

GOD'S

# REVIVALIST

December 2002

*and Bible Advocate*



*Christmas*

*Celebrating the Incarnation*



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December 2002  
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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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Christmas again! This issue focuses not only on the celebration but also upon its cause—the Incarnation of Our Lord! “For us and for our salvation” He became one of us forever. Snow, the country chapel, and the pointing steeple capture the atmosphere of holy Christmas!

**THE WORD BECAME FLESH***by Michael R. Avery, president*

**A**t the close of the First World War, Prince Edward of Great Britain visited a hospital that was caring for 36 of his country's greatest war heroes. The prince was taken first to a ward of 24 men. Before leaving, he asked, "Are there no others?" The nurse responded in the affirmative, but she questioned whether or not the prince wanted to see those who were more seriously wounded. Demanding to see them all, he was taken to another room of 11 men. The prince was stunned at the awful condition of these noble defenders of the Crown. He was moved to tears as he offered each man his deepest appreciation for his heroic service.

Upon leaving the room, the prince remarked that if he had counted right, there was still one more. The nurse remonstrated rather strongly about seeing the last one since that veteran was in isolation, and his condition was so critical. The prince demanded a visit. The nurse protested that the condition of the man might be unbearable to the royal visitor. Edward would not be dissuaded and was soon standing by the bedside of the dying hero. He was not prepared, however, for what he saw. The brave soldier had taken the worst of a fiery explosion. Much of his body had been either blown or burned away. His face was disfigured beyond recognition. The stench of death lay heavy in the room. The prince shuddered as a wave of horror swept over his soul from what he saw. After a moment to regain himself, the Prince leaned over the bed, and calling the soldier's name, told him who he was. The old warrior's eyes twitched, and the stub of an arm on the right side of his body jumped in an effort to salute. Prince Edward stooped down and in the most tender tones poured out the deepest thanks on behalf of his country. Then stooping lower, he kissed the disfigured brow of the dying soldier. This was a condescending moment for the noble prince of the English throne.

There is One who has stooped far lower to plant the kiss of redemption upon the wretched brow of lost humanity. No human story, however noble, compares with our Saviour's condescension. The King of Glory came down! The Word was made flesh and dwelt among us. The Lord of eternal glory and splendor wrapped Himself in the fading garment of our humanity and pitched his fleshly tent on a bed of straw in a lowly stable under a brilliant star.

Why did He come? He came to save! How would He save? By identifying completely with our humanity, yet remaining the sinless Son of God. By taking our sin upon Himself and dying, "the just for the unjust."

Why become flesh? God had created man, but He had never been a man. He had watched men toil, but He had never blistered His own hands with a carpenter's tool. He had never felt the onslaught of the tempter or had His soul pierced with the sorrows of life. He (p23) ➡

## Our Readers Respond

*It is a privilege to hear from readers of the Revivalist. 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 all letters selected for publication. They should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, Ohio 45202, or e-mailed to revivalist@gbz.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.*

### BRINGING BACK THE BONESCRAPERS

The excellent article, "Pigeons and Bonescrapers" ["The Editor's View," September, 2002] brought back memories. How well I remember the "bonescrapers." We need them today. Just as vividly I remember those "who launched crusades against 'sins' which were not sins," as was stated in the article. We do not need them today.

LOIS V. SIMPSON  
Philadelphia, Pennsylvania

I was stirred when I read your article entitled, "Pigeons and Bonescrapers." What a challenge it is for every generation to preach the Word of God without hesitation. Keep up the awesome editorials. Our movement is fortunate to have you on the team.

MARK D. STETLER  
Fort Scott, Kansas

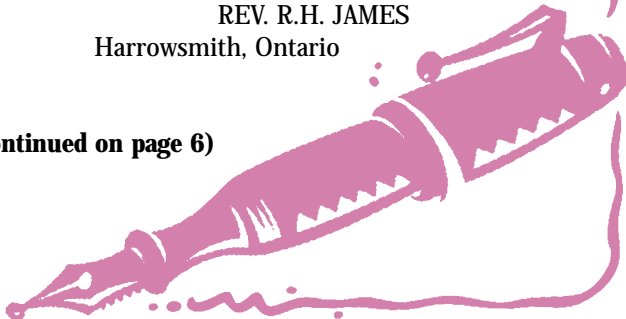
I appreciated so much your view of "Pigeons and Bonescrapers." I have memories of some of those "bonescrapers" who caused sinners to tremble and fall at the altar, crying for mercy. I miss those Sunday night evangelistic services when the pastor would preach a powerful sermon. I wonder just how far we have drifted away.

WAYNE R. OSBORNE  
Bellaire, Michigan

I appreciate the *Revivalist* very much. It has so many excellent, spiritual, and to-the-point articles such as "Pigeons and Bonescrapers" and many others. I am cancelling some of my periodicals, and I was going to cancel yours; but with your wonderful articles, I must keep the *Revivalist* coming. Enclosed is my renewal.

REV. R.H. JAMES  
Harrowsmith, Ontario

(continued on page 6)



# Missions Around The World

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

### AFRICA

"Pray for Chad Durfee's healing. After an especially violent bout with typhoid fever, he has been ordered by his doctor to rest for three months. The first month the rest is to be complete—no speaking and no traveling. Becky says, 'We need help desperately. The work is overwhelming when we are well.'" —*Ropeholders*

### BRAZIL

"We are planning on having a work team...to help us raise the walls of the Sickler Memorial Church in Nova Floresta. Unity among the churches and a spirit of cooperation is getting the stucco on the Cororado parsonage. Eleven people were baptized during the time that our New York Pilgrim Holiness officials were here." —*Newsletter, Rev. and Mrs. Rod Wells*

### GHANA

"Early one morning a Muslim youth who has been coming to the mission to play basketball called to the porch and said, 'I want to be a Christian.' This young man's father and mother have both abandoned him and he is living with his old grandmother. Here is another example of the darkness being pierced. Another old Muslim man has agreed that during his prayers he will ask God if He has a Son. Muslims are being won to Christ." —*John and Chris Buntain, The Flaming Sword*

### MEXICO

"Four tract teams went to Mexico City since June. The last of these passed the momentous milestone of the millionth tract placed in the hands of Mexico City residents. Tim Springer, who was promoted to glory during the past year, led the first teams there in 1997. It was deemed appropriate that his wife Lynn should pass out the millionth tract. Many people and many thousands of dollars were involved in this great undertaking." —*Ropeholders*

(continued on page 17) ➡





## SALUTE THE SACRED HEART

by Larry D. Smith, editor

Once more we hang the sparkling lights upon the branches and place the Holy Family inside the creche below. For we are preparing now for Christmas, the Nativity of Our Lord, which is also the magnificent festival of His Incarnation. As we turn our thoughts to Him who became flesh for us, we are awestruck by the dimensions of His grace. "Let us now go even unto Bethlehem," we whisper; and kneeling beside Judean shepherds, we gaze reverently on the Holy Child asleep upon the straw.

In the marvel of that moment, we remember lines so glorious that A.W. Tozer includes them in his collection of sacred verse.

Exquisitely Frederick Faber shares his "vision of the Godhead," where angels raise their hymns "before the Holy Trinity, / One Undivided Three."

All in "tranquil beauty lies," when suddenly "deep within the glowing depth of that Eternal Light," there comes a "change in the Unchanging, creation touching God!" This is the

Incarnation of God the Son, who in that moment has taken to Himself "a real human heart"—a heart that once beat on earth with love for us.

*"Salute the Sacred Heart with all your worshipful amaze, / And adore, while with ecstatic skill the Three in One ye scan, / The Mercy that hath planted there that blessed Heart of Man!"*

FOR CENTURIES  
THE DECREES  
OF NICEA AND  
CHALCEDON  
HAVE GUARDED  
THE INCARNATION,  
THE TRUTH OF  
CHRISTMAS.

"Utterly sublime," we murmur. Gazing still upon the sleeping Child, we join with Faber to salute the sacred heart—"that blessed heart of man." And readily we grant with Augustine "that God can do something which we confess we cannot fathom. In such matters the whole explanation of the deed is in the power of the Doer."

All praise, then, to the immortal Doer! For according to the Scriptures, Our Lord Jesus Christ, in whom "dwells all the fullness of the Godhead bodily" (Col. 2:9), "the brightness" of the Father's glory "and the express image of His person" (Heb. 1:3), the Eternal Word who is very God Himself (John 1:1), "made himself of no reputation, and took upon him the form of a servant and was made in the likeness of men..." (Phil. 2:7). Without ever ceasing to be God, He thus became truly and completely human, a new and "theanthropic person," as the old theologians loved to say—the God-man who came in great (p26) ➡

# Our Readers Respond

(continued from page 4)

## A DIFFERING VIEW

I am sure you received many positive letters on "Pigeons and Bonescrapers." [But] I would like to differ with you. I was reared in the Pilgrim Holiness Church and heard the type of preaching you mentioned all my young life. I believe the evangelists meant well, but they did a lot of damage, especially to young people. My wife [once] asked me, "When you were a child, how did you think of God?" I replied, "I pictured him as a lion who was ready to pounce on me for any error I made." Thank the Lord, my Heavenly Father has shown Himself to be a loving Heavenly Father, not one who is trying to send me to perdition. Jesus said, "I come not to condemn you, but to save you."

WILLIAM J. OSBORN  
Cincinnati, Ohio

*EDITOR'S NOTE: I appreciate the thoughtful response of this reader. Like him, I abhor harsh and lopsided preaching which terrorizes the young; but I also know the horror of sin and judgment which must be carefully and plainly preached. "Of course, we must hear the Gospel—that is not the question," as I wrote in the editorial; "but we also must hear the Law, for we will never submit to Jesus until we are painfully aware of what separates us from Him. It is not harsh, severe, or ugly preaching that we need, but honest, direct, and pointed preaching which confronts us with the 'whole counsel of God' without deviation or apology."*

## OUT IN THE TRENCHES

The *Revivalist* continues to "surpass reader expectations on a monthly basis." Thank you so much for what you are doing for all of us out in the trenches.

RAYMOND L. SHREVE

## TIME FOR CHANGE

I very much enjoy and appreciate the *Revivalist* and your work in making it very worthwhile. I was especially glad for the article "A Time for Change" by Michael R. Avery, your president, published in the April issue.

REV. M. ELISHA  
E-Mail

## KUDOS FOR THE WEBSITE

I really appreciate how you have put the entire *God's Revivalist* in pdf format on your website. Having limited access to conservative holiness literature at my school, I am very pleased to be able to access your fine articles online. I wish to congratulate you on your excellent website. Keep up the good work.

CADET JEFFREY VELAZQUEZ  
U.S. Military Academy at West Point  
C-Company, 3rd Regiment, USCC, Class of 2006

## PUTTING UP WITH THE YOUNG STUFF

I am sending you my new address. Please don't send the *God's Revivalist* to me anymore. I don't have extra money anymore to renew, and besides, I don't like it anymore. All the older ones are gone, and now we have to put up with the young stuff.

VIVIAN KERNAL  
Canton, Illinois

## SECOND THOUGHTS

Thanks for "Second Thoughts" by Pastor Ben Durr in the September 2002 *Revivalist*. It is thrilling to be reminded of what God did at Calvary through our Lord Jesus Christ to restore the image of God in us. Really sounds too good to be true. But it is, thank God!

JOHN TITUS  
Zephyrhills, Florida

## DESIRES REVIVALIST

I am writing you because I want to receive your *God's Revivalist and Bible Advocate* regularly. We have prayed for God's blessing to rest on this magazine and trust that it will be a mighty instrument in God's hand as you distribute it for the salvation of precious souls. We realize that "free subscription funds" are scarce, but we would be extremely happy if this magazine could be sent regularly to replenish our always depleted missionary efforts.

EVANGELIST AKHTAR OLVI  
Evangelical Tract Society  
Khanquah-Bihar Sharif, India

*EDITOR'S NOTE: In keeping with our long tradition, we have extended a courtesy subscription to the above.*





The Almighty Creator clad Himself in the mantle of frail humanity

The  
INCARNATION  
Of The  
ETERNAL  
WORD

*In this classic sermon, the great 19th century English preacher, who was also Methodism's first systematic theologian, gives his exposition of the great "Logos" passage in Saint John's gospel.*

BY THE REVEREND RICHARD WATSON

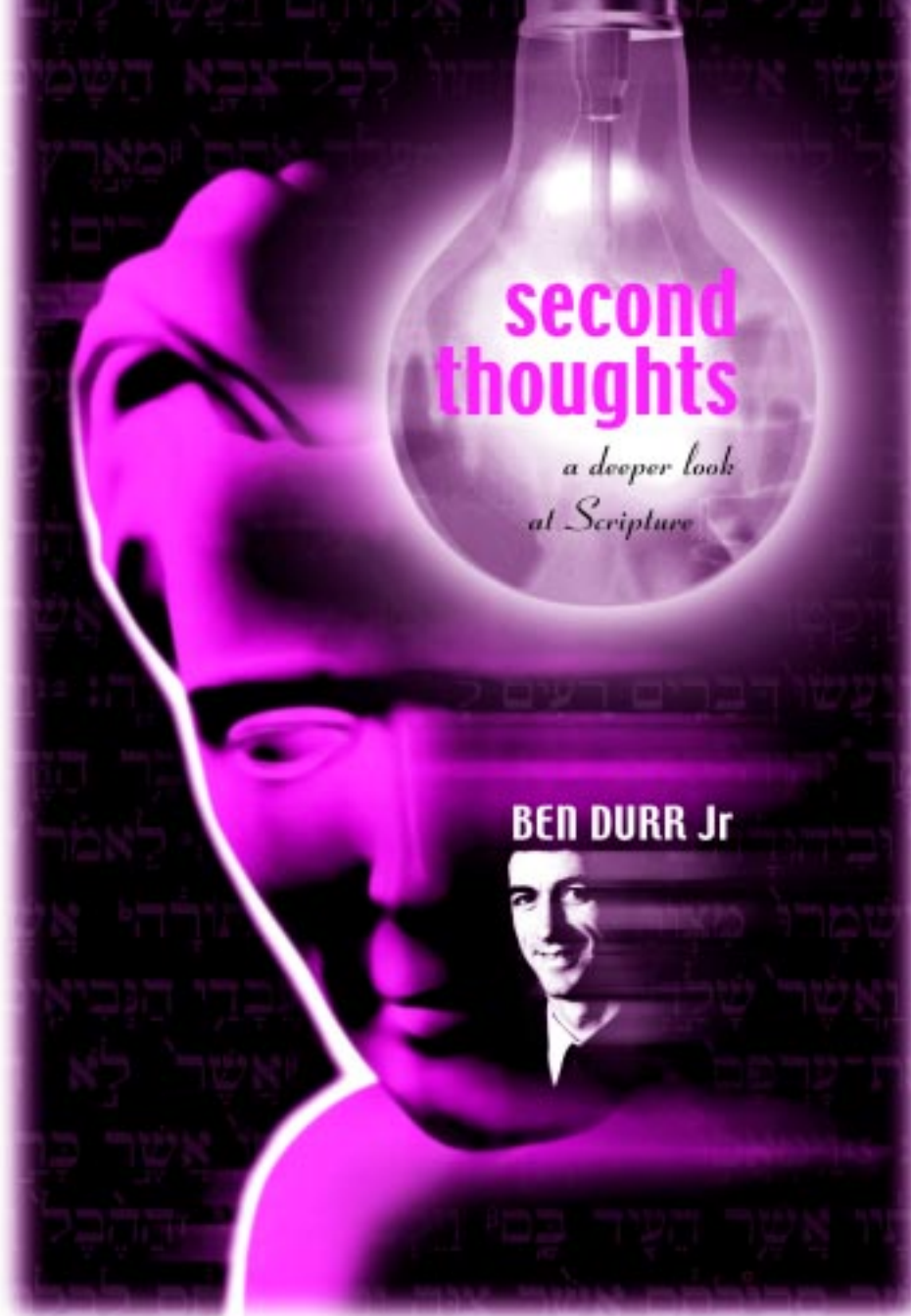
***"And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."  
—John 1:14***

Our text and the verses connected with it place our Saviour before us in views so impressive that it is impossible for us devoutly to contemplate them without an increase of knowledge, faith, and love.

"*In the beginning*"—before time was, before a created nature existed—"*was the Word, and the Word was with God,*" and therefore in an important sense, distinct from Him. "*And the Word was God*"—therefore co-equal and one with Him. No scheme of doctrine can explain and harmonize this passage unless it admits a distinction of persons in the unity of one Godhead.

"*The same*"—mark the emphasis—the same Word of whom he speaks, "*was in the beginning with God. All things were made by him; and without him was not anything made that was made*"—whether angels or men or inanimate nature. Yet this Word, this Divine Person, this Almighty Creator, (p18)➡





***“And suddenly there was a multitude of the heavenly host praising God.” (Luke 2:13)***

***T***hat Christmas I heard what I never thought I’d hear—Christmas carols playing on the radio!”

I was listening to my former student, Nick Pop, share his memories of the 1989 Christmas revolution in his native country of Romania. For years the nation’s hopes had been constrained in the ever-tightening vise of a Communist dictatorship. But when

the tyrant Nicolae Ceausescu called for a huge rally in the city of Bucharest, instead of galvanizing his support base, he sparked a revolution that opened wide the floodgates of freedom. “That Christmas,” Nick said, “I heard what I never thought I’d hear—Christmas carols on the radio!”

Nick’s words reminded me of an experience I had this past summer while attending a Billy Graham crusade in downtown Cincinnati. The crowd of 65,000 was informed that the service was being taped for broadcast during the Christmas

season. With this in mind, we were led in a medley of Christmas carols. That evening I too heard what I never thought I’d hear. In the 90-degree heat of a crowded football stadium, I heard 65,000 glad voices lifting the triumphant lines of Isaac Watts’ classic hymn over our troubled city: “Joy to the world! The Lord is come! Let earth receive her King!” It was a moment I will never forget.

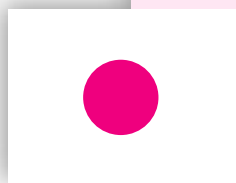
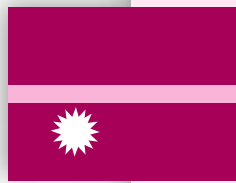
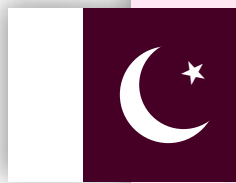
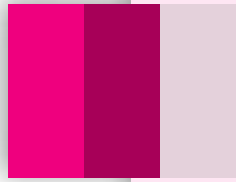
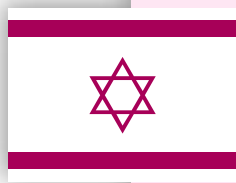
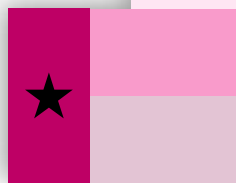
No doubt the astonished shepherds, minding their business through the tedious night watches, never expected to hear angelic Christmas carols bursting forth from the heavens! After nearly 400 “silent years,” during which time there was no prophetic word, it is little wonder that the shepherds returned “glorifying and praising God for all the things they had heard and seen.” They heard what they never thought they’d hear.

Two thousand years have drifted by since that angelic praise team exited their starlit stage. Twenty centuries of calendar pages have turned since the One over whom they rejoiced lived, died, arose, and ascended to His Father leaving us with His promise to come again in glory. With each passing year, the numbers increase of those who ask, “Where is the promise of His coming?” With each passing year our Lord’s query grows increasingly relevant, “Will I find faith on the earth?”

But the passage of time does not diminish the faithfulness of God nor His resolve to fulfill His promises! And while we may be tempted to think we may never hear the music of the trumpet and the voice of the archangel, this season the carols will remind us otherwise. He who came once will surely come again. ■

***Ben Durr Jr.*** is a pastor and member of the faculty in the Division of Ministerial Education, God’s Bible School and College.





# Missionary Convention 2002

God's Bible School held its annual missionary convention October 22-24. The three-day missions emphasis was sponsored by the GBS Department of Intercultural Studies and World Missions under the direction of Dan Glick. Keynote speaker was the Rev. Gerald Bustin. Various missions organizations were represented with presentations led by Melvin and Sandy Adams, Eric Briscoe, Gary Brugger, Philip Burch, Robbie and Rachel England, Lorena Glick, Steve Hight, Eric Himelick, M.R. McCrary, John Parker, Brian Rauschenberger, and Beverly Rhodes.

The closing message was given by Rev. John Parker, Director of World Missions for the Alabama Bible Methodist Connection of Churches. During the course of the service, each person present was given a single kernel of corn. A casket containing several inches of dirt was brought to the front and opened. The sermon text was, "...Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12: 24). All who had fully committed their lives to Christ and His service were invited to come forward and bury their kernel in the casket dirt. It was a forceful conclusion to a memorable convention. ■



# NEWS FROM THE HILLTOP

## JONATHAN AVERY RECEIVES YMCA CHARACTER AWARD

Jonathan Avery, GBS high school senior, is one of the winners of this year's "Character Awards" given by the the YMCA of Greater Cincinnati. Each year the organization honors 40 teenagers from the Ohio, Indiana, and Kentucky area who exemplify YMCA's four core values: caring, honesty, respect, and responsibility. Recipients of the awards are nominated by teachers, coaches, pastors, and corporate executives and are selected by the YMCA Character Development Committee.

Jonathan, the son of GBS President and Mrs. Michael R. Avery, is president of his class, president of the student council and travels in the Symphonic Wind and String Ensemble. An honor student who excels academically, he is recognized by both teachers and students as a young man of integrity, honesty, and conviction.



Jonathon Avery receives the  
Ymca Character Award

## COLLECTION OF *REVIVALIST* EDITORIALS NOW IN PRINT

*When Steeples Are Falling*, a collection of *Revivalist* editorials by Larry D. Smith, has been jointly released by Revivalist Press and Schmul Publishing Company. Subtitled "Restepping the Old Paths—Spiritual Renewal in Wesleyan Tradition," the material is divided into six sections: Shaping Saints, Pursuing Holiness, Living the Life, Affirming the church, Preaching and Worship, and Marking Special Times. "These essays exhibit an understanding of Wesley and of the movement which we call Wesleyanism which is not surpassed and rarely equaled in contemporary writings," writes Dr. Richard S. Taylor in the foreword. "At the risk of using an adjective often abused, I will nevertheless venture the adjective 'brilliant.'" List price for the book is \$14.95. To order, call Myra, (513) 721-7944, ext. 296.

## ALDRSGATE "DISTANCE-LEARNING" PROGRAM FOR SECOND SEMESTER

Below is the second semester on-campus schedule for GBS's Aldersgate distance-learning program:

**January 20–24 (Second Semester A):** *Doctrine of Holiness*, Dr. Allan Brown; *Advanced Homiletics*, Dr. Philip Brown; *Practical Ministries III*, Dr. Mark Bird and Rev. Ben Durr.

**March 3–7 (Second Semester B):** *Expository Preaching*, Rev. Ben Durr; *Practical Ministries II*, Dr. Mark Bird; *Romans and Galatians*, Dr. Allan Brown.

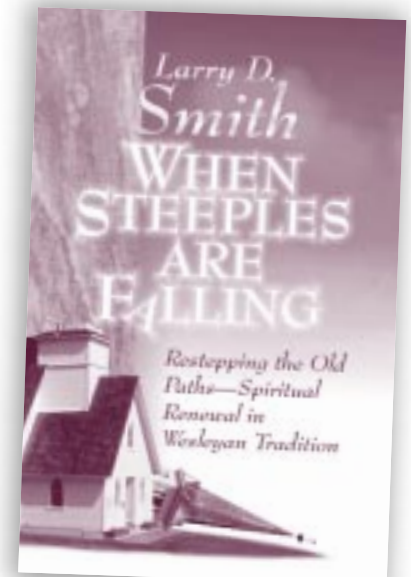
**May 19–23 (Camp Meeting):** *Holiness Critical Issues*, Dr. Allan Brown.

It is anticipated that there will be between seven and ten students in each of these classes. Those wishing further information should contact Lottie Tryon, Aldersgate Coordinator, (513) 721-7944 (Ext. 124) or [ltryon@gbs.edu](mailto:ltryon@gbs.edu).

## "STUDENT OF THE MONTH" AWARDS GIVEN

The following GBS students have been granted the award "student of the month" by the Office of Student Affairs:

**Josh Peck, September:** A junior ministerial student, Josh was converted at a camp meeting, and as he testifies, "On June 26, 2002, God and I





On these pages, we feature items about GBS alumni, vital statistics, significant events scheduled throughout the "Revivalist family," and brief news notes from across the holiness movement. Items for inclusion in the "Revivalist Family" should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, Ohio 45202; or [revivalist@gsb.edu](mailto:revivalist@gsb.edu).

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## CORRESPONDENCE

"Thank you, Dad, for sharing/ All your silver and your gold,/ For the greatest treasure ever was the stories that you told./ Because you prayed so much for me,/ And showed me that you cared,/ I found this Jesus on my knees/ And His story I have shared." I thought that you might be interested in this poem [these two verses are extracted from the original 13.—ED.] that I wrote for my Dad, Lanham Hickman for his 95th birthday September 7, 2002. There are six of us children, Joan, Grace Keep, Dean, Molly Berwinkle and Steve Hickman (a graduate of GBS who now lives in Florida), and I. We are all Christians and attend holiness churches. We have a great heritage. We grew up in the Pilgrim Holiness Church." — *Ed Hickman, Stonewood, West Virginia*

"Our hearts were encouraged, and our spirits were lifted by the ministry of Heritage [GBS men's quartet]. Our church was ministered to by the sweet presence of Jesus. I admired the group's spiritual maturity and openness to share their testimonies and to obey the Spirit of God." — *Pastor Jeff Ogg, Hamilton Heights Brethren in Christ Church, Chambersburg, Pennsylvania.*

"I have enjoyed reading the *Revivalist* ever since the Anniversary Issue in which you paid tribute to my husband's aunt, Nettie Peabody. I never met her, but he (Wilbur Leary Ratcliff) always spoke so highly of her. I knew Sara Wade Ratcliff, his sister and a graduate of God's Bible School." — *Ola Ratcliff, Pueblo, Colorado.*

"I was married last summer and am glad for such a fine Christian husband, Mark Dueck. Presently I am not teaching but am working at the Ministry of Agriculture. I like it but miss teaching,

so probably will do that later. I am very happy." — *Sandra Guillen Dueck, GBS alumna, Belmopan, Belize.*

"I pray each day for the president, faculty, and students. I am an intercessor and spend much time in prayer each day, all for the glory of God. He led me to do this, and I feel good doing it, knowing that I'm doing something for the Lord." — *Marjorie E. Renfro, Versailles, Indiana.*

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## ALUMNI INTEREST

**Rev. Rick Hutchison ('77 BRE), Lenoir City, Tennessee, has launched Barnabas, Inc., a non-profit ministry dedicated to promoting holiness evangelism and missions, as well as ministries of discipleship training and encouragement for believers.** "I named this ministry in honor of Barnabas because he was a great encourager and helper to others," he notes. Hutchison, who has served GBS as resident assistant, housekeeping supervisor, dean of men, and public relations director, has also resigned his pastorate of nearly 14 years to enter the fulltime evangelistic field. He may be contacted by mail at 21070 Meadow Road West, Lenoir City, TN, 37772, or by calling 865-995-2305, or e-mail at [trehut@juno.com](mailto:trehut@juno.com).

**Josh Avery ('02 AA Bible and Theology) completed basic training at Lackland AFB, San Antonio, Texas, October 11.** He is now attending technical training at Witchita Falls, Texas, where he will remain for 13 weeks. A member of the Ohio Air National Guard, he is stationed at Springfield, Ohio, a fighter wing unit that specializes in training fighter pilots for the F-16. Josh plans to continue his education at the University of Cincinnati, where he will major in history or political science.



**Valerie (Bender) Quesenberry ('94 BSM) is co-editor with Lucy Creech of *The Ladies Companion*, a 12 page, bi-monthly newsletter published especially for conservative holiness women.**

# REVIVALIST FAMILY

Now with a subscription list of 700 subscribers, the periodical is in its sixth year of publication and costs \$6.00 per year. Anyone wishing to subscribe should write 4906 Guthrie Drive, Indianapolis, Indiana 46221.

**Aaron Marshall (GBS '98 BA Ministerial Ed.)**, pastor of the Blue River Wesleyan Church, near Arlington, Indiana, was featured in a recent newspaper interview. He paid special tribute to his mentor, GBS teacher Floyd E. Hyatt. "He is responsible for sharing with me the vision of reaching out to people who are hurting and are seeking hope and peace...I owe my vision and ministry to the work and dedication of this man who lives what he preaches."

**Rev. Howard Jessee Beecher, former GBS student, has celebrated his 107th birthday.** Now residing in Lawrenceville, Illinois, he began his ministry at age 17 and served as pastor in seven states. His wife of more than 65 years, Chrystall Sylvia White Beecher, died in 1987.

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### CORRECTION

The following announcement from the September *Revivalist* had an incorrect phone number and email address.

**"DESHAZER, the amazing story of Sergeant Jacob DeShazer—Doolittle Rider, Japanese POW and Free Methodist missionary to Japan—has been re-released.** With a cover price of \$10, those who contact DeShazer's daughter, Carol, can get a copy for just \$5.00. For quantity orders, the price drops to \$2.00 per copy. Contact: Carol Aiko DeShazer Dixon, 1748 Tanager Way, Long Grove, IL 60047, 847-726-0536, [Carolaiko@aol.com](mailto:Carolaiko@aol.com)." —*Light and Life*.

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### NOTICES

**We are seeking audio recordings of the following evangelists for a CD celebrating the 100th anniversary of Beulah Holiness Camp Meeting,**

**Eldorado, Illinois:** Bushrod Shedden Taylor (1849–1935); John T. Hatfield (1851–1934); Will H. Huff (1874–1928); Joseph Henry Smith (1855–1946); Beverly Carradine (1848–1931); Bertie Crow; Joseph F. Owen; Bishop William Fitzjames Oldham (1854–1937); and John Haywood Paul (1877–1967). Contact Roger Blackburn at 310 Hawthorne Avenue, Haddonfield, New Jersey 08033 or email at [DodB@aol.com](mailto:DodB@aol.com).

*EDITOR'S NOTE. Mr. and Mrs. Blackburn, recent campus visitors, write: "We have been so inspired by God's Revivalist and count it a privilege to have visited your beautiful campus. Thank you for the opportunity to become more acquainted with your godly institution."*

**Linda Harvey Kelly is writing the biography of missionary Faith Hemmeter.** As a part of this project, she is seeking contact with Eritrean and Bolivian nationals who would be willing to share insights into life in their respective countries, which she is unable to visit at the present time. Please contact Dr. Kelley at [geolinkelley@hotmail.com](mailto:geolinkelley@hotmail.com).

**GBS alumni are requested to submit recipes for a cookbook planned as a fundraiser by the GBS high school class of 2004.** Recipes should be sent to Jonathan Gordon, 2049 Maple Avenue, Norwood, Ohio 45212, or [jgordon2@cinci.rr.com](mailto:jgordon2@cinci.rr.com).

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### MARRIAGES

**Michael Schaub, GBS ministerial student, to Linda Nicodemus ('02 BA),** October 19, 2002, Cold Spring, Kentucky, the Rev. Richard Miles, officiating.

**Christopher Fleck ('95 BRE; Major in Missions) to Rebecca Aubrey,** November 30, 2002, Brush-ton, New York.

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### BIRTHS

**To Philip and Lisa Boardman,** Newport News, Virginia, a son,

**Logan Rory Boardman,** born October 22, 2002.

**To Daniel ('89) and Vicki (Hatch) ('88) Bubbs,** a son, **Caleb David Bubbs,** born August 9, 2002, Jonestown, Pennsylvania.

**To Mark ('95-'97) and Jana (Englund) ('94-'98) Burley,** El Dorado Springs, Missouri, a daughter, **Kelsey Breann Burley,** June 29, 2002. She joins her two-year-old sister Khara.

**To Brian and Marie Consley,** Marion, Alabama, a daughter, **Jenna Marie Consley,** born June 25, 2002.



Brian is a Bible Methodist pastor and a student in GBS' Aldersgate program.

**To Rodney and Ruth (Gerard) Jackson,** a son, **Ethan Leon James Jackson,** born July 16, 2002, Grand Rapids, Michigan.

**To Christopher and Nancy (Hamer) Lambeth,** a son, **Christopher Michael David Lambeth,** born June 3, 2002, Cincinnati, Ohio. Chris is a GBS alumnus and campus librarian, and Nancy is a GBS student.

**To Stephen and Diane Wheatley,** a daughter, **Riley Jane Wheatley,** born November, 2002.

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### DEATHS

**The Rev. William Emert, 81,** Roaring Spring, Pennsylvania, died May 21, 2002. He served his country in military service during World War II, and on June 23, 1946, was married to Dorothy Eleannor Bledsoe. To this union were born three children: Nancy, Joseph C., and Charles W. After graduating from God's Bible School in 1947, he served as pastor of several Free Methodist churches in Pennsylvania. His wife Dorothy preceded him in (p17)➡





# gbs alumni spotlight

charting the course, setting the pace, raising the standard...

## HOMECOMING 2002: REUNION AND REFLECTION

by Jack Hooker, GBS Vice President for Advancement

What a great feeling to come home after a long absence—just to step inside the door, greet loved ones, and enjoy familiar surroundings! For our alumni, GBS was “home” for several years. Homecoming is a great time to come back to campus, meet former classmates and friends, and enjoy the GBS atmosphere. This year’s Homecoming held many special moments. An overflow crowd gathered in the chapel for the keynote concert. Dr. John Enyart returned to campus and directed a reunion choir with students from 1965–1975. The choir, SWSE, and quartets also performed and their music was marked by God’s presence. Following the concert, alumni gathered for a reception in the dining hall. This year’s reception was the largest in a number of years. Many alumni and friends visited Homefest where they could sample the fare offered by a number of campus organizations. Saturday was a time of reunion and reflection as a large group of 25- and 50-year graduates shared precious memories. President Avery shared with the alumni his vision for the future of GBS. This included the unveiling of a new capital campaign entitled, “Faith In The Future” (featured in the November *God’s Revivalist*). The presentation received enthusiastic support. Homecoming closed with a fellowship luncheon and campus tours.

Why not make plans now to come back home next fall for Homecoming 2003! ■

Each high school and college class, as well as various other campus organizations, took part in homefest.

Virginia Lee (Means) Arnold, Monterey, California, an 88-year-old alumna, returned to campus.

25-Year and 50-year alumni were specially honored.





John Enyart directed the reunion choir.

Assurance, GBS male quartet, sang their first public performance of the year.

Combined high school and college choirs sang.



Vanessa Heppard received the "Staff/Faculty Appreciation Award."



Edsel trouten was honored as "Distinguished Alumnus of the Year."

John Enyart, former GBS music director and talented violinist, was a special guest.



**Rev. Jack Hooker** is Vice President for Advancement at God's Bible School and College.



# ArchiveS

On this page is featured one of three 1940's era posters recently donated to our archives by Rev. Wes Humble (BRE '84), Newark, Ohio. It is a publicity announcement for "The King's Messengers," four young musicians and preachers from GBS. Among them is Lewis Brevard, a GBS student 1939-41 and 1945-48, who also worked for the Revivalist Press. The accompanying story by him was featured in the official GBS centenary book, God's Clock Keeps Perfect Time. We were saddened to receive the news that Lewis passed away as this December issue of God's Revivalist was going to press.

## THE HAWAIIAN GUITAR

When I was young, I studied the Hawaiian guitar under the tutelage of "Hawaiian Charlie," the leader of the Lucky Strike Hour Orchestra. This big band was known for playing the radio show's theme song, "Happy Days Are Here Again." Charlie was training me with the idea that I would eventually play the Hawaiian guitar for the radio orchestra. My parents, I must say, did not approve of these plans; and I had no outlet for my musical talent in the Free Methodist Church of my younger years, as it did not allow the use of musical instruments in worship. When a bout with Scarlet Fever left me partially deaf, I gave up the hope of playing music professionally.

I enrolled at God's Bible School in 1938. There was a young lady there who

was also from my hometown of Pittsburgh, Pennsylvania. She took it upon herself to inform President Standley that I played the Hawaiian guitar. Jay Meighen, Standley's son-in-law and director of the GBS Radio Chorus, went downtown and purchased a Hawaiian guitar, placed it in the Standleys' apartment and invited me to dinner. When I saw it there, Brother Standley asked me to play it for the GBS Sunday service that weekend. I refused on the grounds of personal conviction, echoing my church's teaching on the subject. Not to be thwarted in their plans, Jay Meighen and President Standley enlisted the help of Brother Marsh and Sister Peabody, who tried to convince me that the ban on musical instruments in church was not a Scriptural directive. I finally consented to play on Sunday, but I placed a "fleece" before God: I would consider it His will to use my musical talent in worship if someone went forward to become a Christian during the service.

Sure enough, on Sunday a man made his way to the altar. Afterwards he came to me to say that my music was what had brought conviction to his heart. God had answered my prayer with affirmation. I purchased that guitar for myself and began playing in the GBS radio orchestra. I also played for the Sunday services and revivals at the school, and traveled to churches all around the country with Brother Standley and various GBS music groups until I left the campus in 1948. —Lewis Brevard ■

**SPECIAL SERVICES FOR EVERYONE**

*The King's Messengers*

BARNEY PIERCE  
Accordian

TOM BRYTHER  
Bass Violin

VERNON O'BRIEN  
Spanish Guitar

LEWIS BREVARD  
Lute, Piano, Banjo, Ukulele

Different Vocal Arrangements, such as: Solos, Duets, Trio and Quartet

Lewis Brevard, better known as "Brother Lewis" and "Barney" Pierce have played over many Radio Stations.

Brother Pierce and Brother O'Brien are Soul-Stirring Evangelists.

➡(p13) death in 1977. He was married to Billie Jean Willoughby in 1987.

While pastor in Tyrone, Pennsylvania, he began a radio ministry which later developed into "Hymn Time." This eventually was heard on numerous stations across the United States and abroad; and in 1988 he and his wife Billie Jean were given the Milestone Award by the National Religious Broadcasters for 50 years of broadcasting the program. Emert also continued his pulpit ministry, preaching in numerous local churches, as well as in 37 countries, including 25 trips to Haiti and Jamaica. He will be remembered as the inspiration for the establishment of five Christian radio stations in the United States, one in Haiti, and three in Africa. In 1971, he returned to God's Bible School, where he assumed the position of Director of Broadcasting and Missions.

He is survived by his widow, his three children, eight grandchildren, four great-grandchildren, one step great-grandchild, and many friends who cherish the memory of his committed Christian service. GBS salutes its distinguished son and expresses sympathy to his bereaved family.

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Theme of the 2003 quadrennial **General Conference of the**

**Free Methodist Church** is "Into the Neighborhood," taken from a contemporary paraphrase of John 1:14. Held at Seattle Pacific College, the gathering "will be the most high-tech conference ever. Announcements, promotional videos, and various informational pieces will be projected on two screens flanking the main screen of the auditorium," according to *Light and Life*. Doug and Margie Newton, prayer coordinators, are calling for widespread fasting from May 19–June 27 for the General Conference.

**Ray Lantz, a member of the Central Church of the Nazarene, Covington, Kentucky, was the truck driver who alerted police of the whereabouts of the vehicle containing "Sniper" suspects John Muhammad and John Malvo.** This came shortly after he and other truck drivers had met at a pre-assigned stop and prayed for the United States and for the apprehension of the fugitives who had terrorized the Washington, D.C. area for two weeks. Lantz recognized the identification of their car and its license tags and notified authorities. He later declared, "I'm no hero," and attributed the successful arrests to the help of God.

**"Here is a simple proposal: What if we turn our mid-week services into prayer meetings?" asks editor Mark D. Avery in a recent issue of *The Church Herald and Holiness Banner*.** "Why not try having a brief time of worship—one or two choruses—and a brief devotional followed by an extended time of prayer? Instead of one or two people leading in prayer, why not have several do so? Since we recognize that revivals of the past had a foundation in prayer, why not return to prayer as the basis and driving force of our ministries?" ■

➡(continued from page 4)

### **NICARAGUA**

"Rev. Luis Aguilera, EWM—Nicaragua, has announced that tent meetings were held in the Capitol District of Managua. There were more than 200 seekers. Forty of these successfully finished the six months 'Discipleship and Baptismal Candidates' Course' and were baptized and taken into full church membership. Praise the Lord for sanctified national leadership which insists on a 'High Way of holiness.'" — *Raymond L. Shreve*.

### **PHILIPPINES**

"We have been hit pretty hard with the news of a tragic accident involving one of our Bible Methodist families. One of the jeepneys carrying 58 children lost control and rolled twice, instantly killing five children and two adults. Later in the hospital more died, making a total of 17. Our pastor's wife and son were hurt badly but are healing now, thank the Lord." — *Tim Keep, Philippine Bible Methodist Missions*

### **RUSSIA**

Vyborg Christian Center has secured the services of Valentin Usaty, "a talented young preacher who is fluent both in Russian and in English. In the last ten years he has worked with several mission organizations and missionaries...He and his wife Kristina feel that they are especially called to evangelism with Russian youth." — *Richard and Judy Grout*

### **UKRAINE**

"Praise the Lord that 5,000 copies of Wesley's sermons have been printed in Russian and are being advertised on a book list mailed to 6,000 addresses in Russia and Ukraine. Stephen Gibson, now in his first year as president of Kiev Wesley Bible College, says, 'When I discovered this opportunity, I sent out an e-mail describing it and said that I need to hear from you today. More than \$2500 was pledged during the next two days, bringing our total close enough that I could tell the printers to go ahead. I have now paid them the full amount and have never before been so happy about handing over so much money.'" — *Ropeholders* ■



➡(p7) arrayed in the ample vesture of all the divine perfections, clad Himself in the mantle of frail and weak and humiliated humanity. “*And we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.*”

To the important clauses of this important passage I direct your attention:

**I. OUR LORD JESUS CHRIST: *THE WORD WHO IS GOD.***  
“*In the beginning was the Word, and the Word was with God, and the Word was God.*”

This term, the “Word,” is almost peculiar to the Apostle John, and it has two meanings, equally descriptive of both the nature and office of our Lord.

A. *It is personal.* In this sense it indicates the infinite intelligence of Him who was made flesh. He is the Wisdom of God, “the brightness of his glory and the express image of his person,” with all the perfections of His nature, as well as all the boundless attributes of God, as the impression upon the wax of the seal. It is this which gives an absolute infallibility to Jesus’ teaching. He fully knew the mind of God, and He has expressed it to us.

B. *It is official.* It is by speech that wisdom is declared to others. For this reason also Christ is called the Word, that is, the speech or the mouth of God. In the past God spoke to our fathers by the prophets, but in these last days He has spoken to us by His Son (Heb. 1:1). The mists which once hung over the dawn of revelation are dissipated. The Sun itself has burst upon us, for He is the light of the world.

**II. OUR LORD JESUS CHRIST: *THE WORD MADE FLESH WHO “DWELT AMONG US.”*** “*And the Word was made flesh and dwelt among us...*”

By this is meant that our Lord took human nature. Consider now these aspects of His Incarnation:

A. *The Incarnation was a deep humiliation.* As became the substitute and representative of sinners, it was necessary that He should take the humble rank of the guilty. He descended, therefore, from the height of heaven to the humblest condition of earth.

B. *The Incarnation was to familiarize Him with our condition so that He might be our High Priest.* There is a correspondence between the feelings of Christ’s humanity and the compassion of His Godhead. The compassion of His Godhead resulted from the perfection of His nature, while the feelings of His humanity came from His personal experience; and together they form one fit and sympathizing High Priest. Having such a High Priest who is passed into the heavens where He exercises the infinite mercy of God and the tender mercy of a spotless human nature, we may well (p21)➡

## COME THOU REDEEMER OF THE EARTH

Come, Thou Redeemer of the earth,  
And manifest Thy virgin birth:  
Let every age adoring fall;  
Such birth befits the God of all.

Begotten of no human will,  
But of the Spirit, Thou art still  
The Word of God in flesh arrayed,  
The promised Fruit to man displayed.

From God the Father He proceeds,  
To God the Father back He speeds;  
His course He runs to death and hell,  
Returning on God’s throne to dwell.

O equal to the Father, Thou!  
Gird on Thy fleshly mantle now;  
The weakness of our mortal state  
With deathless might invigorate.

Thy cradle here shall glitter bright,  
And darkness breathe a newer light,  
Where endless faith shall shine serene,  
And twilight never intervene.

All laud to God the Father be,  
All praise, eternal Son, to Thee;  
All glory, as is ever meet,  
To God the Holy Paraclete.

—*St. Ambrose, Bishop of Milan,*  
*4th Century*

In spite of the condemnation of Arianism at Nicea, his doctrine was not decisively expelled from the church. For more than fifty years the controversy raged on until it was definitively condemned at the Council of Constantinople in 381 A.D. Thanks to the perseverance and tenacity of one man, Athanasius, the successor of Alexander, Christianity was rescued from the Arian error. Olsen suggests that "it may not be much of an exaggeration to say that all Christians have Athanasius to thank that the theology of the Jehovah's Witnesses is not the 'orthodoxy' of most of Christendom. Athanasius is truly one of the great heroes of the faith."<sup>8</sup>

#### IV. THE IMPLICATIONS OF THE INCARNATION

The implications of the Incarnation are glorious. Because Jesus is truly God, we can see what the love of God, the holiness of God, the power of God, and the wisdom of God are like. We need only look at Jesus. Because Jesus is truly God, we know that the substitutionary death of Christ for our sins is sufficient for all sinners who have ever lived. It was not merely a finite human who died; it was the God-man who died. Jesus' deity imparts infinite value to His atonement. Because Jesus is truly God, mankind can be reconciled to God. It was God Himself that crossed the chasm created by sin to bring mankind redemption. Because Jesus is truly God, He is worthy of our worship. Jesus "is God in the same sense and to the same degree as the Father. He is as deserving of our praise, adoration, and obedience as is the Father."<sup>9</sup>

Because Jesus is truly man, the atoning death of Jesus can avail for us. It was not an angel or an outsider to the human race who died on the cross. It was Jesus, man of very man, who alone qualified to become our High Priest and offer himself as our sacrifice for sin. Because Jesus is truly man, He can sympathize with our infirmities and intercede for us (Heb. 4:15). Because Jesus is truly man, He can be our example (1 John 2:6). Because Jesus is truly man, He presently serves as the one and only mediator between God and mankind.<sup>10</sup>

As you celebrate the Incarnation this year at Christmas, let us remember the motivation of the Incarnation (God the Word became the God-man who reveals the Father), the manner of the Incarnation (God sent His Son who was born of the virgin Mary), the battle that was fought and is still being fought over the Incarnation (Jesus is truly God, equal with the Father, and not a created being), and the wonderful implications of the Incarnation (we can know God in personal relationship and be reconciled to Him). May we all join with the Apostle Paul and exclaim, "Thanks be unto God for his unspeakable gift" (2 Cor. 9:15)!



—Sermon outline by Dr. Allan P. Brown

<sup>1</sup> Daniel B. Wallace, *Greek Grammar Beyond the Basics*, Grand Rapids: Zondervan, 1996, p. 269. Italics and bold emphasis are his.  
<sup>2</sup> Roger E. Olson, *The Story of Christian Theology*, Downers Grove: InterVarsity Press, 1990, p. 142.  
<sup>3</sup> *Ibid.*, p. 145.  
<sup>4</sup> *Ibid.*, p. 146.  
<sup>5</sup> *Ibid.*  
<sup>6</sup> *Ibid.*, pp. 153-154.  
<sup>7</sup> *Ibid.*, p. 155.  
<sup>8</sup> *Ibid.*, pp. 161-162.  
<sup>9</sup> Millard J. Erickson, *Christian Theology*, Grand Rapids: Baker Publications, 1991, p. 704.  
<sup>10</sup> *Ibid.*, pp. 721, 722.

"COMMITTED TO EXCELLENCE  
IN PREACHING"



## THE INCARNATION: A CHRISTIAN BATTLEGROUND!

Scripture: John 1:1, 14, 18

**Text: John 1:14, "And the Word was made flesh, and dwelt among us and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."**

This text is one of my favorite verses about the Incarnation. It tells us that the pre-incarnate "Word," (the Logos), who was one with the Father from all eternity, who enjoyed face-to-face communion "with God" and "was God" (John 1:1), became flesh (became incarnate) and dwelt among us. Let's think together about the motivation for the Incarnation, the manner of the Incarnation, the battle over the Incarnation, and some important implications of the Incarnation.

### I. THE MOTIVATION FOR THE INCARNATION

What possible motive could there have been for the Word to abandon His form (morphé) as God, to lay aside the glory He had with the Father (John 17:5), take upon Himself the form (morphé) of a servant to become a human being, and become obedient to the point of death, even death on a cross (Phil. 2:5-8)? Why would Deity, without laying aside Deity attributes, assume the finite limitations of manhood? Why would the Word permanently take on humanity? He who became the God-man will remain the God-man throughout all eternity.

According to John, a key reason for the Word becoming the God-man was to reveal the Father. "No man," says John, "hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." The verb "declare" (exēgeōmai), from which we derive our English term "exegete," means to "reveal, explain, describe, make fully known." In Jesus we have a visible disclosure of Deity—God clothed in human flesh. In Jesus, the eternal and invisible God reveals Himself to us as He really is, for Jesus is "the image of the invisible God" (Col. 1:15), the "express image of his person" (Heb. 1:3). Jesus told Philip, "He who has seen Me has seen the Father" (John 14:9). Thus, Jesus was called the "Word" (the Logos) because in His incarnation He fully and accurately reveals to man what God is like.

Prior to the incarnation of the Word, God's self-revelation was progressive. Starting with creation, God manifested His glory and His righteousness in the heavens (Psa. 19:1; 97:6). Paul tells us that a thoughtful analysis of the physical creation will lead a person to the conclusion that there is a God who is eternal and powerful (Rom. 1:20). God's self-revelation continued in the mighty acts He performed on behalf of His people Israel, and in the symbolic teachings of the sacrificial system and priesthood. But it is only in Christ that we have God's full self-disclosure.



## II. THE MANNER OF THE INCARNATION

Like John, Paul gives us some significant information about the Incarnation. In his Galatian Epistle he writes, "But when the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Galatians 4:4, 5). In these verses Paul asserts the truth of the Incarnation—"God sent forth His Son, made of a woman."

A. "God sent forth His son." God sent forth One who through all eternity was His Son. Christ, the Son of God, enjoyed an eternal relationship of Sonship with His Father. John 1:1 tells us that "in the beginning was the Word." In other words, go back in time to whatever "beginning" you wish, and you will find the Word already existing. This means there was never a time in the past when Christ was not the Word, or the Son of God, just as there was never a time in the past when the Father was not the Father.

B. "Born of a woman." Luke reveals that Mary, the mother of Jesus, was a morally pure young woman. She was a virgin (Luke 1:34). Therefore, the means of her pregnancy would be the result of a miracle from God. The angel announced to her, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35).

## III. THE BATTLE OVER THE INCARNATION

A study of the Incarnation is not theologically irrelevant. Did you know that many battles have been fought and are still being fought over the subject of the Incarnation? One of these battles revolves around the proper translation of the last part of John 1:1. Most translators translate it, "and the Word was God." The Jehovah's Witnesses' Bible, the New World Translation, translates it, "and the Word was a God." They argue that Jesus is not co-equal with God the Father. He is a created being who is superior to all other created beings, but definitely inferior to God the Father.

Why the differences in translation? The debate focuses on the question, "How do you translate a predicate nominative that does not have an article (kai theos en ho logos)?" The subject of the phrase under question is "the Word" (ho logos). The predicate nominative "God" (theos) does not have a definite article before it.

How you answer the question will influence your understanding of Jesus' relationship to God in His pre-incarnate state. To answer this question, several factors should be considered. First, we should realize there are 282 occurrences of the word theos in the New Testament without the article before it. Most all of them are translated by all translators, including the Jehovah Witness translators, as referring to the true God. Second, the context suggests that in John 1:1, the word theos is being used in a qualitative sense.

According to grammarian Daniel Wallace, "the largest proportion of pre-verbal anarthrous [without the article] predicate nominatives fall into this category [expressing a quality]." He says that John is striking "a balance between the Word's deity, which was already present in the beginning (en arke en ho logos, kai ho logos en pros ton theon, 1:1), and his humanity, which was added later (kai ho logos sarx egeneto, 1:14). The grammatical structure of these two statements mirror each other: both emphasize the nature of the Word, rather than His identity. But theos [God] was His nature from eternity (hence, eimi [was] is used), while sarx [flesh] was added at the Incarnation (hence, ginomai [became] is used)." This interpretation, says Wallace, "does not at all impugn the deity of Christ. Rather, it stresses that, although the person of Christ is not the person of the Father, their essence is identical...The idea of a qualitative theos [God] here is that the Word had all the attributes and qualities that "the God" (of 1:1b) had. In other words, he shared the essence of the Father, though they differed in per-

son. The construction the evangelist chose to express this idea was the most **concise** way he could have stated that the Word was God and yet was distinct from the Father."

In the fourth century A.D., two men from Alexandria, Egypt, divided Christendom over this issue. Arius [a historical precursor of the Jehovah's Witnesses] taught that Jesus "was the incarnation not of God but of a great creature of God—the Logos, who had a beginning in time and remained forever subordinate to the Father not only in terms of his role but also in terms of his very being."<sup>73</sup> Alexander, the Bishop of Alexandria, maintained the eternal equality of the Logos with the Father. Underlying Arius' view was the belief that divinity in its essence or being (ontology) is so perfect that any change would deny the immutability of God. For deity to alter its form (morphé), argued Arius, would involve a change in that which cannot change. God would not be God if He could change!

The debate between the supporters of Arius and those of Alexander become so intense that "there was some rioting in the streets of the city when Alexander's supporters marched against Arius and the two groups met in front of the cathedral."<sup>74</sup>

In 318 A.D., over one hundred bishops gathered at the synod in Alexandria and condemned Arius and his teaching about Christ as heresy, and deposed him from his position as presbyter. He was forced to leave the city of Alexandria. He did not, however, accept this verdict. He found influential bishops to help him, (most notable was Bishop Eusebius of Nicomedia), and continued to propagate his teachings. Arius exploited the word "begotten" used to describe Jesus Christ as the Son of God (see John 3:16). He argued that "if the Son of God who became Jesus was 'begotten,' he must have had a beginning in time, and since it is of the essence of God to be eternal—without beginning or end—then the Son of God must be a great creature and not God himself."<sup>75</sup>

Bishop Alexander fought against Arius' beliefs by using Arius' main argument against him. He argued that Arius "denied the immutability of the Father by saying that he was not always Father but only became so by creating a son."<sup>76</sup>

In 325 A.D., the Roman Emperor Constantine convened a empire-wide ecumenical church council at Nicaea. Three hundred and eighteen bishops were present at the opening ceremonies and the council lasted two months. "According to one account, soon after the council opened someone called for a reading of the Arian position so that all could know exactly what was to be debated. At that point the Arians—or at least some of them—made a serious strategic error. Alexander and his bishops must have been delighted. Bishop Eusebius of Nicomedia [the primary supporter of Arius] stood before the council and read a clear and blatant denial of the deity of the Son of God, emphasizing that he is a creature and not equal with the Father in any sense... Before Eusebius finished reading it, some of the bishops were holding their hands over their ears and shouting for someone to stop the blasphemies. One bishop near Eusebius stepped forward and grabbed the manuscript out of his hands, threw it to the floor and stomped on it. A riot broke out among the bishops and was stopped only by the emperor's command."<sup>77</sup>

The Nicaean council eventually settled on the following statement, "We believe in one God, the Father almighty, maker of all things visible and invisible; And in one Lord Jesus Christ, the Son of God, begotten from the Father, only-begotten, that is, from the substance of the Father, God from God, light from light, true God from true God, begotten not made, of one substance [homoousios] with the Father, through Whom all things came into being, things in heaven and things on earth. Who because of us humans and because of our salvation came down and became incarnate, becoming human, suffered and rose again on the third day, ascended to the heavens, and will come to judge the living and the dead; And in the Holy Spirit."<sup>78</sup>

➡(p18) possess our souls in patience and repose a rejoicing confidence in Him under all the temptations and afflictions which are a part of the present state of our being.

C. *The Incarnation was to embody and illustrate His own religion.* In the entire spirit and conduct of our Lord, we see His doctrine, living, and action. He has left us an example that we should tread in His steps; and “every one that saith He abideth in Him ought to walk as Christ also walked.” His example was divine and yet human, a perfect model; and yet those who have redemption through His blood and are made partakers of His quickening and sanctifying blood are enabled to imitate Him.

D. *The Incarnation was so that He might suffer for our sins.* He was “made flesh” that He might hunger and thirst, endure the contempt of people, weep over Jerusalem, feel the hour and power of darkness, agonize in the garden, and die upon the cross and thus pay the penalty, the rigid satisfaction, death of death, and redeem a guilty world.

**III. OUR LORD JESUS CHRIST: THE WORD WHOSE GLORY WE HAVE BEHELD.** “...and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.”

Of Christ’s “glory,” two things are affirmed:

A. *It was “the glory as of the only begotten of the Father.”* The term “only begotten” is used to express His divine nature as the eternal Son of God, or as it is expressed in the Nicene Creed, which embodies the opinions of the best ages of the Church of Christ, “God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father.” Of His deity our Lord made abundant proofs during His abode upon earth.

It was seen in His teaching. What wondrous charm was that which produced so strong an impression that “when he had ended His sayings, the people were astonished at his doctrine; for he taught them as one having authority.” When our Lord taught, He gave demonstration that more than a human voice spoke and that it was more than a human mind which poured forth its wisdom.

Our Lord supplied proofs of His deity by His works of power. He was full of healing virtue, so that even the hem of His garment was sufficient to remove diseases, otherwise incurable. The “Come forth!” which awakened Lazarus was but a softened accent of the voice which shall roll through the caverns of the earth and shall awaken the dead.

Moreover, the apostles saw His concealed glory in His Transfiguration, when “the fashion of His countenance was altered,” “his face did shine as the sun, and his raiment was light and glistening.” They also saw His glory in His resurrection, for He rose, having “life in himself.” They also saw His glory in His ascension to heaven when “a cloud received him out of their sight.”

B. *This “glory was full of grace and truth.”* In the glory of Christ was embodied the grace, the kindness, and the (p25)➡

## HYMN TO THE INCARNATE WORD

O Word, that goest forth on high  
From God’s own depths eternally,  
And in these latter days wast born  
For comfort to a world forlorn;

Pour upon us from above,  
And fire our hearts with ardent love,  
That, as we hear Thy truth today,  
All wrong desires may burn away.

And when, as judge, Thou drawest nigh  
The secrets of our hearts to try,  
To recompense each hidden sin  
And bid the saints their reign begin;

O let us not, weak sinful men,  
Be driven from Thy presence then,  
But with the saints forever stand  
In perfect love at thy right hand.

To God the Father, God the Son,  
And God the Spirit, ever one,  
Praise, honor, might, and glory be  
From age to age eternally. Amen.

—*Latin Hymn, c. 7th Century*



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...before December 31

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- Increased income from non-productive or low-producing property
- Avoidance of capital gains tax on highly appreciated property
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➡(p3) had seen men sink into the hopeless depths of the grave, but He had never felt the cold grip of death or spread His omnipotent shoulders on the bottom of a sepulcher. Only through His Incarnation could He take our place and be crucified. Only through assuming a human body could He suffer the sting of death, break the bars of the grave, and make it possible for us all to shout, "O death where is thy sting? O grave where is thy victory?"

Why did Christ come down to take human flesh? He came down that His mysterious Incarnation might reunite us to God; that His atoning death might purchase our justification and become the spring of our eternal life; that His resurrection might be the pledge of our glory, and His ascension the triumph of our souls! ■

return. However, high appreciation keeps them from selling the assets and investing to achieve a higher return.

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tion on each of these planning concepts. And we would like to make a copy available to you at no cost or obligation.

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80	\$890	\$574	\$316	\$4,602	13.4%
75	\$790	\$471	\$319	\$4,158	11.5%
70	\$720	\$393	\$327	\$3,745	10.1%
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\* The \$10,000 is just an example. We can provide you with a computation on any size gift.

\*\*The "effective" rate takes into account the donor's charitable deduction tax savings and the benefits of the tax-free income in a 31% federal income tax bracket. Deductions vary according to current interest rates.





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- Bales, Rev. Fred** (evangelist and singers) P.O. Box 124, Friendship, OH 45630. (740) 858-6152.
- Barnes, William D.** 3464 Lazy Creek Rd. NE, Lanesville, IN 47136. (812) 952-3324.
- Bell, Rev. and Mrs. Thomas** (evangelist and song evangelist with travel trailer), P.O. Box 162, Shirley, IN 47384-0162. (765) 737-6055.  
Dec 29-31 ..Pilgrim Chapel, Indianapolis, IN
- Bradshaw, Rev. Walter D. and Sharon** (evangelist and singers with instruments), 206 Prairie Dr., Lexington, NC 27292. (336) 798-3225.  
Dec .....OPEN DATES
- Bray, Rev. Bill** 811 N. Locust Street, Adrian, MI. (864) 855-2671.
- Bullock, Knox** 361 Pine Street, Cedar Springs, MI 49319-9686. (616) 696-1020.
- Cargal, Hoyt** 7720 NW 30th St., Bethany, OK 73008-4446.
- Chalfant, Rev. Morris** 1465 Timber Ridge Court, Kankakee, IL 60901. (815) 935-8573.
- Cheatham, Rev. Robert E.** (evangelist), 119 Oliver Ave., Franklin, IN 46131. (317) 736-8063.
- Collingsworth, Phil and Kim**, P.O. Box 461, Burlington, KY 41005. (859) 689-7424. www.philandkim.com  
Dec 15..Wesleyan Methodist, Comeaut, OH  
Dec 20....Bible Methodist, Burlington, KY  
Dec 22 am..Parkway House of Prayer, Roanoke, VA  
Dec 31 ..Jonathan Byrd's Cafeteria, Greenwood, IN  
Jan 23 am ..Eastview Wesleyan, Gas City, IN  
Jan 24.....Avon Park Camp, Avon Park, FL  
Jan 26 am .....Nazarene, Pt St Lucie, FL  
Jan 26 pm ..Nazarene, Palm Beach Gardens, FL  
Jan 29...HS Bible Church, Hobe Sound, FL  
Jan 30...Free Methodist, W Palm Beach, FL  
Jan 31.....Royalty Theater, Clearwater, FL  
Feb 1-5 ...Church of the Nazarene, Lakeland, FL  
Feb 7 .....United Methodist, Ocala, FL  
Feb 9 am.....Wesleyan, Brooksville, FL  
Feb 9 pm.....Wesleyan, Orlando, FL  
Feb 23 pm.....Evangelical, Ligonier, IN  
Feb 28 ...Anderson County HS, Clinton, TN  
Mar 9 pm ...Grace Nazarene, Nashville, TN
- Earley, Rev. Robert D.** (evangelist), 107 Timbersprings Dr., Indiana, PA 15701. (412) 349-0829 or 349-0823.
- Emert, Rev. and Mrs. William** (evangelist and spiritual counselor), 1030 E. Main St., Roaring Spring, PA 16673. (814) 224-2487.
- England, Rev. Robert Sr.** (evangelist), 30205 Carey Rd., Salem, OH 44460. (330) 537-3993.
- Fay, Kenneth and Eleanor** (evangelist and singers), 2369 Mesa Ave., Emmett, ID 83617. (208) 365-5993 or 365-4742.
- Gallimore, Rev. Allen** (evangelist), 110 Harvey Ave., Oak Hill, WV 25901. (304) 469-3061.
- Glick Family, The Jerald** (song evangelists), P.O. Box 556, Westfield, IN 46074. (317) 758-5042.
- Grubbs, Rick** LIFECHANGERS "Redeeming the Time" Seminar Series, 275 Majestic Dr., Salisbury, NC 28146. (704) 279-5018.
- Hallaway, Rev. Dale** 44625 Cloverdale Rd., Centerville, PA 16404. (814) 827-3222.
- Harrington, Rev. Milton** (evangelist), 107 Stone Brook Court, Taylors, SC 29687. (864) 848-9180.
- Haynes, Rev. Edward P.** (evangelist), 2336 Barnor Drive, Indianapolis, IN 46219. (317) 353-8861.
- Humble, Richard G.** 457 Tarlton Road, P.O. Box 356, Circleville, OH 43113. (740) 477-3052.
- Jones, Rev. Philo** (evangelist), 6739 E. Speed Road, Milltown, IN 47145. (812)633-4418.
- Light, Rev. and Mrs. David** (evangelist and singers), 9342 Twin Falls Rd., Copper Hill, VA 24079. (540) 929-5163.  
Jan 1-5 ..Ft. Myers Rescue Mission, Ft. Myers, FL
- Miller, Rev. and Mrs. Bence C.** (evangelist), 2104 Pinewood Dr., Columbus, IN 47203. (812) 378-9614.
- Parker, Rev. Dan** (evangelist), 140 W. Hester Dr., Easley, SC 29640. (864) 850-2955.
- Peyton, J. B. "Juddie" and Eunice** (evangelist and singers), P.O. Box 983, Bedford, IN 47421. (812) 275-4068.
- Quales, Donald and Valerie** (song evangelists) 1911 E. Co. Rd. 650 N., Petersburg, IN 47567, (812) 354-6389.
- Russell, Mark** (evangelist), RR 1, P.O. Box 158B, Centerville, PA 16404. (814) 827-7594.
- Scott, Noel and Betty** (evangelist and singers), P.O. Box 297 Lowry City, MO 64763-0297. (417) 644-7521; Cell (317) 727-3029; Fax (417) 644-2363.
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- Thomas, Larry and LaDonna** (song evangelists), 230 Roosevelt St., Westfield, IN 46074. (317) 896-1272.
- Thornton, The Wallace Family** (evangelist and singers with travel trailer), 1134 Norwood Rd, Somerset, KY 42503-3874. (606) 423-3874.
- Tillis, Rev. and Mrs. William R.** (evangelist) Box 189 Penns Creek, PA, 17862. (570) 837-5859.
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- Wagner, Fred and Viola** (evangelists and singers with several instruments-travel trailer), 129 Faith Ave., DeFuniak Springs, FL 32433-9544. (850) 834-3290.
- Webb, Rev. Orlow and family** (evangelist and singers), Rt. 3, Box 1206, Mitchell, IN 47446. (812) 275-3279 or (812) 275-7820.
- White, Rev. John F. White** (evangelist), P.O. Box 86, Penns Creek, PA 17862. (570) 837-2328.
- Wilson, Rev. and Mrs. Ermal L.** (evangelist and musicians), 6730 S. Meridan St., Marion, IN 46953. (765) 674-7537.

➡(p21) compassion of God. God has made Himself visible to us in Christ so that we may know Him more perfectly and that our knowledge may impress us with a deeper effect.

He still displays His grace in the standing ministry of the Word. There His offers of salvation are made; and by His ambassadors whom He qualifies and sends, He beseeches sinners to be reconciled to God. Nor is His grace less displayed in His intercession and advocacy with God. He ever lives to plead the merit of His death in behalf of His Church and the world, and with Him there is mercy to pardon the guilty and overflowing goodness forever to supply the wants of those who believe in Him and love Him.

**CONCLUSION:** *From our text we may learn the following:*

A. *That Christ is to be worshiped.* He was God from everlasting “before the mountains were brought forth or ever the world was made.” All things were made by Him, and He claims the highest homage from His creation. To Him ceaseless praises and thanksgivings are justly due for His creating power and wisdom, and especially for His assumption of our nature, His obedience unto death, for our redemption, and for the blessings of salvation which He showers upon all who “believe in him with the heart unto righteousness.”

B. *That we should trust in the sufficiency of His atonement.* The death of Jesus was the sacrifice of a divine person. Let the self-condemned transgressor of the Law of God, who has no merit of his own to plead, confide in the sacrifice of Christ, and so shall the pardoning mercy of God be freely extended to Him. And even when our persons are justified, and our names are written in heaven, our dependence upon the sacrifice of Christ is absolute and uninterrupted. Our reliance upon the blood of atonement should be entire and never withdrawn until our salvation is completed in the glories of the heavenly state.

C. *We should apply to Christ in all cases of want.* He is able to supply every need and to answer every prayer. He is “full of grace” and disposed to confer upon us blessings of the richest value. He is “full of truth,” and all His promises are sure, for His mercy and truth endure throughout all generations.

D. *We should imitate Him and thus unite “grace and truth” in all our relationships with humankind.* An ardent benevolence to all men, producing a readiness to serve them and to promote their interests in every possible way is inculcated upon us as an essential branch of the religion of Christ. In this way we shall resemble Him whose name we bear and stand approved before His tribunal. ■

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He was content to forego the glories of the Creator and to appear in the form of a creature; nay, to be made in the likeness of the fallen creatures; and not only to share the disgrace, but to suffer the punishment due to the meanest and vilest among them all... Though he remained *full*, John 1:14, yet he appeared as if He had been *empty*; for He veiled His fulness from the sight of men and angels...  
—John Wesley, 1754



## LOOKING AHEAD AT GBS

### DECEMBER

- 13–15 **College Christmas Program**  
19 **First Semester Ends (college)**  
19–Jan. 8 **Christmas Vacation (college)**  
25 **Christmas Day. *The Nativity of Our Lord Jesus Christ.***  
31 **New Year's Eve**

### JANUARY 2003

- 6 **The Epiphany, *commemorating the coming of the Magi to Our Lord***  
8 **College classes resume; Beginning of Second Semester**  
13–17 **Mid-Winter Revival**

### FEBRUARY

- 17 **President's Day**  
19 **Late-Winter Break Begins**  
20–Mar. 2 **College Choir Late-Winter Tour**

➡(p5) humility to share our suffering and to offer up Himself as the “propitiation for our sins” (I John 2:2).

This is no theological exercise in confusing and antique words. Certain voices tell us this, but mostly they are trying to cover heresy. This is vicious denial of the truth, and it has rent the church all throughout its life. Though heresy twists every facet of our faith, it especially assaults the Incarnation of Our Lord. For us sinners to have a perfect Saviour, He must both be fully God and fully man; and this is exactly what the Bible says of Jesus and what the holy Church has always declared of Him.

But this also is what the heretics have so wickedly denied. Like the Gnostics of the first century, the Arians of the fourth, or the Jehovah Witnesses of the twenty-first, they have tried to strip Our Lord either of His full deity or His full humanity. Even worse are churchmen in great and historic denominations with orthodox confessions which they officially affirm but constantly pervert. Like Judas, they betray the Saviour with a kiss.

While still in the age of its beginnings, the Church prepared itself for long and bitter conflict. Splendid champions whom we revere as its ancient Fathers—godly bishops and learned theologians—took seriously the Church's role as “pillar and ground of the truth” (I Tim. 3:15); and so they did not flinch before the onslaught. With the Scriptures open wide before them, they met in private consultations and in public councils to affirm the apostolic faith which

we still confess. That faith, as they insisted, was no murky system of philosophical speculation or mystic exaltation, but the historic revelation of God's eternal purpose to redeem our race through Jesus Christ His Son.

This is why they so carefully hammered out their classic definitions, focusing especially on the Saviour's Incarnate person and His atoning work. All saving truth is written in the Bible, as they insisted, and so they quoted it continually. But, alas, so also did the heretics; and that is why the Fathers faced them down at every point, using all the gifts of argument, scholarship, and reason to expose their noxious errors.

Interpreting the Holy Scriptures, the Fathers made particular appeal to the original deposit of the faith given by Our Lord to His apostles and transmitted thereafter by faithful witnesses (II Tim. 2:2). That sacred gift, they declared, can never be altered either by addition or by subtraction, for its content is the same as “what has been believed everywhere, always, and by all” from the days of the apostles.

Christmas reminds us of what we owe to those early churchman, our brothers in Christ and our fathers in God. Their unyielding stand has given us those noble and enduring creeds which are still the anchors of orthodox belief for all the holy church. To repeat these creeds is to join the whole company of God's people—saints, confessors, martyrs of every age—swearing allegiance to the faith. It is to worship the Blessed, Holy, and Undivided Trinity. It is to defy the heretics and to rally around the banner of Christ crucified and risen from the dead.

There are three of them—the “catholic” or universal creeds—of early Christianity. These are the Apostles Creed, parts of which can be traced to the earliest Christian witness; the Nicene Creed of the fourth century; and the Athanasian Creed of the fourth or fifth. They are richly supplemented by the great “Definition” of the Council of Chalcedon in 451, which as Dr. H. Orton Wiley asserts, “has furnished the Church with a true basis for its Christology.”

*“Therefore, following the holy fathers, we all with one accord teach men to acknowledge one and the same Son, our Lord Jesus Christ, at once complete in Godhead and complete in manhood, truly God and truly man, consisting also of a reasonable soul and body . . .”*

Thus begins the majestic statement of Chalcedon, which is a landmark for all the Christian ages, for it not only defines the two natures of Our Lord, but also describes their relations to each other in the unity of His person. After confessing His full and essential deity, it declares that He became fully human, “begotten, for us men and for our salvation, of Mary the Virgin, the God-bearer; one and the same Christ, Son, Lord, Only-begotten, recognized in two natures, *without confusion, without change, without division, without separation . . .*”

These four distinctions are essential “if we are to hold the true faith,” as Dr. Wiley insists. That careful and dis-

tinguished Wesleyan theologian gives us a brief commentary on each of them:

(1) *"We must believe that the union of two natures in Christ does not confuse or mix them in a manner to destroy their distinctive properties.* The deity of Christ is as pure deity after the Incarnation as before it; and the human nature of Christ is as pure and simple a human nature as that of His mother or of any other human individual—sin excepted.

(2) *"We must reject as unorthodox any theory that would convert one nature into the other other;* either the absorption of the human nature by the divine ...or the reduction of the divine to the human ...

(3) *"We must hold the two natures in such a union that it does not divide the Person of Christ into two selves...or such a blending of the two natures into a composite which is neither God nor man...The resultant of the union is not two persons, but one Person who unites in Himself the conditions of both the divine and human existence.*

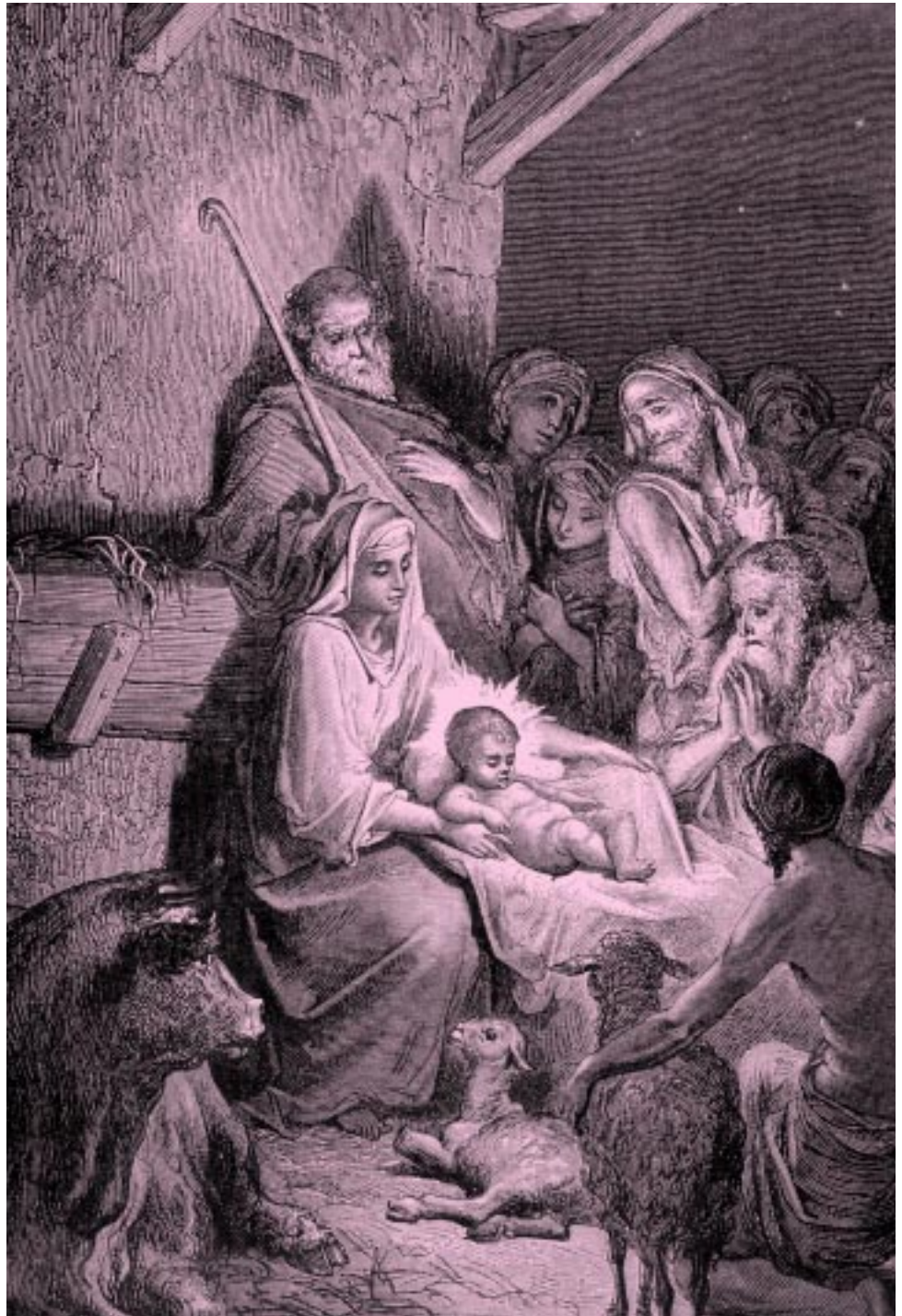
(4) *"We must hold to a union of the two natures that is inseparable.* The human of humanity and deity in Christ is indissoluble and eternal. It is a permanent assumption of human nature by the second Person of the Trinity."

Chalcedon at Christmas? "Pretty heavy stuff," someone mutters. Perhaps, but after all, Christmas is the festival of the Incarnation; and if ever we should meditate upon that foundational miracle of our faith, it is now at the Nativity of Our Lord. That is why we ponder those lofty and careful creeds by bishops and theologians who did not flinch before the onslaught. True, we need not understand the decrees of ancient councils to rest our faith in Jesus. But for centuries they have guarded the Incarnation, which is the truth of Christmas; and they guard it still.

Once more we hang the sparkling lights upon the branches, and we place the Holy Family inside the creche below. As we turn our thoughts to Him who

became flesh for us, we are overwhelmed by Faber's exalted lines. Gazing still upon the Holy Child, we salute again His sacred heart—that heart which once beat on earth with love of us. Our eyes fill quickly now with tears, as we remember that that "real human heart" is beating still for us this Christmas, as it will beat forever, in the "vision of the Godhead."

*So it is this very hour, so will it ever be,  
With that Human Heart within It, beating hot  
with love of me. ■*





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