

GOD'S REVIVALIST

November 2004

and Bible Advocate



George and Ruth Vernon

GBS alumni of the year

- DISTINGUISHED ALUMNI**
- | | |
|---------------------------|-----------------------------|
| Aggs, Dr. C. O. | Noss, Mark |
| Asst. Warren B. | Oney, Edward |
| Berlingen, Guy | Orkney, John |
| Blanchard, George | Palm, Dr. Ed & Conde |
| Bowman, Ruth | Patterson, Glenn |
| Brennan, Lewis | Payson, Claude |
| Brogan, Gary | Phillips, E. F. & Eudine |
| Carlin, Dr. Charles | Pie, Eddie |
| Chase, Dr. Erasmus S. | Rife, Dr. Glen |
| Coffman, Charles & Lottie | Rindberg, Dr. Ralva D. |
| Crofton, David | Rodney, Elizabeth Ferle |
| De, Helen | Sankey, Dr. Leonard |
| De, Winky | Schaper, Melvin |
| De, W. B. | Schubert, Lulu C. |
| De, W. B. | Seymour, William |
| De, W. B. | Shelton, Raymond |
| De, W. B. | Shirley, Etta Inez |
| De, W. B. | Shreve, Harry & Ina |
| De, W. B. | Shuck, Doug |
| De, W. B. | Slater, Charles & Maudie |
| De, W. B. | Slater, Flora Belle |
| De, W. B. | Stanley, Verdie B. |
| De, W. B. | Stanton, Donald |
| De, W. B. | Taylor, Alfred & Irene |
| De, W. B. | Taylor, Dr. A. Waggoner |
| De, W. B. | Thiele, William |
| De, W. B. | Trotter, A. J. |
| De, W. B. | Traylor, Lillian |
| De, W. B. | Vernon D. George & Virginia |
| De, W. B. | Williams, Chester |
| De, W. B. | Williamson, Doretha |
| De, W. B. | Woods, Harry |
| De, W. B. | Yelton, Eugene |

the editor's view



LARRY D. SMITH

FIX THE FOUNDATION!

"I kept my seat but lost my independence and self respect." This was the confession of a devout Methodist woman who had attended worship in a fashionable New York City church, presumably on a Sunday in 1859. According to Bishop Marston, who tells the story, she "had the urge to worship as did her fathers." However, "she had been told by a friend that it was no longer the custom to kneel in their church and she would appear 'singular to do so.'" She reproached herself for failing to act upon her convictions.

Kneeling for prayer was a Methodist custom cherished for decades in the holiness movement. Our spiritual forebears knew, of course, that the condition of the heart, not the posture of the body, is what ensures the efficacy of prayer. Still they insisted with Dr. Adam Clark that "in all our private and public addresses to God, we should *kneel* as the most suitable, the most humble, and the most becoming posture..." We bend the knee, as they believed, to signify our deepest reverence for the Majesty of Heaven.

For this reason, we lament the loss of kneeling in our churches. But even more we lament the loss of that reverence for God which it expresses. For kneeling is only a visible gesture, but reverence is essential to authentic Christianity. For as the writer of the Epistle to the Hebrews reminds us, the only way we may serve God acceptably is "with reverence and godly fear" (Heb. 12:28).

Indeed, reverence is based in "godly fear," though it is "fear tempered by love," according to Dr. William B. Pope, who also emphasizes that it is "the source and issue of all godliness." Its components, as he adds, are "sacred dread" and "loving fear." The first causes us to exalt Almighty God, enthroned in highest heaven. The second prompts us to confess our unworthiness, while reaching out in (p22)➡

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EDITOR

Larry D. Smith

STAFF

Myra Alexander, production manager

Kevin Moser, art director, managing editor

Jon Plank, graphic designer, web master

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the president's page

FENCES

by Michael R. Avery, president

Americans have long had a love affair with fences. A leisurely drive through almost any neighborhood will reveal miles of fencing. Fences give us protection and security. They keep small children from straying out and trespassers from coming in. They give us a sense of ownership and control over small parcels of real estate we call our own.

The Church too has had an appreciation for fences. Early religious leaders had a practice they called “fencing the Law.” These fences were erected to keep people from transgressing God’s commands. In more recent times we have called these fences by a variety of names, such as prudential regulations, lifestyle standards, general rules, and personal convictions. Whatever we call them, their purpose is to standardize religious behavior, simplify obedience, and encourage habits that reinforce godly lifestyles. Their ultimate goal is to prevent violations of God’s Word. These fences are such a natural part of our religious landscape that we hardly notice them.

Fences Can Serve a Valuable Purpose

The teachings of the Bible require interpretation and application. We must take the truth of Scriptural commands and Biblical principles and make them applicable to daily life. The Biblical command, “Remember the Sabbath day to keep it holy,” must leave the pages of Scripture and work its way into our lives. Denominations take this command and formulate general rules about the Sabbath for their members. Churches create manuals with membership rules that provide guidelines for honoring the Sabbath. Individuals develop personal convictions as to how they will respect the Sabbath Day. These fences are erected around the commandment to instruct us in honoring it as well as to prevent us from transgressing it.



Another example is found in the Biblical principle of modesty. The Bible doesn’t tell us what to wear, but it does teach us to dress modestly. Spiritual leaders develop guidelines to define and demonstrate this principle. As people follow these guidelines, they have an assurance that they are honoring the principle and not transgressing God’s Word. This is important for young Christians, as they often need things spelled out in concrete terms so they can understand and comply with the Word of God.

Furthermore, fences can be helpful in minimizing ambiguity. People do not work well in a state of flux; they like to know what to do and what not to do. This knowledge gives them a sense of security. Fences can also guard us in areas of personal weakness by highlighting potential danger that for others might be a harmless activity.

The Danger of Fences

In our zeal to build fences that serve to keep souls in the straight and narrow way, we can fall prey to the dangers that abound in humanly devised fences. One of the first dangers is an inconsistent application of Scripture. Sometimes this is caused by relying on proof-texts that do not square with the whole counsel of God. For example, some people are extremely focused on the Biblical passages regarding the tithe but somehow miss the host of others that deal with the overarching principles of stewardship. They take a false security in giving their ten percent and sense no guilt at all for failing to follow the Biblical teaching that God owns it all and we are but stewards. In other cases, they build on a solid Biblical truth but fail to apply it to the totality of life. For instance, there are those that apply the Biblical prohibitions against worldliness to what they wear or do not wear, and then proceed to be as greedy, grasping, and (p20)➡

Letters

TO THE EDITOR

Letters should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, Ohio 45202, or e-mailed 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.

SEPTEMBER ISSUE "SUPERB!"

I just finished reading the September issue of the *Revivalist*—and it is SUPERB! Keep up the good work! It is the best magazine I know of. I look forward to each issue.

RAY COX
North Liberty, Iowa

I enjoy your paper and the September issue was [very] good. I really enjoy Dr. Richard S. Taylor and his writings. Keep up the good work.

ALDEN J. BROTHERS
La Jose, Pennsylvania

WELL-WRITTEN AND STIMULATING

For more than two years we were working at Wesleyan Christian Academy in the Cayman Islands. It was a big task catching up with the mail in the short time we were home. I really enjoyed the May 2004 issue. "The Great Classic," "Have Christians Lost Their Minds?" and "Bible Translations" were especially well-written and stimulating.

MRS. CLYDE FURBUR
Avon Park, Florida

101 YEARS OLD

You have stood for holiness, and God has blessed. Continue to carry on the great work you are doing. I am 101 years old, and I can't do the things for God that I once did. You have a great paper.

REV. B.D. HUNN
North Platte, Nebraska

the world to win

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

CHINA. "Please continue to pray for Dorcas Zhang and her old people's homes in Shanghai. There are 33 elderly people at the homes, and four of these are over 90. May God's hand of love and salvation in Christ gracefully touch and bless these precious souls now in the twilight years of their life. [Also] pray for Bro. Jiang Wenxiong as he remains confined for Jesus' sake. Remember also his family. Brother Jiang's release date is still not clear. He's serving a seven-year sentence for illegally printing Christian materials and has been 'inside' for just over four years now."
—John E. Knight, *Far East Newsletter*.

HAITI. "On June 16, Leonard Eugene, pastor of L'Acui de Leogane Church of the Nazarene, stopped by the Central Haiti District Office to deposit his church's compassionate ministry offering for victims of the recent floods in Haiti. That would be the last time Eugene was seen alive. After missing for 10 days, Eugene's tortured body was found in a hospital morgue.... According to [Caribbean Region Director John Simee], 'It will probably never be known why his life was taken. There are those in Haiti who have confirmed there was some evidence the motive of his abduction was robbery, and when they found that he had nothing he was tortured (perhaps because he had seen the robbers or perhaps because they thought he knew where additional money was).... We certainly must remember his family and church in our prayers and pray that the violence in Haiti will cease.'
—*Holiness Today*

MONGOLIA. "Because of various reasons and needs, we have made an early move of our Hialast (HOPE #1) children out to Gachuurt. This has been a somewhat complex operation and arrangement (p14)➡



WHEN COURAGE FALTERS: LESSONS FROM OUR VETERANS

By **Dr. Ken Farmer**
GBS Vice President for Academic Affairs

“Don’t let the sensation of fear convince you that you’re too weak to have courage. Fear is the opportunity for courage, not the proof of cowardice.”
—John McCain

We owe an enormous debt of gratitude to our veterans—those brave men and women who fought for the cause of freedom both here and abroad. Their honor and courage cannot be overstated. Some gave all. Others fought bravely even after their capture by the enemy. Senator John McCain was one of them.

As a young Navy pilot shot down over Hanoi in October, 1967, McCain was captured by the North Vietnamese and imprisoned for five years. During this time, he was subjected to torture as his captors interrogated him and tried to force him to make various confessions. He resisted all their efforts at great physical peril.

In his book *Why Courage Matters*, McCain discusses his POW experience. After a time he realized that he was no match for his enemies. At first he was proud and angry, sure that he could resist them, but then he found his courage wanting. “When it failed, it was because my primary concern had been my own survival, my own dignity. I relied on my own resources to guard them, and my courage ran out much earlier than I expected.”

This same concern applies to the spiritual battle we are all in. For we are soldiers engaged in fierce combat with our enemy. But we also have our comrades in arms – our brothers and sisters who are fighting alongside. They provide a support system on which we must learn to rely.

Senator McCain continues, “When we saw both our duty and our courage (p16)➡



“A man after God’s own heart...” (Acts 13:22)

On my library shelf, just to the right of my computer, is a challenging book that has stirred my thinking and encouraged my faith. It was written by an individual who later in life experienced an unfortunate moral failure. My spontaneous reaction when my eyes fall on this particular book is to think, “This was written by someone who fell.” In other words, my natural tendency is to judge the writer’s life in light of his sin rather than viewing his sin through the lens of many years of tireless service given to the Kingdom.

However, recent reflections on the life of King David have begun to challenge this manner of thinking, for I noticed that in Acts 13:22–23 is recorded the Bible’s last evaluation of David’s life: he was a “man after God’s own heart.” Now, had I been asked to make a closing statement about his life or create an epitaph for his tombstone, I might have spoken about “the king who sinned.” Murder and adultery, especially when woven together in the same story, are of such a salacious nature that it is difficult to reflect on David’s life without the Bathsheeba-Uriah incident dwarfing the wonderful deeds and writings of this good man. But that is man’s perspective. God’s final verdict was that David was a man who longed for God, a man from whose lineage the promised Savior came, and a man who “served God’s purpose in his generation” (Acts 13:23, 36).

To be sure, God didn’t overlook sin in David’s life but rebuked him sternly, and David responded in true repentance. Additionally, grave consequences flowed from David’s misdeeds. It would be unwise and irresponsible to gloss over these facts, and I have no desire to do so. But I do want to view things as God does and adjust my attitudes to more perfectly align with His. And it is striking to me that the apostle Paul (whom Luke quotes in Acts 13) goes out of his way to remind us of God’s favorable opinion of David in a digression that, had it been omitted, wouldn’t have altered the meaning and intent of Paul’s sermon. In other words, Luke could have omitted these words

in Acts 13:22 without compromising the thought-flow of Paul’s sermon. The presence of these extraneous words leave me with the impression that God intended to create a specific favorable impression about this ancient king.

A similar observation might be made with regards to King Hezekiah, a man who in his later years foolishly compromised the security of Judah with an act that amounted to political posturing and a display of self-confidence (Isa. 39). However, the Biblical writer’s judgment of Hezekiah is both clear and aggrandizing: *He trusted God more than any other king in Judah (II Kings 18:5).*

This is obviously a delicate subject, and one that is rife with potential pitfalls. I have no interest in falling into any of them. But I have been trying to made a conscious effort to gauge the mistakes and sins of fallen, but repentant, heroes through the big picture of their life-long commitment to Christ rather than allowing a single or occasional failure to obliterate the higher, substantial contributions they have made to the Kingdom. ■

Ben Durr Jr. is a pastor and member of the faculty in the Division of Ministerial Education at GBS.

**We thank Thee, then, O Father,
For all things bright and good,
The seed-time and the harvest
Our life, our health, our food:
No gifts have we to offer
For all Thy love imparts,
But that which Thou desirest,
Our humble, thankful hearts.**

—M. Claudius

**NATIONAL THANKSGIVING DAY
THURSDAY, NOVEMBER 25, 2004**



HOLINESS: the PURE IN HEART

by the late Rev. H.E. Schmul

Blessed are the pure in heart, for they shall see God" (Matt. 5:8). Many dismiss these words, either willfully ignorant or openly hostile to the experience of the "pure in heart" which our Saviour so clearly blesses. Yet this experience has its witnesses in all Christian communions, including Roman Catholics, Methodists, Baptists, Anglicans, Presbyterians, Congregationalists. It has also been associated with great revivals such as those led by Wesley, Finney, and more recently, Duncan Campbell.

In discussing the doctrine of the clean heart, we emphasize that the blood of Christ is the procuring and cleansing agent applied by the effectual ministry of the Holy Spirit. The term "heart," as it is used in Scripture, means the complete "inner man," the seat of all our affections. In this sense, we think, love, and purpose with our "heart." How can we ever "love God with all our heart, all our soul, all our mind, all our strength, and our neighbor as ourself," as God requires, without the pure heart which He provides?

Anything is pure when all that is out of harmony with the purpose for which it was created is gone. A diamond is pure when it is without a flaw to hinder the transmission of light. Gold is pure when it has been refined so that all dross is consumed. Corn or wheat is pure when it is cleansed from chaff.

So, then, may we be freed from all that is out of harmony with God's purpose in our creation? May we be so cleansed from sin that we are not conscious of any controversy between our souls and God? "Yes!" we answer. For as we believe God's promise for cleansing, the Spirit will bear witness to us that there is no consciousness of sin remaining. And as we walk moment-by-moment in gospel light, we will experience moment-by-moment cleansing by the blood of Christ. Thus, holiness is both the experience of a moment and the obsession of a lifetime.

It is essential, however, that we have a balanced view of what it means to have a pure heart, and also of what it does not mean.

Purity of heart does not mean speaking with tongues, shouting, or any other physical demonstration.

As we have said, the Holy Spirit will attest to a relationship that pleases God, for He is the Spirit of truth. But remember that physical phenomena will pass away, while the Holy Spirit will abide forever.

Purity of heart does not mean the end of your humanity. It does not mean that all your problems involving temperament are solved, that all your emotional tangles are straightened out, nor that all your personality quirks are corrected. You will still be subject to moods, depression, and heaviness of spirit. "My spiritual conflicts are unspeakably dreadful," wrote the saintly David Brainerd. "It seems as though I am enclosed in hell itself. I was deprived of all sense of God. I could not eat, I was in such anguish."

Purity of heart does not mean that you will not be sorely tempted. Less than 24 hours after one of his greatest victories, Elijah was in deep distress under the Juniper tree. He was not backslidden, but he was "in heaviness through manifold temptations," to use Peter's words. John the Baptist had proclaimed Jesus as "the Lamb of God," had seen a dove descending upon Him, and had heard a voice acclaiming Him from heaven. But in prison, John wondered, "Is this the Christ or should we seek another?" He, too, was "in heaviness through manifold temptations."

Purity of heart does not mean the end of your spiritual education. Our hearts are pure when our motive is to love God, and we desire nothing but His perfect will. But there will still be much from for maturity, self-discipline, and the development of holy tempers, and an even disposition. *There is a vast difference between a clean heart and a clear head.* We can fellowship with God with wrong ideas in our head, but never with wrong attitudes in our heart.

We may make mistakes as to where we should serve or what we should do. A man may even marry the wrong woman like John Wesley did or move half way around the world in God's service, only to discover he was mistaken concerning God's will. His heart was right, but his head was wrong.

Your mistaken ideas need to be corrected, and God will use Scripture, the Holy Spirit, Divine Providence, or someone else to rebuke and correct you. God helped Peter to think straight about other people. Racial (p21)➡



Homecoming



(top) 50-year graduates from the Class of 1954. Pictured are Amos Tillis, Jewel Brock Sparks, Ina Lee Smith Newcomb, Jane Good Henschen, Wanda McIntosh Dittman, Harry Dadian, Carol Burgess Yerian, Laura Evangeline Troup Downs, Virginia Workman Ashworth, Martha Henschen Doubledee, Melvin Kessen, Dick Lindemeyer, Charles Nipp, and Ruth Laffoon Miller.

(middle) 25-year graduates from the Class of 1979. Pictured are Pam Berridge Smith, Kitty Lou Farmer Hamlin, Julia Fulton Phillips, Johnny Smith, Robert Croft, Michael Avery, Craig Dahler, Marjorie Matzinger Pieplow, and Thomas Raisch.

(bottom) George and Ruth Vernon, Alumni of the Year, with their daughter Sonja (GBS dean of women) and son Brent.



2004

What a joy it was to see our alumni come back to campus for Homecoming, October 8 and 9. Former students talk about their GBS days with words such as, “the spiritual impact on my life,” “the lifelong friendships,” and “the influence of godly teachers.” With such love for their alma mater, this time of reunion is always special.

—Rev. Jack Hooker, GBS Vice President for Advancement

(left) Mr. Phil Bishop directs the Symphonic Wind and String Ensemble.

(bottom left) Mrs. Martha Miller receives the Staff/Faculty Award from Alumni President Dennis Joslin.

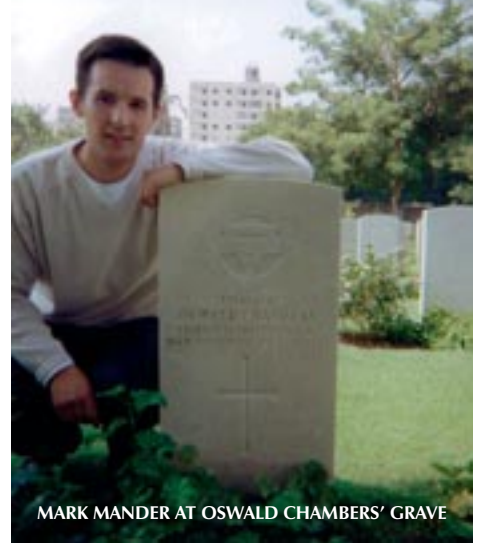
(below right) Assurance Quartet sings during the Friday Concert.

(bottom right) A number of returning alumni sing in the alumni choir directed by Miss Deanna Wolf.





At the conclusion of his sermon on “The Baptism with the Holy Spirit,” Dr. Brown asked how many would confess their need for heart cleansing and empowerment for Christian witness, and most in the audience raised their hands. “The volume of prayer was tremendous with up-raised hands, tears streaming down cheeks, and people kneeling,



MARK MANDER AT OSWALD CHAMBERS' GRAVE

DR. BROWN MINISTERS AT EGYPTIAN CONFERENCE

Dr. Allan P. Brown, chairman of GBS’s Division of Ministerial Education, taught classes in Biblical hermeneutics and personal soul-winning at a late-September conference at Faith Bible Church and College, Agamy, Egypt. He was accompanied by a GBS student team consisting of Jill Gaskins, Sara Gaskins, Danielle Reynolds, Jessica Smith, Jessica Schaper, Mark Mander, Andrew Street, and Alisa Street. They reported that “the trip changed them forever.”



EGYPTIAN CONFERENCE

REVIVALIST FAMILY

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. An item for inclusion in the “Revivalist Family” must be submitted within four months of the event which it reports and should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, Ohio 45202; or revivalist@gbs.edu.



BIRTHS

To James and Jodi (Weingard) Randel, a daughter, **Jeralyn Marie Randel**, born August 28, 2004, Millersburg, Ohio. Jodi (HS '92, BA '97) and James are GBS alumni. Jodi also served as campus cook 1997–2001.



To Darrell and Liz Stetler, 2003 GBS college graduates (BA in Ministry and BA in Music, respectively), Oklahoma City, Oklahoma, a daughter **Grace Ruth Stetler**, born February 20, 2004.



WEDDINGS

Jamie Bishop (GBS '01 BA Ed) to David Spivey, July 31, 2004, Sparta, Michigan, Dr. Michael Avery, officiating.

SPECIAL INTEREST

Miss Anita Brechbill, a regular columnist for the *Revivalist* (“Thoughts for the Quiet Hour”) is recovering at home after surgery for the replacement of an aortic valve and the implantation of a

standing, or walking and praying," he says. "There was a beautiful spirit of supplication and God's manifest presence was impressive."

"To God be the glory," he adds. "He is truly doing great things in Egypt today. Keep the work in Egypt much in your prayers and giving. You can be a part of what God is doing." About 75 persons—pastors and their wives and Faith Bible College students—attended the conference.

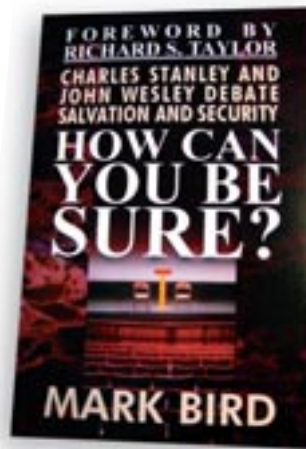
MARK BIRD AUTHORS BOOK ON CHRISTIAN SECURITY

GBS faculty member Dr. Mark Bird is the author of *How Can You Be Sure? Charles Stanley and John Wesley Debate Salvation and Security*, a new volume published by Schmul Publishing Co. Consisting of 144 pages, it contrasts the views on the believer's security held by Stanley, a popular radio and television preacher, with those of traditional Wesleyan theology.

Chapter treatments include discussions of sin, grace, atonement,

the order of salvation, and the place of good works. The book's foreword is written by well-known theologian Dr. Richard S. Taylor. Taylor encouraged its author to publish the manuscript because "it might loosen the hold that Stanley has on some Wesleyans, who naively think he is a 'holiness' preacher" and also because "it would help many of our people understand with greater clarity and appreciation the thought of John Wesley." He also notes, "While [Bird] is sympathetic and seeks to be objective in dealing with both men, [he] exposes Stanley's heresies and accents Wesley's strengths very skillfully."

Bird, who received the MA in Theology degree from Wesley Biblical Seminary and the DMin degree from Grace Theological



Seminary, teaches GBS ministerial classes in systematic theology and apologetics. His book may be secured by contacting the GBS Bookstore, 1-800-286-9014.

GBS CHRISTMAS PROGRAM DECEMBER 10, 11, AND 12

"Come and Adore Him," GBS's 2004 Christmas program, will be presented at 7:00 P.M., December 10, 11, and 12

in the Adcock Memorial Chapel. Under the direction of Professor Garen L. Wolf, the program is a musical drama about the birth of Jesus from the perspective of the innkeeper in ancient Bethlehem. The program will feature the combined college and high school choirs, all of whom will be in Biblical costume, and the orchestra, which together will total over 150 people. Martha Miller will serve as faculty accompanist, assisted by Tim Crater and Philip ➡

permanent heart pacemaker. She wishes to thank her friends for their prayers and concern.

Brian Wells (GBS '00 BA Min Ed), is an employee of Wesleyan Christian Academy, sponsored by West Bay Wesleyan Holiness Church, Grand Cayman, of which his uncle, the Rev. John Case, also a GBS alumnus, serves as pastor. Following the devastation of Hurricane Ivan, Brian and his wife Bonnie (Wayman) ('01 BA Ed) left the island on a medical emergency flight and are now in Florida awaiting the birth of their first child. **The following is a synopsis of his email report of the devastation caused by the hurricane:** "The winds that we experienced were hurricane force winds for about 20 hours and tropical storm force winds for about 20 hours. There were gusts up to 200 miles per hour but not sustained winds that high. People in our church lost

roofs, spent hours on kitchen cabinets in waist deep water, had to climb up into rafters to get away from water, etc. Our church roof was torn off, and we lost everything inside it. Though it is still standing, the building must come down. The annex where the preschool and kindergarten were located was destroyed. Parts of the living room and dining room in the parsonage came down, but the roof has been repaired. There was a little damage to the outside of the school and apartments for the school staff.

"Pastor and Mrs. Case have a generator eight hours a day, and have most of the grounds cleared up. The Sunday after the storm they had sixty for church in the cafeteria of the school. The next Sunday, October 3, they had one hundred. If they get electricity they hope to open school on the 18th of October. The island is in terrible shape even yet. There are no apartments or ➡

➔ Bishop. Assistant directors are Deanna Wolf, Philip Bishop, and Marsha Potteiger.

Tickets must be secured in advance from the GBS Division of Music. Each family, church or organization may receive six free tickets, and \$5.00 will be charged for each additional ticket. Anyone wishing to receive tickets should send a self-addressed, stamped envelope, together with name, phone number, night preferred, number of tickets desired, and \$5.00 for each ticket over six. Checks can be made payable to God's Bible School. Please mark the memo line as "Christmas tickets."

Phone orders will not be accepted. Ticket orders should be sent to God's Bible School Music Division—Christmas Tickets, 1810 Young St., Cincinnati, Ohio 45202.

GBS TRUSTEES REELECTED



operation of God's Bible School and College were adopted by a unanimous vote.

The Corporation of God's Bible School and College met for its annual meeting at 9:00 AM, Saturday, October 9, in the Adcock Chapel. Chairman of the Board Dr. Leonard Sankey chaired the meeting.

The following trustees were reelected: (top to bottom) Dr. Leonard Sankey, Mr. Wayne Mateer, and Mr. Robert England, Jr. Revised Ministry By-Laws governing the

The Alumni Association of God's Bible School and College met for their annual meeting during Homecoming on the GBS campus. The meeting was chaired by Alumni President Dennis Joslin. The results of the election for Alumni Council were: First Vice President, Joseph Smith; Secretary, Jim Stroup; Treasurer, Steve Stetler. —*Jack Hooker, Vice President for Advancement*

CLARISSA ATCHLEY SEPTEMBER STUDENT OF THE MONTH

Clarissa Atchley, a junior in the GBS missions division, has been named September Student of the Month. Selected by the Office of Student Affairs for Christian character, conduct, and coopera-



REVIVALIST FAMILY continued

➔ hotels available to rent and 150 people are still living in shelters. Whole condos were moved 200 feet and left in the middle of the road. Ninety percent of the island was under sea water at one point, but the West Bay area where they are had no flooding.

"A larger generator and some canned food have been shipped to the Cases. They continue to need your prayers as there is much to do yet."

NOTICES

The Bible Holiness Church of Albuquerque, New Mexico, is in need of a pastor. The position is to be filled by January 31, 2005. For information call Delbert Lanham at (505) 899-5413.

Rev. Kenneth Dodge, Meridian, Idaho, has recently published a book entitled *And Your Point Is...?* "This is a compilation of a dozen sermons that flow from a lifetime of pastoral ministry in the Church of the Nazarene," according to Jack Hooker, GBS Vice President for Advancement. Copies of this book may be secured by contacting the GBS Bookstore, 1-800-286-9014.

HITHER AND THITHER

"Montezuma is not closing, just pausing to become more effective," according to a statement by the governing board of Montezuma Schools, Inc. Established in 1957, the Cootonwood, Arizona, ministry to the Navajos "has wrestled with the key question of whether the School is effectively and efficiently fulfilling its historic mission in the twenty-first century." Convinced that "God is leading us on a path of historic and helpful change," the Board announced "selling the existing campus, and relocating operations closer to the Navajo reservation."

In defining "a future vision for Montezuma," the statement adds: "Our initial thoughts include a home school educational center to train and mentor parents as well as provide curriculum and other educational resources, education classes to train adults in the principles of parenting and lifestyle, portable classrooms to take education to remote areas of the reservation, pastoral training, and a Bible Institute for adults desirous of becoming equipped for ministry in their local church." The Board emphasizes loyalty to the school's conservative holiness roots and asks for continued support. ■

tion, Clarissa plans on being “full time in Christian ministry” with a “strong desire to work with children.” Reared in a Christian home, she was converted in her teens and

came to GBS which, as she says, “has really impacted my life. I have grown a lot closer to God.” She advises other young people “to wait for God’s plan in His time.”

BRIEFLY NOTED...

At the **National Convention of the Veterans of Foreign Wars** in Cincinnati in early fall, several veterans were given a GBS campus tour by Dean of Men Andy Parriman. One of the veterans, Paul E. Marietta, a 1958 graduate of the high school and a 1961 graduate of the Christian Workers’ Course, visited the campus for the first time since 1961. At left is pictured (left to right) Norman Kirst, Pete Buck, Andy Parriman, and Paul Marietta.... **Recent GBS chapel services have included the following guest speakers:** Rev. Carl Eisenhart, Rev. Steven Manley, Dr. Leonard Sankey, Rev. Don Myers; Rev. James Southerland, Dr. Ibrahim Saied, Dennis McCoy, Greg Wolfe. 📌



window in Time

2004 GBS Yearbook *The Hilltop* Now Available

Designed by Kevin Moser on the theme “Window In Time,” this 256-page annual covers the major events of the 2003–2004 school year. With more full-color pages than ever before, no previous GBS yearbook has ever been larger than this one.

Those who were students or faculty members during the past school year may claim their copies now from the Revivalist Office, or contact Myra at 513.721.7944 ext. 296 to make shipping arrangements.

The Hilltop may be purchased for \$80.00 plus S&H.





Dear Phil

LETTING THE DEAD BURY THE DEAD

*Dear Phil,
What does the Bible mean by "let the dead bury the dead?" —Cindy*

Dear Cindy,
The phrase you asked about occurs in Luke 9:60 (cf. Matt. 8:22). In context, a man whom Jesus commanded to follow him replies, "Lord, first let me go and bury my father." In response, Jesus says, "Let the dead bury their own dead, but as for you, go and proclaim the kingdom of God."

Of the various suggestions interpreters have made, I think there are two that are more likely than the others. The first option suggests that "burial customs in the vicinity of Jerusalem from about 20 B.C. to A.D. 70 involved a reinterment of the bones a year after the initial burial, once the flesh had rotted away. At that point the son would have placed his father's bones in a special box known as an ossuary to be set into the wall of the tomb. Thus, Jesus could well be rebuking the man for wanting to wait around for as much as a

year before making a commitment to follow him" (NET Bible). The second possibility is that the man's father was near the point of dying, and he wanted to wait until he died to follow Jesus. When you remember that Isaac thought he was going to die at age 100 but then lived another 80 years(!), there is no telling how long it would have been before the man followed Jesus.

Jesus' statement, "Let the dead bury their dead," probably means that those who are spiritually dead should be responsible to bury his

father, but he must follow Jesus. It is difficult to know whether the father had already died or was near death. In either case, however, Jesus' point is clear: *following Him is the most important priority.*

Sincerely,
Philip Brown ■

Dr. A. Philip Brown II is a member of the ministerial faculty of God's Bible School and College. He may be contacted by e-mail at pbrown@gbs.edu.

THE WORLD TO WIN continued

➡(p4) with some loose ends still to be tied up, but we sense the blessing of the Lord with us in this readjustment. Of course, all of this is temporary as we hope that the new home next door to the HOPE #2 property will be ready to be moved into by early next summer. Sister Marilyn Olson is presently in Mongolia and staying at the HOPE #2 home overseeing the HOPE #1 girls. Sister Beverly Rhoades is now in charge of the finances, paying of wages and supply purchasing." —*John E. Knight, Far East Newsletter.*

NIGERIA. "Pray for the new school year just begun at the Grace Bible Institute and Seminary in Calibar, Nigeria. This institute is supervised by Arms Around The World, Steve Sturtevant, Director." —*Ropeholders*

UKRAINE. "Missionary life is a mixture of adventure and excitement. Other times it simply takes discipline to put one foot in front of the other to keep doing what we know we should. The joy and satisfaction of doing God's will is the glue that holds this mixture together. Our focus is on God. We're trusting Him to make seedlings grow into a spiritual harvest. We try to befriend anyone we can. We visit and pray and care and give. We invite others to our services and often become a transport service for other needs that they have. If people are interested in English, we'll do our best to give them English along with our testimony." —*Dale Drummond, Sharing the Bread Newsletter*

"We arrived safely in Kiev with every single piece of our luggage and have been very busy trying to set up home in an apartment on the west side of the city. It is nice but was completely bare when we arrived. The neighborhood we live in consists of many high-rise apartment buildings. Transportation and language are two of the most intimidating circumstances we encounter. I was invited to preach the first Sunday we were here at a small church in the city, and we have visited the facilities where the college [Kiev Wesley Bible College] has its offices and classrooms. We will be busy ministering in every way we have an opportunity. Pray for our schedule of classes as we begin school." —*Tim and Cheryl Boyd, HIM missionaries* ■



Archive

late for the Thanksgiving dinner. He was such a fine big bird that we decided to send him out to the orphanage. You know what? The children began feeding him and playing with him until now he is a pet turkey. Just imagine! Don't you think that is a funny pet? He follows the children around like a dog.

Several days ago one of the workers suggested that we kill that turkey and let the orphanage have him for Christmas. Do you know what I said? "No! That turkey is the children's pet. True, he is a *funny* pet, but they love him and have a good time with him." I just couldn't see him put in a roasting pot with his head cut off and his feathers all plucked. So he is going to keep on playing, and maybe next year we will still have him. ■

THE THANKSGIVING TURKEY THAT SURVIVED THE FEAST

from *God's Revivalist*,
January 10, 1935

There was one great, big, old turkey that came in last year too



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➡(p5) as a common experience, our duty was easier to bear and our courage more at the ready. We completed one another's sense of honor, and it made us stronger. Remarkably, no more than a mere handful of us returned without our honor, having lost the courage it demanded. Had each of us been kept in separate prisons, unable to communicate with one another, to share one another's experiences, to depend on one another, had we been forced to rely on our individual pride and strength, many more of us would have lost our courage and our honor."

There are some lessons here for us. Although McCain and his friends were imprisoned, at least they were together. "Being together" relates not just to physical proximity, but also to emotional involvement. Too often our relationships with other Christians are limited to the church building and are conducted at a very superficial level. We do not really engage each other. The prisoners communicated with each other. While this consisted of tapping on the walls, they were able to keep in touch and pass along information and give support as needed. Today, most of our conversations take place on the cliché-level of communication. We greet each other through masks that we pick up at the door of the church. We dare not let our brothers and sisters in on our pain and suffering. We must keep our weakness and failures private at all costs. This is not real communication.

The prisoners shared their experiences with each other, and thus they were transparent. They shared all, even their pain and the despair. Bringing weaknesses and failures into the open yields at least two benefits. First, we are held hostage to them only as long as we choose to keep them hidden. Second, sharing them empowers others to be more effective helpers, thus giving us a wider support system.

Their best lesson for us comes in how they handled "failure." For a brief period, McCain lived in a cell next to one of his senior-ranking officers. McCain considered him to be "a fierce resister, maybe the bravest of all." The stories of what he would do to resist, to confront his enemies, were legends in the camp that greatly strengthened the morale and courage of the other POWs.

McCain said, "Many times when I was brought back to my cell after an extended and physically challenging interrogation, the first thing I would do is tap on the wall to my neighbor, not just to communicate my recent experience, but to show I could still defy our enemy.... Once, when my neighbor, the legendary resister, was hauled back into his cell after what appeared to be a pretty rough interrogation, I waited for him to tap me up on the wall so I could learn what had happened and offer him some encouragement, as he had so often given us. The tap never came. So I tried tapping him up again and then again. No reply ever came. He was as brave as they come, a good and great man."

When a Christian soldier falters and fails, some respond almost as if they had expected it all along. They nod knowingly. Separation and isolation tend to follow. Instead of running to aid a fallen comrade, too often they look the other way. Could it have anything to do with our fears? Our uncertainties? Could it be that coming to the aid of our brother causes us to confront the reality of our own weaknesses?

The reality is that we need each other—desperately! We need to adopt the veterans' approach to "failure." Every man was expected to resist to the best of his ability, but each relied on the others to strengthen that ability. When one felt used up, others would encourage. All were quick to assure the others that there was no dishonor in trying but falling short—provided, of course, that they recovered and tried again.

What a great attitude! Realize strength through solidarity with your brothers and sisters. Be open and honest in your communication. Purpose to involve yourself in meaningful relationships. Marshall all resources to support the faltering and restore the fallen. Never give up on your brother or sister! Never give up on yourself! Never! ■

Dr. Ken Farmer, GBS Vice President for Student Affairs, is also a veteran of the U.S. Air Force in which he served 1970–74. He wishes to acknowledge that this article, written especially for Veterans Day, November 11, contains material adapted from Why Courage Matters: The Way to a Braver Life, written by John McCain with Mark Salter, Random House, 2004.

When we saw both our duty and our courage as a common experience, our duty was easier to bear and our courage more at the ready. We completed one another's sense of honor, and it made us stronger.

The Scriptural basis for saying the Father and the Son are distinct from the Spirit is found in Jesus' statement that the Spirit proceeds from the Father (John 14:16, 17; 15:26). Jesus informed the disciples that He had been functioning as the disciples' Comforter. He was now promising that after His departure the Father would send them another Comforter. The logic that follows is: if Jesus himself was a person, then the Spirit who is to assume the role of "another" Comforter must also be a person.

Keep in mind, though, that the claim that there are three distinct persons in the Godhead is not tritheism (the assertion there are three Gods). *The fact there is but one essence shared by the three persons (Father, Son, and Spirit) establishes Christianity's claim that it teaches monotheism.*

C. *Trinitarian formulas in the New Testament.* There are three classic Trinitarian formulas in the New Testament. Jesus, when giving the Great Commission identified three distinct persons in the Godhead: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Mat. 28:19). Paul also identified three distinct persons in the Godhead when he wrote: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen" (2 Cor. 13:14). In like manner, Peter does the same: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied" (1 Pet. 1:2).

CONCLUSION

There is only one God, but He reveals Himself as three distinct persons. Admittedly, this is a mystery to our minds. That is why the term "Trinitarian paradox" occurs in the title of this message.

However, because the Bible teaches the truth of the Trinity, I choose to believe it and am awestruck by it. May Christians ever keep the wonder of the Trinity alive in their minds and keep the distinction of the three persons clear in their thinking.



—sermon outline by DR. ALLAN P. BROWN

1. "The word Trinity is from the Latin *trinitas*, which is a compound word, from *tres*, three, and *unus*, one; therefore, the signification of the word is three-one, or, as it is used in theology, three in one." (Ralston, *Elements of Divinity*, p. 66).
2. It is interesting to note that the Hebrew word translated "one" (*echad*) in Deuteronomy 6:4 is not necessarily a numerical singular. It can be used to indicate a composite unity, for it is the same word used to indicate the unity of a husband and wife when they become "one" (*echad*) flesh (Gen. 2:24).
3. John 6:27; 1 Cor. 8:6; Gal. 1:1, 3; Eph. 6:23; Phil. 2:11; 1Thess. 1:1; 2 Tim. 1:2; Titus 1:4; 1 Pet. 1:2; 2 Pet. 1:17; 2 John 1:3; Jude 1:1.

"COMMITTED TO EXCELLENCE
IN PREACHING"



THE TRINITY PARADOX: "ONE GOD IN THREE PERSONS"

INTRODUCTION

Christianity teaches there is only one God but that the He exists as three distinct persons, Father, Son, and Holy Spirit. But how can there be three distinct persons, each called God, without there being three separate Gods? This could be called "the Trinity paradox," and it is a huge stumbling stone to many people. Judaism and Islam, major monotheistic religions, accuse Christianity of being polytheistic—believing in three separate Gods.

Could you explain the Biblical basis for belief in the Trinity? In seeking a solution to the "Trinity paradox," let's examine the Biblical basis for saying that there is only one God but that He exists in three distinct persons.

I. ONE GOD

The books of Deuteronomy and Isaiah contain some of the strongest statements in Scripture asserting the existence of only one God. Deuteronomy 4:35 says, "Unto thee it was shown, that thou mightest know that the LORD he is God; there is none else beside him." Isaiah 44:6 instructs, "Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God." Isaiah 45:21, 22 declares, "There is no God else beside me; a just God and a Savior; there is none beside me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." The "shema" of Deuteronomy 6:4, recited daily by Jewish people everywhere, is probably the classic Scripture on the unity of God. "Hear, O Israel! The Lord is our God, the Lord is one!" (Deut. 6:4).

In the New Testament, Paul writes, "For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). In 1 Corinthians 8:4 we read, "We know that an idol is nothing in the world, and that there is none other God but one." Ephesians 4:6 informs us that there is "one God and Father of all, who is above all, and through all, and in you all."

These statements teach two important truths: (1) there are no other gods except the one true God; (2) the one true God exists as "one" God,

not three Gods.² A plurality of gods is the leading error of paganism and is emphatically denied by Scripture.

II. THREE PERSONS

But what is the Biblical evidence for Christianity's claim that the one true God exists as three distinct persons?

A. First, there is Scriptural evidence that a person called "the Father" is the one true God. There are thirteen New Testament verses that use the phrase "God the Father."³ For example, Peter writes about the "foreknowledge of God the Father" (1 Pet. 1:2). John closes one of his epistles with the phrase, "Grace be with you, mercy, and peace, from God the Father..." (2 John, 1:3). The evidence for the one true God being identified as "God the Father" is so great that no one denies this assertion. Therefore, we may confidently say, there is a "Person" called God the Father who is the one true God.

B. There is also evidence that a person called "the Lord Jesus" is the one true God. Isaiah 44:6, which strongly teaches there is only one God, describes the one true God as "the first and the last." "Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God." The true God is the "first and the last." There can be only one "first and last."

This same concept is presented in the New Testament in Revelation 1:8 in the phrase "Alpha and Omega" which speaks of the first and last letters of the Greek alphabet. The verse states, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." This "first/last," "Alpha/Omega," and "beginning/ending" description of God is repeated again in the last chapter of Revelation. John records the statement, "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). And, in the following verse the one who is coming quickly is identified: "I am Alpha and Omega, the beginning and the end, the first and the last" (Rev. 22:13).

Since there can be only one "first/last," "Alpha/Omega," or "beginning/ending," and since the Alpha and Omega is the Almighty God, we know for certain the identity of the one coming quickly—it is the one true God of Scripture. We now come to Revelation 22:20a where John continues, "He which testifies these things says, surely I come quickly. Amen." Then the Apostle John attaches a personal name to the one who is coming quickly when he says, "Even so, come, Lord Jesus" (Rev. 22:20b). Thus the Apostle John identifies the one true God of the Bible as the Lord Jesus.

C. Finally, there is evidence that a person called "the Holy Spirit" is the one true God. The Book of Acts recounts the devious actions of a married couple named Ananias and Sapphira. They sold a piece of property and wanted everyone to think they were sacrificially giving all the money to the work of the Lord. They had no obligation to give any of their money, but evidently wanted the people to believe they were donating the entire amount. Peter dis-

cerned the lie and said to Ananias, "Why hath Satan filled your heart to lie to the Holy Spirit, and to keep back part of the price of the land?" (Acts 5:3). Please observe the introduction of a person termed "the Holy Spirit." That the Holy Spirit is a person, rather than a "force" or "influence" is established by the fact you cannot lie to a force or an influence. You lie to a person.

Peter continued his rebuke by saying, "While it remained, was it not your own? and after it was sold, was it not in your own power? Why have you conceived this thing in your heart? You have not lied unto men, but unto God" (Acts 5:4). Here we have the identification of the Holy Spirit as the one true God of Scripture. This means there is a third person called the "Holy Ghost (Spirit)" who is the one true God.

III. ONE GOD IN THREE PERSONS

We have seen that the Bible insists there is only one true God but also teaches that there are three persons who are each identified as God. But are these three persons distinct personalities or are they only three different expressions (modes) of the one true God?

A. The distinction of "person" and "substance." Let us begin our answer with Hebrews 1:1-3 which teaches that Jesus, the Son of God, is "the express image" of the "person" (*hupostasis*) of the Father. This passage teaches the "person" (*hupostasis*) of the Father is different from the "person" (*hupostasis*) of the Son. However, since there exists but one God, the distinction of "persons" cannot be a distinction of "essence" (*homoousios*) since there is only one "essence" (*homoousios*) or "same substance" allowable in order to have just one God. Jesus is to be distinguished not from the Father's essence (*homoousios*), but from the Father's *hupostasis* or person. It was through these two great theological terms, *homoousios* and *hupostasis*, that the early Church fought to keep its flowery from heresy.

The term *homoousios* is compounded of *homos* ("the same"), and *ousia* ("substance"). This term guarded the early church against the Arian heresy (equivalent to the modern day Jehovah Witnesses teaching) that denied Jesus was of the same substance of the Father (i.e., denied that Jesus was truly God). The term *hupostasis* guarded the early church against the Sabellian heresy which admitted the Deity of Jesus but denied He was a person distinct from the Father (equivalent to the modern day United Pentecostal Church and other "Jesus only" groups, that deny there is a distinction of persons in the one true God).

B. Biblical evidence for three distinct persons within the one God. The Scriptural basis for saying that the Father and the Son are persons distinct from each other is derived from (1) Jesus' statement in which He refers to the Father as "another" (John 5:32, 37); (2) statements in which the Father and the Son are distinguished as the "begetter" and the "begotten" (Psa. 2:7; John 1:14, 18; 3:16); and (3) statements in which the Father and the Son are distinguished as the "sender" and the "sent" (John 10:36; Gal. 4:4).



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We want to help you with your year-end planning. We have available a special planning report, *How to Maximize Your Year-End Giving*, to provide more detailed information on each of these planning concepts, and we would like to make a copy available to you at no cost or obligation.

If we can provide personal assistance to you in any of these areas, please telephone our office at **513-721-7944, ext. 223.** —**Rev. Jack Hooker, Vice President for Advancement, God's Bible School and College, 1810 Young Street, Cincinnati, Ohio, 45202.** jhooker@gsb.edu. ■

➡(p3) materialistic as the man who does not even know God. What about those who speak out against defiling the body with tobacco, alcohol, and drugs and never mention the sin of overly indulging in food until obesity harms the body, shortens the life, and blights the testimony?

Another danger is erecting fences based on preference and taste rather than principle and truth. This is a slippery slope indeed. I've listened to spiritual leaders deride young people over the "praise and worship" music they listen to. They tell them it is shallow, repetitious, and has more entertainment value than worship value. While these criticisms have some validity, these same leaders attend Southern Gospel concerts put on by shallow, worldly performers, highly talented in vocalizing light-weight lyrics, gifted in dispensing one-liners that poke fun at the Church and the "Man upstairs," who have mastered the art of taking their hand-clapping, foot-stomping congregation on an entertaining, emotionally thrilling journey from laughter to tears. It seems to me that both young and old need to put principle back into their music choices.

Fences become extremely dangerous when they are endowed with Divine authority and made equal to the Word of God. This can lead to division in the Church, create disdain for others who do not see it as we do, and breed judgmental thinkers. For example, there seems to be a renewed concern in the con-

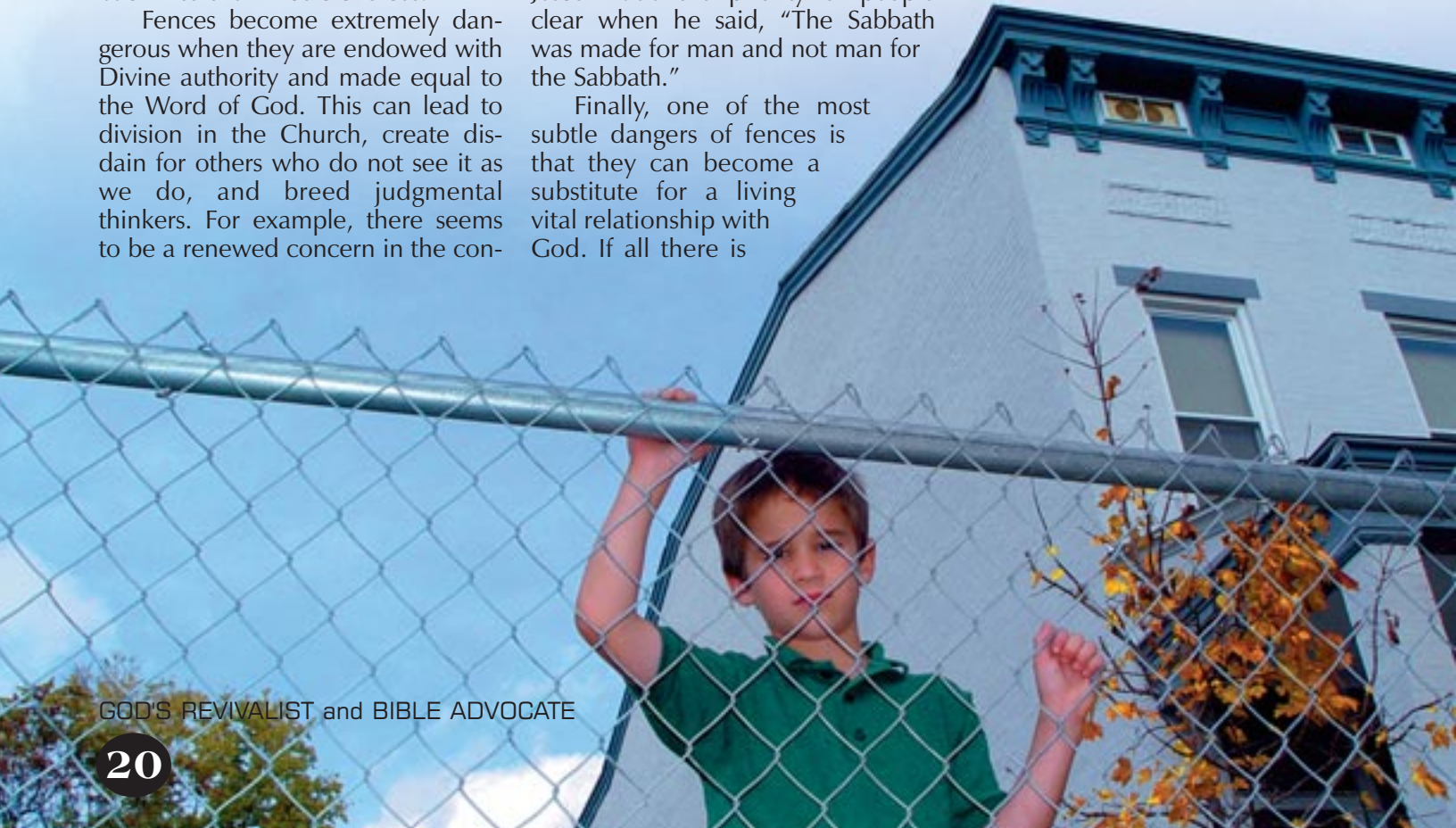
servative holiness movement that facial hair on men is a trend toward worldliness. When the conservative holiness movement emerged over a hundred years ago, the leaders were amazed to see God blessing clean-shaved men in their meetings. This shift highlights the importance of not giving changing cultural fads the authority of Scripture. Generally, fences have to do with the application of sound Christian disciplines and should not become issues that divide the Church or condemn a brother. Fences may differ from one culture to the next, from one section of the country to the next, and from one century to the next. Fences may change, but the Biblical principle they reflect never changes.

Fences are wrong when they become a higher priority than people. Jesus had a major confrontation with the Pharisees over this issue. They had laid down such strict fences for Sabbath observance that they prohibited acts of necessity and deeds of mercy. When Jesus healed the man with the withered hand on the Sabbath Day, they were so infuriated they began to plot his destruction. Jesus made the priority of people clear when he said, "The Sabbath was made for man and not man for the Sabbath."

Finally, one of the most subtle dangers of fences is that they can become a substitute for a living vital relationship with God. If all there is

to the Christian life is just making sure we stay within the fences, then all we have found is a dead way. The true Christian life is a living way that can only be lived through the power of God's Spirit in a journey marked by faith. Fences may direct us to God, but they cannot make us holy. They may aid us in living a Spirit-filled life, but they are not the source of that life. In fact, the deeper we grow in Christ, the more we assimilate Biblical truth into our lives, and the more sensitive we become to the voice of the Holy Spirit, the less need we should have for fences. Sadly, some people measure the depth of their spiritual experience by the number of fences still needed in their life.

I am thankful for the fences that have helped me grow in grace. They have protected me from unnecessary temptation and harm. These fences have been my friends, but they have never been my focus. I have endeavored to join with the Hebrew writer in, "Fixing my eyes on Jesus, the Author and Perfecter of my faith." ■



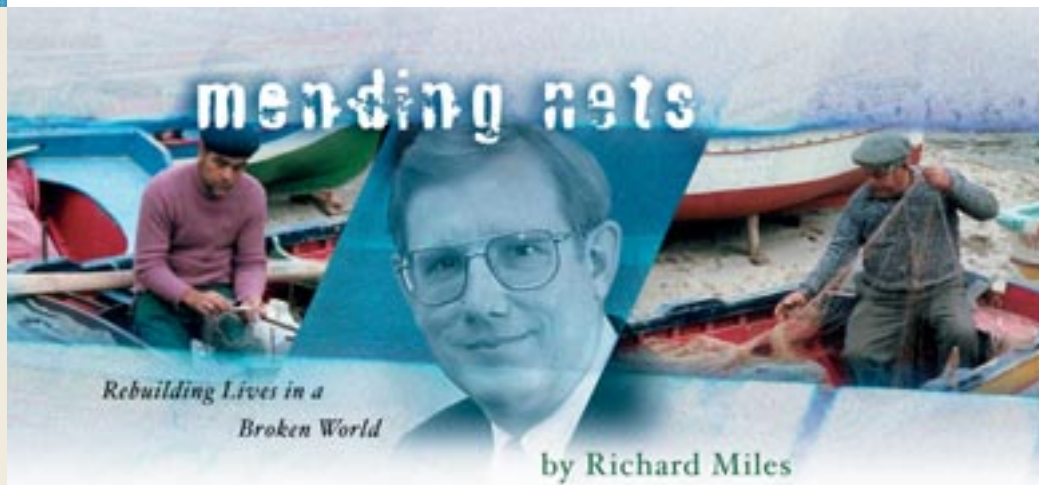
➡(p7) prejudice is wrong, and in Acts 10, God cleared up Peter's prejudice; and He will correct us, too.

Purity of heart does not mean that you will have no new light to walk in. The same Spirit who led you to heart-cleansing will also lead you into further growth and development. Thus, we are admonished to humble ourselves under the mighty hand of God, casting all our care upon Him, for He cares for us. We must be sober and vigilant, because our adversary, the devil, as a roaring lion walks about, seeking whom he may devour; and we are to resist him steadfastly in the faith.

Purity of heart does not mean the end of your free moral agency. Your will is cleansed and empowered by the Spirit, but you still have to choose to take the holy way and to do right under all circumstances. If we speak unkindly or act otherwise unbecoming a Christian, the Spirit will use a long-play record with few lyrics and one tune, "Fix it up! Fix it up!" In obedience, we must then humble ourselves, seek forgiveness, and "fix it up." This doesn't mean that we have to go back to the beginning of our walk with God. But if we refuse to walk in the light, confess, and humble ourselves, we will lose our relationship with God. For there is no experience of grace that takes one beyond a broken and contrite heart.

If you take the highway from Ohio to California, you will find many hills, curves, and tunnels. But at last you will see the Golden Gate Bridge and the vast expanse of the Pacific. If you take the Bible route all through life, certain that you have the witness of the Spirit that you have a clean heart, you will come at last to home and heaven. Remember the words of Jesus: "Blessed are the pure in heart for they shall see God." ■

Harold E. Schmul, a well-known writer, preacher, and publisher, was for many years the head of the Inter-Church Holiness Convention. This article is reprinted by permission from The Convention Herald.



AGREEING ON A FAMILY CHURCH

My girlfriend and I get along well except we cannot agree on a church. What she likes seems shallow, emotional, and even annoying. She thinks my church is lifeless and cold. Is this reconcilable?

The Bible gives core truths regarding worship. For example, place and precedent are not necessary, as Jesus teaches us in Jn. 4:23–24, but worshiping in "spirit and in truth" is essential. Moreover we are to enter God's presence in righteousness (I Tim. 2:8), and our worship should convey truth intelligently. It must be "decent" and "in order," as St. Paul urges, not chaotic and confusing (I Cor. 14).

Remember that personal history, culture, and personality bias our perceptions of what worship should be like. For instance, I identify "good" worship with the memories that I have of the quietly worshipful church of my childhood where I saw people transformed in services as God moved tenderly upon them. But others are accustomed to loud and exuberant worship. Neither worship style is wrong.

Therefore, try not to define "God's will" by your own comfort zone. Personal perception often defines life's experiences. That is why it is critical that we learn God's Word to guard us from straying into personal opinions and away from God's will (Mt. 15:3,9). We dare not allow mere personal preferences and opinions to form the basis for criticizing others!

But is this situation reconcilable for you and your girlfriend? This is a question which you must answer, but let me offer some suggestions. Try to be open to each other's view. Examine reasons why each of you identifies worship with a particular style. Ask each other about the pleasant and unpleasant memories and experiences you have had in worship.

Study together the biblical core issues of worship. Concentrate on these issues rather than focusing upon your personal preferences. Remember that you worship God, not the church you attend. After all, the most basic ingredient of worship is a willing heart. You can commune with God even in a church that worships contrary to your tradition and preference. This is because He is present with you just as truly as is your girlfriend.

If you can find another doctrinally-sound church with a worship style somewhere between what you and your girlfriend (p23)➡

➡(p2) love to Him who first loved us. Thus understood, reverence is the solid foundation for the entire structure of Christian life.

This is confirmed by the Psalmist, who declares, “The fear of the Lord is the beginning of wisdom”—that is, the inception of all “holiness of heart and life,” but also its continuing basis. To be sure, the “jealous, godly fear” of the righteous is “filial awe”—to quote a Wesley hymn—rather than servile bondage. For as the Father’s beloved children, they have a tender dread of offending Him very different from the terrible dread of His impending wrath which first moved them to “flee the wrath to come.”

Throughout all their lives, they approach Him with deepest love, but also with deepest awe. For even love, which must become the motivating purpose in all relationship with God, must be anchored in reverence, which guards it from cheap familiarity and sentimental fluff. “Fear God and keep His commandments, for this is the whole duty of man” (Ecc. 12:13).

So Dr. Pope is right—reverence is the “the source and issue of all godliness.” It is equally true that its loss is “the source and issue” of all ungodliness, for those who no longer fear God treat Him with contempt and disrespect. This is the tragedy of secularized Western culture that so shamefully despises its spiritual birthright. But it is also the tragedy that has stripped, paralyzed, and gutted so much of the Christian Church.

From liberal bishops who deny the Resurrection and push perverted sex to evangelical pastors who sugarcoat sin and fill God’s house with profane entertainment, the underlying problem is the same. This is the sin of sacrilege, defined as “gross irreverence” toward God and sacred things. It is seldom mentioned in our pulpits, and that is why it is so widely practiced. Even many who sincerely love Our Lord have been ensnared by its deception.

Massive stones have fallen from the foundation for all Christian life, and the structure built upon it is trembling in the storm. Four of those stones that we must firmly and courageously put back into their place are reverence for God’s name, God’s Word, God’s day, and God’s worship.

Reverence for God’s Name. In Scripture, God’s name represents His being and His character. Thus the first petition of the Lord’s Prayer, “Hallowed be Thy Name,” is a plea that God shall be glorified, worshiped, and adored. If we offer this prayer sincerely, we will continually “hallow the name” in our own lives, doing “all to the glory of God” (I Cor. 10:31).

In the Third Commandment, God requires that we use His name only with holy purpose and profound respect. “Thou shalt not take the name of the Lord thy God in vain.” To connect His name with profane cursing or false oaths is sacrilege, but then so is any other act that brings discredit to His honor.

Renewed reverence for God’s name will cause us to guard both our lips and our lives. It will cause us again to tremble before “the great Jehovah,” and it will topple the ugly caricatures we have made of Him. It will replace “Jesus our Buddy” who spices up our fun and panders to our pride with the crucified and risen Lord Jesus Christ to whom every knee shall bow. It will silence the empty deception of the “health and prosperity gospel” with the robust call to repent, believe, and follow Jesus.

Reverence for God’s Word. Secularists deride the Bible as a collection of ancient legends and early Christian propaganda. Left-wing churchmen twist it to support their own “politically correct” agenda. But evangelical Christians view it with deep respect and defend its full inspiration by the Spirit.

Too many of us, however, regard the Holy Book primarily as a sacred icon. Of course, we must treat it with greater visible respect than any other book, but we must do more than this. “Stand humbly and quietly before the Book,” as Dr. Sangster says. “Let its great truths soak in. Through the operation of the Holy Spirit, the Bible will search your soul, expose the shams and deceits, reveal the truth of God to you, and bring you to the Cross.” In its sacred pages, we encounter God who loathes our sins but loves our souls.

Reverence for God’s Day. “Remember the Sabbath Day to keep it holy.” This is the Fourth Commandment, and it is merrily disregarded by modern Christians, including many in the holiness movement. Yet the Sabbath is solemnly guarded by the moral law, and it is grievous sin to desecrate it.

For it did not originate with the Decalogue, but at creation when “God blessed the seventh day, and sanctified it.” The apostolic Church changed the day of its observance to Sunday honoring the Saviour’s resurrection. But the ancient cycle continues still—six days of labor followed by one day of rest; and the ancient Sabbath principle is still fulfilled each “Lord’s Day.” This is God’s gift to us, and we should hallow it with good works, rest, and worship and by abstaining from all work, business, or pleasure that violates its sacred use.

If we are serious about being “real Christians,” we will renew the joyful and conscientious observance of the Sabbath. This may bring conflict with our semi-pagan culture which mocks at all holy things. But “If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord...” (Isa. 58:13-14).

Reverence for God’s Worship. Public worship, the corporate prayers and praises of the congregation, is the

very life of the Church. Its most basic element is the adoration of God, Holy, Blessed, and Undivided Trinity, and by St. Paul's direction, it is to be conducted with "decency" and "order." This means structured reverence in the house of God.

But it is structured reverence that is so often missing. To many of us, "traditional worship" means our casual, free-wheeling style, featuring "gospel songs" and personal testimonies, mostly about our feelings and experiences. There is little sense of awe before the "Lord high and lifted up," and often we whisper and gawk around as at an auction sale. On the other hand, "contemporary worship" often means hip-shaking "Christian entertainers" shrieking into a microphone, vacuous "celebration" choruses endlessly repeated, amusing little skits, and shallow little talks. The atmosphere isn't much different from that of a pop concert or soccer game.

In either case, there is little adoration of the Triune Holy One, for the focus is on our pleasure and satisfaction rather than the majesty and holiness of God. To restore reverent, God-centered worship in our churches is more basic to spiritual renewal than we know. For if we draw near to Him, He will most certainly draw near to us. True, this implies many of the old pieties we once practiced—undivided and respectful attention, dressing our best for audience with God, reading the scripture as a specific act of worship, and perhaps even kneeling for prayer. Certainly it means the devout ministry of Word and Sacrament administered "decently and in order."

Yes, reverence is the foundation for the entire structure of Christian life, and it's time to fix the foundation! For as the writer of Hebrews reminds us, the only way we may serve God acceptably is "with reverence and godly fear." ■



By Anita K. Brechbill

"The fire shall ever be burning upon the altar; it shall never go out."
Lev. 6:13

Ah, yes! The fire! The fire is the glory of the altar. To Abel, living in the dawn of time, as to Elijah, challenging a nation locked in violent spiritual conflict, the fire signified God's approval and acceptance of the sacrifice. Fire "from off the altar" touched the lips of Isaiah and cleansed the sin which he had confessed. In the Upper Room, "tongues of fire" sat upon the heads of each one who waited for "power from on high." The New Dispensation was ushered in! From henceforth, our God—one of whose names is "a consuming fire"—would make the altar of each willing heart a dwelling place for Himself. Is the Fire burning on the altar of your heart? ■

Anita Brechbill, Mifflinburg, Pennsylvania, is editor of RopeHolders and a regular contributor to the Revivalist.

MENDING NETS continued

➡(p21) personally prefer, I would recommend that you consider attending there. But at the same time, do not forget that there is great value in your family heritage and tradition. Though we cannot allow these to become superior to God's commandments or "beat up" on others who do not share them, they do provide healthy stability for future generations.

Therefore, give the matter careful thought before you leave the church of your own heritage. In the end, it may be the best option for one of you to be willing to adjust to a different style of worship while cherishing the principles of real worship in your heart. Working out differences such as this is threatening, to be sure; but each success will be a building block to a stronger relationship. Remember that commitment is more necessary than agreement. ■

"Mending Nets" explores God's readiness to "mend" the breakdowns which so often mar our lives. It is written by the Rev. Richard Miles, GBS Vice President for Student Affairs. Send questions to be addressed in this column to Mendingnets@gbs.edu



Faith in the Future

The Campaign For God's Bible School And College



PHASE II GOALS

New Facilities Building

The new structure on Josephine Street will house the Office of Campus Administrator and the facilities department.

New High School Classrooms

The old Revivalist floor will be completely remodeled to house the high school department of Aldersgate Christian Academy. These state-of-the-art classrooms will feature labs for reading, computers, science, English, and other subjects. This new floor will help us respond to the growth in our academy.



JACK HOOKER
Vice President
for Advancement

We encourage you to consider investing in one of the Phase II projects. There are a number of naming opportunities, such as naming a classroom or lab in honor or in memory of a family member or friend. Please call the Office of Advancement for more information and campaign literature at 513.721.7944, ext. 223, or e-mail the office at jhooker@gbs.edu.

"I thank God for the vision President Avery has for God's Bible School. The Capital Campaign is just the beginning of the great things that God has in store for GBS. The time is now to be a part of building the future of the holiness movement. I'm glad to give and serve in that effort."

—Dr. Steven Miller
Physician, Indianapolis, Indiana