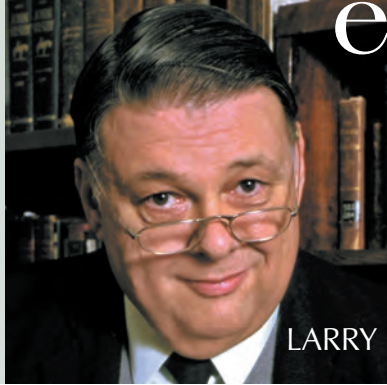


GOD'S REVIVALIST

April 2013

and Bible Advocate





the editor's view

LARRY D. SMITH

THE KING IN THE PARKING LOT

Blow the royal trumpets! England's lost king has been found in a parking lot! As his detractors affirm and his supporters deny, King Richard III surrounded his throne with treachery and murder. But he lost that throne and his life, as well, at the Battle of Bosworth, August 22, 1485. His bloody corpse was put on display, then buried at Leicester in the Greyfriars' church. But that building was demolished long ago, its site forgotten; and for centuries no one knew where King Richard lay buried.

But determined scholars, cutting deep trenches across a modern parking lot, have now discovered that ancient church, and among its pieces, the body of the 15th-century monarch. Granted, "the odds that archaeologists might recover [his] remains more than half a millennium later were exceptionally slim," as a CNN report informs us. "But after DNA testing and further analysis," they were able "to confirm beyond a reasonable doubt that the skeleton was indeed that of King Richard."

So his grave has yielded up its secrets—the proportions of his body, the contours of his face, and even the deformity of his spine. Evident, too, were the cruel blows by which his enemies split his skull and the "marks of humiliation" with which they abused his body. Richard was then stuffed into a grave that was too small, apparently without benefit of coffin, shroud, or clothing, his hands positioned as though they had been tied with ropes.

Now, however, the long-lost king will be reburied in the lofty dignity of an Anglican cathedral. For him shame will give way to splendor. Or so it will be for his battered and neglected body, though ceremonial interment will have no effect upon the eternal destiny of his soul. Nor (p22)➡

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God's Revivalist and Bible Advocate, the official organ of God's Bible School, is a magazine founded by Martin Wells Knapp in July of 1888. We seek to proclaim the good news of salvation; to stir a revival spirit among Christians; to stimulate Christian growth and responsible Christian living; to present the happenings and interests of God's Bible School.

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God's Bible School and College seeks to glorify God and to serve His Church by providing higher education centered in Holy Scripture and shaped by Wesleyan conviction, thus preparing faithful servants to proclaim Jesus Christ and spread scriptural holiness throughout the world.

God's Bible School and College does not discriminate on the basis of age, race, color, national or ethnic origin, or against otherwise qualified handicapped persons in its admission of students or employment of its faculty and staff.

Contact us by telephone at (513) 721-7944 (Revivalist Press, ext. 1351); by fax at (513) 763-6649; by email at revivalist@gbs.edu or gbs4u@gbs.edu. Visit us online at www.gbs.edu or www.godsrevivalist.com.

COVER PHOTO: GBS college students in a classroom. Photo by Amit Dutta. The focus is on Angie Carpenter. Students pictured from left to right are Brian Spangler, Angie Carpenter, Sharree Pouzar, Matthew Clark, Mark Richmond, and Michael Robertson.

the president's page



LIVING BEYOND OURSELVES

by Michael R. Avery, President

The Christian life can be marked by such a sense of God's presence and power that one is enabled to live and work in a way that is not easily attributable, if attributable at all, to merely natural or human ability. The effect of this kind of life is totally incongruent to natural ability. It is clearly marked by something beyond oneself! From a biblical perspective, this is not something that merely can be, but something that should be.

D.L. Moody lived such a life. He was a source of constant wonder because the results of his ministry were so totally incommensurable with his obvious personal qualities. He had a very ordinary appearance, was not ordained by any religious body, and was uncultured and uneducated—even crude and uncouth to many. This was a constant bewilderment to many of Moody's contemporaries including Dr. R.W. Dale, a leading clergyman in Great Britain. Dale attended Moody's meeting in Birmingham, England, to see if he could discover the "secret" to Moody's power in preaching and evangelism.

After hearing Moody speak, he concluded that the work had to be of God as he could see "no relation between Moody personally and what he was accomplishing for God's Kingdom." Moody's ministry was marked by something beyond himself!


The Biblical explanation for a large part of this is called living "in the power of the Spirit." Paul illustrates this principle in Galatians 4:22-28 using an Old Testament character, Abraham, to give us an example of the contrast between life enabled by the Spirit and life simply lived in the energy of the flesh. Abraham fathered Isaac, the son of promise, with Sarah, contrary to the natural order of things. Isaac's conception was altogether beyond their natural human ability. It was divine intervention that enabled them to bear a son.

However, at an earlier point Abraham fathered Ishmael with Hagar—an act that was clearly the result of the natural human energies of their bodies. The spiritual lesson of this story is that any life that has results beyond natural human ability is a life that is being lived through the enabling power of God's Spirit. With this in mind, we should see spiritual significance in the Bible's many stories that revolve around barren women. Sarah, Rebecca, Hannah, Manoah, Elizabeth—all barren until God "opened their womb." God is teaching us that if we are to have any spiritual fruit, do any spiritual work, then it will be because of what He does through us and not what we do within our own human energy.

The alternative to Spirit-enabled living is living “in the flesh.” When the New Testament speaks of those who live in the flesh, it speaks of those whose lives are oriented around themselves and who know only their own resources. Paul describes this in Romans 8:5, “For those who live according to the flesh set their minds on the things of the flesh....” To live in the flesh is to think and work in the context of one’s natural abilities. It is life on your own! Those who live in the flesh may be edu-

cated, refined, and cultured, but they still will produce nothing beyond what the flesh can produce. Their life can always be explained in terms of human ability and accomplishment.

The question which we must ask ourselves is this: Is there something about me that cannot be explained in natural terms? Is there something found in my life that is never to be found in a non-Christian? Do I evidence a life that is lived beyond my own resources? ■



Letters

TO THE EDITOR

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

REVIVING THE REVIVAL

Kudos on your recently completed series on revitalizing the CHM. “Reviving the revival,” as it were.

WALLACE C. WILSON
Milford, Ohio

Michael Avery’s article on “Renewing the Vision” [March 2012] is a classic. The research must have taken time. Larry Smith’s piece is good, too. The *Revivalist* has retained its goal of proclaiming holiness in a world that needs to hear the message.

ELTON L. MOOSE, PhD
Springfield, Ohio

I just read [President Avery’s] article...and my heart broke. Within my own denomination, ...newer church plants and revitalized churches are doing well, but many of our “established” churches are dying a slow, painful death. Thanks again for your courage and words.

PASTOR AARON DUVALL
Email

CATHOLICS SEEKING DEPTH AND HOLINESS

I would like to thank you for the *Revivalist* which we received as a gift subscription several years ago. It is so refreshing to read such balanced, thought-provoking articles—so rare these days of compromise and tepidness.

I am an elder, born-again, evangelical...Roman Catholic... I have seen things happening in the Catholic Church which I never would have believed. There is a very refreshing grass-roots movement among the young people toward evangelical holiness. They talk of separation and commitment. They seek depth and are getting into the Word.... This is very refreshing. They are challenging many cradle Catholics into depth and holiness. My own local parish (a very traditional parish) has over 50 teens in its program. Many are on fire for the Lord.

In the spirit of your openness, please try to accept us as brethren and pray for us as we will continue to pray for you.

JIM CONNER
Email

MOST BIBLICAL PUBLICATION

Thank you for keeping our *Revivalist* coming into our home. It is our most “Biblical” publication. We enjoy the writings and features and look forward to the next issue.

BARBARA LUTHER
Asheboro, North Carolina

Dead Sea or Galilee?

by Dan Glick

In December, I had the privilege of visiting Israel for the second time. Not being part of a group, my son Joseph and I drove around the country in a rented car, navigating with an iPad and map.

On the same day we traveled to Jericho, we had the opportunity to drive to the nearby Jordan River, to the place where some scholars believe John the Baptist baptized Jesus. For this particular excursion, we hired an Israeli Arab guide from Jerusalem. Michael proved to be a pleasant Christian gentleman who capably explained the significance of the place and reminded us that this spot was located between two important bodies of water, the Sea of Galilee to the north and the Dead Sea to the south.

At a certain point in his lecture, he looked at us and proposed an interesting question: “Are you the Sea of Galilee or the Dead Sea?” Knowing that we were guests from America, not bodies of water in Israel, he obviously was asking a figurative question based on the marked differences between the two.

The Sea of Galilee is a beautiful living lake fed with underwater springs, possessing an inlet from the north and an outlet to the south. The lake teems with life, especially with tasty fish (called St. Peter’s fish) that is served in the restaurants that circle the lake. Its waters are pure—so pure, in fact, that, after bottling some of it, I later mistakenly drank from that bottle, confusing it with one of my containers of purified water I had brought from home. I noticed no difference in taste.

The Dead Sea, the lowest spot on earth, has no outlet, and so its waters evaporate leaving an abundance of sodium chloride, otherwise known as salt. Being eight times saltier than the world’s oceans, the Dead Sea contains so much salt that nothing can live in it (and no one can drown in it either). One could never make the mistake with its water that I did with water from the Sea of Galilee. Instead of underwater springs, the floor of the Dead Sea discharges asphalt, constantly spitting up small pebbles and blocks of the black substance.

Now for the question: *Am I the Sea of Galilee or the Dead Sea?* Both have an inlet, only one has an outlet. One supports life; the other produces death, hence its name. If I am to be the Sea of Galilee, my life must be a receptacle of God’s blessing, and a dispenser of it, too. To stay pure and full of life, I am required to be a conduit of blessing, not just a reservoir of self-interest. Without an outlet, I will end up as sterile and lifeless as the Dead Sea.

“I will bless you,” God said to Abraham, “but you will be a blessing” (Genesis 12:2), and ever since that day, heaven has been following the same pattern, *blessing those who are willing to be a blessing.* ■

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

photo: Sea of Galilee at sunrise, by Kevin Moser.

APRIL 2013

05

CAMP MEETING

God's Bible School and College

May 15-19, 2013



Mike Avery



Larry Smith



Rollin Mitchell



Sarah Fry



David Fry

Dr. Michael Avery, president

SPEAKERS

Rev. Rollin Mitchell, Wed – Sunday evenings

Rev. David Fry, Thurs, Fri, Sun mornings

Rev. Larry Smith, Sunday communion

David & Sarah Fry, Thurs, Friday break-out

FIRST SERVICE

Wednesday, 7 pm

PRAYER SERVICES

Thursday – Friday, 7:30 am

BREAK-OUT SESSIONS

Thursday – Friday, 9 am

MORNING WORSHIP

Thurs – Friday, Sunday, 10:30 am

EVENING SERVICES

Wed – Sat, 7 pm; Sunday, 6 pm

GBS COMMENCEMENT

Saturday, 10 am

COMMUNION SERVICE

Sunday, 9 am

STUDENT MINISTRIES SERVICE

Sunday, 2:30 pm



THE NARROW WAY, YES! A NARROW SPIRIT, NO!

by the Late Rev. Harold E. Schmul

John Wesley knew the dangers of spiritual bigotry, but many in today's holiness circles do not guard against it as they ought. "The thing which I was greatly afraid of and which I resolved to use every possible method of preventing was a narrowness of spirit—that miserable bigotry which makes so many unready to believe there is any work of God but among themselves. I thought it might be of help to read [from] accounts I received from time to time on the work which God is carrying on in the earth, both in our own and other coun-

tries, not among us alone, but among those of various opinions and denominations. For this I allotted one evening every month."

He perceived himself and the Methodist movement directly in line with the most ancient, orthodox strand of Christian tradition—a tradition that not only embraced correct doctrine but also centered in divine love. For in every age, as he believed, Christian love was the irreducible point of similarity among all believers. Such love should be directed not only toward God, but also towards one's neighbor, even though that (p21)➡

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

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

—Leonard Sankey, General Secretary,
Interchurch Holiness Convention

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

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

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

—Rodney Loper, Senior Pastor,
Hobe Sound Bible Church

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

—David Eslinger, Tulsa, Oklahoma,
development engineer

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

—G. Clair Sams, President, Heartland Conference,
Bible Methodist Connection

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

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

THE CALL

*Essays to the
Conservative
Holiness
Movement*

by Michael Avery
and Larry Smith

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Purchase at the GBS booth at IHC.



— Called Unto Holiness —

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

CHRIST'S PROMISE OF PENTECOST

by the Rev. S.A. Keen

"How much more shall your Heavenly Father give the Holy Spirit to them that ask him?" —Luke 11:13

This promise is the Magna Carta of all the rights of the believer respecting the promise and power of the Holy Spirit provided by Christ's atonement. This means that there is no blessing, benefit, or endowment of the Spirit necessary to the Christian life but what may be actualized by simple faith in this promise. The outpouring of the Holy Spirit on the day of Pentecost was the fulfillment of this promise accepted and believed by the supplicating disciples in the upper room at Jerusalem. Every Pentecost the world has witnessed since has come by this promise; by it all the Pentecosts that are yet to come. Several simple things are embraced by this promise.

1. *It promises the Holy Spirit Himself.* When He comes, He brings His blessing with Him. The fountain contains all the streams that flow from it. So in the Spirit Himself is every benefit He may bestow. He Himself is more and better than the good things He brings with Him. Ask for Him, receive Him. Every child of God may have Him.

2. *It promises the Holy Spirit to every child of God.* Our family relationship entitles us to the gift of the Spirit. It is true that every child of God has the Holy Spirit in a very gracious sense. He may not have him, however, as an abiding, indwelling presence. This is the gift of the Holy Spirit as distinguished from the Spirit in His ordinary operations and manifestations to the child of God. But what is the difference between the experience of the child of God before receiving the gift of the Spirit and afterwards?

Love. Every child of God has an experience of love. When the soul is born of God, the love of God is shed abroad in it by the Holy Spirit given to it. However, the child of God finds commingling with this love sometimes

much that is unlike love—ill-will, unforgiveness, uncharitableness, inordinate affection, and unholy ambition. When the Holy Spirit is received, He burns out everything contrary to, and out of harmony with, love and leaves nothing but pure love in the heart.

Faith. Every child of God has a blessed experience of faith—a faith that brings peace and favor with God. Frequently, however, there intermingles with his faith elements of unbelief, doubt, and fear. When trials, reverses, and sorrows come, his faith wavers. When, however, the fullness of the Spirit is come, then, like Stephen, he becomes a person full of faith and of the Holy Spirit.

Prayer. The child of God often feels a disrelish for prayer, an aversion to the closet hour, a reluctance respecting the prayer meeting. When the Holy Spirit dwells in the soul, there comes a sustained relish for and delight in prayer, a spontaneous impulse to pray. Then family prayer, public prayer, and private prayer will become a delight.

Liberty. This means freedom from sin but also much more. Many of God's children are not free to speak or pray, or to work, or to rejoice. They are bound, hand and foot and mouth. When the baptism with the Holy Spirit comes, it sets us free—free to be whatever God would have us to do or be. Freedom is power, and this is by the incoming of the Holy Spirit.

3. *It promises the Holy Spirit for the asking.* Anyone can ask—a child, an invalid, an illiterate person. If you can move your lips or gasp, you can have the gift of the Holy Spirit. Let us ask for Him now. ■

The Rev. S.A. Keen was a well-known holiness advocate and minister in the Methodist Episcopal Church. This selection, condensed by the editor, is from Keen's *Pentecostal Papers: The Gift of the Holy Ghost*, published 1895.

NEWS

from the Hilltop

2012 HLC Team Visit: Approval through 2022!

by Dr. Ken Farmer, VP for Academic Affairs

In September, GBSC hosted a four-member team to validate our self-study, the first such visit since achieving full accreditation by the Higher Learning Commission (HLC) of the North Central Association of Schools and Colleges, one of the eight regional accrediting agencies in the United States. (Regional accreditation is considered the “gold standard.”)

There were no real surprises coming from this visit, which is the “ideal” outcome. The report they sent to the Higher Learning Commission was quite complimentary.

No matter which group or individual was consulted, the same theme came through: GBSC is a mission-driven institution

that is in contrast to many current societal norms, yet has a deeply-rooted purpose to serve a defined core constituency. Here are a few of the comments from the team.

“Service, academic excellence, and lifelong learning are tightly wound throughout the institution and its operations.”

“GBSC promotes student academic, social, and spiritual development through a number of supportive strategies.... Resources are adequate to support student learning needs. Students rate all of these services very high on satisfaction surveys.”

“The college uses an impressive array of surveys to gauge the concerns, needs, and desires of its students, faculty, and staff.... [It] asks



HLC representatives meet with GBS leadership team

REVIVALIST FAMILY

On these pages, we feature items about GBS alumni, significant events scheduled throughout the “Revivalist family,” and brief news notes from across the Holiness Movement.

BIRTHS



To **Aaron and Lisa Profitt**, a son **Eben Rafael Profitt**, March 5, 2013, Cincinnati, Ohio. Aaron is Assistant Vice President for Academic Affairs at God’s Bible School and College and Lisa formerly served GBS as Director of Admissions and Financial Aid.



To **Adam (GBS AA ’11) and Kyndra (Tichenor) (GBS AA ’11) Sickler**, a daughter **Amara Grace Sickler**, born January 30, 2013, Cincinnati, Ohio. Adam is employed in the maintenance department at God’s Bible School, and Kyndra was formerly the supervisor of custodial services.

MARRIAGES



Sharonna Joy Mitchell (GBS ’08–’12) to Daniel Adam Nuest, December 29, 2012, Toledo, Ohio, the Rev. Deron Fourman, officiating. Sharonna and Daniel live in Hutchinson, Kansas, where he is a sheriff’s deputy. Sharonna was previously production manager of *God’s Revivalist*.

DEATHS



Rev. Paul Bustin, 71, died February 9, 2013, at Pleasant Ridge, Ohio. Born on Andros Island, the Bahamas, the son of missionary parents, he lived in Haiti and Florida as a child before moving to Cincinnati, where he attended God’s Bible School and College. In his second year at GBS he

its students and staff difficult questions and pays attention to the answers. Administrators invest significant energy and time in studying the results of the surveys....”

“Students report respectful consideration of their concerns and no sense of intimidation. Student Affairs personnel evince genuine concern that students feel safe and secure, physically and in their emotional and spiritual journeys.”

The team recommended ten-year reaffirmation. We received notification from Sylvia Manning, HLC President, informing us that at its meeting on December 3, 2012, the Institutional Actions Council “concurred with the evaluation findings” and voted to continue the accreditation of God’s Bible School and College with the next comprehensive evaluation to be set in 2022-23. Join us in celebration and thanks for all that God has helped us to accomplish!



2012 YEARBOOK DEDICATED TO DR. MARK BIRD

During a special chapel presentation in December, the GBS yearbook *Hilltop 2012* was dedicated to Dr. Mark Bird, professor of systematic theology and chair of the Aldersgate Distance Education Program. Cited as “a humble servant of Jesus Christ whose service to GBS is both gracious and invaluable,” Dr. Bird came to the campus in 1997. In addition to his academic responsibil-

ities, he is known for his emphasis on apologetics and Christian witness.

Richard Miles, vice-president for student affairs, has general supervision over the yearbook, which was created by Kevin Moser, art director for *God’s Revivalist*, along with some student assistance. In addition to its usual components, this 288-page, full-color *Hilltop* includes an historical section and clever “spotlights” of “fun facts” about staff and students.

Those attending GBS during the 2011-12 school year who were not present when *Hilltop 2012* was distributed should contact the Office of Student Affairs to make arrangements for receiving their books.

ENTHUSIASTIC AUDIENCES GREET GBS CHOIR TOUR

“You sing about the light...you are the light!” This comment by a visitor who had just heard the GBS ➡



received God’s call to foreign missionary service; and he and his wife Carolyn were to spend 23 years overseas, including 19 in Papua New Guinea and another four in Australia. Rev. Bustin returned to Cincinnati in 1987 and spent the rest of his career as a traveling evangelist.

He was preceded in death by his wife, Carolyn, in 2007. He is survived by daughters Cindy, Paula, Susan, Ramona, and Karla; 11 grandchildren; and one great-grandchild. Funeral services were held in Cincinnati, Ohio, Rev. Gerald Bustin, officiating.



Rev. Dr. William Duane Gale, 92, died February 11, 2013, at Shelbyville, Indiana. Born in a sod house on a Nebraska ranch, he attended Bible college in Tabor, Iowa, earning a degree in Biblical studies, went on to obtain other degrees, and later was awarded an honorary doctorate. He was married to Mary Alice Amelia Ward, and to this union were born four children: David Duane, Alice Elizabeth,

Donald James (now deceased), and Aleta Faith. After Mary Alice’s death, he married Alice K. Jones, who was to be his faithful companion and partner in ministry for over 50 years. There are six grandchildren and a host of friends who survive.

He served in various capacities within the Wesleyan Methodist Church, The Wesleyan Church, and the Bible Methodist Connection of Churches. For 21 years he pastored churches in Michigan, Nebraska, Oregon, South Dakota, and Wyoming. He spent over 20 years involved with post-secondary Bible and college education. For nine of his 15 years at Brainerd Indian School, Hot Springs, South Dakota, he served as president. He was co-founder and president of Northwest Indian Bible School in Montana. During his 14-year tenure as General Missions Secretary of the Bible Methodist Connection, he founded the Latin American Institute, Donna, Texas; and he and his wife Alice spent several months rebuilding the campus ➡

➡ college choir sing, "I Have Seen the Light!" during the Late Winter Choir Tour, February 21–March 3, underscores enthusiastic audience reaction. The choir, under the spirited direction of Professor Tim Crater, made presentations in Alabama, Florida, South Carolina, North Carolina, West Virginia, Indiana, and Ohio.

In addition to Mr. Crater and more than 40 student singers, tour personnel included Don Davison, tour director; Martha Miller, faculty accompanist; Jessica Smith, assistant director; and Andy Cooley, bus driver. "The choir was cooperative, compassionate, and a huge asset to GBS promotion," according to Mr. Davison. In a note directed to him, one listener commented, "The choir, the orchestra, the testimonies were heavenly. Thank you for coming our way. I only wish you could come more often."

JOB OPPORTUNITIES AT GBS

GBSC welcomes applications from individuals who are professing Christians with a good reputation and in agreement with the GBS Statement of Faith. We especially welcome applications from qualified female and minority candidates.

A brief list of the open positions are below. A more complete and current listing along with a link to the employee application can be found online at <http://gbs.edu/news/?p=3>. All resumes and applications should be emailed to cwatters@gbs.edu, faxed to (513) 763-6649, or sent to Human Resources Director, 1810 Young Street, Cincinnati, OH 45202.

High School Instructor: Math. Aldersgate Christian Academy. Full-time, 42-week position. Requirement: a bachelor's degree (math or related field preferred).

Teaching experience and a graduate degree in an appropriate field are also preferred.

Information Technology Specialist. Full-time, 52-week position. Basic function: to maintain campus technology, phone systems, and help-request operations. Requirement: a degree and/or comparable experience in information technology science or related field.

Maintenance Technician. Full-time, 52-week position. Basic function: to assist in general maintenance on campus. Requirements: a basic understanding of carpentry, electrical, plumbing, HVAC, and proficiency in the use of hand tools and power tools.

College Instructor: Teacher Education. Full-time, 42-week position. Requirement: a master's degree in elementary education or education-related field. Teaching experience is preferred. ■

REVIVALIST FAMILY continued

➡ of Philippine Bible Methodist College, Villasis, Philippines.

Dr. Gale spent more than 40 years in missionary work with the colleges mentioned previously, as well as with the Society of Indian Missions, All Tribes Indian School, Florida Evangelistic Association, and Friends of Mission. He also authored several books. While working with Native Americans, the title "Chief-Hugs-Himself" was bestowed upon him. It was a title he loved, as he was a "hugger" of everyone.

In 2001, wishing "to do one last thing that will perpetuate the love and work of missions," Dr. Gale gave his library of approximately 3,000 volumes, as well as his collec-

tion of missions-related memorabilia, to God's Bible School and College, where they are housed in the William D. Gale Center for Intercultural Studies and World Missions. At the time of that gift, he told *God's Revivalist* that "knowing many in the administration, faculty, and staff has given me a strong bond of love with the school." He demonstrated that love by serving two terms as a member of the GBS Board of Trustees. The school plans to establish a William D. Gale Scholarship Fund to assist students in missionary training.

Funeral services were held at Bethel Holiness Church, Columbus, Indiana, Pastor Joseph Smith, offi-

ciating, assisted by others. Representing GBS was President

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

Michael Avery, who presented a tribute. Burial was at Rest Haven Cemetery, Edinburg, Indiana.

Lillian A. (Heckman) Jamison, 58, died February 10, 2013, in Stuart, Florida. She attended God's Bible School in 1975. She lived in Hobe Sound, Florida, for 33 years, and was a homemaker and a graduate of Hobe Sound Bible College from which she received a bachelor's degree in music. She was a member of Hobe Sound Bible Church.

She is survived by her husband, John "Mack" Jamison; daughters, Amy and Emily; son, Charlie; parents, Charles and Thelma Heckman; six grandchildren; and other relatives. Funeral services were held at Hobe Sound Bible Church, the Rev. Rodney Loper, officiating, with burial at Riverside Memorial Park in Tequesta.

NOTICES

Daily Devotional Available.

Why are not more Christians reading their Bibles? A recent study done by Lifeway Research indicated that while 90% of professing Protestant Christians claimed to love and serve Jesus, only 19% of them admitted to reading their Bibles on a daily basis. Reasons for this can be numerous, but I believe one key problem facing Christians in our world today is that they simply do not know where to start. After all, there are literally hundreds of different translations, over 1,100 chapters, and 66 books to examine. As a result, many Christians leave church on Sunday and return the following weekend without ever opening their Bibles to study it for themselves.

Powerline Kingdom Ministries is looking to buck this trend. On January 1, 2013, we launched a daily devotional e-mail that sends a



video e-mail to your inbox every morning at 4:30 AM. This 1-3 minute video covers one chapter of Scripture and gives you a passage overview, a deeper insight, and applicational truth that can get you started on your day. If you would like to sign up for this daily devotional, simply visit powerlinekingdom.com and do so with three simple clicks! —Ezra Byer (GBS BA in Min Ed, '11)

Positions Available. Bird Lake Bible School, 7228 Bird Lake Rd., Osseo, Michigan 49266, has the following openings: (1) high school principal and teacher; (2) an elementary teacher. Interested persons should contact by telephone Larry Siegel at (517) 523-2346; or the school office at (517) 523-3300. Email address is www.birdlakebibleschool.org. 📧

ALUMNI RECEPTION at IHC
Reflecting back... Moving forward!

Dayton Convention Center
Dayton, Ohio

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



Dear Phil

THE NAME OF JESUS

Dear Phil,

There seems to be a special emphasis on the name *Jesus* in Scripture. It is a name above all names. There is no other name whereby we can be saved. Miracles have been performed using that name. The Sanhedrin forbade the disciples to preach in His name. (I just heard today of a group of chaplains who have been told not to pray in the name of Jesus.) Why not use the name “Messiah,” “Savior,” “Master,” or any other cognomen? There is something about the name of Jesus that carries a deeper significance and spiritual power than I have been able to fully grasp. I would like your input. Thank you. —Doris Moore

Dear Doris,

I share your conviction that there is something special about the name of Jesus. However, I don't think that it's in the letters J-E-S-U-S. In Greek the name would be pronounced like *Yesus*. In Hebrew, it is almost certain that His name would have been *Yeshua* or, less likely, *Yehoshua*. The significance of the name is not in its pronunciation. The significance of the name is in the person represented by the name.

In my May 2010 article, “Praying in Jesus’ Name,” I attempted to explain what it means to do something “in the name of” someone in Scripture. The basic idea is that the person doing something “in the name of Jesus” is doing it as a representative of His authority and on the basis of His character.

Jesus has a comprehensive authority. He said, “All authority has been given to me in heaven and in earth.... (Matt. 28:18).” *Jesus is an exclusive authority.* He said, “I am the way, the truth, and the life. No man comes unto the Father but by me (John 14:6).” *Jesus is a polarizing authority.* Either you are with Him, or you are against Him (Matt. 12:30; Luke 11:23). *Jesus is a radical authority.* He calls us to self-denial, self-sacrifice, and ultimately martyrdom, if necessary, for His sake (Matt. 16:24). *He is a demanding authority.* He says that one day every knee shall bow and every tongue shall confess that He, Jesus, is Lord, to the glory of God the Father (Isa. 45:23; Phil. 2:9-10).

Names like “Messiah,” “Savior,” “Master,” or other such names are far less offensive than *Jesus*, because they are titles which can be attrib-

uted to a variety of persons. They represent an easily malleable face. There is only one Jesus, the son of man, the Son of God, born of a virgin, who died, was buried, rose again the third day, ascended into heaven, and is now seated at the right hand of God the Father, from whence he will come to judge the living and the dead.

The person represented by the name Jesus is the Father's beloved son. He is the second person of the Godhead. He is the chosen cornerstone, who is the founder of the church and the finisher of its faith. He is the conqueror of death, hell, and the grave. He is the captain who led captivity captive. He is the High Priest who offered Himself through the eternal Spirit as the atonement for our sins. He is the one mediator between God and man. He is the one who put principalities and powers to an open shame. He is the Savior whose feet will split the Mount of Olives when he touches down to rescue His people. He is the one whom demons fear. It is at His word that Satan shall be bound 1000 years in the abyss. He is the one at whose judgment seat believers will receive their just reward for all that they have done of profit and not of profit in this life. It is at His word that the sea, death, and Hades will give up their dead. He is the one who will sit on the great White throne and judge all men.

What a mighty name! What a mighty person! What a truth to grasp and not let go! All glory be to Jesus!

Blessings,
Philip

Dr. A. Philip Brown II is a member of the faculty in the Division of Ministerial Education at God's Bible School and College.



student focus

PERSECUTION OF CHRISTIANS INCREASING IN AFRICA

According to the March 20 issue of *Christianity Today*, persecution of Christians is spreading most rapidly in Africa. "The Open Doors USA World Watch ranks the 50 countries where Christians face the most religious freedom violations," reports the article. "This year, Mali skyrocketed from unranked to No. 7, while Tanzania, Kenya, Uganda, and Niger also made debuts (Africa has 17 countries on the list in total, including 6 of the top 15)." This contrasts sharply with the growth of Christianity, which has spread rapidly throughout the continent.

CONSERVATIVE ANGLICANS HEAR CALL TO START NEW CHURCHES

Some 700 conservative Anglicans, gathered at the Church of the Resurrection, Wheaton, Illinois, have heard a decisive call to establish 1000 new congregations, according to virtueonline.org. Archbishop Robert Duncan, head of the new Anglican Church of North America, established to maintain a strong evangelical Anglican witness on this continent, described the "perilous season we went through," referring to intense opposition and the loss of church properties after leaving the liberal Episcopal Church. Since 2009 the ACNA has founded 230 new congregations.

BENEDICT XVI RETIRES FROM THE PAPACY

Pope Benedict XVI is the first pope to abdicate the papal throne since Gregory XII in 1415. Citing the infirmities of old age, the 85-year-old pontiff, whose given name is Joseph Ratzinger, announced in early February that he is leaving the papal throne. Now known as "pope emeritus," he is expected to spend the final years of his life in prayer and meditation at a former monastery in the Vatican.

BILLY GRAHAM VIDEO PREPARED

"God looks at your heart, and God sees that you have a spiritual disease, and that spiritual heart disease is called sin," remarks famous evangelist Billy Graham in the first installment of a video series released by the Billy Graham Evangelistic Association (BGEA). According to *Christian Post*, "the video features the redemption stories" of three different people. The series, "Defining Moments with Billy Graham," is released in association with "My Hope America with Billy Graham," a "grassroots movement...that encourages participants to open their doors and lives to people they already know—engaging in meaningful conversation and connections as a catalyst for sharing the hope and love found in a relationship with Jesus Christ." ■

When her grandmother was diagnosed with chronic lymphoma leukemia, **TASHEANA BARNETT** was forced to grow up quickly. At twelve years of age and the oldest child, she assumed family responsibilities while her mother cared for her grandmother. This is just one event that Tasheana describes as "life-shaping." Another is her decision to attend GBSC.

From Zanesville, Ohio, Tasheana is a bright and spirited young lady with aspirations to teach in a Christian school setting after graduation. She grew up in public schools and started attending church through a childhood friend of her mother's. During her teen years, God changed her heart...which brought changes at school. As God spoke to her about outward appearances, she began to dress modestly and take a singular stand for Christ.

Her life continues to be shaped by God at GBSC where she is doing things she never imagined possible—like teaching Sunday School at a downtown mission. She continues to grow in knowledge and ministry experience, all preparing her for a life-long love for Christ and others. ■

Seventy-five percent of our students receive some form of financial aid which enables them to attend GBSC. If you would like to support Tasheana or a student like her, you may send a gift to:

**Student Fund
God's Bible School and College
1810 Young Street
Cincinnati, OH 45202**

or give online anytime at
www.gbs.edu/givenow



Classics

THE SECRET OF EFFECTIVE PREACHING

by *Methodist Bishop William Quayle*

Effective preaching I would define as the art of bringing men and women into the life of God and keeping them there. The first is the work of the revivalist and the second is the work of the pastor. We must do them both. Getting people to God and keeping them with God is the purpose of all effective preaching. Certain elements lend themselves to such preaching.

Personality. What a man is in himself counts for much. Without doubt, personal magnetism is a powerful aid to great preaching. Whitefield, for example, was not a man of creative ideas, but his power was purely the personal power. He was something that burned men like fire, that bent them like wind, that drove them like a sea wave. This element is hard to understand. Men are born with it or born without it.

Character. A great heart engaged in great business is what this simmers down to. And this power can be acquired.

Exhortation. Those who have this gift can push men to decision for God.

Ideas. Those who have this gift stir the soul. They sting us with the wonder of the weight of divine possibility in us. Nothing can be more solid in contributing to religious growth than pouring thoughts of holy things into the soul.

Sincerity. This is illustrated in Spurgeon. He was not a vendor of ideas, but with manly directness and beautiful consistency helped bring others into a heavenly frame such as he had himself.

Affirmativeness. Negationists I do not note as getting anywhere. The effectiveness of preaching is the preaching of positive things found and received and believed. Successful preachers lay emphasis on certainties.

Consecration and Prayer. This is essential for the upbuilding of our people. The hold on God, the walk in the light, the fellowship with Christ, the hallowed seclusion with the Holy Spirit, the power of prayer, the bringing men and women into the presence of God—all this is what is ultimately important.

Love. This was a sure source of power in Jesus' ministry, and so may be of ours. We are common men, but by loving our people we may become effective ministers. Others need this love, and we have this love to give. A deep interest in others, not because they can give us anything we need, but because Jesus died for them, is the foundation for this love which avails and prevails.

Great Truths. Keep your hearers steadily informed of eternity, God, Christ, salvation by faith, the atonement of Christ, the personality and power of the Holy Spirit, the absoluteness of the right of God to us, the freedom of the soul, the love of God, the exaltation of our humanity in the gospel—these make for power in the pulpit. ■

—condensed from *The Pastor-Preacher*, published in 1910.

the wicked, and the nature of God. To complicate things, Psalms and Proverbs are filled with basic principles agreeing with much of what Job's friends said: God's judgment is on the wicked; they are on a slippery slope; and God's blessing and protection are on the righteous. It is this wrapping of truth around error that causes many readers of Job such confusion. However, the narrator of the book tells us that God said to Eliphaz, "My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath" (Job 42:7).

So, the question remains, "What is it that Satan has Job's three friends say about God that is not right?" Let me make a few suggestions:

1. They portray the connection between calamity and sin as a necessary connection.
2. They portray God as transcendently righteous but insufficiently immanent.
3. They misapply what is true about God to Job, and this mischaracterizes Job's relationship to God.

If Satan can't get a Christian to do wrong deliberately, he will seek to undermine his confidence in God. And Satan accomplishes his goal when a Christian begins to base his conclusions about his relationship with God upon what he can't feel or is not experiencing during times of trial.

CONCLUSION

If you do not wish to become a victim of Satan's strategy that all too often leads to depression and spiritual doubt, the book of Job teaches that a wise person will seek to keep the proper focus for his "self-talk." This means that a wise person, regardless of how much pain and discouragement he may face, should seek always to offer God reverent worship with or without reward, because He is worthy. Further, a wise person must learn to be confident in his faith in God with or without emotional evidence, because God has given His promises in His Word. And, lastly, a wise person is to live his life in trusting submission to God's will, with or without understanding, because God is both good and sovereign.¹



1. Layton Talbert, *Beyond Suffering: Discovering the Message of Job* (Greenville, SC: Bob Jones University Press, 2007), 22.

—sermon by DR. ALLAN P. BROWN

"COMMITTED TO EXCELLENCE
IN PREACHING"



JOB, WISDOM, AND SATAN'S STRATEGY

Part Two of Two Parts

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

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

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

In Part 1 of this series, I presented a biblical rationale for wisdom having four basic elements: (1) Wisdom is a skill or an ability one can develop; (2) Wisdom seeks to view life and all of its components from God's perspective; (3) Wisdom enables a person to make God-honoring choices; and (4) Wisdom keeps the proper focus. Now I wish to investigate how Satan tempted Job.

I. THE STRATEGY SATAN USED IN JOB'S TEMPTATION

Usually we think of Satan's attacks on that Old Testament figure (see chapters 1 and 2 of the book of Job) as circumstantial: the destruction of all of Job's possessions (his wealth), the death of all his children (his family), and a painful disease (his health). But let me suggest that Satan's attack on Job also continued throughout chapters 3-26, though in a different form. Now the attacks come through the words of his wife and his three friends, Eliphaz, Bildad, and Zophar.

A. The Counsel of Job's Wife (2:9). "Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die."

The Bible speaks of the power of words either to help or hurt. Proverbs 12:18 instructs, “There is that speaketh like the piercings of a sword [words that pierce like a sword]: but the tongue of the wise is health [brings healing].” Again, Proverbs 18:21 warns, “Death and life are in the power of the tongue.” Perhaps there is no person in our life with greater ability to speak encouraging words or to speak words that wound and destroy than those who are the closest to us. We are especially vulnerable to the words of family members.

Knowing how sensitive and vulnerable Job was after all his tragic losses, Satan prompts Job’s wife to say to him, “Dost thou still retain thine integrity? curse God, and die.” Job’s response is classic. He said to her, “Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil?” (Job 2:10). The narrator of the book of Job then tells us, “In all this did not Job sin with his lips.” Satan’s attempt to get Job to surrender his trust and faith in God had failed! But Satan is not through with him.

Job holds tightly to his faith in God, but he has allowed Satan to change his focus. As we have said, focus is your “self-talk”—the way you mentally process the negative, hurtful things that happen to you. Focus is controlled by the questions one asks. The proper focus seeks answers to the following questions: “*What is God wishing to teach me in this situation?*” “*How can this situation make me more Christlike in my thoughts, attitudes, and actions?*” “*What can I be thankful for in this situation?*”

In contrast, a wrong focus asks these questions: “*Why me?*” “*Why this?*” “*Why now?*” “*Why won’t God answer my prayer or at least help me to make sense out of what has happened?*” Unless one is able to figure out satisfying answers to such questions, negative self-talk leads to frustration, discouragement, depression, and it may lead to a crisis of faith. Getting Christians to adopt the wrong focus is one of Satan’s most popular and subtle tools.

Job became fixated with trying to answer the question, “*Why me?*” Life no longer made sense to him, and as a result he developed a distorted focus accompanied by severe mental and emotional depression. He curses the day of his birth (Job 3:1). “*Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived*” (Job 3:3). “*Why died I not from the womb?*” he laments. “*Why did I not give up the ghost when I came out of the belly?*” (Job 3:11). He even wishes his mother had had a miscarriage, causing him to be stillborn (Job 3:16).

Satan has not succeeded in getting Job to give up his faith, thus destroying his relationship with God. But now the tempter will use Job’s wrong focus to cause him to struggle with doubt and unbelief. These are primary tools in Satan’s arsenal of deceptive practices and dirty tricks. So

Job begins a struggle with doubt and unbelief about the wisdom of God’s permissive will in his life. Wishing himself to be dead, Job is denying that God has chosen what was best for him.

B. The Counsel of Job’s Three Friends (Ch. 4-26)

Satan now diabolically uses Job’s three friends to try to convince him that he had sinned and that his losses and personal pain were the result of God’s judgment on that sin.

Let’s imagine for a moment that Satan had succeeded. What would he have accomplished? Job would have believed a lie both about himself and about God, and thus Job would have been deceived. This would have involved his embracing a worldview that was false.

So why would Satan want to “unchristianize” Job? I suggest that he was hoping for at least one of these two outcomes: (1) Job throws up his hands in frustration and despair and says, “It’s simply not possible to live a godly life, so I give up”; or (2) Job begins to search his life for some sin, finds “it,” and then alters his behavior in an attempt to conform to a concept of righteousness that is false. This path would have led Job into all kinds of false teaching and legalism. In either case, the result would be a big win for Satan.

How does Satan go about trying to convince Job that he has sinned? I suggest that he was influencing Job’s friends in a manner similar to what he did in Matthew 16, when Peter responded in protest to Jesus’ announcement that he must go to Jerusalem, suffer, and die. Peter’s negative response and Jesus’ immediate rebuke show that it is possible for well-intentioned, good people to embrace Satanic teachings without realizing it (Mat. 16:22, 23).

II. THE PURPOSE OF RECORDING THE SPEECHES OF JOB’S FRIENDS

The speeches of Job’s friends reveal some of Satan’s best deceptions. This also means that what we have in the book of Job is unique in Scripture. Generally we are not given much detail concerning Satan’s lies. Even in the case of Eve in the Garden of Eden or of Jesus in the wilderness or in Gethsemane, we have very little detailed information of what Satan said. But in the speeches of Eliphaz, Bildad, and Zophar, we have entire passages that we can study as case examples of Satan’s attempts to deceive people. He uses truth mixed with error.

What do we find Job’s friends saying? We discover that the essential deception is this: *you have sinned and God is judging that sin*. This deception, moreover, is wrapped inside a package of truths about the righteous,

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

CUBA. "May God continue to open the doors for a new area that is showing spiritual interest. [Pray] that those who received the message in recent meetings will retain the teachings they heard. David Middleton was encouraged during his last visit to Cuba. Many of the people accepted the handouts which were taken to share the gospel." —*Missionary Herald*

GUATEMALA. "Please pray for Pastor Raquel Escobar of the El Carmen Church. The recent earthquake caused a large section of the church property to sink about eight inches. Fortunately the church itself does not seem to be affected. After the earthquake, the pastor fell and

dislocated his foot. This was a bad time for him with corn to be harvested and all the church work needing done." —*Ropeholders*

MALAWI. Sarel and Lintie Pretorius are finding open doors for training pastors in "bush Bible schools." They write of visiting one such college with 50 students in Malawi: "The road going into the Bible school is again a challenge with lots of hills and a rough dirt track. From this place graduates are sent out to start new works—both churches and new Bible schools, even in other countries—Kenya, Uganda, Mozambique, and Tanzania. We had a week of lectures this time. They were so eager to hear the message of freedom from sin." —*Bible Methodist Missions*

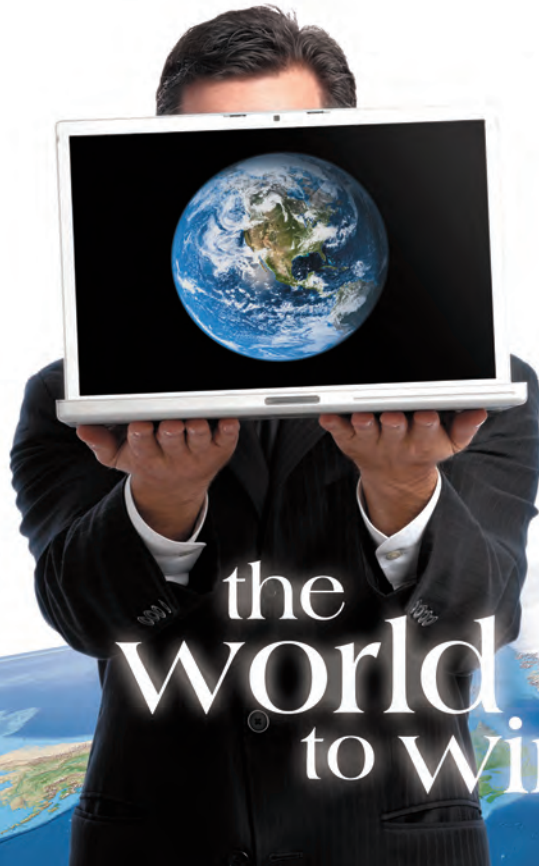
PAPUA NEW GUINEA. "Praise the Lord for the way He is moving in Papua New Guinea. James Plank was the evangelist used by God in the recent camp meeting. There were eight to ten thousand people in attendance! At one service, one thousand people wanted to respond to the invitation and go forward but were unable to get through the crowd! They were told just to pray where they were." —*Ropeholders*

PHILIPPINES. "The newly-constructed chapel at San Pedro, Tarlac, has been dedicated. Pastor Sonny Lagleva reports that God is continuing to save souls in this little village. Most recently, a young couple were converted after previously belonging to a religious cult. Now they are

growing in the faith and attending services at this church along with their two young children. "Another pastor of a pioneer church in Gonzaga Cagayan, Jhun Bunuan, tells of God's redeeming grace in the lives of two young men. They were slaves of alcohol and many other wicked practices. God brought Pastor Jhun into their lives, and through his patient friendship and witnessing, both of them have come to faith in Christ!" —*Tim Keep, Bible Methodist Missions*

ROMANIA. Sally Sebo, who operates House of Hope for orphaned and needy children in Romania, is "HIM Missionary of the Year," according to the Hope International Missions website. She notes that "we also have opportunity to share Jesus with the children and youth in Romania through activities at the Hope Christian Fellowship Center." "God is working in the lives of the children and youth we are working with," she adds.

UNITED STATES. "I covet your prayers as I endeavor to fill this role," writes the Rev. Steven E. Hight, newly-elected president of Evangelistic Faith Missions (EFM) in *Missionary Herald*. Hight, formerly director of Friends of Missions and later vice-president of EFM, notes that EFM "is an historic organization in our conservative holiness movement. God has used EFM in great ways in the past, and it is my purpose and desire, and that of the board of directors, for us to stay in the conservative stream and pursue holiness, even as we seek to properly use modern tools and strategies to advance the missionary cause." ■



the world to win



by Rev. Jack Hooker, President, National Alumni Association of God's Bible School and College

Have you ever asked the question, "Do the graduates of GBS actually end up doing what they are trained to do?" The answer is a resounding yes! The large majority of our graduates leave the Hilltop and answer God's call to ministry. Two exciting examples are recent graduates Brennan Muir (BA '10) and Ivone (Garcia) Muir (BA '11).

Both Brennan and Ivone graduated from the Division of Intercultural Studies and World Missions and are responding to God's call to Mexico. Recently, Brennan traveled from central Mexico to the southern state of Oaxaca. Interestingly, much of Ivone's family reside there. Brennan was accompanied by GBS alumnus and Bible Methodist Field Superintendent Steve Stetler and Missions Director Tim Keep. The purpose of the trip was to sharpen Brennan's vision for the work in Mexico. The team ministered in nine churches and some areas that show promise for future church plants. The trip was rewarding—God's presence was evident and several people were saved. The team also visited in homes and ate some interesting foods (including fried grasshoppers, lizard soup, and pickled pig skin). Lord willing, Brennan and Ivone plan to begin language school in south Texas this summer to prepare for their move to Mexico next year. Thank God that He is still calling young people and GBS is still sending them out to the harvest field! ■



above: Brennan, Tim Keep, and Pastor Refugio (Cuco) Sanchez.

left: Brennan plays his guitar to accompany a song by the youth of Cuchicuato.

➡(p7) neighbor might have a different theological opinion. It is the nature of this love to unite us; and the greater the love, the stronger the union. It is only when that love grows cold that we can think of separating “from our brethren.”

Methodism’s great founder describes “the narrow way” to which Jesus calls us, first, as inward religion—that is, an authentic personal relationship with God and all that this implies. This is also “scriptural religion,” as he tells us, for it is Christianity as described in the Bible. “How great a thing it is to be a Christian, to be a real, inward, scriptural Christian! Conformed in heart and life to the will of God. Who is sufficient for these things? None, unless he be born of God.”

Thus, he affirms the primacy of Scripture in describing true Christianity. He also gives us a method to use in interpreting Scripture. “If any doubt still remains, I consult those who are experienced in the things of God, and the writings, whereby, being dead, they yet speak. And what I thus learn, that I teach.” In this way he shows his constructive use of the teachings of others in understanding the Word of God. These safeguards enabled one to “keep an even pace, rooted in the faith once delivered to the saints and grounded in love, in true, catholic love, till thou art swallowed up in love forever and ever.”

In one of his last sermons, Wesley urged his people to accept into fellowship all who love God and live righteous lives. “And in order to their union with us, we require no unity in opinions or in modes of worship, but barely that they ‘fear God and work righteousness’...This is the glory of the Methodists.” Thus, the “narrow way” is to flee from the wrath to come, fear God, and work righteousness. Preaching at Whitefield’s memorial service, Wesley added that in “many doctrines of a less essential nature...we may think and let think; we may ‘agree to

disagree.’ But let us hold fast the essentials of ‘the faith which was once delivered to the saints,’” that Whitefield “so strongly insisted on at all times and in all places.”

You and I must guard against the development of a narrow spirit—a parochial, pharisaical, quarrelsome, critical, and censorious attitude—in our life and fellowship. All Christians should fear lawless liberalism on one hand and hardheaded legalism, on the other. Legalists usually think themselves free from legalism, while liberals often look upon anyone who disagrees with their practice or non-practice as a legalist. The Holy Spirit, the Spirit of Christ in us, and the heartfelt experience of perfect love accompanied by common sense enables one to meet the challenge to Christian maturity and Christlikeness. The indwelling Holy Spirit is the Keeper of Orthodoxy and through Him we remain in the “narrow way” and maintain right relations with other people, although we may think they are not as perfectly enlightened as we are.

The legalist and the liberal are opposite sides of the same coin. Both are gifted and willing to give their body to be burned for their understanding of the “narrow way.” No point of doctrine is too small but it merits their immediate answer, and no item of how a Christian dresses is too intimate but what they write or preach at length concerning it. They are all eyes, ears, antenna, telephone, and grapevine.

But, alas, this type of narrow spirit is very different from the narrow way of which Jesus speaks when He tells us take up our cross and follow Him. The “narrow spirit” furnishes neither grace nor glory, but only rules and ruts without the righteousness of Christ and disciplines without the lordship of Christ.

So the “narrow spirit” is not companion to the “narrow way” of Jesus. It is rather the “narrow, puckered,

peevish spirit” that Wesley feared so much, not the true “narrow way” that Jesus preached. The “narrow spirit” usually emphasizes a truth out of balance or insists that people embrace an extra-Biblical notion, tradition, or some aspect of religious culture; but it cannot provide grace to help anyone meet these rigorous demands. It results when teachers elevate lesser truths to the level of primary truths and judge others’ spirituality by their own limited understanding of the scriptures. A truth preached out of focus and out of balance with all the scriptures is to err; and a parched spirit and a warped lifestyle is the result. This “narrow spirit” is foreign to soul burden, passion, missions, and an understanding heart in reaching the lost. The letter killeth, but the Holy Spirit gives life.

In contrast, the “narrow way” of Jesus is the Royal Road of the Extra Mile, the road of reconciliation and forgiving love. His “narrow way” teaching and His life embraced His enemies, and He directed His disciples to turn the other cheek, go the extra mile, and overcome evil with good. The “narrow way” of Jesus shows God as our Father and the Holy Spirit as our Guide into all truth in holiness and forgiving love.

Beware, then, that your spirit does not become pinched and peevish, critical and censorious, while the atmosphere about you becomes foul and sulphurous. Remember that Jesus came not to destroy but to save. Since we follow the “narrow way” of Jesus and because we desire a careful, holy walk with God, we need to take John Wesley’s warning against bigotry and a “narrow spirit” with great seriousness. As he declared, “Though we cannot think alike, may we not love alike? May we not be of one heart though we are not of one opinion? If thine heart is as my heart, if thou lovest God and all mankind, I ask no more: give me thine hand!” ■

➡(p2) shall the grave be the end of King Richard's story, anymore than the grave shall be the end of ours.

For everyone of us—great and small, rich and poor, young and old—are hastening toward the grand finale of all human history which shall bring us to our last accounting. Then shall the archangel's trumpet echo through all the hills and valleys of the earth, as the divine summons goes forth to all living upon its surface, as well as to all sleeping within its bosom. Every coffin lid shall then be raised, every tomb shall then be opened, and all the dead shall then be resurrected to join that greatest assembly of all the ages "when God shall judge the secrets of men by Jesus Christ" (Romans 2:16).

Christians have differed about the "times and seasons" that shall mark these events, but universally they believe, as the ancient creed declares, that Jesus Our Lord "shall come again with glory to judge the quick and the dead, whose kingdom shall have no end." We are to avoid speculation about the exact timing of His appearance, but we are charged always to be ready. "Watch therefore, for ye know not what hour your Lord doth come" (Matt. 24:42).

Surely King Richard must have heard that warning. It is certain that we have heard it many times. "For the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29). "...It is appointed unto men once to die, but after this the judgment" (Hebrews 9:27).

Our response to God's truth—either loving submission or arrogant rebellion—will determine the sentence we shall then receive. Was our purpose finally to do God's will or to do our own? For as C.S. Lewis has reminded us, there will then be only two kinds of people—those who have said to God, "Thy will be done," or those to whom God has said, "Thy will be done." None of us shall be acquitted as heaven's friend if we have lived and died as heaven's enemy.

Thus Judgment will be on the basis of whether we have walked in the light God has given us. Ponder these words of Dr. Wiley: "If the Gentile who sins against the light of nature is justly punishable; if

he who despised the law of Moses 'died without mercy,' 'of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace' (Heb. 10:29). We may say then that the measure of revealed truth granted to men shall be the standard by which they are judged on the last day. To this also we may add the words of Our Lord, 'For unto whomsoever much is given, of him shall much be required' (Luke 12:48)."

Christ's earliest followers were gripped by this truth. Remember how St. Paul told the Athenians that God commands "all men everywhere to repent, because he hath appointed a day in the which he will judge the world in righteousness..."? (Acts 17:30-31) Later, while that same apostle preached before Felix of "righteousness, temperance, and judgment to come," that pagan governor trembled in terror before that warning. In the centuries since, how many others have done the same.

For the Final Judgment is one of the most sobering thoughts in Holy Scripture. Yes, "we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10). It is no wonder, then, that this truth was to become one of the most powerful forces to impel our witness. "Knowing therefore the terror of the Lord we persuade men" (2 Cor. 5:11). In light of this, Charles Wesley prompts us to examine our hearts. "And must I be to judgment brought, / And answer in that day / For every vain and idle thought, / And every word I say? / How careful then ought I to live, / With such religious fear! / Who such a strict account must give / For my behavior here."

"When the Son of man shall come in his glory, and all the holy angels with him," as Our Lord informs us, "then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left" (Matt. 25:31-33). To those on His right He shall say,

As C.S. Lewis has reminded us, there will then be only two kinds of people – those who have said to God, "Thy will be done," or those to whom God has said, "Thy will be done."



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THOUGHTS

for the quiet hour

by Sonja Vernon

RECONCILIATION

"For it was the Father's good pleasure for all the fullness to dwell in Him, and through Him to reconcile all things to Himself, having made peace through the blood of His cross... And although you were formerly alienated and hostile in mind, engaged in evil deeds, yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach...." —Col. 1:19-20b, 21-22 NASB

I love the word, "reconciliation." It offers such a beautiful picture of restoration and hope. I'm afraid those of us who were weaned on the gospel message have sometimes lost the awe and wonder of the magnificent truth contained in this passage. We often do not appreciate how desperately we needed a Savior, how depraved and selfish our own hearts were without Jesus, and how our innate rebellion threatened to cause our downfall just as it did Lucifer's.

But to those who know their own brokenness and who remember days of alienation, the news is breathtaking! The Son of God, embodying the fullness of the Godhead, willingly offered Himself to be broken and crushed. He took on our sin for the sole purpose of reconciling us to the God who made us. He chose suffering to bring us back into relationship. We were hostile to Him. Our self-will caused us to fight for our own way. But even while we rebelled, He made a way home. And now the high price of reconciliation has been paid. We can stand before Him "holy and blameless and beyond reproach." What a change! What a sacrifice! What a Savior! ■

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"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." But to those on the left He shall say, "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels" (Matt. 25:34, 41). "And these shall go away into everlasting punishment; but the righteous into life eternal" (vs. 46).

These words speak both of vindication and condemnation. As vindication, Judgment Day shall bring final clarity and glory to God's holy government, as well as final reward and honor to His saints. But as condemnation it shall bring final reprobation and punishment to the wicked. This latter theme, especially, has been the focus of ten thousand sermons, all urging sinners to prepare for "the awful tribunal of Jesus Christ." Sometimes this has been morbid and excessive, as whenever the wrath of God is separated from the love of God; and for conscientious souls, the result has been terrifying. If we must preach God's judgment, it must be with the most earnest pleading delivered with the most tender compassion.

How often as a child, I heard such earnest pleading as devout pastors and evangelists reminded us of ultimate destiny. Then we would sing an invitation hymn—perhaps the one which asks, "Are you ready? Are you ready for the Judgment Day?" And I would make my way to the public altar to kneel with other weeping mourners, as the Spirit faithfully brought conviction, reproving of "sin, righteousness, and judgment to come." Frankly, as I believe, one of the reasons there is so little of that type of conviction in our services today is that there is so little of that type of preaching.

For always the preaching of God's judgments is to bring us to God's mercies. As we trust fully in those mercies, our love becomes centered in Him who died and rose again for us, and increasingly transformed by the Spirit into His likeness, we find satisfying assurance in His redemptive promise. "Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world" (1 John 4:17). So with Count Zinzendorf we sing: "Jesus, thy blood and righteousness, / My beauty are, my glorious dress, / Midst flaming worlds in these arrayed, / With joy shall I lift up head. / Bold shall I stand in thy great day, / For who aught to my charge shall lay? / Fully absolved through these I am, / From sin and fear, from guilt and shame."

Yes, England's lost king has been found in a parking lot, and he shall soon be reburied in an Anglican cathedral. But that shall not be the end of Richard's story, any more than the grave shall be the end of ours. For everyone of us is hastening toward the grand finale of all human history which shall bring us to our last accounting. ■

