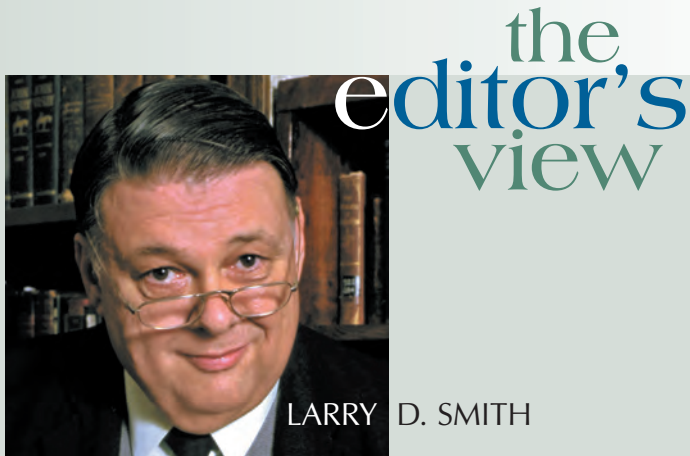


GOD'S REVIVALIST

March 2013

and Bible Advocate





the editor's view

LARRY D. SMITH

EASTER: QUEEN OF FESTIVALS

“Come, dear brothers and sisters,” urged Athanasius. “We are nearing the season of the Easter Feast!” It was the year 329 A.D., and the newly-consecrated Bishop of Alexandria was writing his first “Festal Letter” to his scattered flock. All through the Christian world, believers were preparing to celebrate their Savior’s rising from the dead; and the young bishop—later the sainted champion against malicious heresy—sounded the ringing call: “Christ our Passover was sacrificed for us. Therefore, let us keep the feast!” For to Athanasius and to all believers in those ancient times, Easter was the “Queen of Festivals,” the noblest and most royal celebration of all the Christian year.

For us, Easter is still the “Queen of Festivals.” Soon it will encircle all who love the name of Jesus with its exuberant message of hope and gladness. From Gothic cathedrals in northern Europe to thatched-roof chapels on tropic islands, we will rehearse the overwhelming drama of our salvation. Springtime blossoms will adorn our altars; lilting hymns will ascend to highest heaven; and on every continent, we shall join the Church militant around us and the Church triumphant above us with acclamations of Jesus’ triumph.

From at least the Second Century, His followers have kept the holy *Pascha*—our “Christian Passover”—with such joy and splendor. For they have lived in certain confidence in those mighty and climactic acts which God Himself has done for us and among us in His Son Jesus Christ. Here too is our faith and hope. Jesus’ atoning death on “cross-crowned Calvary,” His victorious descent into the world of departed spirits, His soaring resurrection from the dead, and His majestic ascension to the right hand of the Father—all these merge into one continuing and consummating miracle—a miracle of such significance (p22)➡

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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.

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COVER PHOTO: The Garden Tomb, Jerusalem, believed by many to be the site of the death and resurrection of Jesus Christ. Photographed in May 2011 by Kevin Moser during a GBS-sponsored tour of Israel.

the president's page



RESURRECTION: TOUCHSTONE OF THE CHRISTIAN FAITH

by Michael R. Avery, President

William Sangster, the venerable British preacher of yesteryear, was stricken late in life by incurable muscular atrophy. As the merciless disease advanced, rendering his muscles useless and robbing him of his voice, Sangster was eventually forced to surrender his pulpit and retire his anointed pen. However, he did manage to find the feeble strength one Easter Sunday to scrawl these words in a letter to his daughter, "It is terrible," he wrote, "to wake up on Easter Sunday and have no voice to shout, 'He is risen!'"

With these words, Sangster underscored the dynamic of the Christian message, the death and the resurrection of the Lord Jesus Christ. Indeed, it is the fulcrum upon which turns every other Christian doctrine. Without resurrection, the divinity of Jesus is in jeopardy. Without divinity, Christ sinlessness is debatable. If He is sinful, Calvary loses its atoning merit. Robbed of its atoning merit, the cross—indeed the entire gospel story—is a sham. Or, as Paul expressed it centuries ago, "if Christ be not raised, your faith is vain; you are yet in your sins" (I Cor. 15:17).

In his book *Reality of the Resurrection*, Merrill Tyney notes that many aspects of the Christian faith are echoed

(if only vaguely) in non-Christian religions. For instance, some religions claim, as does Christianity, to have divinely inspired writings. Muslims boast of the Koran; the Mormons of their "Golden Tablets." Similarly, many pagan religions offer their followers the promise of life after death. Like Christianity, philosophers and religionists of all eras have proposed various systems of ethics for the governing of the human race. However, Tyney rightly declares that the distinctive attribute of the Christian faith is its belief that "the supernatural power of the living God was manifested historically by the resurrection of Christ from the dead."


The resurrection marks Christianity off from all other religions, past, present, and future. No other faith underpins its belief system with the doctrine of a risen Savior. To the Christian, the resurrection authenticates scripture, validates salvation by faith, provides the power for victorious living, and sustains the promise of our future resurrection! It is the cardinal doctrine among cardinal doctrines. It was central to the preaching of the early church. It sustained the hopes of first-century martyrs, and it is a message that has been faithfully transmitted across the centuries and entrusted to those of us who number ourselves among the followers of Jesus today. The resurrection message is non-negotiable. It must never be surrendered or compromised.

However, the greatest danger in the Christian community may not be the temptation to erase the doctrine of the resurrection from the time-honored creeds of Christendom. In fact, any suggestion to alter this tenet would immedi-

ately be voted down in most of our conference meetings or our academic forums. Rather, the greatest danger in our circles is that of relegating this basic doctrine to the dusty archives of church history. Having been hammered out on the anvil of controversy by our forefathers, the resurrection story tends to become so commonplace that it is by sheer neglect demoted to second place in our thinking. The resurrection and its manifold implications have become supplemental themes that

we take off the shelf once a year. Sadly, they seldom maintain a central place in the perennial preaching and teaching of the Church.

Sangster lamented to his daughter that he had no voice with which to shout the resurrection message. But he then added these searching words, "It would be more terrible still," he concluded, "to have a voice and not want to shout." Join with me in the centuries old anthem, "He is Risen! He is Risen indeed!" ■



Letters

TO THE EDITOR

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

A CALL TO THE CHM

I wanted to say thanks for your recent articles regarding discipleship and social concern. Really, the entire "Call" series of articles by [Pres. Avery] and Bro. Smith have been awesome—good balance of pointed criticism, practical remedy, and reinforcement of the positive in the CHM. Are there plans to put the series into booklet form?

In particular, I wished to offer a comment on the discipleship article. The lead sentence in the closing section read: "The CHM must stop using the altar as the primary place of spiritual formation." This suggests what I believe is a critical issue: Many (from youth to aged) in the CHM have an unbiblical concept of the life of spiritual formation. More directly, I believe we have historically been unbalanced in our teaching of the crisis of entire sanctification—in effect requiring this vital, singular experience to "carry more weight" than is supported by scripture or life's experience. We have a highly developed doctrine of the "miracle of a moment" but almost no coordinated instruction on the lifetime process of maintaining and working out this

grace. Therefore, a clear, biblical, mental narrative of spiritual formation ends for most when they leave the altar "the second time." Paradoxically and tragically, this seems to have resulted in widespread misunderstanding and even disillusionment regarding the very doctrine we have most emphasized.

The closing of the Call on this topic says: "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...." I couldn't agree more! Unfortunately, other than reading about Wesley's class meetings, I really don't know what "systems of accountability and affirmation" look like. I suspect the exact means change with time; e.g., can the cell phone, social media be effectively harnessed?

DAVID ESLINGER
Email

I am absolutely THRILLED with what [Pres. Avery] wrote in the Winter 2013 *Revivalist*. I have been praying for [him] several times a week for the past several years. It is now my prayer that God will use what [he has] written to bring about major revival in the CHM.

I believe the CHM is uniquely positioned to bring Muslims to Christ. Your conservative styles, your reverence for God's Word, your frequent meeting for worship, your structure of worship, and several other factors, all make the gap between Muslims and the gospel much narrower than that found in other evangelical churches. It has been my prayer for years (p21) ■

THE POSITIVE POWER OF NEGATIVE VISUALIZATION

by Dan Glick

Positive visualization has been a trademark “best practice” of the self-help industry for years. It has had a plethora of advocates, and its virtues seem undeniable. Admittedly, positive visualization has aided some people in the achievement of their goals. By envisioning “good things,” they have been motivated to work hard to make “good things” come to pass.

But personally I have found the reverse to be more helpful. The ancient Stoic practice called negative visualization involves picturing “bad things” happening. This negative thinking has the potential for producing some positive results.

First, negative visualization can actually help in preventing bad things from happening by leading us to take steps of prevention. For example, thinking about how unpleasant it could be to blow out a car tire while traveling 70 mph might persuade one to buy a new set of tires and replace the balding ones. If smokers would visualize what it feels like to die of lung cancer, they might be motivated to lay aside their Camels.

Second, negative visualization can serve the purpose of lessening the impact of negative events in one’s life. Seneca, a Roman philosopher, once said, “Misfortune weighs most heavily on those who expect nothing but good fortune.” How adept we are at expecting most things to go right; how quickly we complain when they don’t. How stressed we feel when life doesn’t come to us on a smooth silver platter. By visualizing a life which includes at least some negative events, we may actually be more prepared to deal with them.

Lastly, and perhaps most importantly, negative visualization has the power of helping us appreciate and enjoy what we already have. Instead of picturing yourself in a more expensive car (which will probably just make you discontent), imagine yourself without a car at all. Instead of dreaming of a better job and higher wages, envision yourself unemployed and without an income. Instead of complaining about the quality of food you’re being served, think what it would be like to worry about not having enough food to keep your family alive. It seems that visualizing the worst, rather than the best, could produce more of that scriptural virtue called gratitude.

The Apostle Paul wrote in Philippians 2:14, “Do all things without murmuring (complaining) and disputing (arguing).” Unfortunately, complaining surfaces in the lives of most of us far too frequently, and when it does, we fail to fulfill the task of “shining as lights in the world” (Philippians 2:15).

Negative visualization may help us “shine” in the world a little brighter than we do. Consequently, the next time the temptation arises to think that life could be so much better, visualize it being a whole lot worse. ■

Dr. Dan Glick is chair of the Division of Intercultural Studies and World Missions at God’s Bible School and College.



A man with short brown hair and glasses, wearing a dark suit, white shirt, and patterned tie, is smiling and holding an open Bible at a wooden podium. The background is a light beige color with decorative horizontal lines.

Preaching An INCORRUPT MESSAGE

by David Gordeuk

Can strict preaching do similar damage to compromising preaching? Consider this passage: *“For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.”* (2 Cor. 2:15-17).

The inspired apostle was careful to preach so that he did not corrupt the word of God; that his message was life to the living and death to the dead. He was balanced. The enemies of God should never be comforted in their rebellion. The friends of God should never be discouraged in their faith. Paul observed that many got it wrong and thus “corrupt[ed] the word of God.”

We who hold to a high view of scripture are keenly tuned into those instances when we observe compromising preaching which brings comfort to evil. The gospel is often diluted, leaving people comforted in their sins and in the snare of the devil. But there is another kind of preaching that also corrupts the word of God. That is the preaching which instead of bringing life to the living, brings the odor of death. Instead of encouraging faith, it kills it. This preaching corrupts the word of God as much as does the preaching that leaves sinners comfortable in their sin.

“Warn those who are unruly, comfort the faint-hearted” (1 Thes. 5:14 NKJV). It is significant that these opposite admonitions are given together: *warn and comfort*. What is the greatest service a preacher can render to a rebellious person? It is to give a warning to stay with what is the custom in the household of faith. What is the greatest service a preacher can render to a believer who is faint of heart? It is to bring comfort. The correct application of the Old Testament is that even the weakest Christian “through patience and comfort of the scriptures might have hope” (Rom. 15:4). Here is the challenge in preaching: to give warning to the unruly while bringing comfort to the fainthearted.

One of the problems with traditional revivalist preaching is that of warning the fainthearted. Often the most sensitive Christians are the first to the altar: Am I good enough? Am I sure? The trouble with an emphasis that repeatedly brings these same people to the altar is that it diminishes faith. While they have already made a wholehearted commitment to God and trusted Him for forgiveness and cleansing, they are brought to the same introspection again and again, question themselves and the commitment they made, and go to the altar. Confusion results. The nature of what is considered “close, searching preaching” is to cause introspection.

This has its place. “Examine yourselves, whether ye be in the faith; prove your own selves” (2 Cor. 13:5). But how is a fainthearted soul to do serious self-evaluation without becoming discouraged? Especially if a preacher leaves open-ended questions to be answered. “Have you really, really, repented?” “Are you sure you’ve yielded everything?” Following these questions with the weight of a text like “examine yourselves” is a difficult assignment for a faint heart. And while a rebellious listener needs this, how can it keep from harming

the tender-hearted believer with weak faith? Warning the fainthearted is the wrong formula. And stopping a text without the whole truth is a misuse of God’s word.

The admonition to examine oneself is actually the introduction to an assuring statement that is meant to bolster the weak: “Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? But I trust that ye shall know that we are not reprobates” (2 Cor. 13:5b,6). Paul does two things with these statements. First, he gives the parameters of self-evaluation: Jesus is in you if you are not a reprobate. Have you denied Christ and walked away from the faith? If not, then you are not a reprobate, and Christ is in you. This is a strong statement to encourage fainthearted people. Second, Paul identifies with them when he says “we are not reprobates.” The Spirit-anointed apostle is encouraging people, not railing on them for having too little faith, or perhaps none at all.

If my message causes a fainthearted Christian to lose hope, become discouraged, decrease faith, and think living the Christian life is unreachable, then that message is less than gospel preaching. If my preaching causes a Christian to trust in his own yieldedness or humility instead of leaning by faith on the work and grace of Jesus, it corrupts the word of God. How can we keep the balance of warning the unruly and comforting the fainthearted? To quote the apostle, “who is sufficient for these things?” Preaching under the Spirit’s anointing is the answer. “The Spirit...hath anointed me to preach...” (Luke 4:18).

What is anointed preaching? Jesus described it like this: the gospel is preached to the poor, the brokenhearted are healed, captives are delivered, sight of the blind is recovered, the bruised are set at liberty, the acceptable year of the Lord is proclaimed giving hope to all who believe (see Lk.4:18,19). Anointed preaching is not marked by cadence in delivery, or atmosphere produced by oratory, but rather by the results of good news. Anointed preaching focuses on the balanced message of the Word of God, and produces the results of amazing grace in the listener.

When preaching repeatedly brings people to seek but not find, that preaching is less than anointed. A message that leaves people lifeless, in bondage, and hopeless, is a message of death, not life. The anointed message is one which gives answers to sinners, life to the humble seeker, and hope to the fainthearted believer.

It was said of Jesus that “A bruised reed shall he not break, and smoking flax shall he not quench” (Matt. 12:20). The anointed Christ would not break a bruised reed. The reed is ready to fall of its own weight, but the Lord would not finish it off by further distressing an already disheartened soul. He would not warn the fainthearted. Rather, he gave them comfort. “Come (p21)➡

"...Powerful, Articulate...Courageously Written..."

"The Conservative Holiness Movement owes a debt of gratitude to the faculty of God's Bible School and College for focusing attention on the crucial issues we face through *The Call* to the Conservative Holiness Movement. The subsequent essays of Michael Avery and Larry Smith carefully delineate the problem areas that confront us but also carefully lead us to suggested remedies that provide a window of opportunity for the renewing of our conservative churches and organizations. You probably won't agree with everything the authors have written, but you can't help but be challenged by *The Call*."

—Leonard Sankey, General Secretary,
Interchurch Holiness Convention

"Revival and renewal almost always begin with self-examination and confession, and *The Call* is so serious, insightful (and even painful) that it just might be God's way of starting a fresh holiness movement for the future. I pray so."

—Keith Drury, church leader, author,
Associate Professor, Indiana Wesleyan University

"There are many 'calls' clamoring for our attention. *The Call* to the Conservative Holiness Movement is one that must have it!"

—Rodney Loper, Senior Pastor,
Hobe Sound Bible Church

"You will argue with the writers of *The Call* that these pages are not a portrait of you, your church, or our movement. But after awhile, I trust we will be led to pray with Isaiah, 'We have failed...change us...send us again.'"

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"*The Call* is a powerful, articulate, and courageously-written body of material. If we will honestly use this information as a tool of the Spirit, it will enable us to live, walk, and minister with greater clarity and effectiveness."

—G. Clair Sams, President, Heartland Conference,
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"I heartily recommend *The Call*. It is a call to unity, not uniformity; to the 'principle within'; to the fervent evangelizing of the lost; and to discipling one another. May *The Call* become a magnetic center to unite and mobilize us!"

—Timothy L. Cooley, Sr., Academic Dean,
Penn View Bible Institute

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— Called Unto Holiness —

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

HOLINESS: WHAT CHRIST DOES IN US

by Dr. Adam Clarke

Many talk much about what Christ has done *for* us, but how little is spoken about what He is to do *in* us. He was incarnated, suffered, died, and rose again from the dead; ascended into heaven, and there appears in the presence of God for us. These were all saving, atoning, and mediating acts for us, that He might reconcile us to God and blot out our sins. But His purpose also is that He might purge our consciences from dead works; that He might bind the strong man armed—take away the armor in which he trusted, wash the polluted heart, destroy every sin and abominable desire, and all tormenting and unholy tempers; and that He might make the heart His throne, fill the soul with His light, power, and life; and “destroy the works of the devil.”

These all are done *in* us but are consequent on the acts that He has done *for* us in His saving work. Jesus came to restore the divine image in us so defaced by sin. For sin must have no triumph, and the Redeemer of mankind must have His glory. But if a man be not entirely saved from all sin, sin does triumph; and Satan will rejoice because it has left such terrible effects upon us that Christ either cannot or will not remove. To say He cannot would be shocking blasphemy against His power and dignity, but to say He will not would be equally against the infinite benevolence and holiness of His nature. All sin, whether in power, guilt, or defilement, is the work of the devil. And Jesus came to destroy the work of the devil; and as all unrighteousness is sin, so His blood cleanseth from all sin, because it cleanseth from all unrighteousness.

The whole design of God was to restore man to His image, and raise him from the ruins of his fall—in a word, to blot out all his sins, purify his soul, and fill him with holiness, so that no unholy temper, evil desire, or impure affection or passion shall either lodge or have any being within him. This is true religion; and a less salvation than this would be to dishonor the sacrifice of Christ, as well as the great work of the Holy Spirit.

It has been no small mercy to me that I have met with many persons who professed that the blood of Christ had saved them from all sin and whose profession was maintained by an immaculate life. They were persons of the strongest faith, the purest love, the holiest affections, the most obedient lives, and the most useful in society. I have seen them walking with God for many years, and I have had the privilege of observing their walk of life, and sometimes with their testimony at death, when their sun appeared to grow broader and brighter at its setting. They fully witnessed the grand effects which flow from justification, adoption, and sanctification, namely, assurance of God’s love, peace of conscience, joy in the Holy Spirit, increase of grace, and perseverance in the same to the end of their lives. O God! Let my death be like the deaths of these righteous ones, and let my end be like theirs! Amen. ■

Dr. Adam Clarke (c.1760–1832) was a famous British Methodist minister, biblical scholar, and commentator. This selection, abridged by the editor, is extracted from Clarke’s Christian Theology.

NEWS

from the Hilltop

NATHAN KENNEDY NEW CUSTODIAL SERVICES SUPERVISOR

The new custodial services supervisor at GBS is Nathan



Kennedy, who succeeds Erina Miriye, now transferred to the position of facilities manager. Nathan became a Christian very early in life and has been

active in local church ministries. In 2006, he graduated from Baptist Academy, Indianapolis, Indiana, and began attending Ivy Tech Community College, Indianapolis. He graduated with an AS in Liberal Arts in 2009 and completed a specialist certificate in music theory from Berklee College of Music, Boston, Massachusetts, the following year. In the fall of 2010, Nathan enrolled in Aldersgate Distance Education Program courses at GBS and is pursuing a BA in Bible and theological studies. He is engaged to be married to Diane Wood, office manager of the GBS Division of Intercultural Studies and World Missions.

SECOND SEMESTER BEGINS WITH REVIVAL SERVICES

This year's winter revival, beginning Tuesday evening, January 8,



and ending Friday, January 11, was marked by the Spirit's presence as the campus family was challenged to spiritual renewal and advance. The three evening services featured President Avery's opening appeal to authentic confession of sin and failure, Dr. Dan Glick's emphasis on open-hearted authenticity with God, and the Rev. Tim Keep's call to unreserved consecration to His will. Morning services featured alumni Scott and Kristina Clemens. They focused on such issues as realizing

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 **David ('02 BA Min Ed) and Sarah (Wolf) Fry ('00 BA Music Ed)**, a son **Christian Paul Fry**, born December 29, 2012, Lebanon, Indiana. He is the fifth grandchild of Garen and Sheila Wolf, retired GBS faculty members.



To **Daniel (GBS '98 AA Religious Ed) and Kathryn (Shaferly) Huskins**, a daughter **Mary Kathryn Huskins**, born January 7, 2013, Findlay, Ohio. Daniel works as a press operator, and Kathryn is an LPN serving as an assistant director of nursing. They attend the Pilgrim Holiness Church, Fostoria.

MARRIAGES



Maria Nicole Hunsaker (GBS BA '08) to Andrew Joseph Smith (GBS AA '08) November 10, 2012, Pilgrim Holiness Church, Lima, Ohio, the Rev. Joseph Smith and the Rev. Don Nichols, officiating. The newlyweds live in Shelbyville, Indiana.

DEATHS

Ruth (Stouder) Hamm, 86, died October 11, 2012, at Bethany, Oklahoma, surrounded by those she loved. She came to God's Bible School in 1941, and while walking across the campus she met Clarence Hamm, who had come to GBS the same year. He was to become the love of her life, and they were married in 1945, while Clarence was in the navy during World War II. Their marriage was to last 66 years. Everyone

self-worth in Christ and avoiding spiritual “brownouts” or failures. There was a rich sense of prayer and devotion on the campus as both students and staff realized a sense of divine closeness.

BRIEFLY NOTED: Pianorama: An evening of fine piano music sponsored by the GBS Division of Music was presented Thursday, January 17,

in the Adcock Chapel. Performers included faculty, students, alumni, and other friends of the school....
Commendation From Ohio Board Of Regents: Dr. Ken Farmer, VP for Academic Affairs, writes, “We recently received a letter from Vice Chancellor David Cannon of the Ohio Board of Regents saying: ‘I commend you and your staff for such excellent record keeping and report-

ing.’ His staff had recently conducted a routine audit of our financial aid records to determine compliance with federal and state reporting standards. We were error free! We thank our Financial Aid Director, Steve Buckland, for his excellent work.”



Pianorama Participants

JOB OPPORTUNITY. We currently seek applicants for high school math instructor at Aldersgate Christian Academy. Qualified applicants should have a bachelor’s degree (math or related field preferred) and subscribe to the GBS statement of faith. Teaching experience and a graduate degree in an appropriate field are preferred. We especially welcome applications from qualified female and minority candidates. Interested parties are encouraged to send a resume to cwatters@gbs.edu or by mail to Human Resources Director, 1810 Young St., Cincinnati, OH 45202.



who knew her loved her. In addition to her husband, she is survived by her daughters Bonnie, Brenda, and Sheryl; by her son David; and by grandchildren and great-grandchildren. Funeral services were conducted at the New Hope Worship Center, Pastor William Sillings officiating. Burial was in the Bethany cemetery.

Rev. Edward B. Hill, 101, died December 26, 2012, in Palm Beach Gardens, Florida. He was a kind, loving husband, father, and grandfather. Mentoring young ministers is his special legacy. He spent most of his adult life in Rhode Island where he was affiliated with Zion Bible College, served on its faculty, and extended many of its other ministries. His daily radio broadcast “Temple Time” was broadcast for over 30 years.

He returned from a trip to Israel in 1961 with a vision that every minister would be able to visit the Holy Land. The next year he established Ed Hill Tours, which is now America’s oldest travel company specializing in Christian group travel. He was active in this business until he was 98

years old. He is survived by Sylvia, his wife of 77 years; his daughters, Portia and Meredith; and other relatives. Funeral services were held at Hobe Sound Bible Church.

Marie Elizabeth (Cottrell) Rojas, 92, Plantation, Florida, died November 20, 2012. She attended GBS from 1939-1941 and was supportive of her alma mater. In 1945 she was married to Andrew Rojas, who predeceased her in 2004. She was a retired missionary of the Evangelical Covenant Church. During 53 years of ministry, Mrs. Rojas and her husband distributed more than one million Bibles, started a mission work in southern Texas, and helped establish more than 40 churches along the Texas-Mexico border and in the southern state of Oaxaca. Hers was a fruitful life of Christian service that was remembered at the quarterly memorial service at Covenant Village in Florida. Mrs. Rojas was also a friend of God’s Bible School and College.

Robert F. Shaw, 76, of Breckenridge, Michigan, passed away December 28, 2012. He was preceded in death ➡

➡ by his first wife Nina, along with an infant daughter. Surviving are his wife, the former Rita Sprauer; two daughters, Marsha (Calvin) Hartman and Melinda Shaw; and son Samuel (Michelle) Shaw.

Robert was very active in the Wesleyan Holiness Church, St. Louis, Michigan, as song leader and a board member for over 30 years. He was also a longtime supporter of God's Bible School. His daughter Marsha, son Sam, and step-daughters Wanda (with husband Kerry) Viehdorfer and Dee Wetzel, as well as grandsons Ryan Hartman and Duane Viehdorfer attended GBS.

Funeral Services were held December 31 at the St. Louis Wesleyan Holiness church with Rev. Scott Thrasher and Rev. John Brewer officiating.

Marilou Trouten, 78, of Bellville, Ohio, died January 8, 2013, in Country Court Nursing Home in Mt. Vernon. In 1968 she received the degree Bachelor of Music Education from Ashland University and was a music teacher for the Lexington city school system. She also taught piano lessons from

her home. She attended Clear Fork Alliance Church. Marilou is survived by her husband Earl; daughter Sylvia; step-daughters DeAnna, Pam, and Brenda; stepsons Earl and Ron; several grandchildren and great-grandchildren. She was preceded in death by her first husband George McNair. Graveside services were conducted by Rev. Dr. Michael Stine and Rev. Edsel Trouten in Oak Grove Memorial Park.

Correction: We regret that the last name of Paul Haas in his obituary published in the December Revivalist was misspelled.

NOTICES

Interchurch Holiness Convention (IHC) will be held at the Dayton Convention Center, Dayton, Ohio, April 16-18. This year's theme is "As Ye See the Day Approaching."

The Alumni Reception for God's Bible School and College at IHC will be on Wednesday, April 17, from 4:00-5:30 p.m., in room 106 of the Dayton Convention Center, Dayton, Ohio.

If as a GBS student or staff member you ever worked for the Revivalist Press, please send us a paragraph or two of your memories. The Summer 2013 issue will commemorate the 125th anniversary of the founding of *God's Revivalist*. Extracts from your memories may be included in that issue, and all submissions will be added to the school's archives. We must have your memories by May 1. Thank you. —LDS

Garen Wolf, GBS Music Chair Emeritus, has started a blog called "Music Philosophy in Christian Perspective." Daily he posts a short discussion and also a thought or quote for that day. The blog is for Christian musicians and is a look at sacred and secular music in light of Bible principles of music. Please share the address musicgarenwolf.blogspot.com with your friends.

Assistant Pastor Needed. An independent church located in beautiful Pennsylvania is in need of a young assistant pastor. Priority duties include, but are not limited to building connections with and working in the community to "grow" a group of younger families into an already established but progressive church. Please send resumé to email address: pastoritchey1@windstream.net or Pastor Randy Ritchey, 10 Oak Grove Rd., Mercer, PA 16137.

HITHER AND THITHER

Dr. Mark Smith, president of Ohio Christian University, has been appointed by Ohio Governor John Kasich to serve on the State Board of Education as member-at-large through 2016. Dr. Smith was formerly a member of the Board of Trustees at God's Bible School.



CAMP MEETING
at God's Bible School and College
May 15-19

speakers include:
Rollin Mitchell • Michael Avery
Sarah Fry • David Fry
Larry Smith

Dr. Robert E. England (GBS '63 ThB), president of Allegheny Wesleyan College, is leaving that position after eleven years of service and returning to full-time evangelism. He will be available for speaking engagements beginning in June. His successor at AWC will be the Rev. Daniel R. Hardy, Sr., who currently is serving as Missions Director/Pioneer Supervisor of the Allegheny Wesleyan Methodist Connection.

Rev. Steven E. Hight has been named president of Evangelistic Faith Missions, headquartered in Bedford, Indiana. He and his wife Kathy have previously served as missionaries in Guatemala and the Dominican Republic. Hight was director of Friends of Missions for 14 years, vice president of EFM for almost 9 years, and more recently, interim president of EFM. "His appointment is effective immediately, and he will begin serving full-time in the offices of Evangelistic Faith Missions on April 1," according to Dr. Donald Smith, EFM Board Chairman. "Please pray for Steve and Kathy as they make the transition into this new phase of ministry."



ALUMNI RECEPTION at IHC
Reflecting back. Moving forward!

Dayton Convention Center
Dayton, Ohio

Wednesday, April 17th
4:00-5:30PM
Room 106

Dr. Glen E. Reiff (GBS '57 ThB) was honored by Hope International Missions (HIM), Hobe Sound, Florida, for his long ministry in Christian missions. The new campus building was named the Glen Reiff World Education Center and was dedicated during special ceremonies on Sunday, February 10. Dr. Reiff was deeply involved in

the beginning of Hispanic ministries sponsored by HIM, and those efforts have been rewarded by the expansion of the work into a number of Hispanic churches in the



United States and the founding of the Spanish Bible Institute, located in Hobe Sound.

Graduates of the Spanish Bible Institute have founded or are now serving as pastors of churches in Mexico, Guatemala, Honduras, and Belize. HIM's new building will be used not only by the Spanish Bible Institute but also by the mission's various other educational ministries.

Several hundred Hispanics were in attendance at Sea Breeze Camp Meeting in Hobe Sound, along with many other visitors. Dr Reiff's wife Helen and his three sons, their wives, and children were also present. ■



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Dear Phil



ISRAEL IN BIBLE PROPHECY, THE GREAT APOSTASY, AND CHARITABLE BRIBERY

Are there any prophecies concerning Israel that have not yet been fulfilled? —Micah

Dear Micah,

- Yes, quite a few. For example:
- 2 Thess. 2:4 — the temple in which the man of sin will sit has not been built.
- 2 Thess. 2:3-4 — the man of sin who will set himself up in the temple as God has not yet appeared.
- Zech. 14 — prophecies concerning the return of Yahweh, war against Jerusalem by all nations, the splitting of the Mount of Olives, and so on.
- Joel 3:10 — The forced, world-wide cessation of war by the Davidic king whom Yahweh installs in Zion (see Isa. 2:4; Mic. 4:3; Zech. 9:10).
- Jer. 3:17 — Jerusalem will be called “The Throne of Yahweh,” and all the nations will belong to Yahweh and will no longer “walk in the stubbornness of their hearts.”
- Isa. 4:5-6 — God promises that some day He will create a cloud by day and fire by night to protect and be a glory for Jerusalem.
- Isa. 11:6-9 — all hurting and

destroying, whether human to human, animal to human, or animal to animal, will cease on Mt. Zion.

And that’s not all! But hopefully that gives you a sense that there’s still a good bit of prophesy to be fulfilled for Israel.

What is the falling away or apostasy of 2 Thess. 2:3? —Doug

Dear Doug,

Here’s what I think we can know for sure about this passage. First, although the KJV translates it “a falling away,” the Greek text reads “the apostasia.” The presence of the definite article most likely suggests that Paul has in mind a definite event, probably one he had already told the Thessalonians about (2 Thess. 2:5). Second, the word translated “falling away” by the KJV (apostasia) normally refers to a rebellion or an uprising against authority, whether political (1 Esdras 2:21; Josephus, Life 1.43) or spiritual (Josh. 22:22; Jer. 2:19; 2 Chr. 29:19). In the OT it always referred to spiritual rebellion and a turning away from God (cf. Ahaz in 2 Chron. 29:19). In the only other NT text where this words occurs (Acts 21:21), Paul was

accused of teaching Jews to “revolt against or abandon” the law of Moses. This understanding of apostasia suggests more than a lukewarm spirituality or a drifting into spiritual coldness. Rather, it points toward active rejection and rebellion against God. There is coming a time that will be “the rebellion” in which men turn against God.

These two pieces of information set 2 Thess. 2:3 apart from other NT texts that predict times of falling away from the faith (Matt. 24:10-12; 1 Tim. 4:1; 2 Tim. 3:1-9). Throughout history, the number of the faithful has waxed, generally during periods of persecution, and waned, generally during periods of relative prosperity. Just a few decades after the Laodicean church had been founded, it was foundering with lukewarmness. Such “falling away” is a perennial problem. But 2 Thess. 2:3 addresses a specific period just preceding or concurrent with the revelation of the man of sin who will set himself up as God in a rebuilt temple in Jerusalem.

Do you think it is a form of bribery for a charitable organization to offer special resources to people who donate larger sums of money? —Joan

Dear Joan,

No, I don’t think so. God rewards both sacrifice (Matt. 5:12) and performance (Luke 19:13-26). If incentivizing sacrifice is bribery, God is guilty. On the other hand, God measures our giving by the percentage we keep (Luke 21:3). Heaven’s reward for some small gifts will exceed that of some large gifts.

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

ORTHODOX BISHOPS DENOUNCE ABORTION

Noting the 40th anniversary of Roe v. Wade, the Supreme Court decision that legalized abortion in the U.S. resulting in the death of 54 million lives to date, the Assembly of Canonical Orthodox Bishops of North and Central America has issued a strong pro-life statement denouncing abortion-on-demand.

Mourning "the violence we all too often visit upon one another, as exemplified by the recent mass killings in Aurora, Colorado, and Newtown, Connecticut," the bishops added that they were praying "for an end to the violence of abortion. Surely the many ways in which we as people diminish the reverence and respect for human life underlie much of this violence. The disrespect for human life in the womb is no small part of this. Let us offer to Almighty God our repentance for the evil of abortion on demand and extend our hearts and hands to embrace life."

IRAN PERSECUTES PASTOR

Pastor Saeed Abedini, a U.S. citizen, was sentenced to eight years in Tehran's Evin Prison for "threatening the national security." According to Anugrah Kumar (*The Christian Post*), "The sentencing was based on the evidence of Pastor Saeed's Christian activities primarily during the early 2000's when house churches were not

perceived as a threat under President Khatami."

The article also notes that "Saeed—who grew up in Iran before converting to Christianity at the age of 20—traveled with his family back and forth between Iran and the U.S. several times in the past few years to meet his family and for Christian work."

Jordan Sekulow, Executive Director of the American Center for Law and Justice (ACLJ), is reported as saying, "Pastor Saeed now faces eight years in a harsh prison—likely facing life-threatening torture and abuse."

THE RETURN OF "DO-IT-YOURSELF" FUNERALS

According to a report in *The Huffington Post*, a "growing group of Americans are returning to a more hands-on, no-frills experience of death. In the world of 'do it yourself' funerals, freezer packs are used in lieu of embalming, unvarnished wooden boxes replace ornate caskets, viewings are in living rooms, and, in some cases, burials happen in back yards." At-home funerals take place for reasons that "vary from the economic to the psychological and cultural. The average funeral costs \$6,560 [in a conventional funeral-home funeral and burial], while an at-home funeral can cost close to nothing...." The practice is seen as a return to earlier funeral traditions when families cared for their own dead. ■

Exchanging one dream for another, **MARK RICHMOND** arrived on the Hilltop in the fall of 2009 from Blanchester, Ohio. For much of his life, he dreamed of playing baseball. Then God gave him an ambition that could be used more effectively to serve Him: teaching music in Christian schools.

Mark initially enrolled in college classes while he simultaneously completed his high school studies—with little intention to stay on after his high school graduation. As time progressed, he realized that GBSC's Christian Music Education program was a compatible fit with the calling God had given him, all while enjoying the benefits of a Christian learning atmosphere.

Mark says being at GBSC has changed his life by invigorating his relationship with Christ and furnishing the tools necessary to deepen it into a lifelong commitment. Though he doesn't pick up a baseball bat as often as he once did, Mark is busy in music ministry, studying to improve his effectiveness for the new dream God has given him. ■

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

THANKING GOD AT EASTER

by *Athanasius, Bishop of Alexandria, 4th century*

Again the great day of the Easter feast is drawing near to us, and it is a time that should be devoted to prayer. For it would be an unholy thing for us to pass over this great time of celebration in silence. Granted, we have been under restraint by those who afflict us, but we cannot neglect the Easter festival because of their wickedness. We consider this great day a time of joyous solemnity, so that all of us who serve God in every place may offer our prayers and thus be well-pleasing to Him. As now we contemplate the eternity of the Word—Christ our Risen Lord—we draw near to Him to do Him service.

What else is the great Easter feast than the service of the soul which we offer to God, and does not that service focus in prolonged prayer to God and thanksgiving offered unceasingly to Him? Certainly the true and faithful servants of the Lord, knowing that He loves the thankful ones, never cease to praise Him, always giving thanks to Him. And whether they face times of ease or affliction, they offer up praise to God with thanksgiving, worshiping the Lord God.

Remember how, in old times, Job, who possessed fortitude above all men, patiently endured adversity, and also gave thanks in the midst of his suffering? And also David in the very time of his affliction said, "I will bless the Lord at all times." So also Paul ceased not to thank God. Even in afflictions he gloried in Christ, knowing that "tribulation worketh patience, and patience experience, and experience hope, and that hope maketh not ashamed."

Let us, then, as followers of such men, pass no season without thanksgiving, but especially now as we celebrate the Easter feast. Granted, we are in tribulation brought on by those who teach false doctrine, but even in our afflictions we will praise the Lord, uttering the words of the saints, "All these things have come upon us, yet have we not forgotten Thee." Though we are suffering greatly, we will still give thanks to God, remembering the Apostle's words, "Let your requests with thanksgiving be known unto God." For he knew that believers are strong while they are employed in thanksgiving; and that rejoicing, they pass over the walls of the enemy like those saints who said, "Through Thee will we pierce through our enemies, and by my God I will leap over a wall."

Let us, then, my beloved brethren, join in thanksgiving as we celebrate Easter, rejoicing in afflictions and singing praises. Again we hear the angel's message, "Why seek ye the living among the dead? He is risen!" And after preparing ourselves spiritually during the 40 days prior to Easter with prayers, fasting, holy discipline, and good works, we shall be able to keep the holy Christian Passover—the feast of His Resurrection—according to His will, giving thanks to the Lord through Whom to the Father be glory and dominion in the Holy Spirit, for ever and ever. Amen." ■

who maintained his faithfulness to God even though He allowed bad things to happen to him without a cause (Job. 2:3).

The third unbiblical presupposition is that God owes me an explanation for why He allowed tragedy into my life. This was Job's problem. As a result of the wrong focus, he asked questions that no finite, mortal human could possibly answer and so grew weary of living and longed for death (Job 3:1-11; 10:1). He had embraced the prevalent wisdom that taught that if a person loved God, hated evil, and loved his neighbor, God would protect him from all harm and danger.

III. GOD'S RESPONSE TO JOB'S DEMAND FOR AN EXPLANATION

God wanted to teach Job, and through him, to teach all readers of Scripture, that the real problem was not a lack of answers but a wrong focus. For Job wrongly assumed that God owed him an answer to his questions.

To help Job change his focus, God asked him 60 questions (see Job 38-42). When Job saw that he could not answer a single one, he finally realized that he had no right to demand any answers to his own questions. So he responded, "I know that thou canst do everything, and that no thought can be withholden from thee.... I have uttered that I understood not; things too wonderful for me, which I knew not.... Wherefore I abhor myself and repent in dust and ashes" (Job. 42:2, 3, 6).

Thus, the Book of Job teaches us that God does not owe us explanations (see Deut. 29:29 – the secret things belong to the Lord). If you can figure out why certain things happened, fine. But often it is impossible to figure out exactly why God let certain "bad" or "evil" things happen to us or to our loved ones. What God does want His children to know is that He has promised to be with us in the midst of everything that happens to us (Romans 8:28). Further, He has promised to enable us, if we will make the right choices and keep the proper focus, to become more like Jesus in the midst of the worst things that could ever happen to us (Romans 8:29).

So we should stop asking the wrong focus questions. Instead ask the questions that Biblical wisdom teaches us to ask: "What is God wishing to teach me in this situation?" "How can this situation make me more Christlike in my thoughts, attitudes, and actions?" "What can I be thankful for in this situation?" "How can I show Christ to others in this situation?" "What would Jesus think about, do, or say in this situation?"



—sermon by DR. ALLAN P. BROWN

"COMMITTED TO EXCELLENCE
IN PREACHING"



JOB, WISDOM, AND SATAN'S STRATEGY

Part One of Two Parts

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

Scripture: "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another" (Job 19:25-27).

"But he knoweth the way that I take: when he hath tried me, I shall come forth as gold" (Job 23:10).

When I teach a college class in "Wisdom Literature," I explain that Biblical wisdom is invariably found among a group of "friends" introduced in Proverbs 1:2-9. These are identified as training, understanding, insight, knowledge, discretion, prudence, righteousness, justice, integrity, and an openness to counsel.

I. A DEFINITION OF BIBLICAL WISDOM

In class I use this definition: "Biblical wisdom is the skill or ability to view life and all of its components from God's perspective, as revealed in Scripture, and as a result make God-honoring choices and keep the proper focus."

There are basically four elements in this definition. The first is the concept that Biblical wisdom is a skill or ability, and as such, may be sought, learned, and increased. The basis for this is found in statements that equate wisdom with a specific skill. For example, Scripture describes skilled artisans like weavers (Exod. 28:3; 35:26), architects, and builders (Exod. 31:3; 36:1) as people to whom God gave the "wisdom" or skillful ability to excel. The second element of biblical wisdom is the ability to view life and all of its components from God's perspective, as revealed in Scripture.

This is derived from Scriptures that address the ultimate meaning of our life. For example, Romans 8:28-29 teaches that God will work in the midst of everything that happens to a Christian for “good.” The contextual meaning of “good” is given in Romans 8:29: to be “conformed to the image of His Son.” In other words, God’s ultimate “good” for your life is for you to become like Jesus in all your attitudes, thoughts, reactions, behavior, and words.

The third and fourth elements in our definition of Biblical wisdom, once we understand that Christlikeness is God’s ultimate goal for our life, is to be sure that we make God-honoring choices and that we keep the proper focus.

Perhaps the most difficult aspect of our definition is the last element, which is to keep the proper focus. Focus is your “self-talk,” the way you mentally process the things that happen to you. Focus is controlled by the questions one asks. The proper focus asks and seeks answers to the following questions: “What is God wishing to teach me in this situation?” “How can this situation make me more Christlike in my thoughts, attitudes, and actions?” “What can I be thankful for in this situation?” “How can I show Christ to others in this situation?” “What would Jesus think about, do, or say in this situation?”

The wrong focus is also controlled by the questions one asks, such as “Why me?” “Why this?” “Why now?” “Why won’t God answer my prayer or at least help me to make sense out of what has happened?” Unless we are able to figure out a satisfying answer to these “wrong focus” questions, they lead to frustration, discouragement, depression, and even a crisis of faith.

II. A WRONG FOCUS IS PROMPTED BY UNBIBLICAL PRESUPPOSITIONS

A wrong focus is prompted by at least three unbiblical presuppositions. The first of these unbiblical presuppositions is a belief that we are owners rather than managers of the material things God allows us to acquire. This is revealed when we become upset when God allows something we “own” to be damaged, stolen, or destroyed. We feel that we have been diminished or robbed.

If we have been responsible managers, the Biblical view is to say, “The Lord gave, the Lord hath taken away, blessed be the name of the Lord” (Job 1:21). Such a response is possible only when we view our possessions, family, friends, health, etc., as belonging to God and only loaned to us for a short period of time during which we manage or have responsibility for them.

The more possessions (blessings) we have means the greater our responsibility to God as a manager. Job teaches us how to be a manager rather than an owner. When he lost all of his wealth and heard of the death of his ten children (Job 1:1-19), he “arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped.” He said, “Naked came I out of my mother’s womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD” (Job. 1:20,21).

If Job had adopted the unbiblical presupposition of being an “owner,” he, like so many people who have suffered tragedy, would have been angry with God for allowing such things to happen to him. He probably would have struggled with bitterness and disappointment with God. Instead, we read that “in all this Job sinned not, nor charged God foolishly” (Job. 1:22). Are you an “owner” or a “manager”?

The second unbiblical presupposition that prompts “wrong focus questions” such as, “Why me?” is the belief that when tragic things happen to us we deserve better than we have received. A person who asserts his “self-rights” has misread Scripture. To believe that God has promised physical protection from all harm and danger to those who love and serve Him is to ignore many passages that speak of Christians who have experienced horrible persecution and evil (read Hebrews 11:36-39).

For the more sophisticated Christian, the self-rights concept is modified to the belief that if we have at least “mustard-grain” faith, we can claim the promises, defeat the devil, and enjoy the blessings of health, protection from evil, and material blessings in this life. This unbiblical view presupposes that God has promised to protect us from all harm. It fails to realize the only thing God owes any human being is wrath and damnation (Rom. 6:23) in hell, because we have all sinned (Rom 3:23) against Him. Indeed, if any of us receives “good” in this life, it is a manifestation of God’s grace, love, and mercy. Until a person understands this and surrenders to God all his imagined “self-rights,” he will never be able to progress in wisdom as he should.

The surrender of “self-rights,” with a corresponding focus on our God-given “responsibilities” will enable us to become thankful for every blessing He does bring into our lives and to remain thankful when in His sovereignty and wisdom He chooses to remove them. Again, Job faced the test of “self-rights” when he lost his health. According to God, there was nobody like Job in the earth. He was a perfect and upright man, one who feared God and hated evil and

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

EGYPT. Despite the turmoil in this needy country, God's Spirit is at work. "Ten people gave their hearts to Christ in recent revival meetings at El Asfra. Lift them to God as Pastor Boshra is doing follow-up work with them. New people have joined the church in Minia province. There are 18 new students in the Bible college this year, and 20 students recommended for graduation." —*Missionary Herald*



GUATEMALA. "Since Independence Day fell on a Saturday this year, our school had the privilege of marching on Friday among the sixteen private schools located in and around the city [Jalapa]. The children arrived early, attired in



dress uniform. A friend of our academic director arranged for his company micro van to lead our school, replete with the academy flag in front and playing our school audio and Christian children's songs.... We left thanking the Lord for a great morning of witnessing to the multitudes about the blessings of a Christian school." —Lee Rickenbach, *Missionary Herald*

INDIA. Andrew Street, who, with his wife Morgan, is under appointment by Evangelistic Faith Missions as a missionary to India, gives reports of a visit to that country: "Sunday I was invited to preach at a local church in Chennai. The congregation was estimated to be about 300, most of them on the floor. I preached on 'The Rich Young Ruler' and called the congregation to surrender that 'one thing you lack.' The altar response was encouraging. That evening we participated in an ordination service in which a new regional direction was installed, and over 30 ministers were ordained.



"This is a high time in the spiritual life of India, and we must seize the moment! This is the time to train and equip pastors and church leaders to reach their own people. We must move now to capitalize on the new life God is breathing into the 10/40 window."

MONGOLIA. "Cold weather has arrived in fury. Our northern neighbor, Siberia, is seeing its coldest weather in over 50 years. We again request prayer that our heating system will win the battle against the cold. Our new setup that

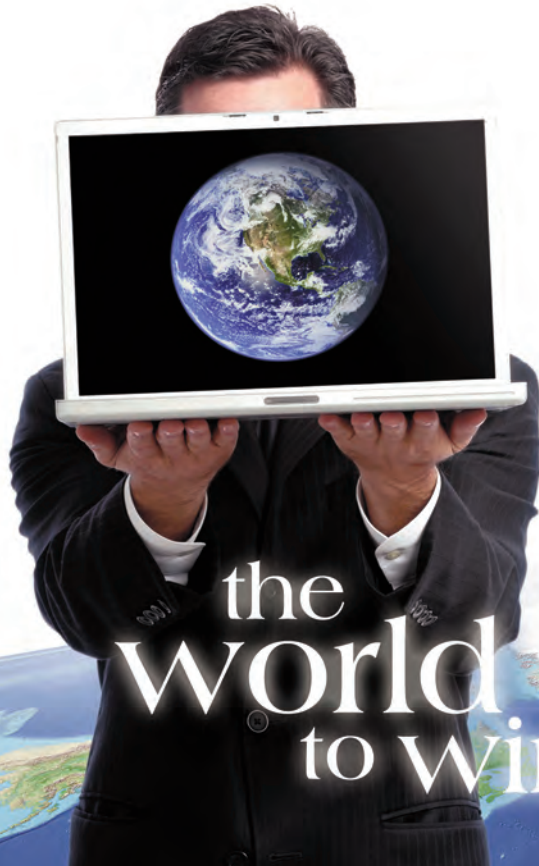


burns 'trash coal,' which we can get for almost nothing, has had some major breakdowns.... With loads of natural resources, Mongolia is moving up economically. But the darkness of Lama Buddhism and Shamanism strongly prevails. Let's pray that a pungent version of Holy Spirit conviction of sin will sweep from border to border and will drive lost sinners on and into genuine repentance." —John E. Knight, *Prayer Letter*, Far East Mission

MOZAMBIQUE. "Our Bible school in the church has grown with 15 people present on some occasions, and it is wonderful to see the eagerness of the people. The eye specialist who recently joined the congregation races home from wherever he is practicing to be in time for the Bible school. Quite a few people from other churches now also are beginning to attend the Bible studies. Our hearts rejoice as two members of the congregation offered to help us with the Sunday school work." —Sarel and Lintie Pretorius, Bible Methodist Missions



PHILIPPINES. Robert and Kay Bickert, both former employees of God's Bible School, are back for second semester at the Asia Pacific Nazarene Theological Seminary in Manila. This will be the fifth time for them to teach at the seminary. They were also guest speakers at the 11th annual Discipleship Retreat, held in Baguio City. They launched the first such retreat in 2003 while focusing on discipleship ministry with laity and pastors in Baguio City. —Bickert online newsletter



the world to win



50-Year Graduates at Homecoming 2012 (see *God's Revivalist*, December 2012, p. 20.)

HONORING 50-YEAR GRADS

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

At Homecoming last fall we honored 25- and 50-year graduates of GBS. As I welcomed our special graduates back to the Hilltop, it was obvious that the mission of their alma mater lives on through their lives devoted to Christian ministry. In this issue I want to feature a few of the 50-year graduates and the impact their lives have had on the kingdom of God.

ELIZABETH HILL ENYART



Though her husband, Dr. John Enyart, is probably better known to GBS alumni than Elizabeth, her life has been such a blessing. She has been a tremendous support to the music ministry of her husband and has been a great role model to her family. Elizabeth has 5 children and 12 grandchildren. I think of Elizabeth often when I watch her granddaughter, who is also named Elizabeth, using her talents for the Lord presently at GBS. Elizabeth described some of her best memories at GBS that shaped her life: "There were times of refreshing during special services or during classes when the Spirit of God would come, and our hearts were melted and renewed.

Brother Marsh's classes were memorable with practical lessons that lasted for a lifetime. During the years spent at GBS, God taught me to pray, trust, and follow Him in obedience. The results are that my life has been greatly blessed. I have been able to walk with the Lord and know His abiding Presence."

DALE EDWARD JOHNSTON



Dale is an example of the many young men who came to the Hilltop and left with a burning heart to pastor. He writes, "While in a chapel service, my heart was challenged to work among the Indians in South Dakota. I spent my summers and a year after graduation there. I then felt the Lord leading me into pastoral work. My wife and I pastored churches in Kentucky, Indiana, and North Carolina. I retired in 2008. I have always appreciated the godly influence that my teachers, the staff, and fellow classmates have had on my life. I thank all of them for their love, prayers, and support." When asked for a special memory, Dale relates, "The first prayer meeting I attended at GBS was conducted by Mom White. She had all the students testify, and I will never forget how uplifting that service was. It was also a privilege to invite the children all

over Cincinnati to the Thanksgiving dinner and to be a part of not only feeding the children physically but giving them the gospel."

MARILYN HOFACKER ENGLAND



Marilyn is an example of leaving a GBS legacy to her children and grandchildren. Marilyn and her husband, Dr. Robert England, served at GBS for 18 years. Each of her five children graduated from the GBS high school, and three went on to receive their college degrees at GBS. Her oldest grandchild also has attended GBS. Her son Robbie presently serves GBS as vice-chairman of the Board of Trustees and her daughter Kristin serves on the GBS music faculty. When asked how her education at GBS influenced her life she wrote, "My education at GBS prepared me to teach for several years in Christian schools and a few college classes. It also prepared me to be a minister's wife plus a professor's wife. My work on campus in the general office helped prepare me for working as a secretary in the alumni office and academic dean's office. My preparation is still used daily as my husband's 'home' secretary." Marilyn continues to serve in God's kingdom, and God is using her and her family to be a great blessing. ■

➡(p4) that God would call the CHM to a concentrated outreach to Muslims here in the US, which would then impact Muslims around the world.

But such a ministry would require a radical transformation of style, purpose, and conduct in the CHM. I will be so audacious as to hope that your article, and the subsequent search for new vision, might be used by God to bring my burden to fruition.

DAVID P. WILSON
Anderson, Indiana

I want to express my appreciation for [President Avery's] great articles on "A Call to the CHM." [The] latest article ["Developing Deep Christians," October 2012] was excellent and right on target! May God help us "make" deep people!

RODNEY LOPER
Email

COINCIDENCE OR PROVIDENCE?

I read in the December edition of the *Revivalist* of the death of Dorothy Albert of Clearfield, PA. Thanks to Dorothy, I was introduced to the magazine. For whatever reason, Dorothy's magazine was mistakenly put in my mail box. I read that copy from cover to cover and immediately purchased a subscription and have been reading and enjoying it. There was no relationship between Dorothy and me; we did not even live in the same neighborhood. Fate or foreordained? Thank you, Dorothy, very much.

FRANKLIN THOMPSON
Clearfield, Pennsylvania

BETTER THAN A DOSE OF MEDICINE

I'll be 86 in May, but I still love to read *God's Revivalist*. I have been reading it for many—I've forgotten how many [years]! One that Larry Smith wrote on a Christmas when he was a child ["Disastrous Debut," December 2009]...really brought back a lot of memories. I got so much joy out of it! It was better than a dose of medicine!

NINA OXFORD
Holladay, Tennessee

SCRIPTURAL HOLINESS

I really appreciate your magazine and enjoy the writings of your president and editor. Keep up the good work of promoting scriptural holiness.

JOYCE CAMPBELL
Cincinnati, Ohio

➡(p7) unto me, all ye that labour and are heavy laden, and I will give you rest." Jesus would not quench the smoking flax. The fire is well nigh out. The heart is almost cold. The discouragement is overwhelming. How did Jesus treat the final spark of that dying ember? Not with the cold water of a hard sermon. "Strengthen the things that remain," he admonished the ministers of the church. No wonder he is called the Good Shepherd.

One godly woman would pray during the invitation after especially searching messages that children would not be confused about crossing the deadline and that fainthearted believers would not give up hope. She realized that such messages could easily cause despair. Yet, there is a place for a searching message. But it should be given in context and balanced with the whole meaning of the texts. For example, the warning in Hebrews 6 is balanced by the statement, "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak" (Heb. 6:9). Likewise, Chapter 10 says in verse 38 that "if any man draw back, my soul shall have no pleasure in him." This is not meant to be taken without the counter balance of verse 39 that "we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

Searching sermons must be given with the fact in mind that while a sinner may be lurking in the pews that needs to be ferreted out, there may be some weak lambs who need the comfort of the scriptures to give them hope. S.D. Herron told of a minister who trained his gospel gun on a "goat" in the congregation and let fly. The "goat" ducked and the shot hit a "lamb." The preacher reloaded and shot again at the "goat." Again he ducked, and another "lamb" went down. At the end of the sermon, the altar was filled with weeping "lambs," with the "goat" urging them to repent.

Are we up to the task of preaching an incorruptible message? "Who is sufficient for such things?" We should be careful that the message we preach is anointed both in content and in spirit. The content must be faithful to the context. The spirit must be faithful to the balance of warning and comforting. This takes careful preparation, considering the possibility of breaking a bruised reed and also of comforting a rebellious sinner. It takes "rightly dividing the word of truth." Otherwise, we are in danger of corrupting the word of God. ■

Dr. David Gordeuk began his preaching ministry in college campus evangelism. This was followed by a twenty-year pastorate in the Midwest. He is presently Pastor for Spiritual Life at Hobe Sound Bible Church and an instructor at Hobe Sound Bible College.



➡(p2) that it is the absolute foundation of all that we believe and practice.

Thus in those distant times—still the age of martyrs and confessors—the entire “Great Fifty Days” between Easter and Pentecost was observed as one continuous festival of God’s triumph among men and over evil. Indeed our modern celebrations seem quiet and restrained in contrast with those of long ago. Solemn vigils sanctified the night before the Easter dawning. White-robed candidates came rejoicing to the baptismal waters, and excited multitudes flocked to the laden communion tables for the festive celebration of the “Great Eucharist.” At the sunrise, these happy Christians greeted each other eagerly: “Christ is risen!” And their delighted comrades would chorus back, “He is risen indeed!” Our brothers and our sisters, these saints of early Christianity are united with us for time and eternity by imperishable and mystic bonds—by “one Lord, one faith, and one baptism.” As we celebrate this Easter, we remember them as we join with all the Christian ages to proclaim the mystery of faith: “*Christ has died! Christ is risen! Christ will come again!*” Always, His empty tomb is the assurance of our hope, and that is why Easter is always our “Queen of Festivals.”

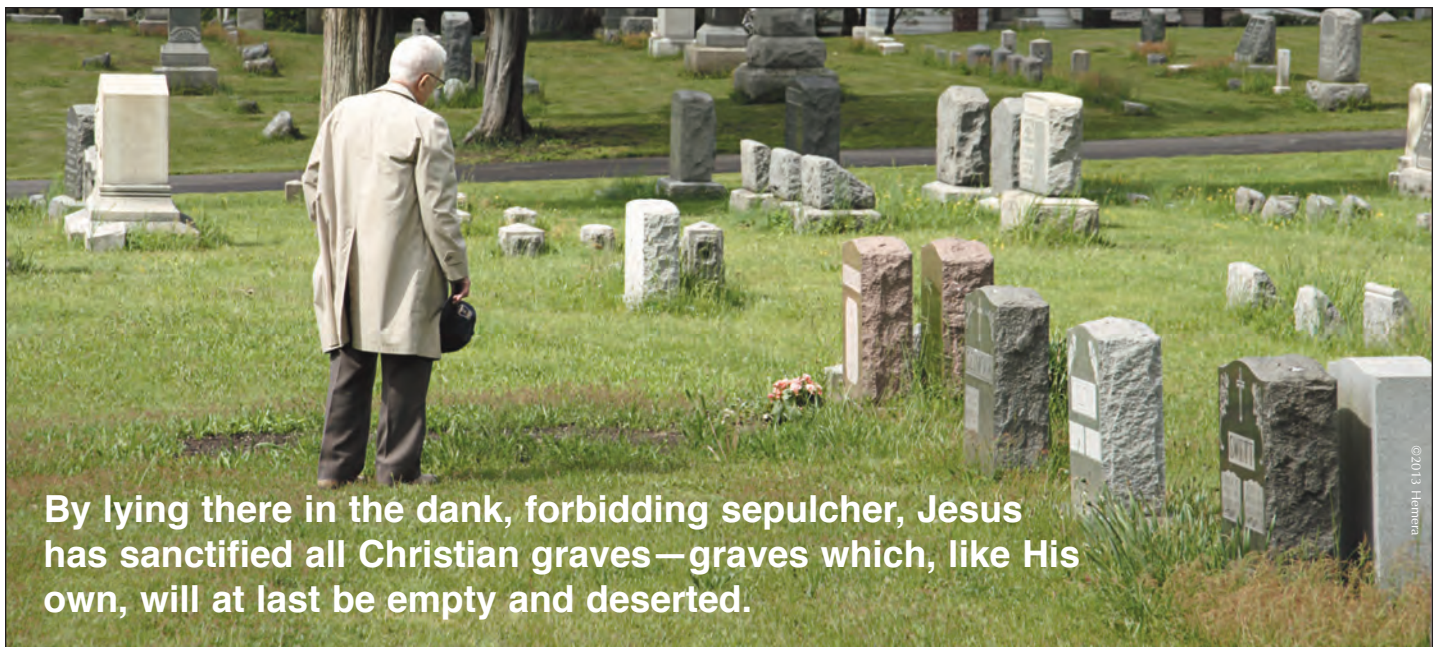
EASTER ASSURES US OF THE TRUTH OF THE CHRISTIAN FAITH.

Christ’s gospel is no ambiguous and wispy fairy tale, existing only in the aspiring hearts of men and women. We have not based our happiness in this world and our hope in the world to come on a ragtag collection of an-

cient myths, whispered sighs, and philosophical speculations. Everywhere the New Testament robustly declares the solid historic facts which are the platform of salvation. Jesus Christ, the true and eternal God, became “flesh and dwelt among us,” St. John declares; and here He showed us how to live in love and die in faith; and then, according to the will of the Father, He fully accomplished our redemption. His resurrection was the great culmination of it all, and the gospel accounts of that central miracle were repeatedly confirmed “by many infallible proofs.” For decades, credible eyewitnesses to the risen Lord lived thereafter to tell their story; and their testimony remains indisputable and unwavering. St. Thomas was one of them; and with him and with all the faithful, we cry in full assurance, “My Lord and my God!”

EASTER ASSURES US OF THE SUFFICIENCY OF CHRIST’S ATONEMENT.

For six hours, the young Galilean had writhed in unspeakable agony upon the rusty spikes. When all was fulfilled, He then committed Himself to His Father’s love and calmly dismissed His spirit. Truly, this was in “our room and in our stead,” as the old theologians loved to say. But was His sacrifice enough? Did it satisfy the divine justice? Did it propitiate the holy wrath? Easter’s triumph left no doubt, for this was the public confirmation by the Father that He had accepted the atoning work of His “dearly beloved Son”; that the offering was finished and complete; that it was “a full, perfect, and sufficient sacrifice and satisfaction for the sins of the whole world,” as the communion ritual of the *Book of*



By lying there in the dank, forbidding sepulcher, Jesus has sanctified all Christian graves—graves which, like His own, will at last be empty and deserted.

Common Prayer assures us. Yes, the last demand of the sovereign Law had been satisfied; the promise of redemption had been sealed with holy blood; and the New Covenant had been publicly and indisputably ratified by the Father, who in mercy had sent His Son and now had raised Him in triumph from the dead.

EASTER ASSURES US THAT WE SHALL SHARE IN JESUS' GLORY.

How unfathomable are the dying agonies of the Holy Sufferer as He groans upon His altar-cross! But how transcendent are the light and glory which stream from His open and vacant tomb! Surely it is that radiance which transforms the tragedies and tortures of our lives and assures us that He is with us now, and that He will be with us always. "Beauty for ashes" He has promised; and in the dawning loveliness of Easter Day, we realize something of His present purpose and also of His coming destiny for us when—as He has said—joy shall come "in the morning." He who tasted death for us is alive forevermore, and all who are among His elect—the faithful, loving, and obedient bearers of His name—are cherished and kept within His heart; and not one of them has He forgotten. He was laid in the dank, forbidding sepulcher, as we shall also be. But His lying there has sanctified all Christian graves—graves which, like His own, will at last be empty and deserted. He shall speak our names once more. Slumbering dust shall awake in gladness; and we who have borne the image of the "earthy" shall also bear the image of the heavenly. This is why we Christians are eternal optimists; we who are appointed to die are also destined to live—and to live forever! Always, for us, the best is yet to be!

"Come, dear brothers and sisters. We are nearing the season of the Easter Feast." Over sixteen hundred years ago, a devout young bishop wrote that invitation to his people; but it is also an invitation to which we also will soon respond. For ultimately, time means little to us Christians, since we live always on the borders of eternity; and in a sense, we are even now in that coming age which is already present through Him "who hath abolished death and hath brought life and immortality to light through the gospel." Our past, present, and future are thus joined in Jesus Christ, Lord of Life and Prince of Glory. And all of us are "Easter people," the people of the Resurrection; and we are surrounded with grace and filled with gladness—Easter grace and gladness—as again we celebrate the "Queen of Festivals." It is in this grace and gladness that we live out our lives; in which we shall face our deaths; and in which we shall welcome the coming sunrise. "Alleluia! Christ is risen! He is risen indeed! Alleluia!" ■



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THOUGHTS

for the quiet hour

by Sonja Vernon

TRACK RECORD

"But one of the young men told Abigail, Nabal's wife, saying, 'Behold, David sent messengers from the wilderness to greet our master, and he scorned them. Yet the men were very good to us, and we were not insulted, nor did we miss anything as long as we went about with them, while we were in the fields. They were a wall to us both by night and by day, all the time we were with them tending the sheep. Now therefore, know and consider what you should do, for evil is plotted against our master and against all his household; and he is such a worthless man that no one can speak to him.'" —I Sam. 25:14-17, NASB

David's men had been rebuffed and disrespected, their request for provisions snubbed, and their character questioned. But a young man spoke on their behalf because he knew that David's men were the genuine article. The claims they made to Nabal were verified by their dealings in the fields.

Does your life back up the words you speak? Nabal's servant was only a casual observer, but in his plea to Abigail he neatly summarized both the character of David's men and that of his master, Nabal. Every day our actions are telling a story to those around us. They speak so loudly that they often drown out our pious words. As John said in his first letter, "Little children, let us not love with word or with tongue, but in deed and truth" (I Jn. 3:18). If we wish to positively impact our sphere of influence, we must not only speak of Christ but also "live" Him. A world is watching! ■

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

MARCH 2013

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SWSE SPRING TOUR

March 22, Friday, 12:00-4:00 PM
Invitation Only Event
GBSC Band Clinic
Stone City Christian School
1817 26th St., Bedford, IN

March 22, Friday, 7:00 PM
First Church of the Nazarene
1403 R Street, Bedford, IN
Rev. R. Duane Brown, pastor
(812) 583-4835

March 23, Saturday, 7:00 PM
Mt. Zion Church of God
(Holiness)
Ava, MO (Two miles north on
HWY 5. Left on B Highway.
Church two miles on left.)
Rev. Robert Thompson Jr., pastor
(417) 686-0048

March 24, Sunday, 10:45 AM
Parkway Church of God (Holiness)
1111 State St., Ft. Scott, KS
Rev. Mark Stetler, Pastor
(620) 224-9325

March 24, Sunday, 6:00 PM
Wesleyan Bible Church
6600 S. 33rd W. Ave., Tulsa, OK
Rev. Tim Linick, pastor
(918) 960-1041

March 25, Monday, 7:00 PM
Bible Holiness Church
608 N. 13th St., Independence, KS
Rev. Joe Davolt, pastor
(620) 331-4480

March 26, Tuesday, 7:00 PM
Troy Area GBSC Concert
First Assembly of God
432 S. Lincoln Dr., Troy, MO
Rev. Gary Jackson, host pastor
Troy Holiness Church, Troy, MO
(636) 528-4359 / (580) 763-2934

March 27, Wednesday, 6:30 PM
Palestine Pilgrim Holiness Church
Hwy. 33 & SR 1 N, Palestine, IL
Rev. Paul D. Gray, pastor
(618) 586-2260 / 553-2260

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