

# **GOD'S** REVIVALIST

April 2008

*and Bible Advocate*

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*by Allan P. Brown, page 17*



# the editor's view



LARRY D. SMITH

## HOW CAREFUL THEN OUGHT I TO LIVE

“**A**nd must I be to judgment brought, / And answer in that day / For every vain and idle thought, / And every word I say?” This sobering question is from an old hymn that returns now to stir my conscience and rouse my will. For number 602 in the hymnal of my childhood is one of Charles Wesley’s most solemn reminders of human accountability and divine judgment. Like a tolling bell, it warns us to be ready for the great adjudication that shall consummate the ages. For then we shall stand before Him, who in the words of the Nicene Creed, “shall come again with glory, to judge both the quick and the dead.”

To earlier Christians, this was “the Great Assize,” “the day of doom,” and “the awful tribunal of Jesus Christ”; for as they knew, it was to be a day of final revelation, of final destiny, and of final separation. “Yes, every secret of my heart / Shall shortly be made known, / And I receive my just desert / For all that I have done.” This is the message of Charles Wesley, but it is also the message of the Bible. “For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad” (2 Cor. 5:10). All of us are hastening there—to the Judgment Seat of Christ, from which there shall be no escape; and there we shall receive its sentence, from which there shall be no appeal.

God has made clear the principles of His justice. Those who die in Christ are saved; but those who die outside of Him are lost. If in faith we choose Christ now in this time of our probation, we choose eternal life; but if in unbelief we reject Him, we choose eternal death. Our choosing, moreover, is not merely an initial act, but a chain of choices that binds us more and more to heaven or to hell. In either case, we prove our choice, not by what we claim, but by what we do—by how we live our lives, forged as they are in (p22)➡

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Larry D. Smith

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# the president's page



## DEUTERONOMY: “REMEMBER”!

by Michael R. Avery, President

**T**he first five books of the Bible are often referred to as the “Books of Moses.” Deuteronomy stands at the end of this Pentateuch as the “grand summation”—the final words of Moses to the children of Israel. His words carry a remarkable recounting of the miraculous journey from Egyptian bondage to the border of the Promised Land. His stutter is gone, and his emotion-filled voice hangs on one word that is repeated over and over. That word is “Remember”!

Moses took his people down the path of memory so that by remembering they might not repeat. How could they ever forget God’s love and care as long as they could remember the plagues of Egypt, the miracle of the Red Sea, and the supernatural provision of manna, quail, water, and raiment? How could they ever forget God’s justice as long as they remembered the ground opening up and swallowing Korah and his rebels? How could they ever forget God’s promise to give them the land and fight their battles for them if they only remembered Sihon, Og and Jericho? Yet, as soon as this rag-tag band of wilderness wanderers became comfortable in houses they had not built and grew plump eating crops they had not planted, they forgot God.

Apparently nothing bothers God more than the simple act of being forgotten, and nothing aids the forgetting process more than personal success and material prosperity. How did they forget Him? God had cared for them when they were wanderers and hungry. Yet as soon as they had food in abundance they “ceased to care for the alien and the poor.” God had fought for them when they had no weapons of warfare to hold in their hand. But after a long series of victories they began to rely on “horses and chariots” brought in from Egypt. By the time King Solomon had ushered in the “Golden Age” and Israel was the envy of the world in wisdom and wealth, Israelites from Dan to Beersheba were bowing before images of wood and gold saying, “These be thy gods, Oh Israel.”

Is there any way to stop the generational problem of spiritual amnesia? Moses gives the answer in the most famous words of the whole book. “*And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.*” In the final analysis, it is only a heart of passionate love for God that keeps us from forgetting Him and turning to serve the idols around us that compete for our affection. It is only by loving God with all our heart, soul, mind and strength that we are enabled to love our neighbor and place his well-being on a level with our own. It is only the power of love that motivates us to joyful obedience. It is only the perfection of love that has room for the fullness of faith. Moses was right. The problem of forgetting God is not rooted in the mind but in the heart. Love is indeed a miracle cure! ■

# 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.

### RETURNING TO OUR ROOTS

Your research into early Methodism is very important for the holiness movement at this time. It is essential that we return to our roots, and those roots are not only the doctrine but the practices of Methodism as it was being born under John Wesley himself. And I want especially to thank you for the documented "The Methodist Class Meeting: Model for Spiritual Formation," which I enjoyed reading in the *Revivalist*.

WILLIAM M. GREATHOUSE  
General Superintendent Emeritus  
Church of the Nazarene  
Hermitage, Tennessee

### CHARLES WESLEY COMMEMORATIVE

We appreciate the great job you... and the rest of your staff continue to do with the *Revivalist*. As you've no doubt heard numerous times, the Charles Wesley edition was superb.

WALLY THORNTON  
Moberly, Missouri

Thank you so much for continually putting out such excellent reading material. I recently had to write an article about music in worship, and the November 2007 issue about Charles Wesley was a tremendous resource.

TAMLA LECKRONE  
Morenci, Michigan

Your November issue celebrating the tercentenary of Charles Wesley was outstanding! I especially appreciated the timeline of Charles Wesley's life.

ELIZABETH J. SUMNER

(continued on page 21) ➡

# the world to win

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

**BRAZIL.** "A new milestone in the history of the mission has been reached. We give God the praise. A Brazilian has been elected as the national director. For 35 years an American has been director. When we came in 1991, a Brazilian council was established, and we have worked with this council for 17 years. We feel this present board is made up of godly people who really want to do what is right and see the mission expand for the glory of God. Please pray for Pastor Edilson, our national director, as he takes on this huge responsibility. Pastor Wells is vice director at this point. Sensing the direction of the Holy Spirit, we have turned in our letter of resignation, effective at the end of this term. We know that no matter where we are, there will be someone who needs to hear the Gospel. We will be involved in Kingdom work." —Rod and Cora Wells, email newsletter

**CAMBODIA.** "[We praise God for] finding Good News Bibles for the six students [at the Wesleyan Bible Institute] who did not have English Bibles. Kimsua took me on his motorcycle downtown to the Bible Society. Several of the students have talked about the difficulty they have in understanding their Khmer Bible, but they also said that when they read the English, they can understand it. They were thrilled when I presented them with Bibles for their last Bible study of this course in Ezekiel. Kay and I concluded our first six weeks of classes. The students did very well. [Pray] for our students to internalize the truth they have learned and apply biblical principles in their lives." —Robert and Kay Bickert, email newsletter

**DOMINICAN REPUBLIC.** "The field is white already to harvest, and we are encouraged with (p19) ➡

# INTRUDERS IN HELL

By The Late R.G. Flexon

**A**n intruder is one who forces himself into a place where he is not wanted and has no reason or right to be. That is the case of all those lost in hell. Hell was not prepared for them or intended for them, but was prepared for the devil and his angels (Matt. 15:41). When anyone goes there, he goes as an intruder. He goes there by his own choice, never by God's desire or decree. Some of the devil's angels are there now awaiting the Judgment. "...God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment" (2 Pet. 2:4).

The devil and the rest of his angels are bringing ruin and heartbreak to this world, but in God's time they will be confined in hell by God's decree and power. "And the devil that deceived them was cast into the lake of fire..." (Rev. 20:10). The devil and his angels will go to hell because they must; because it is the place prepared for them. Man goes there because he wills to go there; it is by his own free choice. When we realize this, it seems that we should preach more on hell, warning of its fact, reality, eternal condition and torments.

In the days of great lasting revivals in the Methodist church and the holiness movement, this truth was preached with great effect. In this day, one hardly ever hears a whole sermon on it. *When we consider that what we fail to preach, our people soon fail to believe, it is little wonder that sinners have lost all fear of God.* When I was preaching with Dr. Phaup of the Wesleyan Church at their camp in Fairmount, he said he preached on hell in every revival or camp; and he did so there.

Dr. Godbey would preach on hell three or four nights in each revival before preaching on the mercy and love of God. George B. Kulp would preach on hell until one could almost feel the fires burning him. They had results. Men were made to fear God. One great holiness leader and educator said if he could have his way, every preacher who had completed his formal training in school for the ministry would then be made to face the horrors of hell for six months until he would realize the fearfulness of being lost in hell. Too often preachers say they do not (p6)➡

faculty



forum.

## THINKING LIKE JESUS: MISSIONAL LIVING

by A. Philip Brown II

***"My food is that I might do the will of the One who sent me and that I might finish his work" (John 4:34).***

**F**ood is what sustains and empowers life. Life, as we know it, revolves around food. Work schedules created by the reasonable inevitably make temporal room for food. Food is important!

Jesus' life revolved around food as well, but His food was doing the will of the One who sent him. Jesus had a clear perception of His "sentness." Do you?

Scripture teaches that God brought each of us into this world for a purpose. Paul says, "We are his workmanship, created in Christ Jesus, for good works which he prepared ahead of time so that we should walk in them" (Eph. 2:10). It's the "prepared ahead of time" part of that verse that tells me that God has pre-planned a set of jobs He wants us to do. We, too, have been "sent" into this world on a mission. (And, no, that doesn't imply the belief in the existence of pre-incarnate souls.)

Do you view yourself as having been sent? Jesus did. We should too. When I think of myself as having been sent by God into this world, my life—all of it—becomes missional. God's plan is not just a framework within which I create my own mission. God's plan, according to Psalm 139,

involves every single day of my life (Psa. 139:16).

Thus, the will and the work of the One who sent me is to grade tests, instruct my children in the ways of God, husband my wife, prepare and give lectures, do academic research, write papers, publish—in other words, every part of my life that reflects God's will (all of it!) is part of the work God has sent me to do.

This gives me purpose and meaning. It also sobers me to realize that I am responsible to finish the work He has given me. The "talents" the Master has left me are not just the gifts and capacities He has bestowed. My "talents" also include my opportunities and my responsibilities.

Father, please help me to think like Jesus: "My food is to do Your will and complete the work You have sent me to do," so that I may pray like Jesus, "I have glorified You on the earth, having accomplished the work which You have given Me to do" (John 17:4). ■

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

## INTRUDERS continued

➡(p5) believe in scaring people into religion. Unfortunately, they seem never to have read in the Bible, "The fear of the Lord is the beginning of wisdom."

The laws of correlation prove the fact of hell. The justice of God proves the fact of hell. The holiness of God proves the fact of hell. The government of God proves the fact of hell. The mercy of God proves the fact of hell. The Word of God proves the fact of hell. Jesus Christ, the greatest and best authority on eternal verities preached more about the torments of hell than He did of the glories of heaven. Since hell is a place and a fact—a place of torment that will be eternal, a place where men and women were not intended to go, a place where they are intruders by their own willfulness and rebellion against God—then it is criminal for any preacher to keep quiet about it!


Yes, because there is a hell, I for one must preach about it as strongly as I preach on any other Bible subject. I must warn men and women of impending doom for impenitent sinners, I must let them know it is a place where "the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars" (Rev. 21:8) shall be tormented forever and forever. The business liars, the political liars, the professional liars, the religious liars—yes, all liars "shall have their part in the lake which burneth with fire and brimstone" (Rev. 21:8). If we preachers who know the danger of eternal punishment do not warn others of it, we shall stand guilty at the Judgment! ■

*Rev. Richard G. Flexon (1895–1982) was a well-known evangelist, educator, and church administrator in the holiness movement. In his later years he served as advisor and spiritual leader at God's Bible School and College. This article first appeared in God's Revivalist, June 15, 1972.*

*"It is God's work to purify the heart and to fill it with His Holy Spirit..."*

# SPIRITUAL POWER and HEART PURITY

*by J.E. Eaves*



**M**any earnest people are longing for power in their lives as Christians. But God's order is purity before power. Speaking to the apostles, Jesus said, "You shall receive power after that the Holy Spirit is come upon you" (Acts 1:8). The apostles were to be filled with the Spirit; but before they could be filled, it was necessary for them to be cleansed. When the heart has been made pure by the precious blood of Jesus and filled by God the Holy Spirit, then power is given.

## **POWER TO COME INTO GOD'S PRESENCE**

*"Who shall ascend unto the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart..." (Ps. 24:3).* As heart purity denotes separation from sin within, so clean hands denote separation from sin without. God alone can make pure the heart within, but the child of God can and must separate himself from the world and from those things in his life that are contrary to God's holiness.

Jesus said, "Blessed are the pure in heart, for they shall see God" (Matt. 5:8). Purity of heart makes possible that closer walk with God, that more intimate and uninterrupted communion with Him. I John 1:7 becomes a reality: "But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin"

## **POWER TO LOVE**

*"Now the end of the commandment is love out of a pure heart, and of a good conscience, and of faith unfeigned" (I Tim. 1:5).* We shall love God pre-eminently. We shall love fellow Christians unfeignedly, and we shall love the souls of dying men with the love revealed at Calvary.

## **POWER TO WITNESS**

*"But ye shall receive power after that the Holy Spirit is come upon you, and ye shall be witnesses unto me..." (Acts 1:8).* The Holy Spirit will give power to witness for the Saviour. God the Holy Spirit will give grace and power to testify openly for the Lord Jesus Christ. He will reveal the things of Christ to those to whom you witness. He will apply them to hearts and minds in saving and sanctifying power.

Do you desire earnestly the power to have vital communion with God, to pray, to love, and to witness? Is this the power that you long for? It should be. It can be yours now by faith. Does faith to take God at His word well up in your heart, or does the evil heart of unbelief bring fear?

By His grace and by the power of His Spirit indwelling us, we should and can live a life of moment-by-moment victory. We shall never be free from temptation and the possibility of sinning, but temptation itself is not sin. "[Jesus] was in all points tempted like as we are, yet without sin" (Heb. 4:15). "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins" (I John 2:1, 2).

## **YOUR RESPONSE TO GOD'S OFFER**

Perhaps you have been a Christian for years and have never heard this message before. But the Word of God makes it clear. Our faith should be in the Word of God, not (p9)➡



## — Called Unto Holiness —

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

### WHAT HOLINESS REQUIRES

*By the late Rev. Harold E. Schmul*

Our holiness movement is in desperate need of genuine spiritual renewal. There is much in the Bible about renewal. “They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint,” writes Isaiah (40:31). Saint Paul also notes that though “the outward man perisheth, the inward man is renewed day by day” (II Cor. 4:16).

God, of course, does not become weary, but men do—even the choicest and strongest men. Vigorous, robust youths may stumble and fall. But we are assured that they “that wait upon the Lord” will exchange their weariness for strength. It is certain that we will never rise above the world, the flesh, and the devil without the renewing of the Holy Spirit. The holiness movement needs this kind of renewal. Our spiritual life does not need to be weak, anemic, or dominated by lassitude and defeat. From the spiritual viewpoint, life is an ascendancy up the hill that leads to the peak of the presence of God.

So our first priority must be renewal in the power of the Spirit of God. Then, there needs to be a recovery of a larger sense of the family of God. God has a big family, which is the Church of Jesus Christ. Those believers in heaven make up the Church Triumphant, while those on the earth are the Church Militant. How wonderful to be part of God’s great family. As John Wesley preached, “If your heart beats as my heart, you are my brother. So give me your hand.” The IHC seeks to enlarge a vision of God’s family, for the Convention is an extended hand of fellowship to those of “like precious faith.” We labor together without compromise.

The distinctiveness that brought each group into being can be held inviolate in this family fellowship, as we stand shoulder-to-shoulder. There were twelve tribes of Israel, and each had its own flag. At the sound

of the trumpet, each tribe joined together against the common foe. This kind of unity of action needs to be recovered in these perilous times. While each denominational tribe carries its own banner, let us remember that we all march and fight under the banner of King Immanuel, fighting sin, hell, the world, and the devil. O God! Give us a larger sense of Your purpose through us Your children.

There also needs to be a fresh recognition of our accountability to God. Holiness people must repent of their radical independence that aligns believers against believers in a spirit of competition or even of suspicion and judgment. We are accountable to God for one another and also to one another as to how we have treated other members of the body of Christ. God’s Word is authoritative, and we are answerable to it. Such authority starts on a personal level, then moves to the local church level. Do we understand? There are no little people nor big people in God’s kingdom. We are all brothers and sisters in the grace of Christ. Let all wrath and all evil-speaking and all backbiting and tale-bearing be set aside, together with all judgmental behavior!

Remember, the great need at all levels of Christian fellowship is not structural organization or reorganization. There is no need for channeling of holiness bodies into a common denomination. But the need is for a genuine spirit of repentance and contrition over our smallness, bickering, backbiting, legalism, and liberalism. Such repentance will lead to renewal, freshness, and fiery service. O Lord! Renew Your work and begin now in me! ■

*Rev. Harold E. Schmul, co-founder and long-term leader of the Interchurch Holiness Convention (IHC), was an eloquent preacher and prolific publisher of classical Wesleyan material. This selection, abridged by the editor, is reprinted with permission from the Convention Herald of which Schmul was editor for many years.*



## REVIVALIST FAMILY continued

➡(p13) Indiana. He served on church boards, taught Sunday School classes, and led congregational singing. He attended the Wesleyan Holiness Church in Indianapolis, Indianapolis. Surviving are his wife Frances; sons, Keith, Marvin, and Meredith; daughters, Wanda Smith, Deborah Shipman, and Lois Rine; 13 grandchildren; and two great-grandchildren.

**Bradley G. Spitler, 41**, Myerstown, Pennsylvania, died Wednesday, March 5, 2008. A faithful Christian, he was a member of the Lebanon



God's Missionary Church, where he had served as elder, pianist, choir director, assistant class leader, and assistant song leader. He was also assistant director of the Lebanon Valley Gospel Band, president of the Lebanon Valley Holiness Association, and was active in the Lebanon Gospel Center. Bradley had a heart for missions and had traveled to Cuba and Puerto Rico. A 1990 graduate of Lebanon Valley College with a B.S. degree in music, he was an accomplished musician, able to play over 20 different instruments. He loved gardening, the outdoors, and especially spending time with his boys.

He is survived by his wife Wendy J. Huff Spitler (GBS '93 BA); his three sons, Benjamin C., Christian W., and Bradley G.; a brother Darrell; a sister Alisa R. Brown; and his paternal grandmother Anna Mae Fittery. Funeral services were held at the Lebanon God's Missionary Church, Pastor Barry Arnold, officiating. ■

## SPIRITUAL POWER continued

➡(p7) in the traditions of men. Do not let fear of any kind rob you of your inheritance. Believe God and take the following steps in faith, responding to Him and receiving from Him the blessing you seek:

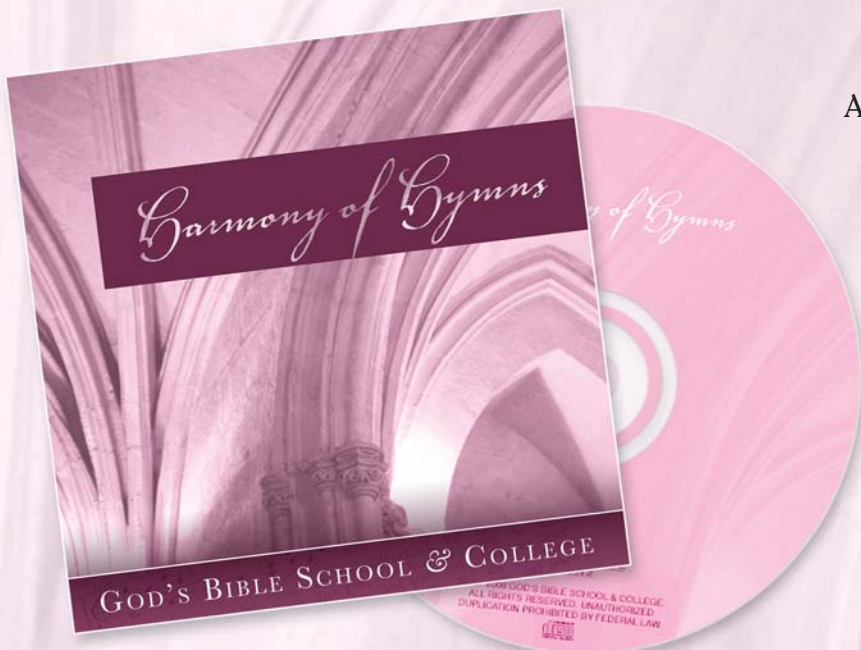
**Separation.** As you kneel in prayer, renounce all in your life that is contrary to God's holiness. Examine yourself concerning the "lust of the flesh, and the lust of the eyes, and the pride of life" (I John 2:16). Tell God that you will obey His command to "love not the world, neither the things in the world" (I John 2:15).

**Consecration.** Submit yourself fully to God. Surrender your life to Him and then ask Him to take your will and to make it His own. Separation and consecration are both what we must do.

**Faith.** After you have done your part in separation and consecration, in faith ask God to purify your heart by the precious blood of the Lord Jesus Christ and to fill you with His Holy Spirit. Do not rely upon feelings nor look for some great emotional experience. The promise of the Spirit is received by faith (Gal. 3:14). Witness to what God has done for you. If the enemy of souls should seek to cause you to doubt, then refuse the thought and believe God and trust His faithfulness. Trust and obey, and God will give you the witness within that the work is done.

Yes, it is God's work to purify the heart and to fill it with His Holy Spirit. This He does in answer to the prayer of faith. "And God, which knoweth the hearts, bare them witness, giving them the Holy Spirit, even as he did unto us, ...purifying their hearts by faith" (Acts 15:8,9). ■

—Abridged by the editor, this article is reprinted by permission from *The Flame*, a Wesleyan/holiness periodical printed in Great Britain.



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*New Release*



**DR. PHIL BROWN  
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We are excited to announce that Zondervan Publishing Company has just released *A Reader's Hebrew Bible* by Dr. A. Phillip Brown II, faculty member of GBS's Division of Ministerial Education. In the fall of 2004, Zondervan responded to Dr. Brown's book proposal and offered him a contract. *A Reader's Hebrew Bible* is designed to help those with at least one year of formal training in

Biblical Hebrew to develop their skills by reading the Old Testament in its original language. This volume contains the entire Hebrew (and Aramaic) Old Testament from Genesis to Malachi. All Hebrew words that occur less than 100 times have been footnoted at the bottom of each page where they occur. A contextual definition derived from two major Hebrew lexicons (HALOT and BDB) is provided. Of the 60,500-plus words that occur less than 100 times, Dr. Brown handled 48,000 of them. He asked his former teaching partner and PhD classmate, Dr. Bryan Smith, to help him notate the remaining 12,000 words. Dr. Smith, who



earned an Old Testament PhD, is the Bible integration coordinator for Bob Jones University Press. Because Zondervan does not have the personnel trained to typeset Hebrew, Dr. Brown typeset the entire volume and submitted a press ready-version to the publisher. Typesetting the volume involved writing a program in Visual Basic for Applications that set up the text properly in MS Word and then transferred it programmatically to Adobe PageMaker. As Dr. Phil notes in his preface, his ability to produce and typeset this volume is a marvelous example of God's providential working to prepare His servants to accomplish the tasks He has for them. It is his hope that this tool will help pastors, teachers, seminarians and educated laypersons to understand and appreciate God's Word in the Old Testament more deeply. We praise the Lord for this achievement by one of our faculty members and offer our congratulations to Dr. Phil for this honor! ■

# 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 **Rev. Wallace, Jr. (GBS BA '92; ThB '94), and Janice (Eckert) (GBS BA '95) Thornton**, Moberly, Missouri, a son, **Josiah Wesley Walker Thornton**, born February 5,

2008. He joins siblings Janna, Charista, and Will.

**DEATHS**



**Murl E. Patterson, 96**, Kearney, Nebraska, died February 17, 2008. An industrious and creative farmer, he lived on the family farm southwest of Kearney until 2006 when he moved to Mother Hull

Home. He was a member of the First Church of the Nazarene, Kearney, and of Gideons International. As a child, he accepted Christ as his Saviour; and throughout his life he cherished his strong family heritage of Christian faith. With his wife Dorothy, to whom he was married in 1949, he faithfully supported the work of God and shared her interest in foreign missions. She preceded him in death in 2007.

Survivors include his daughters, Anita Smith and her husband Harold and Judy Miller and her husband Stephen; nine grandchildren; 16 great-grandchildren; and a stepdaughter, Jean Randolph. Funeral services were held at First Church of the Nazarene, the Revs. Rick Thomason, Larry D. Smith, Michael Avery, and Frank Parrington (p13) ➡

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# answer the call vip day '08

04.18.08

At God's Bible School and College, we believe that as Christians we are all called to lives of ministry. Whether that call leads you to the pulpit or the pew, we believe that there is no better place to answer the call than right here at GBS!

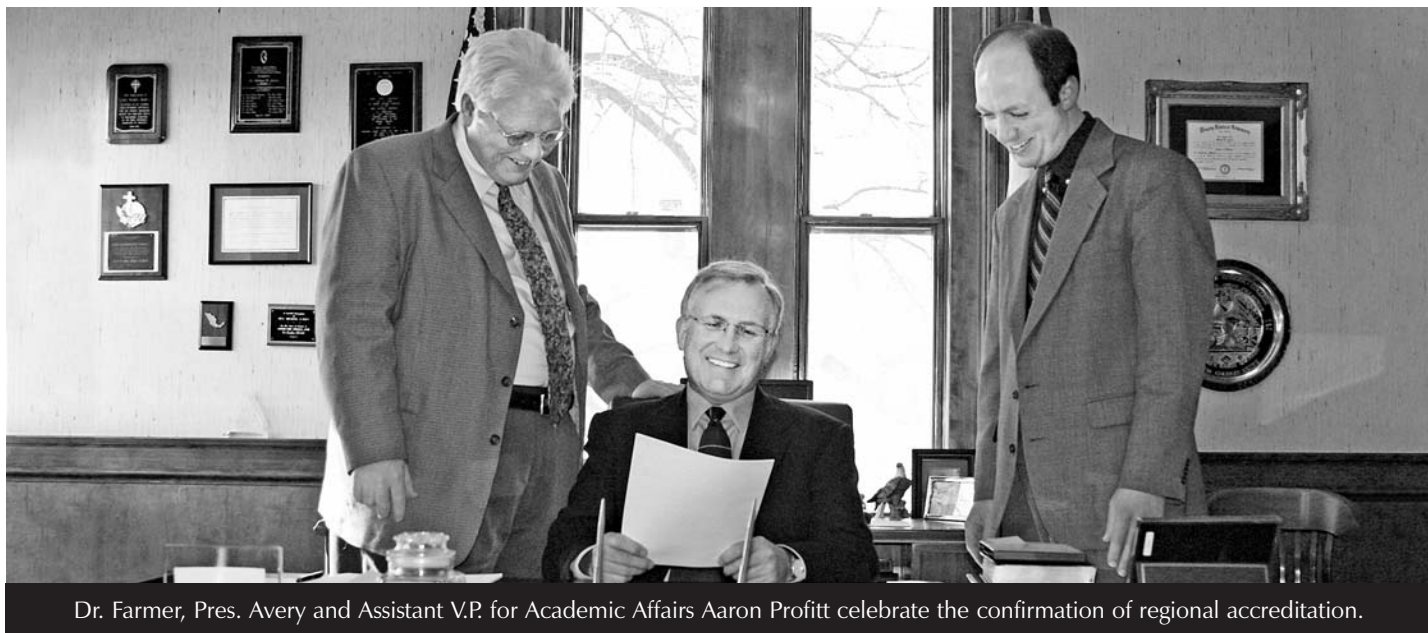
Come to VIP Day '08 and see how GBS can equip you to answer your call! You will have the opportunity to see for yourself everything that GBS has to offer. Check out our campus. Worship with us in chapel. Chat with our staff and faculty. Sing in our choir. Play basketball and volleyball. Tour Cincinnati. Enjoy a special banquet, great music, a closing challenge, and much, much more. See you at VIP Day '08!

Call 800.486.4637 or register online at [www.gbs.edu/vip](http://www.gbs.edu/vip)



# REGIONAL ACCREDITATION

On February 14, 2008, the Board of the Higher Learning Commission (HLC) of the North Central Association of Schools and Colleges voted to grant God's Bible School and College full accreditation! Over eight years earlier, the GBS Board of Trustees had initiated action by agreeing to a nine-point strategic plan. One of the strategic initiatives which it adopted in December 1999 was to pursue regional accreditation. This entire story is one of remarkable progress by a number of highly-committed and hard-working people led by our Vice-President for Academic Affairs, Dr. Kenneth Farmer. In the following article Ken tells that story. —Michael Avery, President, God's Bible School and College.



Dr. Farmer, Pres. Avery and Assistant V.P. for Academic Affairs Aaron Proffitt celebrate the confirmation of regional accreditation.

## WHAT GOD HAS HELPED US ACCOMPLISH IN JUST TWO YEARS!

*By Dr. Kenneth Farmer, Vice-President for Academic Affairs*

We give God thanks for what He has helped us to accomplish! On September 24, 2007, a group of four consultant/evaluators from HLC came to campus for an "Initial Accreditation" visit. Two years prior, in September 2005, a similar team had come and had left impressed with GBS. That team recommended us for "candidacy," a status that we received and which we have held since February 11, 2006. This later visit, however, was a bit different. Normally, institutions have a "Continued Candidacy" visit two years after receiving candidacy status, followed by an Initial Accreditation visit two years after that. But in essence, GBS asked to speed up the process by going straight from candidacy to Initial Accreditation. It was a bold move on our part.

The HLC team was both very professional and warm. We had some great recommendations from them; and, frankly, they left with some good ideas that they intended to implement when they returned to their own institutions.

Yes, it is amazing what God has helped us accomplish in a period of just two years! The 2005 HLC team talked about our assessment as in its very beginning stages and about our planning as something that we had just begun to attack correctly. But in contrast, the 2007 HLC team said that GBS "has developed a true culture of assessment, the breadth and buy-in for which is unusual in higher education" and that our institution "has become more sophisticated in its strategic planning processes." The team commended GBS for its significant progress in developing the Units of Institutional Effectiveness (UIE) system, stating, "If progress continues, it could well be a model for others to observe." Elsewhere, the team confirmed what we had been thinking—"these plans together have ultimately readied the institution for this step in initial accreditation."

In addition to our UIEs and their involvement in assessment and planning, the HLC team also identified the following as worthy of commendation and (p19)➡

# ACCREDITATION *Q&A*

## Wasn't GBS already accredited?

Yes. God's Bible School and College has been accredited by the Commission on Accreditation of the Association for Biblical Higher Education (ABHE) since 1986. The ABHE is recognized by the U.S. Department of Education and by the Council for Higher Education Accreditation (CHEA) as the national accrediting agency for Bible colleges.

## What is different about HLC accreditation?

The Higher Learning Commission of the North Central Association of Schools and Colleges is one of the eight regional accrediting agencies in the U.S. This is the regional accrediting agency that accredits such institutions as Xavier University, the University of Cincinnati, as well as Christian colleges and universities, such as Cincinnati Christian University and Indiana Wesleyan University. Regional accreditation is considered the "gold standard" of accreditation in the U.S., a more widely recognized mark of excellence.

## What are the benefits of HLC Accreditation?

First, HLC accreditation has already made us a better

institution by leading us on a path of continuous improvement through better assessment and planning. Second, it has given us and our students better standing and recognition in the educational community. Third, it will help us make better corporate connections, in that many companies use regional accreditation as an initial threshold for their giving. Additionally, for this reason, some of our donors are already having gifts to GBS matched by their employers.

## Will it change our mission?

Absolutely not! Throughout the entire process, we have been impressed by the determination of HLC to hold us to OUR mission. Additionally, other ABHE-accredited Bible colleges who are also HLC accredited affirm that HLC simply wants us to state clearly who we are as an institution and what our mission is, and then HLC will make sure we do not deviate from that.

## Since GBS is now HLC accredited, will we let our ABHE accreditation lapse?

No. It is our goal to maintain accreditation by both ABHE and HLC. ■

# REVIVALIST FAMILY

continued



## GBS Alumni Reception at IHC

Wednesday, April 16  
4:00 pm – 5:30 pm

Dayton Convention Center, Dayton, Ohio  
**Room 106**

➡(p10) officiating, with burial at Kearney Cemetery.

We gladly honor the memory of our brother, Murl Patterson, who with his wife Dorothy, was one of GBS's most generous donors. Our beautiful

new Patterson Facilities Building bears witness to their Christian stewardship. Their love and concern for God's work will continue as a heritage to our students for years to come.

—Michael Avery, GBS President



**Jerry A. Shipman,** 67, Noblesville, Indiana, died December 18, 2007. He attended God's Bible School 1959-

1961 and was employed at Christ Hospital during that period. For 47 years he was married to Frances Wade, who was also a student at GBS (1958–1959). He worked for John Deere, Moline, Illinois, and then for ten years traveled in several states, installing equipment for Taco Bell. For the last five years of his life he was employed by Sooner Construction, Sheridan, (p9) ➡



## Dear Phil

### HOW MUCH PRAYER IS ENOUGH?

*My question is about prayer. I feel like I am not praying enough for a family member's physical recovery. Although he is constantly on my mind, and I find myself laying him at God's feet regularly, I still feel my praying is inadequate. One of my biggest struggles is that not only can I never be good enough, but I never read my Bible "enough" or pray "enough." I am the super "underachiever." (Imagine if your Dad thought you weren't a Christian, and used every opportunity to inform you that he didn't think you were minding God...even though you were doing your best to serve God.) How do I balance the feelings of guilt over "inadequate praying" with the fact that I know God can heal him, the fact that I want God's will, and the fact that I don't know what God's will is?! —Butch*

Dear Butch,

I can't imagine having a parent who regularly unchristianized me. Any dad who treats his son like that is certainly doing Satan's work. If you were really deceived about being saved, telling you that you aren't saved won't help. Your dad should be praying that God will open your eyes, and allowing the Holy Spirit to work with you. May the Lord grant you grace to render blessing for cursing, and may the Lord open the eyes of your dad to his folly.

Regarding praying enough, my question is, "How much prayer is enough?" If "pray without ceasing" (1 Thess. 5:17) means that every waking thought is to be occupied with praying, then nobody, including Jesus Himself, prayed "enough."

Jesus' example includes short prayers of thanksgiving (Mat.

15:36), early mornings of prayer (Mark 1:35), late nights of prayer (Mat. 14:25), daytime prayer (Luke 9:18), and a night of prayer (Luke 6:12). However, neither Jesus nor any other Scripture author gives a standard amount of time that constitutes "enough" prayer.

Quantifying prayer in terms of "enough," comes dangerously close to reducing God to a divine jack-in-the-box with a prayer handle which, if turned "enough," causes Him to spring into action.

What helps (and convicts) me is measuring my praying in terms of *relationship and responsibility*. I have a relationship with my wife, but I don't ask myself have I talked with her "enough." The issue in relationships is understanding and intimacy. I am committed to conversing with my wife as a means to understanding her and having her

understand me. When we understand one another at a given time, it is "enough." Of course, creating mutual understanding today does not mean that we won't need to communicate tomorrow. We are in a relationship with God, and prayer is God's appointed means for us to develop the relationship. We must pray however often and however much it takes to keep growing our relationship with God. That will be more some times and less other times.

In terms of responsibility, we all have spiritual responsibilities in prayer. The Bible tells us we are to pray for all men (2 Tim. 2:1), for "kings and all who are in authority" (1 Tim. 2:2), for the Lord of the harvest to send forth laborers (Luke 10:2), for those who persecute us (Matt. 5:44), for His name to be sanctified, His kingdom to come, His will to be done, our daily needs, forgiveness for any sin committed, protection from the evil one (Matt. 6:9-11), and for all saints (Eph. 6:18). In addition to these specified prayer responsibilities, we also have a responsibility to pray for those over whom we have spiritual oversight and influence. Samuel recognized that to fail to pray for those over whom God had placed him as a spiritual authority would be to sin against God (1 Sam. 12:23). The same is true for us.

I'm out of space, so I'll have to continue my answer next time. May the Lord help you and me to be faithful in our prayer relationship and responsibilities.

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.*



## 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.*

### RICHARDSON DESCRIBES DESTRUCTION OF INDONESIAN CHURCHES

In an epilogue to the latest edition of his book *Peace Child*, missionary-author Don Richardson asserts: "In the last decade close to 1,000 Christian churches have been destroyed by Muslim arsonists across Indonesia, sometimes with loss of life. Laskar Jihad [Holy War Force] after afflicting Christian areas of a large Indonesian island called Sulawesi with terrorist violence, is now infiltrating the domain of West Papuan tribes." West Papua is the present name of the area once known as Dutch New Guinea. Richardson also points to the use of AIDS-infected prostitutes to decimate "Eastern Indonesia's Papuan population, i.e., a genocide that expends no bullets or bombs."

### METHODISTS MUST REACH YOUNGER AND MORE DIVERSE PEOPLE

According to David Virtue, a conservative Anglican reporter, a "landmark study by the Pew Forum on Religion and Public Life shows that members of The United Methodist Church and other mainline Protestant denominations are increasingly moving to other faith traditions or choosing not to affiliate with any religious

group at all." He adds that the Rev. Lovett Weems, "a researcher and professor of church leadership" at Wesley Theological Seminary, Washington, D.C., comments, "There is no future for The United Methodist Church in the United States unless we can reach more people, younger people and more diverse people."

### LIBERAL BISHOP FOCUSES ON J.I. PACKER

"Professor Packer, one of the leading Christian voices of the twentieth century, is among those who have voted to stand with authentic and orthodox Anglicans rather than those who have undermined biblical truth over many decades and most recently by their innovations regarding homosexual practice." These words by Anglican Church League President Dr. Mark Thompson, are among protests by evangelicals against church treatment of famous theologian J.I. Packer.

Canadian Bishop Michael Ingham has notified Packer, member of a conservative congregation who placed itself under the jurisdiction of an orthodox bishop, that his authority as a minister may be revoked. Years of struggle between forces denying the historic faith and "reasserters" defending it may come to a head at the worldwide Lambeth Conference of bishops this summer in England. ■

### Devotional Resource

#### *Heaven*

by Randy Alcorn

*"I bought this book because it addresses questions about heaven that my children and Sunday school students ask me from time to time. Quite honestly, I have had some of the same questions. Will we be bored in Heaven? What will we do in Heaven? This book answers these questions and more. Randy Alcorn makes his case carefully and biblically. If you're not excited about Heaven, read this book from cover to cover and you'll be amazed how it will set your heart on things above."* —Kim Funkhouser

### Family Resource

#### *The Family Nights Toolchest Books*

by Heritage Builders

*"These are some of the most powerful resources we have found for teaching godly principles in a fun and memorable way. They redefine "family devotions" and they're very easy to use! Our kids beg for family nights."* —David and Sarah Fry

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).

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

*"The best inheritance a parent can give to his children is a few minutes of his time each day."* —Orlando A. Battista



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

### **EDWIN MESSERSCHMIDT CELEBRATES 90th BIRTHDAY**

Rev. Edwin Messerschmidt (GBS '45 BA) recently celebrated his 90th birthday at Grace Church in Tuscaloosa, Alabama. Friends



from Georgia, Tennessee, Mississippi, and various areas of Alabama gathered for the celebration. Thankfully, Edwin's wife Ruth was released from the hospital to be able to attend the event. Grandchildren from Minnesota also attended. Edwin has been a pastor, evangelist, and missionary to 70 countries. Both Edwin and Ruth have given their lives to Christian service and are dear friends of God's Bible School and College.

### **WESLEY LUM IN IRAQ**

Wes Lum (GBS 2001-03) is now serving our country in Iraq. This follows a tour of duty in Afghanistan. Wes is part of the personal security detachment of the 18th Military Police Brigade. His unit has logged about 5,000 miles around Iraq's treacherous streets and highways. The 14-member handpicked team includes three female soldiers, a medic, and Army interpreter. Calling themselves the "Titans," most are from the 92nd Military Police Company's 2nd



Squad, 2nd Platoon of Baumholder, Germany. Only two members are over 30. All except one are on their first Iraq tour. By mid-January, the squad had completed 100 combat patrols. They'll easily top 20,000 miles by the end of their 15-month tour. Remarkably perhaps, the escort team has encountered just one incident. In late January, the

convoy was struck by a suicide car bomber north of Baghdad. There were no injuries and only one truck suffered damage, losing two tires. Wes's unit made repairs and returned safely to Camp Victory. This unit trained for seven months before deploying to Iraq. Wes's wife, the former Missy Terry (a GBS alumna), and their daughter Emilie reside in Germany. We urge our readers to pray for all GBS alumni serving the US in the armed forces around the world.

### **ALABAMA ALUMNI MEET FOR FELLOWSHIP**

On January 26, Alabama GBS Alumni met at Brent, Alabama, for a time of food and fellowship. Jack Hooker, Vice President for Advancement greeted the alumni and gave them an update on happenings on the Hilltop. This meeting was in coordination with a special weekend in which GBS quartets ministered in services in the state. Also, a number of our ministerial students preached in several Alabama churches. The groups also ministered at the annual Bible Methodist Indoor Camp in Brent, Alabama.

### **SOUTHERN INDIANA ALUMNI HEAR COLLEGE CHOIR**

A number of GBS alumni (shown below) gathered to hear the College Choir sing at the Faith Mission Church in Bedford, Indiana. ■





**4. Forgiveness is refusing to tell other people what an offender did.** If you need to do so, you may unburden yourself therapeutically and with the right attitude to your pastor, therapist, or other authority figure. But it is wrong to gossip about your hurts with family, friends, and other acquaintances. Often this is only a subtle way of punishing those who have wronged you and of seeking sympathy for yourself.

**5. Forgiveness is showing mercy and grace (Mat. 5:7).** These qualities are often expressed by what you don't say even when what you could say would be true. Say about others only what you would want them to say about you.

**6. Forgiveness is an inner condition and attitude of our heart and mind.** It is a gift you give to yourself, not merely something you do for someone else. Really, forgiveness has little or nothing to do with another person, because it is an internal matter with you.

**7. Forgiveness is the absence of bitterness.** It isn't enough to say, "I forgive" or "I am not bitter." The real tests of forgiveness are much deeper. Have you stopped meditating on what happened? Have you stopped telling others about it? Have you stopped living in the past, rehearsing your hurt? When Jesus met the eleven disciples in the upper room after His resurrection, there was no hint of rebuke for their desertion and betrayal before His crucifixion. Jesus never said, "How could you have abandoned me like that."

### Conclusion

Forgiveness is mandated by God, but it is also something you must do for yourself. A former inmate of a Nazi concentration camp was visiting a friend who had shared the horrible suffering with him. "Have you forgiven the Nazis?" he asked his friend, who answered, "Yes." "Well, I haven't. I'm still consumed with hatred for them," he declared. "In that case," his friend replied gently, "they still have you in prison." This story points out this reality: ultimately, forgiving others, as we have already noted, is a gift you give yourself. Bitterness and anger imprison you emotionally. Forgiveness sets you free.

1. See Matthew 6:14-15; 18:21-35; Mark 11:25-26; Luke 6:36-37; 11:4; 17:3-4; Ephesians 4:32; Colossians 3:12-13.

2. 1 Corinthians 13:5 in the KJV says, "thinketh no evil." Most modern translations render it, "keep no record of wrongs" or "is not resentful."

—sermon outline by DR. ALLAN P. BROWN



"COMMITTED TO EXCELLENCE  
IN PREACHING"

## WHAT IF I DON'T WANT TO FORGIVE YOU?

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

**"And whenever you stand praying, if you have anything against anyone, forgive him, that your Father in heaven may also forgive you your trespasses" (Mark 11:25).**

God is very clear that if you do not forgive those who sin against you, He will not forgive you when you sin against Him.<sup>1</sup> This is a non-negotiable principle. But what does it really mean to say, "I forgive." Here is my understanding of the forgiveness that God requires:

*Forgiveness is a personal choice that I make to release another person from his "debt" to me. It is demonstrated by my refusal to feel resentful and bitter toward him, coupled with my purpose to treat him in a loving manner, just as I would want to be treated in reverse circumstances. It also includes a willingness to restore my relationship with him as far as the consequences of his sin will allow or as far as he is willing to be reconciled.*

Our forgiveness of others must model God's forgiveness of us. When Adam and Eve sinned, God forgave them; but He still removed them from the Garden of Eden and prohibited them from returning to it (Gen 3:22-24). When Moses sinned by striking the rock instead of speaking to it, God forgave him but denied him entrance to the promised land (Numbers 20:8-12).

Let's consider, first, what forgiveness is NOT. To understand forgiveness in the light of how God forgives us, we should learn the following truths:

**1. Forgiveness is not approval of the wrong that someone did.** God never approves of our sins. Just as God hates sin, we are to hate sin (Psa. 11:5; Rom. 12:9).

**2. Forgiveness is not excusing or condoning what someone did.** God has a standard of right and wrong, and we are to adopt His value system. God never minimizes sinful behavior or excuses wrongdoing.

**3. Forgiveness is not justifying what someone did.** If you seek to justify or excuse wrongdoing, you become an abomination to God yourself. Proverbs 17:15 warns clearly, “He who justifies the wicked and he who condemns the righteous, both of them alike are an abomination to the LORD.” Wrong is always wrong, no matter who did it.

**4. Forgiveness is not clearing someone else’s record with God.** We have the right and obligation to clear their record with us. We can forgive whomever has sinned against us. But we cannot tell him that God forgives him unless he has asked Him to do so, nor can we arbitrarily assure him that God will not bring judgment upon him.

When Jesus and Stephen prayed, “Father forgive them,” those who were jeering at Jesus and throwing stones at Steven did not suddenly receive God’s forgiveness for their sins. Jesus and Steven were demonstrating that they held no bitterness or unforgiveness in their hearts toward their offenders. Their prayer did not immediately extend forgiveness to sinners who were not repentant and who did not desire God’s forgiveness. Nor did it stop God’s promise to avenge all wrongs done (Rom. 12:19; Col. 3:25).

**5. Forgiveness is not the same as reconciliation.** Reconciliation requires the participation of two people, both of whom are willing to be reconciled. The person you forgive may not want to see you or talk to you, let alone be reconciled to you.

**6. Forgiveness is not denying what someone did.** True forgiveness can only be offered after we have come to terms with reality—when we can admit, “This person actually did or said this to me.” Many victims of child abuse repress the memory of the wrong committed against them.

**7. Forgiveness is not blindness to what happened.** Blindness is a conscious choice to pretend a sin did not take place, while repression is usually unconscious and involuntary. Both, however, can be psychologically damaging. When Paul said, “Love keeps no record of wrongs,” he did not mean that we should be blind to those wrongs.<sup>2</sup>

**8. Forgiveness is not forgetting.** How often have we heard, “Just forgive and forget.” But it is usually impossible to forget painful events in our lives. Being a loving, forgiving person does not erase our memories. Many people would love to be able to “forget,” but are not able to do so. Remember, God does not literally “forget” our sins in the sense that He has no further knowledge that we ever sinned. If He did, He would cease to be omniscient. He does tell us, however, that He will

not “remember” our sins against us if we truly repent of them—that is, He will not charge them to our account. But even His forgiveness does not cancel the law of sowing and reaping (Gal. 6:7-8).

**9. Forgiveness is not refusing to view the sin as serious.** Forgiveness does not require a Christian to become a doormat for abusive behavior. A loving, forgiving person does not aid and abet sinful activity by refusing to obey the law. For example, failing to report child molestation to lawful authorities is a crime. If you see someone breaking into someone’s car or home, forgiveness does not turn a “blind eye” and refuse to call the police. The most loving act a Christian can do for a lawbreaker is to inform the police so they can restrain his evil.

**10. Forgiveness is not pretending we are not hurt by what someone did or said.** Always we must be truthful about this, though we dare not continue to nurse or relive those hurts committed against us. If you do this, it gives the person who did the wrong power over you. Rather, focus your energy on the Scriptural passages that promise healing.

**11. Forgiveness is not automatic reinstatement of trust in the offender.** Trust must be earned, and we must never put past offenders into positions where they will be unduly tempted. A person who has had a problem with stealing prior to his conversion probably should not be asked to be the church treasurer. A former child molester should not be asked to lead a children’s ministry. Romans 13:14 says, “Make no provision for the flesh, to fulfill its lusts.” 1 Corinthians 10:12 warns, “Wherefore let him that thinks he stands take heed lest he fall.”

Now let us consider what true forgiveness really is:

**1. Forgiveness is being aware of what someone has done and still choosing to forgive him.** This is painful, for it hurts us to release bitterness and revenge. For some people it seems almost a duty to carry a “justified resentment.” Otherwise they claim that those who have wronged them will never face the consequences of their actions. But to forgive as God requires means that you must embrace the Scriptural teaching that there are no sins that justify you choosing to be resentful.

**2. Forgiveness is choosing to keep no record of wrongs.** You cannot “forget” what you cannot forget, but you can choose to stop rehearsing all of the wrongs you have suffered. Second Corinthians 10:3-5 will help you, especially the phrase, “bringing into captivity every thought to the obedience of Christ.” Just as love is a choice, total forgiveness is a choice. It is not a feeling—at least at first—but is rather an act of the will.

**3. Forgiveness is realizing that God has said, “It is mine to avenge, I will repay.” (Deut. 32:35; Rom. 12:19; Heb. 10:30).** Vindication is what God has promised to do. He doesn’t want or need our help!

➡(p4) what we have already seen. We intend to continue the cottage prayer meetings in most of our congregations.... In one area, the workers are going door-to-door, evangelizing each of the homes. Once they have visited all the homes in their area, they intend to continue in nearby villages.... We have been praying for revival and we feel like we are seeing the beginnings of it.... We need pastors. We have more opportunities than we have people to meet them. We would like to see an indigenous work before the end of our term. Ask God to establish His work here quickly." —David Middleton, *Missionary Herald (EFM)*.

**INDIANAPOLIS.** "I was at a meeting of social service providers talking to a man who works with hundreds of ex-offenders helping them to get employment. He had just finished saying that finding employment for convicted sex offenders was very difficult. 'How can you help someone like that?' I asked. 'I don't help them,' he responded, 'I just help them to help themselves.' He was right. The only way that anyone can be helped is if they decide to take the skills and abilities that God has put into their hands and use them constructively. We can nurture, we can train, we can encourage; but they must choose to allow God and others to help them. Some of them could use some time away from the city to learn to do good work. We are currently trying to raise \$10,000 to build and equip three cabins. A summer of work at Victory Acres could be the turning point for some young man and help to keep him from a path of destruction." —Eric Himelick, *Victory Inner-city Ministries, email*

**NEPAL.** "Pray for Pastor Raju Sundas (COGH) and that God will bless the various areas of ministry with the churches and also the shelter for orphans and neglected children. Pray for the church in Kathmandu as they endeavor to reach many with the gospel." —*Ropeholders*

**RUSSIA.** "Valera and Maude Motovilov (HIM) ask prayer for the Bible classes. They meet on Sunday evenings. Pray that God's Word will draw the students to Himself." —*Ropeholders*

**UKRAINE.** "Our college semester is well under way now, and after some adjustments we have settled into the disciplines of study and teaching. We have several new students this semester, for which we are grateful. We have been praying for new additions to our student body, and God is answering our prayer. We continue our Russian language lessons each day and wonder if we will ever make any advance. But each day we learn something new and try to use it in our experiences. Sometimes when we speak in churches we try to speak the introduction part in Russian at least. We [also] have been preaching at Kamyantz." —Tim and Cheryl Boyd, *email newsletter* ■

➡(p12) emulation: improvements in general education, creation of the Student One Stop, Assessment Week, course-embedded assessments, beginning reductions in faculty load, year-end bonuses, and "service learning [Christian Service]...far ahead of many institutions in its development."

Although the team passed us on all five of the HLC criteria without any reports and without any follow-up called for, they did give us some good suggestions. These are examples:

- \* Keep working to get faculty load down to the normally accepted 24 credit hours per year.
- \* Continue looking for ways to increase salaries. "The year-end bonuses are a good start."
- \* Develop a "dashboard" system to track academic quality and institutional effectiveness across time.
- \* Study capacity and set big, long-term goals (especially enrollment) in relation to it.
- \* Continue progress on professional-development funding and activities.
- \* Construct a first-year experience that will be outstanding and increase retention.

After the team's decision, we still faced two final steps in the accreditation process: (1) appear before the HLC's Review Committee, and then (2) wait for the ratification by the HLC's full board. President Avery, Aaron Profitt and I went to Chicago and met with the Review Committee on January 28, 2008. One of the committee's final questions was directed to Dr. Carolyn Tennant, the chair of the HLC Evaluation Team. She was asked why the team did not require any follow-up reports. She replied that the team had observed that the institution was so aggressively pursuing improvement on a campus-wide basis that its members felt additional reports would have been a drain on our already productive efforts. It is nice to hear people talk about you like that!

Throughout the process of achieving HLC accreditation, we have seen God's help and hand at work. Always we have remembered, "Except the Lord build the house, they labor in vain that build it." He has blessed our efforts with His enablement, and He has directed our plans and processes. In our interaction with HLC, His work has been evident, especially in the people who have visited campus on the teams and who have been on our review committees. As we look to the future and continue to work and plan and pray, we anticipate His continued direction and blessing! ■

# 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.

- |                          |                             |                              |                             |
|--------------------------|-----------------------------|------------------------------|-----------------------------|
| 38. Jewwana Carrico      | 53. Don and Linda Davison   | 63. Floyd and Virginia Hyatt | 72. Marie Ford              |
| 39. Judith Colburn       | 54. Beulah Haggard          | 64. Lillian Turner           | 73. Jewel Parker            |
| 40. Jeff Blankenship     | 55. Glen Reiff              | 65. Jane Wetherald           | 74. Erma Tyler              |
| 41. Michael Avery        | 56. Kim Daugherty           | 66. Ruth Hooker              | 75. Tom McClain             |
| 42. Ruth Avery           | 57. Candy Davis             | 67. Susan Day Underhill      | 76. Mary J. Pace            |
| 43. Jack and Jane Hooker | 58. Pamela Groves           | 68. Keith and Gwin Hobbs     | 77. Sharon Bowman           |
| 44. Beth Avery           | 59. John Neville            | 69. John Jefferson           | 78. Edward Morse            |
| 45. Jonathan Avery       | 60. Kathryn Hamlin          | 70. Joshua Avery             | 79. John and Joella Wollack |
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| 47. Allan Brown          | 62. Bill Justice            |                              | 81. Margie Hall             |

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➡(continued from page 4)

### EVERYTHING IMPROVED

Thank you for the beautiful *Revivalist*. Everything connected to God's Bible School has improved. I'm honored to have graduated from GBS.

BETTY SLONE  
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### SPIRITUAL FOOD

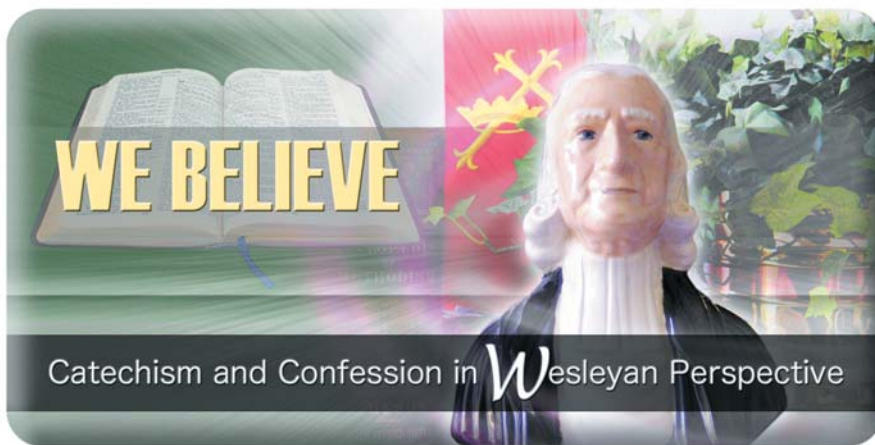
I have subscriptions to several religious periodicals, more than I can read properly; but I think I get more spiritual food from the *Revivalist* than from the others.

RUTH GAMBREL

### INFLUENCE OF GBS

While calling on a patient and his wife at the Veteran's Administration Hospital in Richmond, Virginia, where I serve as chaplain, I happened to mention that I had recently been in Cincinnati at God's Bible School. The woman excitedly exclaimed, "GBS? I didn't know anyone here even knew about GBS." Ramona Bennett [Wheelhouse] was in the music department [1951–52] and mentioned how much she appreciated the school and the influence it had on her life. She was helped spiritually and was so grateful for the teachers that prayed with her and gave her guidance, mentioning Nettie Peabody and Brother Marsh, Mom White, and several others.

ALVIN DOWNS  
Moon, Virginia



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

### XVIII. JUSTIFICATION

**W**e are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not of our own works or deservings. Wherefore that we are justified by faith only is a most wholesome doctrine and very full of comfort.... These words are from the Anglican *Thirty-Nine Articles*, formulated during the Reformation; and John Wesley readily incorporated them into his own statement of Methodist belief. With evangelical Christians everywhere, we still insist that repentant sinners are justified—"accounted righteous before God"—when they fully rest their faith in Christ and His atoning work.

In immediate Christian experience, justification is that act of divine grace which brings us into God's favor and makes possible all true relationship with Him. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ..." (Rom. 5:1). This occurs at our conversion when by the power of the Holy Spirit we "pass from death unto life" and enter the Kingdom of God. In that moment, three acts of dramatic spiritual significance occur simultaneously, though in logical perspective, justification is foundational and preparatory to the other two, which are regeneration and adoption.

"Protestantism has always held that the first act of God in the salvation of man must be justification or a change of relationship from condemnation to righteousness," as Dr. Wiley reminds us. In justification, God acts as the supreme judge of His moral order, acquitting us of our sins, clearing the record of all that is against us, and declaring us to be righteous in His sight. Justification is forensic and external—what God does *for us*; but in developing personal relationship with Him, it can never be divided from sanctification—what God does *in us*—which is experiential and internal.

In summary, John Wesley emphasizes that there are three factors in our justification: "[1] Upon God's part, his great mercy and grace; [2] upon Christ's part, the satisfaction of God's justice by the offering his body and shedding his blood; and [3] upon our part, true and living faith in the merits of Jesus Christ." That "we are justified by faith only," as we firmly believe, remains "a most wholesome doctrine and very full of comfort." Can there be anything better than to know that we are forgiven and accepted in Christ? —LDS ■

➡(p2) the purposes that we follow, the priorities that we embrace, and the patterns that we establish.

If we are in Christ, we will live like Christ; if we are not in Christ, we will not live like Him. Granted, none of us shall ever attain perfect conduct in this life, “for in many things we offend all” (Jas. 3:2). Ignorance and infirmity mar our best intentions, and continually we need the blood of atonement that “cleanseth from all sin.” Yet at his conversion, every true believer becomes a “new creature in Christ Jesus.” In practice, as well as in purpose, the old is gone; the new is come.

Thus, our lives demonstrate the settled loyalty of our soul, the deep bent of our will, and the certain proof of our profession. This is why we shall be judged by our works, though we shall never be saved by them. For as the Bible teaches (Eph. 2:8), life in Christ is God’s gift, offered through grace alone, received by faith alone. But though God will not save us by our works, neither will He save us without them, as the Reformers so stoutly insisted. Thus, our deeds will witness for us or against us. “And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man *according to their works*” (Rev. 20:13).

Since God has pointed so emphatically to Judgment Day, we Methodists have done the same; and this has given us a profound sense of ethical obligation. From the Wesley brothers to the frontier circuit riders to the evangelists of the holiness movement, we have insisted that what we ought to do we must do. For always it is right to do right; always it is wrong to do wrong; and always heaven reads our hearts and records our deeds.

**Our lives demonstrate the settled loyalty of our soul, the deep bent of our will, and the certain proof of our profession. This is why we shall be judged by our works, though we shall never be saved by them.**

“Knowing therefore the terror of the Lord,” we have pled, sometimes with tears, as did Saint Paul, “Be ye reconciled to God” (2 Cor: 5:11, 20). Every man and woman shall face the great accounting, and His wrath shall envelope those who have not made ready.

*“How careful then ought I to live,/ With what religious fear;/ Who such a strict account must give/ For my*

*behavior here.”* Here is another verse from 602 which one of our pastors loved frequently to quote. For clearly it gives the central message of the hymn: *“How careful then ought I to live....”* It was this commitment to devout and conscientious duty that pervaded the spiritual culture of my childhood. Since God “without respect of persons judgeth according to every man’s work,” we were to “pass the time of [our] sojourning here in fear,” as Saint Peter urges (1 Pet. 2:17). Yet as we also knew, fear is not enough. Our Lord also requires that we love Him with all our hearts and souls and minds, and our neighbors as ourselves (Matt. 22:37–40). Thus, love for God—anchored always in the fear of God—must become the motivating principle that impells all holy purpose and all holy conduct.

Remember that “the fear of the Lord is the beginning of wisdom,” as the psalmist says (Ps. 111:10); and it remains as its foundation. For sinners, it is the rousing terror that causes them to flee the coming wrath; but for Christians it is the reverential awe that deepens them into steadfast saints. It keeps love from becoming sentimental slush and directs it into sensitive, disciplined discipleship. This emphasis on love for God—deep, pure, and faithful—guarded continually by controlling reverence for Him—issues in a rich and earnest piety that is the hallmark of authentic Christianity.

How desperately do we need this in our lives and in our churches! It is true that contemporary evangelicals talk incessantly about their love for God, but often this is mere romantic infatuation with their own distorted view of Him. For too many of us, even in the holiness tradition, He has become little more than a dispenser of heavenly goodies—a sort of toothless grandpa who fawns upon our foibles and our frolics and who requires nothing but accepts everything.

Once our pulpits echoed with the declarations of His law and the thunders of His judgment. But how seldom now do we hear Him exalted as the Lord of Hosts before whom all creation trembles and archangels veil their faces—the Holy One who sets His face against our sins, requires us utterly to forsake them, and declares that without holiness we shall never see the Lord. The profound reverence that once caused us to fear ever to displease Him, that built a fence between us and the pollutions of the world, and that shaped our every purpose by the certainty of judgment is now a fading relic from our past.

This, of course, is why we so carelessly play with sin; why we have such little conviction in our services

and so few conversions at our altars; and why Jesus' summons to bear His cross has such little effect on how we spend our money, use our time, or choose our entertainment. Our emphasis on the love of God has become disconnected from the fear of God; and the result is a distortion so immense that we hardly can perceive it.

Granted, the distortion is equally severe whenever we have disconnected the fear of God from the love of God. How many yearning hearts have been driven from the religious heritage of their youth by a harsh, morose, and extreme focus on external duty, ascetic practice, and unrelenting judgment! In most places this is not now our danger. There are still, however, pastors and evangelists among us who seem hardly to know the message of offered grace, who afflict their congregations with ugliness and abuse, and who portray the religion of our loving Lord as a frightful course in rigid duty and constant misery.

It would be wrong to sentimentalize those preachers whom I heard so long ago. Admittedly, some of them did not keep a careful balance between fear and love or law and grace. Yet as a whole, they were sound old Methodists who gloried in "free grace" and "full atonement" and who made it clear that there were no sins that Christ would not forgive nor scoundrels whom He would not save. If our hymnbook included Charles Wesley's hymns of judgment, it also included his hymns of grace:

*Depth of mercy! Can there be  
Mercy yet reserved for me?  
Can my God His wrath forebear?  
Me the chief of sinners spare?*

*There for me the Saviour stands,  
Shows His wounds and spreads  
His hands;  
God is love! I know, I feel;  
Jesus weeps and loves me still.*



## SKILL

*by Sonja Vernon*

***"You are near to their lips but far from their mind."  
(Jeremiah 12:2c, NASB)***

No doubt, one of the most beloved rites of childhood is learning to ride a bike—those first wobbly trips down the road with the teacher (usually a male relative) running alongside, the challenge of pedaling hard enough to stay upright while attempting to steer in a straight line, and the frequent and sudden descents earthward. Soon, however, the cyclist is able to ride without even thinking about the mechanics. It becomes a "skill"—a task that can be done "mindlessly" without conscious thought.

In the book of Jeremiah, the prophet is confronted with a people who were skilled at religion. They knew which sacrifices were appropriate when, the right prayers for special occasions, and how to dress. They knew what would make them unclean and how to address the Almighty. But they missed the most important thing—they missed God Himself! They ignored His warnings and continued in their sin, but all the while they kept sacrificing, praying and honing their religious skills. God was "near to their lips but far from their mind," and the consequences were devastating.

As a Christian, I am reminded of just how easy it is to fall into the same trap. How quickly we become skilled at giving an effective testimony, responding in church services, and dressing appropriately. While these skills are absolutely essential, they must never be substitutes for "mindful" Christian living. Our actions must flow from hearts aflame with love for our Heavenly Father. Only then will our "skills" be pleasing in His sight and bring joy to His heart. ■

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

It is the weeping Saviour who invites us to Himself; but it is also the weeping Saviour who warns that He shall judge the world in righteousness. To fear Him as we should will bring us to love Him as we

should; and to love Him as we should will bring us to obey Him as we should. *"How careful then ought I to live, / With what religious fear, / Who such a strict account must give / For my behavior here."* ■

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