



# GOD'S REVIVALIST

November 2008

*and Bible Advocate*

O give thanks unto the LORD; for he is good;  
for his mercy endureth for ever.

*1 Chronicles 16:34*

# the editor's view



LARRY D. SMITH

## OUR HYMN OF GRATEFUL PRAISE

**L**ord of all, to Thee we raise / This our hymn of grateful praise!" Everywhere America is preparing for Thanksgiving Day, and these words of a rich Victorian hymn will be sung from Massachusetts to California by worshiping congregations who keep the autumnal feast. Christ's Church has many treasures, and surely her exalted hymnody is one of the fairest of them all. In the devout lyrics of the centuries is expressed the collective praises of grateful, yearning hearts; and in those lyrics we find both imperative and inspiration to worship the "Lord, high and lifted up." Now that the harvest is ended and the winter blasts are about to come upon us, we open our hymnals once again to that dear and familiar hymn, written in 1864 by a scholarly young Englishman with the curious name of Folliett Pierpoint. Graphically and poignantly, he recalls our blessings and exalts the Giver of them all, the loving Father to whom we lift "our hymn of grateful praise."

Originally, the refrain was Eucharistic in its wording. At the Lord's Table, worshipers sang at the end of every verse: "Christ our God, to Thee we raise / This our sacrifice of praise." Here is the imagery of Scripture and of the old English communion service, which implores God "mercifully to accept this our sacrifice of praise and thanksgiving." Although that is beautiful and noble, editors have often revised the hymn to make it more appealing for general use. But whichever way the refrain is worded, this joyous song of praise is included in every hymnal worthy of the name. "Gratitude is the memory of the heart," someone has said; and in the six verses of Pierpoint's famous hymn, our hearts remember and our lips rehearse the mercies with which God has so abundantly surrounded us. As a guide to our "sacrifice of praise" this Thanksgiving, let's consider the focal points of gratitude emphasized by the poet.

### FOR ALL CREATION AND ITS WITNESS

"For the beauty of the earth / For the beauty of the skies." Above us in the magnificence of arching (p22) ➡

GOD'S REVIVALIST and BIBLE ADVOCATE

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# the president's page



## KNOWLEDGE ISN'T ENOUGH

by Michael R. Avery, President

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

Paul understood the importance of knowledge. He often began his prayer by asking that believers might be filled with spiritual wisdom, understanding, and an ever-growing knowledge of God. This knowledge would come from Scripture, the teachings of the apostles and prophets, experientially through a daily walk with Jesus, and through the enlightening work of the Holy Spirit. Paul's concern that his children grow in knowledge was not simply concern for intellectual attainment but for moral and behavioral transformation. Paul wants us to *know* so that we can *be*.

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

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

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

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

# Letters

## TO THE EDITOR

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

### ON ISRAEL'S SIDE

I am an avid reader of your publication as soon as it arrives. I usually don't put it down until I read it through. I am so blessed by the articles and was a bit surprised by just a small item that appeared under the "Media Minute" column [review of *Whose Land? Whose Promise? What Christians Are Not Being Told About Israel and the Palestinians* by Gary M. Burge, Summer 2008, p. 15]. I am not a naive person, and I do understand that the leaders of Israel are NOT Christians.

But I do feel that we as Christians have to be true to the fact that God is on Israel's side. He made that clear in Genesis 12:3 [and] implied it [elsewhere]. We cannot and should not forget that they are God's chosen people, and He will protect them, and He will win in the end.

SANDRA MILLER  
Email

*Thanks for your kind words about God's Revivalist, and we appreciate your response to "Media Minute." According to its reviewer, Burge's volume argues that loyalty to God's purpose does not bind Christians to uncritical loyalty to the political agenda of the modern Israeli state. Remember that individual recommendations "do not necessarily reflect an endorsement by God's Bible School or the Revivalist Press." —LDS*

### SEMPER FI

Brother Larry Smith's article [Summer '08], "Semper Fi," lifted my spirit. My husband was in the Marine Corps for five years and told me about their motto [which means] "always faithful." That motto and their song was so drilled into their minds and hearts that "once a Marine, always a Marine." When I became a (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.

**CHINA.** "[Two Christian workers] moved out to Sichuan Province, western China, this past summer and are settling into the new work there. They've been visiting various countryside areas where there are contacts that they met while working in Danshui, Guangdong. One sister in the Sichuan earthquake area was the only Christian in her village. Neighbors despised her, but when the earthquake happened, almost all the houses in that village were destroyed except this sister's house. Now the people are interested in the faith of this believer." —John E. Knight, *Far East Prayer Letter (Email)*

**COLOMBIA.** "Please pray for the Philip Dickinson family (Global Holiness Mission) as they are returning to Colombia. Pray that God will bless their ministry and will give an outpouring of His Spirit on the work there." —*Ropeholders*

**IRAQ.** "Joe and Gay Taylor (HIM) praise the Lord that there are now over 200,000 copies of *Is God Really My Father?* in print. One hundred thousand are being distributed in Iraq by a group of Christian organizations. Another ten thousand in Arabic and English are being distributed in the Middle East. Very encouraging reports are coming in. Thank the Lord." —*Ropeholders*

**GUATEMALA.** "*En el nombre del Padre, Del Hijo, y del Espíritu Santo*" (In the name of the Father, the Son, and the Holy Spirit), rang from the lips of Pastor Herman as he and an elder baptized fifteen new Christians one Sunday morning. Within the last few months, this church has experienced the moving of the Spirit on different ones in the community. The reality of the new birth in Christ shone on the faces of those newly converted. On Sunday evening of the same day, those baptized were brought into the church (p19) ➡



# Where are the Expositors?

BY SID STEWART

*“To me the work of preaching is the highest and the greatest and the most glorious calling to which anyone can ever be called.... I would say without hesitation that the most urgent need in the Christian Church today is true preaching; and as it is the greatest and the most urgent need in the Church, it is obviously the greatest need of the world also.”*

Thus Martin Lloyd-Jones stresses the exposition of Scripture as the key to an effective ministry. Delivered during a series of lectures at Westminster Theological Seminary in 1969, Jones’ words are as significant now as they were then—to Christians everywhere, of course, but certainly to us in the holiness movement.

But what do we mean by the exposition of Scripture? *While many books written on this topic offer various definitions, we may say that expository preaching is a commitment to seek and understand the Bible through*

*the eyes of the original writers. Biblical exposition is searching for the true meaning of the Biblical text as meant by Moses, David, the prophets, Matthew, Paul, and all of the rest of the authors of the Bible.*

After he has discovered that original message, a preacher then develops a sermon which reflects that meaning and conveys and applies it to his congregation. This process is extremely important if a pastor wants the marriages in his congregation to last beyond the national average of six months, if he is praying for the stability of young Christians or for missionaries to be called to the harvest, or if he hopes that his church will grow in attendance. Since Biblical exposition is turning to the true message of Scripture which God intended, it will convict men and woman of their sin and worldliness, and it will build hope in the heart and mind of Christians. Certainly it will be the tool that the Holy Spirit uses to call young men into the pulpit and prompt lay people to become involved in the church. Expository Biblical understanding is what our churches need, but all too often do not receive.

Biblical exposition will help us avoid the gross error of allegorical interpretation. The vast majority of the Bible is perfectly clear and understandable if it is taken literally. Did the author of the book of Ruth really intend to illustrate backsliding? Or if it is taken at face value, does it not illustrate the providence of God leading Naomi to a foreign land to meet Ruth, who later was blessed as an ancestor of Christ? This book is part of the “red thread” which is drawn through Scripture to give credibility to the line of Christ (Ruth 4:17–22; Matt. 1:1). It is written to give us hope as we read of God’s slow but sure development of His soon-coming Kingdom. When Luke writes of the healing of the blind man, did he truly mean for us to understand that sin has a blinding effect but that God’s grace is able to make us see again? Or do these and many other miracles teach us rather that Christ is the Son of God who came to earth with power, thus giving us credible proof to His claims and enabling us to have faith in Him (John 20:30,31)?

But a symbolic or allegorical interpretation strays from the text and assigns fanciful symbols to people, events, or places. This is not true Biblical teaching. It does not provide a proper foundation for life and marriage; it cannot give us the answer to the issues we face; nor does it encourage hope for our eternal destiny. Allegorical interpretation produces doctrinal confusion, Scriptural ignorance, and doubt in the authority of the teacher or preacher and should be avoided at all cost. Exploring the text for its true meaning, however, will charge up the preacher, wake up the listener, and cause the presentation of the text to be a great experience (p7) ➡

faculty



forum.

## HOW TO WIN IN IRAQ

by Justin Singleton

“Will we ever win?” I’ve been asked this frequently since returning from a tour with the U.S. Army in Iraq. If by “winning,” the questioners are asking if that nation will ever be freed from tyrannical rule and become a democratic, self-governing entity, I must answer, “It depends.” For the question of Iraq’s future ultimately does not lie with political maneuvers or military victories. This will be settled, rather, by Christians and by their response to Jesus’ call to spread His gospel.

Over the past few years, I have heard countless remarks about the horrible and hopeless condition of the Arab people. Some evangelical Christians even talk about destroying the Palestinians in order to free their area for Israel. Do you really think that this is what Jesus had in mind when He commanded, “Go therefore and make disciples of the nations...?” As a former infantryman stationed in the Anbar province, I wish to emphasize that the Arab people in general and the Iraqi people in particular desperately need Jesus to be their Saviour. It is our obligation, as well as our privilege, to take Jesus to them! This is what really will determine their future!

As we have seen in certain European nations, democracy as a political system soon becomes meaningless without a Christian community participating in it and shaping it by its witness. This is also true of every country, including Iraq. Even if we do complete our nation’s goal to make Iraq a democratic nation, what then? Real victory there or anywhere else, comes only with the spread of the Good News of our salvation through Jesus Christ. That’s why we should lift up our hearts and prayers for the people of Iraq and why we should send missionaries to that hostile land and support them systematically and generously.

I remember a young Arab whom I wished to point to Jesus. As I held an Arabic Christian Bible in my hands pretending to try to read it, he asked me what I was reading. In a very nonchalant manner, I said, “The Bible.” He responded, “A Christian Bible?” So I just nodded. He stood firm in a very naturally Arab way and would not ask to see it, though I was hoping that he would. When I finally offered to let him see it, he slowly flipped through the pages, stopping to read every once in awhile; but he would not look up at me. After some time

in this posture, while continuing to read, he said, “Do they sell this on the army base?” I told him no, but that I had three of them and he could have this one if he wanted it. After convincing him that I really was giving him a gift (of course, it is always polite to refuse at least twice), he just walked off with my Bible and made eye contact with no one as he did.

What will change the Arab nations? Frankly, it is only Jesus Christ who can change Iraq—or Africa, Asia—even the United States and Europe. Peter declared in his great sermon at Pentecost that Christ is sitting on the throne of David until all His enemies have been subjected (“Until I make thy foes thy footstool”—Acts 2:35). We can help to accomplish God’s saving purpose with the Arab people—and with everyone else, too, by vigorously exerting our efforts to bring them into the Kingdom of God.

This is how we really can win in Iraq. ■

*Justin Singleton (CBS '07 BA) is a college English instructor at GBS. He served as infantry reconnaissance with the 34th Infantry Division in Al Anbar, Iraq, from March to December 2006.*

➡(p5) not easily forgotten. This is true Biblical interpretation in its finest moment.

One of the post-resurrection accounts provides a sterling example of Christ's opinion of how we should treat His Word. Two disciples were traveling on the road to a village called Emmaus. After Christ met up with them, answered their doubts and questions, and took time to fellowship with them, He disappeared from their sight (Luke 24: 13–35). According to the account, Christ took time to expound to them "in all the scriptures the things concerning himself" from the books of Moses and through "all the prophets" (Luke 24: 27).

He exposed, revealed, and opened the teachings of these many books to teach these very downcast individuals about Himself. He used Biblical exposition to reveal the true teachings of Scripture. Their response is found in verse 32: "And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" Later that evening while back in Jerusalem, Christ met with His disciples and

"then opened he their understanding, that they might understand the scriptures" (Luke 24:45).

Since Biblical exposition was so important to Christ, and since it has such tremendous benefits for our people, we may ask: Where are our expositors today? Where are those who will dedicate their minds and ministries to the correct understanding of the most important Book ever written?

"This Word-centered focus in the pulpit is the defining mark of all true expositors," declared Charles Spurgeon. "Those who preach and teach the Word are to be so deeply rooted and grounded in the Scriptures that they never depart from them, ever directing themselves as well as their listeners to its truth. Biblical preaching should be just that—Biblical—and all who stand in the pulpit must show an unwavering, even relentless, commitment to the Scripture itself." ■

*Sid Stewart, who has served as both a pastor and educator, is pursuing studies for a doctorate in pastoral theology at Bob Jones University. He lives with his wife and children in Trinity, North Carolina.*

## THE CHRISTIAN YEAR 2008–2009

To help pastors and other church leaders in their planning for the year ahead, as well as for use in your personal devotional life, we list the most significant dates of the Christian Year for 2008–2009, which begins Advent Sunday, November 30. The church calendar has developed through many centuries and continually reminds us of God's mighty acts on our behalf. Included are also other dates of significance to our readers.

### November 30, 2008

**ADVENT SUNDAY**, beginning of the season of Advent, the Church's time of preparation for Christmas. Advent continues through Christmas Eve, December 28.

### December 25, 2008

**CHRISTMAS DAY**, the Nativity of Our Lord Jesus Christ. The season of Christmas continues for 12 days through January 5.

### January 6, 2009

**EPIPHANY**, the revelation of Christ to the Gentiles; the coming of the Magi. The season of the Epiphany continues through February 24.

### February 25, 2009

**ASH WEDNESDAY**, the first day in Lent. The season of Lent is the Church's period of preparation for Easter and continues through April 11.

### April 5, 2009

**PALM SUNDAY (PASSION SUNDAY)**, Jesus' Triumphal Entry into Jerusalem and the first day of Holy Week which continues through April 11.

### April 9, 2009

**MAUNDY THURSDAY**, Jesus' institution of the Lord's Supper as the sacrament of our redemption and the "new commandment" that we should love one another.

### April 10, 2009

**GOOD FRIDAY**, Jesus' death on the cross for our salvation.

### April 12, 2009

**EASTER SUNDAY**, the resurrection of Our Lord Jesus Christ.

### May 21, 2009

**ASCENSION DAY**, Our Lord Jesus Christ returns to His Father.

### May 31, 2009

**PENTECOST**, the Holy Spirit's descent upon the Apostles and the birthday of the Christian Church. The season of Pentecost continues through November 28.

### June 7, 2009

**TRINITY SUNDAY**, God's revelation of Himself as one God in three persons, Father, Son, and Holy Spirit.

### November 22, 2009

**CHRIST THE KING SUNDAY**, This marks the end of the cycle of the Christian Year, emphasizing that Jesus is Lord of all.

### November 29, 2009

**ADVENT SUNDAY**

### DATES OF OTHER HOLIDAYS DURING 2009

February 16 .....PRESIDENTS DAY  
MAY 10 .....MOTHERS DAY  
May 25 .....MEMORIAL DAY  
June 21 .....FATHERS DAY  
July 4 .....INDEPENDENCE DAY  
November 11 .....VETERANS DAY  
November 26 .....THANKSGIVING DAY



## — Called Unto Holiness —

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

### WHY TWO DISTINCT WORKS OF GRACE?

*By Thomas H. Hermiz*

Several years ago Billy Graham said, “The doctrine of sanctification is the most neglected doctrine in the Bible.” When Dr. Graham made that statement, I agreed that in the vast Christian world sanctification was greatly neglected. However, at the time I was thanking the Lord that in the Wesleyan/Arminian church world the doctrine of sanctification was still our major theme. Tragically, since that day, I have concluded that in what we once called the holiness movement the message is greatly neglected. Our holiness churches have become very generic. We are rapidly losing our distinctives, and thus our reason for existence.

One reason God sent His only Son into the world was for the purpose of restoring us to the image of God. In Hebrews 13:12 we read, “Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate.” He begins the process of restoring us to His image when we are born again. John Wesley referred to this work of grace as initial sanctification. Initial sanctification is followed by entire sanctification. This is when we present ourselves to God as a living sacrifice, and He cleanses our heart from its sinful disposition. Entire sanctification is followed by progressive sanctification. This is a lifetime process of growing in grace. It is maturing in Christlikeness. The divine process of restoring us to the image of God will not be completed until we see Jesus face-to-face. In that moment we will be made like Him.

Sanctification is both a crisis and a process. To neglect either aspect is a great disservice to both the truth and the souls to whom we minister. If we only preach the crisis aspect of entire sanctification, our people will not be challenged to grow in grace and seek to be more Christlike. If one only teaches the process, people may never be cleansed from inherited depravity. Thus their spiritual growth will be stunted.

Frequently, I am asked, “Why two separate, distinct works of grace?” One primary reason is because we have two distinct sin problems that must be dealt with. In Psalm

51:5, David said, “Surely I was sinful at birth, sinful from the time my mother conceived me.” David is stating the fact that at the moment of conception the dreadful disease of sin was infecting his very humanity. Nearly all theologians would agree that we come into this world with our humanity depraved with sin. We call it inherited depravity.

When Adam sinned, he brought this curse of sin into the human race. We all have this sinful disposition within us when we are conceived. It is for this reason we all have a tendency to disobey God and live according to our will rather than God’s will. At a very early age we begin to commit willful acts of sin. No one has to teach us how to be selfish, deceitful and rebellious. It comes very naturally. It is for this reason no one would deny that we have all sinned and come short of the glory of God.

It is because of this twofold nature of sin that God has designed two works of grace. Since we have all committed willful acts of sin, we are guilty and need the Father’s forgiveness. If we will repent of our sins, they will be forgiven and will never be held against us. We call this act of grace regeneration or being born again. It is what Wesley referred to as initial sanctification. At some point following this miraculous work of grace, one will become aware of a deep inner struggle. It is a struggle between our will and God’s will. It is because the disposition of sin that we inherited from Adam still lurks in the heart of every born-again believer. It is an anti-God disposition. We are not responsible for what we inherited from Adam. We cannot be forgiven for something for which we are not guilty.

When Christ went to the cross, shed His blood, and laid down His life for our salvation, it was for the purpose of dealing with our entire sin problem. When we are born again, we are forgiven for the willful acts of sin we have committed. The question remains, “In the work of Christ at Calvary, did He make provision for the disposition of sin we inherited from Adam?” According to Paul in I Thess. 5:23 the answer is “YES.” “*May God Himself the God of peace, sanctify you through* (p9) ➡





*John Wesley was sometimes accused of preaching “works righteousness” as a means of salvation. But in this interview with Charles Simeon (1759–1836), an influential evangelical minister in the Church of England, the aged founder of Methodism disarms his Calvinist opposition by insisting, “I must be saved by Christ from first to last.”*

In his excursion through Kent, Wesley preached both morning and evening every day. In Hertfordshire, he met Simeon from Cambridge.

“Sir,” said young Simeon, “Sir, I understand you are called an Arminian; now I am sometimes called a Calvinist, and therefore, I suppose, we are to draw daggers. But, before I begin to combat, with your permission I will ask you a few questions, not from impertinent curiosity, but for real instruction. Pray, sir, do you feel yourself a depraved

creature, so depraved that you would never have thought of turning to God if God had not put it into your heart?”

“Yes,” said the veteran, “I do indeed.”

“And do you utterly despair of recommending yourself to God by anything that you can do and look for salvation solely through the blood of Christ?”

“Yes, solely through Christ.”

“But, sir, supposing you were first saved by Christ, are you not some-

how or other to save yourself afterwards by your own good works?”

“No, I must be saved by Christ from first to last.”

“Allowing, then, that you were first turned by the grace of God, are you not in some way or other to keep yourself by your own power?”

“No.”

“What, then? Are you to be upheld every hour and every moment by God as much as an infant in its mother’s arms?”

“Yes, altogether.”

“And is all your hope in the grace and mercy of God, to preserve you unto His heavenly kingdom.”

“Yes, I have no hope but in Him.”

“Then, sir, with your leave, I will put up my dagger again, for this is all my Calvinism; this is all my election, my justification, my final perseverance. It is in substance all that I hold, and as I hold it; and therefore, if you please, instead of contention between us, we will cordially unite in those things wherein we agree.”

Such was the catechetical examination instituted by a young man of twenty-eight and submitted to by an old man of eighty-four. ■

*From The Life and Times of the Rev. John Wesley by the Rev. L. Tyerman (1871), Volume III, pp. 510–511.*

## **CALLED UNTO HOLINESS** continued

➡(p8) *and through. May your whole spirit and body be kept blameless at the coming of our Lord Jesus Christ. The One who calls you is faithful and He will do it.*

If born-again believers will present themselves to God as a living sacrifice, He will cleanse their heart from its sinful disposition and fill them with the Holy Spirit. The prayer of a believer for sanctification is one of consecration and for cleansing. The solution for the pollution of inherited depravity is God’s sanctifying power.

It is the will of God that every believer should have a pure heart. This brings one to a place where he or she can really begin to progress in Christlikeness.

Entire sanctification is not just for a few saints. It is for every child of God. You can be entirely sanctified. You need to be entirely sanctified. It is a beautiful and liberating relationship with the Lord Jesus Christ. We serve a holy God. It is His will that we should be holy. Never settle for anything less than a pure heart. It is because of two distinct sin problems that God has designed two distinct works of grace. ■

*Rev. Tom Hermiz is General Superintendent of the Churches of Christ in Christian Union. This article, which originally appeared in The Evangelical Advocate, is reprinted by permission.*



**GBS CHRISTMAS PROGRAM  
PRESENTED DECEMBER 5, 6, & 7**

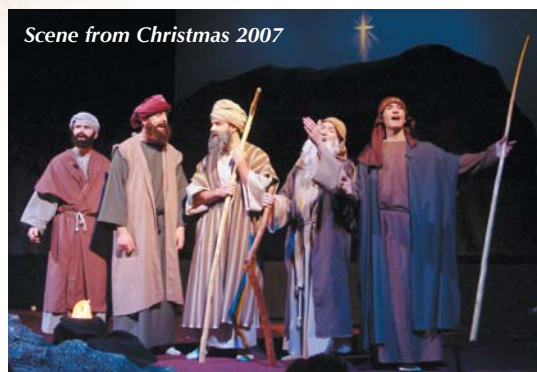
“His Presence for Christmas,” the 2008 GBS Christmas program, will be presented by the Division of Music at 7:00 p.m., December 5, 6, and 7, in the Adcock Memorial Chapel. Written by Ray McCrary, the musical drama has a cast of 115, all costumed by Lenea McCrary, and is accompanied by a 40-member orchestra, all under the direction of Professor Garen Wolf.

As Professor Wolf explains, the story line is set during a Christmas season in the 1890’s. “Both Elizabeth Jarrett and Carter Stuart run retail shops on the same street with only one shop and a statue of Carter’s grandfather between them. Elizabeth, a faithful Christian, and Carter, a religious skeptic, keep up a constant dialogue. It is not until Carter discovers unknown events from the past that he comes face-to-face with his opinion of Christ and

Christmas.” Playing special roles are students Kin Hurst, Bethany Mills, Ryan Watters, Cortney Raines, Charity Frazier, Evangeline Day, and Brandon Klotz.

**Christmas Program Tickets:**

Tickets for the 2008 GBS Christmas program will be available beginning October 15, 2008. Every family may ask for five free tickets for one night only. After the fifth ticket, the cost is \$5 per ticket. Orders will not be accepted over the phone or by email. They must be sent to the school with a self-addressed, stamped envelope. Those wishing tickets should specify the date they prefer and the number of tickets needed. Anyone receiving tickets that will not be used should call (513)-721-7944 before November 25. Ticket orders should be directed to GBS Division of Music, 1810 Young Street, Cincinnati, Ohio 45202.



Scene from Christmas 2007

# 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 **Philip and Marianne Brown**, a son, **Stephen Nathaniel Brown**, born October 2, 2008, Cincinnati, Ohio. He joins two brothers Allan, age four, and Daniel, age two. Both parents are members of the GBS college faculty.



To **Adam (GBS '06 BA Min Ed) and Valerie (Nichols) (GBS '06 BA Elem Ed) Proffitt**, a daughter, **Aubrey Nicole Proffitt**, born September 24, 2008. They live in West Bay on Grand Cayman in the Cayman Islands, where Adam is youth pastor at the Wesleyan Holiness

Church and Valerie teaches at Wesleyan Christian Academy.



To **Aaron (GBS '96-'98) and Brenda (Englund) (GBS '96-'98; '05 BA) Herring**, a son, **Clayton Christopher Herring**, born October 9, 2008, Cincinnati, Ohio. Brenda is the former executive assistant to President Avery.

**DEATHS**

**Marilyn L. Addison, 76**, Stuart, Florida, died September 13. She was formerly the dean of women at Hobe Sound Bible College, having served in that capacity for 17 years. For the past 12 years she worked at The Grace Place,

## TWO HONORED FOR FAITHFUL SERVICE

Rev. Jack Hooker and Mrs. Brenda Herring were honored during the GBS chapel service, Wednesday, October 8, and given plaques for faithful service. The following are tributes by President Michael Avery:



**Jack Hooker**, who has served GBS as Vice President for Advancement during the past seven years, accepted the pastorate of the Bible Methodist Church, Franklin, Ohio, in August. Jack and his wife, Jane, both GBS alumni, had served in various ministry capacities for over 20 years before they returned to serve the school in 2001. He has been a capable spokesman for GBS, an excellent preacher, and a fine role model for our student body. Among his many accomplishments, two stand out and carry long-term significance. First, he reconnected the school with key figures in the city of Cincinnati, and second, he fulfilled the president's dream of having a million-dollar scholarship fund. All of us at GBS wish Jack and Jane the very best as they return to the pastorate.



**Brenda Herring** came to GBS in the fall of 1996 as a member of the freshmen class. Her first job as a work student was secretary to the academic dean. She was so effective that she was approached about doing further study as an executive assistant, which she did. She married Aaron Herring in 1999 and moved to (p19)➡

Stuart, where she was also a member. Preceded in death by her husband, Rev. Richard H. Addison, Sr., in 1969, she is survived by her daughter, Janan, and four sons, Richard, Jr., Stephen, Rodney, and Randal; thirteen grandchildren, and eight great-grandchildren, and other relatives. Funeral services were conducted by Pastor Rick Addison in Stuart with burial at Fernhill Memorial Gardens.



**Naomi E. (Marshall) Downing**, 90, died August 21, 2008, in Loveland, Ohio. She and her husband, the Rev. Millard L. Downing, who preceded her in death by three years, devoted over 60 years together in Christian ministry in pastoral service, evangelism, and Christian education. They conducted around 2,000 revivals, camp meetings and conventions both in the U.S. and on mission fields. Accomplished both as a vocalist and instrumentalist, she gave over 75 years in music ministry. She served on the GBS music faculty and public relations

staff 1970–73, teaching piano, and she also traveled extensively with her husband and public relation groups. When forced by ill health to retire from traveling evangelism in 2001, both Rev. and Mrs. Downing committed themselves to a full-time ministry of intercessory prayer, which they continued almost to the time of their deaths.

She is survived by three children, David, Deborah, and Daniel, eleven grandchildren, and six great-grandchildren. Of her children, grandchildren, and children-in-law, a total of fifteen have attended, graduated from, and/or served on the staff at GBS. Funeral services were conducted by the Revs. Daniel Downing and Bennie Durr, and by her grandchildren.



**Jane (Good) Henschen**, 72, Cincinnati, Ohio, died June 29. She was a student at GBS, graduating from its high school in 1954. She was married to Fred Henschen, who had been her fellow classmate, and for many years was (p16)➡

# Home



CLASS OF 1983



Alumni Reunion Choir



**EAT  
AT  
FROSH  
DINER**



# Homecoming 2008



As always, Homecoming 2008, October 10–11, was a special event on campus. It was great to greet so many alumni who count GBS as home. The weekend began with a Homecoming Concert, Friday evening, featuring various musical groups. A highlight of the evening was the Alumni Reunion Choir led by Mr. Garen Wolf. Two special honors were awarded by the Alumni Association during the concert. Rev. Allan Brown was given the Staff/Faculty Award for 2008. Mrs. Viola (Miller) Durr was presented the Alumnus of the Year Award.

Following the concert, alumni enjoyed a reception in their honor in the Miller-Deets Student Center. All the guests enjoyed Homefest in the gymnasium. Various classes and organizations on campus set up booths and sold a variety of goods. A large crowd filled the gym for this special event.

Saturday morning, the alumni enjoyed brunch together in the dining hall. The annual business meeting of the Alumni Association was held. Results of the elections to the Executive Council were as follows: Rev. Jack Hooker, President; Rev. Steve Gresham, Second Vice President; Mrs. Jessica Hartkopf, Second Member-At-Large. Members of the classes of 1958 and 1983 shared their memories with the attendees. President Avery gave a campus update and answered questions about the school. The day concluded with campus tours and alumni vs. student basketball. We welcome all of our alumni to plan to attend Homecoming next year, October 9–10, 2009. ■

—Jack Hooker, President, National Alumni Association



*Dr. Allan Brown Receives the Staff/Faculty Award*



*Viola Durr Named Alumnus of the Year*



CLASS OF 1958



## A BIBLICAL RESPONSE

Dear Phil

### THE UNPARDONABLE SIN

*What is the unpardonable sin? —Myra*

There are only three places in the New Testament that refer to the unpardonable sin: Matthew 12:31-32; Mark 3:28-30; Luke 12:10. All three passages of Scripture must be interpreted together in order to arrive at a proper understanding of the unpardonable sin.

In Matthew 12:14 the Pharisees met together to decide how to destroy Jesus. Shortly thereafter, Jesus healed a demon-possessed man who was both blind and dumb (Mat. 12:22). Astounded, people began to wonder aloud if Jesus couldn't be the Messiah. As soon as the Pharisees heard what people were saying, they launched their attack: "He only casts out devils by Beelzebul, the prince of the devils!"

Jesus responds to their attack by pointing out five things that render the Pharisees' accusation not only absurd but wicked (Mat. 12:25-30). First, Satan would be working against himself if he cast out demons. In other words, he would be destroying his own kingdom (12:25-26). Second, since the Pharisees' own children cast out demons, they of all people should know that it can be done only by the power of God (12:27).

Third, Jesus asserts that if He cast out demons by the Spirit of God, then the kingdom of God had arrived. In other words, he was indeed the Messiah (12:28). Fourth, the only way to plunder the devil is to bind him. If he is bound, then he is not loose and active (12:29). Fifth, a bad tree does not produce good fruit (12:33). Since all the fruit of His ministry had been good, it should be obvious that He himself was good and not bad.

In between his fourth and fifth points Jesus lowers the boom: "Therefore I say to you, any sin and blasphemy shall be forgiven people, but blasphemy against the Spirit shall not be forgiven. Whoever speaks a word against the Son of Man, it shall be forgiven him; but whoever speaks against the Holy Spirit, it shall not be forgiven him, either in this age or in the age to come" (Mat. 12:31-32). Mark's account is even more emphatic: "Whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin" (Mark 3:29). Luke records Jesus' saying as "And everyone who speaks a word against the Son of Man, it will be forgiven him; but he who blasphemes against

the Holy Spirit, it will not be forgiven him" (Luke 12:10).

The unpardonable sin is blaspheming the Holy Spirit. But what is "blaspheming the Holy Spirit?" If we fail to situate the phrase "blaspheme the Holy Spirit" in context, we will assuredly misunderstand what Jesus meant.

In context, the Pharisees were not using the Holy Spirit as a curse word. They were not cursing or reviling the Holy Spirit directly. They were certainly not denying the existence of the Holy Spirit. Mark 3:30 gives us a clear explanation of what they were doing: "because they were saying, 'He has an unclean spirit.'" Mark's phrase "were saying" indicates the Pharisees were repeatedly asserting, "He has an unclean spirit." This then is the blasphemy of the Holy Spirit: *to deliberately attribute what one knows to be the work of the Holy Spirit to the prince of devils, Satan.*

Both John Wesley and Adam Clarke come to this same conclusion. As Clarke says, "... when [a] person obstinately attributes those works to the devil, which he had the fullest evidence could be wrought only by the Spirit of God. That this, and nothing else, is the sin against the Holy Spirit, is evident from the connection in this place, and more particularly from Mark 3:28;30."

For a much more comprehensive treatment of the history of interpretation on this subject, I recommend the journal article of Dr. Bill Combs, "The Blasphemy of the Holy Spirit." His article is online at [www.dbts.edu/journals/2004/Combs.pdf](http://www.dbts.edu/journals/2004/Combs.pdf).

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.*



## EPISCOPALIANS LEAVE NATIONAL DENOMINATION

By overwhelming vote (clergy 121–33 and laity 119–69), the Episcopal Diocese of Pittsburgh voted October 4 to leave the denomination in protest over the national body’s drift away from Biblical authority and traditional church doctrine and discipline. The conservative jurisdiction with a membership of about 20,000 is the second Episcopal diocese to “realign” itself with a more conservative part of the worldwide Anglican Communion. The Diocese of Pittsburgh has now become a part of the Anglican Province of the Southern Cone with headquarters in Argentina.

Action by the diocese followed the vote of the Episcopal House of Bishops September 17 to depose Pittsburgh Bishop Robert Duncan from the ordained ministry of the Episcopal Church. Bishop Duncan has been the recognized leader of orthodox forces in the denomination opposing such liberal moves of the denomination as the ordination of a self-avowed practicing homosexual as bishop and refusal to declare Jesus as the only way of salvation. “They used to burn us at the stake,” Bishop Duncan quipped after his removal, “but I’m increasingly fire-retardant.” He was immediately welcomed into the Southern Cone Province, and it is expected that he will be elected bishop of the Southern Cone Diocese of Pittsburgh in November.

**Editor’s Note:** The action of the Pittsburgh Episcopalians comes in the wake of worldwide controversy between Anglican liberals and conservatives over such issues as the literal truth of the Bible and its relevance to contemporary life. Though apparently a minority in the liberal churches of the West, conservatives are a majority in vast areas of the communion, especially in the “Global South.”

We should pray earnestly for all those who “earnestly contend for the faith once and for all delivered to the saints,” encourage them, and express our solidarity with them.

## ANCIENT MOSAICS POINT TO EARLY WORSHIP OF JESUS

Archaeological evidence dug up in Megiddo, located in the Israeli interior, provides convincing evidence that early Christians worshiped Jesus Christ as God, as the Christian Church has claimed since antiquity. Mosaics from what apparently is the floor of the oldest Christian church ever discovered, dating to the third century and perhaps even earlier, include such inscriptions as one recognizing a female benefactor who had “offered this table in memorial of the God Jesus Christ.” Access to the site has been difficult because the mosaics are on the grounds of a maximum security prison. Opponents of Christianity have asserted that it was not until the Fourth Century that Christians acknowledged Jesus’ full divinity. ■



## 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.*

### Missions Resources

*The Great Omission* by Steve Saint

*“A bold approach to an age old missions problem. I found it delightfully insightful and utterly practical.” —Marc Sankey*

### Ministerial Resource

*Principles of Pastoral Success* by Richard S. Taylor

*“This book is a must for every pastor! I’ve given many copies of this fine resource to young preachers. Taylor serves up a flavorful helping of practical, common sense principles relating to ministry issues. I highly recommend this wealth of wisdom for those who seek to be better pastors.” —Barry Arnold*

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).

*“We may be doing Jesus an injustice in stressing the fact that He so frequently said ‘Go...!’ His first word to His disciples was not ‘Go’ but ‘Come.’” —Unknown*

NOVEMBER 2008

➡(p11) his loving wife, supporting him throughout his career as a United Methodist minister. In addition to Rev. Henschen, she is survived by her children Debora, Steven, Cheryl, Philip, and Mike; 14 grandchildren; and four great-grandchildren. Funeral services were held at the John Wesley United Methodist Church, Cincinnati. "We remember Jane as an angel with a beautiful spirit, demonstrating thoughtfulness and a wonderful chuckle," as former classmates have written. "She loved and she was loved.... In the words of the song: Jane, 'we will see you in the morning.'"

**Marie E. (Todd) Mason**, a student at GBS 1949–1951, died May 29, 2008, at her home in Sugar-creek, Ohio. She leaves her husband of 58 years, the Rev. James L. Mason, four children, and eleven grand-children. "[We] made many friends while at school," writes James. "We cherish them and the precious mem-ories of our time at Bible school. The teaching of holi-ness made an impact upon our lives that has stood well through our entire life. Marie left this life with an excit-ing testimony, as she expected meeting her Lord face-to-face."

**Rev. Mark Stewart Russell, 94**, formerly of Centerville, Pennsylvania, died September 10, in Costa Rica, Central America, where he had spent the last four-and-one-half years under the care of his daughter Mary, who with her husband Marion Woods, is a United Methodist missionary. From the time of his conversion, Rev. Russell spent 70 years proclaiming the gospel of Christ, serving as a traveling evangelist and as pastor of various local congregations. He was preceded in death in 1997 by his wife, the former Ina F. Burrows, to whom he was married in 1939. He is survived by six children, Mary, Joseph, Wesley, Mark, Howard, and William, 15 grandchildren, and 38 great-grandchildren. Funeral services were held at Titusville, Pennsylvania, the Revs. William Cope and Daniel Hardy, officiating, with interment in Zion Cemetery.

## NOTICES



**RECOMMENDATION.** Rev. John Case is entering the field of evangelism on November 1st. Rev. Case has had a long and successful career in ministry as pastor, evangelist, song evangelist, and Christian school administrator. He and his wife, Betty, are talented musicians and gifted singers. Brother Case is a godly, sensible, and forceful preacher. I recommend him and his ministry to any church or camp meeting board in need of an evangelist. He may be contacted by mail at John F Case, 2170 N West Raintree Dr. New Castle, IN 47362; by email at [john-bettycase@hotmail.com](mailto:john-bettycase@hotmail.com); or by phone at (765) 529-5145. —*Michael Avery, President of God's Bible School.*

**ONLINE BOOKSTORE.** Ben and Viola Durr, who for 12 years operated the GBS campus bookstore, announce the opening of "Ben Durr Books," their new online bookstore. This will offer both new and used volumes, as well as other supplies for both church and personal use, and is directed especially to those inter-ested in Wesleyan/holiness materials. The Website is [www.bendurrbooks.com](http://www.bendurrbooks.com) and the email address is [BenDurrBooks@Yahoo.com](mailto:BenDurrBooks@Yahoo.com).

**SONGBOOK AVAILABLE.** Mrs. Rhoda Webb has published another collection of her gospel songs, which is entitled *It's Still a Joy to Sing for Him* and printed by Old Paths Tract Society. Dedicated to her mother, Marjorie Ferguson, it may be ordered from Mrs. Webb, 337 Smiths Rd., Mitchell, Indiana 47446. Her telephone number is 1-812-275-3279.

## HITHER AND THITHER

**OMS International has celebrated Dr. Wesley Duewel's more than two million books in circula-tion.** His 10 main books have been translated into 58 different languages, including Chinese, Indian, Korean, Russian, Portuguese, various tribal languages and many others. Dr. and Mrs. Duewel, both graduates of God's Bible School, served as missionaries in India for nearly 25 years, and he later served as OMS president. Now in his 92nd, year he is working on his autobiography.

**Church of the Nazarene Commemorates 100 Years.** All 18,000 local congregations of the Church of the Nazarene around the world, every time zone in 151 world areas, were included in celebrating their denomination's centennial, October 2. The commem-oration shared "a common framework of scriptures, sermon, music, media, and sacraments." The Church of the Nazarene was formed in Pilot Point, Texas, under the leadership of Phineas Bresee, a former Methodist clergyman.



**Rev. Brian Spangler was elected Con-ference President of the Pilgrim Holiness Church of New York.** He succeeds the Rev. Donald Myers, who was honored for his long and faithful tenure and was given the title "President Emeritus." The Rev. Paul Case is Conference Vice-President.

**There are no plans to replace The Wesleyan Hour,** the long-established radio ministry of The Wesleyan Church, according to Dr. Ronald D. Kelly, General Secre-tary of his denomination, as well as director of its Depart-ment of Communications. In an interview in *Wesleyan Life*, of which he is editor, Dr. Kelly notes that the the "last broadcast aired June 29, 2008. However, archived mes-sages by speaker Dr. Norman G. Wilson will be available on the church's Website, [www.Wesleyan.org](http://www.Wesleyan.org)." ■



Thus we are born spiritually dead and are by nature children of wrath (Eph. 2:1–3). We have neither the saving presence of God in our lives nor the knowledge of His ways. As a result of our self-centeredness, we reject the One whose face we are supposed to seek and in whose light we are supposed to live. Martin Luther expressed the depraved condition of mankind in a very graphic way when he defined it as *cor incurvatus ad se* (the heart turned in upon itself). Instead of turning to God from whom we came, we turn to ourselves in an effort to find what we need. Turning away from the Source of all that is good, we turn inward and try to live life out of our own resources and for ourselves. As a result, all types of evil become possible.<sup>3</sup> Jesus said that from such a self-centered heart proceeds “evil thoughts, fornications, thefts, murders, adulteries, deeds of coveting and wickedness, as well as deceit, sensuality, envy, slander, pride and foolishness. All these evil things proceed from within and defile the man” (Mark 7:21–23, NASB). All of the natural propensities, needs, and potentialities of mankind are twisted in an egocentric and sinful direction.

Paul frequently refers to this condition of self-centeredness as living “in the flesh.” In contrast, He speaks of the Christian as living “in the Spirit.” He writes, “The flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another” (Gal. 5:17). They are in opposition because the Holy Spirit, like Jesus, will not operate independently of our heavenly Father, whereas the chief characteristic of the “flesh” is self-centered independence from God. Paul further says that the person who has his mind set on the flesh cannot please God, is hostile toward God, and will experience spiritual death (Rom. 8:6–8). Jeremiah, using a slightly different metaphor, says that the very center of man’s depraved being, the heart, is “more deceitful than all else” and “desperately sick” (Jer. 17:9). Apart from the grace of God, fallen men and women have no other choice than to find their identity in their self-centered existence and seek their purpose and meaning in life independent of God.

***In the next issue, we will learn about God’s remedy for inherited depravity.***



1. See the term “desire” in Genesis 3:16 and compare it to the same term in Genesis 4:7. I understand “desire” in these two contexts to mean “the desire to rule over” or “to exercise mastery over.”  
 2. This is due to God’s grace which enables all people to do right if they desire to do so (Titus 2:11).  
 3. Dennis Kinlaw, *We Live as Christ* (Nappanee, Indiana: Francis Asbury Press, 2001), 32.



“COMMITTED TO EXCELLENCE  
IN PREACHING”

**ENTIRE  
SANCTIFICATION:  
CLEANSING AND  
ONGOING OBEDIENCE  
Part I**

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

**Scripture: Psalm 51:5–8, 10**

**“Create in me a clean heart, O God; and renew a right spirit within me” (Psalm 51:10)**

**INTRODUCTION**

In evangelical circles there are few, if any, who question whether mankind are depraved in their fallen state or whether inherited depravity remains in the life of a believer. The questions that do engender debate are these: “Can inherited depravity be cleansed while a believer lives?” and if it so, “What is the nature of this cleansing?” The answer to these questions hinges, in part, upon how one defines inherited depravity. In what follows, I offer a definition of inherited depravity, sketch my understanding of key elements of the image of God in mankind in relation to inherited depravity, and explain my understanding of God’s plan to remedy our inherited depravity and restore His image in us.

**I. DEFINITION OF INHERITED DEPRAVITY**

Many have defined inherited depravity with such terms as *rebellion, greed, pride, selfish ambition, self-sovereignty*. The primary terms the Bible uses are “sin” (Rom. 7:8), the “law of sin” (Rom. 7:23), the “flesh” (Rom. 7:18; 8:1) and “fleshly-minded” (Rom. 8:6). While the metaphorical language Scripture uses to describe inherited depravity may suggest substance models in which inherited depravity is viewed as a “thing,” that is, an addition to man, a second or additional “nature,” I believe such models are fatally flawed and should be rejected. My best understanding of

Scripture is that inherited depravity is the self-centeredness (“we have turned every one to his own way”—Isa. 53:6) that resulted when Adam severed his relationship with God and forfeited the sanctifying presence of the Holy Spirit through willful sin. As a result of Adam’s sin, God ceased being the unifying center of his life. Self took the place of God, and Adam became totally depraved—a condition of complete self-centeredness. I use the phrase “total depravity” in the sense that it affects every part of our being (spirit, soul, and body). Because of God’s restraining and enabling grace, no one is born incapable of learning how to do good. Romans 3:10–18 is the classic passage that describes how wicked our inner corruption would make us if it were not for God’s restraining grace. As a result of Adam’s sin, all his posterity inherited this depravity.

#### A. Mankind Before the Fall

Mankind was created in the image of the triune God (Gen. 1:26–27). The *Sherá* of Deuteronomy 6:4 provides a clear starting point for understanding what it means to be in the image of God: “Hear, O Israel! The LORD is our God, the LORD, is one” (see also Isa. 44:6). Yet our one God exists in three distinct Persons: Father, Son, and Holy Spirit. And because God reveals that He is holy and loving, we understand that the three persons relate to each other in holy love (Lev. 11:44; 1 John 4:8). The early church spoke of the triune relationship as a “perichoretic unity,” a relationship of mutual indwelling, mutual self-giving, others-oriented holy love. God’s creation of a male and a female in a holy, loving relationship is one aspect of how He chose to reflect His triune image in mankind. Being in God’s image meant, among other things, that Adam and Eve related to God and to one another in mutual self-giving, other-oriented, holy love. They had totally satisfying relationships—with God, with themselves (self-image), with each other, and with their environment.

One may assert that Adam and Eve enjoyed a holy relationship with God, for their lives were totally yielded to His control. As they obeyed God, their conduct was completely righteous. Their crowning privilege was intimate fellowship with Him. And because John 17:3 says “eternal life is to know God,” they had eternal life. Their relationship with God brought with it an enlightened understanding of spiritual things, enkindled emotions of love and appreciation for God, and enabled wills that were wholly inclined to do His will. They intuitively and intellectually knew truth and perceived the inherent rightness of the arrangement.

Further, Adam and Eve enjoyed an integrated personality, feeling loved, accepted, and secure. Their worldview was God-centered, and they were emotionally balanced because they lived without guilt.

Adam and Eve also enjoyed their relationship with each other. Adam was a wise, holy, loving, thoughtful, kind, generous, and protecting leader

and husband. Eve likewise was wise, holy, loving, thoughtful, kind, and a generous helper and wife. All of this was enjoyed in a perfect and sinless environment with a perfect mind and a sinless body.

#### B. Mankind After the Fall

**First, mankind’s holy relationship with God was severed.** God’s sovereignty had been rejected, and self-sovereignty had usurped His place. Disobedience resulted in ungodly character and unrighteous behavior (Rom. 1:18). Because of Adam and Eve’s broken relationship with God, the supreme source of joy and satisfaction was missing from their lives. They had forfeited eternal life and were spiritually dead in trespasses and sin (Eph. 2:1). The absence of God’s sanctifying presence resulted in the darkening of their understanding, the deadening of their emotions and the degrading of their wills (Eph. 4:17–18). Men and women no longer intuitively and intellectually knew truth. Thinking themselves to be wise they became fools (Romans 1:21–22).

**Second, they no longer enjoyed an integrated personality.** Making self the supreme source of reference, Adam and Eve felt self-conscious, unaccepted and insecure. Their worldview was distorted. Guilt and fear caused them to hide from the presence of God and expressed itself in self-defensiveness (Gen. 3:8–10).

**Third, their relationship with each other was warped.** No longer reflecting the true image of God, Adam became an unwise, unholy, self-loving, self-protecting leader. Eve likewise became an unwise, ungodly, self-loving companion who now desired to rule over her husband.<sup>1</sup> This is mankind’s natural condition, although people can appear otherwise if it suits their self-centered interests.<sup>2</sup>

**Fourth, Adam’s sin brought death into the world (Romans 5:12) and the whole created order was adversely affected (Romans 8:20–22).** Due to self-centeredness, mankind now futilely tried to find meaning and satisfaction in the individual components of life described in the Book of Ecclesiastes, not realizing that meaning and satisfaction can be found only in a personal relationship with the Creator (Ecc. 12:1).

## II. THE TRANSMISSION AND CONSEQUENCE OF INHERITED DEPRAVITY

According to the Psalmist, when children are conceived, they are conceived “in sin” (Psa. 51:5), meaning they too inherit depravity. “Even from birth the wicked go astray: from the womb they are wayward and speak lies” (Psa. 58:3). Isaiah said, “All of us like sheep have gone astray, each of us has turned to his own way; but the LORD has caused the iniquity of us all to fall on Him” (Isa. 53:6). The reason we go astray is because we not only want “our own way,” but are driven by the desire to have it.

➡(p4) as members. I enjoyed working with my parents, Lee and Sharen Rickenbach, in Jalapa, Guatemala, for six weeks during July and part of August as part of my internship studies with God's Bible School and College. I was glad I could witness the power of God working in the extended family of God in Guatemala." —Andrew Rickenbach, *Missionary Herald*.

**MEXICO.** "We are so excited to announce the reopening of our Bible Methodist Institute in Mexico! The Lord has opened some wonderful doors of ministry opportunity, and we thank Him for His wisdom and leadership. Please pray for Institute President Eli Balderas and the staff; for visiting professors; for Field Director Mark Sankey and missionary Steve Stetler, who will also be teaching classes; and for pastors as they attend and bring young people with them from their churches." —email newsletter

**PHILIPPINES.** "Please pray for our Shepherd's College students and for our committed staff and faculty; for four Ebenezer church plants under the visionary leadership of Rev. David Yucaddi, including one in the Ifugau Mountain town of Hapao where over 60 adults (and growing) are worshipping without a church building; and for funds to complete the Alibagu center for evangelism and discipleship. Presently, the work is stopped due to insufficient funds, and with dedication planned for April 2009 we are praying for the Lord to provide 1,000 bags of cement needed to finish the flooring of the tabernacle!" —Tim and Becky Keep email newsletter

**UNITED STATES.** "...Irene Maurer [has been] presented with a plaque for sixty years of faithful service with EFM [Evangelistic Faith Missions]. Irene moved to Bedford, Indiana, during the summer of 1948 and started working for EFM.... She has been a missionary to Egypt, Eritrea, and Bolivia. Currently Irene is working very diligently with Ronald and Anna Smith as they prepare her life story." —*Missionary Herald*

**UKRAINE.** "On September 1, we began the new academic year at Wesley Bible College. The new students represent a large increase to our student enrollment, for which we are thanking you and praising the Lord for answered prayer. Thank you everyone for being a great prayer team for us." —Tim and Cheryl Boyd, email newsletter ■

➡(p11) Indiana to work for Principal Financial Group. She returned to work as executive assistant to the president in 2003. Brenda brought a level of excellence and professionalism to her office that began to set new standards for the entire campus. Her sunny disposition and winsome smile was so appreciated by staff and students alike that many would stop by for the encouragement that a brief chat always gave them. Brenda played a key role in the regional accreditation process, as well as strategic planning by the Board of Trustees. Brenda and Aaron are expecting their first child October 10, and her last day employed at GBS was October 8. All of us here at GBS wish Brenda and Aaron the very best.

### COLLEGE ENROLLS 278 STUDENTS

First semester college enrollment at GBS stands at 278 (234.4 FTE). *Revivalist* readers may bolster GBS recruiting efforts by sending names of prospective students to Student Recruiter Tim Makcen by email at [tmakcen@gbs.edu](mailto:tmakcen@gbs.edu) or by calling (513) 721-7944 (ex. 1163).

### NEW SCHOLARSHIPS ANNOUNCED AT CONVOCATION SERVICES

At Convocation Services, Sunday, August 24, opening the GBS 2008–09 academic year, 54 scholarships totaling \$52,090.00 were presented to 67 students. These included three new scholarships and their recipients as follows:

**Oscar Johnson Memorial Scholarship**, established by his wife Judy, family, and friends. Many students and staff have sat in his barber chair, enjoying the rich fellowship of Oscar Johnson, who powerfully demonstrated God's grace, especially during his lengthy battle with cancer. First recipient (\$1000): Lucas Ryder.

**John Case, Jr. Memorial Scholarship**, established by his parents, Rev. and Mrs. John Case, Sr., family, and friends. John Case, Jr. (GBS '90 BA in Mus), who is remembered for his love for God, his church, his family, and GBS, died suddenly in 2007, leaving his wife, the former Cathy Brugger, and three children. First recipient (\$500): Alfonso Chen.

**Dr. Edward Palm Memorial Scholarship**, established by his wife, Dr. Connie Palm. Before his untimely death, Edward Palm (GBS '61 ThB) had a distinguished career as educator, serving as academic dean at Hobe Sound Bible College, and as a missionary, serving with his wife in Taiwan. First recipient (\$1000): Nicholas Logan.

### WILCOX AND MATEER RETIRE FROM GBS BOARD OF TRUSTEES

Jimmy Wilcox and Wayne Mateer have both announced their retirement from the GBS Board of Trustees after many years of faithful service.

**Jimmy Wilcox** joined the God's Bible School Board of Trustees in the spring of 1986. For 22 years he brought to

the board a steady hand, an outstanding business mind, and a generous spirit of giving. President Avery remarked at his retirement, "Jimmy Wilcox was more than a board member and more than a Christian brother, for



he was also a true personal friend who has stood by me and this institution for all my 13 years. He will be deeply missed but leaves with all the gratitude and respect that we can bestow on anyone." All of us here at GBS and the

members of the Board of Trustees wish many years of happiness to both Jimmy and Maudine.

**Wayne Mateer** joined the God's Bible School Board of Trustees in the spring of 1987. As a business owner and prominent Gideon leader, Brother Mateer brought a passion for excellence in business, as well as a passion for ministry to the GBS Board. As a member of the Board, he helped guide GBS through



some of its most tumultuous times and often gave sacrificially to see the school go forward. As an effective Gideon speaker, he challenged the student body with the simple message that the Word of God is powerful if we will just get it out. All of us here at GBS wish Wayne and Betty a great deal of happiness in their retirement years.

### **GBS CAMPUS HIT BY HURRICANE WINDS**

Due to winds blowing north from Hurricane Ike, GBS college and academy students and faculty received an unexpected break from classes September 15–19. Bringing widespread damage and turning out the lights throughout the Midwest, the fierce winds left most GBS classroom buildings, dormitories, and campus homes without electrical power for a week. Maintenance crews, assisted by volunteer help, worked to take down heavily-damaged trees and branches; replace broken windows; repair damaged siding and roofs; and replace two roofs entirely. Classes reconvened Monday, September 22.

After the weather-related recess, students were asked to select the faculty member who was most helpful during the crisis. In the email vote, Miss Janna



Hooker, Division of Teacher Education, was named "best teacher to have in the midst of a natural disaster."

### **ACA STUDENT NAMED CINCINNATI "YOUTH MAYOR"**

Christina Jones, student at the GBS Aldersgate Christian Academy, has been named "Mayor of Cincinnati for Youth and City Government," sponsored by the YMCA. This is the second consecutive year that an ACA student has received this honor. Another academy student, Julie Wachara, was designated Youth Ambassador. The honors were made in the council chamber of Cincinnati's city hall, where Mayor Mark Mallory introduced Christina as Youth Mayor. "The significance of this is huge," comments Steve Klotz, ACA Assistant Principal. "As their sponsor I am very proud of all of their efforts and that they are unashamed to represent God and their school." Last year's Youth Mayor was ACA student Heather Couch. 🇺🇸



*Heather Couch (left) and Christina Jones (right)*

➡(p4) Christian I took that motto for myself and vowed to God that I would always be faithful by His help and grace.

I always enjoy Brother Avery's and Brother Brown's writings. The whole *Revivalist* is an uplift.

RUTH A. BUCKLAND  
Dayton, Ohio

### 'GOD-ORIENTED BALANCE'

I would like to reply to the article "What Is a Christian Wedding?" [Editorial, May 2008]. I too disagree with some things that were printed in the article, but I am glad that it was written. If one is to have "God-oriented" balance," then there needs to be articles such as this which provoke thinking. I discussed it with fellow GBS graduates, and the conversation was wonderful! The discussion brought out thoughts such as "Did not our Lord celebrate at the wedding he attended?" The article also brought out thoughts such as "Yeah, we may disagree on the specifics, but there is something to be said about the principles." Are we making a sacred wedding too secular? What can we do to make sure that weddings are still kept God-honoring. These articles are wonderful and have the ability to check those who may be straying too far from the balance!

AARON TERRY  
Email

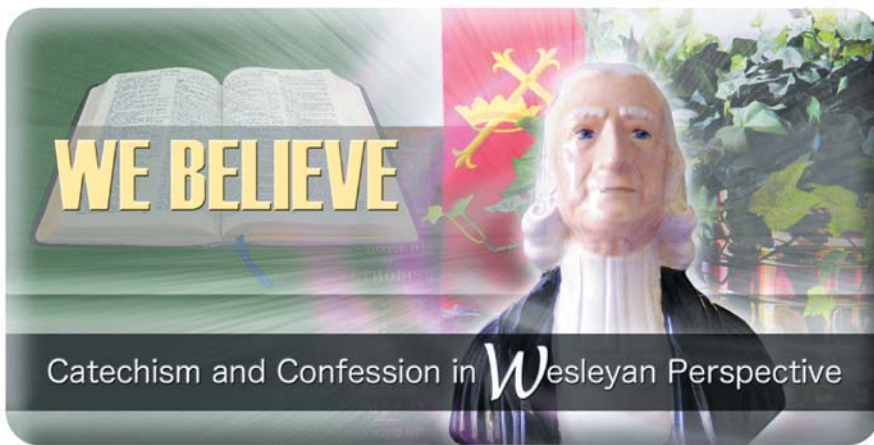
### MANY YEARS OF GOD'S REVIVALIST

The paper has come to our home for many years. My parents took it, and now I still get it. I'm 89 years-old.

DORIS STEVENSON  
Lawrenceville, Illinois

I am in my 90th year but still receive inspiration and blessing from *God's Revivalist*.

ELMO D. CALDWELL  
Louisville, Kentucky



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

### XXII. ENTIRE SANCTIFICATION

Entire sanctification, as John Wesley insisted, "is the grand depositum which God has lodged with the people called Methodists." Faithful Wesleyans still proclaim the "grand depositum" as God's own purpose, promise, and provision to make us holy like Himself. Thus, we "utter a teaching that reaches up fearlessly and touches the scepter of God," as Bishop Noland B. Harmon once observed. "And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of the Lord Jesus Christ" (1 Thes. 5:23).

In broad perspective, sanctification is the process of a lifetime, though it is marked by decisive moments of spiritual realization. Negatively, sanctification deals powerfully with sin, delivering believers not only from its guilt but also from its power and pollution. Positively it transforms them with "ever-increasing splendor" into Christ's own likeness (II Cor. 3:18, Phillips), maturing them in holiness and deepening them in love. In conversion, they are *initially sanctified*—cleansed from "acquired depravity," the moral filth acquired through repeated acts of sin. In their lives thereafter they are *progressively sanctified*, growing in sensitivity to the Spirit and in fullness of Christian character.

In this advancing work of the Spirit, He also confronts believers with the corruption entrenched within their nature—"inbred sin," as the theologians call it, which is the legacy of Adam's original transgression. As they "walk in the light," using the means of grace and hungering and thirsting "after righteousness," they plead for deliverance from Him whose blood of atonement "cleanseth us from all sin" (I John 1:7).

In gracious response to their consecration to His purpose and their faith in His promise, He sends His Spirit to cleanse and empower them; and in that instant, as Wesley assures us, "the heart is cleansed from all sin and filled with the pure love of God and man." This is *entire sanctification*, and it has brought peace and release to multitudes of earnest Christians in every age and from every orthodox tradition.

They have used different terms to describe it, but for them all it is the Spirit's gift to deliver them from sin and to make them holy and loving like Our Lord. In a hymn used in many churches—even in denominations which do not officially teach the "grand depositum"—yearning believers still prayerfully sing: *Breathe on me, Breathe of God, / Until my heart is pure, / Until my will is one with Thine, / To do and to endure.* —LDS ■

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**EDITORIAL** continued from page 2

➡(p2) heavens and around us in the perfection of mountain peaks and purling streams are the constant reminders of God's splendor and His might. "The heavens declare the glory of God, and the firmament showeth His handiwork." With joy and with wonder we behold the gift of His creation, gratefully acknowledging that its captivating loveliness and its unbounded energy testify of the immortal hand that framed them. "There is no speech nor language where their voice is not heard."

But that same hand which made the worlds also caresses us with inexhaustible love and encircles us with tender care through all the days of earthly life. Nature is a living witness to its Creator God and of the splendor of His "eternal power and Godhead"; but nature also is a standing, sacramental pledge of the Father's gracious covenant with His children. His mysterious and awesome love gave origin to each of us; and that same love follows and sustains us with "goodness and mercy" until at last we shall come to the Father's house. So we lift our eyes in loving gratitude to the Unseen World from which that love reaches out to us and to which it summons us. God be praised for all creation which sings of the Father's care, and for which "we raise this our hymn of grateful praise."

**FOR THE PLEASURES WHICH SURROUND US**

"For the joy of ear and eye, / For the heart and mind's delight." How marvelously has the Lord of Heaven and earth filled His world with light and love and beauty and gladness; and how fully has He fitted us with the capacity to enjoy it all! Too often we take for granted the physical senses of our bodies—sight, sound, touch, smell, and taste; but they are divinely-appointed receptacles of perception, pleasure, and fulfillment; and we are impoverished if ever we lose the full use of any of them. Beyond our understanding is "the mystic harmony" which links these outward senses to the intricacies of our inner mental and emotional responses; but in that mysterious connection is found that awesome nobility which makes us human and which enables us to commune with each other and with God.

So on Thanksgiving Day we bow in deepest gratitude for the sounds of ringing bells, chirping robins, and children's chatter and for the sights of home and hearth, printed page, and Mother's smile. All of these give us joy, both in their purpose and in their suggestion. What glories Heaven will bring to us we cannot tell, although we anticipate them with keen delight. But we receive with profound appreciation the wonders which now surround us, wonders for which also "we raise this our hymn of grateful praise."

**FOR LOVED ONES ON EARTH AND IN HEAVEN**

"For the joy of human love, / Brother, sister, parent, child." In Eden's lush and lavish vistas, the Creator established the bonds of family life as foundational to all human relationships. How sacred and how tender are the interactions between father, mother, son and daughter, as well as

the more extended network of aunts and uncles, nieces, nephews, and cousins! Friendships, too, enrich our lives with camaraderie and confidence. Hermits may isolate themselves in cells and caves, but that is not normal human development; for the Maker of us has made the love and laughter of people as necessary to us as the air we breathe or the food we eat. Thanksgiving has always been a festival of loving hearts and happy memories. We gather, then, around the family circle; we tell again the old and favorite stories; we laugh a lot and weep a little as we relish the mellow nostalgia of it all.

For among the Father's dearest gifts are "friends on earth, and friends above." Lovingly we embrace those who join us at the festive table, and longingly we recall those whose places there are empty now. Yet we rejoice that our beloved ones await us in the Better Land, and we know that they love us still, even as also we still love them. For love, we are assured in Holy Writ, does not perish at the brink of open graves; but love is imperishable to all and in all who are united with Him who is "the resurrection and the life." In Jesus' life and love, we are also one with all His friends, whether they are on earth or whether they are in Heaven. At holiday seasons especially, we often mingle the bitter and the sweet in our remembrance. Painfully and sometimes tearfully we miss "our friends above." But soon enough, we shall hear again their voices; we shall press their hands; and we shall feel their kisses upon our brow. For we are Christians; and in the whole family on earth and in heaven, we belong always to Him and to one another. For this, too, "we raise this our hymn of grateful praise."

#### FOR CHRIST'S CHURCH AND ITS WORSHIP

*"For thy Church that evermore / Lifteth holy hands above." That*



## SHEPHERDS

by Sonja Vernon

***"Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood" (Acts 20:28 NASB).***

**O**verseers." "Shepherds." Paul's words to the elders at Ephesus left no doubt about the role they would play in caring for the church that God had entrusted to them. This theme was echoed by Peter in his first epistle as he exhorted the elders to "shepherd the flock of God among you..." (I Pet. 5:2). I wonder if Peter, as he wrote those words, remembered that early morning on the beach when Jesus Himself had charged him to "shepherd my sheep"? (John 21:16).

How much the Chief Shepherd cares for His flock! How carefully He tends it, and how painstakingly He chooses individuals to assist Him in this great task. What a blessing to know men and women who take this calling to heart—who follow their Master's example by giving their lives for the sheep. These faithful servants can be found preaching truth that isn't popular and visiting those whom others have forgotten. They know what it is to be called liberal by those to their right and fanatical by those to their left. They are often underpaid and overworked, but love for their Master and their mission holds them fast. Their job is to tend the flock for whom Christ died.

Thank you, faithful shepherds. May you be reminded this day that "when the Chief Shepherd appears, you will receive the unfading crown of glory," and it will be worth every moment (I Pet. 5:4). ■

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

Church—"the mystical body of Thy son, which is the blessed company of all faithful people," as the *Book of Common Prayer* declares—is also His dearly beloved bride. For that bride, the Saviour "gave him-

self...that he might sanctify and cleanse it with the washing of water by the word." It is His sacrificial love which creates the Church, replenishes it with grace, and nourishes it continually by the ministry

of Word and Sacrament. As members of that Church, we gratefully receive the sacrificial love which the Heavenly Bridegroom lavishes so freely upon His bride!

Our response to love is love. Because He gave Himself for us, we give ourselves to Him! Sacrifice inspires sacrifice; and His Church—shattered as it is by a thousand schisms, yet mystically united by “one Lord, one faith, and one baptism”—joins in universal and unbroken adoration, “offering up on every shore / Her pure sacrifice of love.” In the terrestrial courts below, we join chanting angels and perfected saints in the celestial courts above; and all creation resonates with Jehovah’s praise. “Alleluia! The Lord God Omnipotent Reigneth!” For Christ’s Church, His body and His bride and the mother of all the faithful, “we raise this our hymn of grateful praise.”

### **FOR JESUS AND HIS LOVE**

*“For Thyself, best gift divine, / To our race so freely given.”* With glowing and with loving hearts, we bless the Saviour for His coming to us and for His redemptive acts among us. At our mothers’ knee, we learned these precious words: “God so loved...He gave His only-begotten Son.” Our childish hearts could not grasp the dimensions of that gift, nor can we still! Yet here is our salvation—Christ incarnate; Christ crucified; Christ risen from the dead! From his cradle/bed in the manger straw to his altar/cross on Calvary’s summit, He gave all His life on our behalf; and still in that magnificent self-giving, He reaches out to rescue us.

“Glory to God in the highest!” sang the heavenly hosts over the hillsides of ancient Judah. At Christmas, we shall echo that message everywhere; but now we shall also sound its triumph: “Peace on earth, good will to men!” In Jesus Christ heaven and earth are reconciled, and peace is His bequest to all who name Him Lord. And so shall it be forever in all places of His triumph and of His dominion. Alleluia! To Him “we raise this our hymn of grateful praise.”

At Thanksgiving time, we thus recall the richness of God’s love and the magnitude of His blessings, which are both innumerable and inexhaustible. In doing so, we are moved to worship Him, One God in Trinity and Trinity in Unity, who ever blesses and is forever blessed. For the glory of earth and sky; for intricate ties linking sound and sense; for sacred bonds of human love; for His Church kneeling everywhere and lifting holy hands; and for Jesus, Himself “best gift divine,” we lift devoted and adoring hearts.

*“Lord of all, to Thee we raise / This our grateful hymn of praise.”* ■

# **FOR THE BEAUTY OF THE EARTH**

*For the beauty of the earth,  
For the glory of the skies,  
For the love which from our birth  
Over and around us lies,*

**REFRAIN:**  
*Lord of all, to Thee we raise  
This our hymn of grateful praise.*

*For the wonder of each hour,  
Of the day and of the night,  
Hill and vale, and tree and flower,  
Sun and moon, and stars of light,*

*For the joy of ear and eye,  
For the heart and mind’s delight;  
For the mystic harmony  
Linking sense to sound and sight;*

*For the joy of human love,  
Brother, sister, parent, child,  
Friends on earth and friends above,  
For all gentle thoughts and mild,*

*For Thy Church that evermore  
Lifteth holy hands above,  
Offering up on every shore  
Her pure sacrifice of love,*

*For Thyself, best gift divine,  
To the world so freely given;  
For that great, great love of Thine,  
Peace on earth, and joy in heaven;*

—FOLLIOTT SANDFORD PIERPOINT