

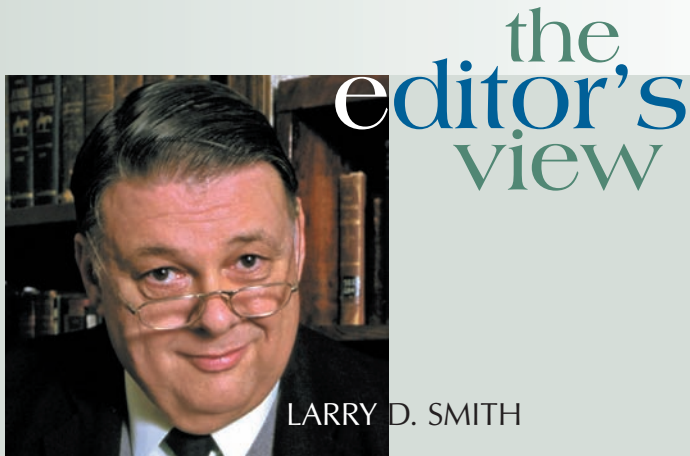
# GOD'S REVIVALIST

May 2012

*and Bible Advocate*







# the editor's view

LARRY D. SMITH

## STRUGGLING WITH SUBMISSION

Thirty-five years have passed since a conference of Christian leaders headed by Robert E. Webber, professor of theology at Wheaton College, issued "The Chicago Call." Evangelicals were in a period of growth, as they acknowledged, but were weakened by neglecting their roots in classical Christian orthodoxy. "There is therefore a pressing need to reflect upon the substance of the biblical and historic faith," the writers said, "and to recover the fullness of this heritage." *Christianity Today* cautiously endorsed the document, while *Newsweek* devoted an entire "religion section" to its coverage.

Our own "Call to the Conservative Holiness Movement" is in this tradition, and some of our concerns are obviously the same. Others, however, are different, containing general principles applied to our own constituency. For ours is a specific summons "for the full and vigorous recovery of our heritage as Christians of Wesleyan conviction," urging "our entire movement to unite with us joyfully in this commitment...."

Article VI is a "Call to Authority in the Church." As such, it echoes the "The Chicago Call," which deplores "disobedience to the Lordship of Christ as expressed through authority in his church," and reminds its readers that this "has promoted a spirit of autonomy in persons and groups, resulting in isolationism and competitiveness, even anarchy, within the body of Christ." Our own struggles with authority have sometimes produced similar unfortunate responses. With these in mind, we turn now to Article VI with its plea for valid scriptural leadership in the church.

### I. PRINCIPLE DECLARED: *Authority Explained*

"Christ Our Lord has delegated powers of government to duly-appointed officers in the Church, and we are commanded to obey them faithfully." These words (p22) ➡

## CONTENTS

MAY 2012  
Volume 124 No. 4

### FEATURES

**Fleecing God's Flock** **9**  
by Sid Stewart

### DEPARTMENTS

**The Editor's View** **2**  
**The President's Page** **3**  
**Called Unto Holiness** **8**  
**News From The Hilltop** **10**  
**Revivalist Family** **10**  
**Dear Phil** **14**  
**World Pulse** **15**  
**Student Focus** **15**  
**From The Classics** **16**  
**Revivalist Pulpit** **17**  
**The World To Win** **19**  
**Alumni News** **20**  
**Thoughts For The Quiet Hour** **23**

### STAFF

Kevin Moser, *art director, managing editor*  
 Shane Muir, *assistant graphic designer*  
 Jon Plank, *assistant graphic designer, webmaster*  
 Larry D. Smith, *editor*

*God's Revivalist and Bible Advocate* (ISSN 0745-0788) is published monthly except for combined issues in January-February and June-July-August for **\$12.00 per year (\$28.00, Canada; \$45.00, other countries)** by the Revivalist Press of God's Bible School, College and Missionary Training Home, 1810 Young Street, Cincinnati, Ohio 45202. Periodical postage paid at Cincinnati, Ohio, and at additional mailing offices. **POSTMASTER: send address changes to God's Revivalist and Bible Advocate, 1810 Young Street, Cincinnati, Ohio 45202.**

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

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

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

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

Contact us by telephone at (513) 721-7944 (Revivalist Press, ext. 1351); by fax at (513) 763-6649; by email at [revivalist@gbs.edu](mailto:revivalist@gbs.edu) or [gbs4u@gbs.edu](mailto:gbs4u@gbs.edu). Visit us online at [www.gbs.edu](http://www.gbs.edu) or [www.godsrevivalist.com](http://www.godsrevivalist.com).

COVER PHOTO: Cincinnati, Ohio, as seen from across the Ohio River in Covington, Kentucky. ©2012 Thinkstock.

# the president's page



## AUTHORITY IN THE CHURCH

by Michael R. Avery, President

The issue of authority in the church has come down to us through the centuries on a sea of blood and fire. The pages of church history tell the story. You can read of men slain by the sword or burned at the stake for questioning or acting contrary to the authority of the church. At the heart of the Protestant Reformation was the issue of church authority. The reformers declared that Christ alone was the head of the Church and the Bible was the ultimate authority. Many of our ancestors left their native lands to escape the heavy hand of a state church whose authority exploited rather than liberated the souls of men. Even today, there is still a vigorous discussion by churchmen, scholars, politicians, and laymen as to the church's authority on everything from birth control to baptism.

This discussion over authority in the church may sound somewhat benign and empty to most of the people who will read this article. Their religious world does not include popes, archbishops, bishops, or councils! Churches within the holiness tradition function as self-governing communities or are affiliated with denominations that have a very limited form of top-down government. Neither approach, however, has allowed the holiness church to

escape the discussion or the problem of authority. The "Call to the Conservative Holiness Movement," Article VI, states that the CHM has been marked by "the spirit of autonomy and even anarchy.... Too often...we have exhibited rebellion against the authority structures which God Himself has established, boasting our independence of them, and refusing to submit to their godly discipline. This has been evidenced by continuing divisions among us, often over matters unconnected with allegiance to Scriptural truth."

This is a part of the Call with which I am not completely comfortable. The movement obviously faces issues with authority, but I think the Call paints the CHM with too broad of a brush. I do not question the fact that there are those within the movement who have exhibited a spirit of autonomy and rebellion. There are those whose self-serving ways and arrogant love for their own opinion have indeed spawned unnecessary division and bred much confusion.

I have watched with sadness as people have violated their word, ignored standards of ethical behavior, and broken membership vows while barely masking their obstinacy. We have all met an Absalom, an Adonijah, or a Diotrephes who would not heed any counsel but their own or follow any path but one of their own making. But honestly, this has been the exception rather than the rule. On the contrary, most of the conservatives I know are more than willing to be led and are actually looking for leadership. They are quite willing to take very unpopular stands and live out countercultural lifestyles in obedience to their church and conscience. I see very

# A CALL TO THE CONSERVATIVE HOLINESS MOVEMENT

## VI. A CALL TO AUTHORITY IN THE CHURCH

Christ Our Lord has delegated the powers of government to duly-appointed officers in the Church, and we are mandated to obey them faithfully. All Christians are to be in practical submission to one another and to these designated officials in the Church. The edifying and equipping of God's people and the administration of church discipline are committed especially to faithful pastors who are called not as "lords over God's heritage," but as examples and as shepherds of His flock.

We therefore deplore the spirit of autonomy and even anarchy which so often has marked our movement. Too often in our congregations and denominational life we have exhibited rebellion against the authority structures which God Himself has established, boasting our independence of them, and refusing to submit to their godly discipline. This has been evidenced by continuing divisions among us, often over matters unconnected with allegiance to Scriptural truth. As the heirs of classical Christianity, we have not so learned Christ. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (Heb. 13:17).

We call therefore for renewed exposition of the Scriptural qualifications for leadership within the Church, corporate exhortation to beware the deceitfulness of sin, and biblical obedience and submission to those whom God has made under-shepherds over us. God grants no Christian autonomy from mutual submission and accountability within the Body of Christ. We must therefore repent of our oft refusals to exercise the Scriptural means of restorative discipline within the Church and commit ourselves to loving one another even as our Father loves us in chastening and scourging every son whom He receives. ■

little evidence that would indict them as rebels against biblical authority or biblically ordained authorities. This of course is my perception, but I believe it to be a fair one.

Rather than seeing them as rebels, I see something that may be construed as rebellion. I see confused, frustrated, and at times angry souls who are weary with leaders more willing to bow to church politics and fear than to lead with biblical conviction and common sense. This weakness in leadership can and does produce reluctant and sometimes resistant followers, but none that should be called rebels. I see church attendees, both young and old, who lack a proper understanding of biblical authority. I also see something else. I see a generational difference in how authority is viewed and understood. A failure to understand this generational difference may lead to labeling sincere, sanctified people as "rebels" who are only following their conscience and understanding as best as they can.

### **A Biblical Understanding of Authority in the Church**

The concept of authority has fallen on bad times over the last few decades. In some places if you just say the word people react negatively. This should not surprise anyone since we have had a sad parade of politicians, policemen, professors, pastors, and priests who have abused their authority and betrayed those who served under them. This abuse of authority has

bred a culture of cynicism and suspicion. It has created an environment where good authority, God's authority, is regularly questioned. The cure is not to abandon the important role of authority in our culture but to carefully proclaim what God says in His Word about authority. My comments in this article are limited to authority in the church.

The classic passage quoted in the Call and in most other discussions on church authority is Hebrews 13:17a: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account..." This is a powerful principle that serious Christians seek to follow. It is also one that has been so terribly abused that it needs clarification.

First, no preacher, teacher, or leader by virtue of his calling has been granted an inherent right to rule over other people. When I was ordained, I was given the authority "to preach the Word and administer the sacraments." The only authority that any pastor, teacher, or church leader has is the delegated authority that comes through the Word of God and relates to the "spiritual guidance and soul safety" of those under his responsibility. (Read Wesley's *Sermon On Obedience to Pastors*).

Secondly, the application of Hebrews 13:17 applies only to those leaders who are faithful. All through Scripture we are warned to beware of false teachers and false shepherds. How do you judge the false from



# WE ARE ABLE TO FULFILL OUR MISSION THROUGH YOUR GIVING

Since 1900, God's Bible School & College has been training students to proclaim Jesus Christ and spread scriptural holiness throughout the world. We are a spiritually vibrant college focused on academic excellence.

Your gift, no matter the size, signals strong confidence in our students, our mission, and our ability to make a difference. Your gifts make our ministry possible!

## Gift or Pledge

Make an outright gift or pledge that fits your giving goals. You may write a check, make a secure gift online at [www.gbsgift.com](http://www.gbsgift.com), or call 1-800-486-4637 to give your credit card information to a member of our advancement team.

Double the impact with a matching gift from your employer!



## Bequest

The most common planned gift is a bequest through your will – a gift everyone can make. You can include a bequest to GBSC for a specific percentage or dollar amount of your estate. Call us for sample language.

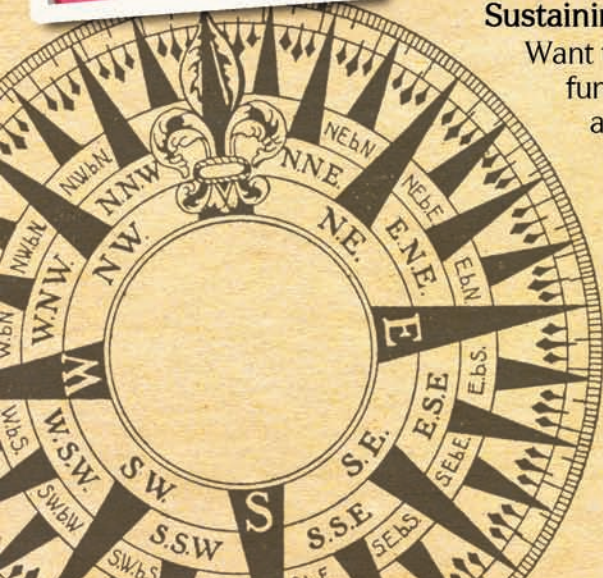
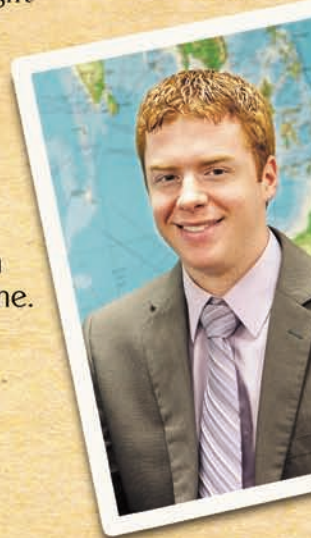
## Charitable Gift Annuity

Setting up a charitable gift annuity can result in tax savings, provide income for the future, and be a part of wise estate planning. You'll be supporting an institution that has been producing Christian leaders for over 110 years. Call Faith Avery at (513) 763-6565 to learn more or request a free gift annuity scenario.

## Sustaining Donor

Want to give monthly? Sustaining donors provide reliable funds for our ministry on a monthly basis. Gifts of any amount can be set up for automatic payment through your bank account or credit card. Of course, you can change the amount or suspend your giving at any time.

You may contact Faith Avery at (513) 763-6565 or email [favery@gbs.edu](mailto:favery@gbs.edu) to get started today.





the true? You judge them by their fidelity to the Word of God, both in what they say and how they live. Those who teach the Word faithfully and live it faithfully deserve our respect and obedience. The

**Those who have willingly joined a church and have given their pledge to obey the rules of membership ought to do so. They should honor and obey those in leadership and submit to the accountability and discipline of the church.**

pastor or leader who claims authority based on his position, or seeks to make his opinion equivalent to scripture, or tries to use religion and false guilt to make one conform to his will is completely out of line with his biblical authority.

Thirdly, the New Testament does not describe the kind of church organizations we have today. This does not mean it opposes today's denominational structures, but it just means that it primarily sees the visible church as a local community of believers led by a body of elders and deacons. However, it does speak quite forcefully to the issues of order, authority, submission, discipline and accountability. Those who have willingly joined a church or denomination and have given their pledge to obey the rules of membership ought to do so. They should honor and obey those in leadership and submit to the accountability and discipline

of the church as outlined in the Scripture and the covenant of membership. If at some point, they decide not to do so, they should willingly and quietly withdraw from membership.

### **Church Authority and Generational Differences**

#### ***The Greatest and Silent Generations***

Christians born in the first half of the 20th century are referred to as the "Greatest" (1902-1924) and "Silent" (1925-1945) generations. They were born into what is called the "modern era." Their way of thinking and subsequently their worldview primarily reflects "modernity." They have an innate trust for the institutions of government, education, and religion. They highly value rules for morality, decency, and conformity. Issues of right and wrong fall easily and distinctly into black and white categories.

They understand the way the traditional church works, see membership as important, and think nothing of just doing whatever the church or church manual says. They do not need exhaustive exegesis or detailed explanations for demands placed upon them. This is not to say that they do not think, but it is only to say that these generations accept the rules without the need for "proof" or "explanation" because they believe in and trust the church and its leadership! Even in areas they personally do not understand or with which they do not fully agree, they are willing to go along and do what the church or pastor says because they trust the authority structures and believe it is important to obey and conform to what they are told.

As this way of thinking worked its way out in the more conservative churches, there developed a subtle emphasis on conforming to "group cultural rules of conduct." Conformity became more of a priority than the development of vital piety based on scriptural reflection. Living the rules with no grasp of the principle behind them became far too common. This resulted in at least two things worthy of observation: (1) Externals became the focus or "proof" of real heart change; (2) It became far too easy to "look right" and thus "be right" without any internalization of character or sound biblical understanding of why they did what they did. I hope this will not be misunderstood as an indictment of insincerity or an accusation of hypocrisy—it is not! It is an attempt to explain how this generation tended to think and act. I do not question their earnest desire to please God!

This is the generation that pulled out of the mainline holiness denominations and formed what is now called the Conservative Holiness Movement. This is the generation that embraced without question and lived without fear what their leaders and churches had taught them. When the "mother church" started changing values that had been held for decades, this generation voted with their feet and left the church. I believe their actions were rooted in two things: their convictions and their culture. Neither root is necessarily connected to rebellion. Were there rebels who opposed the authority of the church and who were involved in the "come out"? Of course! But the vast majority of come-outers were men and women of godly character who were simply standing by the things they had been taught.

#### ***The Boomer, Buster, and Millennial Generations***

By the late 1960's and early '70's America had fully made a dramatic shift from the "modern era" to the "post-modern" era. The second generation of conservative holiness people (Boomers) was influenced by

both modern and post-modern thought. You can see the influence of both in the way they think and act. The third and fourth generations of conservatives were primarily influenced by post-modernism. Post-modern Christians think quite differently from those in the modern generation. The post-modern generation does not have a natural trust of the institutions of government, education, and church.

On the contrary, they have a deep suspicion of these institutions and the power they wield. They reject “blind acceptance” of anything to the point of being cynical. They grew up in the “advertising age” and learned quickly you could not believe what you read on the cereal box or heard from the media. They look at all unsupported assertions with suspicion—especially those given in church. They do not simply swallow what is taught or preached. They ask questions and want answers. Just because the preacher says it is wrong doesn’t make it wrong for them. They want a clear, intellectually defensible, biblical answer. If answers are not forthcoming, they reject the assertions. A large number of the early post-moderns were lost to the church because some leaders tragically confused “questions about biblical truth” with “questioning the truth of the Bible” and classified them as compromisers or rebels.

The post-modern Christian rejects the carefully “air-brushed, compartmentalized, and rote cookie-cutter religious expressions of the previous generations.” They prefer religious spontaneity and authenticity over mere appearances. This has caused a post-modern generation to be slow in accepting all the traditional life-style values and standards of the conservative holiness movement. It’s not that they reject biblical values, but rather they reject “cookie-cutter” conformity for the sake of just “looking the part” or fitting into the culture.

They want to know the reason and see the value of the thing they are being asked to do. I don’t believe they have rejected the traditional values because those values lack veracity but because they have been given without explanation and applied without flexible common sense. Parents whose post-modern kids grew up in complete conformity to these values while at home are shocked when those same kids jettison those standards after leaving home. In some cases the rejection flows from a rebellious, worldly heart, but in many cases it does not. It flows from a heart that is seeking spiritual authenticity and from a mind that wants intellectual “buy in.”

### Addressing the Problem

Rebellion is a strong word and should be used wisely. True rebellion against proper authority re-

veals a deeper rejection of God’s authority and should be treated as such. That’s why the Bible compares it to the sin of witchcraft and idolatry. Only the Holy Spirit can root out rebellion and replace it with submission by a radical change of one’s heart. However, if we are dealing with generational ways of thinking, then we need to understand and respond accordingly. Christians of all generations desire authenticity. Authenticity begins with honesty. We must be honest with who we are, honest about our biases and prejudices, and honest in our interpretation and application of scripture. Authenticity continues with a willingness to differentiate between what is scripture and what is tradition, what is principle and what is preference, clarifying the role of both. However, authenticity also means that we refuse to conform to any cultural thought that is wrong and that we confront “unbiblical thinking” in every generation with the Word of God.

Romans 12:1-2 offers some remarkable insight: *“I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.”* We can only replace bad thinking with biblical thinking by the faithful application of the Word of God. The Holy Spirit can enlighten the mind with biblical truth and change any way of thinking that does not align itself with God’s point of view. The Holy Spirit can also discern between resistance to generational thinking and acting and rebellion to biblically-ordained authority. If real rebellion is present, then repentance and the relinquishment of self to God in holy surrender is the only cure for the rebel within. We must have both—the radical change of heart and the renewing of the mind—if we are to effectively deal with the problem of authority in this generation and in the ones to come. ■

**Authenticity begins with honesty. We must be honest with who we are, honest about our biases and prejudices, and honest in our interpretation and application of scripture.**





# — Called Unto Holiness —

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

## TRUE AND SHAM REVIVALS

*by the Rev. Martin Wells Knapp, founder of God's Bible School*

**T**True revivals are born from above, sham revivals from below.

True revivals proclaim the whole gospel. Sham revivals skip the terrors of the law, the doom of the damned, the depravity of the soul, assurance of conversion, and the claims of heart holiness, substituting instead a sickly sentimentalism.

True revivals proclaim the truth fearlessly, no matter whom it hits. Sham revivals, for fear of the consequences or of the opposition of church leaders, either touch very lightly or else leave entirely alone needed truths that might offend someone.

True revivals not only command men and women to repent but also make them aware of the specific sins of which they need to repent. Sham revivals are silent on the subject of repentance for fear of hurting peoples' feelings.

True revivals urge men and women not to rest until they *know* they are converted. Sham revivals take it for granted that they are saved because they weep or come forward to the altar for prayers.

True revivals are deeply concerned that the conversions that seekers profess are real. Sham revivals are content to merely count the so-called converts.

True revivals change the nature of fallen human beings and not only get their converts into the church but register them in the Book of Life. Sham revivals do not change the heart at all.

True revivals bring the sanctifying baptism of the Holy Spirit to the hearts of believers, as well as the assurance of pardon to believers. Sham revivals are afraid of sanctification as the devil is said to be afraid of holy water.

True revivals are awake to the fact of formality and worldliness among professors of religion and seek the conversion of sinners who are in the church as earnest-

ly as they seek the conversion of sinners who are outside it. Sham revivals shut their eyes to the fact of professing Christians who are really unconverted in heart and take for granted that all who belong to the Church are saved.

True revivals always bear some permanent fruit. Sham revivals leave a church and community in a worse spiritual condition than they were before.

True revivals are a dread to the persistently wicked, but they are a joy to the children of God. Sham revivals are insipid to the wicked, sickening to the saints, disgusting to God, and delightful to no one but the devil.

True revivals are like refreshing showers to the thirsty earth. Sham revivals are like blasts from the deserts which blight and destroy.

May true revivals abound! ■

Wise are they who heed the truth found in the following extract from an old revival tract:

"Let us seek a revival in our own hearts first. It is only hypocrisy to talk about the low state of religion among our neighbors unless we begin at home. But when we have humbled ourselves before God and besought Him to revive His work within us, we may then look out upon the Church and the world around us and plead for them. Pray for your ministers, pray for your fellow Christians, pray for the world, which is perishing in its sins. 'O Lord, revive Thy work in the midst of the years; in the midst of the years make known; in wrath remember mercy.'" ■

*Martin Wells Knapp (1853–1901) was an Methodist pastor, revivalist, author and leader of the early holiness movement. He is remembered as the founder of God's Revivalist and God's Bible School. This selection, edited and updated, is from his Revivalist Kindlings.*





**W**e Christians live in two worlds. The visible world includes everything we experience with our five senses, but the invisible world is composed of God and everything spiritual. As we live in our visible world, we must work for our existence and be good stewards of all that we have. This stewardship includes the care of money. Money is basically a power that can be used to buy a home, car, and other necessities. Money can be donated to charity, spent foolishly, or stolen.

Criminals do not exempt the Christian from their illegal activities, and so the Church and Christians are often targets of frauds and scams. A survey reports that 15,000 investors nationwide were fleeced out of \$450 million to pseudo-Christian organizations from 1984 through 1989. A 2001 report declares that pseudo-religious organizations lured investors out of about \$1.8 billion (US) over a three-year period, and that swindlers have become more widespread and highly developed.

So there is certainly need within the Christian community for discipleship training and preaching in the areas presented here.

Many unsuspecting Christians are financially victimized and left in economic ruin by those who profess to be their protectors. Some examples of fraudulent activity include: 13,000 Christians swindled by the Baptist Foundation of Arizona; Over 150,000 PTL victims received \$6.54 each as compensation for their lost \$1,000 in the Jimmy Bakker scam; Greater Ministries of Tampa, Florida, swindled thousands of Christians out of approximately \$100 million dollars.

Our response needs to be biblical in nature, and so the Christian should guard himself by adopting a “sober” and “vigilant” attitude toward his surroundings (I Peter 5:8). It is proper to establish the credibility of those who declare that they can make you a fast dollar. But keep in mind that when the money is transferred into their hands, it is probably too late.

What are some of the evidences that a certain person or organization is possibly fraudulent?

*First, their claims for your financial success are much higher than the average bank interest or Wall Street stock. Some years ago a friend encouraged me to “invest” in Greater Ministries which had been headquartered in Tampa, Florida. My friend claimed that Greater Ministries doubled his money every 18 months. A guarded (p13)➡*

# FLEEING GOD'S FLOCK

by Sid Stewart





the beautiful new sanctuary), and Chambersburg, Pennsylvania; as well as in Cumberland, Maryland; and Zanesville, Ohio.

Designed also for student recruitment and fund-raising, the tour presentations included student testimonies and other opportunities to receive

information about God's Bible School and College. Audiences seemed gratified by the quality of the music, as well as the school's holiness heritage and its continuing commitment to it. Personnel included Rev. Don Davison, tour director; Mr. David Hartkopf, orchestra director; and Miss Jessica Smith, faculty accompanist.

**SWSE SPRING TOUR**

Beginning Friday, March 30, this year's Symphonic Wind and String Ensemble Tour covered over 1400 miles, ending April 4. This brought positive response to the group's instrumental and vocal renditions of gospel music in Mercer, Lebanon, New Columbia, Beavertown (where the SWSE participated in the first full service in



# REVIVALIST FAMILY

*On these pages, we feature items about GBS alumni, significant events scheduled throughout the "Revivalist family," and brief news notes from across the holiness movement.*

**DEATHS**



**Virginia B. "Ginnie" (Campbell) Christman, 80**, of Amberley Village, Ohio, died April 15, 2012, after a courageous battle with cancer. She was a 1951 high school graduate of God's Bible School. She is survived by her beloved husband of 60 years, Charles C. Christman; her children, Charles W. Christman and Chrystal Christman-Hennel; two grandchildren; and other relatives. Funeral services were held in Loveland, Ohio, with the Rev. Jack Bimber, her pastor, and others, officiating, with burial at Rest Haven Memorial Park.

**Robert (Bob) E. Dittman Jr., 75**, of Florence, South Carolina, died August, 2011. He graduated in 1956 from the GBS high school and was married to

Wanda McIntosh, a 1954 GBS graduate. He leaves his wife of 55 years, three children, six grandchildren, and four great-grandchildren. Bob was a salesman all his adult life and retired from Church Furniture and Suppliers, Inc. His ticket for his final flight was received April 27, 1952, when he was saved. In heaven he awaits friends and family to join him.

**The Rev. Dennis R. Payne, 54**, Clarksburg, West Virginia, died unexpectedly January 19, 2012.



Following high school, he attended God's Bible School and College from 1982-1986, graduating in 1986 with a Bachelor of Theology degree. In the same year he was married to Monica, who survives. While he was at GBS, he served at one of the school's inner-city mission chapels. He later served pastorates in Hamlin, Bluefield, Charleston, and Boone County, West Virginia.

Dennis, his wife, and family came to the Fairmont, West Virginia Church in 1993, where they have been a



**ALDRSGATE CHRISTIAN ACADEMY STUDENT RECEIVES YMCA CHARACTER AWARD**

On Tuesday evening, April 17, Rachel Klotz, a freshman in GBS's Aldersgate Christian Academy, was one of 40 area high school students honored by the YMCA of Greater Cincinnati in its 15th annual Character Awards ceremony held at the Erich Kunzel Center for Arts and Education. Tracey Johnson, Fox 19 Morning News anchor, was master of ceremonies for the event which highlighted the character achievement and other leadership qualities of this select group of Cincinnati teenagers.

Among other accolades published about Rachel in the ceremo-



ny program, it was noted that her "drive to excel has not gone unnoticed. Each of the last six years her teachers have nominated Rachel for the Who's Who of America and Youth Leadership."

Rachel's parents are Mr. and Mrs. Steve and Mary (Hamlin) Klotz. Steve is a science teacher and assistant principal of Aldersgate Christian Academy.

**FALL ADEP SCHEDULE RELEASED**

GBS's Aldersgate Distance Education Program announces that for Fall 2012, the following courses will be offered as blended classes (each with single 2-3 day block session on the GBS campus): *Introduction to Homiletics* (M.

Moser); *Marriage and Family Counseling* (S. Andry); *Religions of America* (M. Bird); *Open Air Outreach Ministry* (E. Briscoe); *Cultural Diversity* (S. Gibson); *Teaching Language Arts* (K. Bird); and *Personal Discipleship and Formation* taught by Matt Friedeman, professor at Wesley Biblical Seminary, and offered as a dual credit class (students will get both college and graduate level credit). For more information about these classes or the many other fully online courses offered, go to [www.gbs.edu/adep](http://www.gbs.edu/adep) or write Dr. Mark Bird, ADEP Director, at [mbird@gbs.edu](mailto:mbird@gbs.edu).

**GBS SPONSORS PURE WATER SUPPLY SYSTEM IN HAITI**

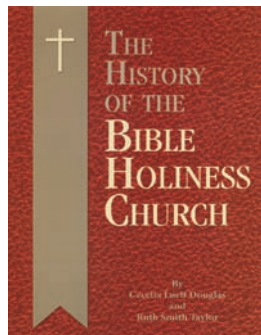
In cooperation with Holiness Pilgrim Mission, GBS students, faculty,



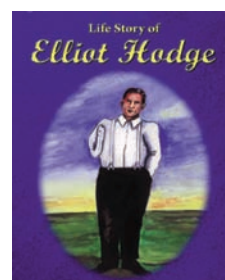
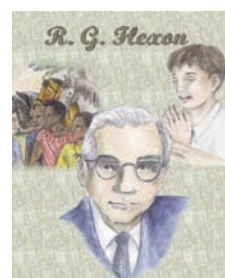
true blessing. His funeral services were conducted in Clarksburg, with Pastor Terry Zimmerman, officiating.

**NOTICES**

***The History of the Bible Holiness Church***, a beautifully illustrated, 320-page book written by Cecelia Luelf Douglas and Ruth Smith Taylor (former librarian and faculty member at GBS), gives a vivid picture of the development of the denomination formerly known as The Fire-Baptized Holiness Church. "The main object of this book is to remember from whence we came and to glorify God for including us in His plan of spreading scriptural Holiness," write the authors. It may be ordered from Mr. Les Goins, 1495 30th Rd., Thayer, Kansas 66776. The cost is \$25.00 plus \$5.00 shipping and handling.



**Two new books of visualized children's stories by Elizabeth (Smith) Hamilton (GBS '93 BA)** are now available, as follows: (1) ***R.G. Flexon***, the former Pilgrim Holiness General Superintendent. Illustrations are by Judy (Anderson) Simmons, also a GBS alumna. Cost: \$18.00; (2) ***Elliot Hodge***, the Fire-Baptized (now Bible Holiness) one-armed preacher. Illustrations are by Russell Richardson. Cost: \$16.00. Both books together may be ordered for \$30.00.



These are full-color books with six chapters and are ideal for Sunday schools, kids clubs, or family devotions. To order, send a check to Elizabeth Hamilton, 900 E. Birch St., Independence, Kansas 67301, or contact her at [hamilton\\_todd@juno.com](mailto:hamilton_todd@juno.com). 📧



MAY 9-13, 2012

Dr. Michael Avery, president  
Rev. John Manley, campus pastor

**GUEST SPEAKERS**

Rev. Randy Brown, Wed, Thurs evenings  
Rev. Blake Jones, Thurs, Fri, Sun mornings  
Rev. John Manley, Sunday evening  
Rev. Larry Smith, Sunday communion  
Rev. Darrell Lee Stetler, Saturday evening  
Mrs. Elizabeth Stetler, Friday break-out  
Dr. Bill Ury, Friday evening

**FIRST SERVICE**

Wednesday, 7 pm

**PRAYER SERVICES**

Thursday – Friday, 7:30 am

**BREAK-OUT SESSIONS**

Thursday – Friday, 9 am

**MORNING WORSHIP**

Thursday – Friday, Sunday, 10:30 am

**EVENING SERVICES**

Wed – Sat, 7 pm; Sunday, 6 pm

**GBS COMMENCEMENT**

Saturday, 10 am

**COMMUNION SERVICE**

Sunday, 9 am

**STUDENT MINISTRIES SERVICE**

Sunday, 2:30 pm

CAMP MEETING 2012

Michael Avery



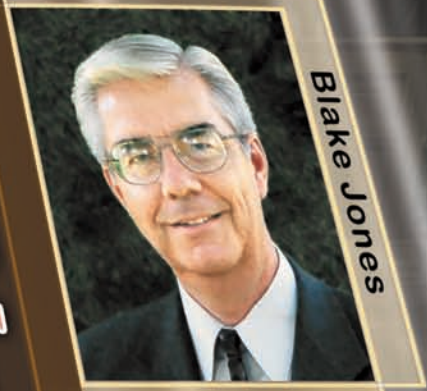
Elizabeth Stetler



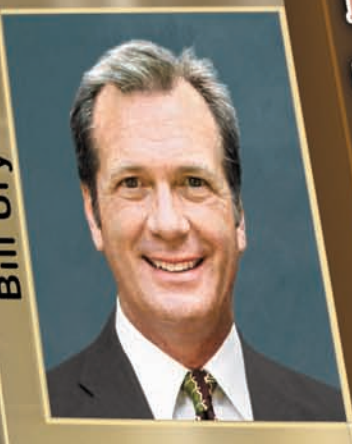
Larry Smith



Blake Jones



Bill Ury



Darrell Stetler



Randy Brown



John Manley





and staff have sponsored installation of a new water system in Desdunes, Haiti, a village where the need for a safe water supply was acute. As HPM director, Dr. Steve Gibson, explains, "The water in Haiti is unsafe, even from the wells or from public water systems. Rivers are dumping places and are full of trash beyond description."

Responding to appeals to help relieve so desperate a situation, the GBS campus family raised approximately \$1000 to install the new



system, which can purify up to 10,000 gallons of water per day. Holiness Pilgrim Mission has a congregation of several hundred people in Desdunes plus a large school. Though "the village people live in poverty, many in houses of



mud," as Dr. Gibson explains, the local congregation provided "a concrete tank that holds 5,000 gallons of water."

**BRIEFLY NOTED:** On March 2nd, Dr. Mark Bird of GBS's Ministerial Education faculty presented a paper entitled "The Minimum that One Must Believe to Be Saved" at the Wesleyan Theological Society, Nashville, Tennessee. The paper dealt with the inclusivism / exclusivism debate and made a distinction between truths that must be affirmed and truths that must not be denied. His paper can be accessed at [www.WesleyanTheology.com](http://www.WesleyanTheology.com). ■

►(p9) attitude helped me avoid this fraud. Within about two years the entire operation collapsed, and many of their leaders are serving long prison sentences.

*Second, fraudulent financial schemes often include claims of secrecy for their operation.* Often groups that will scam you declare that they have secret gold or diamond mines in some faraway places like Africa which are totally inaccessible to the average person. Think about it. If you were making millions on a secret gold mine, would you tell anyone else? Credible companies have true products to sell in order to create profit margins. You can visit their stores and see how they make money for their investors.

*Third, pseudo-Christian groups intent on fraud often mix religious talk with their "investment" presentations.* You will hear statements like "God is in this," or "God knows you deserve this." Bible promises might even be used to give evidence of God's blessing in their dishonest venture. True investment professionals avoid using religion as leverage. However, the fraudsters will take advantage of your religious sensitivity to gain access into your emotions. Scripture, however, knows no promises of great financial blessings, but rather tells us that the way is narrow (or a way of affliction).

Another characteristic of fraudulent activity is the usual demand for untraceable cash payments rather than traceable checks. Scammers want to eliminate a paper trail which will authenticate their criminal activity in a court of law.

So what do we do to guard ourselves from rip-offs?

First, do adequate homework. Check out the history of the questionable organization. Find out its founding date, historic rate of return, product line, and reviews in investment magazines. If the organization is multi-level marketing, be careful as well. Multi-level marketing schemes may put a strain on families, friendships, and even entire churches since the MLM members only target relatives and friends in order to generate an income. "The real money in a pyramid scheme comes from membership fees."

Also check out state and federal Security and Exchange Commission registrations. All credible investment advisors and companies must register with the SEC. Next, avoid making your financial decision alone. Committees, boards, registered advisors, and spouses need to act in concert when it comes to these issues. Finally, avoid the spirit of the Prosperity Gospel. Solid work ethics are in order, and common sense tells us that it is not God's will for everyone to be wealthy. ■

*Sid Stewart is a minister from Trinity, North Carolina, and is currently completing a doctorate in pastoral theology from Bob Jones University. The information for this article was taken from his research for his dissertation.*





# Dear Phil

## WHICH PROMISES CAN WE CLAIM? Part II

*Is it all right for Christians to claim promises that aren't specifically written to them? How do we know which promises we can claim? —Valorie*

Dear Valorie,

Previously, I gave four guides for knowing when one can legitimately claim a Scriptural promise: (1) To whom was the promise given? (2) Has it been fulfilled? (3) Is it conditional or unconditional, and (4) Is it to national Israel or spiritual Israel? Let me add two more.

**1. Distinguish the Spirit's impressions from Scripture's promises.** Occasionally I have heard people testify, "While reading my Bible, God gave me a promise that He would do what I was asking Him." In many cases, the verse God "gave" them has nothing to do with the issue they were praying about and wasn't given to spiritual Israel or to all believers generally. Such situations are what I'm referring to as "the Spirit's impressions." I find no examples of this in Scripture. Nonetheless, there is widespread testimony to the Holy Spirit using Scripture to impress upon the hearts of His children personal assurance concerning His will. I conclude then that this is something God does.

However, we should qualify a claim that God gave us a promise [from a non-promise text] with a statement like, "To the best of my ability to discern God's voice, etc." Deut. 18:20-22 indicates that false-

ly claiming to speak for God disqualifies a person from the respect of God's people and, under the Mosaic Covenant, deserved death. Claiming that God has spoken is serious! We should be careful to qualify our claims so that if we are wrong, it's clear the fault is ours and not God's.

In addition, we must keep clearly in mind the difference between God using the language of Scripture and God using the meaning of Scripture. While God may choose to use the language of Scripture in our lives apart from its contextual meaning, that does not determine or change the contextual meaning. Scripture's meaning never changes. The normal pattern we see in Scripture is the Holy Spirit applying the contextual meaning of Scripture to believers' lives to make us like Jesus (Eph. 5:26-27). We should expect this to be the normal pattern of God working in our lives as well.

**2. Distinguish descriptive texts from promises.** A "descriptive text" is a passage of Scripture that describes what God has done in the past. What God has done in the past He may do again. However, this is no promise that He will again act in that way. Further, a non-

promise passage is not changed into a promise passage because God uses its language to assure our hearts of something. My observation is that God rarely does the same thing twice. There was only one burning bush, one Red Sea crossing, one altar consumed by fire from Heaven, one Pentecost when tongues of fire came on disciples' heads, and so on.

When claiming a promise given in or through Scripture, keep in mind that knowing the "what" of God's will is not the same as knowing the "how" or the "when." For example, Jesus promised that He would never leave us or forsake us. That's the "when" (never) and the "what" (leave or forsake) of His promise. Precisely how we will experience or sense His presence He did not tell us.

Regarding Phil. 4:19, "My God shall supply all your need," Paul's confidence is rooted in Jesus' promise that our Father knows our needs and will supply the needs (food and clothing) of those who seek first His kingdom—as the Philippians had been doing (Matt. 6:24-33). In other words, this promise is conditional, not unconditional. The Philippians had given evidence of their seeking first God's kingdom; therefore, Paul could assure them that God would supply their need.

Remember that promises are not a means of strong-arming God into doing what He would be reticent to do otherwise. Promises are God's signal that He wants to do something. Our asking for God to keep His word is an act of trust in His faithfulness. In fact, our asking may be the trigger God is waiting for to spring into action (Jam. 4:2).

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.*





## student focus

### COPTIC POPE DIES AT AGE 88

Pope Shenouda III, Coptic Orthodox leader and patriarch in Egypt, died March 17 at the age of 88. Highly influential and popular among Christians, Shenouda was regarded as a “charismatic reformer and an advocate of Christian rights in a predominantly Muslim country,” according to Cornelis Hulsman, writing in *Christianity Today*. Previously he had served as editor of a Sunday school periodical, becoming the leader of the Coptic church in Egypt in 1972.

### ARCHBISHOP WILLIAMS RESIGNS

Rowen Williams has announced his resignation as Archbishop of Canterbury, spiritual head of the Church of England and of the worldwide Anglican Communion, which is regarded as the third largest Christian grouping in the world.

Williams’ tenure as archbishop has been marked by jolting controversy within Anglican circles as well as in the public forum. Conservatives in the Anglican Communion, especially church leaders in Africa, have been highly critical of his failure to bring stronger disciplinary measures against the liberal Episcopal Church in the United States and the Anglican Church of Canada for their leniency toward homosexual conduct. Liberals, on the other hand, have shown disappointment that the Archbishop has

publicly maintained the church’s official stand against such conduct. Within the Church of England there has been a bitter struggle over the ordination of women as bishops, a measure which now is expected to be finally approved. The Archbishop of York, Dr. John Sentamu, is looked upon as a likely successor to Williams.

### STRUGGLE FOR SAME-SEX MARRIAGE CONTINUES

John Flynn in *Zenit*, an online news service reflecting “The World Seen from Rome” details struggles in various countries over the issue of homosexual marriage:

(1) *Great Britain*. The Conservative government has announced that it will introduce gay marriage but details are uncertain.

(2) *Denmark*. A bill has been introduced into Parliament to legalize same-sex marriage and would enable such unions to take place in the state Evangelical Lutheran Church.

(3) *France*. The European Court of Human Rights has ruled that the denial of same-sex marriage is not “a breach of anti-discrimination laws.” A lesbian French couple had complained that “they would not be allowed to adopt a child.”

(4) *United States*. Here “battles continue at the state level. In February, Washington’s state governor, Christine Gregoire, signed a bill making it the seventh state to legalize same-sex marriage.”

It’s a phrase we hear all too often in the Bible college classroom: “I grew up knowing a lot about God, but never really knowing God.”

**ELIAS ABRAHAM** lived a “fairly ordinary life” raised in a Christian home. He knew right from wrong, but selfishly chose his own way. It wasn’t until his senior year in high school that he devoted his life to God under the mentorship of an influential teacher—an ingredient that would later prove instrumental.

At this new juncture, every indication pointed him towards God’s Bible School and College for the following year. God opened the door for him to attend, where he is now earning his BA in Secondary English Education. His aspirations to teach reflect his own journey, and a keen awareness that Christian educators have the invaluable opportunity to shape students spiritually, as well as academically.

In his classes, Elias is learning how to be more “God-focused” by viewing his actions as they relate to the world around him....a commendable trait for a future teacher! ■

*Seventy-five percent of our students receive some form of financial aid which enables them to attend GBSC. If you would like to support Elias or a student like him, you may send a gift to:*

**Student Fund**  
**God’s Bible School and College**  
**1810 Young Street**  
**Cincinnati, OH 45202**

*or give online anytime at*  
**[www.gbsgift.com](http://www.gbsgift.com)**





# Classics

## FOR THOSE WHO FOLLOW JESUS

by *Thomas a Kempis*

He who follows me, says Christ our Savior, shall not walk in darkness but shall have the light of life. By these words we are admonished and warned that we must follow His teachings, as well as His manner of living, if we are to be illumined and delivered from all blindness of heart. Let all the focus of our heart, therefore, be to have our meditation wholly fixed on the life and the holy teachings of Jesus Christ. For His teachings are of more virtue and spiritual strength than are the teachings of all the angels and saints.

And he that through grace would have the inner eye of his soul opened into the truth of the gospel of Christ should find manna, that is to say, spiritual food for the soul. But it is often seen that some people who often hear the gospel of Christ have little sweetness in doing so because they do not have His Spirit. So if we are to have true understanding of Christ's Gospels, we must focus our attention on conforming our lives to His life as nearly as we can.

Of what value is it for a man to think deeply about the lofty mysteries of the Trinity if he lacks meekness and thus displeases the Trinity? Truly, nothing at all. For deep reasoning does not make us holy or right, but rather a good life is what makes us beloved by God. I had rather feel sorrow of heart for my sins than only to know the definition of sorrow. If you were to know all the Bible by memory and also the sayings of all the philosophers by heart, what should it profit you if you do not have grace and charity? All that is in this world is vanity but to love God and only to serve Him. This is the most noble and the most excellent wisdom that may be in any person—by despising this sinful world in order to draw nearer and nearer every day to the kingdom of heaven.

It is therefore very foolish to work hard for worldly riches, which shortly will perish, or to covet earthly honor or any sinful pleasures or sensual delights if after this life we shall be grievously punished for them. How great a vanity it is also to desire a long life but to care little for a good life; to pay attention to present things but not to make preparation for what is to come; to love things that shall shortly pass away but not to hasten to where there is joy everlasting.

Therefore have this often in your mind: That the eye is not satisfied with the sight of any bodily thing nor the ear with hearing; and therefore purpose to withdraw the love of your soul from things that are merely visible and turn that love to things that are invisible. For they who follow merely sensual things hurt their own conscience and lose the grace of God. ■

*Thomas a Kempis (1380–1471) was a medieval German monk and devotional writer. He is remembered primarily for the classical devotional work The Imitation of Christ, which was a favorite of John Wesley, who republished it for his Methodist societies. This selection, edited and updated in language, is from Richard Whitford's 16th-century English translation of this famous work.*



Further, we are to “put on the Lord Jesus Christ” (Romans 13:14). This means we are to seek to become more like Jesus, and to receive by faith all that He is for our daily living. As we clothe ourselves with Christ, we will discover that His righteousness, His truth, His holiness, and His love become more and more evident in our lives.

We also are to make no “provision for the flesh, to fulfill its desires.” Flesh, in this context, is the desires of the mind and body that are forbidden by God. To make provision for the flesh means you knowingly expose yourself to things that will tempt you. While we will continue to face temptations that appeal to our fleshly desires (desires of our mind and body), we must not knowingly expose ourselves to them. On the contrary, we must make plans to shield ourselves and protect ourselves from those temptations. Here are some suggestions:

**Locate.** Locate in your life the areas in which you are spiritually weak and most susceptible to temptation. Then purpose with God’s help to avoid anything that would trigger temptation in those areas.

**Build.** God expects you to build barriers in your life that will protect you from people or things that pull you toward the world. Stay away from places that foster temptation. For example, if your eyes are an avenue of weakness, don’t go past the magazine rack in the store. Don’t surf the Web, or the TV, or any other media you know will expose you to temptation. If you can’t control it, get rid of it!

**Repent.** If you yield to temptation, thoroughly repent of it. And remember, to repent of sin involves more than confessing it and asking God to forgive you. Repentance is a change of heart and mind toward sin that is demonstrated by a change in your attitude and your behavior. True repentance requires that you do whatever is necessary to stop yielding to what you know is wrong (2 Corinthians 7:9-11).

**Commit.** Commit to full obedience to God and His Word. Analyze why you gave into temptation. Did you override the Holy Spirit’s checks or promptings? Do you need to ask someone’s forgiveness? Is there bitterness in your life? Is there hidden resentment? Remember, willful disobedience is always the product of unbiblical thoughts coupled with the deliberate choice of our will.

—sermon by DR. ALLAN P. BROWN

[In our next message, we will continue discussing tactics for overcoming temptation]

“COMMITTED TO EXCELLENCE  
IN PREACHING”



## FACING TEMPTATION (PART 3)

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

**Scriptures: James 1:12-14.**

In part 2, we learned there are six steps in the temptation process. The first three are found in James 1:14: “*But each one is tempted when he is drawn away by his own desires and enticed.*” The temptation process begins with gaining your attention, then attracting and alluring you. There is no sin involved in these first three steps unless you give mental consent to the temptation.

Now notice James 1:15: “*Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death.*” Here are the last three steps in the temptation process: acceptance, appetite and addiction, and, finally, the award for sin. Let’s consider each of them.

**Step Four: ACCEPTANCE.** When a person chooses to stop fighting thoughts of evil and chooses to welcome them and to mentally visualize them with the assent of his will, sin occurs. In James’ terminology, to allow desire to “conceive” means you inwardly unite your will with the evil thoughts, thereby consciously allowing them to remain in your mind. As a result, sin becomes the offspring of the attraction and the allurements which you allowed to seduce your will. However, to become aware of evil thoughts and to fight against them, resisting them and renouncing them, proves that no sin has yet occurred. To cry out to God and to tell Him that you want no participation in what is wrong but with His help you purpose to resist temptation even to physical death shows that you have not yet sinned.



Do not be surprised when Satan tries to make you feel guilty for having evil thoughts in your mind. He is their source. He projects evil thoughts into our minds and then when we become aware of them, capturing them and replacing them with biblical and godly thoughts, he accuses us of being the owner of the thoughts. Then he taunts us with the charge that our heart is the source of the evil thoughts and therefore we have an evil heart.

We must remember that Satan is an accuser, a liar, and a deceiver (Revelation 12:10; John 8:44; Revelation 20:3). Do not allow him to project false guilt into your heart and mind. If you are not sure whether or not you responded quickly enough to capture and expel the evil thoughts, flee to the blood of Jesus and ask for forgiveness and a fresh cleansing. You must keep your conscience clear (Romans 14:21-22)!

**Step Five: APPETITE and ADDICTION.** This step begins at the moment that sin is conceived through mental consent to the evil thoughts and concludes when sin becomes full-grown. James 1:15 says, “When desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death.” The consent of the will determines whether or not sin has occurred when thoughts of evil enter our mind. If we consciously choose to welcome evil thoughts, we have chosen to sin. And James warns, sin does not remain static; it grows and seeks to become “full-grown,” indicating a fixed habit.

Sin never adds quality to our lives. Although there are momentary pleasures in sinful activities (Hebrews 11:25), sin always subtracts from our lives. And willful sin, unless immediately repented of, will enslave. Paul says in Romans 6:16, “Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness?” When we choose to commit willful sin, we are always losers and never gainers, whether it be in this life or in relationship to the eternal. The Bible warns us that there is a way which seems right to a person, but if that way violates God’s Word, the end of that way is death (Proverbs 14:12).

The method Satan uses to enslave people physically is first to blind their minds to the dangers of sin (Ephesians 4:17-18). Then he urges them to sin repeatedly until mental, physical, and emotional addiction occurs. When this happens, the sinner will gradually become callous and will eventually, apart from the preventient grace of God stopping his progress, give himself over “to sensuality, for the practice of every kind of impurity with greediness” (Ephesians 4:19).

**Step Six: AWARD for sin.** “Sin, when it is finished (full-grown), gives birth to death” (James 1:15). Apart from God’s gracious and merciful

intervention, sin is in its very nature self-destructive and will end in death. Sadly, James is not speaking of physical death, for even the most godly people die physically. Rather, James is speaking of spiritual death and separation from all that is good, forever (Isaiah 59:2; Romans 6:23; Revelation 20:15).

So temptation begins with first catching our attention, progresses to attracting us and then alluring or enticing us. Sin occurs if our will gives consent to the temptation. Once sin is conceived, steps four through six will follow unless God graciously intervenes. Ultimately it climaxes in eternal separation from God. These are the six steps in the negative flow of temptation. During the first three steps, no sin occurs. However, one should be alert to the danger and destructive power of temptation and immediately flee to Christ for help as soon as he becomes aware of any attraction to what is displeasing to God.

### **How to Successfully Combat Temptation**

No Christian needs to be defeated by temptation. God personally promises that He will protect every Christian from experiencing a temptation that is too strong for him. In fact, he says to Christians, “*The temptations in your life are no different from what others experience,*” promising, that He “*will not allow any temptation to be more than you can stand. When you are tempted, he will show you a way out so that you can endure*” (1 Corinthians 10:13).

This is great news for a Christian! The Almighty God Himself has promised to intervene in our behalf. Further, we are told in Scripture that through Christ, we can be more than a conqueror over temptation (Philippians 4:13; Romans 8:37).

Part of the responsibility for defeating temptation is to learn the biblical tactics for conducting spiritual warfare. God has promised to give us grace, strength, and to protect us from the enemy; but God also has instructed us to learn to utilize the spiritual weapons He provides us. Let me suggest several tactics for successfully combating temptation.

### **Step One. Put on the Lord Jesus Christ and make no provisions to gratify the desires of the flesh outside of the will of God (Romans 13:14).**

The contextual setting of Romans 13:14 reveals that a Christian must not allow spiritual lethargy to diminish his alertness to the dangers of temptation. Spiritual vigilance is an absolute necessity (Romans 13:11). The Christian must completely rid himself of all the works of darkness and put on the armor of light (Romans 13:12). When Paul urges Christian, “Let us put on the armor of light,” he is saying that the light we receive from God’s Word will protect us from the power of temptation just as armor protects a soldier from the attacks of an enemy. Light functions as armor.



# 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.

**ARGENTINA.** "Cartegena told me by phone a few days ago, 'Pastor, I cannot tell you how much we appreciate your preaching, teaching us the way of holiness. God has been showing me the importance of holiness. Our church is so blessed to have heard this message.' He also told me that he now keeps the Lord's Day holy and said, 'It feels so good to do this.'" —Phillip Dickinson, *Newsletter*

**HONDURAS.** "One of the joys I have of overseeing the medical work that Evangelistic Faith Missions has in Honduras is combining the use of medicine and ministry. Two of the four villages we visited [during 2011] did not have an evangelical church for the people to attend. The last village we visited was called San Francisco, and the people were very friendly, open to the gospel, and thankful for the medical help brought to them. God was so very good to take the efforts of a few medical personnel who dedicated a week of their time to go to Honduras to help meet the medical needs of the people. Through that effort, the Lord has seen fit to open a new church and draw new people to Himself." —Daniel Melton, *Missionary Herald*

**INDIA.** "I gladly accepted the invitation of Barnabas Ministries President Rick Hutchison to travel with him to southern India February 7-18. There, where Hinduism remains the dominant religion, I found many sincere believers and faithful pastors hungry for pure, biblical, holiness teaching. We held nightly outdoor gospel meetings in village after village and preached to hundreds of people of all ages. They sat on mats until late at night, listening intently to the mes-

sages and often responding. We were very conscious of the Lord's presence and anointing.

"One of the highlights of the India trip was teaching around 200 pastors in two separate conferences. I felt so blessed to be with pastors so eager to be more equipped for the ministry. One pastor shared a moving testimony of persecution he has faced. He traveled 1,200 kilometers just to attend one of the conferences!" —Tim Keep, *Bible Methodist Missions newsletter*

**PHILIPPINES.** "R.G. Hutchison reports, 'It was my privilege to deliver the commencement address this morning and to witness as six of our students graduated from the Shepherds' College. We thank God for giving them the desire and ability to finish! Please pray for them as they seek God's will for the next steps in each of their lives.'

"The Hutchison's also report a new church dedication in the village of Eden as well as a new pioneering project underway in the densely populated city of Baguio." —*Bible Methodist Missions*

**RUSSIA.** "The Motovilov family are working in Russia. They hold Bible classes weekly in their home, [and] afterwards they serve tea and refreshments. They go to Savino to an orphanage. Some of the older children have been moved to a place for people who can't take care of themselves. Keep them in your prayers." —*The Flaming Sword*

**SOUTH AFRICA.** "Glenn and Stephanie Gault (HIM) in Lesotho request prayer for the Chinese radio broadcasts. Pray that God will help them build relationships with the people [and also] for the Bible school students. They are beginning the final year of the course of study." —*Ropeholders*

**TURKS AND CAICOS ISLANDS.** "Mike and Daryl Hobbs (HIM) praise the Lord for the way He is opening the medical field for Daryl in the Turks and Caicos Islands. Daryl is the first Nurse Practitioner ever to work in the islands. Thank the Lord for opening this door!" —*Ropeholders* ■

**CORRECTION.** *In this column, March 2012, we reprinted a notice of the death of missionary John Weiss resulting from a truck accident in Canada. As we are informed, the work with which he was associated is a mission of the Evangelical Wesleyan Church rather than the organization mentioned in the report. Our apologies for the error. Rev. Weiss was an elder in the Evangelical Wesleyan Church.*





compiled by Rev. Jack Hooker, President,  
National Alumni Association of GBS

**ESTABLISHING CHRISTIAN  
RADIO IN PAPUA NEW GUINEA**  
*letter from Joe Emert (BRE '74)*

I trust this finds you well. I've just returned from my tenth trip to Papua New Guinea, and it was my pleasure to present a recent copy of *God's Revivalist* to some of the staff members of Wantok Radio Light, our network of 16 FM radio stations. I thought you might enjoy this photo.

I'm shown here making the presentation to Thelma Ninjipa, senior announcer for the network and Pastor Joe Piniau, evening announcer and host of a two-hour program called "The Chapel In The Air." Thelma interned at our Georgia radio stations, and Pastor Joe is affiliated with the PNG Bible Church, one of the partners who established the radio ministry nearly 12 years ago. (Mike Avery and Dick Miles were part of a preaching team that preached to thousands at their annual camp meeting several years ago in the Highlands.)

Pastor Joe receives, on average, over 17,000 text messages each month from listeners seeking prayer, advice, or making song

requests! He expressed real appreciation for this copy of *God's Revivalist*, and I feel certain its rich content will make its way through the radio and into the hearts of the people of Papua New Guinea.

My love affair with Papua New Guinea began in the early '70's on the campus of God's Bible School. President Deets asked me to be part of a student "welcome committee," standing at the top of the famous "ramp," when the first two young men from Papua New Guinea were delivered to campus fresh from the Highlands. I understand that they were, in fact, the very first two Papua New Guineans to study abroad following the nation's independence. When Pilipo Miriye and Peter Maginde stepped out of that car, a decades-long relationship was born. We were very close friends throughout our college days. Today, Pilipo serves as International Director of Missions for the 600 churches of the PNG Bible Church. Peter, long desiring to serve God in government even

as a student at GBS, [was until recently] the ambassador from Papua New Guinea to the EU, Brussels, Belgium.

Today, Wantok Radio Light is a growing radio network in this island nation of nearly seven million people. An additional 40 to 50 FM radio stations are planned around the country, thanks to a generous grant of nearly two million dollars! Twenty FM transmitters have been ordered, and there is a strong desire in the nation to hear the Word of God daily. To God be the glory!

Thank you for the exceptional job you and your team do, presenting to us *God's Revivalist*. It is graphically attractive, content-rich, a powerful PR tool for God's Bible School and College, and is delivered on time! I must admit that I always turn immediately to the campus, staff, and alumni news! Should you desire, I'll be happy to fill in any details about this exciting work of God in Papua New Guinea!

Sincerely in Christ,  
Joe Emert



Alumnus Joe Emert presents a recent copy of *God's Revivalist* to Thelma Ninjipa and Pastor Joe Piniau.





## ALUMNI ATTEND MARRIAGE MATTERS RETREAT

President Michael Avery was the featured speaker at the Marriage Matters Retreat, February 22-23, at the Carlisle Inn, Walnut Creek, Ohio. More than fifty couples attended the event, which is held each year in the heart of the largest Amish community in the world. Marriage Matters, which held its first retreat in 2000 and received non-profit corporation status in 2006, offers opportunities for Christians to renew and enrich their marriages in a warm atmosphere of fellowship, affirmation, and enjoyment. Present is a ministry team as well as outside guests, who serve as speakers.

Many GBS alumni look forward to this marriage getaway as a time of peaceful spiritual focus. The Marriage Matters Ministry, Inc. board includes six alumni, including chairman, Daryl Muir ('86, BRE). There were a total of twenty-two GBS alumni at the 2012 retreat. For further information on future retreats, call Daryl at 330-506-4227 or contact him by email at [dmmuir84@earthlink.net](mailto:dmmuir84@earthlink.net).



Twenty-two GBS alumni attend the 2012 Marriage Matters Retreat

## ATTN: High School Class of '82 College Class of '87

As incredible as it seems, this year marks the 30th and 25th anniversaries of the graduations of our respective classes! As I was privileged to have been president of both classes, and as several of my fellow alumni are also members of both classes, it is my hope that we can hold a combined reunion on Saturday, October 13, at 2:00 p.m. following the homecoming picnic on the campus of our alma mater. The High School Class of '82 (the largest graduating class in the history of the high school) has consistently held reunions every five years, and the College Class of '87 will be one of the classes officially honored by the Alumni Association during this year's homecoming celebrations. If you were a member of either class, I would like to hear your thoughts on a combined reunion. I also need your contact information (address, telephone, email) and information for reaching those classmates you may know who do not receive *God's Revivalist*. Please call or email Kevin Moser at the Revivalist Press (513-763-6521, [kmoser@gbs.edu](mailto:kmoser@gbs.edu)) and he will forward the information to me. I look forward to seeing you soon and catching up on bygone days!

## JEFF CASE (BA MUSIC '90) RELEASES NEW CD PROJECT

*This is My Story (Hymns Not as Usual)*, a CD project by Jeff Case, has just been released. It was

inspired by his brother John (BA Music '90), who passed away in October 2007. Less than a week before his passing, John was lying in a hospital bed when the doctor informed him he had lymphoma. Afterward he noticed that "Blessed Assurance" was playing in the background. He called his family, told them the news from the doctor, but then said that through the hymn, God had told him everything was going to be all right. Jeff adds, "This project is an attempt to preserve the wonderful message of yesterday's hymns with today's music in the hopes of passing these hymns along to the next generation."

CD's can be ordered by contacting Jeff at 4391 Knowles Rd., North Adams, MI 49262, or by emailing him at [jandlcase@hotmail.com](mailto:jandlcase@hotmail.com). The price is \$12 plus \$3 shipping. CD's are also available at various on-line stores including [amazon.com](http://amazon.com), [cdbaby.com](http://cdbaby.com), [itunes.com](http://itunes.com), and other locations. 📌



➡(p2) that begin Article VI can hardly be disputed, though often they are ignored. Remember that the church is the home of all Christ's faithful ones, where we live out our lives in union with Him and with one another, continuing "steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42).

This is a spiritual and heavenly organism, to be sure; but it is also a physical and earthly one. While Jesus was here among us, He gathered around Himself His "little flock" as the nucleus of its fellowship; established the principles of its worship, ministry, and structure; and commissioned His apostles to act in His name as its first pastors and superintendents. After He had ascended to His Father, they went everywhere, impassioned to "make disciples of the nations" and to bring those disciples into the community of the church where they submitted themselves to its guidance, discipline, and instruction.

This was all by divine authority, of course, delegated by Christ to His apostles and by them "to faithful men who will be able to teach others also" (II Tim. 2:2). As we know, leadership is vastly important, and so Peter and Paul made certain that devout, wise, and courageous leaders were in place in those infant congregations that they established.

Details may be elusive, but in general the New Testament pattern is apparent. As historian Dr. Earl Cairns informs us, there were two categories of leaders in the early church. First were "charismatic officials," which he identifies as "apostles, prophets, evangelists, pastors, and/or teachers"—all believers gifted by the Spirit to proclaim the gospel and guard its truth.

Second were "administrative officials"—elders or presbyters and deacons—whose "task was to carry out the governmental functions within a given church. The apostles laid down their qualifications and put them in office after their selection by the congregation." Qualifications for an elder are given in I Timothy 3:1-7 and in Titus 1:5-9 and for a deacon in Acts 6:3 and I Timothy 3:8-13. The elders were called to rule in the congregation and from their ranks came its pastors, while deacons were to assist the elders in "the dispensing of charity."

Submission to church authority was expected of every Christian, and by the Saviour's own command, any believer who stubbornly and persistently "refused to hear the church" in the exercise of its disciplinary powers was to be considered "like a heathen and a tax collector" (Matthew 18:17)—that is, he was no longer a member of the Christian fellowship. "Obey them that have the rule over you, and submit yourselves," commands the book of Hebrews, "for they watch for your

*souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (Hebrews 13:17).*

## II. FAILURE ACKNOWLEDGED: *Authority Disregarded*

Church authority—its extent and exercise—has often become an issue of flaming controversy. On one hand, it often has been tragically, even barbarously, misused. Recall the horrors of Medieval Catholicism with its arrogant claims to both the bodies and souls of men. For those who resisted, there was the rack, the noose, and the flame. Nothing better illustrates Lord Acton's words: "*Power corrupts; absolute power corrupts absolutely.*"

In the 16th-century Reformation, this arbitrary force was challenged and overthrown. Protestants reasserted the universal priesthood of all believers, though their leaders were careful to explain the biblical guidelines for proper authority. Some of their descendants, however, established spiritual despotisms of their own, while in reaction, others declared their independence from any dominion except their own. So the children of the Reformation became known for their constant squabbles and their proliferating sects, each claiming its own ecclesiastical turf.

We in the CHM have had our share of "continued divisions among us, often over matters unconnected with allegiance to Scriptural truth," as Article VI reminds us. Sixty years ago our persistent protests against encroaching worldliness and increasing autocracy were registered in faithfulness to our understanding of the gospel. As such, they were legitimate and history has validated them. Our "mother churches" have drifted so far that we can hardly recognize them as the spiritual cradles of our youth.

But it is also true that once we had thrown off the old loyalties, we found it difficult to establish new ones. This is made worse by the long-established "radical individualism" of American culture, as well as by the post-modern distrust of institutions either secular or religious. Perhaps these have all contributed to "the spirit of autonomy and even anarchy" that is deplored in Article VI.

"Our spiritual philosophy has become warped," declared A.W. Tozer of American evangelicalism; "our sense of belonging has gone from us; we recognize no authority, obey no rules, take no vows, are almost altogether undisciplined and feel no sense of loyalty." He was not speaking specifically to the CHM, of course; but still his indictment provides a solemn warning for us all.

## III. CORRECTION OFFERED: *Authority Reaffirmed*

*"Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud and*





©2012 Jupiter Images

giveth grace to the humble" (1 Pet. 5:5). Here is the mutual submission that we owe to one another in the Church. But this is not all that is required. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls..." (Hebrews 13:17). Here is the personal submission that we owe to the Church's leaders.

To explain and affirm that authority we now summarize these principles foundational to it:

- **Delegation.** To the Church which He has established our Lord has delegated His own authority, which is exercised by duly-appointed officials who act in His name and on His behalf.
- **Qualification.** In Scripture He has established the qualifications for these officials—godliness, sobriety, earnestness, diligence, family discipline, and spotless reputation. Acting reverently in His presence and relying upon His guidance, the congregation selects its leaders from those who thus are clearly qualified.
- **Limitation.** These officials are to exercise their authority in a spirit of fidelity, love, and humility, always limited to the proper sphere of spiritual concern that the church has committed to them.
- **Service.** Church officials are to serve God and His people humbly, faithfully and lovingly, "taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock" (1 Pet. 5:2-3).
- **Obedience.** By divine command we are to submit to the spiritual authority which these leaders exercise in God's name, offering them our affirmation, our prayers, and our support.
- **Accountability.** We are accountable to these leaders. But they also are accountable to us, and the Church must provide structures to which they give answer and by which they may be deposed for just cause. Remember, too, that all us are accountable to God before whom we soon shall stand in judgment.

Granted, "The Call to the CHM" will never appear in *Christianity Today* or *Newsweek*. It does appear in *God's Revivalist*, however, urging us to "support that authority in the church" that God Himself has established. "Be assured of one thing," John Wesley tells us. "The more conscientiously you obey your spiritual guides, the more powerfully God will apply the word which they speak in his name to your health. The more powerfully will He water what is spoken with the dew of His blessing; and the more proofs will you have, not only what they speak, but the Spirit of your Father who speaketh in them." ■

# THOUGHTS

for the quiet hour

by Sonja Vernon

## CONSEQUENCES

*"And all the people shouted with a great shout when they praised the Lord because the foundation of the house of the Lord was laid. Yet many of the priests and Levites and heads of fathers' households, the old men who had seen the first temple, wept with a loud voice when the foundation of this house was laid before their eyes, while many shouted aloud for joy, so that the people could not distinguish the sound of the shout of joy from the sound of the weeping of the people...."*  
—Ezra 3:11c-13a NASB

It was a day of celebration! Trumpets sounded, cymbals crashed, and singers sang. The people erupted in praise for what God had done to re-establish His house. But in the midst of the rejoicing throng were those who remembered the temple in its former glory, and they wept. They mourned the cost of the disobedience that sent their people into captivity and caused the destruction of their once glorious house of worship. They grieved so bitterly that their cries could not be distinguished from the shouts of gladness. Far away the noise was heard, a noise of joy mingled with the sounds of sorrow and regret.

This story from long ago holds a powerful lesson for us today. God lovingly restores and forgives, but in this life we may never regain all that was lost because of our sin. The temple was rebuilt, but it was not as it had been in Solomon's day. The Prodigal Son was welcomed home, but his inheritance had been squandered. Redemption is powerful and beautiful, but it may not erase the scars of our disobedience. God help us to realize the seriousness of sin and enable us to run at its slightest approach! ■

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

MAY 2012

23



# Homecoming 2012

## "Radio Days"

*Friday, October 12*

10:00 am - 3:00 pm

### **The Hilltop Classic**

GBSC's fourth annual golf scrambler  
Preregister with payment online @ [www.gbs.edu](http://www.gbs.edu)

5:00 - 6:30 pm

### **Family Fellowship Supper**

Choice of Cincinnati style chili or  
traditional Italian spaghetti & meatballs

7:30 - 9:00 pm

### **Radio Days Concert**

Featuring music and a simulated radio broadcast!

7:00 - 9:00 pm

### **B.L.A.S.T.**

Fun for Children, ages 3-10

9:00 pm

### **Ice Cream Reception**

Enjoy an ice cream social featuring  
Graeter's famous ice cream

*Saturday, October 13*

8:00 - 9:30 am

### **Reunion Breakfast Buffet**

Reunite with friends while eating a delicious breakfast

9:30 - 11:30 am

### **B.L.A.S.T.**

Fun for Children, ages 3-10

10:00 - 11:30 am

### **A Time of Reflection**

Devotional in Adcock Chapel  
Special recognition of 25 and 50 year graduates

11:30 am - 2:30 pm

### **Homefest Picnic**

Food, fun, & fellowship for the whole family

*Relive the days of radio  
broadcast from the Hilltop!*





check your address label.  
If your subscription has expired,  
please renew!

**\$12.00** per year  
\$20 for two years;  
\$30 For 3 years.





# GOD'S REVIVALIST

May 2012

*and Bible Advocate*

Don't Miss A Single Issue!  
**RENEW TODAY!**

