

# GOD'S REVIVALIST

Summer 2007

*and Bible Advocate*



# the editor's view



LARRY D. SMITH

## LORD JESUS, BRING SPRINGTIME TO YOUR CHURCH

**B**ut if he neglect to hear the church, let him be unto thee as an heathen man and a publican!" In these emphatic words Jesus asserts the disciplinary authority of His church. To this authority all its members are to offer obedient respect, and whoever defies it is to be regarded as an unbeliever. He is to be treated with courtesy, but so long as he "refuses to hear the church," he cannot be received with confidence. Whenever the church follows this direction, Our Lord promises to confirm its judgment: "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven" (Matt. 18:18).

This is the second of only two occasions in the New Testament when Jesus speaks directly of His church—His *ekklesia*, which is the "called out assembly" of His followers. Here He portrays it as a local congregation, organized to settle disputes and discipline offenders.

In contrast, Jesus' other mention of the church presents it as the society of all the faithful in every time and place. "Upon this rock I will build my church, and the gates of hell shall not prevail against it" (Matt. 16:18). Assured by this promise, the church marches triumphantly down through all the ages, "her charter of salvation, One Lord, one faith, one birth."

Over 19 centuries ago, Bishop Ignatius of Antioch applied the term "catholic" to this vast fellowship of Christ's beloved ones. From the Greek *katholikos*, "catholic" simply means universal; and traditionally it is used to distinguish the overarching *ekklesia* from its local congregations. "Wherever Jesus Christ is," wrote Ignatius, "there is the catholic church."

So the church is both local and universal. We have always believed this, though we have often dismissed the universal church as a noble concept with little (p22)➡

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Volume 119 No. 5

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### 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.

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# the president's page



## BACKSLIDDEN

by Michael R. Avery, President

When was the last time you heard some honest soul talk about his spiritual condition and use the term *backslidden*? It's a word that seems to have been dropped from the Church's vocabulary, even among those within the Wesleyan-Arminian tradition. One could get the idea that it's simply not a problem anymore. But is that really the case?

A generation ago you heard the subject preached or written about with some degree of frequency and always with intensity. It was not generally done from the standpoint of how one may backslide and steps to prevent it, but with the idea that many were already backslidden, or at least well on their way, and needed to be reclaimed. The intent of this kind of preaching was to awaken those who were spiritually asleep and call to repentance those who had sinned, but more often than not the results were less than positive. It helped create a "one sin and you're out" mindset and fed an unhealthy environment of constant self-introspection. Many young people were left in a state of confusion and spiritual instability. It also turned overly-conscientious souls into perpetual seekers who could never find any sense of assurance or security in their salvation.

To address this imbalance, a new generation of preachers and spiritual counselors took a different approach. The preachers simply stopped talking about backsliding and focused primarily on prevention. Spiritual counselors, who had already shifted from the experiential paradigm of salvation to a relational model, stressed how difficult it actually was to backslide and how rarely it happened. Before you knew it, backsliding had practically disappeared.

On the beneficial side, the focus on discipleship and the nurturing of the weak was a very positive alternative to re-converting the saints at every revival. On the downside, with no warnings against backsliding or proclamation of its spiritual consequences, many began to feel that they could live in clear disobedience to God's word and suffer only minimal spiritual damage. If we believe the consequences of sinning fail to impact our standing with God, then sin itself is minimized; and when sin is minimized, sinning is trivialized. The members of this new culture of "saints without sanctity" have become very adept at describing their spiritual condition in highly generalized terms. They fail to speak about "walking in all the light" or "living in total victory." They talk about "not doing very well spiritually" or say, "I am a little down right now, because I haven't been having my devotions lately."

Now I know that just occasionally preaching on backsliding will not solve the entire situation I described above, but people will be helped by a clear biblical statement that tolerating failure and practicing disobedience has clear and unmistakable consequences, including spiritual self-deception and ultimately the loss of saving faith. Our people, both young and old, need to hear that when people refuse to heed the checks of the Holy Spirit and repent of their sin, they have "turned away" from saving grace and have "departed from the faith." Whether you want to call it backsliding or not, the end result is the same, and the spiritual consequences are dire. ■

# 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.

### SOCIAL APPLICATION SOMETIMES WEAK

I am gathering material to be printed in *Reformation Review*, by my friend Dr. Steven Smith of Reformation Publishers in Prestonsburg, KY. If we get it all together, it should go to several hundred pastors, leaders, and others in the Church of God (Anderson). I would appreciate your permission to reprint a shortened version of "Holiness Personal and Public: A Wesleyan Model" [See "Editor's View," Winter and March issues of *God's Revivalist*]. I want it for its strong emphasis on Scriptural Holiness and its strong social application, which is sometimes weak among us.

WAYNE WARNER  
Email

### SOFTLY AND TENDERLY

Amen and Amen! Your article ["Softly and Tenderly," Editor's View, April 2007] not only brings back sacred memories, but speaks accurately without being judgmental of our current sad plight and pressing need.

JIM WEEKS  
Email

### YOUNG LADY CAN WRITE

I surely appreciate the excellent job you are doing on behalf of the school in the pages of *God's Revivalist*. And, by the way, tell Sonja Vernon that I really appreciated the bang-up job she did on her article in the March issue. That young lady can write.

DR. SAMUEL DEETS,  
former GBS president  
Cochran, PA

# the world to win

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

**CHINA.** "Pray for [two Christian ladies whom we will keep anonymous] as they do gospel work in Dansui, China. They are busy with meetings and services each day of the week. The area is in Guangdong Province, which is called the 'factory of the world.' Many people from all over China come looking for work."  
—*Ropeholders*

**EGYPT.** "I had visited Faith Village [the dream of Rev. Saied Ibrahim, EFM's national leader] when I was in Egypt four years ago. At the time the property was an expanse of desert and sand that looked and felt hot and dry. [Now, however, I saw] a large field of beans, dark green against the sand. The next piece of ground has tangerine and mango trees that are starting to bear fruit. Another field has green peppers...while in still another are workers harvesting onions. Tomatoes and wheat are also thriving, and cucumbers are planned soon. But Saied's dream is not just for produce. Rather, it is to create a prayer village where people can come and stay for a day, a weekend, a week or longer, to be alone to pray and meditate. Toward this end there are now six cottages, an administration building...and a kitchen to provide food for those who arrive. There are already people taking advantage of this unique opportunity." —*Steven E. Hight, Missionary Herald*

**ERITREA.** "Ronald and Anna Smith (EFM) request prayer for the believers in Eritrea. Recent news indicates that the persecution there is growing. The government has taken control of the Eritrean Orthodox Church." —*Ropeholders*

**KOREA.** "God's presence blessed services of revival with J. Steven Manley as our people in Korea (p19)➡"

# FIVE WARNINGS

## FROM THE BOOK OF HEBREWS

By Larry Grile

(PART ONE)

**T**he New Testament Book of Hebrews was written by an unknown and likely Jewish author. By the second century A.D., knowledge of its authorship was lost, so that Origen, a Church Father, declared that “only God” knew who wrote it. Various suggestions were given, but the Apostle Paul became for a number of centuries the traditionally accepted author. Over the last few centuries, however, other names have been proposed, so that very few scholars still accept the authorship of Paul. Names more commonly suggested today are Apollos, Barnabas, Luke, etc. While its authorship is unknown, it is clearly the work of the Holy Spirit.

The epistle of Hebrews was written to secure the faith of Jewish Christians who were experiencing persecution. When Jews of the first century turned to Christ they turned from Judaism, which was an accepted religion under Roman law, to Christianity, which was not accepted. Because of this, Jewish converts suffered persecution both from their own people and from the world around them. Many of them were so tempted by the protective and comfortable embrace of their former traditions that they were in danger of eventually returning to Judaism. So the Hebrews author warns them that to regard lightly the preeminent message of Christ and to return to Judaism would be to forfeit Christ, who is the very fulfillment of Judaism. The author’s strong admonition throughout is that the struggling Jewish Christians must hold staunchly to their faith in Christ and press on to experience the fullness of Christian perfection, now made available in Christ alone.

### THE FIRST WARNING: THE DANGER OF NEGLECT

In Chapter One, the writer opens his work with the declaration that whereas divine revelation was given in ages past in increasing but fragmentary and partial increments, it has now been given in the full and final revelation of God’s Son. As the ultimate revelation of God to man, the Son is set forth as our great Saviour in seven marvelous facets of His work and character (Heb. 1:2, 3). First, in His destiny, the Son has been appointed as lawful heir and rightful owner of all things. Second, He is the original designer and creator of all things spiritual and material. Third, in His glory He is the light and manifestation of divine character. Fourth, in His nature He is the full representation of divine being. Fifth, in His occupation He is the constant sustainer and guide, through His all-powerful word, of all worlds of spirit, space, and time. Sixth, in His redeeming purpose as the divinely appointed sacrifice, He personally accomplished at Calvary the effectual deliverance of man from all sin. Seventh, in His present position He sits triumphantly at the right hand of the all-glorious Father, having completed his purchase of redemption for us, sitting high above all angels and principalities, waiting for the Father’s signal to finish the processes of redemption.

Having such an incomparable Saviour, who is the divine Son of God, the fulfillment and completion of all previous revelation, and God’s final overture to lost and helpless men, it becomes absolutely imperative that we take the gospel (p19)➡

faculty



forum.

## HOW WELL DO WE WORSHIP?

by Philip Bishop

**D**id you hear about a man named Bill who is said to have had a dream? In his dream, an angel came and invited him to come with him to observe a worship service. They flew across town to the very house of worship that Bill attended. As if flying was not a miracle enough, Bill was able to see down through the roof and into the sanctuary.

The choir was singing, the organist was pulling out the stops, his feet dancing on the pedals and his fingers flying from key to key. The soloists sang, the congregation stood and sat at the right times, and the minister preached his sermon.

Bill and the angel observed all of this for a time, until Bill said, "Angel, I see the congregation, the choir, and the minister doing everything that they usually do; but there is no sound. Why?" The angel said, "Bill, I'm glad you noticed. You see, though the choir, organist, soloists, congregation, and minister are involved in the actions of worship, their hearts and minds are not engaged. They are distracted. Their focus is on something else. That is why there is no sound. This is what God hears from your church every Sunday."

I was convicted by the above story, because too many times I am

distracted in worship. Sometimes it is an object that seems out of place in the sanctuary. There is a voice that is slightly under pitch. Someone's junk is on the front seat. The communion table is just about three inches too far to the left and that banner is hanging crooked. Why is that child crying? Is that my son down there making all that noise?

There are numbers of things that can distract me. Sometimes even the beauty of our sanctuary has called my attention away from worship. How many pipes are in the organ facade? The stained glass and woodwork are amazing!

"*God is a Spirit: and they that worship him must worship him in spirit and in truth.*" Dr. Adam Clarke gives a thoughtful explanation of these words of Jesus to the Samaritan woman (John 4:24). "As [we] were made by Him, so [we] all owe Him obedience and reverence," he writes; "but, to be acceptable to this infinite Spirit, the worship must be of a spiritual nature—must spring from the heart, through the influence of the Holy Spirit: and it must be in TRUTH, not only in sincerity, but performed according to that Divine revelation which He has given men of

Himself. A man worships God in spirit when, under the influence of the Holy Spirit, he brings all his affections, appetites, and desires to the throne of God; and he worships him in truth, when every purpose and passion of his heart, and when every act of his religious worship is guided and regulated by the word of God."

It is my goal to be a true worshiper of Almighty God. He is "Worthy of reverence, worthy of fear, / Worthy of love and devotion; / Worthy of bowing and bending of knees, / Worthy of all this and added to these..." as Terry W. York explains in his hymn "Worthy of Worship." He deserves my focus and attention when I come into the sanctuary to worship Him. I want to disregard the distractions, lay aside my self-absorption, and bless His holy name. Will you join me?

*Glory be to the Father, and to the Son, and to the Holy Ghost: as it was in the beginning, is now and ever shall be, world without end. Amen. Amen. ■*

**Philip Bishop** is a faculty member in the Division of Music at God's Bible School and College.

*Summertime is just around the corner, and with it comes the opportunity to hear inspiring camp meeting preaching and singing! This season of the year is especially important to the Public Relations Office as our groups represent the school, promote the Revivalist and recruit students in various camps across the country. This year, we continue our annual service to the Revivalist family by offering this Camp Meeting 2007 directory. We hope it is both informative and useful as you make your summer plans.*



**Don Davison, Public Relations Director**  
**1-800-486-4637 ext. 268**  
**e-mail: [ddavison@gbs.edu](mailto:ddavison@gbs.edu)**

## JUNE

June 4–8 **Alabama Bible Methodist Youth Camp**, Pell City, AL. Evangelist: Rev. John Manley; GBS Harmony Quartet; Information: Rev. Doug Eads, Youth President 205-799-4169

June 5–10 **Berean Bible Camp**, Centerville, TX. Evangelists: Rev. Mike Yancey, Jr., Blane Barger (Youth), Chari Mullins (Children); Singers: Brad and Gillian Davis (Music); Information: Rev. Pat Courtney 918-224-8381

June 5–10 **International Conservative Holiness Association Camp**, Greenfield, IN. Evangelists: Dr. Noel Scott, Rev. Daniel Stetler; Singers: The Barry Whitakers; Information: Rev. Buddy Perry, Chairman 765-649-0672

June 6–10 **Canaan Grove Camp Meetings**, Kleinfeltersville, PA. Evangelist: Rev. Harry Plank; Information: Robert Booth 717-273-0123

June 7–17 **Beulah Camp**, Repton, AL. Evangelists: Dr. Nelson Purdue, Dr. Bill Ury, Dr. Steve Blakemore (Bible Teacher); Information: Felton E. Smith, Sr., President 251-765-2519

June 7–17 **Jefferson County Holiness Association**, Scottsburg, IN. Evangelist: Rev. Earl Newton; Singers: Larry and LaDonna Thomas; Information: Donald Shearer, Camp President 812-375-1119

June 8–15 **North Central Holiness Camp**, St. Marys, OH. Evangelists: Rev. Larry Pettit, Rev. Knox Bullock; GBS Assurance Quartet, Sunday p.m.; Information: Rev. Ken Burchett 740-998-5912

June 11–14 **Appalachian Youth Ministries Kid's Adventure**, Alexandria, IN. Evangelist: Rev. M.R. McCrary; Information: Rev. Ray McCrary 765-969-0366

June 11–14 **Roxbury Children and Youth Camp**, Roxbury, PA. Evangelists: Rev. Dan Durkee (Teens), Clara Ritchey (Children); GBS Assurance Quartet; Information: Pastor John Geyer, Director 814-652-6409

June 11–15 **Kansas State Holiness Youth Camp**, Abilene, KS. Evangelist: Rev. Jonathan Earls; GBS Youth Camp Team; Information: Rev. Todd Hurst, President 785-452-9453

June 11–15 **Wesleyan Holiness Youth Camp**, Greenfield, IN. Evangelist: Rev. John Gilley; Information: Rev. Nathan Shockley 989-681-2591 [cityparson@msn.com](mailto:cityparson@msn.com)

June 12–17 **National Association of Holiness Churches**, Muncie, IN. Evangelists: Rev. Bill McCoy, Mr. and Mrs. Stephen Kunselman (Children's Workers); Singers: Tom and Judy Bell; Information: Rev. David Light, General Chairman 540-797-2013

June 15–24 **Ebenezer Holiness Baptist Camp**, Columbia, SC. Evangelist: Rev. Marshall Smart, Dr. Noel Scott; Singers: The Bill Kelloggs; Information: Rev. J.R. McElwain 803-699-0140 or 423-329-2779

June 16–21 **Woodland Family Camp**, Alexandria, IN. Evangelists: Dr. Mark Smith, Rev. Sherwood David Graham; Singers: Quinton Brown Singers; Information: Frank Baldwin 772-285-4708

June 18–20 **Wesleyan Tabernacle Association**, Beech Grove, IN. Evangelist: Rev. Ben Durr Jr.; Information: Rev. Richard Williams, Moderator 937-587-6275

June 18–22 **CYM Friends Youth Camp**, Muncie, IN. Evangelist: Rev. Michael Wetherald; GBS Harmony Quartet; Information: Jonathan Covert 765-509-0075

June 18–22 **Pilgrim Youth Camp**, Frankfort, IN. Evangelist: Rev. Don Davison; Singers: GBS Assurance Quartet; Information: Rev. John Zeigler, Director 812-473-0531

June 19–24 **Heartland Bible Methodist Camp**, St. Marys, OH. Evangelists: Rev. Mark Cravens, Rev. Terry Going, Rev. David Bubb (Youth), Rev. Rodger McCreery Family (Children); Singers: Keith Waggoner Sr.; GBS quartet, Friday p.m.; Information: Betty Jewett 937-746-3244

June 21–July 1 **Belsano Holiness Camp**, Belsano, PA. Evangelists: Rev. Joseph Smith, Rev. William Cope, Rev. Dan Stetler; Singers: Dan Cope Family; Information: Rev. Robert Thompson, President 814-749-7983

June 21–July 1 **Sharon Camp Meeting Association**, Wadsworth, OH. Evangelists: Rev. Roger Parsons, Rev. Lane Loman, Rev. Dale Freed, Mr. Dan Conkey (Bible Teacher); Singer: Kelly Riley; Information: Dan Conkey, President 330-666-4753 [danconkey@adelphia.net](mailto:danconkey@adelphia.net)

June 22–July 1 **Pilgrim Holiness Camp**, Frankfort, IN. Evangelists: Rev. James Plank, Rev. G.R. French; Singers: William and Naomi Tillis; Information: Rev. James Southerland, President 317-407-9229

June 25–29 **International Fellowship of Bible Churches Youth Camp**, Orleans, IN. Information: Loy Mershimer, Director [ldmershimer@yahoo.com](mailto:ldmershimer@yahoo.com)

June 25–29

**IHYC Youth Camp**, ICHA Campgrounds, Greenfield, IN. Evangelist: Rev. Dan Durkee; GBS and other Bible college groups; Information: Rev. Rick Maloyed 517-523-2989

June 26–29 **Rock Lake Bible Methodist Youth Camp**, Vestaburg, MI. Evangelist: Rev. Steve Harvey; Information: Doug Derscheid 231-734-2159

June 26–July 1 **Wesleyan Fellowship Camp**, Lucasville, OH. Evangelist: Rev. Ray Lassell, Rev. Harold Cox; Information: Rev. T.G. Bloomfield, Director 740-259-3873, 740-353-1741

June 27–July 8 **Bryantsburg Holiness Camp**, Versailles, IN. Evangelist: Rev. M.R. McCrary; Information: Rev. Troy Whitham 812-584-1395

June 28–July 8 **Victory Grove**, Albany, NY. Evangelists: Rev. David Fuller, Rev. Kenneth Thompson; Singers: Larry and LaDonna Thomas; Information: Rev. Donald M. Myers 518-456-3436

June 29–July 8 **Cumberland Grove Wesleyan Camp**, Jamestown, TN. Evangelist: Dr. J. Eldon Neihoff, Dr. O.W. Willis; Singers: Matt and Joy Barnett; Information: Dr. Marlin Hotle, President 865-494-0565

June 29–July 8 **Fellowship Camp**, Hanover, PA. Evangelists: Dr. Robert E. England, Rev. Rollin Mitchell; Singers: Rev. and Mrs. Tom Bell; Information: Rev. John M. Fisher, President 717-632-4090

## JULY

July 2–6 **International Conservative Holiness Association Youth Camp**, Greenfield, IN. Evangelist: Rev. Mark Cravens; GBS music group; Information: Rev. Andrew Stroud 317-509-2002

July 2–8 **Alabama Bible Methodist Camp**, Pell City, AL. Evangelist: Rev. John Parker, Rev. Marc Sankey, Rev. William Snider (Bible Teacher), Rev. Jonathan Heath (Youth), Rev. and Mrs. Byron Gurnee (Children's Workers); Singers: Rev. and Mrs. Alan Walter; GBS quartet, Friday p.m.; Information: Rev. Walter Hedstrom, Camp President 205-338-2743 [whedstrom@juno.com](mailto:whedstrom@juno.com)

July 2–8 **Brown County Holiness Camp**, Gnaabone, IN. Evangelist: Rev. Monty Mahoney; Singers: Larry and Phyllis Richards; Information: Rev. John Moffat 812-936-2887

July 3–8 **Ontario Interdenominational Holiness Association Camp**, Pefferlaw, Ontario. Evangelists: Dr. Allan Brown, Rev. Daniel Stetler, Matt and Dorcas Hallam (Youth), Heidi Hoffman (Children); Information: Rev. Joel Byer, President 519-683-2093



## — Called Unto Holiness —

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

### THE BAPTISM OF PENTECOST

*By the Rev. Martin Wells Knapp*

**R**unning through the Bible is the promise of the Pentecostal outpouring of the Holy Spirit. This is to be an epochal experience in the lives of God's people. Among the various names which it is given is that of "baptism." It is said of the Lord Jesus, "He shall baptize you with the Holy Ghost and with fire" (Matt 3:11).

*It is a promised baptism.* "I send forth the promise of the Father upon you" (Luke 24:49). Even the promises which found fulfillment at Calvary are no more numerous or strong than those which center at Pentecost (see John 14:16; 15:26; 26:13; and Acts 18).

*It is a commanded baptism.* "Be filled with the Spirit" (Eph. 5:18). Believers are under as great obligations to obey this command as any other in the Bible. We cannot teach obedience unless we exemplify it. Every Christian should be "filled with the Spirit."

*It is a purifying baptism.* Peter, divinely inspired, declared the nature of its effect upon himself and others: "God, which knoweth the heart, bare them witness... cleansing their hearts by faith" (Acts 15, 8-9). This is a deathblow to the popular notion that the baptism with the Holy Spirit does not eliminate carnality or inbred sin, but that one may be fully sanctified and still have pride, lust, fear, envy, temper, and impatience in the soul. The purifying fire of the Holy Spirit eliminates the dross of inbred sin and fully sanctifies the soul.

*It is an empowering baptism.* It is the promised "power from on high," the "power of the Holy Spirit, eliminating the cancer of carnality and so enthroning Jesus within that His wisdom and power become continually available. This baptism transforms weaklings into giants and imparts all needed power to witness effectively, work, suffer, or die for God as He may will.

*It is an establishing baptism.* Its recipients become "steadfast in faith," "rooted and grounded in love," "able, having done all, to stand." It puts to shame the shallow counterfeit of holiness which imparts no backbones and yields easily to enticements and opposition.

*It is a unifying baptism.* "For in one Spirit were we all baptized into one body" (I Cor. 12:13). It burns away all barriers of creeds, color, and clime, and cements believers together in bonds of holy love. Where this baptism is honored and received, those from different denominations come together, all of one heart and mind.

How, then, do believers receive this great Pentecostal baptism?

*It is received by earnest asking.* "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" (Luke 11:13). Important, united, believing, expectant prayer was the key that first unlocked the Pentecostal chamber, and it is the only key that will unlock it now.

*It is received by confession of inbred sin, death to everything contrary to God's will, and faith in God's promises which offer it.* As water baptism is administered to a yielded subject by the baptizer, so this baptism from the skies is bestowed by Jesus upon all who meet the conditions upon which it is promised. Reader, are you meeting them?

*It is received by faith.* "...That we might receive the promise of the Spirit through faith" (Gal. 3:14). Like justification, this baptism is not through works nor growth nor death, but through faith. Only those who believe can enter into this "rest." When the soul dies to all but the will of God, drops every toy and treasure and grasps this promise with present abandonment to all of its conditions, then and thus its power is proved, and its benefits appropriated. ■

**Martin Wells Knapp** (1853-1901) was the founder of God's Bible School (1900) and this publication, *God's Revivalist and Bible Advocate* (1888). The above, edited and condensed by the editor, is from Knapp's *Lightning Bolts from Pentecostal Skies*, first published in 1898.



July 3–8 **Wesleyan Bible Camp**, McCall, ID. Evangelist: Rev. Richard Gremillion; Singers: Lucas and Hanna Shroat; Information: Rev. Melvin Adams, President 208-369-0211

July 6–15 **Letts Camp**, Greensburg, IN. Evangelist: Rev. Rick Maloyed; Singers: Daniel Edwards Family; Information: Rev. Jim Terry, President 812-767-0261

July 8–15 **Fern Creek Wesleyan Camp**, Louisville, KY. Evangelist: Rev. M.R. McCrary; Singers: Ben and Sue Colburn; Information: Rev. John Basham 772-546-4654

July 9–13 **Carolina Christian Youth Camp**, Thomasville, NC. Evangelist: Rev. John Manley; Singers: GBS, AWC, PVBI, UBC, and HSBC; Information: Scott Blackmon, President 336-474-0305, asbnc2000@yahoo.com

July 9–14 **NCS Band Camp**, Beech Grove, IN. Information: Dennis Joslin, Coordinator 317-787-9770

July 9–15 **John T. Hatfield Camp**, Greenfield, IN. Evangelist: Rev. Rollin Mitchell; Information: Rev. J.C. Phillips, President 317-632-3436

July 9–15 **Tennessee Bible Methodist Camp**, Knoxville, TN. Evangelists: Rev. Tom Bell, Rev. Orlow Webb; Singers: The Bells and Mrs. Orlow Webb; Information: Rev. Joe Sifford, Camp President 423-581-1391

July 10–12 **International Conservative Holiness Association Kids Camp**, Greenfield, IN. Evangelists: Jim and Lori Spurgin Family; Information: Rev. Buddy Perry, Chairman 765-649-0672

July 13–22 **Rock Lake Bible Methodist Camp**, Vestaburg, MI. Evangelists: Rev. Don Davison, Rev. Mike Wetherald, Gene and Angie Davis (Children); Singers: Tim Crater Family; Information: Rev. Blake Jones 989-427-3178

July 15–22 **Pilgrim Nazarene Church Camp**, Big Sandy, TX. Evangelists: Rev. Dale Hayford, Rev. John Parker, Rev. Mark Cravens, Rev. Charles Dodd IV (Youth), Mrs. Sue Burchett (Children); GBS quartet, July 15; Information: Rev. David Taylor, General Secretary 903-965-7342 dtaylor@wnj.org

July 16–20 **Heartland Bible Methodist Youth Camp**, Mendon, OH. Evangelist: Rev. Deron Fourman; GBS Reflection Trio; Information: Rev. Chris Cravens 419-694-1094, cdcravens@juno.com

July 16–20 **Wesleyan Fellowship Youth Camp**, Lucasville, OH. Information: Rev. T.G. Bloomfield, Director 740-259-3873, 740-353-1741

July 16–22 **Heartland Holiness Association Camp** Tryon, OK. Evangelists: Rev. M.R. McCrary, Dr. Noel Scott; Singers: Darrell and Liz Stetler; GBS quartet, Tuesday; Information: Rev. Gary Jackson, President 580-763-2934

July 18–22 **Athens Youth Camp**, Sherwood, MI. Evangelist: Rev. Rowan Fay; Singers: Ron and Becky Arnold Family; GBS quartet; Information: Doug Damon 269-275-6230 dougdamon@yahoo.com

July 19–29 **Clinton Camp**, Clinton, PA. Evangelist: Rev. Rollin Mitchell, Rev. Benjamin Crawford, The Victory Trio (Youth), David and Chris Randolph (Children); Singers: Don and Valerie Qualess; Information: Esther Beatty 937-258-8178

July 20–29 **Great Lakes District Wesleyan Holiness Camp**, Mecosta, MI. Evangelists: Tim Cole Family; Information: Rev. Nathan Shockley 989-681-2591 cityparson@msn.com

July 23–27 **Appalachian Youth Camp**, Roxbury, PA. Evangelist: Dr. Michael Avery; Information: Rev. Ray McCrary, President 765-969-0366

July 24–29 **Carthage Holiness Camp**, Carthage, KY. Evangelist: Rev. Mark Cravens; Singers: Henry and Jan Miller; Information: Rev. Henry Miller, Director 205-338-7118

July 26–August 3 **Kansas State Holiness Association Camp Meeting**, McPherson, KS. Evangelists: Dr. James Keaton Sr., Rev. Kenneth Thompson, Rev. Joseph Smith (Bible teacher), Carol Avery (children's worker); Information: Eileen Comfort, 805 Williams Ave., Miltonvale, KS 67466

July 26–August 5 **Armstrong Holiness Interdenominational Camp Association**, Shelocta, PA. Evangelists: Rev. and Mrs. William Tillis, Rev. Larry Warren; Singers: Rev. and Mrs. William Tillis; Information: Mr. Russell Blystone 724-726-0222

July 26–August 5 **Athens (Indian) Family Camp**, Sherwood, MI. Evangelist: Dr. Noel Scott; Singers: Bill and Crystal Kellogg; Information: Doug Damon 269-275-6230 dougdamon@yahoo.com

July 26–August 5 **Bethel Holiness Camp**, Marion, OH. Evangelists: Ben Watts, Gary Ickes; Singer: Lester Armstrong; Information: Bob Jones, President 740-382-5640

July 26–August 5 **Camp Sychar**, Mt. Vernon, OH. Evangelists: Dr. Ed Williamson, Rev. Roger Parsons, Dr. Dan Tipton, Dr. Ted Esselstyn (Bible Teacher); Singer: Ken Osborne; Information: Dr. Gary Campbell, President 740-392-5475 jgcampbell@dcr.net

July 26–August 5 **Pierce County Holiness Association Camp**, Tacoma, WA. Evangelist: Rev. Robert Wilson; Singers/Youth Workers: Michael and Crystal Mason; Information: Rev. Paul Taylor, President 253-529-5460

July 30–August 2 **New York Pilgrim Youth Camp**, Binghamton, NY. Evangelist: Rev. Steve Cassidy; GBS quartet; Information: Rev. Perry Case 315-465-6761

July 30–August 5 **Pilgrim Bible Camp**, Carson City, MI. Evangelist: Rev. Jack Hooker, Rev. Rob Cravens, Chip Bullock (Children); Singers: Jerry Glick Family; Information: Knox Bullock, President 616-443-3914

## AUGUST

August 1–12 **Portage Holiness Camp**, Streetsboro, OH. Evangelists: Dr. Marlin Hotle, Rev. Claude Nicholas; Singers: The Hoosier Harmony Quartet; Information: Samuel Suman, 1409 N. Union St., Fostoria, OH 44830

August 2–5 **CYF Youth Camp**, Etters, PA. Evangelist: Rev. Steve Gresham; GBS quartet; Information: Mr. Jeff Paulus 717-870-7943

August 2–12 **Hancock County Camp**, Findlay, OH. Evangelist: Rev. George Holley; Singers: Dotson Family; Information: Richard Shaferly, Secretary 419-387-7226

August 2–12 **Interdenominational Holiness Camp**, Christiansburg, VA. Evangelists: Dr. James Keaton Sr., Rev. Steve Tomek family (Youth Workers); Singers: Charles and Tammy McKenzie; Information: Rev. Dwayne Martin 540-382-9403 dwayne87@msn.com

August 3–12 **Binghamton Camp**, Hillcrest, NY. Evangelists: Rev. Joseph Smith, Rev. Paul Pierpoint; Singers: Paul and Nancy Gray; Information: Rev. Paul Case 607-655-1816

August 3–12 **Callis Grove Holiness Camp**, Bedford, KY. Evangelist: Rev. John White; Singers: Darrell and Regina Stetler; Information: Mr. Kline Barnes, President 502-268-5405

August 3–12 **Salisbury Bible Methodist Camp**, Salisbury, NC. Evangelists: Dr. Noel Scott, Rev. Roger Hatfield; Singers: Don and Valerie Qualess; Information: Mr. David Newton, Camp President 704-279-6916 or 704-279-5231

August 5–11 **Shenandoah Family Camp of the Wesleyan Church**, Culloden, WV. Evangelists: Rev. Mike Enwis, Dr. Paul Mills (Bible Teacher); Singers: The Jewetts; Information: Burl Blackburn 304-562-3011

August 9–19 **Richland Holiness Camp**, Richland, NY. Evangelists: Rev. M.R. McCrary, Dr. Glen Reiff, Joyce Lambeth (Children); Singers: Rev. and Mrs. David Fuller; Information: Doug Canfield, Secretary 315-592-8064 djcanfield@afo.net

August 10–19 **Lebanon Valley Holiness Association Camp**, Ono, PA. Evangelist: Rev. Dan Durkee; Singers: Dan Durkee Family; Information: Bradley Spitler 717-933-5635

August 10–19 **Port Matilda Holiness Camp**, Port Matilda, PA. Evangelists: Rev. Melvin Beecher, Rev. Dan Kaufman; Singers: Steve and Nicole Cassidy; Information: Rev. Charles Elliott, Camp President 814-692-7889



**GBS ORATORIO CHOIR PRESENTS HANDEL'S MESSIAH**

"It was a great presentation of our school both professionally and spiritually. The students did a tremendous job, and really enjoyed having the event in such gorgeous surroundings. They...presented the message of the *Messiah* with class and heart!" Thus Deanna (Wolf) Mander, Music Division faculty member, assessed GBS's presentation of George Frederic Handel's *Messiah* at Cincinnati's Covenant-

sanctuary at the invitation of the congregation. First Presbyterian Church. The 64-voice oratorio choir sang key selections from all three sections of the famous 18th-century work, accompanied by a 17-member chamber orchestra, both under the direction of Prof. Garen L. Wolf. Usually sung in the campus chapel, the oratorio was moved to the historic Gothic

sanctuary at the invitation of the congregation. Vocal soloists were Jacinda Cravens, Jessica Cravens, Jaleesa Ford, Marsha Potteiger, Amanda Williams, Michelle Miller, Mandy Davison, Joseph Hough, Brandon Hilligoss, Jordan Litchfield, and Mike Mater. Associate director was Deanna Mander, and faculty accompanist was Martha Miller.



# 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 **Robbie (GBS '88 HS; '93 BA) and Rachel (Downs) England**, Jonestown, Pennsylvania, a daughter, **Hannah Morgan England**, born April 18, 2007. Hannah joins two brothers, Josiah and Isaac. Robbie is a member of the GBS Board of Trustees.

To **Joe (GBS BA '05) and Joanna (Wheatley) (GBS '01-'02) Reimann**, a son, **Avery Joseph Reimann**, born May 7, 2007, Cincinnati, Ohio. Joe and Joanna are pioneering New Life Bible Methodist Church, Price Hill, Cincinnati.



**MARRIAGES**

**Mark Mander (GBS '05 BA) to Deanna Wolf (GBS '93 HS; '98 BA)**, April 7, 2007, Cincinnati, Ohio, the Revs. Barry Mander, Allan P. Brown, and Larry D. Smith, officiating. Deanna is a member of the faculty, Division of Music, GBS; and Mark has just completed a master's program in church history at Cincinnati Christian University. In late June, they are leaving for Northern Ireland, where Mark will serve as associate minister at the Coleraine Independent Methodist Church.





### GBS STUDENTS WITNESS IN CINCINNATI

In spite of threatening weather, Fountain Square, the University of Cincinnati campus, and an inner-city neighborhood were all sites of impressive Christian witness by GBS faculty and students, April 25–27. Assisted by Open Air Campaigners personnel, the GBS campus group

used such methods as sketchboard drawings, singing, preaching, tract distribution, personal conversation, and a prayer station, as well as children’s meetings (pictured above). “It was a wonderful event!” commented Dr. Mark Bird, coordinator of the opening day’s events in downtown Cincinnati. “The ministerial quartet and the mixed quartet both sang, and their voices carried to the street

on the other side of the buildings! Many people—probably hundreds—heard the gospel.”

### DR. MARK BIRD AUTHORS TEXT ON APOLOGETICS

GBS faculty member Mark Bird is author of *Defending Your Faith*, a “twelve lesson series on apologetics” published by Answers in Genesis. Complete with a foreword by the organization’s director, Ken Ham, the book is “designed to help pastors, Sunday school teachers, or small group leaders equip their fellow Christians in apologetics,” and “gives the teacher everything necessary to make the subject interesting, interactive, and relevant. The case for Christianity is built step by step as one goes through the lessons.” Dr. Bird’s opening chapter explains he will cover “the existence of God, evidence for biblical Creation and against evolution, historical reliability of the New Testament, Resurrection of Christ, ➡



### DEATHS

**Dora Ellen (Bates) Hopper, 83**, died April 15, 2007. A long-time resident of Indianapolis, Indiana, she had lived in Cedar Springs, Iowa, for the past 11 years. She attended God’s Bible School; graduated from Asbury College and Asbury Seminary; and later earned a Master’s degree from Indiana University. During World War II, she assisted in the construction of Air Force B-29 airplanes. Her teaching career began when she was a missionary in Montevideo, Uruguay. Later she moved to Fort Wayne, Indiana, where she met Richard Hooper, to whom she was married in 1954. She taught in the public schools in Fort Wayne and later in Indianapolis, Indiana. She was preceded in death by her husband. Survivors include her sons, Gregory and Michael; her daughter Nancy; her stepson Douglas, and her eight grandchildren. Memorial services were held in Cedar Rapids.

**Sulu David Kelley, 69**, of Concord, North Carolina, died March 31, 2007, from cancer. He had served in

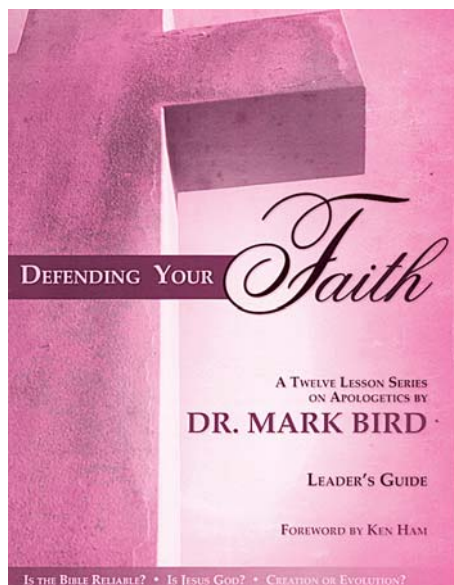
the U.S. Air Force and was retired from IBM, Charlotte, North Carolina. He was a devout Christian with a deep



love for the Wesleyan/Arminian theological heritage. He will be remembered for his ministry of reproducing many classic commentaries and other theological works and making them generally available on CD-ROM. He is survived by his wife Barbara F. Kelley; two daughters, Polly and Amy; two sons, Sulu II and Michael; two sisters, one brother, nine grandchildren, and three great-grandchildren. In June, 2006, Mr. and Mrs. Kelley celebrated their 50th wedding anniversary with a trip to China so Mrs. Kelley could hold a baby panda. They also saw the Terra Cotta Warriors and walked on The Great Wall.

### NOTICES

**The eighth annual Christian Writers’ Workshop** will be held November 2–3, 2007, at The Wesleyan ➡



➡ prophecies of Christ, deity of Christ, and inspiration of Scripture.” *Defending Your Faith* is offered for \$19.95 on the publisher’s website [answersingenesis.org](http://answersingenesis.org). A student workbook is also available. Dr. Bird is director of GBS’s Aldersgate Education Program (ADEP) and teaches on the college ministerial faculty.



ALEXANDER



CRAVENS



BROWN



HOOKER

**GBS FACULTY / STAFF COMPLETE GRADUATE PROGRAMS**

The following GBS faculty and staff members have just completed graduate programs: Paul Alexander and Mark Cravens, Master of Arts in Pastoral Leadership, Cincinnati Christian University; Marybeth Brown, Master of Business Administration, Liberty University; Janna Hooker, Master of Education, Mount Vernon Nazarene University.

**GBS TEAM VISITS SOUTH AFRICA**

Seven from GBS traveled to South Africa in March to visit the

Kwazisubantu Mission. The purpose of this ten-day trip was to observe how a self-supporting mission operates and to acquaint our students with future employment opportunities. We visited many of the projects sponsored by the mission: the bakery, pepper farm, dairy farm, flower farm, hog/chicken farm, avocado trees, water factory, pasta factory, and a wood shop. These projects provide work for people who desperately need it, income for the mission, and service to the community. It was absolutely amazing to see how God has blessed the mission with talented people to manage each project with the (p21)➡

**REVIVALIST FAMILY** continued

➡ Church World Headquarters, Indianapolis, Indiana. Featured speakers include Alan Nelson of *Rev!* magazine; Dennis Hensley, author and Director of Professional Writing at Taylor University, Fort Wayne; and Lawrence W. Wilson, editorial director of Wesleyan Publishing House. For more information, call 800-493-7539 or [www.wesleyan.org/writer](http://www.wesleyan.org/writer).

**The Rev. and Mrs. D.R. (Delmar and Shirley) Kaufman celebrated their 50th wedding anniversary**



on April 14, 2007, together with their five children and spouses, twenty grandchildren and one great-grandson. The Kaufmans were married on April 27, 1957, by Rev. H. Robb French and Rev. H.C. Van Wormer. They have pastored, done evangelistic and missionary work, and taught in various schools and Bible colleges. From 1967 to 1971, Rev. Kaufman was a professor in the college

department, chairman of the Christian Worker’s Department, and missionary director at God’s Bible School. During the last three years of that time he also operated the 67-acre school farm which supplied vegetables, beef and pork for the dining hall. Mrs. Kaufman was a frequent soloist for GBS revivals and camp meetings while they lived in the area. The Kaufmans currently reside in Thomasville, North Carolina. A son-in-law and daughter (Rex [ThB ’81; AB ’82] and Hannah McDowell) and two granddaughters (Jamie Williams and Katie Kaufman) have attended God’s Bible School.

**Over the summer months three public-relations groups will be traveling across the country representing God’s Bible School.** These quartets will be visiting camps, youth camps, and churches from June through August. We will also have youth camp teams in some areas of the country. ■

# JOB OPPORTUNITIES AT GOD'S BIBLE SCHOOL AND COLLEGE

## **High School English Teacher.**

Responsibilities for this 9-month position begin August 13, 2007. Candidates should possess a minimum of a bachelor's degree (master's preferred). Some teaching experience is preferred. Future teaching opportunities could include college-level English courses. All interested parties are encouraged to send a resume to Dr. Ken Farmer, 1810 Young St., Cincinnati, OH 45202, or contact him by email, [kfarmer@gbs.edu](mailto:kfarmer@gbs.edu), or by fax, (513) 721-3971; or contact the Office of the President by email, [president@gbs.edu](mailto:president@gbs.edu), or by telephone, (513) 721-7944.

**Librarian.** Responsibilities for this 9-month position begin August 13, 2007. Some library experience would be helpful, but is not necessary. Candidates should possess a willingness to assist the Head Librarian and learn various tasks related to library management. Ideal candidate would have a graduate degree in Library Science or be willing to pursue one in order to be ready to assume the Head Librarian position at GBS. All interested parties are encouraged to send a resume to Dr. Ken Farmer, 1810 Young St., Cincinnati, OH 45202, or contact him by email, [kfarmer@gbs.edu](mailto:kfarmer@gbs.edu), or by fax, (513) 721-3971; or contact the Office of the President by email, [president@gbs.edu](mailto:president@gbs.edu), or by telephone (513) 721-7944.

## **Administrative Assistant to Vice Presidents.**

GBS is currently looking for an Administrative Assistant to organize and perform a variety of duties in support of the day-to-day operations of the VP for Academic Affairs and VP for Student Affairs. Applicant must be a highly organized, motivated individual who is proficient in the use of personal computers, including MS Word, Outlook, and PowerPoint. Must have excellent people skills and organizational abilities, superior verbal and written communication skills, a professional telephone manner, experience handling the scheduling of events and meetings, and the ability to handle multiple tasks. Some administrative support experience helpful but not necessary. The position opens at the beginning of June, but training could begin earlier. All interested parties are encouraged to send a resume to Dr. Ken Farmer, 1810 Young St., Cincinnati, OH 45202, or contact him by email, [kfarmer@gbs.edu](mailto:kfarmer@gbs.edu); or by fax, (513) 721-3971; or contact the Office of the President by email, [president@gbs.edu](mailto:president@gbs.edu), or by telephone (513) 721-7944.

**Director of Admissions/Office Manager for Student Recruitment.** We are accepting applications for the above position. The applicant needs to have basic computer and office skills. He/she also needs to be able to relate well to prospective students. This is a

12-month position. All interested parties are encouraged to send a resume to Jack Hooker, 1810 Young St., Cincinnati, OH 45202, or contact him at [jhooker@gbs.edu](mailto:jhooker@gbs.edu), or by fax, (513) 721-3971; or contact the Office of the President by email, [president@gbs.edu](mailto:president@gbs.edu), or by telephone, (513) 721-7944.

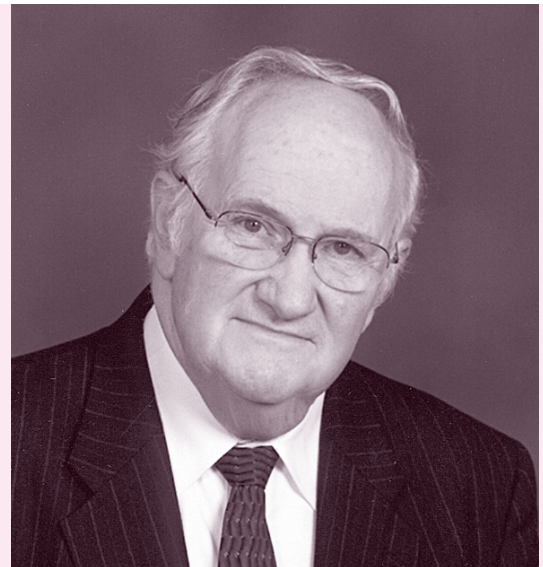
## **Two Maintenance Technicians.**

The Maintenance Technician performs skilled and semi-skilled maintenance activities that may include a wide variety of general carpentry, plumbing and electrical work. A general knowledge of repair functions related to the care and maintenance of a facility like a college campus and all housing facilities is important. Knowledge of heating and cooling systems would be highly desirable but not mandatory. The Maintenance Technician will be a team member of the Facilities Department and will be supervised by the Facilities Manager. For further information or inquiry contact John Lum at [jlum@gbs.edu](mailto:jlum@gbs.edu); or the Office of the President by email, [president@gbs.edu](mailto:president@gbs.edu), or by telephone, (513) 721-7944.

*God's Bible School and College welcomes applications from all persons sharing our faith commitment. We especially welcome applications from qualified female and minority candidates.*



**The Rev. Paul E. Pierpoint, is leaving the pastorate of Hobe Sound Bible Church and entering the field of evangelism as of July 1.** He has had a long and successful career in ministry as pastor and evangelist and has served with distinction in other capacities throughout the Conservative Holiness Movement. He also has been president of Florida Evangelistic Association and the Sea Breeze Camp Meeting since 2005. Brother Pierpoint is a godly, sensible, and forceful preacher, and I recommend him and his ministry to any church or camp meeting board in need of an evangelist. He may be contacted by mail at PO Box 1065, Hobe Sound, Florida 33455; by e-mail at [paulapier@yahoo.com](mailto:paulapier@yahoo.com); or by phone (772) 545-5696, (772) 546-0715, or (772) 263-9508. —Michael Avery, President, God's Bible School and College.



## Dear Phil

### CARNAL VERSUS RIGHTEOUS ANGER

*In the Holiness circles I grew up in, all anger was sin. I saw plenty of church people get angry, but they called it “righteous indignation.” If authority figures were questioned, they would get “righteously indignant” and say you were on your way to hell because “the Holy Ghost told me that, and who are you to question?” Is there a difference between carnal anger and righteous anger? —Tom*

Dear Tom,

First, your question correctly assumes that there is such a thing as righteous anger. A lot of folks have heard it preached that all anger is sinful. That is not what the Bible teaches.

Consider the following Biblical data. The Bible tells us that God is angry with sinners (Isa. 34:2), and He becomes angry with His people when they dishonor Him (Deut. 1:34, 37). Jesus, our perfect example, experienced anger at the hardness of people’s hearts (Mark 3:5). Paul commands the Ephesians, “Be angry and don’t sin” (Eph. 4:26a). If God experiences anger, it cannot be an inherently sinful emotion. Since the Spirit inspired Paul to command believers to be angry and not to sin, it must be possible. On the other hand, just five verses later, Paul tells the Ephesians to put away all anger and wrath (Eph. 4:31). So, clearly there must be a difference between righteous and unrighteous anger.

There are at least three factors that determine whether anger is

righteous or unrighteous: its reason, its expression, and its duration. The duration of godly anger is short-lived. Specifically, God says regarding righteous anger, “Let not the sun go down upon your wrath” (Eph. 4:26). Any anger that is prolonged, harbored, or nursed is or becomes unrighteous anger.

How anger is expressed is the second factor that determines whether it is righteous or not. Godly anger is controlled anger. James directs us to be “slow to anger” (Jam. 1:19). The context of James 1:19 and my understanding of God’s anger suggest that this means “be slow to express or act upon anger.” Angry explosions do not “work the righteousness of God” (Jam. 1:20). Paul writes, “Let no corrupt communication proceed out of your mouth ...” (Eph. 4:29a). It is possible to be angry for a righteous reason and yet fail to express that anger in a godly manner.

When righteous anger is expressed, it must be expressed in a manner that is “good for edification,” is “appropriate to the need

of the moment,” and that ministers “grace to the listener” (Eph. 4:29b). Paul goes on to say in verse 32 that we must be kind, tender-hearted, and forgiving toward one another. When you are angry, if your verbal or non-verbal communication is not edifying, appropriate, gracious, kind, and tender-hearted, then regardless of how legitimate your anger is, you have sinned and need to ask God’s forgiveness and the forgiveness of the person to whom you expressed your anger wrongly.

The reason for anger, the third factor and probably most significant factor, presents the greatest challenge to evaluate. How does a person tell if he is angry for godly or ungodly reason(s)?

The things that anger God—wickedness, rebellion, injustice—should also anger us. Paul tells us to “abhor what is evil, and cling to what is good” (Rom. 12:9). It seems reasonable to assume that if we abhor something, we will be angered if we see it happening. On the other hand, if we are angry for self-centered reasons, this is the kind of anger we are commanded to put off (Col. 3:8).

We should evaluate our anger in the light of its duration, expression, and reason. If on any of these points we find that our anger does not fit the Biblical description of righteous anger, we should respond with repentance, restitution where necessary, and, most importantly, examination of our thinking to find out where our minds needs to be renewed so that our emotions (anger) will be in harmony with God’s word.

Blessings,  
Philip

*Dr. A. Philip Brown II is a member of the faculty in the Division of Ministerial Education at God’s Bible School and College. For more articles by Dr. Brown, visit his website: [www.apbrown2.net](http://www.apbrown2.net).*



## mediaminute

Resources for the Christian Family

*Compiled by Robbie and Rachel England, this feature is provided as a service to our readers. The opinions presented here are those of the individuals making the recommendations and do not necessarily reflect an endorsement by God's Bible School or the Revivalist Press.*

### SUPREME COURT ALLOWS ABORTION RESTRICTIONS

In a major victory for social conservatives, the U.S. Supreme Court has upheld a 2003 law banning "partial birth" abortions. Voting 5-4 the court justices refused to declare the law unconstitutional, even though it does not include an exception clause which would allow the abortion procedure to protect the mother's health. Voting with the majority were Justices Kennedy, Scalia, and Thomas, along with recent Bush appointees Samuel Alito and Chief Justice John Roberts. The law upheld by the court is the first federal restriction on abortion since the infamous 1973 Roe vs. Wade decision that declared abortion a constitutional right.

### NEW HAMPSHIRE LEGALIZES SAME-SEX "CIVIL UNIONS"

New Hampshire governor John Lynch has announced that he will sign legislation passed by both houses of the state legislature to permit civil unions for homosexual couples. Two years ago, a study panel recommended "giving no meaningful consideration to extending recognition to gay couples," according to the Associated Press; but Democrats have since taken control of the state legislature. The action will place New Hampshire along with Washington, Maine, California, New York, and Washington, D.C. in giving legal status to same-sex civil unions.

### AMERICAN PROTESTANTS SWITCH CHURCHES

LifeWay Research, an organization connected to the "publishing arm" of the Southern Baptist Convention, has reported that American Protestant churchgoers are "switching from church to church, powered by a mix of dissatisfaction and yearning," according to *USA Today*. "Most of the switchers who changed their house of worship without making a residential move (58 percent) say their old church failed to engage their faith, or put their talents to work, or it seemed hypocritical or judgmental. But 42 percent of the people say they switched because another church offered more appealing doctrines and preaching or the preacher and church members' faith seemed more 'authentic.'"

The *USA Today* article quotes Scott Thumma of Hartford Theological Seminary, author of *Beyond Megachurch Myths*, that megachurches should not be blamed "for poaching the sheep." "The 1,200 or so megachurches (defined as churches where 2,000 or more people attend weekend worship) are only one-half of 1 percent of all U.S. churches and account for only 5 percent of all weekend worship attenders," he says. "And my sense, after years of examining megachurches, is that 80 percent of the people who join, including those who go through new member classes, are gone within the first two years." ■

### Devotions

#### *Extreme Devotion*

by The Voice of the Martyrs

*"This is the most unique devotional I have ever read. Your heart will be greatly stirred and you will probably shed many tears as you discover devout Christians from various parts of the world who have sacrificed everything for Jesus Christ."*

—Robert England, Sr.

### Current Events

*So Help Me God* by Roy Moore

*"Alabama Supreme Court Chief Justice Roy Moore sacrificed his position rather than deny the reality of the sovereignty of God with which all our founding documents are permeated. In this inspiring book, he offers a brilliant defense to the leading arguments of the ACLU and other anti-Christian movements of our day."* —Melissa Vega

### Pastoral Ministry

*The Prayer Saturated Church*

by Cheryl Sacks

*"This book is an extremely helpful journey through building a comprehensive prayer ministry in the local church. It is written by a church prayer leader who has consulted with a number of other churches which were beginning prayer ministries."*

—Darrell Stetler II

To submit your recommendations for the Media Minute, please send titles, authors, and a sentence or two about each book to [robnrach@paonline.com](mailto:robnrach@paonline.com).

*"When You are our strength, it is strength indeed, but when our strength is our own it is weakness"* —Saint Augustine

SUMMER 2007

# ALUMNI news

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

## JEFF GETZ (HS '83; BA '87)

Jeff married former student Christina McBride in 1988. He served as GBS Assistant Dean of Men for one year, as well as public-relations representative. Christina graduated from The Christ Hospital School of Nursing in 1987. After graduating from Asbury Theological Seminary, Jeff spent several years in pastoral ministry, including lead pastor at Avalon Missionary Church in Ft. Wayne, Indiana. For the past three years he has served as National Director of Church Planting for the Missionary Church. He also trains church planters in various denominations. Christina has been a Medical Specialist with Brotherhood Mutual Insurance Co. Recently, Jeff and his family have felt called to plant churches in the New York City area.

## ROBERT HUNT ('77 ThB)

"There is no other memory of GBS as precious to me as the times I kneeled in the men's prayer room when Dr. Adcock was there and heard him talk intimately with His Lord. No other memory brings a greater satisfaction to my heart than to think about sitting in Dr. Wilcox's

Greek class, learning new meanings of scripture taught by that most learned man, who was also one of the most humble I have ever known. There is no other joy as great as remembering that God answered prayer even for young people. There are no happier memories than those of a chapel service where God came down and where students became grounded.... I



have seen those students melted, and they became pliable in the hands of the Master Potter. Thank God for GBS, its leaders, its professors, its students, for they had a significant shaping and molding of this man's life." —Robert Hunt

## DAN HENNING ('70-71)

Dan has been married since 1972. He and his wife Barb have two children, Elizabeth, 33, and Matt, 30. Dan attended Indiana Wesleyan University and Olivet Nazarene University. He has a BA from Heidelberg College and a MA from Bowling Green State University. Dan pastored for several years in the Church of the

Nazarene. He has taught in several universities. Presently, he is Assistant Professor of Theatre and Speech and Director of Debate at Hillsdale College. Dan has lived in his hometown of Fremont, Michigan, since 1981, where he is very active in his local church.

## BURTON R. CARLSON AND "THE GOLDEN ECHO BOYS QUARTET"

Thomas Carlson writes, "My father, Burton R. Carlson, sang in the Golden Echo Boys Quartet at GBS in the early 1930's. This quartet was well-traveled and sang on some very large radio stations." If anyone has any pictures or information about this quartet, please call the GBS Office of Advancement or email the office at [jhooker@gbs.edu](mailto:jhooker@gbs.edu).

## HOMECOMING 2007 WILL INCLUDE A REUNION OF GBS QUARTETS.

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**A. We must keep our focus on Christ. (12:2)**

The Greek word translated “looking unto” literally means “to look away from everything else and looking at.” It stresses the fact that we are to avoid focusing on the circumstances and problems around us and to fix our gaze on Christ alone. Peter vividly illustrates this in his encounter with Christ on the Sea of Galilee (Matt. 14:22-31). He began to sink when he took his eyes off Jesus and looked at the waves around him. So we also falter when we take our eyes off Christ.

What was the secret of Jesus’ victory? How could He keep on running with all the problems He faced? He carefully (a) endured the cross and (b) “thought little of” the shame, because He focused on the prize to be won “for the joy set before Him.” Motivation to deny self and complete the race was based on His confidence in God’s promises. Christ kept His eyes on the goal, and that is what gave Him strength and courage to endure suffering.

For us Christ is both our coach and our goal, our focus and our reward. We look to His life for encouragement and thrill with the knowledge that our perseverance will end with an eternity in His presence, sharing His throne and reigning with Him (Rev. 3:21).

**B. We must never forget His Suffering. (12:3)**

Are you feeling weary in the race? Are you beginning to lose heart and despair? The writer urges you to find strength and encouragement by considering the suffering of Jesus Christ, your supreme example. Think of the hostility He faced, the rejection He felt, the humiliation He suffered, and the physical mistreatment He endured. He was misunderstood and forsaken by His closest friends and belittled by His own family. If Christ could win the race, so can you!

**CONCLUSION**

How is your race progressing? Do you need encouragement? Are you running with endurance? Let me challenge you to get your eyes on Jesus. Stop looking at the other runners or at the circumstances through which you are running. Look to Him, get rid of those weights, strip off your besetting sin, and determine to run with patience the Christian race that is set before you. With God’s grace, you too can finish well!



—sermon outline by DR. ALLAN P. BROWN

“COMMITTED TO EXCELLENCE  
IN PREACHING”



**DON'T QUIT!  
RUN TO WIN!**

The Secret to Running Well

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

**Scripture: Hebrews 11:32-13:3; Text: Hebrews 12:1-3**

My neighbor Ron, about 67, is training for a 25-mile marathon race. Runners like him enjoy the euphoria that comes when the endorphins pour into their blood and give them an emotional and physical high. So I decided to try it. Shall I describe the results—my excruciating pain in the right side, my laboring lungs and wildly pounding heart, or my fear that I was on the verge of a heart-attack? Frankly, I became an unshamed quitter. I will walk, thank you! Besides, I have scientific data that proves walking is every bit as good for physical exercise and is much less damaging to the joints.

But there is one race we must never quit. This is the Christian race. We start it by repenting of our sins and placing our faith in Jesus Christ as Lord and Saviour. We run it by keeping our faith in Him and obeying all that God teaches from His Word and by His Spirit. We will not finish it until we step into heaven.

Do you want to know how to stay in the Christian race and not be a quitter? Our scripture gives the answer, for it tells how to run with endurance. If we follow these instructions, we will not only run well, but we will also finish well.

**I. IF WE ARE TO RUN THE CHRISTIAN RACE WITH ENDURANCE AND FINISH WELL, WE WILL NEED ENCOURAGEMENT.** “Wherefore seeing we also are compassed about with so great a cloud of witnesses...” (Heb. 12:1a).

Some of the Hebrew Christians were being tempted to drop out of the Christian race. They needed encouragement to persevere. So the writer tells them to consider the lives of saints who have successfully finished their race. The people listed in Hebrews 11 serve as “a great cloud of witnesses” that testify of three truths that give us encouragement.

**A. They faithfully persevered and finished their race, and we also can finish ours.**

As you read this list, remember that these people were faithful to run the race, though sometimes they did not run perfectly, because they lacked much of the information given later in the New Testament. They faced many hardships, but they did not quit until the race was finished. Many endured ridicule, misunderstanding, and suffering. God called some of them to leave their families and make their homes in foreign lands. Some gave their lives for the cause of Christ. If these could faithfully run their race and finish successfully, by God's grace so can we!

**B. They received God's praise for finishing the race, and so will we if we finish ours.**

Many of these did not receive much praise from their friends or family, but they all received God's praise when they had finished. Not only did God commend them (Heb. 11:39), but He tells us that the world was not worthy of them (Heb. 11:38). This should give us encouragement to keep running for the Lord, for when our race is over, we shall receive His praise for persevering.

**C. They reassure us that God, who was totally reliable for them, will be the same for us.**

For most of the courageous men and women listed in chapter eleven, there was no visible reward here for living a life of faith. But they dared to trust God, and in trusting Him, they found Him to be totally reliable. He provided them grace to endure to the end. If God honored their faith, sustained them, blessed them, and got glory from their lives, He will do the same in your life and mine! Hebrews 13:5 says, "I will never leave you nor forsake you!"

For your encouragement, read about the godly men and women who have won the race. If you are having family problems, read about Joseph (Gen. 37-50). If you think your job is too big for you, study the life of Moses (Exodus 3-12, 18). If you are tempted to retaliate because of unfair treatment, see how David handled this problem (1 Sam. 17-24). If you want to grow in faith and perseverance, hang around men and women who have a passion for God. Choose as your friends people who are deeply in love with Jesus and are faithfully running the Christian race.

**II. IF WE ARE TO RUN THE CHRISTIAN RACE WITH ENDURANCE AND FINISH WELL, WE MUST ELIMINATE EVERYTHING THAT WOULD HINDER US. "...let us lay aside every weight, and the sin which doth so easily beset us" (Heb. 12:1b).**

We must not let anything distract us from successfully completing the race. The writer warns of two problem areas and urges us to "lay aside" (literally, "take off") these hindrances. We are to strip off every weight that slows us down, especially the sin that so easily hinders our progress.

**A. We must get rid of excess weight.**

"Weight" refers to anything that hinders our walk with God. It speaks of things that may be innocent but still slow us down. It could be simply that life is so full that we don't really have time or energy to pursue godly activities. We must purposely get rid of things that weigh us down, rob us of time with God, and diminish our passion for Christ. What "weights" have been slowing you down in your Christian walk? Purpose to lay them aside.

**B. We must deal decisively with besetting sin.**

This verse refers to that particular sin which trips you up. You know where you are weak. There are some sins that do not tempt you at all, but there are others that do so continually. Whatever that sin is, it must be stripped off and avoided at all costs, or it will entangle you, trip you, and prevent you from finishing your race!

Do you believe that God can give you total victory over your besetting sin, or have you believed the devil's lie: "You'll never be able to have consistent victory over this temptation!" Remove from your life anything that makes it easy for you to fall into temptation (Rom. 13:14). Confess your weakness to a mature believer and make yourself regularly accountable to him (Heb. 12:12-13). Claim God's promise that His grace is sufficient for you and His strength is made perfect in weakness (2 Cor. 12:9). Jesus came to destroy the works of the devil, and through Him we can be more than conquerors (1 John 3:8; Rom 8:37).

Ask yourself this question, "In order to finish well, of what do I need to let go?" What has God brought to your attention that you must get rid of in order to finish well?

**III. IF WE ARE TO RUN THE CHRISTIAN RACE WITH ENDURANCE AND FINISH WELL, WE MUST KEEP OUR EYES ON JESUS. "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God: For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds" (Heb. 12:2-3).**

Our coach in the Christian race is Jesus, the originator and finisher of our faith. He is our best example of how to run to win. We are commanded to do two things:

➡(p4) celebrated the one hundredth anniversary of the great awakening in that nation under Jonathan Goforth. Because of changing conditions in Seoul, the Lifeline Holiness Church may have to move within a year. When they relocate, they earnestly desire to have a missionary to teach and model holiness." —*Missionary Herald*

**INDIANAPOLIS.** "Today, we are crying. Johanna's little three month-old baby, Annabelle Grace, went to be with Jesus at about 2:00 pm this afternoon. How? What happened? Why? Oh, God, why? This all comes just one short week after we cried and prayed with Marcos, our Hispanic pastor, and his family over the untimely, tragic death of his brother in Guatemala. I don't see very clearly right now. My eyes are too clouded by tears. The tragedies of our congregation, our neighborhood, and our world are very painful and very real, but it is also the pain of these moments that keep me longing for That Day."

Later: "Today was the funeral for little Annabelle. It was a touching service followed by the beautiful release of a single white dove. To be sure, we will miss her, but we have the confidence that she is safe with God." —*Eric Himelick, Victory Inner-city Ministries, Indianapolis, Email*

**PHILIPPINES.** "From the first service [of the sixth annual Skyline District camp], we sensed a deep spiritual hunger. Many sat attentively throughout the five services/seminars daily from 8:00 AM through the 6:30 evening service. The Dawn Watch prayer meetings, held for weeks preceding the camp, allowed for a deep working of the Holy Spirit. This year's theme was "Holiness: Our Heritage, Our Life and Our Walk." All the seminars and messages clarified so well this theme. Anointed and powerful preaching found great response to this biblical truth. Many testified that they understood how to live out holiness in daily living for the first time. Hundreds came to seek cleansing of the self-centered life and surrender fully to Jesus. The altar services were unusual from the first night, with literally hundreds seeking the Lord in rows of chairs quickly assembled after the long altar was filled." —*Robert Bickert, Email*

**SOUTH AFRICA.** "We arrived at the camp [where a Christian women's conference was held] with a hunger in our hearts that God would come and visit us. Twelve ladies from our two congregations accompanied me. From the very first meeting we sensed God speaking to us, and what a blessing it was to bow before the Lord time after time, allowing the Potter to mold us into the image that He has designed for us. At the close it was thrilling to hear moving testimonies of what God had done and to experience the change it had brought in my own life." —*Linte Pretorius, Email* ■

➡(p5) message very seriously. In Hebrews 2:1-4, the writer warns the Jewish Christians of the danger of failing to take seriously the gracious and peaceful message of the gospel, especially when the original partial and powerful revelation of Sinai proved to be so consequential. *The danger is that on the stream of life God will bring to us His wonderful redemptive truth regarding His Son but that we will fail to seriously adhere to it.* Instead we will allow the ever-changing scenes of life to carry us away from redemption and hope. Thus, the writer warns the Jewish Christians not to take lightly the gospel message, which was first declared by Jesus Himself, was proclaimed by His apostles, and was confirmed by first-century miracles and manifestations of the Holy Spirit. Likewise, we 21st-century Christians must beware lest we fail to keep Jesus Christ "front and center" by finding ourselves distracted in mind and heart by busyness, pleasure, materialism, worldliness, etc. May God help us never to become neglectful of "so great a salvation"! ■

*Larry Grile is a beloved and well-known pastor and Bible teacher who for many years has been a member of the faculty at Union Bible College, Westfield, Indiana.*

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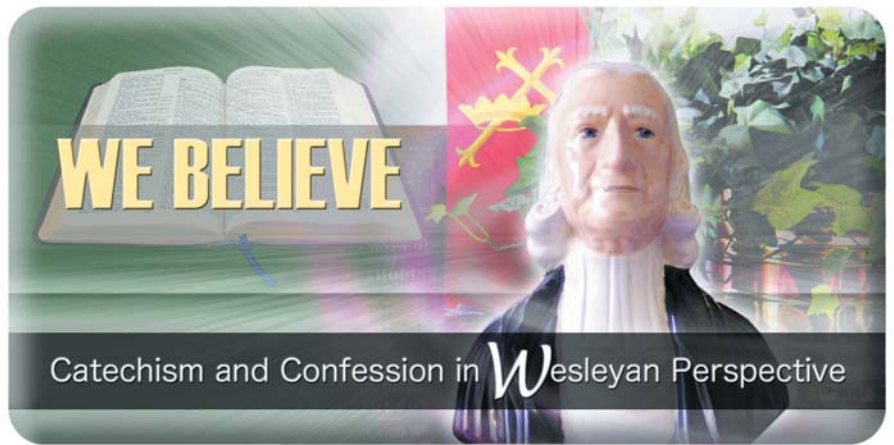
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➡(p12) state-of-the-art equipment He has supplied. The mission's school is brimming with eager students. The K–12 program enrolls 250 students, the recently-started college has about 50 students, and there are also reading and English classes for adults. It was a real joy to see the students so eager to learn not only academics, but also about spiritual matters. As we worshiped with them in the school chapel, it was evident that many of the children—even the very young ones—already know God.

Visiting the AIDS hospital was a sad and deeply moving experience. Thankfully many of the dying patients have been converted and are now at peace with God and ready to go to be with Him. One patient, a girl in her mid twenties, had been healed from AIDS and knew God had spared her for a special purpose. The statistics there are alarming. A South African Department of Health study in 2005 found that more than 30 percent of pregnant women had HIV, the virus that causes AIDS. More than 2,000 AIDS orphans are being cared for just in that small area of South Africa. The 48-bed hospital will be expanding to 3,000 beds as soon as funding is available, but even at that size, it will not be able to meet all the needs.

Hearing about the many miracles that have taken place at the mission had the biggest impact on the group. We met many who had been delivered from demon possession. We were told of ten blind women who were healed, school supplies (such as a copy machine) that were delivered from an “unknown” source, computers that were donated for the school, machines that were supplied for the wood shop, and on and on. These people depend on God for everything and He rewards them for that. I felt so privileged to be on this trip. God helped us see Him more clearly—How much He wants to do for us, and how much He will do for us, if we simply ask Him. —Brenda Herring, Team Leader ■



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

## XII. THE IMAGE OF GOD IN MAN

**S**o God created man in his own image, in the image of God created he him; male and female created he them (Genesis 1:27)

At our creation, God gave man “dominion...over all the earth” (Gen 1:26), because he reflected God’s sovereign nature—what theologians call His political image. God made man and woman together in His image so that in their love for one another they would reflect the Trinity’s social image.

Spirituality, understanding, will, and freedom are also part of the image of God. For as John Wesley explains, God made man “ a spirit, like himself, although clothed with a material vehicle. As such he was endowed with understanding; with a will including various affections; and with liberty, a power of using them in a right or wrong manner, of choosing good or evil.” This emphasis on human freedom (as a reflection of the nature of God) contradicts the Islamic and Calvinistic view that God predetermined all who would be righteous.

Consider these other important facts:

(1) *The image of God in man is not physical, since God is Spirit.* God the Son is the only person in the Trinity to become incarnate. In His essential nature, God is “without body or parts,” as the old Methodist Articles of Religion declare.

(2) *Man is both physical and spiritual, yet one person.* This reflects the Unity in Trinity and Trinity in Unity of the Godhead. It also distinguishes man from animals who do not have immortal spirits, and from angels who assume visible form only for special purposes.

(3) *Though we reflect the nature of God in many ways, there is a vast gulf between the nature of man and the nature of God.* He is the unoriginated, transcendent, infinite, eternal God of the universe, while we are created, finite creatures.

Man was created a perfect being. But when Adam and Eve disobeyed God, they became corrupted, and that corruption was passed on to all their descendants. According to Wesley, the Fall completely destroyed in man the moral image of God—our likeness to Him in holiness—and partially destroyed the “natural image”—our ability to think, feel, etc. It is only through divine enablement, beginning with prevenient grace, that we can take any steps toward God or demonstrate any goodness at all. It is also by grace that the “body of sin” can be dealt a death blow, and we can be fully restored to the moral image of God. —Mark Bird ■

➡(p2) relevance to everyday religion. Worse, we have sometimes identified it almost exclusively with ourselves. Such narrow sectarianism, however, has always been rejected by our finest leaders, who have reminded us that we are only a tiny fragment of “the whole family in heaven and earth.” As Charles Wesley sings:

Love, like death, hath all destroyed,  
 Rendered all distinctions void;  
 Names and sects and parties fall:  
 Thou, O Christ, art all in all.

In hymn and creed we exalt the universal church, but it is in the local church that we find it tangible and immediate. It is here that we claim Christ’s promise to come into our midst. It is here that we are nourished by Word and Sacrament, enriched by the “communion of saints,” and prepared for glory. Few of us would survive spiritually without the local congregation.

Yet according to the critics, it’s wintertime in America’s churches. Pollster George Barna predicts that 40 percent will close in the next two decades because many Christians believe those churches are failing to lead their members into lives of effective discipleship. Should Barna poll the congregations across our movement, he would conclude that many of them also are in crisis. We suggest the following dimensions of that crisis—a crisis we must face with honesty and courage:

**Crisis in Belonging.** All Christians are bound by duty and by love to identify with some local congregation which they are to support with their time, energy, and funds. At Pentecost, “about three thousand souls” were converted, then baptized and brought into the church at Jerusalem, where “they continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.” This remains the normative pattern for us all.

Yet in many of our congregations, only a fraction of those present on Sunday morning are willing to make any commitment to church membership. Frankly, the gap seems to be growing. Whether this comes from our failure to emphasize the biblical significance of the church, our unwillingness to submit to its authority, or from the “hang-loose” attitudes of postmodern culture, it is a serious threat to our future. We must convince our youngsters and our converts that belonging to Christ also means belonging to His church.

**Crisis in Worship.** Corporate worship is “why there is a church,” as A. W. Tozer reminds us. At its core, worship is the adoration of the Holy, Blessed, and Undivided Trinity; and from its overflow comes evangelism, education, social witness, and everything else that we are called to do. Yet as Tozer insists, “worship is our missing jewel.”

Thus the Sunday morning atmosphere in many of our churches is more suitable to a family reunion than

to the sanctuary of the Lord of Hosts. Our breezy attempts at folksy welcome, our intense subjectivity in music and testimony, and our constant output of shallow religious chatter are symptomatic of an emphasis which is more me-centered than God-centered. Perhaps this is why we have so long neglected the rich and objective comfort offered at the Lord’s Table.

In any case, our services of public worship have little sense of the majesty and awe that is the strength of reverent historic structure. At the same time, many of them also lack that sense of divine presence that once moved our people to fervent and sometimes spontaneous response. Fluffy “seeker-sensitive” alternatives make the situation worse. To resolve our crisis in worship, we must recapture the balance between devout order and earnest passion, both centered in God Himself, so characteristic of our Methodist heritage.

**Crisis in Nurture.** For generations the Spirit used our historic pattern of spiritual formation based in affirmation and accountability to produce joyous, steadfast saints. He is still producing such saints among us, though there are far too few of them. Our churches dismantled the old structure long ago, but not many have filled the vacuum with any other system to nurture piety and growth.

We have also left our people without clear instruction in the foundations of Christian faith. It is imperative that we again nurture them in creed and catechism, as well as those scriptural principles that underlie our distinctive beliefs and practice. To do this, we must restructure our sometimes anemic Sunday schools, adding classes steeped in scripture, centered in orthodox doctrine, and tailored to children, teenagers, and those preparing for membership. Thankfully, fine new materials are available, including those by the ministerial faculty at God’s Bible School.

**Crisis in Community.** At its best, evangelical Christianity is known for its winsome sense of community that affirms those within the church and welcomes those without. This is extended in common worship, reinforced in social relationship, and offered in continuing support, especially in times of crisis and reverse. Its highest expression is in *koinonia*, that rich sense of fellowship which exists only among the regenerate in Christ. But even the unconverted should be drawn by its loving magnetism, and we should labor endlessly to bring them to its embrace. Too often, though, we have been aloof, especially to those who have stretched our sensitivities, such as disenchanting youth, single mothers with little children, other adults who have never married, the divorced, despairing backsliders, and lonely seniors.

**Crisis in Outreach.** Here and there we are emerging from our cloisters. But too many of us remain passive and uninvolved in Christian outreach.

For instance, many of our congregations have no system for aggressive witness and evangelistic thrust—except, perhaps, their spring and fall revivals. These remain significant, but we should also consider additional and innovative approaches to impact our world. Too long we have told ourselves, “No one really wants the narrow way.”

We have also retreated from the public square. Our Methodist ancestors launched crusade after crusade against every form of social evil. In current controversies over abortion, sexual ethics, and human need, we must rally with all those raising a vigorous Christian standard. If we do not, the day may come when we will not be allowed to do so.

We have limited our outreach by closing our eyes to the hurts of our shattered world. Early Christians won the hearts of pagans by their kindly ministry to both their physical and spiritual needs. Our Wesleyan forebears did the same, but most of us have confined our concerns to “spiritual” matters. It’s time for compassionate reengagement. This may mean food pantries and Christmas boxes, but it may also mean literacy instruction, support for pregnant women, child-care services, or visits to jails, nursing homes, or inner-city ghettos. We can’t do everything, but it is sure that we can do something!

Twice in the New Testament Our Lord Jesus spoke directly of His church. First, He pointed to the universal church—the “holy catholic church,” to which all of us belong who love Him. Second, He referred to the local church where we are to live out our lives in faithfulness and love. Grandly the universal church marches on, often distressed and betrayed, but still sustained by Christ’s own promise that it cannot fail.

But local churches may fail, and many have. Some of ours are flour-



## ALL THINGS WITHOUT GRUMBLING OR DISPUTING

by *Sonja Vernon*

***“Do all things without grumbling or disputing; so that you will prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, among whom you appear as lights in the world.” Philippians 2:14–15 NASB***

Several years ago when I went away to college, I took verse 15 as kind of a life verse, for I was determined to shine as a light in a dark environment. Throughout the years since I have attempted to live the principles of this verse. However, it wasn’t until a couple of months ago that I correctly connected it with its preceding verse: “Do all things without grumbling or disputing; so that you will prove yourselves....” What a moment of revelation ensued! How do we followers of Jesus show ourselves to be blameless and innocent? How do we shine as lights? According to these verses, it is by the attitudes which we display day in and day out.

How, then, does the spirit that I show impress those close to me? How is my attitude when I am in disagreement with another? Let me ask you what your neighbors would say about you and your attitudes? Do your friends feel better or worse after you leave? Do you do all things “without grumbling or disputing”?

*Father, may we, your children, allow our attitudes and actions to be so shaped by your Spirit that we may truly shine unhindered “as lights in the world.” Amen. ■*

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

ishing, for which we are grateful; but many others are in serious crisis, especially in such areas as belonging, worship, nurture, community, and outreach.

Remember, though, that every crisis is an opportunity for renewal. Everywhere among us there are

devoted pastors and earnest people, whose honesty and courage, activated by divine energy and shaped by creative leadership, can yet revitalize our congregations with hope, purpose, and new life. *Lord Jesus, end the winter and bring springtime to Your church! ■*

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