

GOD'S REVIVALIST

September 2007

and Bible Advocate



WHAT IS A
CHRISTIAN
FUNERAL?

the editor's view



LARRY D. SMITH

WHAT IS A CHRISTIAN FUNERAL?

Too much of Phyllis! Not enough of Jesus! This was my firm reaction to a funeral I once attended. Phyllis had been a faithful Christian whose winsome life deserved great celebration. But her untimely death also demanded “great lamentation,” such as “devout men” offered at the burial of St. Stephen. So we went mourning to the house of God, where grief is to be sanctified by hope, that anchor “both sure and steadfast” to the tattered soul.

But unfortunately, Phyllis’ funeral was more about grief than hope. Presentation after presentation reminded us of her virtuous deeds and of our bitter loss. Neither the Scripture nor the Saviour was given much attention until a brief homily was squeezed into the final moments. Despite the preacher’s best attempts, he could not dispel our darkening gloom.

For our thoughts had clustered too much on Phyllis and her coffin and not enough on Jesus and His conquest. For if grief is to be sanctified by hope, a Christian funeral must be anchored not in death but in life—in life promised by Our Lord Jesus, who is Himself the “resurrection and the life.” This does not shortchange our grief; but it does put it into eternal perspective, and ultimately it submerges it into eternal joy.

But after all, what is a Christian funeral? This is a basic question, and there are three essential themes which must intertwine to form our answer.

First, a Christian funeral centers in a Christian view of Deity. “Glory to God in the highest!” This is the true focus of all Christian worship—God Himself, the Holy Triune One, our Beginning and our End. This also is the true focus of every Christian funeral, for by its very nature a Christian funeral is a service of divine worship in which God is adored and magnified. It is within this context of worship that the dead are commended to His mercy and the living strengthened by His presence.

To keep this God-centered focus, a Christian funeral should be held within a church. Granted, this is (p22) ➡

CONTENTS

September 2007
Volume 119 No. 6

FEATURES

Five Warnings From The Book Of Hebrews 5
by Larry Grile

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
Dear Phil 14
World Pulse 15
Media Minute 15
Revivalist Pulpit 17
We Believe 21
Thoughts For The Quiet Hour 23

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the president's page



REAL PERSONS OR FICTIVE CHARACTERS

by Michael R. Avery, President

The bravest moment of a person's life is when he takes an objective look at himself. The saints saw such introspection as healthy and necessary for character transformation and growth in personal holiness. The value is not in just the looking, but in honestly acknowledging and dealing with what one may find. It can be very painful to confront the truth about ourselves, but a failure to do so thwarts the goal of becoming the "real" person that God intends for us to be. Furthermore, when we fail to acknowledge something that we know is true about ourselves and rather seek to

obscure it, we inadvertently cultivate a dangerous form of duplicity that makes us more of a fictive person than a real one. James calls this "deceiving yourselves." Jesus called it hypocrisy.

The word *hypocrisy* comes from the language of the theater. It originally meant "recitation, acting on stage." What happens on a stage is not real but fiction—it is make-believe. All that is bad about fictive behavior was transferred to the word hypocrisy until it has become a word that is exclusively negative. One may brag of almost any sin, but one never brags of being a hypocrite. Hypocrisy is ceasing to be a real person in order to become a character. By the time of Jesus, the word had acquired at least one other meaning. It began to be used to describe the disconnect between outward life and inward reality. Jesus called the Pharisees hypocrites because they sought an outward conformity to the law, while their hearts were vile and wicked.

Blaise Pascal wrote, "Every person has two lives: one is the true life, and the other is the imaginary life lived in one's own or other's opinion. We work tirelessly to embellish and preserve our imaginary selves, and we neglect our true selves." Whether Pascal is fully correct or not, what is true is that one almost never hears of anyone acknowledging this subtle sin that so easily dogs the steps of those who pursue righteousness and value holy living. Why? The reason is simple: Wherever spiritual values, piety, and holy living are the most highly esteemed, the temptation will be present to pretend to have them—so as not to seem to be without them. Wherever rules of behavior are valued and adherence to those rules is obvious to others, the temptation to "act out" our commitment for the sake of others or because of fear of what others may think will always be near at hand.

Why is hypocrisy such an abomination to God? Because hypocrisy it is a form of idolatry. Hypocrisy gives the creature a place that belongs only to the Creator. One lets what others think become more important than what God thinks. In the end he becomes a performer for the audience (others) rather than living a life solely for the glory of God. It can even lead to a distortion of scripture as it elevates the view of one's peers over the clear teaching of God's Word.

What is the cure for such hypocrisy? First, we need to seek to have a heart that has been so thoroughly cleansed of sinful self-love that we are more anxious about "being" (true character) than we are about "seeming" (our reputation). Second, we need to establish in our soul the principle behind whatever rules we use to guide our lives so that it is indeed the principle rather than the rule that does the guiding. Third, we must understand that (p23)➡

Letters

TO THE EDITOR

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

MAY ISSUE: "UNTO THE LEAST OF THESE"

I must say this entire May issue of the *Revivalist* touched my heart so deeply. Thank the Lord for this Christian attorney, David Gibbs ["Fighting for Dear Life," page 5]. Your article on Eliza Suggs [Editor's View, "Little Pilgrim at Rest"] is absolutely one of your very best.... Rev. Avery's article and the one on the prison ministry make the issue all fit together.

GERALD AND DONNA HARVEY
Alma, Nebraska

I just received my copy of the May *Revivalist* and want to thank you so much for allowing me to tell my story ["Is It Worth It?" page 6]. I trust it will be a blessing to someone. I am truly humbled to see my article (and pictures!) in print. Thank you so much and may God richly bless you and the school.

LOTTIE TRYON
Email

The following was received by Floyd Hyatt, director of GBS's jail ministry, in response to his article "In Prison and Ye Visited Me."

"I was so surprised when I received a package from you and [God's Revivalist] with my testimony in it. I was so happy and even showed it to the correctional officers here. I already thanked Jesus [and] now I'm saying thank you, Brother Hyatt, for this great pleasure to be a witness for Jesus."

KEVIN D. KINNEY

REMEMBERS THE GOAT'S MILK

It was good to read about Rev. and Mrs. Delmar Kaufman [Summer *Revivalist*, p.12], who operated the GBS farm during my time in Cincinnati. I had the great privilege of (p21) ➡

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.

BRAZIL. On two Saturdays during the last two months, our Bible Institute students joined together to do house-to-house evangelism. After making visits in Coroado, the students compiled a list of twenty-three families who said they would be glad to have the pastor visit. In Nova Floresta, the local congregation teamed up with the students. The results have been exciting as they learn the thrills of talking to people, praying with them and inviting them to church. [Our Lord's] footprints are also directing us to Sao Jose on the Arari River. Although it is a new experience to have a church out in the jungle, we are learning to reach for His hand that is always there to help us. —Rod and Cora Wells, Email

CAMBODIA. "What great opportunities have been opened to us! We received an exciting letter from Cambodia. It read, 'Can you please return and teach Bible, English and evangelism for two semesters, January to June '08?' While teaching 13 Cambodian students in '06, we saw tremendous life transformations as they began understanding God's Word. They were so eager to learn. Two sisters, recent converts from Buddhism, felt God's call to prepare for ministry. They had won their parents to Christ, and they are now helping their pastor win their neighbors and plant a church in their city." —Kay and Robert Bickert, Email Newsletter

COLOMBIA. "We have been here for one year, and God has done much: (1) at least two churches and three more currently being planted; (2) a Christian school; (3) continued outdoor street preaching and outreach trips; (4) helping support two national workers here for church planting; (5) ongoing expenses covered on the present churches; (6) new converts (p19) ➡

FIVE WARNINGS

FROM THE BOOK OF HEBREWS

By Larry Grile

(PART TWO)

Having established the ultimate superiority of Jesus Christ, the divine Son, as God's full and final revelation of Himself to man (Heb. 1:1–3), and setting Him forth as vastly superior to the angels (1:4–14), the Hebrews writer gives to his Jewish readers and to us his first warning—that of neglecting to appropriate properly so great a salvation brought to us by such a great Saviour (2:1–4).

The warning sections of Hebrews are parenthetical diversions from the writer's profound, powerful, and tightly-reasoned argument, in which he turns aside to address some of the spiritual deficiencies and dangers facing his Jewish brethren. After the first warning against neglect, which we considered last month, the writer continues to focus on the centrality and superiority of Jesus Christ (2:5–3:6). In short summary, He sets forth Jesus, the divine Son, as the representative Man, partaker of our full humanity, through whose sacrifice for sin, God is reversing the effects of the Fall, and is bringing many sons into eternal glory by means of sanctification.

For the encouragement of his Jewish readers, he especially emphasizes the flesh-and-blood humanity of Jesus as rendering Him a very real, gracious and merciful high priest, who is entirely capable, because of the sacrifice of Himself, of adequately dealing with human sin. He is also capable of fully empathizing and aiding us, because of His own exposure to sufferings, with the weaknesses and vulnerabilities of the tempted and tried. These early Jewish Christian readers are meant to understand that they have no need to go back to the shelter of Judaism, for they have in Jesus the ultimate high priest, a fellow descendant of Abraham, who fully understands them, and whose grace and power makes all backsliding completely obsolete!

The writer moves on to emphasize Jesus Christ as being vastly superior to Moses and, as the divine Son, absolutely faithful to perform continuously all His great responsibilities to the spiritual household of God (3:1-6). It is at this point that the writer sees a need once again to give a serious warning to his readers. They, like us, are part of the great household of God. But this relationship in the household of God is not an inherently permanent one but will be eternally secure to us only if we persevere through whatever lifetime we have in holding fast to the inward hope through our continued expressions of bold and confident rejoicing in the Lord. There was a particular danger that, after the early Jewish Christians had come into the spiritual household of Christ, they would fail to appropriate fully the all-sufficient provisions of His high priestly ministrations and would revert once again to the comfort and external shelter of traditional Judaism. Hence,

THE SECOND WARNING: THE DANGER OF UNBELIEF

The line of exhortation the writer uses (3:7–4:13) focuses first of all on the example of the unbelief of the Israelites who angered God by failing to enter obediently into the land of Canaan (Num. 13, 14). Incidentally, the Greek (p9)➡

faculty



forum.

FEAR AND LOVE

by Meredith Lee Moser

"For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship. And by him we cry, 'Abba, Father.'" (Romans 8:15 NIV)
"In this way, love is made complete among us so that we will have confidence on the day of judgment, because in this world we are like him. There is no fear in love. But perfect love drives out fear, because fear has to do with punishment. The one who fears is not made perfect in love." (1 John 4:17–18 NIV)

Fear robs us of the ability to love. It keeps us from leaving ourselves vulnerable for the sake of Christ and others. It stops us from becoming lighthouses that shine their beacons of light out into the raging storms and crashing waves that would wash battered souls from their foundations. Fear truly is the opposite of love. Hatred isn't even its twin but rather the mask that it wears to keep men and women from knowing its true identity.

How many lives would we touch if we only dared to do so? How many people would be changed by our care if we really knew no fear? How many times would love be lavished uninhibited on those for whom Christ died if only we were set free from the stranglehold of fear? But we fear rejection, we fear possibilities, we fear outcomes, we fear retaliation, we fear misunderstanding, we fear miscommunication. *We fear! We fear! We fear!*

Yet the Holy Word speaks of love casting out fear, not just robbing it of its mask of hate. Love, per-

fect love, has no fear. It goes beyond the questions. It goes beyond the tears. Perfect love does not worry, but rather it keeps on giving as Christ has so freely given.

Selfishness is the source of fear, feeding it and keeping it alive! Selfishness nourishes and provides its sustenance and its strength. Love is selfless, but fear is selfish. Why not feed love with *selflessness* instead of feeding fear with *selfishness*? Both love and fear must be nourished in order to keep them alive. Yet ultimately one of them must die.

Will you continue to feed fear with your selfishness? Or will you choose to feed love with your selflessness by dying to yourself? This is God's purpose for us all through the power of His Holy Spirit. We hear so much about self-esteem, but what we really need is Christ-esteem—to see ourselves as He sees us, then to submit ourselves to His cleansing, transforming power. This in turn will cause us to see others as He sees them, too.

Die, selfishness, die! And with your death, may fear die too—fear

with all of its torments, its teeth, its claws, and its natural selfish heart. Through Christ we must cling to love, which is vulnerable and soft, yet stronger than fear. Yes, we must choose love in order to lose self in Christ. It is through Him and by His Spirit that love will reign supreme!

*Jesus, thine all victorious love,
Shed in my heart abroad;
Then shall my feet no longer rove,
Rooted and fixed in God.*

*Refining fire, go through my heart;
Illuminate my soul!
Scatter thy life through every part,
And sanctify the whole.*

*My steadfast soul from falling free
Shall then no longer move,
While Christ is all the world to me,
And all my heart be love.
—Charles Wesley ■*

Meredith L. Moser is a member of the CBS Division of Ministerial Education, and he also serves as pastor of a congregation in northern Kentucky.

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SEPTEMBER 2007

07



— Called Unto Holiness —

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

HOLINESS IS PURE LOVE

By Howard Mellor

“**W**hat is implied in being a perfect Christian?” was asked at the first Methodist conference in 1744. This was the answer: “Loving the Lord our God with all our heart and with all our mind, and soul, and strength” (Deuteronomy 6:5; 30:6; Ezekiel 36:25–29). In a letter John Wesley made it even clearer. “All that is necessarily implied is humble, gentle, patient love, regulating all the tempers and governing all the words and actions.” In *The Scriptural Way of Salvation* he wrote: “But what is perfection? The word has various senses; here it is perfect love. It is love excluding sin; love filling the heart, taking up the whole capacity of the same.” Dr. Arthur Skevington Wood in *Love Excluding Sin*, concluded that “love,” “pure love,” “love expelling sin,” “perfect love” were the designations Wesley employed to express the quintessence of sanctification.

In that sense we are filled with the love of God, expelling all that is unworthy or ungodly. So holiness is not the state of accumulated worthiness before God. It is the desire to receive God’s love in full measure and His delight in giving it. Holiness then is a gift from God consistent with His will for us (Ephesians 1:4 and 4:24). It is a relationship characterized by the risk of faith where God is consistently at work in us (I Thessalonians 4:3–7; Acts 26:18; Ephesians 4:24).

In the New Testament the Christian is called to be holy as God is holy (I Peter 1:15), and Christians are to be a holy priesthood (I Peter 2:5). The basic meaning of holiness in these texts is separation—set aside for God’s use. Christians are separated from sin (2 Timothy 2:19; Titus 2:12) and for God (Ephesians 1:4; 5:27). Those so separated are to conform to the image of Christ (Colossians 3:1–3; 9–10; 12–17). Such renewal is by the power of the Holy Spirit (Romans 5:5) and issues in a life of righteousness and obedience (Philippians 2:12; Romans 6:1, 2). It is when we see this in the context of

being filled with the love of God that such holiness of life is conceivable today.

The idea of cleansing is linked with that of purity. In New Testament terms, the word pure can mean free from defilement, free from stain and unalloyed (I John 3:3; John 15:3; Philippians 1:10). To be made pure is to be cleansed from the guilt of sin (Hebrews 10:2), which comes through the conscience (Hebrews 9:14). It is to be cleansed from the power of sin (I Corinthians 15:56; Romans 6:6). It is to be cleansed from all sin (I John 1:7) by the love of God in Christ through His death on the cross.

Salvation is God’s offer to us with an emphasis on what He does in Christ. Consecration is our response. We are to offer our body (total personality) to God (Romans 12:1) to be a temple of the Holy Spirit (I Corinthians 6:19). We are to commit our mind and will (Romans 12:2) to seek to be governed by God’s will (Colossians 1:9; 4:12). We are to surrender ourselves (Matthew 16:24–26; Galatians 2:20) so that Christ may live within. Consecration is an offering to God of all we are, have, and do.

Holiness is not absolute (God’s perfection is unequalled), not sinless (only Jesus is without sin); not infallible (we are not free from ignorance or mistakes to which no blame is attached); not free from temptation (even Jesus was tempted); not free from infirmities (such as dullness of thought), and not final (there is always more room for growth).

Christian holiness is “neither more nor less than pure love—love expelling sin and governing both the heart and life of a child of God” (John Wesley). May God give us the desire to long for such a relationship with God. ■

The Rev. Dr. Howard Mellor is Superintendent Minister of the Winchester Circuit of the Methodist Church in England and was formerly Principal of Cliff College. This article is reprinted with permission from The Flame and is abridged by the editor.

1ST VICE PRESIDENT

James Bender is a 1997 Graduate of God's Bible School with a BA in Ministerial Studies. James has been married for 12 years to Audrey (Raub) Bender and they have three daughters. James has been pastor of the Afton Wesleyan Church for nearly 12 years.

Kenneth W. Cox (1978-79 high school) is a full-time pastor at the New Hope Community Church in Cincinnati, Ohio, where he has served for the past six years. Prior to New Hope Community Church, Kenneth served as the Pastor of the Rockwood Bible Methodist Church in Rockwood, Tennessee. He has also served as the Youth President for the Tennessee Bible Methodist Conference and is currently an active member of the Wesleyan Tabernacle Association. His family includes Rhonda M. (Forsee) Cox, his wife of 23 years, and their children Kenneth and Trisha (Burkett) Cox, Sarah, and Aaron.

SECRETARY

James Stroup has served on the Alumni Executive Council as Secretary for the past three years. He graduated from GBSC in 1981 with a BA. He married the former Darla Joslin and has four children. James spent a number of years in education as administrator and teacher. He presently owns his own business in Cincinnati, Ohio.

Dan Truesdale is a 1980 graduate of God's Bible School High School. He married the former Denise Rossman and his three children. He owned and operated the Amish Furniture Store in Mainville, Ohio, until forced into early retirement due to physical reasons. His is active in the Christian Nation Church, Goshen, Ohio.

TREASURER

Jonathan Bender was a student at GBS from 1996 to 2002, graduating with a BA in ministerial studies. He is married to Rachel (McIntyre), who is also a GBS graduate (1998, secretarial science AA). They have two sons, Ethan (six years) and Scott (three years). Jonathan was the full-time pastor of the Tuscaloosa, Alabama, Bible Methodist Church from June 2004 to July 2007. He is currently employed full-time at the Bethesda North Hospital in Montgomery, Ohio, and still involved in ministry on the weekends.

Robert Ryan Graduated from GBS in 1999 with a BA in Music Education. He earned a BM and MM from University of Cincinnati College-Conservatory of Music. He currently teaches music at Little Miami Junior High in Morrow, Ohio. Robert also serves as Minister of Music at Christian Nation Church. He will be an adjunct professor at GBSC this school year. Robert is married to Stephanie Ryan (BA '99) with 2 daughters, Samantha and Kristin.

Vote for ONE person to fill each of the Alumni Council offices. Spouses may use a single ballot.

1ST VICE PRESIDENT

James Bender
Kenneth Cox

SECRETARY

James Stroup
Dan Truesdale

TREASURER

Jonathan Bender
Robert Ryan

Please carefully print your name(s) and address, then sign and date the ballot.

Clip and mail ballot (to be received no later than Oct. 12) to: God's Bible School, ATTN: Advancement Office, 1810 Young Street, Cincinnati, OH 45202.

➡(p5) word translated "unbelief" may also be translated "disobedience," depending on the context, for it indicates an element of soul which is characterized as both faithless and unfaithful. In Psalm 95:7-11, the Holy Spirit, speaking through the psalmist many years after Israel's wilderness wanderings, calls on his generation and each subsequent generation to listen carefully and heed the voice of God *today* and guard against any hardening of the heart, such as was manifested by a large percentage of Israel, who had in fact been delivered from Egyptian bondage, only to perish in the wilderness because of their refusal to believe and obey God. God was angry at their unbelief and, although he had brought them out of bondage and also had in store for them a wonderful Canaan Land rest, he swore by Himself that virtually none of that generation would ever inherit it.

The point of the writer is that, after a good beginning, his Jewish brethren—and we also—may discover something in ourselves that tends toward doubt, unbelief, and self-will, until we find ourselves gradually tending to draw away from the living God (3:12). The writer's safeguard against this process is found in his exhortation that we should take full advantage of the care and concern of a deeply spiritual local Christian community, where its holy fellowship and powerful, anointed influences can be brought to bear on us on a

daily basis (3:13). Thus, the writer reminds us again that while we have indeed become partakers of Christ, this relationship is not eternally guaranteed in this life, but rests upon our continuation to hold fast unrelentingly to our faith and confidence and maintain the inward assurance of our salvation (3:14).

The remainder of the writer's warning against unbelief (4:1-13) focuses on the danger that his Jewish readers, like ancient Israel, could have a good beginning but fail to continue to believe God and thus would forfeit the opportunity to experience the "rest" that God has promised to all who seek Him. The writer seems to combine and overlap two thoughts in his handling of this subject. The first is that the scriptures promise a "rest" to the Jewish people, in which they cease from the works of the law and find by faith a "rest" of righteousness in Jesus Christ. The second is that the promise of God throughout the scriptures points to a yet further and fuller "rest" available in Jesus Christ into which the earnest Christian is to press by faith and thus experience his full inheritance of rest in Christ from the struggle with inward sin.

The writer explains to his readers that Psalm 95:7-11, on which he bases his exhortation, was written centuries after the original failures of Israel in the wilderness. The psalmist urges his much later generation to heed (p19)➡



GBS COMMENCEMENT HIGHLIGHTS ANNUAL CAMP MEETING

Giving the commencement address at GBS campus ceremonies, May 26, was the Rev. Chris Cravens, Findlay, Ohio, who challenged both college and high school graduates to renewed commitment to Christ and His Kingdom. President Michael Avery presided, assisted by Dr. Kenneth Farmer, Vice-President for Academic Affairs; and Dr. Leonard Sankey, president of the Board of

Trustees, conferred degrees on 39 college graduates. David Crosley, principal of Aldersgate Christian Academy, presented 14 high school graduates to receive their diplomas. Other clergy participating were Rev. Gene Hood, Rev. Craig Dahler, and Rev. Mike Wetherald. Special music consisted of a trumpet solo by college senior David Hartkopf.

Divisional awards were as follows: (1) *Ministerial Education*, Jeremy Robison, Outstanding Achievement, Biblical Greek; Keith Flynn, Outstanding Achievement, Biblical Hebrew; Michael Mater, Oswald Chambers Ministerial Leadership Award; (2) *Teacher Education*, Jessica Schaper, Excellence in Student Teaching; (3) *Intercultural Studies and World Missions*, Elizabeth Reimann, Charles Cowman Missions



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.

BIRTHS



Tennessee a

To **Brian ('00 HS; '00-'01 College) and Shannon (Miller) Bishop ('02 BA)**, Maryville, daughter, **Breona Nichole Bishop**, born May 29.



other children, Alan, 4, and Lydia, 2.

To **Edward and Angela Cook**, Shoals, Indiana, a daughter, **Hanna Jane Cook**, born April 23. Edward and Angela are the parents of two



To **Brian ('00 HS) and Mary (Goldstein) ('01 AA Children's Ministry) Hicks**, a daughter, **Madison Nichole Hicks**, born May 30, Decatur, Illinois. Brian and

Mary are also the parents of another daughter, Emily.



To **Andrew ('03 BA) and Dixie (Downing) ('03 BA Elem Mus) Parriman**, Cincinnati, Ohio, a son, **Carson Benjamin Parriman**, born May 31. Both parents are GBS staff members, Andy as Dean of Men and Dixie as school nurse, academy music teacher and Assistant Dean of Women.



To **James ('00-'01) and Jodie ('92 HS; '97 BA) (Weingard) Randel**, Hotchkiss, Colorado, a daughter, **Jeshariah Joy Randel**, born June 26. James and Jodie (a former GBS staff member) are also parents of Josiah, 4; Jeralyn, 2; and Jeshanah, 15 months.

Leadership Award; (4) *Music Education*, Michele Miller, Academic Excellence and Outstanding Musical Achievement; Jessica Smith, Academic Excellence and Outstanding Musical Achievement. Andrew Rickenschbach was presented with the Mary E. Gaunce Missionary Scholarship by Rev. Steven Hight, Evangelistic Faith Missions. Valedictorian and salutatorian honors are noted in the list of graduates appearing elsewhere in this section.

As always, the commencement ceremony was a highlight of GBS's annual camp meeting which concludes the academic year. A warm tide of spiritual refreshment pervaded the "Mount of Blessings" as students, faculty, and visitors welcomed divine truth presented in passionate and anointed preaching. Prayer throughout the day and at the public altar in the evening was earnest and persistent. Speakers included Dr. Wingrove Taylor, whose "Heart Talks" have become a cher-

ished GBS tradition; Dr. Paul Kaufman, whose deep, scriptural expositions appealed to both the hearts and the heads of his congregation; and Rev. Cravens, whose earnest, probing preaching brought immediate and positive response. Children's services were conducted by GBS students. President Avery and Campus Pastor Mark Cravens gave general direction to the camp.

HISTORIC ADMINISTRATION BUILDING NAMED FOR PRESIDENT M.G. STANDLEY

GBS's historic main campus structure is now the M.G. Standley Administration Building. Approved by the Board of Trustees, this action honors the late Rev. Meredith G. Standley, GBS president from 1911–1950, under whose dynamic leadership GBS became "a world-renowned organization with spiritual influence far out of proportion to its size," as former President Samuel E.



Deets once remarked. Standley, who was a friend of GBS founder Martin Wells Knapp and who assisted him at the school's beginning, is also remembered for the construction of the Revivalist Memorial Building (women's dormitory) and the Knapp Memorial Building (chapel/men's dormitory); the extension of the ➡



DEATHS

Rev. Leavinia (Walston) Blazer Booher, 82, Cincinnati, Ohio, died April 24, 2007. A retired minister in The Wesleyan Church, she served the Lord faithfully throughout her long and useful life. After four years as a missionary in Zambia, she returned to the United States because of health problems and began a career of over 30 years as a public school teacher. She was married to the Rev. David Blazer, who preceded her in death, and then to James Booher. Mrs. Booher was a gracious, devout, and intelligent woman who had earned two Master's degrees. She is survived by her husband, stepchildren, and other relatives. Funeral services were held at the Afton Wesleyan Church, Batavia, Ohio, the Rev. James Bender, officiating. Burial was in the Williamsburg cemetery.

Frederick Davison, 81, Bloomington, Illinois, died June 28, 2007. After serving in the Army Air Force during World War II, he earned bachelor's and master's degrees from Eastern Illinois University. He taught

briefly at Frankfort Pilgrim College before accepting employment at State Farm Insurance, from which he retired in 1988 as Director of the Tax Department after 32 years of service. In 1945 he was married to Betty May Sutton, who preceded him in death. Mr. Davison was a longtime friend of God's Bible School. He sent four of his children to the college and gave financial support to GBS ministries.



He is survived by his children, Carol, Marlana, Michaela, Frederick, Rebekah, and Donald; 16 grandchildren, 19 great-grandchildren, and three great-great grandchildren. His son Frederick worked for GBS for ten years in the 1980s, and Donald is its current public relations director.

Funeral services were held at the Pilgrim Holiness Church, Bloomington. Officiating were the Revs. Eugene Gray, Donald Davison and William Preskitt.

Alpha May (Hodge) Harrell, 88, Sumter, South Carolina, died April 28, 2007. Converted in early childhood, she later attended both God's Bible School ➡

➔ campus; and the massive Thanksgiving Dinners provided for the inner-city poor.

During his tenure, GBS became a college, authorized to grant baccalaureate degrees by the State Board of Education; began its well-known Ten Weeks Course for training in soul-winning; and launched the GI's of the Cross, a three-year jeep-and-trailer evangelistic crusade across much of the U.S. and into foreign countries. Both his home and office were situated in the familiar brick Administration Building which now bears his name.

BRIEFLY NOTED: Dr. Philip Brown spoke August 2–3 at the Bible Methodist Shepherds' Seminar in Alibago, Isabella, in the Philippines. He taught through the material he has written on "Loving God: The Primary Principle of the Christian Life".... **Aaron Jones**, GBS ministerial major, is pictured here with the car he received as a gift from Mr. and Mrs. Charles Smith. The vehicle had been presented to the Division of Ministerial Education by the Smiths to be presented to a worthy student. "The car was truly an answer to prayer," writes Aaron "It is good to know that God still answers prayer."



JOB OPPORTUNITIES AT GBS

AVAILABLE IMMEDIATELY

Librarian. Responsibilities for this position begin as early as 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. Pay for this position is over a 44-week period and begins August,

2008. Candidates should possess a minimum of a bachelor's degree (master's preferred).

Information Technology Position. GBS is currently looking for a full-time computer technician to assist in the maintenance of campus technology, including phones, data, and computer support. The position would work directly with the Coordinator of Information Technology and support a wide range of current technology. Experience in computer and network support, including Office, Windows, and Microsoft Server is preferred. Advanced computer skills such as web design, photography, SQL, media

REVIVALIST FAMILY

continued

➔ and Trevecca Nazarene College. In 1952 she was married to the Rev. G.W. Harrell, Jr., who survives, and together they ministered in churches in South Carolina, Tennessee, and Florida. She was dedicated and intelligent and applied herself to her ministry as a pastor's wife and also served the South Carolina District of the Church of the Nazarene in various capacities. Her family adored her and were inspired by her high moral standards and deep spirituality. Funeral services were held May 1, District Superintendent Dr. Eddie Estep, and others officiating.



Rev. Henry F. Taylor, 100, Milton, Kentucky, died July 29, 2007. He attended God's Bible School and College 1931–1932 and graduated from the Christian Worker's Course. On September 18, 1936, he was married to Helen Eades, and during their 27 years of marriage they became the parents of two sons and two daughters. She died in 1963. He was then married to Opal Lucille Little Schemer, who died in 2002. Rev. Taylor was a minister of the gospel for 75 years, serving as pastor to many

The GBS Graduates of 2007

Jessica Danae Schaper, *Valedictorian*
Danielle Alyssa Reynolds, *Salutatorian*

Associate of Arts in Bible and Theology

Nathaniel Allen Dahler
Bary Lee Jenkins, Jr.***

Associate of Arts in General Business

Ervin Samuel Mira

Associate of Arts in General Studies

Nathaniel Allen Dahler
Evangeline Joy Day
Amber Dalynn Dustin**
Danielle Alyssa Reynolds***
Olivia Brooke Robbins
Amanda Gayle Shipman

Associate of Arts in Intercultural Studies and World Missions

Mary Alice Klotz
Adrienne Ranae Maka
Patricia Renee Miller

Bachelor of Arts in Church and Family Ministry

Elizabeth Suzanne Charlton*
Joel Andrew Hood**
Jared Ryan Robison

Bachelor of Arts in Intercultural Studies and World Missions

Malcolm John Good Donaldson
Michael Wayne Williams
Olena Yaroslavivna Handzyuk
Cherub Rose Langstaff
Brian Yako Pim
Elizabeth Suzanne Reimann***
Robert Nick Stillwell

Bachelor of Arts in Ministerial Education

Jonathan Michael DeBolt*
Samson Emmanuel Godatha
Joseph Lyle Krohn**
Michael Ronald Mater*
Steven Andrew Roberson, Sr.*
Justin Lee Singleton**
Aaron Michael Wetherald

Associate of Arts in Music Ministry

Michael Ronald Mater*
Thomas Seth Tyler

Bachelor of Arts in Music Education with a Major in K-12 (Non-Performance)

Ellen Kay Gafford**
David Alan Hartkopf*
Michelle Nicole Miller*
Jessica Lori Smith***

Bachelor of Arts in Music Education with a Major in K-8 Music and Classroom Education (Non-Performance)

Kimberly Joy Easley*

Bachelor of Arts in Teacher Education with a Major in Elementary Education

Eli Dianne Cano
Kimberly Joy Easley*
Katrjn Victoria Hamlin
Jessica Leigh Hartkopf***
Korin Nicole Reiner
Jessica Danae Schaper****

Bachelor of Arts in Teacher Education with a Major in Secondary English Education

Danielle Alyssa Reynolds***

**Cum Laude* (3.50-3.79)

***Magna Cum Laude* (3.80-3.89)

****Summa Cum Laude* (3.90-4.00)

High School Graduates

Shauna Marie Blanton
Tara Lynn Campbell
Nicole Joy DeBolt
Miguel Ryan Dilbert
Nathan Daniel Gabbard
Ruth Ann Hoschar, *Valedictorian*
Joshua Orlando Jamison
Moses Ruri Pagi
Rodney Poya
Janice Elaine Rynearson
Joshua Andrew Simmons
Santiago Lance Toledo
Rachelle Christine Wolf, *Valedictorian*
Almaz Wubneh

distribution, open-source/linux, or other comparable computer training would be highly desired, but not necessary. Candidate must be willing to be trained in areas relating to institutional needs. For more information about the specifics of the job, you may also contact the current CIT, Jonathan Bartolomeo, at jbartolomeo@gbs.edu.

AVAILABLE NEXT YEAR

Director of Admissions/Financial Aid. The candidate needs to have some basic computer and office skills. An ability to relate well to prospective and current students is critical, as the office serves as a clear-

ing house for student concerns. This is a year-round position and begins January, 2008. Some office/computer experience is preferred.

Spanish Teacher. Teacher needed for Spanish I-III in the high school and one college Spanish class each semester accounting for an 81% load. Candidate will also be given another assignment to reach full load (other class or work in another capacity at the institution). Pay for this position is over a 9-month period and begins August, 2008. Candidates should possess a minimum of a bachelor's degree (master's preferred). Some teaching experience is preferred.

High School English Teacher. Teacher needed for high school English. Pay for this position is over a 9-month period and begins August, 2008. Candidates should possess a minimum of a bachelor's degree (master's preferred). Some teaching experience is preferred.

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. All interested parties are encouraged to send their resumes to: Dr. Ken Farmer, 1810 Young St., Cincinnati, OH 45202; by email to kfarmer@gbs.edu; or by fax to (513) 721-3971. ■

congregations in Indiana and Kentucky. He was also a professor at Union Bible College. He is survived by his daughters, Donna and Kathy; his sons, Standley and Dave; his stepsons, Gary Schemer and Tim Schemer; 15 grandchildren, 25 great-grandchildren, and two great-great-grandchildren. Funeral services were held at the Milton Wesleyan Church, Rev. Glenn Black and Rev. Wayne Mahoney, officiating. Burial was at Bayless Cemetery, Madison, Indiana.

Etta May Wood Wardlaw, 68, Eden, North Carolina, died May 5, 2007. She married the late Rev.



Don L. Wardlaw on March 8, 1958, and was his joyful helpmate in ministry for 35 years. Throughout her life she lovingly served as homemaker, secretary, and dorm parent. A faithful member of Dan River Wesleyan Church in Eden and president of the Wesleyan Women's Missionary Fellowship, she will be remembered as a good example of holiness in heart and life. Survivors include her four children, Karen, Dale, Donna, and Brian, seven grandchildren, and many other relatives and friends. ■



A BIBLICAL RESPONSE

Dear Phil

TRUTH-TELLING AND CRIMINAL INVESTIGATIONS

A gentleman in our church recently joined the police force and asked me about interrogation tactics. Often interrogators will mislead a suspect into believing that his partner has ratted on him, hoping this will lead to a confession. Is it biblically permissible to extract truth by means that are deceitful? —Ray

Dear Ray,

I don't claim to have studied this issue exhaustively. I would like to read a carefully thought-through treatment of this topic. Unfortunately, I don't know of any. So, here's my best shot.

The first thing that comes to my mind is the biblical example of the wisdom that God gave to Solomon. You remember the story from 1 Kings 3. Solomon was dealing with two prostitutes. Both claimed that the other had accidentally killed her baby and that the living child was hers. Obviously, one was lying, but Solomon didn't know which.

In order to identify the true mother of the contested baby, he commanded the remaining baby to be cut in two. By allowing both the liar and the truth-teller to think he was going to kill the child, he extracted the truth by comparing the expected response (compassion for the child) to the two mothers'

reactions (the liar didn't care, whereas the true mother did).

Did Solomon lie? Technically, he did not assert something that was untrue. However, he did do something that caused the two women to think he would kill the child, even though I don't believe that was his true intention.

Here's what I might say to your parishioner. The Bible makes it clear that we are to be truth-tellers (Eph. 4:25). God hates lying because His nature is one of truth (Prov. 6:16-17; John 14:6). The Bible teaches we are not to do evil that good may come (Rom. 3:8). We are to overcome evil with good (Rom. 12:21).

On the other hand, there is biblical data that suggests that, in situations like war and criminal investigations, the "enemy" does not have a right to the truth and thus our truth-telling obligations are different. In war, misleading the enemy into thinking you are com-

ing from the north when you're really coming from the west is strategy, not a lie. God sets up this kind of strategy in His instructions to Joshua about the battle of Ai (Joshua 7). He told Joshua to set a few thousand men in front of the city to stage an attack, while he sent 30,000 men behind the city.

When the men of Ai came out to fight, the Israelites in front of the city were to fall back as though they were frightened and fleeing. This would lure the men of Ai out of the city so that the army behind the city could enter and destroy the city. As a result, the army of Ai was trapped in the open without any retreat and totally annihilated. I think the lying spirit from God that persuaded Ahab to go to his destruction can be explained within the framework of war as well (1 Kings 22:19-23).

I would suggest that you encourage the gentleman to avoid direct assertions of untruths in dealing with criminals simply for his conscience's sake (Rom. 14:23). On the other hand, he should recognize that leading a criminal into confessing a crime or telling the truth can be an exercise of godly wisdom.

Sincerely,

Philip Brown ■

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.



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.

Holiness Resource

The Way To Pentecost

by Samuel Chadwick

"I reach for this book when I need clear, deep truth concerning the Holy Spirit and His work in human experience. For me there is 'holy fire' in the volume."

—Barry Arnold

Relational Resource

Healing For Damaged Emotions

by David Seamonds

"A valuable perspective to aid in recovering from the memories that cause our pain. This excellent book is from the Wesleyan-Arminian view." —Cathy Parker

Musical Resource

"The best sacred music I know about comes out of Sacred Music Services www.smsrecordings.com and SouthForth, a division of BJU Press (www.bjup.com). Recordings from both of the above, as well as Majesty Music, may be found at www.sacredaudio.com." —Philip Brown

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

These resources may be purchased at a reasonable price through the GBS Bookstore, Amazon.com, ChristianBook.com, Half.com, or your local Christian Bookstore.

"When I pray, coincidences happen; when I don't, they don't."

—Archbishop William Temple

METHODIST MEMBERSHIP GROWING IN AFRICA

"Africans now constitute about 25 percent of the 11-million member United Methodist Church," reports *UMAction Briefing*, a conservative newsletter published by The Institute of Religion & Democracy, Washington, D.C. "With this membership shift to theologically faithful churches in the Global South, United Methodism is slowly moving away from 20th century liberal Protestantism, which resulted in plunging membership for all of America's mainline denominations."

Although the United Methodist Church in the US has a net annual loss of more than 50,000 members, according to the report, membership is rapidly growing in Africa, noting specifically that UM membership in Nigeria has grown from 10,000 in 1992 to over 400,000 today. Moreover, there "are 1 million United Methodists in the Congo. There are over 600,000 United Methodists in the Ivory Coast."

BILL WHICH CRITICS FEAR WILL MAKE ANTI-HOMOSEXUALITY A "HATE CRIME" PASSES HOUSE OF REPRESENTATIVES

"This unconstitutional bill would effectively give the federal government authority to punish American citizens for 'thought crimes'—a concept that has Big Brother written all over it." These words by Representen-

tative John Boehner underscore conservative opposition to a bill passed in the House of Representatives May 3 which would add transgender and homosexual orientation to classes of people protected by the federal government from "hate crimes." Fierce lobbying preceded the vote, according to a report by Fox News, with social conservatives denouncing the legislation as a threat against expressing moral opposition to homosexuality.

RECENT BOOKS RECORD DECLINE OF THE SABBATH

Reviewed recently in *The Wall Street Journal* by Mollie Ziegler Hemingway, a Washington writer, two new books detail the history of Sabbath observance and its contemporary decline from the pressures of secular culture. Christopher Ringwald's *A Day Apart* records early America's respect for the Sabbath. "Nothing strikes a foreigner on his arrival in America more forcibly than the regard paid to the Sabbath," according to French visitor Alexis de Tocqueville in the 1840's.

Craig Harline's *Sunday: A History of the First Day from Babylonia to the Super Bowl* notes that the secularization of the Sabbath is a recent occurrence. "Sundays changed when the world changed." Commercialism has a powerful impact, as the reviewer adds, noting that "we have lost our day of rest for another day of consumption." ■

Phone-a-thon 2007

September 17-20

September 24-27

October 1-4

For 107 years GBS has been marked by its open door to needy students. Many alumni testify to receiving their education on the Hilltop as work students. Today that tradition continues. A number of students receive aid through the student work program, institutional scholarships or other assistance. The annual student phone-a-thon is an effort to raise the money needed to fund these programs.

We hope to reach over 10,000 friends during the three weeks of outreach while raising \$150,000 for the financial needs of the school. We also wish to thank our donors for their faithful support. This goal can only be accomplished with your help.

When a student calls, please consider a donation for this vital program!

2007 Goal — \$150,000

GOD'S REVIVALIST and BIBLE ADVOC



GOD'S BIBLE SCHOOL AND COLLEGE • OFFICE OF ADVANCEMENT •
 REV. JACK HOOKER, VICE-PRESIDENT FOR ADVANCEMENT • 1810
 YOUNG STREET, CINCINNATI, OHIO 45202 • (513) 721-7944 EXT.
 223 • FAX: (513) 721-3971 • E-MAIL: ADVANCEMENT@GBS.EDU

DEAR REV. HOOKER: RATHER THAN WAIT FOR A PHONE CALL, I
 WOULD LIKE TO PLEDGE MY FINANCIAL SUPPORT NOW!

ENCLOSED IS A ONE-TIME GIFT OF \$.....

BY GOD'S HELP, I WILL SEND \$.....PER MONTH
 FOR.....MONTHS (FOR A TOTAL OF \$.....)

PLEASE SEND ME INFORMATION ABOUT MATCHED GIFTS.

PLEASE SEND ME INFORMATION ABOUT TRUSTS AND BEQUESTS.

NAME

TELEPHONE

ADDRESS

36 innocent men lost their lives because of Achan's secret sin (Josh. 7:1, 5-26). Achan's punishment? He and his entire family were executed, and all his possessions were burned with fire. He sowed the wind, and he reaped the whirlwind!

King David caused the premature death of Uriah, the husband of Bathsheba, because he coveted his neighbor's wife. What did David reap? Four of his sons died premature deaths (Shimea, 2 Sam. 12:19; Amnon, 2 Sam. 13:28-29; Absalom, 2 Sam. 18:14; and Adonijah, 1 Kings 2:24-25). We always reap more than we sow!

E. We reap IN PROPORTION as we sow.

The difference between this law and the previous one is that although we always reap more than we sow, our reaping is determined by the quantity of our sowing. If a person sows one acre with wheat, he will receive what one acre can produce. However, if he sows 100 acres, he will receive what 100 acres can produce. This law operates both positively and negatively. The more one sows to the Spirit, the more he reaps the blessings of a righteous harvest. The more one sows to the flesh, the more he reaps the sorrow of an unrighteous harvest. This law teaches us why it is much better to be saved early in youth rather than late in old age. It is also the reason we are urged to be zealous to do good works (Titus 3:1).

F. We reap the full harvest of the good ONLY IF WE PERSEVERE; the evil comes to harvest on its own.

"And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9). Everyone who has planted vegetables or worked with a garden knows that much labor is necessary to produce a bountiful harvest. If, after planting, the garden is neglected, weeds will spring up and choke out much of the desired harvest. The same is true in the spiritual realm. The only way we will enjoy the blessings of an abundant harvest is if we persevere. This is not true of sowing to the flesh. Once evil is sown, it comes to harvest on its own.

This is illustrated in Ezekiel 3:20. When a righteous person turns from continued obedience to God's Word, and commits iniquity, and God lays a stumbling block before the person, and he or she dies in that sin, God says that the righteous deeds which that person has done will not be remembered. "In his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die" (Ezek. 18:24; see also 33:12, 13).

Conclusion:

We have seen that there are two contrary realms of sowing, two contrasting results of sowing, and six consequential laws of sowing. Do not ignore God's warning and deceive yourself into thinking that somehow you are an exception. Whatsoever a person sows, that also shall he reap! If we sow to the flesh we shall of the flesh reap corruption. If we sow to the Spirit, we shall of the Spirit reap everlasting life. There are irrevocable consequences of sowing. If there are areas in your life in which you are sowing to the flesh, stop it now. You can't do anything about what you sowed in the past, but you can do something about what you sow today. By God's grace, purpose to sow only to the Spirit. Persevere in godliness until the bountiful harvest of God's blessings comes to bless you and all those around you.



—sermon outline by DR. ALLAN P. BROWN

"COMMITTED TO EXCELLENCE
IN PREACHING"



YOU REAP WHAT YOU SOW

The Biblical Law of Harvest

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

Scripture: Galatians 6:6-10

"Why didn't someone tell me about reaping?" The anguished cry came from the lips of one who was beginning to receive the harvest of sowing to the flesh. "Tell everyone you meet, it's not worth it!" Mistakenly, the person thought his "payday" had arrived. What he didn't know was he had received only the first fruits of the harvest. Sad to say, there was much more to come. And the greatest tragedy? It all could have been avoided!

Our Scripture passage teaches that each one of us is daily sowing to the flesh or to the Spirit. Sow to the Spirit and reap a harvest of blessing. Sow to the flesh and reap a harvest of sorrow and adversity. Ignorance of this irrevocable truth lies behind such trite phrases as, "We all have to sow a few wild oats," or "Oh, go ahead, God will forgive you." But, from Cain's sullen lament, "My punishment is greater than I can bear," to Judas' silent remorse and suicide, we have stark testimony of the bitter harvest produced by sowing to the flesh. Godly sorrow, repentance, even forgiveness from God, and restitution, do not alter the painful harvest. The warning, "Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap," needs to be emblazoned in brilliant six foot high letters in everyone's mind.

There are three truths I wish to share from our text. There are two *contrary realms* in which one can sow, two *contrasting results* of sowing, and six *consequential laws* of sowing. These laws are called "the laws of the harvest".

I. The two CONTRARY REALMS in which one can sow. (6:6)

We can sow to the flesh or we can sow to the Spirit. The immediate context of our passage gives several examples of sowing to the Spirit. When we bear one another's burdens we are sowing to the Spirit (6:2) When we financially support faithful teachers of God's Word, we are sowing to the Spirit (6:6).

The larger context of the book of Galatians teaches us many ways to sow to the Spirit. Obedience to Scripture is sowing to the Spirit. Expressing Christlike attitudes is sowing to the Spirit. To manifest love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and self-control is to sow to the Spirit (Gal. 5:22-23). To be led by the Spirit and to walk in the Spirit is sowing to the Spirit (Gal. 5:16, 25).

On the other hand, to be self-centered, critical of others, or envious of others is sowing to the flesh (Gal. 5:15, 26). Parents can sow within their children a critical

spirit by finding fault with everyone and everything. When the parents begin to reap what they have sown, as their grown children criticize them and reject their values, they are often bewildered. The thought that they are reaping what they sowed never enters their mind!

Paul lists many practices that illustrate sowing to the flesh. Such things as marital unfaithfulness, sexual impurity, indecency, sensuality, involvement with the occult, hatred, quarrels, fits of temper, selfish ambition, dissension, envy, drunkenness, carousing, and allowing other things to take God's place in our life are ways one sows to the flesh (Gal. 5:19-21).

Sowing to the flesh begins in the thought-life. Every time you harbor resentful thoughts, nurse a grievance, entertain an impure fantasy, wallow in self-pity, speak ill of another person, or fail to carry out your responsibilities through procrastination or laziness, you are sowing to the flesh. On the other hand, when you choose to forgive, not to meditate on grievances or harbor resentful feelings, you are sowing to the Spirit. When you bring your imaginations and thoughts into captivity to the obedience of Jesus Christ, you are sowing to the Spirit (2 Cor. 10:3-5). When you refuse to tell something negative about another person (even though it is true!), you are sowing to the Spirit. Each time you speak the truth, honor your word, pay your bills, offer praise to God for His goodness, you are sowing to the Spirit.

II. The two CONTRASTING RESULTS of sowing. (6:8)

Just as there are two contrary realms in which one can sow, there are two contrasting results of sowing. If we sow to the flesh, we shall of the flesh reap corruption. "Corruption" speaks of physical decay and moral rotteness that ultimately leads to eternal death. If we sow to the Spirit, we shall of the Spirit reap life everlasting. The essence of everlasting life is to have a personal relationship with God through Jesus Christ His Son (John 17:3; 1 John 5:11).

III. The six CONSEQUENTIAL LAWS of sowing.

There are six consequential laws of sowing that cannot be circumvented. The phrase, "God is not mocked," means that God cannot be outwitted, nor His Word ignored, without severe consequences.

A. We reap only WHAT has been sown.

If we stop and think about it, we will realize that much of what we reap we never planted. Many of us are reaping the benefits of the good and godly deeds of Christian parents. Some of us are reaping sorrow and heartbreak because "significant others" in our circle of relationships sowed to the flesh. If we could see the immediate results of our choices, most of us would sow only to the Spirit. However, "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Eccles. 8:11). The absence of immediate consequences and ignorance of the laws of the harvest emboldens people to continue wrong doing.

It is especially important for fathers to understand this law of the harvest. God explicitly warns fathers four times that their sins will be visited upon their children unto the third and fourth generations (Ex. 20:5; 34:7; Num. 14:18; Deut. 5:9; Jer. 32:18). This means that not only the evil consequences of their sins will be transmitted to their descendants. If you wish to have godly children, grandchildren, and great grandchildren, do not sow to the flesh; sow to the Spirit.

B. We reap the SAME IN KIND as we sow.

If we sow wheat, we will reap wheat. If we sow a kindness, we will reap kindness. If we sow a lie, unfaithfulness, or discord, we will reap the same. The warning, "Be not deceived, God is not mocked, whatsoever a man sows, that shall he also reap" (Gal. 6:7), behooves us to be very careful what we sow.

Jacob deceived his father Isaac by lying and using a baby goat to prepare him "venison," convincing his aged and blind father he was Esau. Years later, Jacob reaped this deceit when his own sons lied to him and used the blood from a baby goat smeared on Joseph's coat of many colors to convince Jacob that Joseph was dead (compare Gen. 27:9-29 with Gen. 37:31-35). Jacob's heart was broken and he mourned over the loss of his son. Without knowing the cause-effect relationship, he was reaping what he had sowed!

Jacob schemed to get the blessing due to the firstborn. He reaped what he sowed when Laban tricked him with the rights of the firstborn and required him to marry Leah before Rachel (Gen. 29:20-26).

King David coveted his neighbor's wife, committed adultery, bore false witness, and ultimately murdered to cover his sin (2 Sam. 11:2-21). David's confession and forgiveness did not stop the harvest (Ps. 51). He reaped every one of these sins within his own family.

Paul caused great suffering for Christians before his conversion. He later reaped great suffering for the Gospel of Christ (Acts 9:16; 2 Cor. 11:23-27). Is there a connection between Paul's role in Stephen's stoning and the time Paul was stoned and left for dead (Acts 7:58; Acts 14:19)?

C. We reap in a DIFFERENT SEASON than we sow.

Many people are sowing "wild oats" through the week and then going to church on Sunday and praying for a crop failure. And many think their prayers are answered because nothing goes wrong immediately. They forget that the harvest never comes immediately after planting. The harvest comes in God's time — His appointed season. Paul said, "And let us not be weary in well going; for in due season we shall reap, if we faint not" (Gal. 6:9).

An example of this law is seen in God's judgment on Israel. They failed to obey the Sabbathical year law which required rest for the land every seventh year (Ex. 23:10-11; Lev. 25:1-7; Deut. 15:1; 31:10). The people thought God's postponement of judgement proved that God didn't really care whether or not they planted crops on the Sabbathical year. It probably seemed "nonessential" compared to the moral and social problems of society. They failed, however, to reckon with the nature of God: He does not lie. Whatever is sown will be reaped!

D. We reap MORE than we sow.

In the world of farming, this law of surplus is what makes sowing worthwhile. For every kernel of corn planted, the farmer hopes to gain at least one ear of corn bearing many kernels. If it were not for this law, no farmer would plant anything.

In the spiritual realm, this law also holds true. Hosea 8:7 warns, "For they have sown the wind, and they shall reap the whirlwind." There is a chain reaction that takes place when you do wrong. Achan, in secret, disregarded the official ban placed upon the spoils of Jericho and all it contained. Thinking no one would know, he stole a robe, some silver, and some gold. What was the result? In the next battle,

➡(p4) growing; (7) much food given to the hungry; (8) our visas and ID cards attained; (9) many Spanish hymnals and Bibles bought." —*Phillip Dickinson, Newsletter*

ETHIOPIA. "Brother Leroy Adams (EFM) requests continued prayer for the persecuted Christians in Eritrea. Many are going through unspeakable things for Jesus. Please pray for these precious people who are suffering." —*Ropeholders*

NEPAL. "The people that were trained in our mother church are making a great impact.... The church that was planted last year by one of our church planters, Man Sing, has grown by forty people. Two of his church members are coming before him for two months of worship training at our mother church.... The people of these regions have great hunger and thirst in their hearts to spread the gospel." —*Raju and Samita Sundas, Church Herald and Holiness Banner*

NORTH KOREA. "Only when the plane wheels finally touched down in Pyongyang, did I realize for a fact that I was actually going to North Korea. We took some Korean Bibles in our luggage and managed quietly to distribute them. While walking through the basement of the War Museum, we prayed for the Holy Spirit to fill that place of death, horror and destruction. In the night hours from our 29th-story hotel room overlooking the city, we prayed for Holy Spirit conviction to fall upon Pyongyang and draw souls to Himself. As we were at the airport to leave the country, a North Korean tour guide from another group suddenly appeared in front of me, held out his hand to shake, and said with a big smile, "God bless you." —*John E. Knight, Far East Prayer Letter*

SOUTH AFRICA. "New doors have been providentially opened to us. The most exciting of those is the involvement with the Kwasizabantu Mission. Through a series of divine appointments, we were invited there to share the message of holiness. This is a place where revival fires have been burning for 40 years among the Zulus. Dr. Allan Brown accompanied me in February to speak at the Minister's Conference. [After that] we hosted the first Intermission Holiness Convention at the Kwasizabantu Mission.... What a blessing it was to see our holiness missionaries actually come together to worship and pray together that God would enable us to see the message of holiness spread across the continent of Africa. More than six mission organizations were represented at our convention." —*John Parker, The Bible Methodist*

UKRAINE. "Pray for the Tim Boyd family (HIM) as they are traveling in deputation work, preparing to go back to Ukraine in the fall. Pray that God will help them find an apartment and necessary living arrangements in Uzhgorod [and] that He will supply a van for the ministry there." —*Ropeholders* ■

➡(p9) the call of God "today" and not be like their forefathers who, because of unbelief, were refused entrance into God's Canaan land rest. The Hebrews writer picks up on this theme and recognizes that if another rest is referred to by the psalmist so many years later, obviously the Canaan land rest given by Joshua is not the ultimate "rest" of scripture (4:6–9). Indeed, the idea of a better "rest" to come goes all the way back to creation, in which God came to a complete rest from His labors (4:3, 4). There remains therefore another rest, a better spiritual rest, a complete Sabbath rest, to the people of God (4:9).

Having this wonderful promise of another rest, the writer urges his readers to entertain a serious fear of any inward deficiencies that seem to challenge a state of fully resting in Christ (4:1). Israel heard the "good news" of the Canaan land rest, but failed to appropriate it by faith. We too have heard the "good news"—much greater news—of an all-sufficient Savior who gives complete rest from the self-centered toils and struggles of the unsanctified soul (4:2). It may be seen that the writer refers elsewhere to this ultimate spiritual rest under such terms as perfection, sanctification, holiness, etc.

The writer lastly turns his attention to the antidote for inward unbelief (4:12, 13). He echoes our Lord wherein he prayed for his unsanctified disciples, "Sanctify them through thy truth; thy word is truth" (Jn. 17:17). It is the all-powerful Word in the hands of the all-seeing God that not only lays the heart bare and exposes its maladies, but also with the finest surgery can completely remove all traces of inward sin, enabling us to enter by faith into all our spiritual inheritance in Christ and fully experience that "second rest." How important it is for us to keep ourselves under the faithful, anointed, and scriptural influences of the Word, that ever keeps before us the danger of unbelief and the glorious prospect of a present full enjoyment of all our promised inheritance in Christ! So let us pray with Charles Wesley:

*Breathe O breathe Thy loving Spirit
Into every troubled breast!
Let us all in Thee inherit,
Let us find that second rest.
Take away our bent to sinning;
Alpha and Omega be;
End of faith, as its beginning,
Set our hearts at liberty.*

—Charles Wesley in "Love Divine" ■

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

Meal-A-Month

For 107 years God's Bible School and College has been a ministry of faith. Today forty cents out of every dollar it takes to operate GBSC must come from donations. GBSC has been blessed over the years by friends who faithfully remember the school as part of their monthly giving. We want to give our Revivalist family an opportunity to support GBSC in a systematic way. The Meal-A-Month Program is a new initiative to build monthly partners who want to invest in the training of young people for ministry. An ongoing donation equivalent to the cost of one or two meals a month will make a real difference. We have three giving options for your convenience:

- Pay by check • Pay by Credit or Debit Card • Automatic Electronic Funds Withdrawal from checking or savings •

Our goal for this year is to sign up 1,810 members in the Meal-A-Month Program. Many of you will recognize 1810 as our historic address here on the Hilltop. Each month you will see listed the new additions to this strategic program.

- | | | | |
|--------------------------------|---------------------------|-------------------------|---------------------------------|
| 1. James Alley | 15. Jared Robison | 25. Carol Ann Blakley | 36. Franklin Thompson |
| 2. John and Debra Cutler | 16. Paul and Judy Shelton | 26. Mark Cravens | 37. Travis and Shanna Pemberton |
| 3. Frederick Davison | 17. Norma Stone | 27. Sonja Vernon | 38. Jewwana Carrico |
| 4. Jenny Fikes | 18. Steve Vernon | 28. Betty Jo Cochran | 39. Judith Colburn |
| 5. Deron Fourman | 19. Steve Veyon | 29. Rebecca Kelley | 40. Jeff Blankenship |
| 6. Harold Fourman | 20. Elizabeth Yohe | 30. Kristin Bird | 41. Michael Avery |
| 7. Aaron and Brenda Herring | 21. John Yohe | 31. Viola Durr | 42. Ruth Avery |
| 8. Heidi Holmes | 22. David Frederick | 32. Jonathan Bartolomeo | 43. Jack and Jane Hooker |
| 9. Irene Maurer | 23. Richard Parchment | 33. Dennis Robbins | 44. Beth Avery |
| 10. Jean Miller | 24. Jennee Hartkopf | 34. Ted Henschen | 45. Jonathan Avery |
| 11. Brandon Mills | | 35. Dorothy Grote | |
| 12. Steve Mills | | | |
| 13. John and Cathy Parker | | | |
| 14. Joseph and Andrea Ratcliff | | | |

Join online at www.gbsgift.com, or fill out this form and mail it to God's Bible School and College, Office of Advancement, 1810 Young St., Cincinnati, OH 45202; or email the information to jhooker@gbs.edu. We will send you a thank-you gift as a token of our appreciation for your generous support.

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Giving level ___\$5 ___\$10 ___\$15 ___\$20 ___other: _____

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➡(p4) working on that farm, and will never forget the fresh goat's milk. May God richly bless all of you.

DAN HENNING
Fremont, Ohio

Mr. Henning also notes "a slight correction to the information about my residence as noted in the summer '07 Revivalist. I live in Fremont, Ohio, not Fremont, Michigan." Our apologies!
—Editor

END THE WINTER!

Your editorial in the Summer issue ["Lord Jesus, Bring Springtime to Your Church"] was heart-stirring. Several statements challenged me to continue to be a devout prayer warrior. I totally agree with your assessment of our holiness churches, and I join you in asking God to "end the winter and bring springtime to Your church."

OMAJEAN SMITH
Email

WONDERFUL READING MATERIAL

Your *Revivalist* is wonderful reading material. I appreciate the way you bring holiness of heart to your reading audience.

LINDA KIRK
Marshalltown, Iowa

SHARES WITH OTHERS

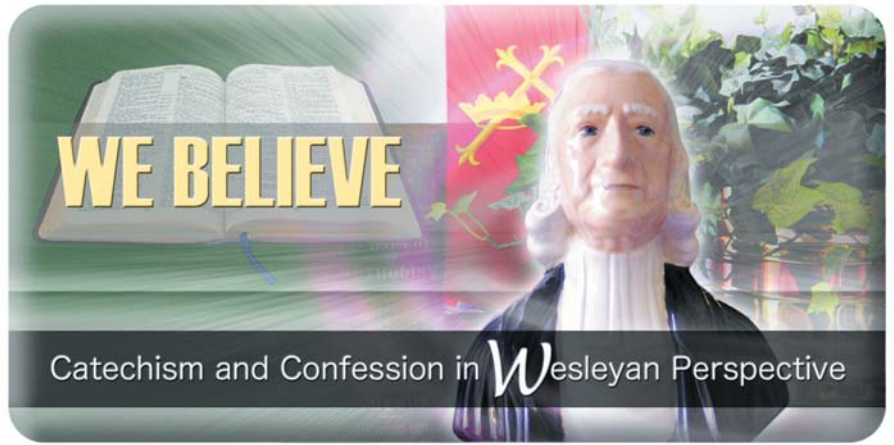
I truly enjoy the *Revivalist* and I share it with others. I know the Lord saves and sanctifies me. I love Him with all my heart, soul, mind, and am waiting to see Jesus soon. I am 84 years old.

MRS. BENTLEY
Salt Lake City, Utah

OLD PATHS

I appreciate all that you stand for and realize our world has grown evil and cold to that which I refer to as "The Old Paths." It's good to know for sure that God is real.

MARGARET E. BATES
Richmond, Indiana



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

XIII. DELIVERANCE FROM WILLFUL SIN

It must be observed, that no man is perfectly holy in this life; no man is without sin in himself, or lives without the commission of it...no man, as yet, is sanctified wholly." Contrast these words of Calvinist theologian John Gill with those of John Wesley: "Whoever is born of God—while he lives in faith and love, and in the spirit of prayer and thanksgiving—not only does not, but cannot, thus commit sin. As long as he believes in God through Christ, and loves him, and is pouring out his heart before him, he cannot voluntarily transgress any command of God, either by speaking or acting what he knows God has forbidden."

This great divergence on the potential of grace springs from a difference in the definition of sin. Some thinkers seem unable to distinguish acts of willful sin from the sin nature, mistakes, infirmity of the mind or emotions, and those non-willful transgressions which continually need the covering of Christ's atoning blood. We don't ignore these related problems, but we target willful sin, for it is this that brings condemnation to the soul. In explaining the term, Wesley said, "By sin, I here refer to outward sin, according to the common use of the word; a voluntary transgression of the revealed, written law of God; of any commandment of God, known to be such at the time that it is transgressed."

It is this sin—"a voluntary transgression of the revealed, written law of God"—that makes us culpable before God and separates us from Him. It is the sin that the gospel first confronts and that will be faced at the final judgment. So we must fearlessly expose and absolutely renounce it, as does the Bible. Otherwise, there is no understanding of guilt, repentance, forgiveness, and victory.

For if sin is just the comprehensive human condition, guilt is only misfortune that is not truly blameworthy. Repentance is only an acknowledgement of humanity. Forgiveness is only God's tolerance of what we could not help and cannot change. Spiritual victory is idealistic or even fictional.

But as a person is confronted by the horror of his sins deliberately and rebelliously committed, he comes to sense his guilt before God. As he responds to grace, he is enabled to repent and turn to Christ. He is thus forgiven, not excused, and given new life in Christ. As he continues "in faith and love, and in the spirit of prayer and thanksgiving," he is given victory over willful sin. This is the Biblical message, and it is also the Wesleyan message—a message of power and grace. —Dr. Stephen Gibson ■

➡(p2) not always possible; but in general, a dedicated sanctuary provides a better atmosphere for worship than a mortuary parlor. But whatever its location, the service itself must proceed with reverence, beginning preferably with a call to worship God and ending with a benediction that invokes His blessing. It is the duty of the officiating minister to set the tone, insisting that every part should glorify the Father and edify His people. This includes music, for shallow, sentimental, and secular lyrics are as offensive at a Christian funeral as at any other worship service!

“Let there be great singing. Let the people sing until they have sung.” Harold E. Schmul left this direction for his funeral. For as he knew, magnificent music in the face of death and especially congregational singing helps take

away its dreaded sting. Among the cherished memories of that day we buried him at Salem are the splendid Wesley hymns that we sang together. *“Bold I approach the eternal throne, And claim the crown through Christ my own.”*

Even at the cemetery ritual, a final hymn echoing throughout that place of death will reassure the broken-hearted of life provided through Jesus Christ. I have sometimes asked those gathered with me beside an open grave to join in a familiar hymn, such as “Rock of Ages”; then, after the final blessing, in the “Doxology.” How refreshing to end a funeral with God, even as we began it!

Second, a Christian funeral centers in a Christian view of humanity. Created by the Father, redeemed by the Son, sanctified by the Spirit, man bears forever the fingerprint of God, who has so highly exalted him. *“For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.”* Our funeral services, therefore, should honor the essential worth of our human nature, which embraces both the body and the soul.

These services, therefore, must not only emphasize the immortal triumph of the soul, now “absent from the body and...present with the Lord,” but also the continuing dignity of the body. For a Christian it is the temple of the Holy Spirit; and even in death, it remains a frame fashioned by the hand of God. One of the functions of a Christian funeral is to honor that crumbling frame, not by gaudy and expensive display, but by dignified and respectful burial.

How many sinners at a funeral have trembled before the face of death, then fled in penitence to Christ!

For to dishonor the body is to dishonor Him who made both flesh and spirit and whose redemptive purpose includes them both. For this reason, many Christians have opposed cremation, also insisting that traditional burial gives better witness to the resurrection. But whether consumed by fire or decay, our bodies share a common fate: *“For dust thou art, and to dust shalt thou return.”* Yet the God who shaped that dust into human form does not discard it at death but destines it for greater glory. With profound reverence, therefore, we lower each lifeless form into the grave in the name of Christ, “at whose coming in glorious majesty to judge the world, the earth and the sea shall give up their dead, and the corruptible bodies of those who sleep in him shall be changed and made like unto his own glorious body....”

So at Christian funerals, we celebrate the exalted worth of our shared humanity. But we also honor each believer’s demonstration of that worth in his unique life of holiness and love. We do this whenever we read obituaries and offer tributes that are personal, sensitive, and gracious. For God is honored and His Church is strengthened as we recall His likeness reflected in the lives of His saints. Even at an unbeliever’s funeral, we may gladly recall his noblest deeds, since all good is the gift of God. Generally our eulogies should be few and brief, and always they should be true.

Third, a Christian funeral centers in a Christian view of immortality. This does not mean that we ignore the solemnity of death, for it is our last enemy, Adam’s legacy to our fallen race. It is rather our secular culture that tries to shrug it off, anxious to silence its jolting reminder of mortality and judgment. But tying balloons to coffin handles, cracking jokes, and burying corpses with beer and playing cards are silly games that only trivialize the grim certainties that we must not ignore.

In contrast, the Church has dignified the face of death with solemn ritual and tradition, as it has with all the “rites of passage” that mark our lives—dedications, baptisms, weddings, ordinations, and finally funerals. This is why its historic customs have included the slow processions following the coffin to the altar and finally to the grave; the noble hymns and anthems that “shine through the gloom and point us to the skies”; the reverent reading of lessons from the both the Old and New Testaments; and in many places, the measured tolling of the steeple bell.

Properly understood, these acts are not negative and morbid, but positive and helpful. For they surround death with the sober dignity that it demands, and they also impress us of its inevitable approach. *“Prepare to meet thy God.”* Thus, a Christian funeral offers a powerful object lesson, first of mortality in Adam, but then of

immortality in Christ. "For as in Adam all die, so in Christ shall all be made alive.

How many sinners at a funeral have trembled before the face of death, then fled in penitence to Christ! How many backsliders have pledged again their vows to Him! Here again is why we must anchor the ceremonial of death in life, for it is the offer of life in Christ—the good news of the gospel—that makes a funeral truly Christian. Hymns, scripture, sermon, and other acts of worship help us in this purpose. I remember one funeral where the congregation sang "All Hail the Power of Jesus' Name" as the opening hymn, then recited the Apostles' Creed. It was thrilling to declare God's mighty acts for our salvation, ending with the final victory: "I believe in the resurrection of the dead and life everlasting!"

For generations, our funerals have ended with the solemn act of committal beside an open grave. "Unto Almighty God we commend the soul of our brother departed," intones the pastor, "earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the resurrection unto eternal life...." These words include some of the most familiar in our language. As they are read, earth or flower petals are often scattered upon the coffin, then the minister offers prayer and pronounces the final benediction.

"Unto Almighty God...earth to earth; ashes to ashes dust to dust...in sure and certain hope...." How powerfully and how poignantly this fine old service brings together the essential themes of every Christian funeral—*deity exalted, humanity honored, and life provided*—all through Jesus Christ! So we leave the cemetery, rejoicing that a Christian funeral is anchored not in death but in life and knowing that our grief is sanctified by hope, that anchor "both sure and steadfast" to the tattered soul. ■



OUR STRONGHOLD IN THE DAY OF TROUBLE

by Sonja Vernon

"The Lord is good, a stronghold in the day of trouble, and He knows those who take refuge in Him." Nahum 2:7 NASB

In the first chapter of Nahum, the prophet establishes the awesomeness of God. He is pictured as "jealous and avenging" (v. 2), abiding in whirlwind and storm (v. 3), causing mountains to quake and hills to dissolve (v. 5), and pouring out His wrath like fire (v. 6). He is the almighty, all powerful One against whom none can stand. And then, all at once, nestled in among the awe-inspiring characteristics of our amazing God, we find verse seven. This awesome, omnipotent God is also good. The same Power that destroys also protects. The God who pours out wrath on His enemies also knows His followers by name. What an incredible thing to serve a God who embodies both supreme power and infinite love, unerring justice and endless mercy, absolute holiness and limitless grace! It is this God, this God of unbounded strength, who bids us run to Him in the day of trouble. The I AM knows intimately that we are.

Do you find yourself in "the day of trouble"? Are your circumstances looming threateningly overhead? Is the enemy of your soul enjoying open season on your mind? Run! Run to your Stronghold! He knows your name! He's expecting you! ■

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

THE PRESIDENT'S PAGE continued

➡(p3) any ritual we perform or rule we keep that is not motivated by love for God and man will be just an empty shell—a complete facade.

True spirituality will always make us more real, not less. It constantly reminds us that, "all things are naked and opened before the eyes of him with whom we have to do." C.S. Lewis was right when he said, "The prayer preceding all prayers is: May it be the real I who speaks. May it be the real Thou that I speak to."

God deals in reality. Let's be real! ■

Homecoming 2007

October 12-13

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ATTENTION!

High School Class of '82

Our 25-year reunion will follow the morning homecoming festivities on Saturday, October 13. Contact class president Marlon King for information: (513) 884-0623
marlon_king@msn.com

FRIDAY

- 12:00 Alumni Council Luncheon
- 4:00 Alumni Quartet Practice
- 5:00 Supper
- 7:00 Homecoming Concert (Featuring Quartet Reunion)
- 8:30 Dessert Reception / Homefest

SATURDAY

- 9:00 Alumni Brunch and Fellowship
- 10:00 Reunion and Reflection, Honoring Graduates of 1957 and 1982 (held in Dining Hall); Annual Alumni Elections
- 11:30 Meet the Administration and Faculty, Campus and City Tours, Open Dorms
- 1:00 Alumni vs. Students Basketball and Volleyball

