

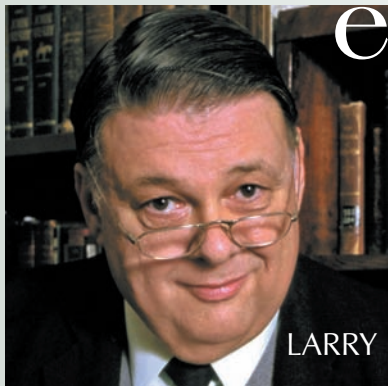
GOD'S

REVIVALIST

October 2012

and Bible Advocate





the editor's view

LARRY D. SMITH

SOLDIER OF THE CROSS

“Am I a soldier of the cross / A follower of the Lamb?” These words sung so often in the church of my childhood remain etched upon my heart, still probing my conscience, rousing my courage, and bracing my will. “Am I a soldier of the cross”? Sooner or later each of us must confront this question. It is probing, personal, and pointed, to be sure, though not more so than Jesus’ own imperative: “If anyone wishes to come after Me, let him deny himself and take up his cross daily, and follow me.”

To follow Jesus, then is to center our lives in unconditional allegiance to Him and to His service. “No one putting his hand to the plow and looking back is fit for the Kingdom of God,” as He declared. If these words mean anything at all, they mean no fudging, no trifling, no selling-out! For Jesus wasn’t interested just in making converts like those fickle recruits described by Tom Paine during our Revolution as “sunshine patriots” and “summer soldiers.” Granted, He sometimes takes us on when we are like that, but His relentless purpose is to fashion us into dedicated, devout, and determined disciples – yes, “soldiers of the cross.” “Sure, I must fight if I would reign / Increase my courage, Lord! / I’ll bear the toil, endure the pain / Supported by Thy word!”

But not only does Jesus call us to be His disciples, but He also calls us to fill the world with them. “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all things that I have commanded; and lo, I am with you always, even to the end of the age.”

Here, of course, is the Great Commission of Matthew 28 – the unaltered standing orders given to the Church for all the ages. So it is vastly significant that Article VIII of “A Call to the Conservative Holiness Movement” appeals directly to its specific mandates. We consider this now, “A Call to Consistent Discipleship,” for it confronts our tragic failure to develop (p22)➡

CONTENTS

OCTOBER 2012
Volume 124 No. 7

FEATURE

Our Mobile Chapel Ministry 7
by Glen Reiff

DEPARTMENTS

| | |
|------------------------------------|-----------|
| The Editor's View | 2 |
| The President's Page | 3 |
| Called Unto Holiness | 6 |
| News From The Hilltop | 8 |
| Revivalist Family | 8 |
| 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 or gbs4u@gbs.edu. Visit us online at www.gbs.edu or www.godsrevivalist.com.

COVER PHOTO: ©2012 Hemera.

the president's page



DEVELOPING DEEP CHRISTIANS

by Michael R. Avery, President

If you had the opportunity to attend a public event at the United States Military Academy in West Point, New York, you would see an impressive group of young men and women who are being prepared to go anywhere in the world under any circumstances and to swing into action the minute their boots hit the ground. They are military officers in the making. Upon their graduation they will be commissioned as *“leaders of character committed to the values of Duty, Honor, and Country...prepared for a career of professional excellence and service to the Nation as an officer in the United States Army.”*

Is there any similarity between what happens at West Point and what happens at your local church? Does your local church have a systematic process for

producing mature Christian disciples who can pray, share their faith, explain the Bible, defend their doctrine, put the well-being of others ahead of their own, stand up under persecution, or do whatever they need to do for Christ's Kingdom wherever their feet hit the ground?

You don't have to answer that question because we already *know* the answer. The church is struggling to produce men and women who fit the biblical standard of *spiritual maturity*. We are failing to produce people of depth – deep in spiritual character, deep in faith, deep in prayer, deep in love for God and others! This process is actually called discipleship and it is *not* happening in the average church.

“A Call to the Conservative Holiness Movement” speaks to this in Article VIII. It decries the fact that we have *“largely abandoned our Methodist system of spiritual formation and forgotten how to fulfill our Lord's command to make disciples. We have sought revival without preparing to preserve its fruits. We have emphasized spectacular conversions and neglected the biblical necessity of disciplined growth in faith, virtue, knowledge, self-control, perseverance, godliness, brotherly kindness, and love.”* The end result is that the CHM suffers from too many shallow Christians.

I felt the “push back” and irritation from a lot of conservatives as soon as that last sentence formed on the page in front of me! But, alas, it must stand! Conservatives face the normal fallout of failing to disciple their people. However they also face another subtle danger – that of appearing to be deep rather than actually being deep! It is very easy for us to look spiritual while actually being as shallow as the carnal Corinthians.

Being deep is more than just knowing and honoring the Bible in visible ways (especially those that make us look spiritual in our setting). That can happen while failing to demonstrate the character it commands. One can be meticulous, even legalistic, about his tithe and yet fail ever to develop the spirit of generosity. One can dress modestly and

A CALL TO THE CONSERVATIVE HOLINESS MOVEMENT

VIII. A CALL TO CONSISTENT DISCIPLESHIP

Christ commissioned His followers to make disciples through Trinitarian baptism and instruction in all His commands. The early church responded to Our Lord's call to aggressive evangelism by taking the gospel to every corner of their world. Yet they realized that the central thrust of the Great Commission was discipleship accomplished through baptism and teaching, so they largely invested their time and energy in systematically teaching new converts the whole counsel of God and equipping them for ministry. This same emphasis elevated Wesleyan Methodism to towering stature in the kingdom of God, while without it Whitefieldian Methodism proved "a rope of sand." We confess that, despite our heritage, evangelism has languished among us. We have largely abandoned our Methodist system of spiritual formation and forgotten how to fulfill our Lord's command to make disciples. We have sought revival without preparing to preserve its fruits. We have emphasized spectacular conversions and neglected the biblical necessity of disciplined growth in faith, virtue, knowledge, self-control, perseverance, godliness, brotherly kindness, and love. We further acknowledge that where evangelism is taking place among us, a systematic plan for incorporating new converts into the visible Body of Christ through baptism and instruction is largely non-existent.

We call, therefore, not merely for a reaffirmation of the importance of evangelism and discipleship, but for a commitment to equip our laity for the work of the ministry, for the establishment of solidly Wesleyan curricula for systematic discipleship, and for the implementation of these training methods in all our churches. This will necessitate a concerted effort on the part of our leaders to reclaim the skills of discipleship, reinstitute regular systems of accountability and affirmation, and to resume obedience to Scripture's mandate to teach faithful men who shall be able to teach others also. We shall begin again to bear much fruit when our disciples themselves become disciple-makers. ■

still have a sensual spirit. Sheer knowledge of the Bible doesn't make one godly. The mere application of a few visible commands doesn't mean we have cultivated holy character. One can read the Bible daily, acquire significant amounts of Biblical knowledge, adopt standards of dress and behavior, yet have no straight-line correspondence between that and real Christlikeness. One can embrace the conservative creed, adopt its lifestyle principles, and learn the language of the "old-fashioned way" and still be shallow.

Many conservative leaders readily admit that the CHM is not getting the job done when it comes to the discipleship of new believers. Some recognize that we also are not taking the second step and engaging in the lifelong mentoring process that creates deep Christians. However, few if any are talking about the problems that result from not discipling – a problem that Thomas Bergler calls the "*Juvenilization of Christianity*." When converts are not placed on a deliberate trajectory toward spiritual maturity, the character traits of duty, discipline, scriptural living, holy habit, holy affections, denying oneself, sacrificial loving and giving – all traits of mature Christians – they are decoupled from normal adulthood and moved down the road to some future time that may or may not arrive. The shallowness that is left is a self-centered, emotionally driven and intellec-

tually empty faith that is focused more on "being fulfilled" than on "being faithful."

Discipleship the only Cure!

New believers do not develop into deep Christians on their own any more than a little boy playing soldier becomes a great general on his own. We know this from church history and from personal experience. More importantly, we know this because the Bible gives us examples of how God Himself develops deep people. Jesus chose to spend the majority of His time discipling His twelve disciples. With only a three-year public ministry, I think it remarkable that He made a limited number of public appearances and preached relatively few sermons while investing the vast majority of His time in the men who followed Him. Watching this process unfold in the Gospels, it looks like just three years of walking, talking, and eating with them. But in reality Jesus was building character, teaching them how to think as He thought, and reshaping the spiritual parts of their lives in such a way that would prepare them to live, suffer, and die for His Kingdom. This three-year investment had such exponential results that we still feel its effect today!

Christians who are spiritually deep people have gone through God's discipleship program. Whether it is

Moses, Paul, John Wesley, or John Doe, all deep people have three things in common. *Each has been cultivated by God through direct encounters, experienced the character development made possible by difficult circumstances, and has been exposed to deliberate mentoring by resourceful people.*

Divine Encounters

The journey to becoming a deep person begins with a direct encounter with God. This is what the church has called a person's conversion. No man can or even wants to become a deeply spiritual person who has not had a heart change wrought by the Holy Spirit. The Apostle Paul's experience on the road to Damascus was such an encounter. He was not only converted to Christ but given his life's calling. But there are other encounters with God. Some are very personal like Jacob's encounter with God at Peniel. That encounter gave Jacob a painful insight into his own carnal self and left him with a changed nature, a new name, and a life marked forever by an amazing touch from God.

Other encounters give us insight into the character and nature of God. Moses' encounter with God in Exodus 33 is an example of this. Moses had asked to see God's "face" (glory) and was told he would be permitted to see God's "goodness." What he asked for and what he received were quite different – a difference that is important. Dennis Kinlaw clarifies this difference with this comment, "You can have a spiritual experience that is very exciting and yet is contentless, or you gain an insight into the character of the Eternal that will change you forever." These encounters with God along the path of life are crucial to our development into deep people.

Difficult Circumstances

As A.W. Tozer reminds us, "It is doubtful whether God can use a man greatly until first He wounds him deeply." In my almost forty years of walking with the Lord, I have been blessed to receive numerous words of appreciation and kindness. They have encouraged me and strengthened me in my work and walk. However, it has been the difficult circumstances of life, the harsh winds of trial and adversity; the unjust words of a foe, and the dark night of the soul that have done more to shape my character in Christlikeness than

almost anything else. Deep people have been disciplined by the character-shaping experience of difficult circumstances.

Deliberate Mentoring

Deep people are not self-formulating. Their lives are enriched by the counsel and wisdom of others. All of us need godly men and women who have experienced life and know God intimately to speak into our lives. Most often this comes in a person-to-person encounter. However, it may take the form of books or other spiritual resources. Moses had his father-in-law Jethro. Paul had his traveling partner Barnabas. Timothy had his spiritual father Paul. Wesley had his books, his brother, and his Moravian friends. The early Methodists had the class meeting – a system that produced a steady stream of deep people. Tozer had the writings of the early Church Fathers and the Mystics. Deep people will always have someone in their life who affirms, instructs, corrects, and holds them accountable.

The Implications of Failing to Disciple

The CHM must stop using the altar as the primary place of spiritual formation. The altar can certainly be a place of spiritual transformation and decision. But spiritual formation and growth takes place in the discipleship phase of Christian living. The work of discipling believers and mentoring deep people can no longer be a point of mere discussion. It must begin in earnest. Our failure to disciple deep people has already created a scarcity of spiritual leaders who have that blend of maturity, wisdom, and balance that is needed to lead effectively. If we do not reverse the trend, the CHM could well be headed into irrelevance.

Alan Redpath wisely noted that the conversion of a soul is the miracle of a moment, but the maturing of a great saint is the task of a lifetime. Our Methodist fathers understood this and modeled for us the art of making disciples like no one else in the last 200 years. It's our heritage – it should be our practice – and it may be the key to our survival! ■

Alan Redpath wisely noted that the conversion of a soul is the miracle of a moment, but the maturing of a great saint is the task of a lifetime.



— Called Unto Holiness —

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

HEAR WHAT THE SPIRIT SAYS

by the Rev. G.D. Watson

Among the very first conditions of being qualified for membership in the true Church, which is the Bride of Christ, is that of having a willing and obedient heart to hear the voice of the Holy Spirit. Seven times within the limits of the second and third chapters of the book of Revelation, Jesus commands us to hear what the Spirit shall say.

Our Savior tells us that nobody can come to the Son of God, except the Father shall draw him. It is the office of the Father, through the operation of His law applied by the Holy Spirit, to awaken us and draw us in the spirit of repentance and to go to Jesus for pardon and renewal of life.

Then when Jesus receives us and remits our sins and gives us power to become the sons of God, He leads us to the personality and fullness of the Holy Spirit. He tells us to tarry until we are endued with power from on high and that He will pray the Father, and we shall receive another Comforter, who is the Holy Spirit, and He will sanctify us through the truth and take the things of Christ and reveal them unto us.

When we say words of Psalm 23 such as "The Lord is my Shepherd" or "He leadeth me beside the still waters," we may think of Jesus, after saving us from our sins, leading us to the clear river of the ever-flowing Holy Spirit that we may be filled with pure love and placed under the dominion of the abiding Comforter. Then when the Holy Spirit gets possession of our nature and life, He in turn leads us back to the eternal Father and reveals to us in ever-widening and brightening fields of light the personalities, as well as the love and fellowship of the Father and the Son.

So the Father leads us to the Son, and the Son leads us to the Holy Spirit, and the Holy Spirit leads us back to the uncreated and unbegotten person of the Father from whom eternally comes the Son and from whom

eternally proceeds the Holy Spirit. This is the beautiful and fascinating circuit around which the redeemed soul travels with ever-increasing light and love.

Remember that the blessed Holy Spirit is as safe a guide as the Eternal Father, or the lowly Jesus, and it must grieve His infinite loving nature that so many professed Christians seem to be afraid of Him and will not dare to trust themselves to His full possession. It is the reality of the abiding Holy Spirit within us, bringing us into conscious communion with the three persons of the one ever-blessed God, that gives real supernatural power to our lives and puts into our work a divine force. This makes us in many instances a real mystery to unspiritual people just because He is making us more beautifully intelligible to the innumerable company of angels and the spirits of just men made perfect, and the church of the first-born, into whose blessed fellowship we are brought by the Spirit of glory and of the God who abides in us. ■

Our blest Redeemer, ere He breathed
His tender last farewell,
A Guide, a Comforter, bequeathed
With us to dwell.

Spirit of purity and grace,
Our weakness, pitying see;
O make our hearts Thy dwelling place
To worship Thee.

—Harriet Auber, 1829

*The Rev. George Douglas Watson (1845–1924) was a widely-traveled Methodist evangelist prominent in the post-Civil-War Holiness Movement in the United States. This selection, edited and condensed, is from his book *Steps to the Throne*, published by the Revivalist Press.*



Our Mobile Chapel Ministry

by Glen Reiff

My family moved from Guatemala to Hobe Sound, Florida, in August of 1976, to put our boys in the Hobe Sound Christian Academy. We had not been there very long when we were asked to help in some Spanish services that were being held in what was known as the "Blue Camp" in Indiantown, which is around 25 miles west of Hobe Sound.

This camp is where migrant workers stayed during the orange and grapefruit harvest, which lasted several months. We would go in a van and a few cars, taking folding chairs, a little pulpit, musical instruments, etc., then set up for service in the parking lot of the Blue Camp, which was like a two story, L-shaped motel. Depending on the weather, the number of migrant workers staying at the camp, etc., we would have from 15 to 30 people in attendance. Most of these were from Mexico, and they would listen very attentively to the service.

However, when the leaders of another church found out that we were having services, they would come and tell the people to leave, and sometimes they would start a service on their own just to keep the people from attending ours. Time and again our ministry was hindered in this way, and eventually we had to quit going because the people were afraid to attend.

But a few years later the situation changed. Refugees from Guatemala started pouring into Indiantown because of the political violence in their country. There was a civil war between the (p13)➡



NEWS

from the Hilltop

FALL ENROLLMENT STANDS AT 310

by Dr. Ken Farmer, VP for Academic Affairs

For fall 2012, GBS college enrollment stands at 310 (249 FTE). Although this is a 4.7% increase over spring 2012, it is also a 3.1% drop from the enrollment for fall 2011, which was our second highest enrollment on record. One of our long-term goals has been to stabilize

college enrollment above 300. The good news is that we have accomplished that for three years in a row. For this we are very thankful. It is worth noting that the average enrollment for the last three fall semesters is 314.

DISCIPLESHIP EMPHASIZED AT FALL REVIVAL SERVICES

Christian discipleship was the dominant emphasis at GBS's opening fall revival, beginning Monday evening, August 27, and continuing through Thursday evening, August 30. The evangelist was Rev. Travis Johnson, who has spent years in youth ministry and who recently has become pastor of Kenwood Bible Methodist Church, Cincinnati. He focused on what it really means to be a follower of Christ, and students readily responded to the summons to "count the cost" and become true disciples of Jesus.



Rev. Travis Johnson

PROFITT LEADS WORKSHOP SESSIONS IN GRAND CAYMAN

Aaron Profitt, GBS's Assistant Vice President for Academic Affairs, spent the week of August 20-24 at Wesleyan Christian Academy, West Bay, Grand Cayman, leading daily workshops as part of the academy's teacher preparation week.

Several GBS alumni are staff members at the academy or church.

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.

BIRTHS



To **Stephen (GBS 2004-06) and Korin (Reiner) (GBS 2002-2007) Harms**, Cincinnati, Ohio, a son, **Stephen Bentley Harms**, born September 10, 2012. Steve is the Coordinator of Information Technology at GBS while Korin has served as

Kindergarten teacher at Aldersgate Christian Academy from 2009-2012.

DEATHS

James A. Booher, Sr, 91, of Cincinnati, Ohio, died March 4, 2012. A godly man with a Christlike spirit

and love for the Church, he was a faithful member of the Afton, Ohio, Wesleyan Church. For many years he served as a member of the District Board of Administration and in other ways gave leadership to the Wesleyan churches in Ohio. He graduated from God's Bible School and College in 1947, working while a student for the Revivalist Press. By profession he was an educator, teaching at the New Richmond, Ohio, middle school.

He was the husband of Alberta Booher and after her death, of Levinia Booher, who also predeceased him. Survivors include a son James Jr., grandchildren, and great-grandchildren. Funeral services were held at Amelia, Ohio, with interment at Spring Grove Cemetery, his pastor, the Rev. James U. Bender III, officiating.

Kenneth Eugene Coker, 82, of Oklahoma City, Oklahoma, died August 22, 2012. He was a proud veteran of the US Navy. After graduating from Bethany-Peniel College, he entered the ministry, doing mission



Aaron Profitt (right) with the Wesleyan Christian Academy staff, West Bay, Grand Cayman

They include Joe Haylock, Doug Cox, Beverly (Markman) Nachev, Tonya Raisch, Gretchen (Stroup) Wetherald, Aaron Wetherald, and Carlson Benjamin.

Workshop topics included interpreting and using standardized test reports, framing and using educational technology, and preparing

students for college. Profitt also addressed the academy's Parents Night on the topic of partnering with the school for children's success and spoke in the Wednesday evening prayer meeting service. God blessed the time with His presence and with enthusiasm for Christian education!

"DEEP CHRISTIANS" EMPHASIZED AT OPENING CONVOCATION

Developing "deep Christians" was the sermon theme of President Michael Avery at Sunday morning worship, Convocation Sunday, August 26, opening GBS's 2012-13 academic year. He called for the cultivation of sturdy Christian character in the lives of both students and faculty. In the evening, new ministerial education faculty member Stephen Smith preached from the book of Revelation, focusing on God seated upon a throne in majesty, in judgment, and in grace.

Faith Avery, Director of Institutional Advancement, presented students with a growing number of scholarships, including these three categories: scholarships granted by each of the college's academic divisions; continuing endowed scholarships; and ➡



work and starting churches. He served as a missionary in Guatemala, El Salvador and Costa Rica. He also worked in an orphanage with the Navajo Indians and directed the Hispanic American Mission in Oklahoma City for 30 years. While in business school, he met and married Elizabeth Ann Mitchell. They shared 61 years together.

Kenneth is survived by his wife, Elizabeth; his sons, Daniel and Kenneth; his daughter, LyNan; seven grandchildren; and seven great-grandchildren. Funeral services were at Calvary Bible Fellowship with interment in Heritage Burial Park, South Lakes.

Rev. Cecil Hinshaw, 92, of Hagerstown, Indiana, died August 14, 2012. A graduate of God's Bible School and College, he entered the ministry and beginning in 1952 served as a pastor in Henry, Randolph, Wayne, and Delaware counties. He married Martha F. Root in 1940, who assisted him in the ministry until

her death in 1972. He later married Mary Potter, who died in 2008. He was a member of Central Yearly Friends, serving as superintendent; past president of Cherry Grove Camp and Randolph Holiness Camp; and served on the board of Wayne County Camp. He was a member of Dunkirk Friends Meeting.

Cecil proudly served his country in the U.S. Army during World War II and was stationed in Leyte, Philippines. He worked at Perfect Circle in Hagerstown for 27 years and retired from Magna Machine and Tool. He leaves behind a legacy of love for Jesus Christ.

He is survived by two sons, Roderic and Paul; a stepson Franklin; four grandsons; one granddaughter; eight great-grandchildren; and other relatives. Funeral services were held in New Castle, Indiana, with burial in Moorland, Indiana, with military honors.

Timothy Rittenhouse, 61, of Amsterdam, New York, died August 13, 2012. He was a graduate of both God's Bible School and College (BA) and Philadelphia ➡

➡ two new endowed scholarships, together with two one-time awards.

Scholarships granted by GBS's academic divisions are as follows: (1) *Charles Cowman Missions Scholarship*: Jeffrey Albertson; (2) *Martin Wells Knapp Ministerial Scholarship*: Dwight Crosley, Alex Fry, Thomas Ridenour; (3) *Nettie Peabody Teacher Education Scholarship*: Darla Atchley; Andrea Balty; (4) *R. E. McNeill Music Scholarship*: Sarah Bond, Shelley Carey, Crystal Kessen, Hollie Kessen, Renee Langworthy, Ashley Muir, Rachel Owens, Leah Rodriguez, Amy Clarissa Seniva, Teresa Troyer.

CONTINUING ENDOWED SCHOLARSHIPS

Presented by Director of Institutional Advancement Faith Avery, the following are GBS's continuing

endowed scholarships together with their recipients:

General Studies: *Allan Clarence Strong Scholarship*, Alex Fourman and Kurtis Hoffpauir; *Connie A. Tiede Memorial Scholarship*, Kayla Weinand; *Crawford Family Scholarship*, Gerald Behm, Montana Hagan, and Heidi Newton; *David and Clare Martin Scholarship*, Montana Hagan; *Jim and Dorothy Miller Memorial Scholarship*, Melissa Morgan; *Louise Rhyne Memorial Scholarship*, Julie Seniva; *Meredith and Florence Vance Scholarship*, Angie Carpenter, Kent Stetler, and Sharree Pouzar; *Messerschmidt Memorial Scholarship*, Christianna Baker and Katrina Behm; *Minnie Ruth Wallbrown Memorial Scholarship*, Brian Spanger and Kevin Spangler; *Mr. and Mrs. K.W. Wong Scholarship*, Ashley Johnson, Chad Bladen, and Katie Newman; *Oral E. and Lucille Cox Memorial Scholarship*, Chad Bladen; *Oscar Johnson*

REVIVALIST FAMILY continued

➡ Bible College (MA). He taught history at Perth Bible Academy, then accepted a position with Harlan Sprague Dawley, Inc. at their New York, New Jersey, and Indiana locations. Timothy was a gifted musician and enjoyed his guitar and many other instruments. He enjoyed a lifelong ministry of music and was of the Presbyterian faith.

He was preceded in death in 2011 by his wife, the former Patricia Nordby, and is survived by his daughters, Kara and Amy; his stepson, Brendon Fuge; his brothers, Steven and David; his sister, June Dalton; six grandchildren; and his mother Dorothy. Funeral services were held in Amsterdam with burial in Pine Grove Cemetery.

NOTICES

Pastor Needed: An independent holiness church in Ohio with a Christian school and small bus ministry is in search of an experienced,

loving pastor. Please note that our pastor is not responsible for daily school administrative duties. Interested persons should contact Dick at (740) 375-6718 or e-mail resume to richardmcclinsey@aol.com.

HITHER AND THITHER

The Rev. David Fulton, Sr., Frankfort, Indiana, is new Superintendent of the Central Yearly Meeting of Friends, headquartered in Muncie, Indiana. He succeeds Dr. Michael Williams, who with Mrs. Williams, was honored at the Yearly Meeting, August 5, 2012, for his six years of service as superintendent. Rev. Fulton may be contacted by phone at (765) 242-2566.

The Rev. J. Steven Manley has resigned as director of Evangelistic Faith Missions, Bedford, Indiana, after serving EFM a total of 32 years, 18 as leader. He will continue to serve the mission through 2013 as a consultant, promotional representative, and speaker for the week-

ly podcast. A luncheon honoring Rev. Manley for his faithful leadership was held September 12. "Repeated many times was the confidence that people had in him as a man of integrity," EFM Board member Richard G. Miles reports. President Michael Avery and the GBS campus family share in that assessment, assuring Rev. and Mrs. Manley of their best wishes in their new areas of service.

The Rev. Albert Schaper has been elected General Superintendent of the Bible Holiness Church headquartered in Independence, Kansas. He succeeds the Rev. LeRoy Newport, who has retired from the superintendency after five three-year terms. Rev. Schaper, who has had experience both as pastor and missionary, and his wife Della have three children. He may be contacted by phone at (620) 423-4407 or by email at aschaper@juno.com. His father, the Rev. Melvin Schaper, is a member of the GBS Board of Trustees. ■

Memorial Scholarship, Heidi Rebman; Rev. and Mrs. William Jackson Scholarship, Christianna Baker; Sproles Family Funeral Home Scholarship, Brian Spangler and Sharree Pouzar; The Aubrey Elam Indoor Camp Scholarship, Kent Stetler. **Ministerial:** Carl Victor and Bessie Hedstrom and Alvin and Gertrude Hedstrom Memorial Scholarship, Andrew Blankenship; Chester C. Elliott and Leliah E. Roberts Scholarship, Dwight Crosley; Dr. J. Louis Emmert Scholarship, Josh Williams; Dr. J.D. Young Memorial Scholarship, Josh Cravens; Elmer C. Farmer Pastoral Scholarship, Thomas Ridenour; Ervin and Jane Bohall Scholarship, Josh Williams; Frank Little, Jr. Ministerial Scholarship, Josh Williams; Hazel (Trouten) Scheid Memorial Scholarship, Nick Adams; Isaac T. Monce Memorial Scholarship, Chris Adams; Leonard and Janet Sankey Scholarship, Jeffrey Paulus and Nick Adams; Marvin Jewell Ministerial Scholarship, Thomas Ridenour; Myrtle Jessup Ministerial Scholarship, Thomas Ridenour; Norma J. Sturgeon Memorial Scholarship, Andrew Hosier and James Riley; Paul E. Drummond Scholarship, Andrew Blankenship; Ronald M. Sherrill Memorial Scholarship, Laura Hinton; South Bend Union Chapel Scholarship, Josh Williams; Stanley and Evelyn Kendall Christian School Scholarship, Andrew Blankenship; Vernon Scholarship, Josh Williams. **Missions:** Ada Mae Conrad Memorial Scholarship, Anna Rasmussen, Courtney Prior, Elisabeth Hunt, and Gwendylan Jones; C. Helen Mooshian Scholarship, Nicole Brown; Crawford Family Scholarship, Karen Olson; Dr. Edward Palm Scholarship, Jonathan Rodriguez; Dr. R.G. Flexon Memorial Scholarship, Miguel Egremy; Ethel Belle Baughey Scholarship, Nicole Brown; John O. (Mickey) and Annie E. McGuire Memorial Scholarship, Bethany Probst; Norma J. Sturgeon Memorial Scholarship, Brooke Rauschenberger, Emily Stillwell, Joyanna Simmons, and Rachel Langstaff; Rev. Francis A. Taylor Scholarship, Sarah Stillwell. **Music:** Crawford Family Scholarship, Rachel Owens; Dr. Leslie Wilcox Scholarship, Shelley Carey;



ALDRERGATE FORUM

October 23-25, 2012

Higher Ground Conference and Retreat Center
West Harrison, Indiana

Plenary Speaker: Dr. Michael Barrett

**“Christ and the Old Testament:
Seeing and Savoring the Messiah’s Glory”**

**The Aldersgate Forum is open
to members and registered guests**

Membership and Registration Info:
<http://s.gbs.edu/aldersgateforum>

Evelyn Ware Scholarship, Shelley Carey; General GBS Scholarship, Ian Sempstrott; Gertrude Taylor Memorial Scholarship, Crystal Kessen; Grossman, Reiss, and Woods Memorial Scholarship, Ian Sempstrott; H.E. Schmul, Sr. Scholarship, Mark Richmond; John Case, Jr. Scholarship, Jeremy Davison, Michael Olson, and Shelley Carey; King Family Scholarship, Renee Langworthy; Mary Ann Bell Scholarship, Kara Moore; McNeill Memorial Scholarship, Amy Seniva and Jonathan McConkey; Merle D. Wolf Scholarship, Laurie Beck and Thomas Olson; Mr. and Mrs. K.W. Wong Scholarship, Mark Richmond and Thomas Olson; N. Keith & Sharon Waggoner Scholarship, Kimberlee Russell; Nathaniel Joslin Memorial Scholarship, Ashlee Elliott; Peter J. and Patricia Moran Scholarship, Jeffery Dewhurst; Robertson Scholarship, Ashley Muir; Vaughn Somers Memorial Scholarship, Jeffery Dewhurst; Ward Family Legacy Memorial Scholarship, Leah Rodriguez. **Teacher Education:** Che Brown Scholarship for African Americans, Tasheana Barnett; Gertrude Taylor Memorial Scholarship, Alex Sempstrott; Joyce Ann Marshall Memorial Scholarship, Tiffany Neal; Louise



Fall 2012 Scholarship Recipients

Rhyne Memorial Scholarship, Raelyn Wood; *Marjorie Wolfe Bryner Memorial Scholarship*, Yoshi Koike; *Minnie Ruth Wallbrown Memorial Scholarship*, Bohye Kim, Rebekah Highlen, and Tiffany Neal.

TWO NEW ENDOWED SCHOLARSHIPS ESTABLISHED

Included in the previous listing are two newly-established endowed scholarships at GBS:

(1) *The Sproles Family Funeral Home Scholarship* is founded by

Tom Sproles, who attended GBS 1987-89, and his wife Mary Beth (Creech) Sproles, a GBS high school graduate (1987). Tom graduated from Cincinnati College of Mortuary Science in 1991 and went on to earn a BA in Business Administration from Indiana Wesleyan University.

He and Mary Beth were married in 1991. They now have three children, Sarah, Hannah, and Daniel. Tom is funeral director and co-owner of Sproles Family Funeral Home, New Castle, Indiana, and he and Mary Beth co-own Cook Funeral Homes in Brookville and Sunman.

The purpose of this scholarship is to acknowledge the Sproles' love for GBS and its positive effect on their family and to assist worthy college students pursuing a business degree or cognate. Its first recipients are Sharree Pouzar and Brian Spangler, each of whom Mr. Sproles presented with \$1,000.

(2) *The Dr. J. Louis Emmert Scholarship* is established to honor the legacy of a faithful servant of

God and the founding pastor of the Bible Fellowship Church. He grew up in a parsonage home, then married Velma Mae Campbell in 1933. At the age of 22, he felt God's call to preach and soon became pastor of a church where six elderly ladies composed its membership. Under his ministry, the congregation soon grew to 80. During the following 50 years, assisted by Velma, he was to pastor churches in Texas, Oklahoma, and Arkansas. He studied at the Nazarene college in Bethany, Oklahoma, eventually becoming Dr.

J. Louis Emmert, a man of great faith and prayer. His last pastorate was at the Bible Fellowship Center, Oklahoma. He retired in 1987 and died in 2005 at the age of 89.

In addition to honoring Dr. Emmert, this scholarship is to provide support for worthy college students who are full-time, on-campus, and enrolled in the Division of Ministerial Education. Its first recipient is Joshua Williams, who receives the amount of \$5,000.

TWO ONE-TIME SCHOLARSHIPS AWARDED

In addition to the scholarships mentioned

previously, Faith Avery, Director of Institutional Advancement, presented the following one-time awards, both in memory of friends of God's Bible School and College.

(1) *The Betty Jane Cassabaum Scholarship*. Made possible by a generous bequest in the will of Mrs. Cassabaum, who died in February 2012, this award was designated for a student interested in missions. A

graduate of Spring Arbor College and a long-time member of the Evart, Michigan, Bible Methodist Church, Betty Jane was married to Robert Cassabaum in 1950. She loved people, wanted to tell them about Jesus, and was known for her loving and inviting smile. She knew many students who made their way to GBS from her church.



Receiving this scholarship in the amount of \$2,000 is Rachel Langstaff.

(2) *Dr. Charles Tryon Memorial Scholarship*. Dr. Tryon was a distinguished honorary alumnus of GBS; and with his wife Lottie, a pioneer of the Aldersgate Distance Education Program (ADEP) on our campus. For generations students will continue to receive a solid education in the Wesleyan/holiness tradition because of the foundations put in place by the Tryons. As a pastor, missionary, and educator, he excelled. His preaching was biblical, his missionary philosophy cutting-edge, and his passion to train Christian workers unsurpassed.

God's Bible School has chosen to honor him by awarding a worthy student with a heart for missions the



amount of \$500. This was presented to Ruth Katikala. ■



Brian Spangler receives scholarship



Sharree Pouzar receives scholarship



Josh Williams receives scholarship

UNITED STATES POSTAL SERVICE® (All Periodicals Publications Except Requester Publications)
Statement of Ownership, Management, and Circulation

| | | |
|--|---|---|
| 1. Publication Title God's Revivalist and Bible Advocate | 2. Publication Number 0 7 4 5 - 0 7 8 8 | 3. Filing Date 9/19/12 |
| 4. Issue Frequency 9 times per year | 5. Number of Issues Published Annually 9 | 6. Annual Subscription Price \$12.00 |

| | |
|--|--|
| 7. Complete Mailing Address of Known Office of Publication (Not printer) (Street, city, county, state, and ZIP+4®) Revivalist Press 1810 Young St., Cincinnati, OH 45202 | Contact Person Sharonna Mitchell Telephone (include area code) 513-763-6520 |
|--|--|

8. Complete Mailing Address of Headquarters or General Business Office of Publisher (Not printer)
 Revivalist Press
 1810 Young St., Cincinnati, OH 45202

9. Full Names and Complete Mailing Addresses of Publisher, Editor, and Managing Editor (Do not leave blank)

Publisher (Name and complete mailing address)
 Revivalist Press
 1810 Young St., Cincinnati, OH 45202

Editor (Name and complete mailing address)
 Rev. Larry Smith
 1810 Young St., Cincinnati, OH 45202

Managing Editor (Name and complete mailing address)
 Mr. Kevin Moser
 1810 Young St., Cincinnati, OH 45202

10. Owner (Do not leave blank. If the publication is owned by a corporation, give the name and address of the corporation immediately followed by the names and addresses of all stockholders owning or holding 1 percent or more of the total amount of stock. If not owned by a corporation, give the names and addresses of the individual owners. If owned by a partnership or other unincorporated firm, give its name and address as well as those of each individual owner. If the publication is published by a nonprofit organization, give its name and address.)

| Full Name | Complete Mailing Address |
|---|--|
| God's Bible School and Missionary Training Home | 1810 Young St. Cincinnati, OH 45202 |

11. Known Bondholders, Mortgagees, and Other Security Holders Owning or Holding 1 Percent or More of Total Amount of Bonds, Mortgages, or Other Securities. If none, check box None

| Full Name | Complete Mailing Address |
|-----------|--------------------------|
| N/A | |

12. Tax Status (For completion by nonprofit organizations authorized to mail at nonprofit rates) (Check one)
 The purpose, function, and nonprofit status of this organization and the exempt status for federal income tax purposes:
 Has Not Changed During Preceding 12 Months
 Has Changed During Preceding 12 Months (Publisher must submit explanation of change with this statement)

| | |
|---|---|
| 13. Publication Title God's Revivalist and Bible Advocate | 14. Issue Date for Circulation Data Below October 1, 2012 |
|---|---|

| 15. Extent and Nature of Circulation | | Average No. Copies Each Issue During Preceding 12 Months | No. Copies of Single Issue Published Nearest to Filing Date |
|---|--|--|---|
| a. Total Number of Copies (Net press run) | | 5,250 | 5,250 |
| b. Paid Circulation (By Mail and Outside the Mail) | (1) Mailed Outside-County Paid Subscriptions Stated on PS Form 3541 (include paid distribution above nominal rate, advertiser's proof copies, and exchange copies) | 4,876 | 4,847 |
| | (2) Mailed In-County Paid Subscriptions Stated on PS Form 3541 (include paid distribution above nominal rate, advertiser's proof copies, and exchange copies) | 0 | 0 |
| | (3) Paid Distribution Outside the Mails Including Sales Through Dealers and Carriers, Street Vendors, Counter Sales, and Other Paid Distribution Outside USPS® | 0 | 0 |
| | (4) Paid Distribution by Other Classes of Mail Through the USPS (e.g. First-Class Mail®) | 0 | 0 |
| c. Total Paid Distribution (Sum of 15b (1), (2), (3), and (4)) | | 4,876 | 4,847 |
| d. Free or Nominal Rate Distribution (By Mail and Outside the Mail) | (1) Free or Nominal Rate Outside-County Copies included on PS Form 3541 | 0 | 0 |
| | (2) Free or Nominal Rate In-County Copies included on PS Form 3541 | 0 | 0 |
| | (3) Free or Nominal Rate Copies Mailed at Other Classes Through the USPS (e.g. First-Class Mail) | 0 | 0 |
| | (4) Free or Nominal Rate Distribution Outside the Mail (Carriers or other means) | 0 | 0 |
| e. Total Free or Nominal Rate Distribution (Sum of 15d (1), (2), (3) and (4)) | | 333 | 353 |
| f. Total Distribution (Sum of 15c and 15e) | | 333 | 353 |
| g. Copies not Distributed (See Instructions to Publishers #4 (page #3)) | | 5,200 | 5,200 |
| h. Total (Sum of 15f and g) | | 5,250 | 5,250 |
| i. Percent Paid (15c divided by 15f times 100) | | 94% | 93% |

16. Publication of Statement of Ownership
 If the publication is a general publication, publication of this statement is required. Will be printed in the October 2012 issue of this publication. Publication not required.

17. Signature and Title of Editor, Publisher, Business Manager, or Owner
 Sharonna J. Mitchell, Production Manager
 Date: 9/19/12

I certify that all information furnished on this form is true and complete. I understand that anyone who furnishes false or misleading information on this form or who omits material or information requested on the form may be subject to criminal sanctions (including fines and imprisonment) and/or civil sanctions (including civil penalties).

➡(p7) communist guerrillas and the government army. Both sides took advantage of the Indian people in the western part of Guatemala, decimating them.

Trying to escape for their lives, these people, mainly men and young boys, were fleeing their villages and making their way to the United States. They found out that there was work in the fruit harvest in Indiantown, and so they arrived in droves. At times there were up to 4,000 Guatemalans living in Indiantown. When the fruit harvest was over, they would find work in other places, doing landscaping, construction, vegetable gardening, etc. Many were staying there the year around.

Since I had grown up in Guatemala, I was very interested in helping these people. They had many needs, such as learning English, learning the laws of the United States, shopping in the stores, etc. I tried to find a place to rent where we could have classes and also church services for them. However, every available space was occupied, and I could see that it was worthless to try to have outdoor classes or church services because of all the disturbances, including the weather.

I feel like God gave me the idea to use tractor trailers (18 wheelers) and convert them into mobile classrooms and chapels. I contacted two of my brothers-in-law who worked for a trucking company in Virginia. They talked to their boss, and he agreed to sell us two semis at a very good price. We started with one, and we soon had it equipped with its own electrical generator, air-conditioning, PA system, lights, and projectors for teaching English. Then I was able to make a contract with the Adult Education Department to start English classes at night, and they would pay the teachers. Then on Sundays we would use the semi-trucks to have Sunday school and church. These vehicles, known as mobile chapels, became very successful in ministering to the people.

These were equipped with 50 folding chairs each, but sometimes many more people would crowd in. On one occasion, I counted 120 people packed in one of the trucks! We were able to teach English so that they could better function in the U.S. culture, and we also taught them what they needed to know about the U.S. laws, buying in stores, where to get the best bargains, etc. But most importantly, we gave them the gospel message. ■

The Rev. Dr. Glen Reiff (GBS '57 ThB) is a highly-respected missionary statesman known for his creative methods of Christian evangelism. He now lives with his wife Helen (Leigh) Reiff (GBS '70 BA) in Cincinnati, Ohio. For information about his new book *Step-by-Step*, see page 21.



Dear Phil

NOT IN WORDS BUT IN POWER

In 1 Corinthians 4:18–20, Paul says he will find out the Corinthians’ “power,” for “the kingdom of God consists not in words but in power.” What does Paul mean? —Leonard

Dear Leonard,

To answer your question, I focused on the word *power* in the NT. First, I eliminated texts where *dunamis* referred to a spiritual gift to work miracles (1 Cor. 12:7-10) given only to some Christians (1 Cor. 12:28-29), to the human capacity to give money (2 Cor. 8:3), to spiritual forces in the heavens (Eph. 1:21), or to the capacity of words to convey meanings (1 Cor. 14:11). Then, I summarized the data from the rest of the verses in two categories: where Paul speaks of power in relation to himself and where he speaks of power in relation to believers.

Power, for Paul, is not an impersonal force, personal charisma, or magnetism. It is God working mightily through Christ by His Spirit (Phil. 2:13; 1 Cor. 1:24; Rom. 5:18), with surpassingly great power (2 Cor. 4:7) through Paul’s weakness (1 Cor. 2:3), yet in cooperation with Paul’s laborious striving (Col. 1:29). The message of the cross is the powerful means by which God saves the lost (Rom. 1:16) so that their faith will rest in God, not in the vessel or its words through which He has worked (1 Cor. 2:4).

In relation to ministering God’s word, Paul contrasts “cleverness of speech,” “superiority of speech or of wisdom” and “persuasive words of wisdom” with the “demonstration of the Spirit and power” (1 Cor. 1:17; 2:1, 4). He contrasts a gospel that comes “in word only” with a gospel that comes “in power and in the Holy Spirit and with full assurance” (1 Thess. 1:5). The message Paul brought was foolishness and weakness to those in his audience who were considered the wise of the world (1 Cor. 1:18). He did not alter the message to make it more appealing to the philosophically and rhetorically sophisticated. He determined to hammer home the very point that was so offensive: the cross of Christ as testimony to our utter depravity and complete dependence upon Christ to satisfy the wrath of God against us (1 Cor. 2:2).

In relation to believers, God desires for believers to (1) know the surpassing greatness of His power which is extended to us and dwells in us in the person of the Holy Spirit (Eph. 1:19; 3:20; 2 Tim. 1:7); (2) be strengthened with power by the Spirit so that Christ may have full right of way in our hearts by faith (Eph. 3:16-17) and that we may

endure and be patient (Col. 1:11); (3) have both the form and the power of godliness (2 Tim. 3:5), which turns men from being lovers of self and money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy, unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good, treacherous, reckless, conceited, lovers of pleasure INTO others-loving, non-money-loving, humble edifiers, obedient to parents, grateful, holy, loving, conciliating, avoiders of gossip, self-controlled, kind, good-loving, faithful, sober, discrete lovers of God (2 Tim. 3:2).

Thus, when Paul says he will examine and “find out” the power of the Corinthians, it seems likely that what he is looking for is the evidence of the Spirit’s power mightily working in their lives to accomplish His work in and through them. The Spirit’s work *in* them is the primary emphasis of Paul’s use of power in relation to the believer. The list in the paragraph above is long and challenging!

Evidences of the Spirit’s work *through* us lie primarily in how we interact with others, and only secondarily in the effects of our ministry to others. The power of God stirs emotions, but it is not stirred emotions alone that testify to God’s power. The power of God prompts men to action, but it is not men in action alone that testifies to God’s power. Changed lives – changed interpersonal relationships that exhibit Christ’s self-sacrificing love (1 Cor. 13) – that is what testifies unmistakably to God’s power at work.

May the Triune God strengthen us with all power so that the surpassing greatness of His power will be manifested in our lives for His glory.

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

IRANIAN PASTOR RELEASED FROM PRISON

Youcef Nadarkhani, the Christian pastor who spent nearly three years in prison under threat of death, has been released by Iranian authorities. His conviction for apostasy was nullified, though he was convicted for his ministry of Christian evangelism. This carried a sentence of three years – the time he had already served in prison. He is now reunited with his family. Prayer coupled with the pressure of world opinion was undoubtedly instrumental in the pastor's release.

MOHLER: "THE TRUE CHURCH" AND SAME-SEX UNIONS

"We are facing a true moral inversion – a system of moral understandings turned upside down," writes evangelical spokesman Albert Mohler, president of Southern Baptist Seminary on the Ligonier Ministries blog. "Where homosexuality was even recently condemned by the society, now it is considered a sin to believe that homosexuality is wrong in any way." He explains that the "true church, committed to the authority of God's Word, in a very difficult cultural position."

Mohler suggests four responses which we must make:

"First, we must stand without compromise on the authority of the Bible and the principles of sexual conduct that God has revealed so

clearly in His Word." God blesses sex only within the marriage covenant between a man and a woman.

"Second, we must realize what is at stake. Marriage is first and foremost a public institution." If civil law redefines marriage, this "leads to the redefinition of reproduction and parenthood, produces a legal revolution with vast consequences, replaces an old social order with something completely new, and forces the adoption of a new morality."

"Third, we must act quickly to teach Christians the truth about marriage and God's plan for sexuality in all its fullness and beauty."

"Fourth, ...this challenge must drive us to the gospel of Jesus Christ... [We] know spiritual rebellion when we see it, for we ourselves were rebels before God's grace conquered us."

Mohler concludes, "There is no rescue from the self-deception of sin except for the salvation that is ours in Jesus Christ."

BETHLEHEM CHURCH NAMED WORLD HERITAGE SITE

UNESCO has designated the Church of the Holy Nativity as "an endangered World Heritage Site in a secret 13-6 vote," according to a report published in *Christianity Today*. Many believe the Palestinian Authority applied for this status for the historic church that marks the traditional site of Jesus' birth as a means for gaining international recognition for itself. ■

JEFFREY ALBERTSON grew up in Johnstown, Colorado, surrounded by his six brothers and sisters. He was homeschooled by his mother, and both parents were active in teaching their children to think, live, and speak biblically. Jeffrey was taught the importance of hard work and began working in the summer-time before his twelfth birthday. He fully surrendered his life to Christ at age sixteen and began to feel that God was prompting him to attend GBSC. After lots of prayer and family support, Jeffrey arrived on campus in the fall of 2011.

A sophomore in the Intercultural Studies and World Missions Division, Jeffrey has grown in his confidence and capability in sharing the gospel with others. He feels led to minister in the Muslim world and deeply desires to reach others for Christ through personal evangelism and small-group Bible studies. He is already active in reaching out through various ministries...a fitting trait for a future missionary! ■

Seventy-five percent of our students receive some form of financial aid which enables them to attend GBSC. If you would like to support Jeffrey 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.gbs.edu/givenow



from the Classics

WITH TRUMPET SOUND WE SHOULD CRY OUT!

by *Athanasius, Bishop of Alexandria*

How shall we admire the loving kindness of the Savior? With what power and with a trumpet sound should we cry out, exalting all His benefits!

WORTHY OF PRAISE

For all those who fashion themselves according to the Gospel will be partakers of Christ and imitators of the life of His apostles. Because of this, they shall be deemed worthy of the words St. Paul gave to the Corinthians, "I praise you that in everything you are mindful of me" (1 Cor. 11:2). Afterwards, because there were men who used his words to pervert them, he immediately proceeded to say, "And as I have delivered to you traditions, hold them fast" (1 Cor. 11:2).

For not only did those wicked men deceive in outward form, putting on sheep's clothing, but they also took divine words into their mouths while inwardly they cherished evil purposes. Therefore St. Paul justly praises the Corinthian believers because they were in accordance with his traditions. Also a little later he gave similar directions to the Galatians, writing to them, "If any man preach to you anything else than what you have received, let him be accursed" (Gal. 1:9)."

MINISTERS OF THE TRUTH

There is no fellowship whatever between the words of the saints and the fancies of human invention. For the saints are the ministers of the truth, preaching the kingdom of heaven.

Some of them have related the wonderful signs performed by our Savior and have thus preached His eternal Godhead. Others have written of His being born in the flesh of the Virgin Mary and proclaimed the festival of the holy Passover, saying "Christ our Passover is sacrificed for us" (1 Cor. 5:7), so that we may remember, as it is written, "that Jesus Christ, of the seed of David was raised from the dead," according to the Gospel (2 Tim. 2:8). And let us not forget what Paul also said, declaring that by the power of the Resurrection, He destroyed him "who had the power of death, that is the devil," and released "those who through fear of death were all their lifetime subject to bondage" (Heb. 2:14-15). ■

St. Athanasius (c. 296-373 AD) is one of the great heroes of early Christianity. He is remembered for his vigorous defense of the doctrine of Christ's deity against heresy. He was a devout, courageous, and articulate bishop, theologian, and Christian spokesman. This selection, condensed and edited, is from his Second Festal Letter, written especially for Easter.

matter what happens (1 Thes. 5:18; Eph. 5:20). Ultimately God's desire in all these things is to make us like His Son, Jesus Christ (Rom. 8:28, 29).

God's "particular" will, such as what career we should follow, whom we should marry, etc., is different for each of us. God's "particular" will for one's life is found only by prayer and wise counsel. There are at least three necessary ingredients for knowing God's will in the "particular" sense.

The first is given by Jesus in John 7:17. We must be willing to obey God's will **before** we know what it is! The evidence of such willingness is revealed by the answers you give to the following questions. "Are you walking in all the light God has given to you?" "Is your conscience void of offense toward God and toward all other people?" (Acts 24:16; 2 Cor. 1:12).

The second ingredient for determining God's particular will is the transformation of our thinking processes and our value system. God's will is "good, acceptable and perfect" and is directly dependent on our not "being conformed to this world, but being transformed by the renewing of our mind" (Rom. 12:2).

The third factor involves seeking advice and counsel from mature and experienced believers. This includes maintaining a submissive attitude toward all of your authority structures: parental, religious, and civil.

If a person will faithfully keep these three ingredients operating in his life, God will make His "particular" will known to him. In the meantime, "wait upon the Lord and delight thyself in Him and He will give you the desires of your heart" (Ps. 37:4). You will discover that by following the above three ingredients, your desires are changing and aligning themselves with His Word.

Conclusion:

God desires that each of us walk in wisdom. Three characteristics of such a walk are: 1) carefully following the Biblical life principles given in Scripture; 2) wisely using the windows of opportunity that occur within our limited privileges of time; and 3) getting in sync with the Lord's purposes for our life.



—sermon by DR. ALLAN P. BROWN

* MacArthur Jr., J. F. (1986). *The MacArthur New Testament Commentary Ephesians* (p. 216). Chicago: The Moody Bible Institute.

"COMMITTED TO EXCELLENCE
IN PREACHING"



WALKING IN WISDOM

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

Scripture: Ephesians 5:15-17

In chapters 4:1 through 6:9, Paul describes the spiritual walk of the believer. It is a walk characterized by unity (4:1-16), by righteousness and true holiness (4:17-32), by Christlike love and moral purity (5:1-7), and by love of light (5:8-14). In this message we focus on another characteristic: the need to walk in wisdom (5:15-17).

I. The CALL to walk wisely. 5:15-17

In this short paragraph, Paul makes two assumptions. First, that Christians are wise people, not fools. Second, that Christian wisdom is practical wisdom, for it teaches us how to behave. Our walk is no longer to be according to the world, the flesh, or the devil (2:1-3), or like the unsaved around us (4:17).

The Bible defines a fool as a person who refuses to allow God to have His rightful place in his heart and life (Ps. 14:1). He may not verbally deny the existence of God, but he lives his life according to the desires of his own mind and flesh. Such a person is a "practical atheist." He may even be religious and talk about God and think he is a "Christian." The tragic irony is that "the way of a fool is right in his own eyes" (Prov. 12:15). Setting himself up as his own supreme court, the fool determines right and wrong entirely by his own fallen thinking and sinful inclination. As a result, "he contaminates the rest of society with the ungodly foolishness that damns his own soul. He bequeaths his legacy of foolishness to his children, his friends, and his society – to everyone who falls under the influence of his folly." *

On the other hand, the wise person is one who has repented of his sins and received Jesus as His Lord and Savior. He is applying His heart and mind to God's Word and is gaining the ability to make choices based on Biblical principles. Wisdom is said to "begin" when we choose to fear the Lord (Ps. 111:10; Prov. 9:10). It is by the fear of the Lord that we are enabled to depart from evil (Prov. 16:6).

II. The CHARACTERISTICS of walking wisely.

Paul mentions three things that Biblical wisdom teaches us.

A. A wise Christian knows the Biblical LIFE PRINCIPLES by which he is to live. "See then that ye walk circumspectly, not as fools, but as wise." (5:15)

The word "circumspectly" means we are to walk "carefully, diligently, exactly." Perhaps the best illustration of this I ever heard is the story a fellow preacher told me of his trip to South Africa. He was staying at a national pastor's home just outside Krueger National Park. As he was preparing for bed, his host told him that the toilet facilities were outside. But he cautioned, "You must watch for alligators that crawl into the yard from the nearby river. Also watch for lions that might be lurking in the darkness. Be especially careful of the spitting cobras that have a venom range of 20 feet or more and excellent accuracy. They usually spit their venom into their victim's eyes." His host told him he had just gotten out of the hospital after being attacked by one two weeks ago. "Oh yes, be very careful not to step on any black mambas (another deadly snake) for that would be fatal." In the middle of the night my friend awoke, needing to use the facilities. He went to the door, turned on the flashlight, and with one hand holding the light, the other hand covering one eye and partially shielding the other, he illustrated in a physical sense what it means to "walk circumspectly, not as fools, but as wise."

Paul is telling us that everything that is worth doing requires care. We must treat the Christian life as the serious responsibility it is. All is to be brought under the scrutiny of God's Word. As we walk through the spiritual "mine fields" of this world, we must make sure we do not depart from God's divine path.

B. A wise Christian knows his LIMITED PRIVILEGES of time.

"Redeeming the time, because the days are evil" (5:16).

There are two Greek words in the New Testament for time: (1) *chronos* from which we get our English word, "chronometer," a

device for measuring the passing of time, and (2) *kairos*, a fixed period of time which we call a "season" or a "window of opportunity." It is the second word that Paul uses here. He is urging all to make the most of each passing moment. God has set the boundaries to our lives, and our opportunity for service exists only within those boundaries. We can achieve our potential in His service only as we maximize the time He has given us.

Paul said, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). We also need to recognize time wasters and eliminate them from our lives. Ask yourself the questions, "What will be the fruit of this activity five years from now? What will be the fruit of this activity in eternity?" Time invested in developing a deeper relationship with God, in pursuing Kingdom goals, in memorizing and meditating on His Word, or invested in helping and loving people is never wasted.

We should maximize our use of time not just because our time is limited, but also because "the days are evil." Satan tries to get our minds immersed in the secular and ungodly media and amusements of the day, and to immobilize us in our fight against wrong. He knows that opportunities for doing righteousness are often limited. Therefore he attempts either to blind us to the opportunity, or see to it that we are so encumbered with our own problems that our strength is sapped and we are too worn out to be involved in anything else.

C. A wise Christian knows his LORD'S PURPOSES for his life.

"Wherefore be ye not unwise, but understanding what the will of the Lord is" (5:17).

A proper sense of urgency should cause each Christian to desire to understand "what the will of the Lord is" for his life. Rather than foolishly getting involved in every good cause that comes along, or allowing other people to recruit him for endless programs and projects, he will seek to know and follow the will of the Lord for his life.

First, we must distinguish between God's "general" and "particular" will. "General" will means that which is revealed in Scripture and applies equally to all believers. For example, it is God's will that all be saved (1 Tim. 2:3-4). It is His will that all believers be sanctified (1 Thes. 4:3), be Spirit-filled (Eph. 5:18), be submissive to civil authority (1 Pet. 2:13-15), and to be submissive to leaders in the church (Heb. 13:17). It most definitely includes giving thanks no

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.

COLOMBIA. "[At the Colombia youth camp] I felt specifically directed to spend four days showing fifty hopeful, eager, and energetic young people the 'why's' of what we believe. It was indeed a thrill to share the Bible doctrines that have guided the church from her conception and will sustain her to the end. Several of these young people caught the vision of total surrender, full consecration, being emptied of self, and filled with the Spirit. Please pray that they will go on to live a life of 'true holiness.' After the youth camp, we drove down the east side of the Andes Mountains out onto the vast plains to the indigenous village of La Victoria where we held mid-week services, then returned to Bogota for Friday-through-Sunday services." —Raymond L. Shreve, *Newsletter, Evangelical Wesleyan Mission*

GHANA. "Culture dynamics are a huge factor in the life of a missionary. In America we can count on some constants, but it is not so in Ghana. We initially had planned on coming home this summer since our four years had been completed. Plans have changed. We are staying an additional year in Ghana and focusing on developing leaders, obtaining pastors for the churches, and helping each church to be self-sufficient financially. Pray for our health and the health of all we work with as malaria season is upon us." —Jere Gowan, *The Church Herald and Holiness Banner*

MOZAMBIQUE. "The Maputo Biblical and Theological Seminary that I direct is now in its third year with three missionaries and three Mozambicans serving as professors for 50 students. Pray for continued growth and financial support. Pray for the students to prepare themselves to serve God's Kingdom and reach Mozam-

bique for Christ." —Don and Aleta Hulsey, *Prayer and Praise Guide of One Mission Society [OMS]*

NIGERIA. "The following request comes from a young Muslim student in Nigeria. Someone gave him a biblical tract. He read it and was saved. Then he testified to his friends, brothers, and sisters telling them about God. One hundred and three of them are now Christians. He is requesting Bibles. They do not have any and cannot afford to buy them. They also would like a teacher to help them grow spiritually...." —*Ropeholders*

RUSSIA. Richard and Judy Grout (HIM) have received their visas to return to Russia for the 20th time! They hope to celebrate the 20th anniversary of the Vyborg Christian Center next year. Praise the Lord also for providing a new minivan for the center. This was an answer to prayers prayed during the past year. —*Ropeholders*

VANUATU. "Patience, persistence, and prayer are the ingredients necessary to propagate the Gospel of Jesus Christ effectively to the minds and hearts of men, women, and children in the country of Vanatu. Sooner or later we see fruit and rejoice in what God is doing. Some of the evidence was seen in an outer island where Kalo Pakoa, our field leader, was asked to come and baptize, preside in a wedding, and give Biblical instructions. He stands firm and resolved to be faithful in his leadership. He is also teaching English in a school in the capital city of Port Vila." —William Fish, *Arms Around the World Newsletter* ■

God's Bible School & College, Cincinnati, Ohio
 PRESENTS: **THE FACE OF MODERN MISSIONS**
 Brian Rauschenberger * Rick Hutchison
 Marc Sankey * Tim Keep * Dan Glick

MISSIONS CONVENTION
OCTOBER 21-23, 2012
 soul-stirring messages * prayer times for "the harvest"
 panel discussions * workshops * international meal



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



ALUMNUS WAYNE FRIDAY ANNOUNCES NEW MINISTRY

Wayne Friday (shown above) and his wife Carol, both 1971 graduates of GBS, recently retired after forty years of pastoral ministry. However, as he writes, "God has given me a purpose, a passion, and a plan to continue to do what I was born to do, and that is to win souls for Christ! I want to be reaching lost souls, and I'm excited to share a brief overview of my plan."

Each month Wayne will plan to book two or three weekend soul-winning workshops at smaller community churches that need support and training to reach lost souls in their community. He

developed this system in 1980 while pastoring in Jackson, Michigan, where his church grew from 45 to 160 and upwards of 250 on special occasions. "It's not only the lives that will be changed each weekend," he emphasizes, "but it's the residual outreach that will continue after we leave that will make an impact for the Kingdom." In addition to weekend workshops, Wayne will also be accepting Sunday-only commitments.

He has named his new venture "Andrew Ministries." He chose this name because of three characteristics of Andrew, the disciple of Jesus. First, Andrew was constantly bringing people to Jesus, including his brother Peter. Second, Andrew was very optimistic and positive. Third, Andrew used common sense, and Wayne believes "it takes wisdom and tact to be a soul-winner."

To receive an overview of Wayne's weekend program, Sunday-only program, or to schedule services, please contact him by telephone, (865) 255-6526, or on Facebook at www.facebook.com/andrewministries. His mailing address is PO Box 512, Alcoa, Tennessee 37701.

PRINCIPAL DAVID CROSBLEY LEADS TEAM TO GUATEMALA

David Crosley (GBS BRE '87), principal of Stone City Christian Academy, Bedford, Indiana, led an assistance team this past summer to the Hope Evangelical Bilingual Academy (HEBA) in Jalapa, Guatemala. This team was made up of students and staff from Stone City. The entire group participated in a children's revival and assisted the staff and faculty of HEBA in various capacities. On Sunday night, an English service was scheduled for the missionaries and the group. David (shown below with HEBA students) spoke on the subject of prayer and used the scripture, "The effectual fervent prayer of a righteous man availeth much" (James 5:16). He challenged those present to draw prayer circles and to pray boldly. He reminded them that "bold prayers honor God, and God honors bold prayers." What happened next was nothing short of revival. A spirit of bold, prevailing prayer settled down upon the group, and they prayed for nearly two hours. God's presence was powerfully present, and all hearts were renewed. The same



spirit of prayer and revival was manifested during the staff meeting on Monday afternoon. David once again shared the concepts of praying boldly and drawing prayer circles. He presented each staff member with a piece of chalk as a symbolic reminder to draw prayer circles. This staff meeting lasted nearly two hours.

David Crosley and his team were impressed with the ministry of HEBA. He writes: "James and Rachel Rickenbach founded HEBA in January 2008 as a first-class Christian institution. They, along with the staff and faculty, were driven with a deep commitment to insure that each child would succeed to his/her fullest potential both academically and spiritually. That commitment to excellence has only intensified, and the group witnessed firsthand high academic achievement and students with godly Christian character. May the light of HEBA continue to shine brightly until all Guatemala is reached for Christ through Christian education."

TROY CASTLE ACCEPTS TEACHING POSITION AT BOB JONES UNIVERSITY

Troy Castle (GBS '04-'06) has recently moved to the Greenville, SC, area where he has been hired as assistant professor of voice and vocal pedagogy at Bob Jones University. This follows the completion of his doctoral studies (Doctor of Musical Arts) at Shenandoah University, Winchester, VA.

This past spring, Troy participated in the National Association of Teachers of Singing Artist Award (NATSAA) Competition for Singers, known nationally as one of the most prestigious awards for classical vocalists. He placed second in the state of Virginia in March, and third in the Mid-Atlantic Region in April. The 14 pieces he was required to have prepared for the contest included art song literature



and opera and oratorio arias in a variety of languages from various eras. One of his notable pieces was from Puccini's *Gianni Schicchi*, an opera in which Troy had sung the title role for a production at Shenandoah University.

Troy and his wife Martha have four boys: Seth, 12; Ethan, 9; Silas, 4; and Elliott, 2. The three older ones are homeschooled. The Castles currently reside in Taylors, SC. ■

Step by Step: Living a Life of Promise

is a 40-day journey through the true story of a Central American missionary's life filled with adventure, passion, and compassion. It is a life of victory through struggle and hardship. A life of joy through triumph and defeat. A life of rich relationships through heartache and love. Using a compilation of short stories coupled with scripture readings and reflective questions, *Step by Step* translates God's story through the life of missionary Glen Reiff into His story for you. You will experience joy and sorrow as you read of the adventures and misadventures of the Reiff family. More importantly, you will be compelled to praise God for the impact made by a willing vessel yielded to His will.

\$15.95 +S&H

order online: www.glenreiff.com

➡(p2) consistent systems used by the Spirit to mentor and mature faithful “soldiers of the cross.”

DISCIPLESHIP ESSENTIAL

Christ’s ancient Church was a fiery evangelistic movement, proclaiming “repentance and remission of sins” (Luke 24:47), as Jesus had commanded. Yet His earliest believers also “realized that the central thrust of the Great Commission was discipleship accomplished through baptism and teaching, so they largely invested their time and energy in systematically teaching new converts the whole counsel of God and equipping them for ministry.” Remember how St. Paul counseled Timothy (2 Tim. 2:2), “And the same things which you have heard from me in the presence of many witnesses, these entrust to faithful men who will be able to teach others also.”

Thus Theophilus was “entrusted” with St. Luke’s careful account of Jesus’ ministry so that he might know “the exact truth about the things you have been taught” (Lk. 1:3-4), and Apollos, after being “instructed in the way of the Lord,” gave himself to “speaking and teaching accurately the things concerning Jesus” (Acts 18:25). This process of instruction soon became normative throughout the Church, established in the Catechumenate, “dating substantially from apostolic times,” as the brilliant historian Philip Schaff informs us. This was to prepare new converts to receive baptism, and thus formal membership in the Church, by “special instruction under teachers called ‘catechists.’” Surviving from the First or Second Centuries is the *Didache*, an invaluable manual of catechetical instruction based on the Sermon on the Mount. Its purpose was to educate, mentor, and strengthen new Christians, “equipping them for ministry,” to use the words of the Call.

We Wesleyans once had a system that magnificently accomplished the same purposes. “Once upon a time the Lord raised up a man named John Wesley,” as Nazarene scholar, Dr. Wes Tracy, reminds us. “He and his spiritual comrades started a religious movement to produce holy Christians, believers who were sanctified through and through, wholly given to God and to service.” Holy ends must be produced by holy means, however; and so they erected a methodical system designed for this purpose; and this is why they were called Methodists. “They met in societies, classes, bands, and mentoring and twin-soul pairs to help each other toward holiness of heart and life. They met in societies two or three times a week for worship and instruction. They met once a week in classes of twelve to teach, encourage, and pray for each other...”

“It was a true covenant community of faith,” Tracy explains. “They even called their movement a ‘connexion,’ for the members were connected with each other in the quest for holiness.... The people practiced family worship twice a day. They organized backsliders’ bands for the

spiritually weak. They observed the love feast. If hard feelings, misunderstandings, or some other offense had come between them and a brother or sister, they would break the love feast bread together and mend the relationships. In addition, the people conducted prayer meetings. They preached on street corners, in fields, in churches and chapels. They took Communion every chance they got. They ministered to the poor and needy.... If you were not willing to ‘spend and be spent’ for the poor, you were regarded as having not ‘one grain’ of true faith.”

In this loving but structured atmosphere of prayer, activity, and discipline, they submitted to spiritual examination, grew in “habituated virtue,” entered into the experience of perfect love, ministered to the lost, shook their world for Jesus, and at last entered heaven. “The people that this movement molded often became spiritual giants, models of holiness, heroes of sacrificial service – Cadillac Christians you might say.”

DISCIPLESHIP NEGLECTED

Thank God for the Cadillac Christians who still walk among us. But in great measure the CHM has no systematic process for advancing believers in maturity and holiness, except perhaps a continual round of altar-going enforced by repeated pulpit exhortation. By the law of diminishing returns, this often plays out in disappointment and frustration, and the results have often been tragic and even fatal. Holy ends still must be produced by holy means, and long ago we deconstructed the holy means that once made Methodism known as “Christianity in earnest,” as Dr. Chalmers described it.

Consider then the specific acknowledgments that the Call makes so forcefully. There are exceptions, of course, but in general (1) “we have largely abandoned our Methodist system of spiritual formation and have forgotten how to fulfill our Lord’s command to make disciples”; (2) “we have sought revival without preparing to preserve its fruits”; (3) “we have emphasized spectacular conversions and neglected the Biblical necessity of disciplined growth in faith, virtue, knowledge, self-control, perseverance, godliness, brotherly kindness and love”; and (4) we have made little attempt to establish “any systematic plan for incorporating new converts into the visible body of Christ through baptism and instruction.”

DISCIPLESHIP RENEWED

Genuine revival is desperately needed to heal our fractured relationships, sweep away our spiritual apathy, and confront our increasing worldliness. Yet revival is not enough. For if we are to see solid, saintly, and seasoned “soldiers of the cross” flourishing among us, we must reconnect with the foundational principles of our movement. Otherwise, we will dwindle into “a rope of

sand," as George Whitefield confessed of his own uninstructed converts.

"We call therefore...for a commitment to equip our laity for the work of the ministry, for the establishment of a solidly Wesleyan curricula for systematic discipleship, and for the implementation of these training methods in all our churches." Let me add these specific points of focus:

Authentic Relationship. Our pulpits must resound with a clear-cut insistence on really knowing God through a transformative encounter with Him, nourished by the disciplines of joyful and consistent piety, and deepened by the sanctifying work of the Holy Spirit. Christian relationship must begin in radical conversion.

Holy Covenant. We must re-establish a sense of community bound together by holy vows to God and to one another in perpetual covenant, publicly formalized in holy baptism. Nothing is more basic than these commitments spelled out in John Wesley's General Rules: (1) renounce all known sin; (2) do "good...of every possible sort, and, as far as possible, to all men"; and (3) use "all the ordinances of God" – that is, the instituted means of grace, which are prayer, the Scriptures, Christian fellowship, fasting, and the Holy Communion.

Faithful Catechesis. Every congregation should inaugurate methods of instructing our people in holy Scripture and Christian doctrine, certainly in converts' classes, but also in such venues as Sunday school, mid-week services, and weekend seminars. Traditional catechisms cover every essential area of Christian truth but especially for children, they focus on the Ten Commandments, the Apostles' Creed, and the Lord's Prayer. We must issue our catechisms again and instruct our people in their contents.

Structured Accountability. We must recover our own historic emphasis on system, rhythm, and discipline in the formation of holy character. We should consider again the use of small groups for affirmation and accountability like the old Methodist class meetings, gathering voluntarily on a weekly basis. Each of us should be part of a loving and structured system in which we "watch over one another in love," and at least occasionally answer the question asked so often in those old class meetings, "Brother, Sister, how does your soul prosper?"

"Am I a soldier of the cross?" This question needs to ring out clearly again through the CHM – and bringing back Watts fine old hymn would be a good place to begin. For to follow Jesus is to center our lives in unconditional allegiance to Him and to His service. It is the duty of His whole Church – and specifically the duty of the CHM – to establish holy means and systematic methods to help every believer to develop into a dedicated, devout, and determined disciple of Jesus – yes, a "soldier of the cross." ■



©2012 iuniter images

THOUGHTS

for the quiet hour

by Sonja Vernon

INFLUENCE

"Did not Achan the son of Zerah act unfaithfully in the things under the ban, and wrath fall on all the congregation of Israel? And that man did not perish alone in his iniquity." —Joshua 22:20 NASB

"The Philistines overtook Saul and his sons; and the Philistines killed Jonathan and Abinadab and Malchi-shua the sons of Saul.... Thus Saul died with his three sons, his armor bearer, and all his men on that day together." —1 Samuel 31:2, 6 NASB

One of the great devastating deceptions propagated by the Father of Lies is that we are the only ones affected by our sin. How often we have used this thought to rationalize our dalliance with wrong. It is so convenient to believe that we exist in a vacuum – that if there is a price to be paid we alone will pay it.

However, in reality, nothing could be further from the truth. No one will "perish alone in his iniquity." The images of Achan and his entire family dying under a pile of stones and the bodies of Saul, his sons, and his soldiers lying scattered on the battlefield attest to the truth that we do not die only to ourselves. Our choices bear fruit that will influence the lives and often the eternal destinies of those around us.

Fortunately, however, just as our sin affects others, our submission to God also yields a harvest! Scripture speaks over and over of the blessings that pass from generation to generation when righteousness is allowed to flourish. Our decisions matter—even the seemingly insignificant ones we make almost without thought. May God grant us the wisdom to choose wisely! ■

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

OCTOBER 2012

ENABLE A STUDENT WITH
EXCELLENT SCHOLARSHIP
TO TRAIN AS A SERVANT-LEADER

scholarship
&
servanthood



God's Bible School & College

Since 1900, God's Bible School & College has equipped thousands of students to take Christ's message of hope to a lost world. Nearly 60 endowed scholarships and \$63,000 is awarded annually to make this possible.

Want to join the ranks of those making a direct impact on our mission? You can help prepare a new generation of young people who are passionate about serving Christ. Consider starting a new scholarship or contributing to an existing one. Enable students to train at GBSC while leaving a legacy in your family name.

GENERAL STUDIES

BA Church and Family Ministry
AA General Business
AA General Studies

INTERCULTURAL STUDIES AND WORLD MISSIONS

BA Intercultural Studies and World Missions
AAS Intercultural Studies and World Missions

MINISTERIAL PROGRAMS

BA Ministerial Education (Tracks:
Pastoral Ministry, Pastoral
Counseling, Urban Ministry,
Youth Ministry, World Missions,
Music Ministry, Education,
Christian Leadership)
BA Biblical and Theological Studies
AAS Ministerial Education
AA Bible and Theology

MUSIC PROGRAMS

BA Church Music (performance,
non-performance)
BA Music Education K-12
(performance, non-performance)
BA Christian School Elementary
Music and Classroom Education
AAS Music Ministry

TEACHER EDUCATION

BA Teacher Education
(Elementary Education major,
Secondary English Education
major)
AAS Elementary Education

WWW.GBS.EDU/GIVING & (513) 721-7944 x1221



GOD'S BIBLE SCHOOL
& COLLEGE

