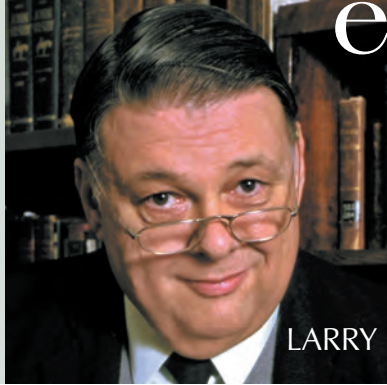


GOD'S REVIVALIST

May 2013

and Bible Advocate





the editor's view

LARRY D. SMITH

KISS YOUR WIFE UPON THE SABBATH?

How dreadful—to kiss your wife upon the Sabbath! So the Congregationalists who ruled colonial New England believed, and this is why they established legal measures to prevent such conduct. In 1656, as historian Alice Morse Earle informs us, a Captain Kimble in Connecticut was “set for two hours in the public stocks for his ‘lewd and unseemly behavior,’ which consisted of kissing his wife publicly on the Sabbath Day, when he had just returned from a voyage and absence of three years.”

Nor was he the only culprit to fall victim to the prevailing “blue laws.” In 1659, Sam Clarke was “reproved and warned not to ‘harden his neck’ and be ‘wholly destroyed,’” because he was guilty of “hankering about on men’s gates on Sabbath evening to draw company out to him,” presumably for a pleasant visit. In 1670 two lovers, John Lewis and Sarah Chapman were “accused of and tried” for the crime of “sitting together on the Lord’s Day under an apple tree in Goodman Chapman’s Orchard.”

All this was over 300 years ago, but the old Puritan Sabbath has left a bitter legacy. Perhaps you remember pastors and parents who made Sunday miserable by lectures and prohibitions.

This was grievous error, for Sabbath-keeping must be based in the positive, not the negative—in joyous celebration, not in harsh restriction. Yet whatever their misjudgment, those stern-faced pastors and parents—like those stern-faced Puritans before them—were determined to honor God and avoid sacrilege. Unfortunately, many of us are not.

For our problem now is not dour legalism—codes against kissing wives or sitting with sweethearts in “Goodman Chapman’s orchard,” but neglect, (p21)➡

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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.

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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.

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: Spring 2012 on the GBS campus. Brittany Brander [a college senior at that time] enjoys the campus tulips. Photo by Kevin Moser.

the president's page



“DEEP CALLETH UNTO DEEP”

by Michael R. Avery, President

You can learn much about people simply by knowing the things about which they are curious. Copernicus, Newton, Einstein, and Edison were possessed with the kind of curiosity that led to world-shaping discovery and invention. George Washington Carver’s curiosity of botany led to the development of over 300 uses for the lowly peanut. Can you imagine how many people had held the peanut in their hands with only enough interest to open the shell and eat the nut inside? But Carver was curious—curious enough to probe deep enough to unlock the vast potential of that lowly little legume. The great discoveries in our world have always been the end result of a great curiosity—a curiosity so intense that it will seek to untangle the deepest mysteries and solve the most complex problems known to mankind.

The same is true in the spiritual realm. The deeper life is always built upon the understanding that there is something more to discover—something deeper to faith than we have yet experienced. One of the fundamental principles of spiritual conquest is that we must pursue and appropriate what God has provided and promised (Joshua 1:3). The great saints are those who possess a passionate curiosity to examine their faith and to know their God in an intimate way.

Moses was such a man. When you read about Moses you are reading about a man of extreme faith and deep intimacy with God. When you listen to the things Moses talked to God about, the boldness of his prayers, the things he wanted God to show him, you see an uncommon depth of spiritual character fueled by an even greater hunger to know his God! An example of this is in Exodus 33 and 34. Recorded here is an amazing “face to face” conversation Moses had with Yahweh (the personal name for God). He asks Yahweh for three remarkable things:

1. “Teach me Your ways”

Most of us use prayer as a means to alter our circumstances. Not Moses—it was a means to alter his heart, mind, and character. He was effectively telling God, “I need insight into Your culture and world. I need to know how You do things. I must know what Your expectations are for me and for Your people.” If you pray like this every day, you will have a new depth to your life as you concentrate on absorbing the culture of heaven.

2. “Guarantee me Your presence”

Moses told God quite bluntly that he was not going one more step on the journey unless God promised to go too. God’s presence meant rest, safety, guidance and identity. Moses would accept nothing less. Whatever

blessing God may offer, Moses would have none of it if it did not include His presence. This was obviously gratifying to God, and He assured Moses, “My presence will go with you.”

3. “Show me Your glory”

Moses asked to see God’s glory, and God responded, “I will make all My goodness pass before you, and will proclaim the name of the Lord before you.” Moses wanted to see God’s glory and God said, “I will show

you my goodness.” There is a very important difference here. Dennis Kinlaw explains that difference with this insight, “You can have a spiritual experience that is very exciting yet contentless, or you can gain an insight into the character of the Eternal One that will change you forever.”

If you are one of those souls that long to go deeper, the place to begin is the same place that Moses began—the place that longs to “know God, have His presence, and to see His glory.” This is “deep calling unto deep.” ■



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.

CHRIST IS RISEN!

As I opened up my latest copy of the *Revivalist* [March 2013] and began to read Larry Smith’s editorial, I was immediately transported back to the classroom. I could hear Mr. Smith’s thundering voice and vocal inflections. I was transported to the Adcock Chapel as Mr. Smith led in the Holy Eucharist. Those are times that I will never forget. Larry Smith instilled inside of me an extreme love for Easter—The Queen of Festivals—and the knowledge that I must shout with all my might, “Christ is risen! He is risen indeed!”

NATHAN GUMBINER
Email

DON’T DO IT YOURSELF!

As a funeral director licensed by the state of Indiana for the past 22 years, I feel compelled to respond to the article in the March 2013 *Revivalist*, “The Return of ‘Do-It-Yourself’ Funerals” [“World Pulse,” p.15].

While the article creates in the mind of the reader a rosy and sentimental picture of dear ole granny passing away in her home surrounded by loved ones...and the family lovingly digging a grave and burying her in the backyard next to Fido, the stark reality of death is much less sentimental and rarely very rosy.

What if granny had Methicillin-resistant Staphylococcus aureus (MRSA) when she passed? What if she carried Tuberculosis, a common and often lethal contagious disease? ...Contrary to what the article may want you to believe, death is not very pretty.

What about other more practical challenges, such as where are you going to park all the cars when friends come to call at home? ...How do you get a casket through the narrow door of the home? How do you obtain a death certificate when by state statute only a licensed funeral director can initiate and complete it? What about the other legal permits that need to be filed?

I will conclude by simply saying some things are worth paying a professional to do and funeral service is one of them. I have never turned a family away due to their financial situation and have conducted many funerals at no charge whatsoever when necessary. My recommendation is to have a good plan in place ahead of the need. It is my belief that a proper funeral will get the deceased person where they need to be and the living where they need to be.

TOM SPROLES
New Castle, IN





a Christian Summer Reading List

by Dan Glick

What can hold more promise than a long summer ahead and a stack of great books? For a Christian, good reading can be one of the most pleasurable and profitable of exercises. Paul wrote to Timothy that he should “give attention to reading” (1 Timothy 4:13).

I am offering here a list of books that I believe will build your spiritual and intellectual faculties this summer. But first...a little more about the importance of reading.

“The man who doesn’t read good books has no advantage over the man who can’t read them.” It is a bit ambiguous who first made this statement, though its message is perfectly clear. Good books give an advantage to anyone who takes the time to read, and the person who doesn’t read is no better off than the one who can’t read.

The Father of Methodism, John Wesley, was so adamant about the necessity of reading for his preachers that he wrote the following to one of them. “What has exceedingly hurt you in time past, nay, and I fear to this day, is want of reading...and perhaps, by neglecting it, you have lost the taste for it. Hence your talent in preaching does not increase. It is just the same as it was seven years ago. It is lively, but not deep; there is little variety, there is no compass of thought. Reading only can supply this, with meditation and daily prayer. You wrong yourself greatly by omitting this. *You can never be a deep preacher without it, any more than a thorough Christian.*”

Those are some strong words, but they come from a great man that God used in extraordinary ways. He was so insistent about regular reading that he told another preacher, “read or leave the ministry.”

Of course, he was thinking about good reading, not just any kind of reading. I doubt he was thinking of the kind of reading so available to us today, like Facebook, for instance.

Now I am personally a fan of Facebook if used for certain purposes, but I suspect we are reading too much of this kind of material. Instead of the *Confessions of St. Augustine* we read “confessions of private matters that never should be public.” Instead of *Deeper Experiences of Famous Christians* we read about “over indulgences at famous restaurants.”

Harmless stuff, you say? Yes, perhaps, but if that constitutes the majority of our reading, no wonder we suffer from spiritual and intellectual deficiency.

OK, now for that reading list.

1. Two books by Philip Yancey. *Prayer: Does It Make Any Difference?* and *Reaching for the Invisible God*. Yancey himself said these were two of his favorites to write.
2. Anything by Dallas Willard but especially *The Spirit of the Disciplines* and *The Great Omission* (p21) ➔

CAMP MEETING

God's Bible School and College

May 15-19, 2013



Mike Avery



Larry Smith



Rollin Mitchell



Sarah Fry



David Fry

Dr. Michael Avery, president

SPEAKERS

Rev. Rollin Mitchell, Wed – Sunday evenings

Rev. David Fry, Thursday, Friday mornings

Rev. Larry Smith, Sunday communion

David & Sarah Fry, Thurs, Friday break-out

FIRST SERVICE

Wednesday, 7 pm

PRAYER SERVICES

Thursday – Friday, 7:30 am

BREAK-OUT SESSIONS

Thursday – Friday, 9 am

MORNING WORSHIP

Thurs – Friday, Sunday, 10:30 am

EVENING SERVICES

Wed – Sat, 7 pm; Sunday, 6 pm

GBS COMMENCEMENT

Saturday, 10 am

COMMUNION SERVICE

Sunday, 9 am

STUDENT MINISTRIES SERVICE

Sunday, 2:30 pm



Mother's Day

How the example of one godly mother led to a national memorial day

by James L. Snyder

Mother's Day was born in a small Methodist church in Grafton, West Virginia. It was 1876 and the nation still mourned the Civil War dead. While teaching a Memorial Day lesson to her Sunday school class, Anna Reeves Jarvis thought of mothers who had lost their sons. She prayed one day there could be a "Memorial Day" for mothers.

The prayer made a deep impression on one of Jarvis's eleven children—her daughter Anna. Young Anna witnessed her mother's efforts to hold the war-split community and church together. As she grew into adulthood, the younger woman kept Jarvis's dream in her heart. On the day of her mother's death, Anna determined to establish Mother's Day in her honor.

A local observance was held on May 12, 1907, and later spread to Philadelphia. By 1910, they celebrated Mother's Day in forty-five states, Puerto Rico, Hawaii, Canada, and Mexico. Elated, Miss Jarvis told a friend, "Where it will end must be left for the future to tell. That it will circle the globe now seems certain."

On May 8, 1914, President Wilson designated the second Sunday in May as Mother's Day "for displaying the American flag and for the public expression of love and reverence for the mothers of the country."

Mother's Day is a special time for us to remember and honor those women who have made a difference in our lives. Everyone cherishes special memories of his or her mother. It's wonderful to reflect on those memories.

In the news, however, we sometimes read of a different kind of mother these days, women who destroy their children; women who disgrace motherhood. The present generation of women needs the advice and example of godly women of the past—women like Susannah Wesley who bore nineteen children. She spent much time on her knees in prayer and two of her sons, John and Charles, went on to become great leaders in the church.

(continued on back cover)

Rev. James L. Snyder is an award-winning author whose writings have appeared in more than eighty periodicals. His book *In Pursuit of God: The Life of A.W. Tozer* won the *Christianity Today Reader's Choice Award* in 1992. James and his wife Martha pastor in Ocala, Florida.

MAY 2013

07



"...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 call you must hear!"

—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.'"

—David Eslinger, Tulsa, Oklahoma,
development engineer

"*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,
Bible Methodist Connection

"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

THE CALL

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Movement*

by Michael Avery
and Larry Smith

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— Called Unto Holiness —

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

SELF-CONTROL AND CHRISTIAN HOLINESS

by Leslie D. Wilcox

We live in a soft, lax age, which does not like discipline. But if we would live holy lives for the Lord Jesus Christ we must learn to discipline ourselves. Remember these words of scripture:

Everyone who competes in the games goes into strict training. They do it to get a crown that will not last; but we do it to get a crown that will last forever. Therefore I do not run like a man running aimlessly; I do not fight like a man beating the air. No, I beat my body and make it my slave so that after I have preached to others, I myself will not be disqualified for the prize" (1 Cor. 9:25–27, NIV).

Such discipline will include a resistance of temptation to forbidden indulgence and also a careful control of the right and legitimate powers of mind and body. This is necessary for several reasons. First, legitimate desires and appetites, when allowed too much indulgence, become the avenue of temptation to sin. Besides this, the Christian must make sure that his life is dominated by the spiritual, not by the material or the physical.

Unless this is true, he becomes earth-minded and soon sinks to the level of the flesh and the world. A third reason is that all the desires, impulses, and appetites of mind and body must be kept within due bounds unless they become so engrossing or powerful as to become our masters. And above all, desire or appetite must not become fixed upon a forbidden object.

This discipline must include the appetites, the desires, the thoughts, and the imagination. To be safe

from Satan's snares, there are some things one cannot look at; there are some pictures one will not want in his room; there are some magazines and books one will not read; and in many other ways one will keep the legitimate powers of body and mind under control, so that they will not become his masters nor become fixed upon wrong objects. He will certainly never feel that he has the right to do a thing or allow an indulgence just because he "feels like it." He will have higher purposes and controlling principles in which his life is disciplined.

And, finally, we name a great spiritual principle upon which all of the foregoing warnings are founded. *The Christian is told to "glorify God in your body and in your spirit, which are God's" (1 Cor. 6:19, 20).* So also Paul tells us, *"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17).* Let me add this scripture also: *"Know ye not that your bodies are the members of Christ? shall I then take the members of Christ and make them the members of an harlot? God forbid" (1 Cor. 6:15).*

As Christians, we are redeemed creatures. As such we should be vigilant to allow nothing to drag us back under the yoke of sin, but always and in all ways to glorify Christ in our lives. ■

*Dr. Leslie D. Wilcox (1907–91) was a well-known church administrator, teacher, and theologian. He became a legend at GBS where he served in various capacities (1955–63; 1966–81). This selection, slightly edited, is taken from his *Beacons for Youth* (1967).*



Ensemble [SWSE] Spring Tour, March 22-27, 2013. Under the general direction of Rev. Don Davison, Director of Public Relations, the itinerary included the states of Indiana, Missouri, Oklahoma, Kansas, and Illinois. Audiences were appreciative and generous in

their response, applauding the orchestra's stirring music, providing food and lodging for the student musicians, and affirming GBS's ministry and mission with praise and offerings. The SWSE conductor was Mr. David Hartkopf, who brought "vision, passion, and discipline" to the tour, according to Davison; the

SPRING ORCHESTRA TOUR BRINGS GLAD RESPONSE

"The service was well attended. People seemed cheerful and excited as they entered the sanctuary. Afterwards I had several people comment on how much they appreciated the instrumental music and our worshipful spirits." These comments by GBS student Renee Langworthy sum up audience response to GBS's annual Symphonic Wind and String



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 **Joshua (GBS AA '02) and Faith (McManaman) (GBS '03-'05) Avery**, a daughter **Clara Jane Avery**, born April 7, 2013, Cincinnati, Ohio. Josh is Director of Library Services and Chair of the Division of General Studies at GBS, while Faith is Director of Institutional Advancement.



To **Darrell (GBS BA '03) and Elizabeth (Schenck) (GBS BA '03) Stetler**, Oklahoma City, Oklahoma, a son **Gideon John Mark Stetler**, born January 25, 2013. He joins four siblings. Darrell is pastor of the Oklahoma City Bible Methodist Church.

DEATHS

Dwight Daniels, 92, Mt. Vernon, Ohio, died March 1, 2013. He was a U.S. Army veteran who served in World War II and for over 60 years was a faithful member of the Jelloway United Methodist Church, in which he served in many leadership positions. Mr. Daniels retired as a carpenter from Pittsburgh Plate Glass in 1973 with 28 years of service.

He was preceded in death by his wife of 63 years, Lois Ellen (Dunn) Daniels, in 2005 and is survived by many nephews, nieces, and other relatives. Funeral services were held in Mt. Vernon, the Rev. Jack Dearth and the Rev. Gary Campbell officiating, with burial in the Wesley Chapel Cemetery near Danville. His nephew writes: "Uncle Dwight had a strong belief in the mission, programs, and activities of God's Bible School and College. He felt blessed to have an opportunity to support GBS, and we both enjoyed reading the *Revivalist*."

accompanist was Ms. Jessica Smith, "incredibly talented" and "a great asset"; and the bus driver was Pastor Andrew Cooley, "blessing us with his supportive, kind spirit."



CORDELL REPLOGLE JOINS MAINTENANCE STAFF

The newest GBS employee is Cordell Replogle, who has joined the staff as a maintenance technician. Born and reared in central Pennsylvania, he graduated from Parkville Christian Academy, attended college at GBS one year ('84-'85), then received an Associate Degree in electrical engineering from Harrisburg Area Community College. He has an extensive background in both the construction industry and insurance and investment advisory services,

and has worked in Christian schools and youth ministry. His hobbies include sports and woodworking. Cordell and his wife Beverly and their sons Tyler, Andrew, and Timothy attend Burlington Bible Methodist Church. As he emphasizes, he loves working with people and helping them.

ADEP ANNOUNCES BLENDED CLASSES FOR FALL 2013

The Aldersgate Distance Education Program at GBS announces that the following courses will be offered as blended classes (with single 2- to 3-day block sessions on the GBS campus) during the fall: *Principles & Problems of Missions* (S. Gibson); *Doctrine & Practice of Church Growth* (M. Bird); *New Testament Literature* (S. Smith); *Open Air Outreach Ministry* (E. Briscoe); *World Religions* (D. Glick); *Introduction to Church & Family*

Ministry (C. Frederick); and *Crisis Counseling* (M. Buckland). For more information about these courses or the many other fully online courses offered, go to www.gbs.edu/adep or write Dr. Mark Bird, ADEP Director, at mbird@gbs.edu.

BRIEFLY NOTED: GBS Student Beverly Burroughs, R.N., has been appointed campus nurse, replacing Mrs. Esther Holloway, who resigned and returned to her Florida home at the end of first semester.... **On March 18, GBS hosted its annual blood drive** sponsored by the Hoxworth Blood Center. Sharree Pouzar, blood drive coordinator and secretary of the GBS student council, helped organize this event. As a result, there were 62 volunteers who signed up to donate. The Hoxworth team collected 47 units of blood. Potentially 141 people's lives were saved as a result of the GBS blood donors. ■

Geneva Mae Farnsworth, 73, of Salem, Ohio, died March 26, 2013. She graduated from Wesleyan Methodist Bible College and was employed at

Gordon Brothers' Water, beginning in 1963 as cashier, progressing to bookkeeper, and then serving as office manager until her retirement in 2007.

She was a member of the Salem Bible Methodist Church for over 50 years and served as Sunday school teacher, secretary, and, beginning in 1965, church treasurer. She enjoyed ceramics, scrapbooking, and traveling, and loved entertaining guests, especially preachers, evangelists, missionaries, and Bible school girls. Survivors include several beloved cousins and many friends. Funeral services were held at the Salem Bible Methodist Church, Pastor Henry Miller officiating. Burial was in the Dale Cemetery, Dale, Ohio.

Shirley Jane Gray, 87, of Palestine, Illinois, died March 20, 2013. She ➡

IMPORTANT ANNOUNCEMENT TO OUR READERS

God's Revivalist editor, Larry Smith, has agreed to undertake the job of writing the official history of God's Bible School and College. We expect this to take approximately two years. Larry will retain the title of editor for *God's Revivalist*, but all editorial duties will be given to a new managing editor to be announced later. All editorials for the next two years beginning with the September issue will be guest editorials. Any information or business concerns for the Revivalist Press should be directed through the normal channels or emailed to revivalist@gbs.edu. Any personal correspondence for Larry should be marked as such. —Michael Avery, President

➡ was a homemaker, pastor's wife, and conference leader's companion. She was a member of the Bloomington, Illinois, Pilgrim Holiness Church, and attended the Palestine Pilgrim Holiness Church.

She is survived by her husband, the Rev. Eugene Gray, Conference President Emeritus of the Pilgrim Holiness Church (Midwest); four sons, Rev. Paul D., Sylvan Eugene, Murl Wesley, and John Mark; nine grandchildren; and nine great-grandchildren. Funeral services were held at the Palestine Pilgrim Holiness Church with Rev. Paul Gray officiating. Burial was in the Oak Grove Cemetery.

D. Robert Tharp, 75, of Heath, Ohio, died March 21, 2013. For 46

years he served in public schools as a teacher, coach, and principal. He retired in 1995 after serving 27 years as principal of Licking Valley Junior High School. He served for 36 years as a member, speaker, and officer for the Licking County Camp of Gideons International. He attended the Harrison Chapel Bible Methodist Church for 48 years, where for many years he served as Sunday school superintendent and teacher.

He is survived by his loving wife, Reta Kaye (Teets) Tharp, whom he married on August 8, 1964; his daughters, Linda, Denise, and Beth; four grandchildren; and other relatives. Funeral services were held in Heath, the Revs. Mike Wilson and

Dave Mason, officiating, with burial in Newark Memorial Gardens.

HITHER AND THITHER

“Dr. Henry L. Smith, eighth president of Indiana Wesleyan University, has announced his intent to retire as president on June 30, 2013. He has served on the Marion, Ind., IWU campus since 2004, and is in his seventh year as president. The IWU board of trustees approved a six-month sabbatical for Smith beginning January 2013.” —*Wesleyan Life*

Dr. Smith is a GBS alumnus, graduating from the high school in 1969, and from the college in 1973 (BRE). ■



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HOMECOMING 2013

A TRIBUTE TO DR. KEN FARMER

FRIDAY, OCTOBER 11

10:00 AM - 3:00 PM

THE HILLTOP CLASSIC

GBSC's fifth annual golf tournament
Pre-register with payment online at www.gbs.edu

5:00 - 6:30 PM

FARMER'S FAVORITE FRIED CHICKEN

Fried chicken dinner with potato wedges,
vegetables, coleslaw, & rolls

7:30 - 9:00 PM

MUSIC & MEMORIES CONCERT

Featuring alumni choir led by Dr. John Enyart

7:30 - 9:00 PM

B.L.A.S.T.

Fun for children, ages 3-10

9:00 PM

GRAETER'S ICE CREAM RECEPTION

Enjoy an ice cream social including Dr. Farmer's
favorite flavor, the suitably "nutty" Butter Pecan

9:30 - 11:30 AM

B.L.A.S.T.

Fun for children, ages 3-10

10:00 - 11:30 AM

A TIME OF REFLECTION

Devotional in Adcock Chapel
Special Recognition of 25- and 50-year graduates

SATURDAY, OCTOBER 12

8:00 - 9:30 AM

REUNION BREAKFAST BUFFET

Reunite with friends while eating
a delicious breakfast

11:30 AM - 2:30 PM

FARMER'S COUNTRY MARKET

Homefest picnic with food, fun,
and fellowship for all ages

Dear Phil

CHURCH DISCIPLINE AND FAMILY RELATIONS

Dear Phil,

Do 1 Cor. 5:3-11's prohibitions not to associate or eat with a so-called brother who is under church discipline apply to inter-family relations, such as husband-wife, parent-child, or sibling relations? —DB

Dear DB,

Three reasons lead me to think the answer is “No.” The first is that the nature and obligations of human family relationships are different from those of the family of God.

Human family relationships are natural (birth), and unconditional (we have no choice). These relationships exist whether we know about them or not. Family relationships continue to exist even when its members are not all saved or lost. Scripture teaches this in 1 Cor. 7 where a saved and unsaved spouse constitute a human family, though both are not spiritual family members (cf. 1 Peter 3:1-6).

God’s family relationships, on the other hand, are spiritual and conditional (we have a choice). For example, in Rom. 11:17-24 Paul teaches that one’s standing in the “olive tree” depends upon persisting in faith (cf. Matt. 18:17; John 15:2, 5; Tit. 3:10).

Further, human family relationships create *necessary* obligations, such as the honoring of parents by children (Exod. 20; Eph. 6:2-3), conjugal relations between spouses (1 Cor. 7:3-5), submission of wife to husband (Eph. 5:22-24, 33; 1 Pet. 3:1-5), and care for wife by husband

(Eph. 5:25-32). God does not condition His command to honor parents upon the parents’ character or spiritual state. God requires husbands and wives to maintain conjugal relationships and to stay married, even if one partner is unsaved (1 Cor. 7:3-5). The exception is if the unsaved partner is unwilling to remain married to a Christian, in which case the Christian is freed from the marriage covenant (1 Cor. 7:12-15).

On the other hand, church family relationships create *contingent* obligations which depend upon the presence of a right relationship with God. For example, the command to honor church leaders is contingent upon the leader’s character and performance (1 Tim. 5:17-20). Church family member obligations are prioritized below human family member obligations in the biblical structure of providing for others’ needs (1 Tim. 5:4, 8).

The second reason is that a family does not constitute a church and, therefore, does not have the authority to initiate the discipline delegated by Christ to the church. Matt. 18:17 and 1 Cor. 5:3-5 are the two primary NT texts in which an unrepentant brother is excommunicated. In both

texts, it is the church together with its leaders which excommunicates, not a member or group of members in the church. The role of the leader(s) is explicit in 1 Cor. 5:3-5, whereas it is implicit in Matt. 18:17 (Acts 20:28-30, Heb. 13:17, and 1 Pet. 5:1-5 support this inference).

The command, “Do not associate with a so-called brother...or eat with him” is given to the church. I conclude from this that the associating and eating Paul forbids involve affirming the participants’ status as saved. Examples would include participation in the Lord’s Supper, love feasts, fellowship dinners specifically for believers, and so on.

Third, applying church-disciplinary shunning and/or excommunication to family relationships appears to create a necessary contradiction with other Scriptural commands. Specifically, if a husband, who claims to be saved but isn’t, is under excommunicatory discipline by the church, then the wife cannot “associate” or “eat” with him. This would contradict Paul’s injunction to maintain conjugal relationships with a spouse (1 Cor. 7:3-4) and not to separate from him, even if unsaved (1 Cor. 7:11). Since 1 Cor. 5:11 requires believers not to associate or eat with idolaters, the spouse of a JW or Mormon could not associate or eat with him/her because they claim to be Christian when, in fact, they are not. But, again, I see this as a contradiction of 1 Cor. 7:3-4, 11.

As far as I know, this understanding represents the position of the church throughout its history. I have checked several early church fathers’ expositions of 1 Cor. 5, and none apply it to family relations. All the other resources I have consulted share the same consensus. ■

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.



UM CHURCH “AT AN EXCITING, HISTORIC TURNING POINT”

“America’s second-largest Protestant denomination appears to be at an exciting, historic turning point.” These words were among remarks delivered April 2 by John Lomperis, Director of UM Action, an agency for evangelical renewal sponsored by the Institute for Religion and Democracy.

This was in direct reference to the action of last year’s United Methodist General Conference “which affirmed our biblical teaching statement on sexual morality by a significantly larger margin than at the previous General Conference.” Despite liberal pressure groups who wished to change denominational guidelines by “allowing church blessings of same-sex unions and permitting our clergy to be sexually active outside of marriage,” conservative forces, augmented by evangelical African delegates, reaffirmed Biblical standards of sexual conduct.

Lomperis noted that “there are many other encouraging signs for the future,” citing especially the fact that conservative “Asbury seminary continues to educate more new United Methodist clergy than any other school.”

Orthodox believers in the church still face heavy challenges. The “sexual revolution” in the broader culture continues to barrage the church, and there are “entrenched, corrupt leaders” who “remain in their places of denomina-

tional power,” and who continue “to promote partisan, secular, leftist political agendas while opposing the very United Methodist values they are paid to promote.”

TWO WORLDWIDE CHURCHES INSTALL NEW LEADERS

Two worldwide denominations of professing Christians have inaugurated new executive leaders during March 2013.

Roman Catholics have hailed the elevation of Jorge Mario Bergoglio, former archbishop of Buenos Aires, Argentina, who was elected pope March 13, following the retirement of Pope Benedict XVI. Choosing his papal name in honor of St. Francis of Assisi, the new pope is highly regarded for his humility, openness, and simplicity of style. Born in Argentina of Italian descent, he is the first pope from the Jesuit order and from the Western Hemisphere.

Anglicans, who, next to Roman Catholics and the Eastern Orthodox, are regarded as the world’s third largest group of Christians, have selected Justin Welby, formerly Bishop of Durham, as the 105th Archbishop of Canterbury, and, as such, the head of the Church of England. Welby comes from the evangelical wing with a high regard for scripture and orthodox faith. He faces a church ravaged by liberal-conservative controversies over such matters as women bishops, the unique lordship of Jesus, and gay marriage. ■



student focus

At 21 years old, **RICHARD COLE** was living in his car and preparing to commit suicide. Each night for two weeks, he devised to take his life. And each night, God spoke hope to him through the words of Jeremiah 29:11-14. Finally, he decided to seek God’s purpose for his life.

After struggling profoundly with depression at 14 years old and drinking to ease the pain, the destruction of Richard’s spiraling lifestyle had ruined his ability to form healthy relationships. We’re thankful that God has used GBSC to play a role in his spiritual and emotional rebuilding.

While living and working at a discipleship program near Richmond, VA, he sought God’s direction for the next step in his life. At a chance meeting, alumnus Ezra Byer (’11) told Rich about GBSC. Soon afterwards Rich received his acceptance letter and Ezra drove him to the campus.

Rich thanks “the entire GBS family” for embracing him as a friend—patiently loving and praying for him as he prepares for life-long ministry. ■

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

MORE THAN CONQUERORS IN THIS PRESENT WORLD

by Charles Spurgeon

“We die daily,” said the apostle. This was the life of the early Christians—they went everywhere with their lives in their hands! We are not in this day called to pass through the same fearful persecutions. If we were, the Lord would give us grace to bear the test. But the tests of Christian life at the present moment, though outwardly not so terrible, are yet more likely to overcome us than even those of the fiery age.

We have to bear the sneer of the world, but that is little. Its blandishments, its soft words, its oily speeches, its fawning, its hypocrisy—these are far worse. Our danger is that we shall grow rich and become proud, give ourselves up to the fashions of this present evil world, and finally lose our faith.

Or if wealth be not the trial, worldly care is quite as mischievous. If we cannot be torn in pieces by the roaring lion or if we may not be hugged to death by the hungry bear, the devil little cares which it is, so long as he destroys our love to Christ and our confidence in Him. I fear that the Christian Church is far more likely to lose her integrity in these soft and silken days than in those rougher times of persecution. We must be awake now, for we traverse the enchanted ground, and are most likely to fall asleep to our spiritual undoing, unless our faith in Jesus be a reality and our love to Jesus a vigorous flame.

Many in these days of easy profession are likely to prove that they are tares and not wheat—hypocrites with fair masks on their faces, but not the true-born children of the living God. Christian, do not think that these are times in which you can dispense with watchfulness or with holy ardor. Indeed, you need these things more than ever, and may God the eternal Spirit display His omnipotence in you that you may be able to say in these softer things, as well as in the rougher ones, “We are more than conquerors through Him that loved us.”

*My soul, be on thy guard;
Ten thousand foes arise.
The hosts of sin are pressing hard
To draw thee from the sky.*

*O watch and fight and pray;
The battle n'er give o'er;
Renew it boldly every day,
And help divine implore.*

*N'er think the victory won,
Nor lay thine armor down;
The work of faith will not be done,
Til thou obtain the crown. ■*

Charles H. Spurgeon (1834–92) was England's most famous preacher in the late-19th century. This selection, slightly edited, is taken from his famous *Morning and Evening Devotions*. The hymn was written by the Rev. George Heath (c. 1745–1822).

consciously do what you know God does not want you to do. You must learn how to be led by the Spirit and how to walk in the Spirit and daily renew your commitment to full obedience.

Conclusion:

As E. Stanley Jones has said, "There was a time when the Christian Church celebrated Whitsunday (Pentecost), the anniversary of the coming of the Spirit, more than it did Christmas, the anniversary of the coming of Christ. Now Whitsunday has largely dropped out." Did we find it easier to celebrate Christ's birth than to transfer fully the control of our life to our Lord? "Was it easier to commemorate His coming into the world than it was for us to go with His message into the world? Did it cost less to give gifts at Christmas than to give ourselves at Pentecost? Christmas is the festival of God with us. Pentecost is the festival of God in us" (*The Christ of Every Road*, 47).

Dr. Jones further commented, "Pentecost gave them that inner adequacy. Inner life became adequate for outer life. Henceforth nothing could stop them. Fears fell away as irrelevancies. Out of that Upper Room which had been the place of fears they burst with the glad Good News. They smiled at poverty, rejoiced under stripes, were elated at their humiliations, sang in midnight prisons, courted death, and shared with every man everywhere their own abundant life. God had matched them against that need and they were spiritually adequate" (*Ibid.*, 45).

Most of us would agree that Pentecost made a tremendous difference in the disciples' lives. But what practical difference is Pentecost making in your life? Is it simply an historical event that remains on church calendars to remind you of what once happened? Or is Pentecost a living reality in your life? May we be challenged to be one of those Spirit-filled individuals who are living proof that Pentecost makes a difference in the lives of God's children today! May we evidence Pentecostal purity and power!

We talk about "power," but we see so little that might be called "spiritual" power. Emotionalism, yes. Exuberance and showmanship, yes. But, Oh, that God would make each of us radiant examples of the "abundant living" promised by our Savior (John 10:10). May we be victorious saints who are experiencing daily victory over temptation and sin! Surely, when Pentecost has come to us, our focus on the trivialities of place, position, power, and our personal agendas will be behind us, too, and, like the disciples, we will be going everywhere telling the glorious Good News of full salvation.



—sermon by DR. ALLAN P. BROWN

"COMMITTED TO EXCELLENCE
IN PREACHING"



PENTECOST AND THE PROMISE OF THE FATHER

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

Scripture: "...I send the promise of my Father (Luke 24:49). "...Wait for the promise of the Father" (Acts 1:4). "...Having received of the Father the promise of the Holy Ghost..." (Acts 2:33).

On the day of Pentecost, God fulfilled His promise announced in our text. For on that day the risen Christ sent the Comforter to baptize His followers with the Holy Spirit and fire. This was the inauguration of Joel's prophesy. Peter affirmed this when he said, "This is that which was spoken by the prophet Joel" (Acts 2:16).

In the early church, Pentecost was commemorated as "Whitsunday," for on that day were many baptisms with the candles gowned in white. It was a great time of celebration. But what role does Pentecost play in the life of Christ's Church today? Let me attempt to answer that question.

I. The PLACE of Pentecost in God's redemptive program.

What significance does Pentecost have in God's redemptive program? That day was glorious in its dual inauguration. First, it marked the birth of the Church, and second, it marked the baptism with the Holy Spirit as promised by the Father.

A. Pentecost marked the birth of the Church of Jesus Christ.

Before Pentecost, Jesus declared that upon the rock of Peter's confession (i.e., Jesus is the Christ, the Son of the living God), He would build His Church (Mat. 16:18). The declarative statement, "I will build my church" strongly suggests that Christ's "church" did not

yet exist. Ephesians 2:13-22 reveals that Christ's Church is not to be polarized by the racial categories of enfranchised "Jew" and disenfranchised "Gentile." He broke down the middle wall of partition that divided Jew from Gentile and made of the two "one new man, so making peace" (v. 15). In Christ's Church, each Christian is "baptized into one body" by the Holy Spirit (1 Cor. 12:13) and indwelt by the same Holy Spirit who exalts the risen and glorified Christ.

But was there no Church in the Old Testament? The Old Testament believers were as much the people of God as any post-Pentecostal believer. They were graciously justified by faith just as the New Testament believer is justified by faith. But in the sense that Jesus used the term "church"—speaking of a new body, the body of the risen and glorified Christ in which all members, Jew or Gentiles, will be equal participants—there was no such "church" prior to Pentecost.

B. Pentecost marked the baptism with the Holy Spirit, which is the promise of the Father.

Pentecost not only marked the birth of the Church, but it also marked the baptism with the Holy Spirit, which was the promise of the Father. John the Baptist predicted that Jesus, the Lamb of God, would baptize believers with the Holy Ghost and fire (Mat. 3:11-12; Mk. 1:8; Lk. 3:16-17; Jn. 1:32-34). Jesus used the same terminology after His resurrection when He told His disciples to tarry in Jerusalem. He said, "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5).

Perhaps we should pause for a moment to notice the difference between 1 Corinthians 12:13, which speaks of being baptized into one body (the Church) by the Holy Spirit, and the Gospel passages which speak of Christ baptizing believers with the Holy Ghost and fire. In the former, it is the Spirit who "baptized" or initiates the forgiven sinner into the church. In the latter, it is Christ who baptizes the believer with the Holy Spirit and fire. The former is the work of the Spirit (pneumatological) and the latter is the work of Jesus Christ (Christological).

They are not the same event. The work of the Spirit occurs at the new birth. The work of Christ occurs subsequent to the new birth, and is synonymous with being "filled" with the Spirit. Christ's work of baptizing believers with the Holy Spirit and fire began at Pentecost. In reference to Christ's work of baptizing believers with the Spirit, John the Baptist and Peter used the term "baptize" to emphasize the initial, but definite, moment of entry by the believer into the Spirit-filled life. There is one Pentecostal baptism subsequent to the new birth, but many "refillings" (compare Acts 4:8 with 4:31).

In Methodist circles, beginning with John Fletcher, and fully endorsed by John Wesley, the Pentecostal language of "the baptism with the Holy Spirit" became synonymous with "entire sanctification." Throughout the eighteenth, nineteenth, and twentieth centuries, almost all the leading advocates of entire sanctification used the phrase "the baptism with the Spirit" to mark the moment one is entirely sanctified.

II. The POWER of Pentecost in God's redeemed people.

The purifying power of Pentecost, symbolized by the "cloven tongues like as of fire," and actualized by the filling of each believer with the Holy Spirit (Acts 2:4; 15:9), brought with it a propulsive power. What Jesus' post-resurrection presence, assurances, and commission given to His disciples behind locked doors in the upper room did not do (Luke 24:36-49), Pentecost did! Pentecost got them out of the upper room and into their neighborhood and community.

At Pentecost, the assembled believers were empowered and emboldened to become what they were incapable of being before Pentecost: dynamic witnesses. Not all became preachers, but all did become praisers! They infected others with the knowledge of God, fearlessly demonstrating with their lives and declaring with their lips the Lordship of Jesus Christ. As a result, unbelievers were smitten with conviction and multitudes became faithful followers of Christ. Petty jealousies and party politics among the newly Spirit-baptized disciples ceased. Instead of jockeying for position and promoting their own programs, they were united in holy fervor and zeal as they sought to exalt Jesus and spread the glorious Good News that Jesus procured for us at Calvary—not only forgiveness of sins, but cleansing of inherited depravity (Acts 15:9) and empowerment for effective service (Acts 1:8).

III. The PROCUREMENT of Pentecostal power in daily living.

With a knowledge of the place of Pentecost in God's redemptive program, and the power of Pentecost in God's redeemed people, we come to the *procurement* of Pentecostal power in daily living. "How does a person receive Pentecostal power for daily living?" First, you must become aware that it is God's will that all believers be baptized with the Holy Spirit and fire. Second, you must make a full, unreserved surrender to God of all you are (spirit, soul, and body plus your past, present, and future). Third, by faith receive the promise of the Father which is the baptism with the Holy Spirit, initiating you into the Spirit-filled life. The main truth to remember is that a Spirit-filled life is a life lived under the full control of the Holy Spirit. In your daily decisions you must take care that you do not

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.

COLOMBIA. "We have had the formal ordination of Isaac Cortes, son of Edermin and Maria Elena, founders of the work in Bogota, who is now associate pastor of the Holiness Church in Bogota. At 32 years of age, he has been part of the work since his youth, and he has contributed immeasurably to the worship music of the church. As soon as the church had an identifiable youth group (ages 13-19) he was elected to leadership. The youth of the church respect his steady Christian life. When the leaders of the church met with Isaac to confirm his ordination, he gave clear testimony that God had sealed the preaching and pastoral call to his heart. At the end of the ordination ceremony, I invited all who so desired to come forward



and give Isaac the right hand of fellowship. It took almost an hour, as everyone in the service came and embraced him, some with tears of joy, all with exuberance." —Raymond L. Shreve, *EWM International newsletter*.

CUBA. "Recently, doors have been opening wider for previously established churches in Cuba that are also known for helping people. The Wesleyan Church in Cuba has been active in caring for destitute senior citizens, and it has helped poor people to develop good gardens to address nutritional needs. This has been noticed, and the new climate that has emerged has been a blessing for the mission of the church. One result has been that The Wesleyan Church was granted one of the first building permits issued to any church in 53 years." —*Wesleyan Life*



GUATEMALA. "Lee and Shari Rickenbach report that Misael Galvez is doing well as he starts his new term of duties as national church superintendent in Guatemala. He has held a number of district meetings with pastors, and new works are starting in several departments. Thank the Lord." —*Ropeholders*



HAITI. "We are excited at how God has provided for New Life International Haiti this past year. Because of everyone's faithful support, we were able to get the roads cut into the 35 acres we have purchased in Nirva.... We have completed the first level of the mission home, and it is now ready for ministry and missionary

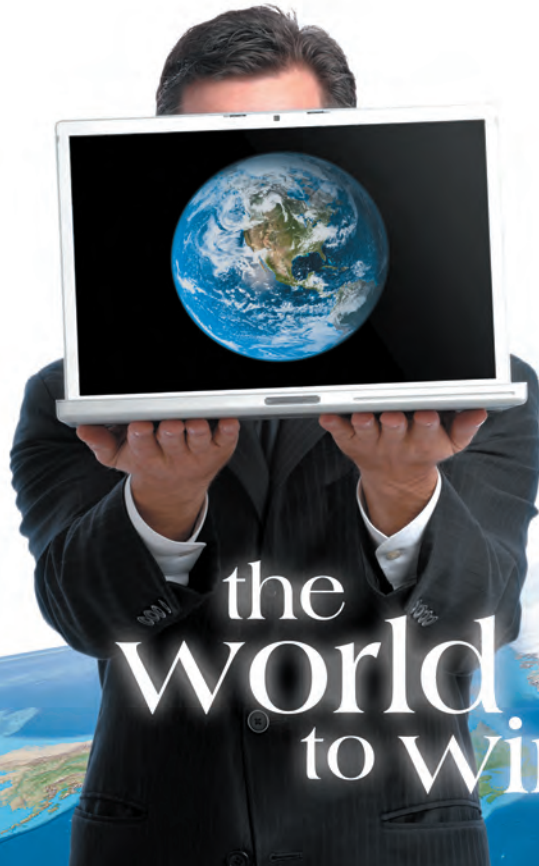


comfort.... Through this construction we have been able to put many Haitian men and women to work...and that has enabled them to put food on the table and their children into school.... We also hope before summer is finished to begin vegetable farming to provide income for Haitians, as well as our much anticipated tilapia fish and Aquaponics projects. Please continue to pray...so we together can share safe water to the *physically* thirsty and the *Living Water* to the *spiritually* thirsty." —*Brian Rauschenberger, New Life International newsletter*.

ISRAEL. "We thank the Lord that He has filled the necessary quota of board members for our application as an NPA (non-profit association). We've set up an office on the shores of the Galilee in the city of Tiberias for the House of Manasseh Ephraim (H.O.M.E.) project. Contacts are being formed as we try to move step-by-step in the only direction available now—forward. Your continued prayers for God's clear control in all matters in this endeavor are appreciated—that [He] will give us the needed openings, vision, strength, and clear direction in all details." —*John E. Knight, East Asia and Israel Prayer Letter (email)*



MEXICO. Steve and Beth Stetler ask for prayer that God will supply the funds for a new church in Saltillo. They would also like to get two large tents for use in regions where there is no church. Pray also for God's protection upon the border pastors, as there is still much violence in Mexico. —*Ropeholders* ■



the world to win



ALUMNI GATHER IN DAYTON

A large crowd of GBS alumni and their families from all over the country gathered at the Dayton Convention Center during the annual Interchurch Holiness Convention, April 17. It was great to watch them reconnect with classmates and friends. There is always a special bond between former students of GBS. Affirmation Quartet provided the special music and the alumni were reminded about Homecoming on October 11 and 12, which will be a special time of recognition for Dr. Ken Farmer. President Avery updated everyone on happenings on the Hilltop with video highlights and answered questions from the group. New to the reception this year was the presenting of the Alumni Philanthropy Award. This year's recipient was Marlon King. All left encouraged that God is still blessing their Alma Mater and using her alumni in the kingdom of God. ■

—Rev. Jack Hooker, President,
National Alumni Association



Marlon King receives philanthropy award.

➡ (continued from page 5)

3. Anything by John Wesley. I profit from his letters, sermons and journals. They are all accessible on-line at <http://wesley.nnu.edu/john-wesley>.
4. Eric Metaxas has written an outstanding book entitled *Bonhoeffer: Pastor, Martyr, Prophet, Spy*.
5. Any biography on Sadhu Sundar Singh. Plus you can read his writings in books like *Wisdom of the Sadhu* (you can get this on Kindle for almost nothing) and *Sadhu Sundar Singh: Essential Writings*.
6. If you want to read something apologetic in nature, try *The Reason for God* by Timothy Keller.
7. From the field of missiology, *Eternity in Their Hearts* by Don Richardson is an excellent read.
8. Two little books that can be helpful for spiritual development are *The Practice of the Presence of God* by Brother Lawrence and *The Dangerous Duty of Delight* by John Piper.
9. For a helpful book to safeguard one's moral life, read *The Purity Principle* by Randy Alcorn.
10. If you get feeling sorry for yourself and less appreciative of life than you ought to be, read *Night* by Elie Wiesel, a Nobel Peace Prize winner and survivor of Auschwitz and Buchenwald.
11. Brother Andrew has written an interesting book called *Light Force*. This is a description of his work among Palestinians, Muslims, and Christians in Israel and the West Bank.
12. The Gold Medallion Book Award winner *Unveiling Islam* written by Ergun and Emir Caner is an insider's look at Muslim life and beliefs and is one of the best.
13. The novels and non-fiction works of Joel Rosenberg. Most of his writings deal with Israel and the Islamic world, but the book *Implosion* examines whether America can recover from its spiritual and economic crises.
14. If you want to read something on family, you might try *Strong Fathers, Strong Daughters* by Meg Meeker and/or *To Train Up a Child* by Michael and Debi Pearl.
15. *Anna Karenina* by Leo Tolstoy. I love this book.
16. *A Severe Mercy* by Sheldon Vanauken. I love this book even more.

Yes, I know this is far more than a summer's worth of reading, but who said you have to stop in the middle of September? Not one of these books should be a disappointment or a waste of time, and that's more than can be said about a lot of material being published today. ■

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➡(p2) misunderstanding, and desecration. In the broader culture the Sabbath has largely disappeared; in mainline churches, it is only a pious memory; and even among evangelicals, it is largely ignored. Some even argue that it is merely a Jewish relic, now abolished and irrelevant to Christian conscience. What tragedy—Christians stripping the Church of one of its most sacred institutions!

THE SABBATH GIVEN

For one day set aside each week especially for hallowed use is God's priceless gift to us, bestowed at the creation, when for all time "the Sabbath was made for man," as Jesus Himself has explained (Mk. 2:27). For this reason, "God blessed the seventh day and sanctified it, because in it He rested from all his work which God had created and made" (Gen. 2:3). This pattern which He had established was to become normative thereafter for all humankind—six days of labor followed by one day of rest. On this day—the Holy Sabbath—men and women were to refrain from all that was merely servile and secular so that they might also sanctify it as divine appointment.

"Rest from labor was a physical design subserved in connection with a spiritual design," as Dr. Pope explains, "that man might cease from every other occupation in order to hold communion with his Creator." What gift could be more delightful than this? God's choicest saints have found it so, receiving it with gladness and treating it with reverence. Bishop Hogue was one of these. "*Holy Sabbath, day of rest,*" he sang. "*Day of days supremely blest; / Wondrous gift on us bestowed, / While the light of Eden glowed; / And to man from Eden driven, / Still the antepast of heaven.*"

Yes, "wondrous gift on us bestowed"—the gift of holy rest, pointing back to the Creation, as the epistle to the Hebrews tells us, when "God rested from all his works" (4:4), and pointing forward to heaven, where "there remains...a Sabbath-rest for the people of God" (Vs. 9, NIV). Thus, the Sabbath is the "sacrament of holy time," designating one day in seven for special communion with Him, and reminding us that all of our days belong to Him and that we use them only as His stewards.

THE SABBATH PERPETUATED

Our Lord Jesus Himself kept the Sabbath; and although He condemned its misuse and misinterpretation, He did not abolish it. Rather He hal-

lowed it for us, affirming that He who is Lord of the Church is also Lord of the Sabbath (Mk. 2:28), which, as we have already noted, was “made for man”—that is, established perpetually by God for all our race. This means that it was not merely a Jewish observance enacted by the law of Moses and temporary in its purpose, but rather a universal institution protected and perpetuated by divine decree. Granted, certain customs practiced by the ancient Hebrews were valid for their time, but they were never intrinsic to the Sabbath in its original design, and they are now done away in Christ.

“Remember the Sabbath Day to keep it holy.” (Exodus 20:8). This is the Fourth Commandment of the Decalogue, and like all the other commandments, it states the eternal moral law issued by God Himself as universally binding for all times and places. Christians everywhere acknowledge the absolute authority of the Ten Commandments, but tragically, there are some who argue that the Fourth Commandment no longer applies to us. “But there is no reason to suppose that the statement concerning the Sabbath is not so much a moral commandment as the other nine,” as Dr. Wiley writes. “The setting apart of a seventh of man’s time to physical rest is essential to his well-being, if not his existence, and the devotement of his time to God is a perpetual memorial of his spiritual mission, without which the social order would have no meaning.” For this reason, as he adds, “We may say with conviction that whoever denies the obligation of the Sabbath, denies the whole Decalogue. Christians observe the Sabbath as truly as did the Jews, but they celebrate it on another day.”

Before the sacred Sabbath commandment, we humbly bow our hearts, murmuring in the words of the *Book of Common Prayer*, “Lord have mercy upon us and incline hearts to keep this law.”

THE SABBATH CHANGED

From creation the weekly cycle continues as God intended—six days of labor, followed by one day of rest. But from almost the beginning of Christianity, that day of rest was changed to the first day of the

week in honor of Jesus’ resurrection, the central miracle of our faith. This is why Sunday is called “the Lord’s Day,” as well as “the Christian Sabbath,” and why it became the great day of Christian worship. St. Luke tells us that it was “upon the first day of the week” that the Christian congregation gathered at Troas for preaching and the Eucharist (Acts 20:7). St. Paul urged that on “the first day of every week, each one of you should set aside a sum of money in keeping with his income, saving it up, that when I come no collections will have to be made” (I Cor. 16:2, NIV). And St. John reminds us that his resplendent visions of the Apocalypse were given on “the Lord’s Day” (Rev. 1:10).

In unison the voices of Christian antiquity testify that Sunday was the day upon which they worshiped the Living Lord. Dr. Raiston summons only a few of them:

- *Ignatius, Bishop of Antioch, First Century*: “Let everyone who loves Christ keep holy the Lord’s Day—the queen of days, the resurrection day, the highest of all days.”

- *Theophilus, Bishop of Antioch, Second Century*: “Both custom and reason challenge from us that we should honor the Lord’s Day, seeing on that day it was that our Lord Jesus completed his resurrection from the dead.”

- *Irenaeus, Bishop of Lyons, Second Century*: “On the Lord’s Day, everyone of us Christians keep the Sabbath.”

- *Clement, of Alexandria, theologian, Second and Third Century*: “A Christian according to the command of the gospel observes the Lord’s Day, thereby glorifying the resurrection of the Lord.”

- *Tertullian, theologian, Second and Third Century*, “The Lord’s Day is the holy day of the Christian Church.”

THE SABBATH OBSERVED

“If you keep your feet from breaking the Sabbath and from doing as you please on my holy day, if you call the Sabbath a delight, and the Lord’s holy day honorable, and if you honor it by not going your own

We are not to indulge in anything else on the Lord’s Day that would distract our attention from its sacred purposes. We are to “keep it holy,” separated from ordinary use.

way, and not doing as you please or speaking idle words, then you will find your joy in the Lord....” (Isa. 58:13-14, NIV).

These classic words suggest the essentials of Christian Sabbath observance:

(1) *Exuberant joy.* We are to “call the Sabbath a delight and the Lord’s holy day honorable,” for it is the “Day of all the week the best,” as an old hymn declares, the Christian day of rest and the Church’s time of “holy convocation,” when we join our brothers and sisters in worshiping God, as did the earliest Christians. Thus, as we repeat, our primary focus is never negative, but always positive. By our own example we demonstrate to our children and to others our delight in the weekly return of the Sabbath.

(2) *Holy Restraint.* We are to keep from “breaking the Sabbath and from doing as [we] please...not going our own way.” This means that we are to abstain from whatever violates the holiness of God’s day or distracts our attention from His purpose for it. Thus:

- We are to refrain from ordinary, servile labor..“Six days shalt thou labour and do all thy work, but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work...” (Ex. 20:9-10). Our Lord makes plain that works of charity—such as caring for the sick—and works of necessity—rescuing oxen from ditches, for example—are exceptions. But otherwise, it is sin against the divine law to persist in the same secular work that occupies our attention the rest of the week.

- We are not to indulge in anything else on the Lord’s Day that would distract our attention from its sacred purposes. We are to “keep it holy,” separated from ordinary use. If we spend it in the same way that we spend all the other days of the week, we have not “sanctified” it to the Lord. Only a sensitive conscience, informed by Scripture and by the Spirit can settle all the specifics of Christian Sabbath-keeping, but these questions will help put this into focus: *Is the activity I contemplate in keeping with God’s purposes for His holy day? Will it distract my attention from those purposes? Will it be a wholesome example of my joyful compliance with His Word?*

No, our problem now is not legalistic extremes—dour codes against kissing wives or sitting with sweethearts in “Goodman Chapman’s orchard,” but neglect, misunderstanding, and desecration. After all we are destined to keep the Sabbath forever. Let’s learn to do it now. ■



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THOUGHTS

for the quiet hour

by Sonja Vernon

SOJOURNERS

“Whether it was two days or a month or a year that the cloud lingered over the tabernacle, staying above it, the sons of Israel remained camped and did not set out; but when it was lifted, they did set out. At the command of the Lord they camped, and at the command of the Lord they set out;” —Numbers 9:22-23b NASB

The Israelites lived in constant readiness to travel. If the cloud moved they moved. If it stayed they stayed. Any morning could bring the call to fold up the bedrolls, pull up the tent pegs, and start walking. The cloud led; and they followed, never far from God’s manifest presence. They had no chance to plant gardens, build homes, erect fences, or claim property. They were nomads heading for a land that was promised. They were sojourners bound for a place they could finally call home.

Do we live in constant readiness to move in response to God’s guidance? Are our ears tuned to hear the call to pull up stakes and follow His leading? Or has our desire for security caused us to build dwellings that are too permanent? Are we traveling light so that at any moment we can respond to His slightest whisper? Or have we forgotten that we too are nomads with no fixed earthly address? Are we staying in step with His presence? Or have we formed ties with this world too strong for us to sever? Fellow travelers, we haven’t yet reached Canaan! How foolish to settle for this desert sand when the Promised Land lies just ahead! ■

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MAY 2013



HAPPY
MOTHER'S
DAY

MOTHER'S DAY continued from page 7

Many a person has been brought to the Savior by the persistent, faithful praying of a godly mother. Although some children escape the preacher's sermon and others have fought against a father's admonition, few can elude the power of a mother's prayer.

Contemporary women need to look to examples of godly women who have preceded them. In the same light, women who have followed the biblical pattern of motherhood should pass those teachings on to new generations, continuing the example of godliness and faithfulness for years to come.

This is how the Apostle Paul said it: "The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children" (Titus 2:3-4).

On Mother's Day, be sure to thank God for all the godly, praying mothers of the past and honor the mothers of today who follow that same pattern. ■
