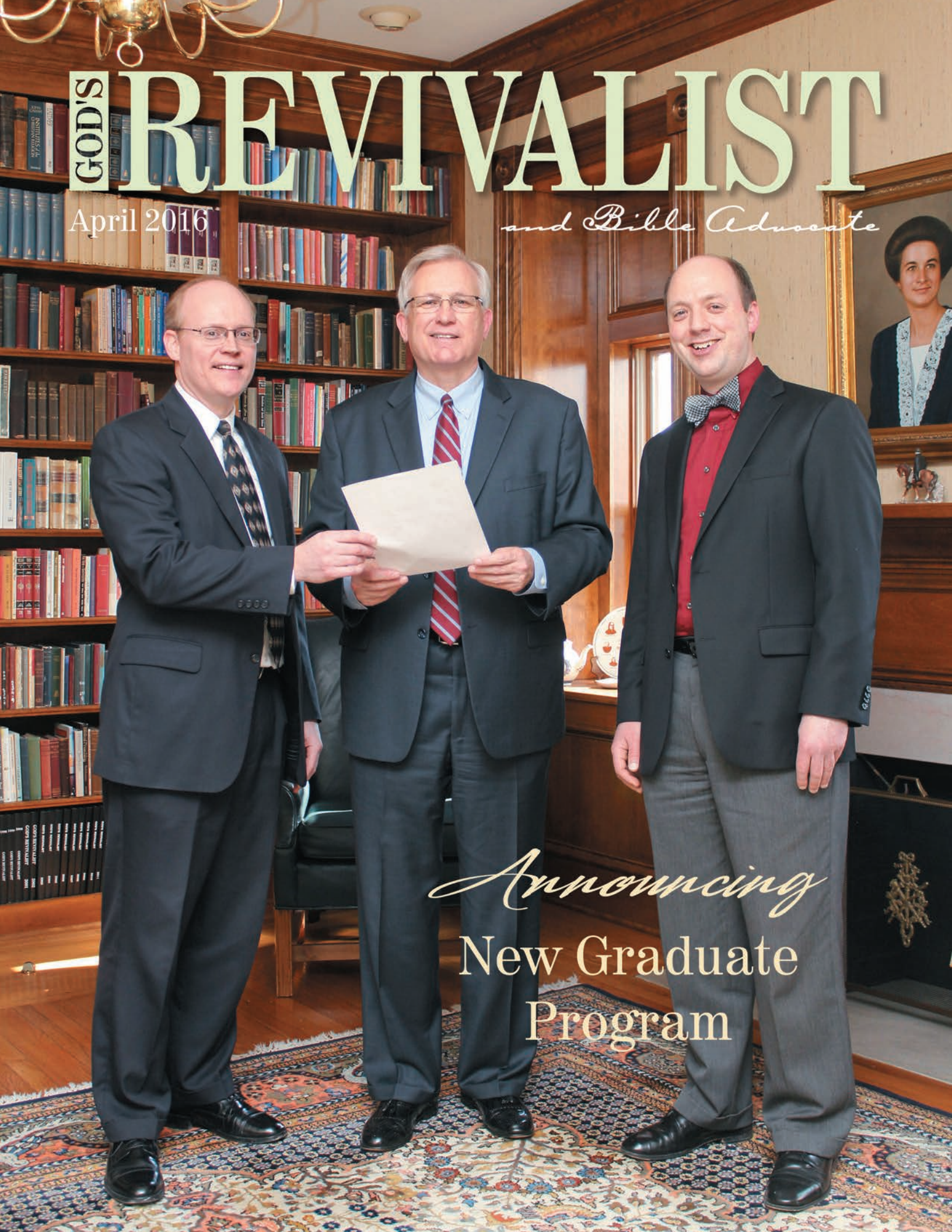


GOD'S REVIVALIST

April 2016

and Bible Advocate



Announcing
New Graduate
Program



about this issue

SPRING IS HERE!

Spring is a wonderful time of the year. As winter's grip wanes, things that have lain dormant burst into colorful life. The muted hues of gray and brown turn to green and blue as the warmth of the sun coaxes daffodils to disclose their glorious yellow. Spring celebrates newness!

At GBS we are happy to announce something new—our graduate program which recently received final approval from our accreditors. This means that GBS now has authority to confer two master's degrees. We thank God for His help in bringing this project to this successful conclusion. Check out the particulars beginning on page 13.

Growth sometimes only takes place after a period of extreme difficulty, hurts, and pain. Just as a tender plant emerges from the soil and struggles to become something bigger and better—something beautiful—so it is with us.

The status quo can be a straitjacket, keeping us bound up in the “here and now.” New possibilities seem out of reach. However, if something shakes the foundation of the status quo, it is often very unsettling, especially when the familiar no longer works. The good news is that this “instability” can motivate us to establish some sense of new balance in our lives. This normally involves moving toward change. Changes can be in behaviors, thought patterns, relationships, goals—in fact, just about anything. And usually more than one thing is changing at a time. Just hold on!

This leads me to the two testimonial articles in this issue. In “Open to Transformation,” Ashley Quesenberry shares her story of having her “perfect little world” knocked off balance. However, it was during that time that God had great things in store for her. She learned more about herself and gained new spiritual ground.

In “Out of the Shadows,” Bryan Shields tells of his long struggle with sexual addiction and his path to redemption and recovery through accountability to others and deriving from Christ every bit of the strength he needed along the journey.

Both of these stories are a testimony to how God can help us get beyond the hurts of our past and the distractions of our daily lives and move us to a better place—a place of newfound growth!

Enjoy the issue. —Ken Farmer ■

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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, gender, 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. Visit us online at www.gbs.edu or www.godsrevivalist.com.

COVER: Dr. Phil Brown, Pres. Michael Avery, and Dr. Aaron Proffitt confer in the president's office. Photo by Rachel Pohl.

the president's page



NOTES FROM MY PRAYER JOURNAL PART II

by Michael R. Avery, President

In my last article I mentioned that I wanted to make 2016 my year of prayer. This, in part, is to renew my own prayer life, but it also is to learn more about prayer. All of us began our journey in the school of prayer as learners rather than experts. At some point along the way we all have faced certain nagging questions: Is God really listening? If God knows everything, what's the point of me telling Him something He already knows? Does prayer really make a difference? Why would He seemingly answer a small trivial prayer and not something really important? Does prayer change God or change me? These questions will eventually come to focus on the one big question: "Why pray?"

There have been gallons of ink spilled trying to answer that question, but there is no better answer than simply the example of Jesus—"And when he had sent the multitudes away, he went up into a mountain apart to pray." The Son of God, who knew the wisdom of His heavenly Father above any of us, felt such a strong compelling need to pray that He made it a regular habit of His life. Surely if the Son of God needed to pray, how much more do I need to value and practice the act of prayer?

If the example of Jesus is the most compelling answer to the question of why one prays, then it seems to me we can learn something from the prayer life of Jesus. The Gospels record more than a dozen of His prayers. I believe the prayers He prayed, the times and places He prayed them, and the reasons He prayed them offer us remarkable insight into why Jesus prayed and, consequently, why we should pray.

WHY JESUS PRAYED

1. Jesus prayed during times of trouble. The prayers of Jesus in the wilderness, Gethsemane, and on Golgotha represent times of trouble and soul sorrow. The Hebrew writer tells us that, "He offered up prayers and petitions with loud cries and tears" (Heb.5:7).

The Son of God felt such a strong compelling need to pray that He made it a regular habit of His life. Surely if the Son of God needed to pray, how much more do I need to value and practice the act of prayer?

Commissioning Weekend 2016

God's Bible School & College, Cincinnati, OH

Nathan Purdy, guest speaker

The public is invited to join with us for our
"end-of-the-year, spiritual renewal."
Help us celebrate commitment and commencement.

Friday, May 20

7:00 PM The Challenge

Saturday, May 21

10:00 AM Commencement (College)

7:00 PM Consecration

Sunday, May 22

10:30 AM Communion

2:30 PM Commitment to Ministering Now

6:00 PM Commission



Originally from Northern Ireland, Nathan Purdy pastors the Bible Mission Church in Lock Haven, PA. He is a gifted speaker with powerful emphasis on scriptural holiness. Nathan is married and has three young children.

Services will be live-streamed beginning Friday, 7:00 PM at www.gbs.edu/news-events

of direction, and great power to minister after a time of prayer.

Lesson: The Chinese join two characters (heart and killing) to form a single pictograph for their word for busyness. That is stunningly incisive—it is true literally and spiritually. The heart is the place the busy life exacts its steepest toll. "Too much work," the British used to say, "makes Jack a dull boy." But it's worse than that. It numbs Jack, parches Jack, and hardens Jack. It kills his heart. When we get too busy, we lose something vitally important to the spiritual life. It is the solitude of prayer that allows our hearts to be refreshed, renewed, and refocused on the things that really matter. When we choose to retreat to the place of prayer in the middle of all our busyness, we will find that we can work hard and not be destroyed by our failures or our successes.

4. Jesus prayed before and

around momentous or key events. Moments such as: His baptism, the selection of His disciples, His transfiguration on the Mount, and before His final redemptive act and return to heaven.

Lesson: The night I was elected President of GBS, Dr. Wingrove Taylor asked me to accompany him to the prayer room in the men's residence hall. When we arrived, he turned to me and said, "As President of GBS you will have many low moments, but you will also have many high moments—moments of great accomplishment. In the low moments, turn to God in prayer. But make sure you take the high moments, the great moments, to God in prayer, too."

5. Jesus prayed just to commune with His Father.

The prayers of Jesus reveal a spontaneous communion with the Father that has no precedent anywhere else in Scripture. Jesus prayed just to engage in intimate conversation with His Father.

Lesson: Prayer is the currency of friendship and intimacy with God. God wants to be wanted—enough so that we should be predisposed to linger in His presence. Dallas Willard says that spiritual people are not those who engage in certain spiritual practices; they are those who draw their life from a conversational relationship with God. "Were not our hearts burning within us while He was talking to us on the road, while He was opening the scriptures to us?" (Luke 24:32) ■

(To be continued)

Lesson: Times of great sorrow or personal upheaval fray our emotions, cloud our thinking, and challenge our faith. Jesus took these situations to prayer, and it was prayer that enabled Him to come through with the attitude and spirit that said, "Not my will, but thine, be done."

2. Jesus prayed for others. He prayed for children brought to him by their mothers. He prayed for the onlookers at Lazarus' tomb. He prayed for Peter that his faith would not fail. He prayed for His disciples that they would be "sanctified through the truth." He prayed for all who would believe on His name. He prayed while hanging on the cross for those who nailed Him there.

Lesson: Prayer should have an "others orientation." Jesus showed a remarkable lack of concern about His own needs. "Take this cup from me" may represent the only time Jesus asked something for Himself. We also learn that we can and should take every situation, every person, and every need to our Heavenly Father in prayer. We should live in a conversational relationship with God about everything and everyone in our lives.

3. Jesus used prayer to recharge spiritually. After a long day of exhausting ministry, Jesus would escape into the wilderness only to emerge with a renewed sense of mission, direction, and power. "I have meat to eat that ye know not of," Jesus told His disciples. The first chapter of the Gospel of Mark offers amazing insight into a weary Jesus finding personal renewal, clarity

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“GBSC GAVE SO MUCH TO ME EDUCATIONALLY, SPIRITUALLY, AND PERSONALLY . . . I WANT OTHERS TO BE IMPACTED BY GBSC THE WAY THAT I WAS.” - *Brittany Hoffpauir*

“WE WANT THIS COLLEGE TO KEEP DOING EXACTLY WHAT IT IS DOING FOR MANY YEARS TO COME . . . WE BELIEVE IN WHAT HAPPENS WITH THE INVESTMENT.” - *Brandon & Marianne Mills*

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Office of Advancement

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Open to Transformation

Being Vulnerable Even When It Hurts

by Laura Ashley Quesenberry

My sophomore year at GBS was just beginning. Fresh from a summer of traveling in one of the school's public relations groups, I was excited to be back on campus to start a new school year and to try out for a PR group again.

The day for the auditions arrived. As the process continued throughout an entire afternoon, thoughts began penetrating my wall of confidence. Thoughts like: "What if I don't get in a group?" "Why has that particular person been called into the audition room several times already?" "Well, maybe the music faculty have already decided which group they want to put me in and don't need me to audition anymore."

I left the Music Hall after the auditions and tried to act as nonchalant as possible for the rest of the day. All throughout the night, I had an awful feeling gnawing at my stomach. The next morning in my quiet time before starting classes, I prayed, "Father, you know about the auditions yesterday afternoon, and about how nervous and scared I am that I may not have made it into a group this year. I know that you have the best plan of life laid out for me, but still I'm having a hard time trusting you with this one."

After several days with no news, I received a call that the Music Division chair, Dr. Jana Pop, and PR director, Don Davison, wanted to meet with me. The uneasiness returned.

A few minutes later I walked into Dr. Jana's office and took a seat. It was Mr. Davison who broke the news. "You've probably figured out by now that you didn't make it into a PR group this year."

"Yeah, I had a pretty good guess," I replied, trying to feign calmness. He continued to talk, but I barely remember much after that point. I couldn't keep the tears back anymore. All of my anxiety that had been pent-up inside for the past couple days began flowing out.

Both assured me that many people had been praying for me already that week and had been working behind the scenes to take care of my financial needs. Before I left, Mr. Davison prayed for me. I thanked them both, and as I made my way out of the office with several wadded-up Kleenex tissues in hand, they told me that I should go visit Nathan Dahler, director of enrollment services, because he had "a kind of safety net" arranged for me.

As I made my way down the Music Hall steps and across campus, my mind was reeling with questions. "What am I going to do?" "I don't understand what God is doing." I entered the Administration Building and tried to avoid eye contact with anyone around. I knocked on Mr. Dahler's door and, upon his greeting, entered the office and took a seat. He grabbed a Kleenex box and came over to me. "You've had a rough afternoon. You can go ahead and cry."



And with that, the tears began again. I tried to stay somewhat composed, but I just couldn't. Any last bit of dignity departed as I just sobbed. Eventually the tears lessened and Mr. Dahler began to speak: "I want you to know that I'm praying for you. Now, I've been working on some financial aid for you since you will no longer have the PR scholarship. Remember, if God wants you here, then He will pay your way." I nodded my head in silent agreement. We arranged a meeting for the following week. I thanked him for everything that he had done already, and I headed straight to my dormitory.

Once I reached the privacy of my room, I knelt by my bed. I cried until I could simply cry no more. My emotions were exhausted. "Why did God let this happen? What is he doing? What am I going to do about finances?"

I heard a knock at my door. I hurriedly tried to make my bleary, red eyes look somewhat presentable. I opened the door and found Ms. V (Sonja Vernon, dean of women) waiting outside. "I just saw the names on the PR group list," she said, drawing me into a tight hug. I didn't say anything as I again shook with tears. We talked for a few minutes before Ms. V prayed a prayer for me, then left.

I was alone with my thoughts and my Kleenex. In order to try to sort out my feelings, I began typing in my prayer journal.

August 28, 2014. Dear Heavenly Father, you are great and good. You are sovereign and wise. You know what the best plans and paths for my life are. You have my life under control.... Father, you know how very heavy my heart is right now. Not making it into a PR group this year is really tough.... I feel like such a baby crying over this matter, but PR was my life. I enjoyed it so much.... I don't understand what you are trying to do in my life now. I feel so confused and lost... But, I did sing Tuesday night in revival services, "Whatever it takes to draw closer to you, Lord, that's what I'll be willing to do".... I suppose now I'm being put to the test; I pray that you'll bring me forth as gold. Strengthen me, Father. Help me to tune out the whispers of the devil in my ear and mind. Assure me of your love and care today, Father. I thank you for your peace and that I can trust you with my life. Amen.

I tried to maintain a composed appearance as I went to the school revival service that night. I made it through the service and

afterwards accepted the condolences of those who approached me. I also tried my best to be congratulatory to the students who did make it into the PR groups. That night as I went to bed, I meditated on the passage in John 14:27: "Peace I leave with you; my peace I give you. Do not let your hearts be troubled and do not be afraid" (NIV).

As the week continued, I was shown such love and concern by friends and the GBS staff and faculty. I had different faculty members email me, call me, and take me out to lunch—just making sure I was doing all right. I remember several of them telling me that perhaps God had really "special," "incredible," and "big" plans for me that "off-year" from PR. I tried my best to believe them.

Mr. Dahler called me into his office on Friday afternoon. He explained that earlier in the week there hadn't been any endowed scholarships for me to use, but now enough scholarship money had been provided that my parents would only have to pay \$160 for the entire semester! As I stood there, all I could do was smile at God's greatness. God's timing was impeccable. He knew exactly when I would need those scholarship funds, and He had provided them at just the right time.

It seemed that nearly every week I heard a sermon that was meant especially for me. For example, one night I was talking to God and telling him that I could really use some affirmation. The next day in chapel Rev. Cravens spoke from Psalm 27 about what to do when trouble comes, and he broke it down into the "nitty-gritty of everyday life." I remember sitting in my seat, listening, and it was as if God whispered in my ear, "Here is your affirmation."

Then there were other sermons or chapel messages that would hit on a point that Dr. Jana and I had discussed in one of our "talks." These had become a regular occurrence since the beginning of the semester when Dr. Jana had offered to meet with me to help me process through my emotions following the audition results. Dr. Jana and I began making a habit of meeting every week for about an hour. Some weeks we would just talk "girl talk" while on a walk around campus or over (p15)➡

God wants to take the brokenness in our lives and turn it into a masterpiece of His grace. He uses our disappointments and shortcomings to draw us closer to Him.



OUT OF THE SHADOWS

A STORY OF REDEMPTION AND RECOVERY

by Bryan Shields

I'm a grateful believer in Jesus Christ who is celebrating recovery from sexual addiction. I also struggle with codependency and self esteem issues, and my name is Bryan. Thank you for letting me share my story with you.

For many years my life fit the classic definition of insanity. I was “doing the same thing over and over expecting a different result.” Beginning around the age of eight or nine, I fought a losing battle with sexually graphic reading material. This addiction grew into self gratification and, eventually, pornography. I lived in a fantasy world in which I was the hero, and everything revolved around me. I found myself using my sexual addiction as my favorite reward, my dearest friend, and my only safe place. My addiction was my life.

Growing up in a minister's home, I really believed I was having a wonderful childhood; it would be years before I would identify the dysfunction and brokenness that surrounded me. My earliest goal was to be accepted by adults. We moved many times because of my father's ministry, so I rarely made strong friendships. I had little permanence or stability in my surroundings. Every house we moved into was different, and it was never ours. I learned quickly to earn attention and acceptance through my intelligence and people-pleasing skills.

I was involved in very few sports or outdoor activities, except for working with my dad. We did a lot of work. I was never popular in school or at social events. Even when filling leadership roles, I never felt I “belonged.” I could organize and accomplish and achieve, but I could never let anyone see who I really was.

My relationship with God was confusing and “complicated.” An unfortunate experience of a sexual nature at age six convinced me I was “damaged goods”—less than pure and unable to be whole.

By age twelve, I was seeking out explicit books and magazine articles and hiding them around the house. I found that when I read these stories, I felt good. I also felt guilty each time I finished, and I hoped God would forgive me. I even promised myself repeatedly that I would stop doing these things, but I didn't. This pattern would continue until much later in life—remorse without repentance.

Throughout my middle-school and high-school years, I became the ultimate “good kid.” During this time, my addiction went underground and only surfaced occasionally. I could go for months not acting out, and then find a book in a store that would satisfy me for a while. I would promise not to do it again. Then I would go for months before giving in to self gratification. More promises. More failures. I maintained my front of being in control, but on the inside I began to know what “unmanageable” felt like.

During my last semester of college, I met my wife-to-be. She was a wonderful answer to many prayers. We dated long distance for several months and were married later that year. I loved her like I had never loved anyone and was sure that my wounds and baggage would be gone soon. This was not the case. Even in my love for her, my sexual addiction was supreme.

I had a good job working as a nurse, but we never seemed to have enough money. This was because I had

no personal boundaries in my life; I was an addict. I eventually realized that our debts were too big, and I filed for bankruptcy. This began to chip away at the perfect exterior I had so carefully constructed around my emptiness inside.

Around this time I heard the phrase “sexual addiction” for the first time. Amazingly, I had never known such a thing existed! I had grown up with an unshakable belief that there was no other way to live; I thought freedom was for other people.

I went immediately to my pastor at the time and told him about my discovery—that I was a sexual addict. Looking back, I honestly believe he had no idea what to do with me. I eventually went to his superior with my questions; he had no more to say than my pastor. I was left to face this on my own.

I do not remember exactly what the circumstances were; I only remember that I was alone in the house and angry with my wife for being gone that night. I started out on a legitimate website, but, by the time I was finished, I had seen porn for the first time and returned to self gratification. Up to this point I had been reading novels or other written accounts of sexual acts. My imagination was pornographic, but I had never seen any “real porn.” There are no words to describe the flood of pain that rolled over me when I realized what I had done. I was shocked by how twisted and violent my own desires were. Despair filled my soul.

This cycle of fear, pain, and shame repeated itself over and over and over. I would be clean for a few days or weeks and then go right back. I would have liked to believe that porn was just a fluke, but I knew better. I saw how quickly I had been consumed, and I knew I would never live to be an old man. As a nurse, I had seen how addictions wreck lives. None of those roads last long. So, after trying to fix it myself for quite a while, I decided I had to get help.

I had seen a counselor the previous year, but had stopped going because it cost too much. I came to realize that my addiction was costing me more, so I went back. I saw that counselor for close to a year, and I got serious about my recovery. My counselor told me I needed a group. I disagreed and kept trying on my own. After several more failed attempts to control my addiction it finally dawned on me—I needed a group!

I saw a yard sign for Celebrate Recovery. It caught my attention. I told my counselor about the Celebrate Recovery group, and he point-blank told me that’s exactly where I needed to be. I listened this time. I checked online and found a group that met on Friday nights.

I will never forget the first meeting I attended in April of 2014. I was scared, ashamed, and certain I would not fit in. But I was desperate, and it didn’t matter anymore; I had to get clean. When I walked through the door, the ministry leader shook my hand, looked me in the eye, and said “Welcome.” I cannot tell you

what that did for me. I was hoping to be accepted or allowed. To be welcomed was more than I had dreamed! And then when he introduced himself with no shame, I was amazed.

It wasn’t magic, though. Within a couple weeks of my first visit to Celebrate Recovery, I had relapsed. The temptation came, and I stumbled and fell. The next meeting was a struggle. I still had not told anyone my story. I was still deep in my shame. But I knew these people would welcome me, and I knew they had been where I was. I knew they would not judge me. I knew that here was a chance for me. I knew there was hope.

On the other hand, I felt that if this “Celebrate Recovery thing” didn’t work out, I was done for. I had tried unsuccessfully to conquer my addiction on my own. I had not yet learned this very simple truth: the word “I” does not appear once in the 12 Steps of the Celebrate Recovery program. I also began to realize, as I attended meeting after meeting, that the central lie of my addiction, “no one knows and no one cares,” was being shattered night after night at Celebrate Recovery. I soon signed up for one of the program’s Step Studies which involved additional weekly meetings and working through workbooks. I wanted to go deeper with my recovery. I was a little apprehensive about sharing my personal baggage with others, but I trusted the leaders who told me I needed to “work the steps.” The Fifth Step—when I “admitted to God, to myself, and to another human being the exact nature of my wrongs”—was huge for me. It was the first time I had ever told my entire story to anyone.

John 14:19 says, “Because I live, you shall live.” These are the very words of God. These words mirrored one of the steps. I came to believe “that a power greater than ourselves could restore us to sanity.” I personalized that and accepted that. I have been clean since April of 2014, and every bit of the strength I have needed has come from Christ. Recovery isn’t always easy, but I am always encouraged when I attend a Celebrate Recovery meeting. The testimonies and teachings keep me focused, and the love and acceptance heal the wounds that fed my addiction.

There is no real end to this story. It continues every time broken, scared newcomers walk into their first meeting. It is the story of redemption—the “buying back” of lost, ruined people into the beautiful family of God. This story has always been all about the gospel. “Jesus Saves,” even addicts! “Jesus Saves,” even people like me! I live to pass on the gift that Celebrate Recovery gave to me, the “good news”—there is always, *always* hope in Christ! ■

Bryan Shields and his wife, Ashley, are both leaders of Celebrate Recovery in Anderson, IN. They live in Muncie, IN, with two of their children, Bryan and Landynn.

NEWS

from the Hilltop

MID-WINTER REVIVAL

We were blessed with God's presence during our mid-winter



Rev. Joe Smith

revival, January 12-15. Rev. Joseph Smith and Dr. Dan Glick spoke with the obvious anointing of God. Dr. Glick, chair of the Division of Intercultural Studies and World Missions at GBS, preached during the morning services from Nehemiah—the necessity of confession and living a Spirit-filled life.

Alumnus Joe Smith (BRE '80), who has been pastoring for 32 years in Shelbyville, IN, spoke in the evening services. One sermon focused on three kinds of storms—those of our own making, those caused by others, and those into which we are sent as part of our spiritual pilgrimage.

Pray with us that a spirit of revival will continue on our campus. If you would like to watch any of the revival sermons or other services, they are archived on our online YouTube channel: www.youtube.com/GBSC1900.

STUDENT DEVELOPMENT DAY

On February 2, we were privileged to have Dr. Bill Ury as the featured speaker for Student



Dr. Bill Ury

Development Day. Dr. Ury, a former seminary professor now pastoring in North Carolina, spoke eloquently to our students on “a theology of the body.”

With recent Supreme Court decisions and other national trends, this topic could not be more timely. Our prayer is that these sessions will continue to impact the minds and lives of our

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 **Morgan (Litchfield) (2008-09) and Andrew (BA '05) Street**, a son, **Titus Philip (Flip)**, born February 11, 2016, in Fort Wayne, IN. Andrew is a residential field representative in South Asia for EFM. Titus is welcomed by his three brothers: Amos (5), Justice (3), and Josiah (2).

DEATHS

Charles Wesley Knipmeyer, 93, of Marshfield, MO, went to be with Jesus on February 1, 2016, while sur-



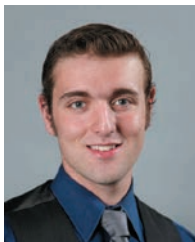
rounded by family at his home. Charles was born in 1922 to John Wesley and Julia (Bruning) Knipmeyer. He graduated from Warrenton High School in 1940, gave his heart to the Lord in 1943, and married Garnelle Schaper in 1944. In 1950 they bought a farm in rural Montgomery City where they raised grain, hogs, and chickens. God blessed them with a successful farming career. After retirement at the age of 70, Charles went to Texas and took Accelerated Christian Education teacher training. He and his wife then spent two-and-a-half years helping with an ACE school in Papua New Guinea. They also spent three months doing mission work in Nigeria and participated in several work and witness trips through their church. Charles had a philosophy that whenever the church doors were open, his family would be there. He also loved attending camp meetings, revivals, serving on camp and church boards, and sharing

students as they prepare for ministry in a culture that desperately needs to hear this message.

GRADUATE PROGRAM RECEIVES FINAL APPROVAL

The GBS Graduate Program received full approval to offer the MA in Ministry and the MA in Biblical Studies degrees. No special reports or additional stipulations were required. The Graduate Program is now fully accredited by the Ohio Board of Regents, the Association of Biblical Higher Education, and the Higher Learning Commission. We praise God for His grace in bringing us to this point. It has been incredible to see God's hand at work in our preparations. We are also deeply thankful for support that we have received from so many of you. For more information on the graduate program, see page 13.

NEW EMPLOYEE



We are happy to welcome student Dakota Powell to the campus staff. He has worked as a capable assistant in the housekeeping department and was recently asked to step into the position of housekeeping supervisor. He is replacing Nathan Kennedy, who felt God leading him into other areas of ministry. We are thankful to Nate (BA '15) and his wife Diane (Wood) (BA '12) who have given three years of dedicated service to GBS.

PROGRESS ON THE GBS HISTORY BOOK

In a recent issue of *God's Revivalist*, we reported the two

unfortunate circumstances that had befallen Larry Smith, who has been writing an official, popular-level history of God's Bible School. Due to the necessity of wearing a neck brace and his continuing rehabilitation, he has



been greatly hindered in the completion of the project. The good news is that Larry's health is slowly but definitely improving. He has been able to complete a final edit of the prologue, epilogue, and 12 chapters of the 15-chapter book.

We are planning a special campus event this fall to unveil *A Century on the Mount of Blessings: The Story of God's Bible School*. You will not want to miss this! Plan on attending and purchasing your hardbound copy signed by the author himself. ■



Christ with others. He served with The Gideon's International for years distributing Bibles to many. In 2008, the Knipmeyers sold the family farm and moved to Marshfield, MO, to be closer to their children. Charles was preceded in death by his wife in 2009. He is survived by his two daughters, Nancy and Sharon; four grandchildren; seven great-grandchildren; and nieces and nephews. Funeral services were held at the McCoy-Blossom Funeral Home, Troy, MO, Rev. Joe Davolt officiating, with interment following at Zoar Cemetery.




Rev. Roger L. McCoy, 65, went to his eternal reward on February 2, 2016. Roger was born in 1951 in Parkersburg, WV. He graduated from Parkersburg South High School in 1970 and married his high school sweetheart, Lois Regina Blair. He prepared for the ministry at GBS. After his graduation in 1976, he pastored Wesleyan churches in St. Albans, Williamson,

Parkersburg, and Vienna, WV, and in Stewart, OH. He also worked for and retired from the United States Postal Service, where he distributed mail from the Parkersburg main office, earning the "Million Mile" award. Roger is survived by his wife; three daughters, Lisa, Rachel, and Regina; six grandchildren; brother, Randy; and sister, Ruth. Funeral services were held at Lambert-Tatman Funeral Home in Belpre, OH, officiated by Revs. Les Crossfield, Phil Ridenour, and Chris Shinn, with interment following at the Coolville Cemetery.




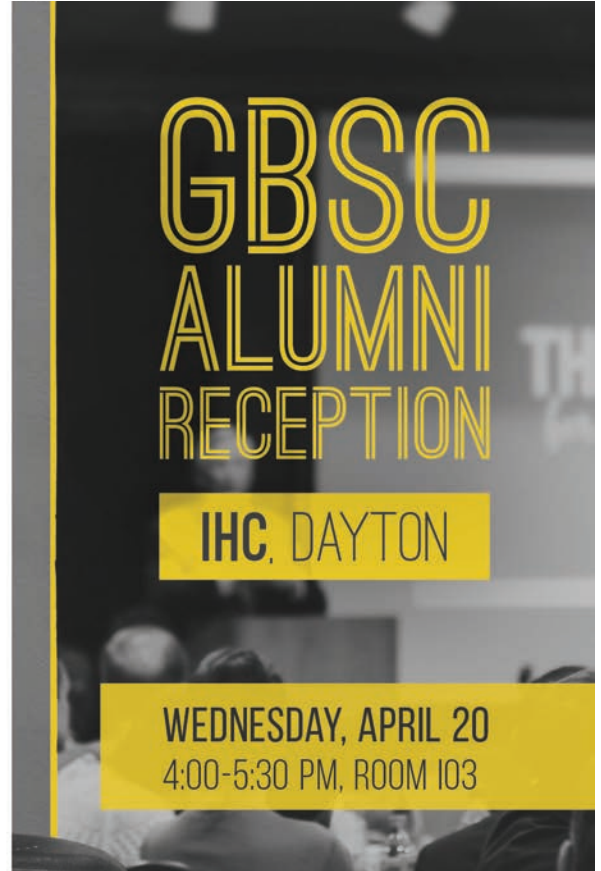
Mildred Brennan Smith, 93, made her peaceful entrance into heaven on February 14, 2016. She was born in 1922 to Joseph and Alice Brennan in Monroe, LA. In 1941, she married the Rev. Alson Smith. They were happily married 52 years. In 1942, she accepted Christ as her Savior. She was a godly and faithful "Proverbs 31" wife and ➡



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➡ mother. She believed her vocation as a wife and parent was the most important and fulfilling responsibility in the world. Mildred was a long-standing commissioned Christian worker in the Wesleyan Tabernacle Association and a member of the Southport Church of the Nazarene. For more than forty years she always looked forward to preparing and teaching her Sunday school class. Known to many as Grandma Smith, she loved her God, loved her ministry, loved people, and loved her family. She was a gifted speaker and stalwart prayer warrior. Mildred was preceded in death by her beloved husband. She is survived by two daughters, Patricia Ann Jewett and Diane Kennedy; three grandchildren; five great-grandchildren; one great-great-grandson; brother, Roy; and nieces and nephews. Funeral services were held at the Southport Church of the Nazarene, Indianapolis, IN, with Revs. Bill Swesey, Ray McCrary, Mike Mater, and

Richard Gremillion officiating. Interment followed at Washington Park North Cemetery in Indianapolis. ■

GBS Presidential Search

The search process continues for the next President of God's Bible School. Several candidates have been identified through recommendations and applications. The Search Committee is committed to maintaining confidentiality as they prayerfully work through the remainder of this process. Over the next few months, interviews will be conducted with finalists. A recommendation to the Board of Trustees is tentatively scheduled for May 2016. Your continued prayers for God's guidance are sincerely appreciated.





Dr. Philip Brown answers questions about the newly launched graduate program.

How did the graduate program get started and what was the process it went through?

Having a graduate program has been part of the GBS strategic plan since 2004. In the Spring of 2014, Dr. Allan Brown appointed me to develop a graduate program proposal to present to the Ministerial Education Division faculty. Once the Ministerial Ed faculty approved it, it went through the Academic Committee, the full faculty, the Administrative Committee, and was finally approved by the board.

With the curriculum structure approved, we started building the catalog and the faculty handbook so that by August 2015 we were asking the Ohio Board of Regents (OBR) and the Higher Learning Commission (HLC) to do a joint visit for us. We submitted that request in October 2014. They wrangled with each other for several months, and, finally, OBR came on its own in March 2015. What seemed like an unfortunate delay, pushing our start date out an entire year, actually turned out to be God's gracious providence in helping us to be fully prepared for each level of review as it came. OBR approved us contingent on HLC ap-

GBS Launches
New
**Graduate
Program**

proval and some reports which we have already submitted.

ABHE approved us in July 2015, also contingent on HLC approval. Then HLC did its own site visit at the end of October 2015. The team's report was very positive, and we received the final approval from them on February 16, 2016. The official start date for the program is August 2016. However, since we are approved, there is one class that will be offered this March as a graduate class.

What is the rationale for starting this program?

There are two sets of needs that explain why we are starting a graduate program. The first is addressed by the **MA in Ministry**:

1. Denominational leaders note declining church membership and increasing difficulty in filling pulpits.
2. Pastors express a need for greater clarity in their teaching and preaching of the Scriptural doctrine of holiness.
3. Laymen are frustrated with confusion over what it means to be entirely sanctified or filled with the Spirit and with their lack of training to disciple other believers.
4. Young people come to college with an increasing lack of knowledge of why they believe what they believe.

We recognize that a one-size solution doesn't meet this need, so we designed the MA in Ministry to be customizable. Pastors who want to hone their preaching skills can take a series of courses from instructors like Dan Stetler, Mike Avery, Rodney Loper, David Bubb, and others. Pastors who feel the need for additional training in counseling can take counseling courses from Andrew Graham and Mark Cravens.

Students can also create their own combination of practical ministry courses to match their ministry development needs. Even at the course level, the student can customize their course work to focus on scholarship development, pastoral ministry skills development, or personal discipleship enrichment. The MA in Ministry requires no biblical language prerequisites. Instead, students take a course entitled "Biblical Language and Technology" that is designed to help the non-linguist student make the best use of the available resources for studying Scripture.

The second set of needs is addressed by the **MA in Biblical Studies**. Our conservative holiness Bible colleges struggle to find qualified professors with terminal degrees, and our Bible institutes overseas also often lack instructors with the appropriate level of training. The current rate of turning out PhD-trained instructors is very low. For example, there are currently no Old Testament or Church History PhDs in the pipeline, and I know of only three New Testament PhDs in the movement.

The MA in Biblical Studies is designed to provide an advanced preparation for a Masters of Divinity and/or PhD work. This degree requires two years of Greek and one year of Hebrew as a prerequisite,



and it builds on that foundation in all its coursework. If students want to earn a terminal degree, like the PhD, they should plan to get their language training while earning their BA. We offer two years of undergraduate Greek and a year of undergraduate Hebrew online for anyone who needs these prerequisites.

Aren't there already other institutions offering these same degrees?

There are a very limited number of options for students who want a graduate education that is Wesleyan Methodist theologically and that is committed to the inerrancy of Scripture. Wesley Biblical Seminary would be one of those. However, they do not offer the degrees we are offering. Because of our shared commitments, GBS and Wesley Biblical Seminary have a reciprocity agreement that will allow students who do graduate work at GBS to transfer up to 30 hours of our class work into their Master of Divinity degree.

Students coming to us from Wesley Biblical Seminary can transfer up to 18 hours of work from WBS into our MA in Ministry and up to nine hours into our MA in Biblical Studies.

What is the role of practical ministry experience in the graduate program?

I'd like to emphasize that we are committed to a twin-focus of education and ministry application. Both MA degrees share a minimum of six hours of "practical theology" classes, so everybody is involved in practical theology in the curriculum. Students enrolled in a degree program are also required to be actively engaged in a ministry in which they are making a contribution that flows from what they are learning in their program.

In addition to the extra-curricular ministry requirement, students must identify a graduate mentor who will not only encourage them

spiritually during their graduate studies, but who will also help them connect their learning to life.

What is the difference between a graduate school and a seminary?

A seminary is a post-college institution designed to provide both an undergraduate (college) and a graduate-level knowledge of Scripture, theology, and ministry to students who have never formally studied the Bible. Seminary is designed for people who, for example, have completed a bachelor of science in physics and now feel called into the ministry. In contrast, a graduate school requires that students have an undergraduate background (usually at least 30 hours) in the area in which they want to pursue advanced studies. In our case, both of our master of arts degrees require students to have had 30 hours of Bible and Theology before they can be accepted into the program. Those who don't have the required hours can earn them through our Aldersgate Distance Education Program.

Is this program offered on-campus or online?

Both degrees are designed to be primarily online. However, it isn't traditional online education. All of our classes will have live, interactive video meetings. This live interaction includes students and teachers talking to each other through *Google+ Video Hangouts*. In a sense, it is traditional education in a non-traditional location—cyberspace.

The benefit of this approach over the "brick-and-mortar" classroom is that every one of our classroom interactions is captured "forever" through YouTube, and students have access not just to "a" class, but to "the" class in which they participated. They can go back and view the interaction they had. If they miss a class, they can review the video and not lose the learning opportunity.

We also have a "3+2" **Program** that allows GBS students who

have been on-campus for at least two semesters to work on both their undergraduate degree and their master's degree at the same time. There will be no graduate-only resident students on campus (although someone could rent a campus apartment and take an online course from us if they wanted).

Who are the faculty?

Eighteen professors have agreed to invest in this program. We have on-campus, full-time GBS faculty (Dr. Philip Brown, Dr. Allan Brown, Dr. Mark Bird, Dr. Dan Glick, and Stephen Smith). We have PhD adjunct faculty (Dr. Tim Cooley, Dr. Cliff Churchill, Dr. Andrew Graham, Dr. David Bubb, Dr. Randal McElwain, Dr. David Fry, Dr. Steve Oliver, Dr. Bill Ury, and Dr. George Patterson). We also have "content specialists" whose practical expertise and life experience make them ideal professors in the area of homiletics (Michael Avery, Daniel Stetler, Rodney Loper, Mark Cravens).

How much does it cost?

At \$400 per credit hour for GBS alumni, we are the most affordable option in our faith tradition out of all the graduate institutions that our graduate students have attended. Both degrees are 36 hours and designed to be completed over a two-year period. The total cost (tuition plus fees) for alumni is \$15,540. For non-alumni, the cost is \$440 per credit hour, and the total cost (tuition plus fees) is \$16,980.

We do have the beginnings of scholarships. We will work on building up those funds. One of the differences between undergraduate and graduate education is that there are no subsidized federal loans for graduate studies. Loans are available that are income-sensitive and payment programs can be set up that reflect your personal income level and result in debt forgiveness across a span of 20 years. ■



➡(p7) coffee or lunch. Other weeks we would sit in her office and Dr. Jana would start probing around in areas of my life that were a bit painful. She was brutally honest with me, but she always prefaced a tough statement by saying, “You know I love you, right?” What followed those words was many times eye-opening. The attitudes Dr. Jana’s questions revealed in me were shocking, but, with each new discovery, God showed me another piece of myself that needed some work.

In turn, I was more honest with Dr. Jana in those talks than I have been with anyone in a long time. There was no trying to hide anything from her—she is very intuitive and was always able to tell when I was trying to shy away from a subject. At the end of each meeting, Dr. Jana would give me something to work on during the next week. As I began implementing these ideas, I began to see changes in myself. Others began to see them, too. I remember working at the front desk in the campus library when a friend came up to me. We talked for a few minutes, then, before he left, he said, “You’ve changed. You’re more approachable now.” That was one of those compliments that stings before the wonderfulness behind it can truly be realized. I thanked him, then quietly thanked God that people were seeing a difference in me.

I could tell many more stories about all of the different areas that God worked on me last year, but space won’t permit. Because of Dr. Jana’s mentoring each week and God’s faithfulness to teach me, I am a different person from who I was at the beginning of that school year. I now try to focus more on the lives of others rather than my own, and I’m discovering the pure joy of loving others for who they are. Amid all the stresses of life, I try to focus more on being content with the blessings God has given me rather than complaining. God is teaching me that I don’t always need to be in the spotlight of ministry. It is just as important to be in the background helping those who are in the spotlight.

When I didn’t make it into a PR group last year, I was tempted to become bitter and to blame God for “messing up my perfect little world.” I could have concentrated solely on my “misfortune,” but if I had, I would have missed out on a beautiful year of transformation. For when I thought my world had come to an end, God really was just starting to create a whole new world for me!

God wants to take the brokenness in our lives and turn it into a masterpiece of His grace. He uses our disappointments and shortcomings to draw us closer to Him, to show us another facet of Himself. Because of this experience, I was given time to “slow down” and concentrate on some of the more important things in life. God also blessed me with a godly mentor. Thank you, Dr. Jana, for taking time to invest in my life! ■

Ashley Quesenberry, from Massillon, OH, is a junior in the GBS Music Division.



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God’s Bible School and College streams Wednesday chapel messages, as well as other special services and events during the school year. Livestreamed events can be accessed at www.gbs.edu/news-events.

Additionally, new videos are posted to YouTube each Tuesday. Below are three such sermons which have been uploaded for your edification and enjoyment.



Michael Avery: “Facing Our Fears”

12/15/15 (44 min) www.gbs.edu/Avery16-3

Three basic questions that need to be answered: Can God take care of us? Can life have meaning and value? Can relationship needs be met?



John Manley: “Being In Christ”

2/16/16 (26 min) www.gbs.edu/Manley16-3

To have been *with* Christ or *around* Christ must have been amazing, but to be *in* Christ through the Holy Spirit is incredible. It is the core of Christianity.



Steve Williamson: “Waiting”

2/23/16 (27 min) www.gbs.edu/Williamson16-3

A church worship leader discusses “active waiting” in life. As we allow God to grow us and develop us in the submission of waiting, we learn to “trust and obey.”

YouTube.com/GBSC1900 is your online source for chapel sermons, GBS history, college information, and even comical or candid glimpses of campus life that may include your son, daughter, sibling, cousin, or friend!

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Other points of interest may be accessed from the bottom of our home page (www.gbs.edu). Various icons direct you to other aspects of our social media: Facebook, YouTube, Twitter, Instagram, and LinkedIn.

Dear Phil



JESUS AND ALLAH

Do Muslims and Christians worship the same God? —Ken

Dear Ken,

Challenging question! It has certainly lit up the blogosphere over the past couple months, primarily due to the flap at Wheaton created by one of its tenured professors asserting that Muslims and Christians do worship the same God.

Let's start with some basic facts. The word "Allah" means "God" or "the God" in Arabic. The Qur'an teaches that Allah is the only God, he created the universe, and all men will be resurrected and stand before him to be judged. If that's all there was to Muslim theology, the answer to your question would be affirmative. A number of prominent evangelicals (e.g., Miroslav Volf) have given an affirmative answer for reasons like these.

There is more to it, however. According to the Qur'an, Allah is not a tri-unity of three persons (Father, Son, and Spirit, each of which is God). According to the Qur'an, Allah does not and cannot have a Son, and Jesus is not God. In fact, to teach that Allah is a trinity or that Jesus is God's son is an unpardonable sin (Qur'an 4:116). To worship Jesus as God is blasphemy and idolatry.

So, Christians worship Jesus as God incarnate, and Muslims—of all varieties—decidedly do not worship Jesus as God incarnate. From that angle, Muslims and Christians do not worship the same God.

Someone may ask, "Aren't we both worshiping the only true God, even if one of us refuses to worship Jesus as God?" Jesus answers this question for us. "He who does not honor the Son does not honor the Father who sent him" (John 5:23). Just because someone says they honor God, does not mean they do. You can't worship God and knowingly refuse to honor Jesus.

Jesus also said, "He who rejects me rejects the One who sent me" (Luke 10:16). Muslims reject Jesus in the same way Jesus' Jewish contemporaries rejected him: they deny His claims to be one with the Father, to have God as His Father, and to be the Son of God. Thus, they reject the One who sent Jesus, God Himself. You can't reject God and worship Him.

The apostle John says, "Whoever denies the Son does not have the Father; the one who confesses the Son has the Father also" (1 John 2:23). To "deny the Son" is to deny that Jesus is God manifest in

the flesh. To "have the Father" means to have a right relationship with God the Father. Muslims deny the Son; therefore, they do not "have the Father."

Someone may object, "Doesn't using the same term 'God' for the deity we worship mean we are worshipping the same deity?" Exodus 32:1-6 gives us an example of this. Aaron made a golden calf. He said that calf brought Israel out of Egypt and called Israel to worship it as Yahweh. Did Aaron's use of "Yahweh" mean the Israelites were actually worshiping Him? Yahweh denied it (Exod. 32:7-8). So, just because two persons say they worship "God" doesn't necessarily mean they worship the same "God."

Is it possible to worship the true God ignorantly? Yes, Paul says the Athenians who worshiped the "unknown god" did so (Acts 17:23). But, Paul also says, "The things the Gentiles sacrifice, they sacrifice to demons and not to God" (1 Cor. 10:20). When the characteristics of the god worshiped are revealed in Scripture as untrue of God, then God is not being worshiped. This gets to the philosophical question of what are the necessary and sufficient conditions for identifying the deity one worships as the one, true God. If you'd like a more philosophically nuanced answer, I recommend William Lane Craig's recent blog on this topic (<http://bit.ly/1RXiHk9>) or the answer by Nabeel Qureshi, a converted Muslim who works with Ravi Zacharias (<http://bit.ly/21a4rue>). Other helpful discussions have been written by Justin Taylor at The Gospel Coalition and Al Mohler.

Blessings,
Philip

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

pbrown@gbs.edu



student focus

DAWKINS ON CHRISTIANITY

The words of Richard Dawkins, famous British atheist, evolutionary biologist, and writer, from timesonline.co.uk in 2010 have been enjoying new life. He begrudgingly admitted that Christianity may actually be the best defense against aberrant forms of religion that threaten the world.

"I am not aware of any Christian suicide bombers," Dawkins said. "I am not aware of any major Christian denomination that believes the penalty for apostasy is death." In this rare moment of candor, Dawkins reluctantly accepted that the teachings of Jesus Christ do not lead to a world of terror, whereas followers of radical Islam perpetrate atrocities. Because of this realization, Dawkins wondered aloud whether Christianity might indeed offer an antidote to protect Western civilization against jihad. "I have mixed feelings about the decline of Christianity, in so far as Christianity might be a bulwark against something worse," he said.

EPISCOPAL CHURCH IS DISCIPLINED

At a recent meeting in the crypt of Canterbury Cathedral in England, the majority of the worldwide Anglican Communion's 38 leaders voted to suspend for three years The Episcopal Church in the United States (TEC) for voting last summer to allow its clergy to per-

form same-sex marriages. As a result, TEC will no longer be able to represent the Anglican Communion at ecumenical or interfaith gatherings, be appointed or elected to internal standing committees, or take part in decisions relating to doctrine or polity. The Communion also reaffirmed its position on marriage: "The traditional doctrine of the church, in view of the teaching of Scripture, upholds marriage as between a man and a woman in faithful, lifelong union."

UMC BANS INTELLIGENT DESIGN FROM CONFERENCE

Somewhat ironically, the slogan adopted by the United Methodist Church for its General Conference is "Open Hearts, Open Minds, Open Doors." Yet the group banned Discovery Institute, an organization that promotes Intelligent Design, from sponsoring an information table at the Conference.

WORLDWIDE PERSECUTION OF CHRISTIANS

Open Doors, an organization founded in 1955 to assist persecuted Christians, reports an unprecedented escalation of violence against Christians, making 2015 the most violent and sustained attack on Christian faith in modern history. Additionally, the vast majority of countries experiencing acute Christian persecution are Muslim nations. ■

ANDREW BLANKENSHIP was reared mostly in Talladega, AL, where he attended the Pell City Bible Methodist Christian School. At the age of thirteen, he gave his life to Christ at a camp meeting. He felt that GBS was the college the Lord was leading him to attend. When he came to GBS, his "spiritual life exploded, so to speak. There were so many great classes with spiritual truths coming at me left and right!" Most of Andrew's friends think of him as a technological person who also loves being around people. In fact, he worked for Information Technology at GBS and had his own computer repair business in the dorm. After the fall 2015 semester, Andrew moved to Tyler, TX, where he is completing his GBS degree through the Aldersgate Distance Education Program. He will add to that a degree in computer programming with the hopes that he can serve in a local church while being a blessing to many churches who need technology support. ■

Seventy-five percent of our students receive some form of financial aid which enables them to attend GBS. If you would like to support students with financial needs, you may send a gift to:

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— Called Unto Holiness —

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

SALVATION IN THE PRESENT

by *Everett Lewis Cattell*

Salvation that has in it the glow of the living present depends...upon nothing so much as Christ Himself, crucified and risen, entering into us and we into Him. When one has experienced this kind of salvation he can never be content with less. Just as the Church must continually battle against the stifling encroachment of formalism upon its spiritual life, so the individual Christian must ever be on his guard against sagging from that level of salvation which is living, glowing, glorious, and real—and all that *now*!

Love is a test in our relationships. It may be that in the work of the Church we have taken a stand for the right which has involved us in a relationship badly lacking in love. The quicker we get the matter clear, the better it will be, for suspicion and tension have a tendency to rapid growth. I am sure that ninety-nine percent of the quarrels in churches arise not from evil motives but from misunderstanding. "A lack of understanding usually leads to misunderstanding." Being a Christian means living a transparent life and keeping all our relationships transparent. Immense defeat comes from insisting that the trouble is with the other party and that therefore nothing can be done about it. No matter how right I have been, I am under obligation as a Christian to recognize that if my brother hath ought against me I am thereby party to a wrong relationship, and I cannot claim that I am living in love with all men until I have taken the *initiative* in a thorough effort at settlement. If I wait for my brother to take the initiative, I share the guilt. Loving frankness is a Christian grace that ought to be more amply cultivated in our day.

A second test...is the matter of *victory over temptation*. There is probably no quicker way to lose the glow than to walk the path of defeat. Perhaps defeat has become so much the rule that one now feels much less

compunction than formerly, and, indeed, has thought up some good reasons why he could not be expected to do better. One may even have consecrated his life to mission work in a distant land and still harbor these inner defeats. The test of absolute surrender to God nine times out of ten concerns not a spectacular thing like leaving home for the mission field, but rather forsaking that pet sin which always bobs up accusingly. Can we hope for nothing better than a way of defeat from the perfect Christ? Must we tell of being saved ten years ago and harbor up-to-date memories of defeat? No, thank God, we can be "more than conquerors through Him that loved us." When the cross becomes real enough in our own hearts to become the crucifixion spot for those very sins which defeat us, we shall experience the resurrection power of the Living Christ in a salvation which is *now*, full of glow and *victory*. This is the essence of sanctification. Sanctification is a crisis experience in that one arrives at a moment of all-inclusive surrender, and it is a process in that it involves carrying the validity of that surrender into every succeeding moment of the eternal *now*, applying it to additional areas of un-Christlike living within us as they are revealed by the abiding Christ who is the Holy Spirit.

Closely akin to the maintenance of victory is the *discipline of the devotional life*. It is a glorious privilege that we are able in an instant and in a noisy crowd to lift our hearts in prayer with assurance that God hears. But this is a poor substitute for those longer periods of quiet devotion in which we talk with God and He speaks to us and in which the soul finds dimensions. ■

Everett Lewis Cattell (1905-1981) was a Quaker minister, long-term missionary to India, and president of Malone College in Canton, OH. This is a selection from *The Spirit of Holiness* (Chapter 1: *The Time Elementation in Salvation*, pp. 13-16), Beacon Hill Press, 1977.



CONVERSION: THE GREAT CHANGE

by *Allan P. Brown, Chair*

GBS Division of Ministerial Education

Scripture: *“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new” (2 Cor. 5:17).*

Introduction

Within Wesleyan circles, it is sometimes said that the key to victory over willful sin and the power to live a consistent Christian life are found only in the experience of entire sanctification. It is almost implied that, whereas conversion provides forgiveness of sins and membership into God’s family, real spiritual stability is found only by those who are entirely sanctified.

It is the intent of this message to seek an answer to the question: “What kind of change takes place when a sinner repents, opens his heart to Jesus as Lord and Savior, and is converted?” As one examines the New Testament data, one finds that the change in conversion is indeed great. In fact, it appears to be the greatest spiritual change a person can experience prior to glorification. Let’s look together at the biblical data.

Mankind’s Inability: The Need for Conversion

The Apostle Paul explains in Romans 5:12-21 that the defilement of Adam has passed to all his descendants. This is what some theologians call the “imputation” of Adam’s sin to humanity. As a consequence of Adam’s sin, every descendant of Adam comes into this world self-centered, seeking his or her own way.

This self-centered condition is given various names: inherited depravity, carnality, radical corruption, pervasive depravity, total inability. The simplest meaning of these terms is that every human (apart from Jesus) is born with a bent toward evil and a natural aversion to God (Psa. 51:5; 58:3). We are born “sons of disobedience” (Eph. 2:2). It is “natural” for us to rebel against God and His law (Rom. 8:7). Isaiah tells us that apart from God’s gracious intervention in our lives, we all go astray like sheep because we want our own way (Isa. 53:6; cf Rom. 3:23).

Apart from God’s restraining grace, Paul tells us that in our sinful condition we are disinclined to good and inclined to evil. It is not “in us” to pursue God and turn to Christ in faith (Rom 3:10-18). Our problem is not that we lack the right faculties of the soul or the necessary intellect to understand right from wrong, but our problem is that “sin reigns” (Rom. 6:14). Our minds are set upon the flesh and we are slaves to sin and self-centeredness (Rom. 7:14). Sin is so ingrained in our disposition that it has distorted our judgment and desires. We are free to do as we will, but what we “will”—what we desire—is sin, not God. And, as evangelical theologians for centuries have stated it, apart from the intervention of God’s grace, mankind in its fallen condition is unable to refrain from sin. Thus, humanly considered, apart from Divine intervention, salvation is “impossible.” But, thanks be to God, that which is impossible for man is possible for God (Mark 10:27)!

God’s Intervention and Rescue: Salvation Through Conversion

It is only against the dark backdrop described above that we can better appreciate our salvation as a gift of divine grace. God planned for mankind’s salvation before He created Adam (1 Pet. 1:20; Rev. 13:8; 2 Tim. 1:9). He initiated His gracious program of intervention and rescue in the garden of Eden, immediately after Adam’s sin, when He promised He would provide the human family a Victor who would triumph over the Devil (Gen. 3:15).

Salvation is initiated and provided for us by the Lord’s love and mercy (Eph. 2:4) and His gracious enablement (Phil. 2:13). God demonstrates his own love for us, in that while we were still sinners, Christ died for us (Rom. 5:8). Jesus provided redemption from the slavery of sin for all mankind when He propitiated the righteous wrath of a holy God by offering Himself as a sacrifice of atonement through the shedding of His blood. And although the gracious gift of salvation is of God (Jonah 2:9), God requires and enables fallen mankind to receive it by “faith” (Eph. 2:8-9; 6:23; Phil. 1:29; 2 Pet. 1:1).

How can a sinner who is the enemy of God (Rom. 5:10), spiritually dead and enslaved by sin, respond to God's offer of salvation? The enablement is the work of the Holy Spirit of God. The Holy Spirit reveals to us the love of God (Rom. 5:8) and brings grace to those who are lost (Titus 2:11). Grace brings with it the desire and power to do God's will (1 Cor. 15:10). The Holy Spirit works with the sinner, convicting of sin (John 16:8). It is the Holy Spirit who opens the heart (Acts 16:14) and mind (Luke 24:45) of the sinner, thus drawing the sinner to Christ (John 6:44; 12:32), and the sinner is thus enabled to respond to the gospel message. If the sinner does not resist God's grace (Heb. 12:15; Gal. 2:21) and puts his faith in the finished work of Christ, the Holy Spirit brings regeneration and renewal to humans who were "dead in trespasses and sins" (Eph. 2:1). We are delivered from the domain of darkness and brought into Christ's kingdom (Col. 1:13). The Holy Spirit also awakens us to spiritual realities to which we were previously blind and indifferent (2 Cor. 4:4; 1 Cor. 2:14).

All that God provides us in salvation is rescue in every sense—not only rescue from the guilt and punishment of sin, but rescue from its enslaving corruption also. What was impossible to man, apart from divine intervention (Mark 10:27), is now possible with God. When the convicted sinner responds to God's gracious drawing and repents of his sins, God unites such a one with His own Son (Rom. 6:5). Because of God's grace, we are no longer slaves to sin and sin no longer reigns over us (Rom. 6:14)—its power is broken and we are free to serve God (Rom. 6:7). The saving work of Christ rescues us not only from the guilt and the brokenness of sin, but also from its power. This is the reason Paul can affirm that when Christ died for sinners, those who put their faith in the saving work of Christ not only died with Him and were buried with Him (Rom. 6:3-4), but also rose with Him and thus are enabled to live a new life in Christ (Rom. 6:4). And the new life we live is a life not lived for ourselves, but for Him who died and rose again on our behalf (2 Cor. 5:15). Salvation involves a radical and complete transformation of the soul (Eph. 4:23).

Renewal and the Great Change

This great change of conversion is experienced by every believer upon entering the Christian life. God "renews," "begets," "regenerates," and "creates," and man consequently exercises obedient faith. God recreates the governing "disposition" of the soul and the believer is renewed in the spirit of his mind and is now a new man in Christ Jesus. He is also renewed in knowledge after the image of Him that created him

(Eph. 4:23; Col. 3:10). It is the fulfillment of God's new covenant promise (Jer. 31:33; 32:39; Ezek. 36:26; 37:14). The Holy Spirit gives the believer a "new heart" which manifests itself in inward and outward holiness. In addition, the Spirit of adoption makes us a member of God's family, making Jesus our elder brother, and God our Father in the truest sense of the term (Rom. 8:15).

The great change of conversion is described figuratively in the New Testament as a change of clothing (Eph. 4:24; Col. 3:9-10). The old person we were before conversion is laid aside like dirty clothes, and the new man is put on like a clean garment. In reference to Jesus, the source of our conversion, the new life is described as the "living" or "forming" of Christ in us (Gal. 2:20; 4:19). Further, we are now led by the Holy Spirit (Rom. 8:14; Gal. 5:18) and are seated together with Christ in heavenly places, far above all rule and authority and power and dominion and every name that is named, not only in this age but also in the one to come (Eph. 2:6; 1:20-21).

The Apostle John tells us that after conversion, as we walk in the light that God gives us (1 John 1:7), we come more and more to act like our Father who is best revealed in Jesus. Sonship implies likeness, and we demonstrate by measurable attitudes and obedient actions that we have truly been converted and are God's children. All of God's children give evidence, by their godly obedience, of their sonship. This is how we know God's holy seed has been implanted in us: it shows itself in holy living.

Conclusion

The greatest spiritual change a person can experience prior to glorification is conversion. It is at the moment of the new birth that one receives the precious gift of a personal relationship with God through His Son Jesus Christ. This gift is spoken of as the gift of eternal life (John 17:3; Rom. 6:23; 1 John 5:12). And with this gift comes the power to live victoriously over willful sin.

As the believer walks in the light and continues to learn God's Word, sooner or later he will encounter God's teaching about what is variously called "the Spirit-filled life" (Eph. 5:18-21), "the fully surrendered Christian life" (Rom. 12:1-2), or "the entirely sanctified life" (1 Thes. 5:23-24). The expected response of an obedient Christian is simply to do what these Scriptures tell the Christian to do and thus experience a strengthening and a further purifying of the relationship one already enjoys with his Savior. Afterwards, the Christian continues to walk in all the light God gives him and continues to grow in grace and in the knowledge of the Lord Jesus Christ (2 Peter 3:18). ■

Singing with Understanding

by Edsel R. Trouten

Some churches have two Sunday services—a “contemporary service” during which “praise and worship” music is used and a “traditional service” in which hymns and testimony songs are used. Usually the younger set attends the contemporary service and the older people attend the traditional service.

The genre of “praise and worship” music was birthed in the 60s and 70s by the “Jesus people.” Traditional hymns and gospel songs did not meet the needs of these former hippies, so they began experimenting with music styles that sounded like the music they had been used to hearing. They verbalized their experiences and composed music to sing their newfound experiences.

The church platform became a stage filled with musical instruments, a host of microphones, and sound systems. The pulpit was traded for music stands. Traditional church dress patterns were abandoned for street clothes. The music appealed to the emotions—hand clapping, body swaying, and even dancing became part of this new worship style.

Moving into the 80s and 90s, many traditional churches adopted “praise and worship” music. Eventually large screens mounted on the wall took the place of hymnals. There was an explosion of hundreds of new songs. “Praise teams” filled many platforms on Sunday morning. The “praise and worship” genre was built around sacred choruses and simple songs led by small vocal groups accompanied by “praise bands” with guitars, drums, and keyboards—and the sound was usually quite loud. It was an appeal to the emotion—to the heart.

On the other hand, the genre of “traditional” is structured around hymns and the testimonial gospel songs. Two of the great hymn writers were Isaac Watts and Charles Wesley. Wesley wrote nearly 6,000 hymns and sacred poetry. In order to sing these hymns, one needed a “hymn book” and a “tune book,” because hymns were po-

etry before they were hymns. They were written to be read and thought about before they were sung.

The primary concern of the hymnwriter was the message, which impacted the readers/singers through their minds and their understanding first rather than their emotions. Of course when the message resonates with a person’s spirit, emotion normally gets involved as well.

Paul said it like this: “I will sing with the spirit, but I will sing with the understanding also” (I Cor. 14:15b). Yes, spirit/emotion is definitely involved, but it should accompany—I would even say “follow”—understanding.

Worshippers should not be swept up in the emotional appeal, separating their mind and spirit. When “sound” overpowers “words/thought,” the church misses the meaning of worship. Truth is not carried by sound. It is not carried by emotions. It is carried by thoughts and words, and our soul is fed as we contemplate them. To paraphrase Paul, “I would rather sing five words with my understanding; than ten thousand words driven by my emotions.”

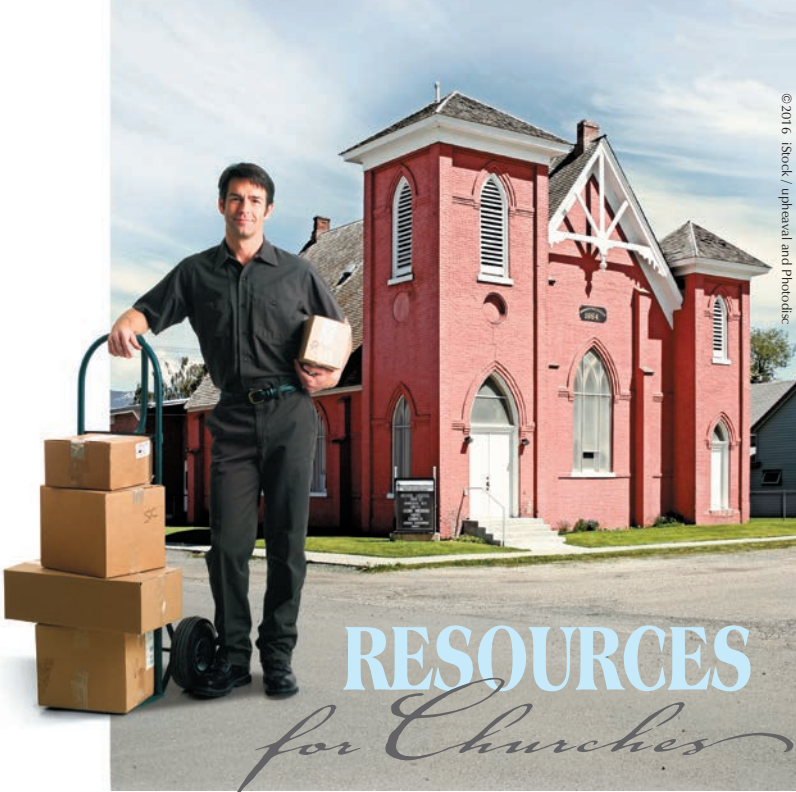
This is not a case for eliminating “praise and worship” singing, but it is an appeal to my readers to think about the words they are singing.

When understanding grasps the spiritual truth of a hymn or gospel song being sung, the heart and emotions respond. Truth becomes “joy unspeakable and full of glory.” It is not uncommon to hear worshippers saying “praise the Lord” or “glory to God” while they sing a great hymn such as Wesley’s “And Can it Be.”

Long my imprisoned spirit lay,
Fast bound in sin and nature’s night;
Thine eye diffused a quickening ray;
I woke, the dungeon flamed with light;
My chains fell off, my heart was free,
I rose, went forth, and followed thee. ■

Edsel R. Trouten (GBS HS ‘58; ThB ‘61) has a distinguished record of preaching and teaching. He served God’s Bible School in various capacities: faculty, radio director, campus pastor, and spiritual life director. He resides in Kuna, ID.





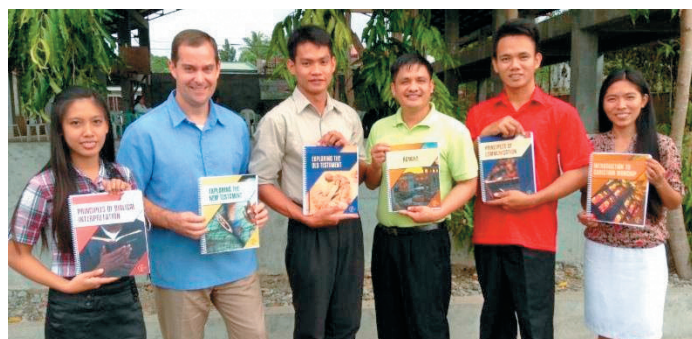
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Darin Dodd may be contacted by email at darindodd@juno.com or by phone at (208)733-7071.

CHURCH WEBSITES

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Letters

TO THE EDITOR

Letters should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, OH 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.

Thanks for highlighting children's ministry in the January/February issue of the *Revivalist*. While the articles were both informational and applicational, I especially appreciated Dr. Avery's emphasis on parenting. Transformational children's ministry starts at home. His challenge is greatly needed in an age where most parents delegate their charge to teachers, student pastors, or, regrettably, TV or Netflix. True character development will come about as parents embrace their God-given roles and responsibilities. Keep up the great work.

KEITH WAGGONER II
Nampa, ID

Good stuff in this month's edition! I was blessed to read articles by Gene and Angie Davis and Tara McCasland. I worked on the pastoral staff with Gene and Angie at a previous church, and I work with Tara now at Kenwood Bible Methodist. Proud to know these wonderful people and blessed that my own children have benefited from their incredible ministry! Shout out to Charlotte Frederick as well who is featured in this edition. So thankful to be her pastor!

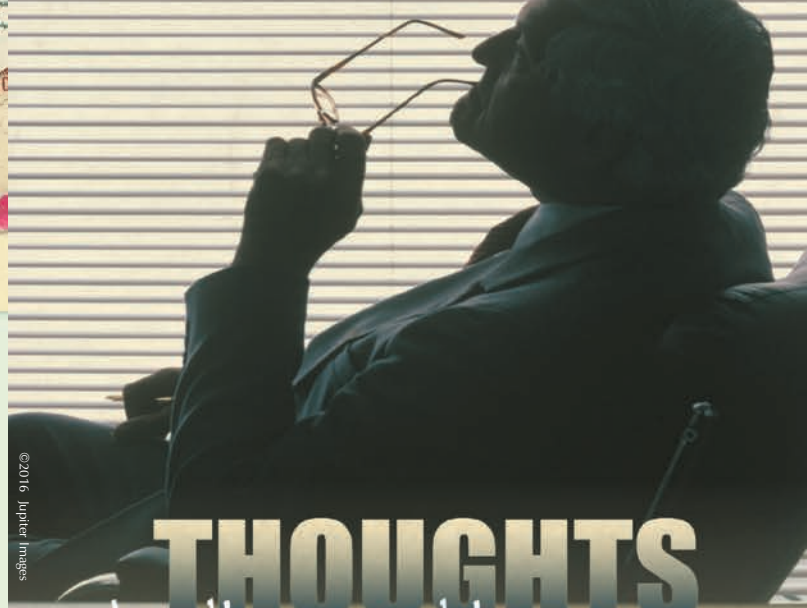
TRAVIS JOHNSON
Cold Spring, KY

Thanks so much for this issue. I was excited to see the article by Barbara Baker! I met her years ago at Appalachian Youth Camp, and it is so nice to see her picture and make a connection again. I enjoyed Charlotte Frederick's article and the pictures, also. This edition is full of writers I know including Bro. Mac McCrary and Bro. Jack Hooker. All those immersed in children's ministry will enjoy this issue.

ANITA STENGER McILVEEN
Chambersburg, PA

Wow! The *God's Revivalist* is about Children's Ministry! I am so excited!

SARAH COOK
Dayton, OH



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THOUGHTS for the quiet hour

by Sonja Vernon

METAMORPHOSIS

"But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit." —2 Corinthians 3:18 NASB

I will never forget the night I was walking out of an empty dorm room. As I turned off the light, something caught my eye. The room was glowing! The ceiling was alive with misshapen stars and the walls fluoresced with uneven brush strokes careening around corners, circling light switches and electrical outlets. It made the senses reel! Needless to say I was less than pleased. But my point is this; in the darkness, that paint shone because it had been in the presence of light.

Exodus 34 talks about Moses' visit to Mt. Sinai when God passed before him and allowed Moses to view His back. When Moses came down from the mountain, the skin of his face radiated light from its exposure to the glory of God. The Israelites were terrified, so Moses covered his face with a veil to shield the people. You and I also had hearts that were veiled from the transforming presence of God. But 2 Corinthians 3 says that when we come to Christ, the veil is lifted and we can experience God's glory. And just as Moses could not leave the physical presence of God without being significantly changed, neither can we spend time with Him without being altered. As we gaze into His glory and bask in His presence, a divine metamorphosis occurs. We are recreated into His image. We become the men and women God intended us to be and show His glory to a world desperately in need of transformation. ■

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

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