelines for living a holy life.

## CONCLUSION

Why would God forgive a person like you or me? What would move him to sacrifice His only begotten Son on our behalf? The answer: God’s forgiving grace. There was nothing about us to commend us to God. There was nothing lovely about our sinful condition. He loves us because He chooses to love us and He provided redemption for us because of His great love. Love is an expression of His great grace.

## NOTES

- [1] John Stott, *Romans*. InterVarsity Press, 1994, 62.
- [2] Stott, 62.
- [3] Stott, 63.
- [4] Stott, 64.

—sermon outline by DR. ALLAN P. BROWN



“COMMITTED TO EXCELLENCE  
IN PREACHING”

## FORGIVING GRACE

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

Scripture: Romans 3:21-31

## INTRODUCTION

Romans 3:21 marks an important transition in Paul’s letter. In Romans 1:18–3:20 he had graphically painted the picture of fallen mankind. There he tells us that apart from God’s saving grace, we are all willful and impenitent sinners under the wrath of a righteous God. Because fallen mankind has suppressed and knowingly rejected the truth that God clearly showed us, we all are without excuse and are worthy of death (Rom. 1:18–32).

God is going to judge each of us with complete impartiality on the basis of two criteria: (1) the truth that each person knew, and (2) the works that each person did during his or her lifetime (Rom. 2:1–16). Further, neither the possession of God’s truth (religious orthodoxy) nor the practice of religious ordinances (i.e., circumcision or baptism) will suffice to appease an offended and angry God (Rom. 2:17–29). Paul concluded with a warning to the Jews that national lineage will not protect anyone from God’s righteous wrath (3:1–20).

What a horrible predicament! Paul has us standing in the law court of Almighty God, the righteous Judge of the entire universe, and lets us know without equivocation that each of us is guilty of willful sin and deserves to be condemned to eternal damnation. This section of Romans ends with us standing without a ray of light, without a flicker of hope, and without a prospect of rescue.

Beginning with Roman 3:21, we pass from the storm to the sunshine. Now that we understand our guilt, Paul urges us to look to God’s forgiving grace. With the words, “But now” (3:21), we watch the gates of deliverance swing open wide. “But now,” Paul joyfully declares, God himself has intervened! God has graciously provided the means for our deliverance.

## I. GOD’S GRACIOUS DELIVERANCE FOR MANKIND’S GUILT AND CONDEMNATION (3:21–25).

In Romans 3:21–25 Paul declares the characteristics of our deliverance, the communication of our deliverance, and the staggering cost of our deliverance.

### A. The CHARACTERISTICS of the Deliverance (21–22)

God's gracious deliverance has two important characteristics. First, God has provided a righteousness for fallen mankind that is thoroughly Scriptural. Second, it is available to every one through faith.

1. *God's deliverance is thoroughly SCRIPTURAL (21)* "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets."

The phrase, "the righteousness of God without the law," means that God's righteousness does not come by "law-keeping." Although Israel failed to understand this important truth (see Rom. 9:31, 32), God had revealed through the justification of Abraham that righteousness comes only through faith. Abraham "believed in the LORD; and he counted it to him for righteousness" (Gen. 15:6). In addition to Genesis 15:6, other Old Testament passages linked justification to God's righteousness (see Hab. 2:4; Isa. 53:11). This is why Paul says this truth is witnessed by "the law and the prophets"—the entire Old Testament (see Mat. 5:17; 7:12; 22:40).

The phrase "righteousness of God" (*dikaïosune theo*) has been interpreted in three different ways. Some say it refers to **God's personal righteousness**. "It is argued that when God presented Jesus as a sacrifice of atonement, he did it "to declare his righteousness" (3:25, *dikaïosune*, repeated in 3:26) and in order that he might be both himself "just"(righteous) and the "one who justifies (declares righteous) those who have saving faith in Jesus (3:26b). Throughout Romans, Paul is careful to defend the righteous character and behavior of God. Paul shows convincingly that whatever God does—in salvation (3:25) or in judgment (2:5)—is absolutely consistent with His righteousness."<sup>11</sup>

Others say it refers to **God's divine activity**—his saving intervention on behalf of his people. God's "salvation" and His "righteousness" are frequently coupled in the parallelism of Hebrew poetry. "For example, 'the LORD has made his salvation known and revealed his righteousness to the nations' (Ps. 98:2; cf. 51:14; 65:5; 71:2, 15; 143:11). Again, God declares: 'I am bringing my righteousness near... and my salvation will not be delayed' (Isa. 46:13; cf. 45:8; 51:5f; 56:1; 63:1). God's righteousness denotes His loyalty to his covenant promises, in the light of which he may be implored to come to the salvation of His people."<sup>12</sup>

"Still others say it refers to a **righteous status** which God requires if we are ever to stand before him, which he achieves through the atoning sacrifice of the cross, which he reveals in the gospel, and which is bestowed freely on all who trust in Jesus Christ."<sup>13</sup>

In the context of Romans 3:21 it may not be necessary to choose one view to the exclusion of the other two. Stott suggests that all three views of the phrase, "righteousness of God" be combined so it is understood to mean "at one and the same time a quality, an activity, and a gift." He thinks it legitimate to affirm that "the righteousness of God" is both God's righteous initiative in putting sinners right with himself as well as a bestowing on them a righteous status which is not their own but is provided for them through the benefits of the atonement of Jesus Christ and appropriated by faith.<sup>14</sup>

2. *God's deliverance is available to all by FAITH (22–23)*—"Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God."

The righteousness which God bestows comes through faith in Jesus Christ. It is a faith that looks only to Him for salvation from sin. It is a faith that believes what God says, commits to do what God commands, and trusts in and rests on what God promises (Heb. 11:6). And it is a faith that is available to every fallen human. But let it be clear, faith is the *condition* of justification, not the *cause* of justification.

Just as all of mankind is united in condemnation, so also all of mankind is united in privilege. There is no distinction. Salvation is open to all through faith in Jesus Christ.

### B. The COMMUNICATION of the Deliverance (24a)

"Being justified freely by his grace"

The phrase, "being justified" is in the passive voice. This means that we are not the cause of our own justification, nor do we merit or earn it; God is the one who justifies us. The basic idea of "justify" is to declare righteous (see Prov. 17:15; Luke 7:29). Justification is the decision and declaration by the Judge that the demands of the Law are fully satisfied.

Why would God wish to justify us? The adverb "freely" in the phrase, "being justified freely," answers the questions. The adverb "freely" means "without cause, without merit." It is used in Psalm 69:4 in the phrase, "They that hate me without a cause are more than the hairs of my head." It is used in Matthew 10:8 when Jesus told his disciples, "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." Why would God wish to justify us? There was no reason other than His great love. There was nothing in us or about us as rebellious, self-centered, fallen sinners that merited justification, any more than there was something about Jesus Christ, the compassionate, sinless Son of God, that merited people hating him. They hated him without a cause.

The phrase, "by His grace" emphasizes that justification is a free gift from God. Grace is the out-reaching of God's infinite love and mercy to undeserving people (Eph. 2:4-5). There was nothing lovely or lovable about us in our sin. There was nothing that we could do to save ourselves; God chose to intervene on our behalf. He so loved us that He send His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life (John 3:16). God comes to fallen mankind's rescue. But what a price He had to pay!

### C. THE COST OF THE DELIVERANCE (24b–25)

"Through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God."

The cost of our deliverance is revealed by the words "redemption" and "propitiation." Redemption is a word associated with the world of slavery; to redeem is to purchase the release by payment of a ransom price. When Jesus died in our place for our sins, he took them upon himself and God placed on Him our punishment (2 Cor. 5:21). He paid the penalty the Law demanded. And through His substitutionary death He provided the means whereby God could righteously declare our sins forgiven, Jesus provided for our redemption thereby setting us free from the slavery of sin (Rom. 6:1–7).

Propitiation is a word that is associated with sacrifice. To propitiate is to appease the righteous wrath of an offended holy God. What is offered to God to propitiate Him? The blood of Jesus Christ (1 Peter 1:17; 1 John 1:7; Rev. 1:5). The emphasis on the "blood" signifies the life poured out unto death. God's justice, righteousness and holiness were completely satisfied in Christ's propitiatory sacrifice. Because of what Christ did, God can righteously justify the sinner. In other words, He can grant full pardon for sins committed and complete release from the guilt and penalty of those sins, and declare as righteous any penitent sinner who by faith receives Jesus Christ as Lord and Savior.

The phrase, "to declare his righteousness for the remission of sins that are past, through the forbearance of God," indicates that God left the sins of the Old Testament

➡(p4) even more so because they do not even know there is such a thing as the Gospel.” —*Ropeholders*

**MEXICO.** “God spared Sam’s life, and our prayer is that God will get the maximum glory for Himself,” according to Nancy Davis, wife of missionary Sam Davis, who was severely burned in an accident in late November. He continues to recover at home after skin grafts and other treatment at Brooke Army Medical Center (BAMC), San Antonio, Texas. Anita Brechbill of *Ropeholders* reports that the “latest information” is that Davis has now been “measured for a pressure suit (he has been wearing pressure gloves), which will keep the scar tissue growing smoothly instead of thickening into uneven ridges, and stimulate circulation of the blood and flexibility of the skin in the areas where grafts were done. He continues a stiff regimen of exercises. His hands present the greatest challenge. He was given a new exercise for them which involves gripping something. As they got in their camper to return home from the hospital (a five-hour drive) Sam said, “I’m to practice gripping something; the steering wheel would be perfect!” He drove all the way home! When asked for an estimate as to the length of time needed for Sam’s recovery, the doctor said, “Anywhere from six months to two years, depending on your determination and perseverance with the therapy.” To God be the glory.

**PHILIPPINES.** Sufficient funds have been received to erect a new home for Carol, a faithful Christian in Benaue who had lost two children and her former home in a mudslide. “Several...sent an offering to build a new home (and the church members in Banaue were also able to raise more than \$1000 for this project. They also donated their time and labor),” reports missionary Tim Keep (BMCC). Thank you for your generosity and compassion! The project is completed except for the retaining wall. Carol has been overwhelmed, to say the least, and nothing has been like this in Benaue before.”

**UKRAINE.** “Kiev Wesley Bible College burned Dec. 30. Everything is lost. The building the college used belonged to a church and we rented the third floor. Computers, a nice copier, equipment, records, documents, some money, and a nice collection of maybe 300–400 volumes of English Christian literature is also gone up in smoke. The Bible College survives, though it has experienced a great crisis. For the time being it was necessary to take steps to limit the scope of the current ministry. The college staff was reduced to a minimum to operate, and only the third and fourth year students were permitted to return to a limited number of courses. Please pray for Kiev Wesley Bible College, its staff and students” —*Tim and Cheryl Boyd, Hope International Missions, serving at Kiev Wesley Bible College* ■

➡(p5) or she in essence wants the other person’s money without doing a service for that person. It is a win-lose situation. For one person to win, another must lose. Some have described gambling as “consensual theft.” Our pulpits should clearly explain why we shouldn’t play the lottery or participate in other forms of gambling!

### Should a Church or Para-Church Ministry accept Gambling Winnings?

We cannot control anonymous giving to collection plates on Sunday morning. Who knows where some income has come from? What I am questioning here is when someone has made public their gambling proceeds and wants publicly to contribute some of that money to a local church. What should we do? Accept or reject? Again, we must turn to Scripture for principles. It is hard to prove “book, chapter and verse” that gambling proceeds should or shouldn’t be used for Christian ministry, but the Apostle Paul gives us food for thought when he reminds us in 1 Corinthians 8 that we as Christians shouldn’t violate the conscience of others. While many Christians feel it would be fine to use gambling proceeds, i.e., using the “the devil’s money” for the glory of God, many more Christians would have their consciences violated by this action. Also, many non-Christians would look on and be disillusioned by the mixed message—“you shouldn’t gamble, but if you win, we (the church) will accept the money.” Paul commands us to not be a stumbling block to any person’s salvation!

Another Biblical principle we must consider with this question is that of faith. Congregations are being offered enormous amounts of money from lottery proceeds—into the millions of dollars! Vibrant, growing churches have faith—not just faith for salvation or physical healing, but faith that God will provide financially. A spirit of financial sacrifice exists in these churches. In turn, when a church receives an enormous sum of money, more than it could ever use in their foreseeable future, their faith is neutered. They no longer need faith to pay their tithes, faith to pay their pastor, faith to fund evangelism, faith for the building program. It is all paid for!

In the past, our movement stood up and spoke out on the issue of gambling. It is time we do it again, in a clear, Biblical way. Remember the words of John Wesley: “The Gospel of Christ knows of no religion, but social; no holiness but social holiness.” ■

*Rev. Greg Hudson is a GBS graduate and a West Virginia pastor in The Wesleyan Church.*





At GBSC, we believe your life's journey should be marked by whole-hearted service to God and others—whether you're called to full-time ministry or not. We also believe there's no better place for you to take the first step of that journey than right here at 1810 Young Street in Cincinnati.

At VIP Day '06, you'll have the opportunity to analyze that *first step* carefully. Check out our campus. Worship with us in chapel. Sit in on classes. Chat with professors. Play basketball and volleyball. Tour Cincinnati. Enjoy a special banquet, great music, and a closing challenge that will leave you inspired to do something for God.

So get ready for the journey. Join us for VIP Day '06 and find out how the first step could be the most important one you'll ever take.

See you at EXIT 1810!

**Information:** 800-486-4637 ext. 217

**E-mail:** [gbs4u@gbs.edu](mailto:gbs4u@gbs.edu)

**Web:** [www.gbs.edu/vip](http://www.gbs.edu/vip)

## Ministry starts here.

# VIP Day—April 21, 2006



**GOD'S BIBLE SCHOOL  
& COLLEGE**

➔ (continued from page 4)

### “THEN I CAN SLEEP NORMAL AGAIN”

For a number of years I have been reading *God’s Revivalist* with pleasure and profit. A critic I wish not to be. However, in the December issue, the article “Free Will” [see “Dear Phil,” p. 14] left my head spinning. By picking verses that tell of God opening the hearts to believe [while] others do not receive this help and are lost is to make man a puppet in God’s hand. If that is true, then Calvinism is true, and Wesleyans are fooling themselves. Am I wrong? If so, will someone please show me where and how to be right. Then I can sleep normal again.

GROVER KIMBERLIN  
Morgantown, West Virginia

**Editor’s Note:** Dr. Philip Brown continues his discussion on “free will” in this issue, page 14.

### “BIBLICAL...ENCOURAGING”

It is with anticipation that I welcome each issue. The views are Biblical, enlightening, experiential, and encouraging. May we never ignore the truths that align us with the Truth (Jesus).

DALE J. BEARDSLEY  
Spring Arbor, Michigan

### PRAYING FOR GOD’S BIBLE SCHOOL

I don’t want to miss a single issue of this great and wonderful holiness periodical. It’s such a great blessing to my soul. The “Editor’s View” and “The President’s Page” are appreciated greatly, and I love the pictures and the news. I pray many, many times for God’s Bible School and its godly president...and for Brother Larry Smith and those who contribute to the contents.

LUCILLE KING  
Mifflinburg, Pennsylvania



We continue our series of brief statements reasserting basic truths foundational to Wesleyan theological conviction.

## II. THE HOLY SCRIPTURES

Wesleyans who are true to their historic theological convictions gladly exalt the Bible as the supreme source and authority of all they teach and believe—the Word of God written, which “containeth all things necessary to salvation,” as the *Thirty-Nine Articles* declare. In the preface to his *Explanatory Notes upon the New Testament*, John Wesley described the process by which the Bible was written, then made this trenchant comment: “The Scripture therefore of the *Old and New Testament* is a most solid and precious system of Divine truth. Every part thereof is worthy of God; and all together are one entire body, wherein is no defect, no excess. It is the fountain of heavenly wisdom, where they who are able to taste, prefer to all writings of men, however wise, or learned, or holy.”

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” This is the Bible’s own claim for itself. The Holy Spirit so breathed upon the authors of the Old and New Testaments that what they wrote down is God’s own truth, totally reliable in every case and for every purpose. In *I Believe*, a basic book of Christian doctrine, Dr. Steve Gibson explains two terms we use to defend the Bible’s full trustworthiness:

“*Infallible*: This term means ‘cannot fail.’ [The Bible] can be trusted and will never mislead us. The Bible is infallible not only in its doctrinal statements, but in every statement it makes.

“*Inerrant*: This term means ‘without error.’ The Bible is accurate in every statement that it makes. If a person says that the Bible may have mistakes because humans were involved in its writing, he is overlooking the description of inspiration in 2 Peter 1:21–22: the writers were ‘carried along’ by the Holy Spirit. The biblical, historical view of inspiration is that all of the Bible is inspired, even to the very words, and therefore without error.”

Among Christians of our tradition, there has been much discussion about the “Wesleyan Quadrilateral,” which offers Scripture, tradition, reason, and experience as a sort of “four-legged stool” supporting Christian truth. This is false and dangerous, if it is used to place tradition, reason, and experience on an equality with Scripture, for Scripture is supreme and authoritative over the other three. The Quadrilateral is helpful, however, when it is used to show the importance of tradition, reason, and experience to understand and interpret the Scriptures. —LDS ■

➡(p13) are used to “line the altar.” This approach may elicit immediate response, but everywhere it has left its grisly wreckage of tattered “mourners” who are spiritually devastated and emotionally exhausted.

It is not that Tom and his friends should know less of the holy Law, but that they should know more of the holy Gospel. Of course, they must pass beneath Sinai’s glowering crags; for no one ever is converted who has not trembled in their shadows. Our problem is not that we have led our doubting ones to Sinai, but that we have left them there. For Sinai points to another, nobler hilltop, where a bloody cross lifts up its arms to all the world. It is there at Calvary that Jesus still invites, “Come unto me, all ye who labor and are heavy-laden; and I will give you rest.” How often we stumble at these kindly words, and how often we add “false limits of our own”! But coming to Jesus is all that really matters—provided that in coming, we are ready to take up His easy burden and His light yoke. Always this is the way of repentance and surrender; but also it is the way of faith; and there is no other way to come to Jesus. “Believe on the Lord Jesus Christ, and thou shalt be saved!” This is the apostolic message; and whether the cherished gift of inner assurance is immediately imparted or delayed, His objective pledges are still intact. “Him that cometh to me I will in no wise cast out.” “He that believeth and is baptized shall be saved.” “Whosoever shall call on the name of the Lord shall be saved.” These are His certain promises, and never will He deny them.

In God’s kingdom, there is no place for cheats and rebels; but there are “still waters” and “green pastures” for the distraught and stumbling ones who yearn for Jesus. Stripped of all hope in “feelings” to ensure their welcome or in personal merit to deserve it, they simply must come to Him who never will reject an honest, obedient, and trusting heart. “I come, Lord. I believe, Lord.... On Thee I lay my hope for pardon, for life, for salvation.” These are the words of their approach, as the Covenant Service so aptly frames them. “If I perish, I perish on Thy shoulders. If I sink, I sink in Thy vessel. If I die, I die at Thy door. Bid me not go away, for I will not go.” This may take place at the public altar, or it may not; but it is no matter, so long as they touch Jesus. We are not saved by visits to a wooden bench, however hallowed, or by pleasurable sensations, however wished. “For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast.”

For generations we have wisely followed John Wesley up Aldersgate. Perhaps we should also consider his mature understanding of what happened there. For a time he was certain that he had been no Christian at all prior to his “heartwarming” experience, but rather a “child of wrath.” But as Bishop Marston notes, he later retracted that opinion. “In the mellower light of life’s late

afternoon, Wesley seems to have discerned that in his pre-Aldersgate floundering he had indeed been on the way....” That way led climactically to the May evening in 1738 when faith penetrated fear, and conquest followed combat. It is true that he wrestled with doubt and depression at times thereafter, and his sense of Christ’s uplifting presence was not always constant. Yet it was at Aldersgate that he came to conscious realization of his welcome place in the Father’s house.

In his classic sermon, “On Faith,” published only a few years before his death, Wesley further illuminated his own experience by explaining “various sorts”—or degrees—of faith. He strongly insisted that all who have sufficient faith, even “in its infant state,” to enable them to “fear God and work righteousness,” according to Acts 10:35, are “accepted of Him,” even if they have no immediate sense of their acceptance. Regretfully, he acknowledged that the Methodists once had not understood this, but had been “apt to make sad the hearts of those whom God had not made sad.” In their early days, they would “ask those who feared God, ‘Do you know your sins are forgiven?’ and upon their answering, ‘No,’ immediately replied, ‘Then you are a child of the devil.’” This approach the aged evangelist now vehemently rejected, for “let it be well observed that ‘the wrath of God’ no longer abideth” on these dutiful, but doubting ones who have come to Jesus.

In a letter written about the same time, he remembered that fifty years earlier he and his brother Charles had told “the good people of England that unless they knew their sins forgiven, they were under the wrath and curse of God.” But the “Methodists, I hope, know better now,” he adds; for “we preach assurance as we always did, as a common privilege of the children of God, but we do not enforce it under pain of damnation denounced on all who enjoy it not.” This was no retreat from his emphasis on the Spirit’s witness, for that still was basic. But it was recognition that faith, at least in its early degrees, may truly rest in Christ’s saving work without the accompanying assurance which the Spirit delights to give. Addressing those for whom this is true, he urged, “You have already great reason to praise God that he has called you to his honorable service. Fear not. Continue crying unto him, ‘and you shall see greater things than these.’” Wesley might have said to them, as Leslie Wilcox once said to a struggling lad, “I think you are Christian, but do not know it”; and both he and Wilcox might have added, “Persevere in the way of faith and duty, and in time, you will know it.”

“*The faithful without faith, then, will receive faith if he continues faithful.*” In his usual cogent way, Bishop Marston summarizes all this with a principal which became foundational to the whole Methodist system of spiritual formation. “The faithful without faith,” of

course, do have faith "in its infant state"; but they do not yet possess the consummating faith which brings the release of full assurance. All who persistently reach out to the Father, however, will be rewarded, if steadfastly they renounce all willful sin, bend their will to the practice of every Christian virtue, and use the means of grace which God has appointed. "Stir up the spark of grace which is now in you," Wesley advised, "and he will give you more grace." Everywhere that grace abounds to all who will open their hearts to receive it, not in apathy or in occasional surges of religious feelings, but in systematic pursuit of that "holiness without which no man shall see the Lord."

So this is what our Methodist forebears would have done with Tom. They would have advised him, "Cling to what you have, but seek for what you have not"; they would have immediately "enrolled him in class"; and made him accountable to the "General Rules," devised for the formation of true piety. Within this network of support, he would have met each week in intimate, small-group sessions under the mentoring of a godly, wise, and seasoned "leader," and in company with other Christians who consistently "watched over one another in love." He would have been "exhorted" continually to practice private, family, and public prayer; pore over the pages of the Holy Bible; fast on Wednesdays and Fridays; attend public worship; and be regularly and frequently at the Lord's Table. When he was down, they would have prayed him up; when he was discouraged, they would have urged him on; when he failed, they would have brought him back. In that warm and loving atmosphere, feeble faith became robust faith, wobbly believers became spiritual heroes; and Tom, too, would have passed by way of Aldersgate from the faltering faithful to the soaring saints. ■



**By Anita K. Brechbill**

***"Therefore, with joy shall ye draw water out of the wells of salvation."  
(Isaiah 12:3)***

Joy is the most contagious of all the manifestations of the divine nature within the soul. It is a serious mistake to give a joyless expression of Christian service. The joy of the Lord is not only our strength, but it is also an irrefutable testimony to the world of the greatness of this salvation. Water from the wells of salvation will make the desert blossom as the rose. The Bible is full of song, and the redeemed shall come to Zion "with everlasting joy upon their heads."

Joy is immeasurably greater than happiness. Happiness depends on things that "happen." Joy is an overflowing well, the springs of which are in God. Cisterns hold a limited supply. The joy of those who quench their thirst from the well of salvation is continually fed by the knowledge that this well shall never run dry. ■

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

## **Seminar on Evangelism**

with **DR. ROBERT COLEMAN**,  
author of *The Master Plan of Evangelism*

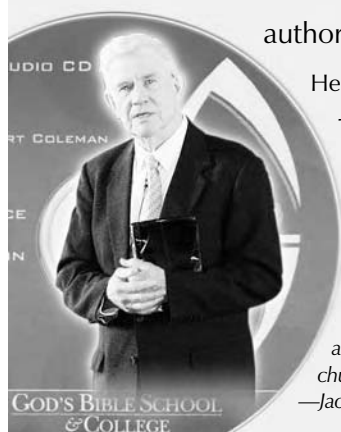
Held on the campus of God's Bible School and College

Three sessions available on three CD's

**\$5.00** per CD or  
**\$15.00** per set postage paid

Order from Jaleesa at 513-721-7944 ext. 222  
or at [jford@gbs.edu](mailto:jford@gbs.edu)

*"These sessions on The Great Commission of Christ would inspire and motivate any child of God in the great task of soul winning. Any church would find this a great training tool for workers in evangelism."*  
—Jack Hooker, Vice President for Advancement



# *Symphonic* WIND & STRING ENSEMBLE



**March 31 Friday 7:30 PM**

Northeastern Ohio GBS Rally  
Salem Bible Methodist Church  
1647 N. Ellsworth Ave. / Salem, OH  
Rev. Duane Quesenberry  
(330) 337-0239 CH [or 337-6424 HM]

**April 1 Saturday 7:00 PM**

Greater Chambersburg / Hagerstown GBS Rally  
Montgomery Brethren in Christ Church  
6727 Montgomery Church Rd. / Mercersburg, PA  
Rev. Dennis L. Ritchey / (717) 597-3635

**April 2 Sunday AM 10:00 AM**

Combined Service  
Evangelical Brethren Church  
927 Broadway / Hanover, PA  
Rev. John Whitaker / (717) 637-6827

**April 2 Sunday PM 6:00 PM**

Cross Pointe Church of the Nazarene  
27765 Nanticoke Rd. / Salisbury, MD  
Rev. Ronald Parker, Sr. Pastor  
Rev. Joel Bieler, Pastor of Worship / (410) 742-3840

**April 3 Monday 7:00 PM**

Glen Burnie Church of the Nazarene  
100 Northdale Rd.  
Glen Burnie (Baltimore), MD  
Rev. Mike Routh  
(410) 761-8110

**April 4 Tuesday 7:30 PM**

Emmanuel Wesleyan Church  
Rte. 25 - One mile west of Gratz, PA  
Gratz, PA  
Rev. Jonathan Heath  
(717) 365-3040

**Don Davison**  
Public Relations  
Director  
TOUR DIRECTOR



**Garen Wolf**  
Division of  
Music Chairman  
SWSE DIRECTOR

