



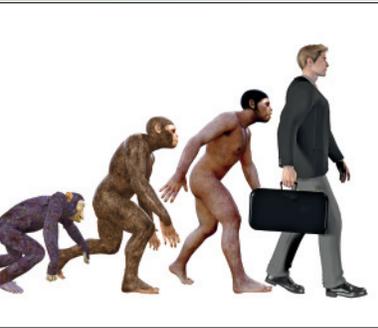
GOD'S REVIVALIST

January / February 2021

and Bible Advocate

the Anointing

The Authenticating Mark of a Christian, page 5
first article in a series by Richard G. Hutchison



thinking out loud

EASY BELIEVISM

As I approached my professor's office, two things were on my mind—first was the calculation error he had made on my test results. That is what I opened with—a simple mistake, easy to fix. As he looked at my paper and started the recalculation, I quietly broached the other issue, which was admittedly more problematic to discuss—the scientific explanation for how human life began. In a recent lecture, the professor had described the appearance of early man in the fossil record. It went something like this: "Peking Man was discovered near Beijing, China, in 1927. Where he came from, we don't know. Where he went, we don't know." Then he moved on to the next specimen he thought was in the lineage of *Homo erectus*.

I didn't try to engage the professor in how thin his "evidence" was, nor did I quibble with how some "findings" were based on a single tooth or on bones that had been "doctored" to look as if they were something they were not. Rather, I simply mentioned that his belief system about human origins required much more faith than mine. He was stuck with simply accepting that the "pre-human" groups had existed without any explanation for their emergence and no evidence of a relationship between them and what were thought to be previous or later fossils. I ended by saying something like this: "It is much easier for me to believe that God created man at one specific time and place and that all human life flowed from that event." This belief was simpler than his and required only one leap-of-faith, not many. It also gave a coherent system for understanding where humans came from, why they are here, and where they are going.

The only thing I managed to change in that encounter with my professor was the grade on my paper. His complicated belief system about human origins was a different story. I would have guessed that he was familiar with "Ockham's Razor" and the Law of Parsimony. The first refers to distinguishing between two hypotheses, either by "shaving away" unnecessary assumptions or by cutting apart two similar conclusions, and the latter states that the simplest explanation is usually the right one.

Now, nothing about the magnificent God we serve, nor His wonderful creation, is "simple." However, it is easy for me to believe "In the beginning, God...." Everything falls into its proper place at that point. —KF ■

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STAFF

- Ken Farmer, *managing editor*
- Kevin Moser, *art director, assistant editor*
- Shane Muir, *assistant graphic designer*

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the president's page



BE FILLED WITH THE SPIRIT

by Rodney Loper, President

When we plan for a trip, what do we normally think of taking along? Yes, we must have changes of clothing, toiletry items, and regularly needed medicines packed in suitcases neatly stored in the trunk. And don't forget our phones and other digital devices with appropriate chargers and cords...and snacks for the road.

But wait. What is really the most important thing needed for the trip? While all the previous items are worthy of mention, there is something much more important. GASOLINE. Without gas in the tank, you and your car with all the items in the trunk will not move out of your driveway. You must have the fuel necessary to begin the journey. You will also need to make sure you have enough fuel to make it to a place where you can get more fuel!

Many Christians know all about the potential they have in Christ. They have the road map; they know what is required to make the trip; they have the right clothing; and yet they are powerless. There is no fuel in the tank.

Lesson from the Church at Ephesus

The three times that the New Testament church at Ephesus is mentioned in the Bible give a cautionary lesson for us today.

In the book of Acts, when Paul was traveling in Asia Minor, he came in contact with a group of believers in Ephesus who believed in the cross and the Resurrection—they were truly converted. Paul asked them, "Have you received the Holy Spirit since you believed?" When they replied in the negative, Paul laid his hands on them, and the Holy Spirit fell on them just like He did on the group in the upper room in Acts 2 (Acts 19:2-6).

photo by Shane Muir

Then, 10 to 15 years later, Paul, wrote to the New Testament church at Ephesus—a church that was dynamic, growing, and alive in Christ. In this letter he admonishes them to “be filled with the Spirit” (Eph. 5:18).

Wait—didn’t we just see in Acts 19 that they had received the Holy Spirit? Yes. However, a closer look at the original wording of this Ephesians passage reveals that the tense and structure of the Greek literally means, “*Be being* filled with the Holy Spirit.” In other words, don’t stop being filled with the Holy Spirit.

We are not merely intended to be vessels to contain the Holy Spirit. Rather, we are to be channels through which the Holy Spirit flows. A person seeking to live a Spirit-filled life is one who lives in such a way that there are no restrictions in the channel. Again, back to our passage: We must “*be being*” filled with the Holy Spirit. I think we sometimes forget that Acts 2 is followed by Acts 4. It was the filling of the Holy Spirit on the day of Pentecost that gave the disciples the power to go into their world and preach the gospel. It was the “re-filling” or the “continual filling” as illustrated in Acts 4 that gave them a renewed boldness to share the gospel.

The third mention of the Ephesian church was as one of the seven churches described in the book of Revelation (2:1-11). They are commended for many things, but we read that they had “left their first love.” I believe they had fallen into the same trap that many of us have fallen into—we get so busy “doing” that we fail to “be”! Somewhere along the way, their love was replaced by duty, habit, or just going through the motions, and they had not maintained the fullness of the Spirit that Christian life requires. They failed to “be being” filled by the Spirit. They were missing the Fuel that kept their spiritual life aflame!

Application of this lesson

The questions we need to ask ourselves today are: How can we maintain the fullness? How can we keep from following the same path the Ephesians did?

Observe the Command! “Be filled” is not a spiritual add-on that believers may or may not select. No, this is not an option; this is a command. If you have not been filled with the Holy Spirit, this command is for you! Or, perhaps, you have allowed life to restrict the Holy Spirit’s flow. You are no longer the dynamic Spirit-filled person you used to be. The command is for you. “Be being filled with the Spirit!” Yes, this command is for ALL believers. The initial filling, while necessary, is only the beginning. Believers must continue in the state of “be being” filled. What you had yesterday is not sufficient for today. You cannot rely on what happened 20 years ago. If you do, you are certainly running on empty! You are missing the Fuel.

Observe a Concern. Behind the command to be filled with the Holy Spirit (Eph. 5:18), there is a concern. Paul, troubled by the prevailing sinful and sensual atmosphere of his day, was deeply concerned about the protection and development of the spiritual life of his dear Ephesian friends. The key to this needed protection was maintaining the fullness of the Holy Spirit.

This was a necessity because they were bombarded by the draining tensions of an evil world (v.16), even as we are today. Days are full of distractions and dangers of all sorts that call for our time—phones, texting, email, Facebook, reading, and the list could go on. It doesn’t take very long for the spiritual gas tank to be empty when we neglect those things that are spiritually vital. Soon we find ourselves sitting on the spiritual sidelines wondering what went wrong. Scripture tells us that it is the little things in life that will choke out our spiritual life. We need to maintain the fullness if we are to live a God-guided life (v.17)!

Observe a Comparison. Finally, let’s take a look at the entire verse: “Be not drunk with wine wherein is excess but be filled with the Spirit.” It is interesting to me that this kind of comparison is made here. But I believe there are at least three lessons to be learned.

Have you ever wondered why people get drunk? They are trying to fill the inner void, the emptiness inside. In this passage Paul uses wine as a symbol of the many things people use to fill that void in their life. He basically is saying: “Don’t look for an artificial filling. Don’t look for a cheap substitute. I want to show you a better way. It is being filled with the Spirit!”

Also, when people are drunk, they are under the power of the drink. They do not have control of themselves; they stumble, fight, cry, wreck cars—they are NOT in control of their lives. Similarly, when we are filled with the Spirit, He is in control. We allow Him to guide, reprove, correct, and discipline, bringing our behaviors into conformity with Christ.

Finally, it is not hard to recognize when someone is drunk. It affects everything about them—their slurred speech, stumbling walk, aggressive attitude. When we are filled with the Spirit, we are also different. Our communication (speech) will be God honoring (v.19). Our perspective will be different. We will give thanks for all things (v.20). We will have a teachable attitude and a submissive spirit (v.21).

Conclusion

I started off making the point that you won’t get far down the road if you don’t have gas in your tank. Similarly, in order for Christians to successfully navigate twists and turns down life’s path, they need to BE FILLED with the Spirit and to KEEP BEING FILLED by the Spirit! ■

THE ANOINTING

The Authenticating Mark of a Christian

part 1 of 4

by Richard G. Hutchison

You have been there before—sitting in the congregation, listening to a minister deliver the message from God’s Word. And as you listen, you recognize that something is different. What is it? Is it the extraordinary ability of the speaker? No, you’ve actually heard better preachers, so that’s not it. Is it the momentousness of the occasion? No, it’s just a regularly scheduled service. Nothing special. In fact, even though these kinds of questions may have been part of a subconscious thought process, you are not really thinking about any of those things. So what is it that makes this moment different from many others? Well, it’s not easy to explain. But as you make your way out the door, you overhear someone commenting to their companion, “That was such an anointed message, wasn’t it?” Ah, that’s it! The anointing! This moment

was different because the messenger and the message were anointed by God. And everyone knew it.

What Is the Anointing?

So, what exactly is this “anointing” that we sometimes talk about while speaking our “Christianese” to one another? Is it some kind of a magical moment that just happens without any rhyme or reason? And is it primarily something reserved for poets and preachers? For sermons and songs? Can it be intensified by increasing the decibels reverberating from a sound system? Or is it projected through the sonorous tones of a stained-glass voice? Or through the quavering, emotion-laden words of a person who is broken in spirit? Perhaps, like me, you have found yourself

wondering how to make sense of this mysterious-yet-wonderful “something” that we all recognize, and yet struggle to explain.

Famed jazz musician and singer Louis Armstrong once said, “If you have to ask what jazz is, you’ll never know.” And in one sense, I suppose we could say the same thing about the anointing. If you have no idea what I’m even talking about, then we probably need to have a very different kind of conversation right now. But, for many of us, even though we recognize that this “anointing” is something real—it also remains somewhat vague and mysterious to us. And so there is a tendency to just adopt the attitude that “it’s nice when it happens” and “let’s just hope and pray that today will be one of those kinds of days.”

Anointing in the Bible

The Christian use of the term “anointing” is deeply rooted in the language and imagery of Scripture. There are a few basic ways in which the word “anointing” is used in the Bible:

1. The Bible sometimes speaks of anointing someone with oil as a means of personal comfort, refreshment, or healing. Thus, in Psalm 23, God is described as a gracious host who, in keeping with local customs, anoints the head of his guests with oil as a means of personal comfort and refreshment. And in James 5:14-15, the early Christians were instructed to summon the elders of the church in times of sickness, not only for the purpose of receiving prayers for healing, but also to be anointed with oil. In ancient times this was actually a practical way of ministering to someone’s physical need, although in the context of James’ letter it likely referred to a ceremonial way of committing the physical body of the sick person to the comfort and healing power of the Holy Spirit.¹

2. The Bible also speaks of anointing as a ceremonial means of setting someone or something apart for a specific, God-ordained purpose. For example, in Exodus 40:12-15 we see Aaron and his sons anointed with oil to signify that God had set them apart to serve as priests. In Exodus 40:9-11, the tabernacle and its furnishings, as well as the altar and wash basin in the courtyard outside the tabernacle, were anointed to signify that these material objects had been set apart by God to be used only for the purposes for which they had been dedicated.

And then, when Israel wanted a king, the prophet Samuel anointed Saul with oil in order to signify that this was the man whom God had chosen out of all the thousands of Israel to lead the nation (1 Sam. 10:1).

Later, after the Spirit departed from him, Saul continued for some time in his position as king over Israel. During that time, he still fulfilled the same kingly functions as before. When he spoke, his voice must have sounded the same. When he stood, his physical stature was not diminished at all. But something dreadful had happened. The Spirit of God had departed. And so, in terms of position or office, he was still regarded as “the Lord’s anointed” (see David’s words in 1 Sam. 24:10). But in terms of **experience** and **reality**, the Spirit had departed. The anointing was gone. Meanwhile, Scripture tells us that the same Spirit who had departed from Saul came upon David when Samuel anointed him with oil, even though David would not enter into the official capacity of kingship until later (1 Sam. 16:13-14).

3. Although oil was often used in the Old Testament to point to the act and significance of anointing, it was actually the Holy Spirit Himself Who was the Agent making what was signified a reality. And so, for example, as we come to the book of Isaiah, we find the ancient prophet speaking of a time when One will come “from the stump of Jesse” (Isa. 11:1) Who will have “the Spirit of the LORD resting upon him” (v.2a). And the Spirit of the Lord will be manifested through this Servant of the Lord as:

*The Spirit of wisdom and understanding,
The Spirit of counsel and might,
The Spirit of knowledge and the fear of the LORD” (v.2b).*

This One on Whom the Spirit of the LORD is resting will one day establish righteousness and justice on the earth (vs.3-4).

Again in 61:1-2a, Isaiah speaks of One Who will be anointed by the Spirit of the Lord for this redemptive mission. Here is part of what he wrote:

*The Spirit of the LORD GOD is upon me,
because the LORD has anointed me
to bring good news to the poor;
he has sent me to bind up the brokenhearted,
to proclaim liberty to the captives,
and the opening of the prison to those who are bound;
to proclaim the year of the LORD’s favor....*

Jesus, the Anointed One

About 700 years later, Jesus read from these very words at the synagogue in His hometown of Nazareth. And when He had finished, “...he rolled up the scroll and gave it back to the attendant and sat down. And the



eyes of all in the synagogue were fixed on him. And he began to say to them, 'Today this Scripture has been fulfilled in your hearing'" (Luke 4:20-21). In so doing, Jesus drew upon centuries of anticipation that the time would come when an anointed one would accomplish this divine mission of salvation. In fact the Hebrew word which is commonly transliterated into English as "messiah" literally means "anointed one." This passage in particular accentuates the fact that Jesus carried out this very type of ministry as One who was set apart and empowered by the Holy Spirit.

The Anointing and the Christian

In John chapters 14-16, we find Jesus promising His followers that He will give to them the same Spirit by whom He also was able to carry out His redemptive work on earth. In Acts 1, He instructs His followers to wait to receive the enabling power of the Holy Spirit before departing from Jerusalem after His ascension. In Acts 2, this promise was indeed fulfilled as those gathered disciples were filled with the Spirit. The remainder of Luke's account in Acts describes what Jesus continued to do and to teach by the working of the Holy Spirit through His followers.

And so, in the New Testament letters, we find the

apostles writing with great certainty about the fact that all believers have an anointing from the Holy Spirit. Why? Because all true believers in Christ now have the Spirit indwelling them (Rom. 8:9). And the Spirit not only bears witness to our sonship (adoption) in Christ (Rom. 8:16-17); He also sets us apart as saints ("holy ones") and empowers us with the *dunamis* (ability) to fulfill the mission of Christ as it pertains to each one of us within His kingdom (Acts 1:8). The Apostle John reinforces all of this by equating the anointing with the Holy Spirit Himself, as he urges the Church to remain confident in the sufficiency of the Spirit to teach them all that they need to know of Christ and the gospel (1 John 2:20-27).²

Conclusion

So, with this panoramic look at anointing in the Bible, you can see that, while there is an element of awesome mystery that comes with the anointing of the Spirit, God never intended for it to be something reserved only for so-called "super Christians." Nor should it ever be relegated only to the work of preachers and evangelists, missionaries and musicians. No, the anointing of the Holy Spirit is something that is graciously given to every believer in Christ. In fact, it is the authenticating mark of a true Christian.

However, we all know that not every believer experiences this anointing to the same degree. So, how do we explain this? And how can a Christian learn to operate in the realm of God's anointing? It is to these questions that I will address the next articles in this series, as we look at the anointing of the Holy Spirit in connection with three key themes: (1) the anointing and holiness, (2) the anointing and enablement, and (3) the anointing and glory. ■

Richard G. Hutchison (BA '98) is a missionary-educator working with Bible Methodist Missions since 2010 in the Philippines, where he serves as the academic dean at the Bible Methodist Shepherd's College. Previously, he served twelve years as a pastor in Ohio and Tennessee. He is married to Sarah (Thomas) (BA '97). All Scripture quotations are from the ESV.

1. See discussions of this passage by Craig L. Blomberg and Mariam J. Kovalishyn, *James, Exegetical Commentary on the New Testament*, vol. 16, ebook (Grand Rapids: Zondervan Academic, 2008); Scot McKnight, *The Letter of James (The New International Commentary on the New Testament)*, ebook (Grand Rapids: Eerdmans, 2011).
2. See John R.W. Stott, *The Letters of John (Tyndale New Testament Commentaries, Vol. 19)*, ebook. IVP Academic, 2009, pp.110-114.

SAFE

...in the midst
of the storm

by B. Jean Roll

*Signs of the times are everywhere. There's a brand new feeling in the air.
Keep your eyes upon the eastern sky. Lift up your heads; redemption draweth nigh!**

The shocking stories of the latest news flood my mind. We are in stormy times indeed! As we view the world through our eyes, we must remember God already sees what lies ahead, and He alone can be our perfect guide through this chaotic restlessness.

Storm advisers give helpful and insightful advice on what to do B.D.A.—before, during, and after storms. Most government facilities and institutions have fire drills in case of a fire. They have storm drills in case of a storm. In medical facilities, staff are trained to watch for warning signs such as low or high sugar and heart attack or stroke symptoms, and they are trained to respond appropriately. They frequently update staff on information concerning possible situations. Whether the storm is a storm in our environment or a physical, emotional, or spiritual problem, there should be a plan in place.

“PPE” stands for personal protective equipment that is designed to be worn or held by an individual for pro-

tection against one or more health and safety hazards. We have become fully aware of the necessity of protective wear for our physical safety, but our society, as a whole, is losing sight of our need for our spiritual protective wear. We must wear our spiritual PPE—the whole armor of God—if we want to survive our life’s storms.

Yes, the Bible has some specific instructions for us as children of God. “Put on the whole armor of God, that you may be able to stand against the wiles of the devil” (Eph. 6:11). The word “wiles” is generally used to express deception through trickery and includes methods to obtain a desired result. God wants us to go to Him for help and strength. He has strength that we need. Don’t fall into the Devil’s traps. Prepare ahead by getting into the Word and finding the place of prayer.

Preparing also means having a plan. The salvation of many lives, both physically and spiritually, depends on planning ahead. We must not underestimate the Devil’s

agenda. He comes “to steal, and to kill, and to destroy” and to prevent us from having life and having “it more abundantly” (John 10:10). This Ephesians passage encourages us to plan for the craftiness of our enemy and his wiles by putting on the whole armor of God (Eph. 6:13-18)—the head-to-toe spiritual covering. Just like the drills that familiarize us with how to react to a fire or storm, we need to familiarize ourselves with each piece of the armor of the God. Also, stay in God’s Word. It is a handbook to know what we can do before a storm in life occurs, during the actual storm, and after the storm passes—B.D.A. advice that will never let you down!

I, like most of you, have witnessed those among us who have burned out either physically, emotionally, or spiritually. They didn’t fare well when the storm hit. Such was my case—the year was 2007.

My personal occupation was keeper of the home, pastor’s wife, mother of three, Sunday school teacher, missionary president, song leader, and everything that goes along with being a spiritual leader, plus other personal involvements. OVERLOADED best described my “to-do list.” The storm of severe clinical depression was on my horizon; I wasn’t faring well. I needed something to change, but I was not sure how to make that happen. I felt broken in a world where everything was “fine.”

In a series of events, the Lord visually showed me He was “in the midst of the storm.” Upon doctor’s orders to “get out of the house,” we had traveled to Florida. On our way home, symptoms related to my depression increased. I was worried. We ran into an ice storm in Kentucky; its fierceness was strangely beautiful. I quickly took out my hundred-dollar camera to capture what I was seeing. As I looked at the photo I had just taken, I saw the image of Jesus’ face. Jesus spoke to me, saying, “I did not take your storm away. I’m in the midst of the storm.” That reality settled deep into my soul. Jesus was in control in the midst of my storm. He was WITH me. Coming to terms with these facts brought a peace that was, and still is, unexplainable. Over two years of struggling through the worst of the storms of clinical depression has brought valuable lessons and a heavy burden that I am but one of thousands who have struggled.

God’s desire for us is that we flourish as trees of righteousness. He wants us to be anointed and live life as an overcomer. He does not want us to go around spiritually blind, spiritually deaf, and spiritually irresponsible. He wants us to “live abundantly”—with an anointing in our lives that enables us to make a difference for Jesus in our homes, our immediate circle of influence, and in our society at large. We must help save others from the storms

of life. In fact, a heavy storm cloud is looming over many people today in the spiritual realm. Unfortunately, there is a serious problem in the infrastructure of God’s people as the core body is “everything but anointed.” Too often we are discouraged, brokenhearted, held captive, bound, and mourning. Our spirit of heaviness is not a testimony that God has given us life, and that more abundantly (John 10:10b).

He does not just give us responsibilities, but He anoints us for the job and strengthens us for each task. He leads us, guides us, and helps us to proclaim good tidings to the meek, to bind up the brokenhearted, to proclaim liberty to the captives. He’s trusted us with the opening of prisons to those who are bound and preaching the acceptable year of the Lord, the coming of the Lord. We are to comfort all that mourn by directing them to Him. We are to give beauty for ashes and the oil of joy for mourning. We are to give the garment of praise for the spirit of heaviness (Isa. 61:1-3).

Stay in God’s Word. It is a handbook to know what we can do before a storm in life occurs, during the actual storm, and after the storm passes.

When God’s people are anointed, they will be called trees of righteousness. He anoints us so we can help ourselves and others before, during, and after life’s storms. He will lift us up to where we need to be as we follow His leading, wait upon Him, and receive His anointing.

I’m often reminded of my Savior’s words for me: “I did not take your storm away. I’m in the midst of the storm.” I pray that you may be able to apply some of these principles and find comfort in your storms of life. May God anoint you for each task and every tomorrow! ■

B. Jean Roll is a missionary and an author. She and her husband Maurice work in the Caribbean under the Midwest Pilgrim Holiness Church on the Islands of Antigua, Barbuda, and Dominica. They have a home in southern Indiana where they reared a son and two daughters. This article is adapted from the author’s book, Safe In the Midst of the Storm (Whispering Pines Publishers, 2019), in which she shares scriptural lessons learned from her personal experience of a nervous breakdown while in a position of spiritual leadership.

* From the Gordon Jensen song “Redemption Draweth Nigh” © WB Music Corp, Warner Olive Music LLC.

NEWS

from the Hilltop



gathered together the faculty award winners at its member institutions to honor them collectively for the great work they do in and out of the classroom. Since it was impossible to hold the large gathering this year, GC3 held an online video event to recognize honorees. Included was our own Dr. Mark Bird of the Division of Ministerial Education. Mark has been teaching at GBS since 1997. Congratulations, Mark!



DR. MARK BIRD RECEIVES TEACHING AWARD

During December, the Greater Cincinnati Collegiate Connection (GC3) sponsored a virtual version of its Annual Celebration of Teaching event. For over 30 years, this alliance of more than 15 regionally accredited institutions has



2020 CHRISTMAS PROGRAM

Due to state restrictions in response to the COVID-19 Pandemic, the 2020 Christmas program looked a little different than it had in the past. It was livestreamed from the Adcock Memorial Chapel on Friday, Decem-



ber 4, 2020, via Facebook/YouTube while attended physically by a small audience of campus personnel.

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 **Clarissa (Atchley) (BA '06) and Joe Krohn (BA '07)**, a son, **Asher Joseph**, born June 8, 2020, Victoria Hospital, London, Ontario. The Krohns have been pastoring in Canada for the last 13 years, and at the Bible Methodist Church, Dawn Valley, Ontario, since August 2015. While at GBS, Clarissa worked in the library all four years; Joe worked in the library for one year and then served as the personal assistant to the ministerial education division, working under Dr. Allan Brown for the remaining three years. The Krohns live in Dawn Valley.



To **Abby (Gresham) (HS '18, 2019) and Joshua (2016-18) Loper**, a daughter, **Olivia Jean**, born August 4, 2020, at The Christ Hospital, Cincinnati, OH. Joshua works for JDL construction as a subcontractor. Abby is a stay-at-home mom. The Lopers live in Cincinnati, OH.



To **Lindsay (Rose) (HS '12, BA '17) and Kenneth Kilburn**, a son, **Maverick Alexander**, born September 4, 2020, at St. Elizabeth Hospital, Edgewood, KY. Kenneth works for Bosch. Lindsay has taught kindergarten in Aldersgate Christian Academy since 2017. The Kilburns reside in Independence, KY.



To **Jessica Brooke (Evans) (AA '18) and Stephen St.Germain (BA '18)**, a son, **Gideon Wyatt**, born September 17, 2020,



a frame from choir video "Lord of Heaven with Holy Holy Holy"



a frame from choir video "Lord of Heaven with Holy Holy Holy"

"Born for You—A Celebration of Lessons and Carols" was adapted from the Festival of Nine Lessons and Carols that has been celebrated annually at King's College, Cambridge, for almost a century. It featured smaller vocal and instrumental ensembles and used Scripture passages interspersed with carols and other sacred arrangements to trace the history of redemption from its beginnings to its fulfillment. The cast included ten student/alumna speakers, two special guests, Dr. Larry

Smith and Mr. Garen Wolf I (who read passages from Genesis and St. John), woodwind, brass/percussion, and string ensembles, four vocal ensembles, Assurance and Redemption quartets, Nativity family (Joseph: Michael DeStefano; Mary: Rachelle DeStefano; Baby Jesus: Jaxson Muir), and various other prelude musicians. Assisting Jana Pop, event producer, were Tim Crater and David Hartkopf, music



Vocal ensemble performs "Once in Royal David's City."

directors; Michael DeStefano, script writer/cast director; and support ➡



at Alamance Regional Medical Center, Burlington, NC. After his graduation in 2018, Stephen worked at GBS as an assistant cook. He married fellow student Brooke Evans in 2019. Stephen is now employed at Food Lion. The St.Germains live in Graham, NC.



To **Kendra (Smith) (BA '11) and Dustin Muir (BA '12)**, a son, **Jaxson Eugene**, born September 30, 2020, at The Christ Hospital, Cincinnati, OH. Dustin is the chapel media coordinator, and Kendra works part-time in both the Aldersgate Christian Academy and the college department. Jaxson is welcomed by his siblings Kallie (6) and Dayton (3). The Muirs live on the GBS campus.

To **Arlette (Silva) (HS '02, BA '05) and Tim Makcen (BA '06)**, a son, **Tristan Alexander-Gregory**, born November 15, 2020, at The Christ Hospital, Cincinnati, OH. Tim has been employed at GBS since 2006 and



WEDDINGS



has been principal of Aldersgate Christian Academy since 2017. Arlette is a sales consultant for Norwex Household Supplies. Tristan is welcomed by his three older sisters: Aliyah Estelle (6), Abella Kate (4), and Alivia Hope (2).

Caslyn Rice (BA '17) to Tyler Edwards (current student), June 5, 2020, at Sparrow Creek Friends Church, Winchester, IN, with Tyler's father, Daniel Edwards (GBS trustee) officiating. Tyler is finishing his pastoral ministries degree at GBS while working as grounds manager. Caslyn is currently the GBS dean of women and is completing her master's degree in Exceptional Student Education from Southeastern University, ➡



a frame from choir video "A Merry Carol of the Bells"



a frame from choir video "A Merry Carol of the Bells"

➔ staff: Nicolae Pop, Martha Miller, Jessica Smith, Dustin Muir, Rachelle DeStefano, and Lydia Yoder. President Rodney Loper presented a powerful message depicting God's indescribable gift of redemption to us in the Christ of Christmas.

A special feature in the program was the addition of two choir videos, presented at the opening and closing. The videos were envisioned to provide a sense of nor-

malcy and an opportunity for a larger choir to perform as part of the adapted program. Each were filmed at nearby Eden Park with audio recorded in the Adcock Memorial Chapel. The videos were viewed by the public for the first time during the December 4 Christmas program livestream and were released as singles during the Christmas season. "A Merry Carol of the Bells" (www.gbs.edu/bells)

and "Lord of Heaven with Holy, Holy, Holy" (www.gbs.edu/heaven) feature the work of Shane Muir, Tyler Vandervort, Nicolae Pop, and Dustin Muir.

We thank all those who helped make our Christmas celebration so special. The entire program is available on the GBSC Facebook page (December 4 post). We hope to welcome you "on-campus" next year!

—Dr. Jana Pop, Music Division Chair

REVIVALIST FAMILY continued

➔ Lakeland, FL. They live on campus at GBS and are currently pastoring two churches in Northern Kentucky.



Hannah Gray (current student) to Tyler Vandervort (AA '20), August 7, 2020, at the Garden Chapel, Greenfield, IN, with Rev. Jerry Vandervort (the father of the groom) officiating. Tyler is a media specialist at GBS, and Hannah continues her studies and plans to graduate in 2021 with an AA in general business. The Vandervorts live on the GBS campus.



Autumn Quesenberry (current student) to Caleb Zeigler, September 5, 2020, at the Pilgrim Holiness Church, Noblesville, IN, with Revs. John Zeigler and Duane Quesenberry officiating. The couple live in Lima, OH, where both teach at the Lima Pilgrim Christian School. Caleb is also the youth pastor at the Lima Pilgrim Holiness Church.

DEATHS



Barbara Marybel (Robertson) Babby, 74, passed peacefully from this world into heaven April 4, 2020. She was born November 5, 1945, near Houghton College in New York, where her father, James Robertson (HS '27), was teaching. The family moved in 1946 to Kentucky, where James served as a professor at Asbury Seminary in Wilmore. Barbara's mother, Pauline, was a middle school English teacher. Barbara and her brother Jimmy grew up around incredible theologians and thinkers. This upbringing taught her to value education and a good debate.

When she was 21, Barbara met Steve Babby, a new student at Asbury Theological Seminary. They were engaged three months after they met. Barbara graduated from Asbury University in 1967. After their wedding on

STAFF AND FACULTY CHRISTMAS DINNER

The annual Staff and Faculty Christmas Dinner was held at Higher Ground Conference and Retreat Center, West Harrison, IN, at 6:30 p.m., Thursday, December 3. There were some adjustments to the “normal” dinner due to COVID-19, but that didn’t dampen the spirits of the attendees, which also included several GBS trustees and their spouses and children. As they assembled for this gala, they were treated to Christmas prelude music by Tux N Chucks, a band including GBS alumni Michael Olson (BA ’14) and Andrew Smith (HS ’12). Young children of staff and faculty had coloring pages and puzzles awaiting them at their tables. A contest at another table invited participants to guess the number of candies in a jar. Rachel Pohl and her photography crew provided an opportunity for

family photos before and after the dinner.

After some opening words and prayer by President Loper, the group enjoyed a scrumptious meal of prime rib or pecan chicken, salad, rolls, vegetables, and dessert. This was followed by entertainment. Correctly answered trivia questions resulted in gift cards for the winners. For example: In what year was the girl’s



Pres. Loper distributes gifts to campus kids.



April 13, 1968, they lived in Wilmore while Steve finished his degree and Barbara taught middle school English. After Steve’s graduation (1969), they moved to San Diego, CA, where Steve joined the pastoral staff at Skyline Wesleyan Church.

Barbara served alongside Steve as he ministered at Skyline (7 years full-time and 23 years part-time) and while he served as full-time district superintendent of the Pacific Southwest District of The Wesleyan Church (39 years). In addition to traveling to their district churches with Steve and their two girls, Robin and Laurel, Barbara also taught Spanish, served as a substitute teacher, and supervised student teachers for San Diego State University.

Barbara is survived by her husband of nearly 52 years, Steve; daughters, Robin and Laurel; and seven grandchildren. Because of COVID-19, a memorial service was delayed and held later in the summer.

Barbara has a strong family connection to GBS. Her father, James Robertson, not only graduated from the GBS high school, but also served two stints on the faculty (1930-1943; 1978-1983). James’ wife, Robbie Pauline (Vernon), was also an alumna (BA ’40). She was one of many Vernons who have attended GBS, and several have also been employed by the school: George Vernon II (BRE, BA ’75) served as dean of men (1969-75) and executive vice president (1977-78); his wife, Ruth (Nemoga) Vernon (BA ’63) served as assistant dean of women (1966-70) and dean of women (1971-77); George and Ruth’s daughter, Sonja Vernon, has followed in their footsteps, serving as dean of women (1996-2018), director of student affairs (2018-19), and vice president for student affairs (since 2019); and (Rebecca) Ruth (Vernon) Avery (BA ’80) was the first lady of campus during her husband’s presidential tenure (1995-2017).

➡ dorm cornerstone laid? For supplying the correct answer of “1921,” Kevin Moser received a \$25 gift card for Texas Roadhouse. Nine trivia questions were for the adults; however, there were also four Christmas trivia questions for the children.

Charlotte Frederick read a story authored by Director of Information

Technology Jason Weed, entitled “The Secret of the Garden.” Buried in this reading were the names of GBS employees. Sometimes the name was easy to imbed—“miles” to capture the name of Vice President for Spiritual Life Richard Miles. Others required some thought—for example, one of the characters, Father

“Abraham” was suffering from a “hard cough.” This utilized the names of two employees: ACA Instructor Elias Abraham and Dean for Undergraduate Studies David Hartkopf.

One of the highlights of the night was the distribution of gifts by President and Mrs. Loper to all the children in attendance—101 this year.

REVIVALIST FAMILY continued



David Livingston Greenwood, 88, of Hanover, PA, entered God’s eternal care October 29, 2020, at WellSpan York Hospital, York, PA. Born in 1932 to Herbert and Esther (Campbell) Greenwood in Philadelphia, PA, he attended GBS (HS ’50) and stayed connected to his alma mater as a substantial donor and a *God’s Revivalist* subscriber. David was a member of God’s Missionary Church, Hanover, PA.

David was a veteran who served his country proudly twenty-six years in the Air Force and Army, including during the Korean War. He was a mechanic, having worked for Reichart’s Camping Center, Leonhart Manufacturing Company, and most recently for A.D. Frey Trucking Company until his retirement.

David is survived by his son Douglas; daughters Theresa Bowen and R. Marie Greenwood; grandchildren; great-grandchildren; and a sister, Joy Dare.

A graveside service was held privately with burial following at Rest Haven Cemetery, Hanover, PA. The Hanover Allied Veterans Honor Guard Burial Detail provided Military Honors.



Dorlieta Bennett, 82, of Connersville, IN, went home to be with the Lord October 31, 2020. She was born on October 24, 1938, to Donald and Lucille (Stoehr) Strait in Connersville. In 1960 she married Joey Bennett. Dorlieta was a member of Woodland Bible Church. Her most cherished times were when she was with her family.

Dorlieta is survived by her daughters, Amy Bennett and Lisa Miller; her sons, Randy and Mark; a sister and two half-sisters; seven grandchildren; three great-grandchildren; as well as many special nieces and nephews. She was preceded in death by her husband.

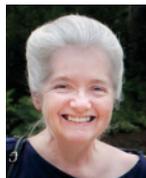


Dorcas Mae (Shepherd) Baughey, 85, of Adrian, MI, passed away on November 15, 2020, with her family by her side. Dorcas was born in 1934 to Henry and Roseann Shepherd, in Floyd County, KY.

Dorcas married Donald R. Baughey, Jr., on April 2, 1950. They lived their lifetime together in Adrian. Dorcas and her husband were the owners and operators of Superior Dry Cleaners in Adrian for 15 years; they also owned and managed the Super Laundromat in Adrian for 12 years. Dorcas was a member of the Pilgrim Evangelistic Tabernacle Church.

She is survived by her husband of 70 years; sons, Jack and Gary; daughters Brenda Wright and Dawn Lowe; 17 grandchildren; 24 great-grandchildren; six great-great-grandchildren; three sisters; and one brother. After a public viewing at the Wagley Funeral Home and a private funeral service, a graveside service was held at Lenawee Hills Memorial Park, Adrian.

Dorcas and her husband were faithful GBS donors, created the Baughey Scholarship, and subscribed to *God’s Revivalist*. Cheryl Watters, executive assistant to the president of GBS, is her neice.



Gail Hires, 62, of Indianapolis, IN, went home to Heaven on November 22, 2020, at Franciscan Health, Indianapolis, following a brief illness. She was born in 1958 to Duane and Lovene (Pendergraft) Johnson of Anderson, MO. After high school, Gail attended Hobe Sound Bible College, Hobe Sound, FL, graduating with a BA in Elementary Education in 1981. She was co-valedictorian in both high school and college.

Gail was a faithful partner in ministry with her husband, Paul, as they pastored and served in Christian education across several states. As an elementary educa-

The group enjoyed watching these campus children receive gifts.

Before the night was over, the names of those who had guessed closest to the number of candies in the jar were announced and prizes were given. A big thank-you was extended to Shelter Insurance agent Nathan Dahler (AA, BA '07), who not only paid for the meal, but also for many of the gift cards distributed throughout the program. A great time was had by all! 📌



tion teacher for 39 years, Gail taught many students, and, consequently, influenced many families and churches in the holiness movement. At the time of her death, Gail was teaching at Nazarene Christian School, Beech Grove, IN.

Those left to cherish Gail's memory include her husband of 44 years, Rev. Paul T. Hires; a son, Dennis; a daughter, Melissa Morris; five grandchildren; a brother, Denny Johnson; two sisters, Nila Coates and Nola Linn; and several nieces and nephews. A service to celebrate Gail's life was held at Independent Nazarene Church, Beech Grove, IN, officiated by Revs. Paul Hires and Denny Johnson.



Linda Kathleen (Bell) Neely, 69, of Hamilton, OH, passed away peacefully on December 3, 2020, at her home. She was born on May 5, 1951, in Meadville, PA, the daughter of Philip Charles and June Eileen (Deets) Bell. She graduated from God's Bible School (HS '69; BA '74). On September 13, 1980, she married John R. Neely (1974) and they spent 40 wonderful years together. Linda was a member of Auburn Bible Methodist Church. She enjoyed arts, crafting, quilting, and singing.

Linda is survived by her husband, John; son, Scott; daughters, Bethany Warinner, Rebecca Reed; seven grandchildren; siblings, Paul Bell, Gerald Bell, and Susan Dunlap; and many other loving relatives and friends. A funeral service was held at Auburn Bible Methodist Church, Hamilton, OH. Burial followed in the Venice Cemetery, Ross, OH.

Linda frequently visited GBS, especially for alumni events. She and her three siblings all graduated from both the high school and college: Paul (HS '67, BA '76), Gerald (HS '67, BA '72) and Susan (HS '72, BA '78). 📌

Letters

TO THE EDITOR

Letters should be emailed to revivalist@gbs.edu or addressed to the Editorial Office, 1810 Young Street, Cincinnati, OH 45202. 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.

I so appreciate the wonderful articles and the overall great magazine!

NORMA BLANKENBEKER
Willow Hill, IL

Thank you for another excellent issue of *God's Revivalist*! I particularly appreciated the "Sanctification Quiz" [October 2020], and when I reached its conclusion, I was pleasantly surprised that it was written by my colleague Mark Eckart. Biblical and applicable.... Thank you for your publication equipping believers for holy living.

DR. WAYNE SCHMIDT
email

I got my copy of *God's Revivalist* today. Thanks for printing my article [October 2020]. I trust it is a blessing to the readers. I appreciate all your work. It is interesting how each editor brings his own forte to the periodical. Since you have been working with it, I have noticed several current and contemporary topics are covered, which is good.

DR. MARK ECKART
email

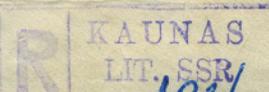
Thank you for this magazine. I always enjoy reading it.

LORI GAILEY
Lexington, OH

My wife and I appreciate your quality printed publication both textually and pictorially. Please continue the good work in a time when so often anything goes under the umbrella of being Christian.

F. KEITH AND KAREN BIDDLE
Evansville, IN

JANUARY / FEBRUARY 2021



Dear Phil

THE ANOINTING AND ITS COUNTERFEITS

“How can we distinguish between the anointing of the Holy Spirit and counterfeit manifestations?” —Ken

Dear Ken,

Your question assumes rightly that there are counterfeit manifestations. Satan masquerades as an angel of light (2 Cor. 11:14). Jesus said, “Many false prophets will arise and mislead many” (Matt. 24:11). Jesus even foretold that “false christs [anointed ones]...will arise and will give great signs and wonders in order to deceive, if possible, even the elect” (Matt. 24:24). The greatest counterfeiter will be the Beast of Revelation who “performs great signs, so that he even makes fire come down out of heaven to the earth in the presence of men. And he deceives those who dwell on the earth because of the signs which it was given him to perform....” (13:13-14) Since there are counterfeits and counterfeiters, how do the elect avoid deception?

There is a great deal of confusion about “the anointing of the Holy Spirit.” Some use the phrase for a special sense of divine empowerment experienced by a preacher and/or by his audience. On this view, conviction of sin, righteousness, and judgment to come determines whether the preacher is anointed. Others use it

for the Spirit’s power which can be tapped to experience healing, blessing, and personal flourishing. On this view, health, wealth, and prosperity are marks of the anointing. Others associate it with speaking in tongues or with the ability to do signs and wonders; others with activities such as shouting, running the aisles, getting blessed, or falling out under the Spirit. To be honest, I can’t find any of these uses of the phrase in the Scriptures.

The noun “anointing” (chrisma) occurs in only two NT verses: 1 John 2:20 and 1 John 2:27. Following the Latin Vulgate’s lead, the KJV translated it “unction” in 2:20, but shifted to “anointing” in 2:27. Modern English versions translate it as “anointing” in both verses.

1 John 2:27 is probably the key NT text on this topic. John writes, “As for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him.” Perhaps there is such confusion because “the anointing” sounds impersonal and experiential. But if we read Scrip-

ture carefully and comprehensively, we see that “the anointing of the Holy Spirit” actually means “the anointing which is the Holy Spirit.” The Holy Spirit is the anointing.

“The anointing” does two things that support this conclusion. First, the anointing “abides in us.” John says that “We know that [Jesus] abides in us, by the Spirit whom He has given us” (1 John 3:24; cf. Rom. 8:9, 11). Paul says that believers are anointed with the Spirit who seals us and lives within us as a pledge of our inheritance (2 Cor. 1:21; Eph. 1:13-14). Second, “the anointing” teaches us. Persons teach, not things or experiences. According to 1 Corinthians 2:12-13, “we have received...the Spirit who is from God, so that we may know the things freely given to us by God, ...not in words taught by human wisdom, but in those taught by the Spirit.” In other words, the Spirit Who abides in us teaches us to understand what God has revealed in His word (1 Cor. 2:9-10). The anointing that abides in us and teaches us is the Holy Spirit.

Once we know that the Spirit is the anointing, we can apply what Scripture says about the Spirit to discern false manifestations. “No one speaking by the Spirit of God says, ‘Jesus is accursed’; and no one can say, ‘Jesus is Lord,’ except by the Holy Spirit” (1 Cor. 12:3). “By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God; and every spirit that does not confess Jesus is not from God” (1 John 4:2-3; cf. 2 John 1:7). False prophets are known by their fruits: if they do not obey the Scriptures, they do not have the anointing (Matt. 7:15-23; Gal. 5:22-23).

Blessings,
Phil

Dr. A. Philip Brown II is the Graduate Program director and a member of the ministerial faculty at God’s Bible School and College.

pbrown@gbs.edu



student focus

NUMBER OF PRO-LIFE WOMEN IN HOUSE INCREASES

The conventional wisdom about abortion and gender took a major blow during the 2020 election when all 11 pro-life women incumbents won re-election, and 18 new pro-life women won their races, too, meaning at least 29 women who oppose legalized abortion have taken the oath when the new Congress began in January. All 29 are Republicans, and that number could grow to 30 pending the result of New York's 22nd District race.

SUPREME COURT RULINGS

The U.S. Supreme Court handed down two rulings that gave wins to religious schools, both by 7-2 decisions. The first case ruled that religious employers can opt out of the Obamacare birth control mandate, and the second exempted religious organizations from civil court employment discrimination suits, thus allowing religious schools to dismiss teachers for religious reasons.

CHARITABLE GIVING DURING COVID-19

Charitable giving in the U.S. remains strong despite the ongoing pandemic. According to a study conducted in May and June, 85% of 1,079 U.S. donors who were surveyed expected their giving this year to match or exceed last year's level. Fewer than 10% of donors intended

to shift support to new or different causes as a result of COVID-19, and over 70% who financially contributed to pandemic relief efforts said those donations were "over and above" their normal giving.

THE NUCLEAR FAMILY COLLAPSE

The Joint Economic Committee of Congress has produced a study documenting the collapse of marriage and the traditional family in America. The authors pointed to the large body of research showing the social benefits of traditional marriage and family, and the costs of their collapse. According to Ron Haskins, a Brookings Institution scholar, Americans who finish high school, get a full-time job, and wait until at least age 21 to get married and have children have a 2% chance of being poor and a 75% chance of being a middle-class wage earner.

ARE GOOD DEEDS ENOUGH?

Roughly half of Americans believe they will go to heaven if they are "generally good" or "do enough good things," while one-third believe salvation is obtained only through Jesus Christ, according to a new survey by the Cultural Research Center at Arizona Christian University. Additionally, 63% said that "having faith matters more than which faith you have." Len Munsil, president of the institution, said the "lack of understanding of basic Christian theology is "stunning." ■

ARIANA GATTONE was born and reared in Pennsylvania. When she decided to attend GBS, it was "Because I had confidence in the academic excellence here."

She reports that GBS has furthered her academic and spiritual growth in more ways than she thought possible. "GBS is a place where people are earnestly seeking God. The friendships I've made with peers and staff members here have changed my life. I've made so many memories that I know I'll treasure for decades."

Ariana enjoys traveling, sports, interior design, hand lettering, and a good cup of coffee. God is currently teaching her about the power of consistent time spent with Him.

She plans to graduate this spring with a BA in early elementary education and a minor in music. She realizes that God has given her specific gifts and interests for a reason, and she wants to use those to the best of her ability in ministry. She is content to let Him guide her. ■

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:

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

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



— Called Unto Holiness —

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

THE ANOINTING: BAPTISM OF THE HOLY SPIRIT

Rev. Robert N. McKaig, DD

Why was the baptism with the Holy Spirit called the anointing? First, because ***the anointment was sweet and delightful....*** When the Holy Spirit lodges in the soul, He makes it like a garden of spices.... It sweetens a man's thoughts and actions and makes a man's own conscience a continual feast. Oh, what a delight it is to come in from the strife and defilements of life and walk in Beulah Land on the delectable mountains with God the Spirit.... When the high priest came from the tabernacle bearing on his beard and garments the holy oil that was poured on him, the sweet odor filled all the atmosphere where he went. The fragrance of the Rose of Sharon, or the Lily of the Valley, will be ours, and the people will know that we have been with Jesus and learned of Him.

Second, this baptism is called the anointing because ***it strengthens us.*** Moses, being anointed, endured as seeing Him who is invisible.... Paul was anointed and then took pleasure in necessities, in persecutions, in distresses for Christ's sake. Kings, when they went out to battle, were anointed that they might be strong.

So when the Spirit of God abides in men, they can do things that they could not otherwise do. They can deny themselves and overcome the world. They are able to want, able to abound, able to bear crosses, to endure temptations, and to do all things through Christ, who is able to make all grace abound unto them, because He that is in them is greater than he that is in the world. This is the royal kingship which we have by the indwelling of the Holy Spirit.

Third, this baptism of the Holy Spirit is called the anointing because ***ointment makes the joints of the body nimble,*** and when the Spirit abides in us, He makes us ready for every good work, ready to serve God in the newness of the Spirit and not in the oldness of the letter.... Oil lubricates, makes supple, prevents friction....

There is a disposition of love in the anointed ones that constrains them to become all things to all men, that

they may save some. When a man is without unction, he goes lumpishly and heavily about the service of God. He is forced and dragged to pray.... But when a man receives the sweet anointing of the Spirit, his heart is enlarged; the love of Christ constrains him. He has on the old gospel shoes and is ready to go anywhere and do anything that God wants him to do. His daily cry is, "Here am I. Send me."

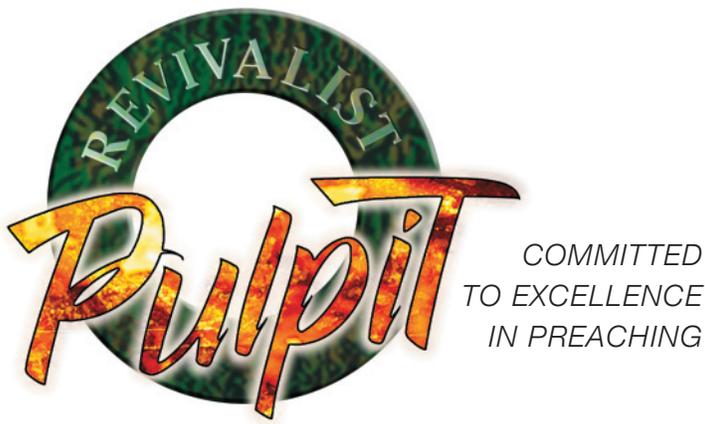
Fourth, this baptism with the Spirit is called the anointing because ***there is a healing, cheerful virtue and power in it.*** This baptism hath a cordial virtue, healing us from the guilt and stain and soreness of sin and sorrow.

The Scriptures mention this as "the balm of Gilead." In the composition of the anointing oil in the Old Testament there was special reference to healing.... If anybody has a sore heart, this will heal it. Sometimes pastors and members have chronic sore heads. This anointing with the Holy Spirit is the divine cure....

Fifth, the purpose of this anointing was ***that they may minister unto the Lord.*** This makes us love servants of Jesus Christ. So that, "We preach not ourselves, but Christ Jesus, the Lord, and ourselves; your servants, for Jesus' sake." ...God's ministers are spiritual cooks, waiters, laundrymen, housemaids, coach drivers, nurses, sheep tenders, herdsmen, farm hands in the Kingdom.

Sixth, this anointing of the Spirit ***expresses in some way the impartation of spiritual knowledge.*** "You know all things." You have no need that any man teach you. The Spirit will impart to us God's view of things, and we will see things in the light that Christ saw them. He will teach us that true honor is to serve God; that true nobility is to be born of God. ■

Rev. Robert N. McKaig (1847-1925) was a pastor in the Methodist Episcopal Church and served as president of York Seminary, York, NE. This excerpt is adapted from his book, The Life and Times of the Holy Spirit, Volume 1 (Christian Witness Company, 1908, pp.99-107).



THE HOLY SPIRIT IS GOD'S ANOINTING FACTOR

by I.J. Rosenberger

Scripture: *"The Spirit of the LORD GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." —Isaiah 61:1*

INTRODUCTION

Anointing is a subject of general teaching both in the Old and in the New Testament. "Anoint" is defined by lexicons to mean "to consecrate." This is the sense in which it seems to be used in the Scriptures. Persons anointed were fitted or sealed for higher callings or missions; hence it implies advancement; it is therefore a service that is attended with joy and gladness, as indicated in my motto text. Oil was used in literal anointing, both in the Old and New Testaments. It was a type of the Holy Spirit that engaged the spiritual anointing in the New Testament....

I. God's anointing puts its subjects under restraint.

The Scriptures not only tell us what we shall do, but what we shall not do. Parents have much need of these restraints, of these negatives, in raising their families. God early put Adam under the law of restraint. It was a measure of surprise to me when I noticed that eight of the ten commandments given to Moses were restraints, telling Israel what they should not do. Israel's anointing put them under restraint as follows: "Thou shalt make no covenant with them, nor their gods... Lest they make thee to sin against me: for if thou serve their gods it will prove a snare unto thee.... Thou shalt

make no covenant with them, nor shew mercy unto them: neither shalt thou make marriages with them." The reader remembers that Israel disregarded the foregoing restraints, and their history was most painful. Shall we take warning?...

The anointing under the gospel likewise places its subjects under restraint. Paul seems to have planted the church at Galatia; but Judaizing teachers led them astray. Paul now writes to them thus: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." ...Paul received his [anointing] direct by inspiration. Paul says, "Now he which anointeth us is God." Therefore, their anointing cannot be doubted. The foregoing restraints are messages of the Spirit, and hence must be met....

II. This anointing abides; it stays.

Christ told His disciples that He must go away; but He would send them another Comforter that would abide with them forever. What God does is of the abiding kind. There are those who seem to be converted; they experience joy and have an anointing; but it is of the passing kind and does not abide. Their mind is changing, their faith is changing, and they are changing. They tell us they do not see as they once did. It is common for our natural sight to be changing; this should occasion no alarm; but for our spiritual sight to be changing should at least awaken concern. Age should improve our spiritual vision, for Paul says: "Though our outward man perish, yet the inward man is renewed day by day." Will not this renewing include our sight? I have met with those who said, "I do not see as I once did." If so, the facts are that such were in error then, or now. I refer to the doctrine of Christ, the gospel, upon which we predicate faith. This condition is threatening to our anointing, and places us in close touch with the inmates of "Doubting Castle"—a very undesirable place to live. It is true we all learn, get new ideas, learn new truths; but these should confirm us, brighten our vision and make us stronger, relative to Christian doctrine and religious faith and practice.... This species of anointing creates joy, encourages spiritual growth, and is of the abiding kind.

III. This anointing is final and is not superseded by man's teaching.

John records this truth in the following clear language: "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath

taught you, ye shall abide in him." Let us develop a few points in the foregoing rich text, as it will surely interest the reader.

"This anointing abides." Christ said the Spirit would abide; now John says, His anointing abides. It is a source of joy to the Christian to know that the joy and assurance he has today will be his tomorrow; that his faith and doctrine, which gives him peace today, will give him happiness in eternity; that what we see today will be brighter tomorrow....

"Ye need not that anyone teach you." With the Christian there must be a point at which he knows; and hence, "need not that anyone teach you." ...Without this knowing we are left in doubt; and faith does not doubt. James says, "Let him ask in faith, nothing wavering.... Let not that man think he shall receive any thing of the Lord." And, "He that doubteth is damned if he eat, because he eateth not of faith." Hence we must know; then we need not that anyone teach us. Let me inquire: Is there any need that anyone teach you of the necessity of faith in Christ? Of the anointing the sick with oil? I hope not, for we read it. James says, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." This doctrine need not be taught me.... I received it in my anointing; and therefore it is truth, and is unchangeable, and abides.

Paul must have been addressing this wandering, unsettled kind when he wrote: "Therefore leaving the [first] principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment." These should all have been received in their anointing; but they had need that someone teach them later; hence they were not of the abiding kind—not of the class as outlined in my fruitful text.

"The same anointing teacheth you all things." Hence it is not of the fragmentary kind, with which we meet so much today; but it is the entire and complete kind.

Our abiding in Him is the result of His anointing, abiding in us. This fruitful text opens up with the declaration: "The anointing which ye have received abideth in you." Now he closes this text with the assurance: "Ye shall abide in him." "If ye keep my commandments, ye shall abide in my love." If we will but receive Christ, He will receive us. The initiative of this complex but happy union rests with us. Kind reader, what is your decision? Are you willing to let the Spirit's anointing abide with you? The mission of the Spirit, as we have seen, was "to guide, to teach," etc. Persons receiving the Spirit's message, receive

the Spirit; and as such are spiritual, consecrated, God's anointed, fitted for the Master's service. Hence it becomes clear that if this anointing, this spiritual cast, abides with you and me, then, in that event, Christ will abide with us. God has placed us in sight and in reach of wonderful possibilities.

There is a literal anointing with oil in the New Testament that comes within the range of my subject. It was said of the disciples: "They anointed with oil many that were sick and healed them." James gives this doctrine thus: "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." As we have seen, to anoint means to consecrate. The anointing service in the Old Testament was clearly seen to be a service of consecration. Hence this anointing under the New Testament is also a service of consecration. The first promise in this holy service is: "The prayer of faith shall save the sick." The Scriptures point out a number of things that save: faith saves, hope saves, grace saves, and we are to save ourselves. James says, "The prayer of faith saves." These sayings are all true; that is, we are saved by all of them combined; but not by any one of these alone; hence this anointing has a saving power.

The last promise following this anointing service is, "If he have committed sins, they shall be forgiven him." The Scriptures again point out a number of things by which our sins are forgiven—pardoned—and this anointing is one of them. They are each and all true. And each promise in the anointing service is associated with the word "shall," which excludes all doubts and assures of promised results. Hence the sick, who are anointed, being in peace and in the faith, are assured that they are the consecrated of the Lord, and as such are saved. And this assurance comes to us at a most impressive juncture.

After this anointing service, James says, "Pray one for another, that ye may be healed." Hence this anointing service is followed by prayer and the devout service of the laying on of hands; these often result in remarkable cases of the recovery of the sick. And let it be borne in mind that this holy and devout service of anointing puts the sick in a most excellent frame of mind for recovery. I wish to remind you that some of our prayers are answered and some are not. Paul prayed three times for recovery in his own affliction, but his prayers were not answered. ■

I.J. Rosenberger (1842-1923) was an elder in the Church of the Brethren (Southern District of Ohio), minister, church historian, and author. This is an excerpt from his self-published book *The Holy Spirit: With Its Varied Functions* (I.J. Rosenberger, 1915), pp.121-134.



KRIKOR GAYJIKIAN

Krikor was born in Turkish Armenia in the late 1880s. He providentially survived two great Turkish massacres of Armenians and made his way to America, eventually settling with relatives in Cincinnati. There he came in contact with Lew Standley and the George Street Mission, which opened the door for him to attend God's Bible School from 1913 to 1920, although at the time he spoke almost no English. Through the patient and encouraging efforts of the faculty and students, he obtained his theological training and was ordained a minister in the Pilgrim Holiness Church (The Wesleyan Church). He married Osanna Gaboosian of Syria in 1921 and had five children. They served as missionaries to their own people in Syria and Lebanon for eight years, after which they returned to Cincinnati and opened the Lighthouse Mission in 1940, where he served the remaining 32 years of his life. He was struck by a car and died instantly on November 13, 1972.

The following stories are from the GBS centenary pictorial history, God's Clock Keeps Perfect Time by Kevin Moser and Larry D. Smith, and they were first published in Gayjikian's 1964 autobiography, A Life Full of Miracles.

Glory To God, I Lost My Finger!

I was working in the book bindery on the machine that pressed the stamps of the titles on the books. This stamp was a hot iron that imprinted the title in gold. One pedal

lowered the stamp and another raised it. The gold material would accumulate on the stamp so that at intervals it was necessary to clean it off.

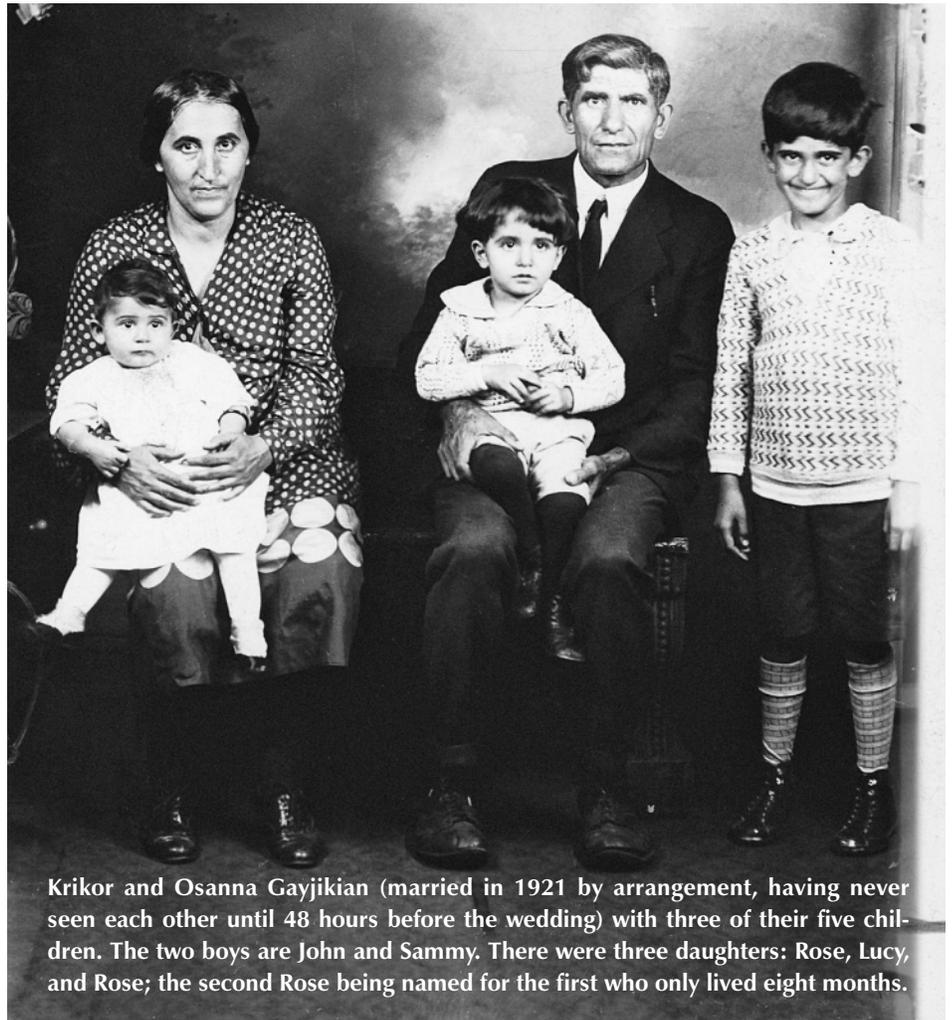
One day I wanted to stop the machine to clean off the accumulated gold. Somehow or another the press came right down on my hand. It was a good thing the raised stamp was there or else my whole hand would have been mashed. As it was, the hot iron crushed one finger.

I cried out loudly. They rushed me to Christ Hospital. The pain was so terrible that in four days I don't think I slept four hours, even with the drugs they gave me to make me sleep. After a week they decided they would have to operate and cut off the finger.

After spending three weeks in the hospital, I returned to school. One day while I was working in the shop I felt so happy that I began to sing. One of my fellow workers looked over at me and said, "Why are you singing? Look, you have lost one of your fingers." I replied, "Yes, but thank God I haven't lost all of my fingers!"

Soon after that my cousin said to me, "Krikor, you come with me and we'll see a lawyer. You can collect some money from the state for losing your finger." So we went to a lawyer's office, and after listening to my story the lawyer said, "Yes, you can collect for the loss of your finger." He began to work on the necessary papers.

I was led to believe that I was collecting money from the state,



Krikor and Osanna Gayjikian (married in 1921 by arrangement, having never seen each other until 48 hours before the wedding) with three of their five children. The two boys are John and Sammy. There were three daughters: Rose, Lucy, and Rose; the second Rose being named for the first who only lived eight months.

but later I found out that actually I was suing God's Bible School for \$500. During a service in the old tabernacle, I looked up at the platform where the trustees and workers of the school were seated. The Lord said to me, "Son, Judas sold his Master for thirty pieces of silver. Are you going to sell God's Bible School for \$500?" I began to feel really miserable.

I talked to my cousin about this and he went with me to the lawyer's office. I told the lawyer I would not take any money from the school. He got angry when he heard this. "You've done no wrong," he said to me. "You're not stealing the money. You've lost a finger and you have a right to the \$500." But I said, "No, I won't take money from God's Bible School." Then he said to me, "You can always give some of the money

back to the church—as much of it as you want." But I shook my head and said, "No." Then the lawyer really grew angry and said, "Here are the papers!" and he slammed the papers down on the desk in front of where I was sitting. "You owe me \$25.00 for the charges," he added.

I took the papers to Brother John Knapp at the school and told him everything. He said he would take care of it. I never heard anything else on the matter again. I didn't get \$500 for the finger, but from that day to this my conscience has been completely clear over the matter. This has meant much more to me than \$500 could have meant.

The Lord gave me this Scripture: All things work together for good to them that love God. Romans 8:28. I was puzzled and asked, "Lord, how can losing my finger work out for

good?" But later on I found that people would notice the lost finger and say, "Oh, you lost your finger." I would answer "Yes." "Where?" "At God's Bible School." And then I would have an opportunity to testify to them. So that missing finger, from then until now, is used to tell others about the Lord.

I Got The Holy Spirit, Though It Cost Me Fifty Cents

I got so hungry for the Holy Ghost. On January 5, 1919, I locked the door of my room, No. 12 in the boys' dormitory in the old tabernacle building. I did not go to my morning classes; I did not go down to the dining hall for lunch; I did not go to my work at the bindery in the afternoon. But I went down on my knees in my room, opened my



GBS Graduates, Staff, and Students, Spring 1916
(Krikor Gayjikian is standing in front of the center pane of the bay window.)

Bible, and began to pray. Like David I prayed, “O Lord, search my heart.” I put myself—my present and future, my talents, my time and everything—completely on the altar and surrendered to God. By faith I put my foot on the promises and stepped out. Oh, I can’t express to you how, at three o’clock in the afternoon on January 5, the fire fell on me, covering me from head to toe, inside and out!

I went down to the dining room for supper, but I couldn’t eat, although I had been fasting all that day. I found myself standing up on an old chair in the dining room testifying, feeling I must tell, although I couldn’t, how the fire fell and the Lord filled me with the Holy Spirit. I broke that old chair, but praise God I got the Holy Spirit, though it cost me fifty cents! (In those days students had to pay for broken or injured things.) Yes, praise God, though I broke the old chair, I got the Holy Spirit!

Lazy Preachers And Holy-Spirit Guidance

I spent seven years at God’s Bible School. I wish so much I could have remained longer to learn more about the precious Word of God. It’s true that I did not learn as much from books as the other students did. I could learn very little by the process of automatic memory because of the language barrier. And because it was such a task for me to get knowledge, I really appreciated it and valued it.

Often people who don’t know better say, “Just open your mouth and God will fill it.” This was said to me in criticism for preparing sermons. My answer was, “Yes, God fills it—with hot air.” Paul tells us in 2 Timothy 2:15: Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Some lazy and not-so-bright men and women say, “Well, Lord, now help me to preach.” They never study or prepare, and when they fail they blame it on the devil. Or, when they are stuck and have nothing to say, they just fill in large portions of their sermons with “Amens” and “Hallelujahs” instead of the precious Word of God and its meaning.

I have heard people say, “The Holy Ghost tells us, the Holy Ghost tells us.” I am quite familiar with the marvelous and miraculous workings of the blessed Holy Ghost, and surely He does tell us when necessary. But He uses human instruments to help and guide. Besides giving us sixty-six precious books that make up the Bible, God gives us competent teachers to expound His Word. Oh, how wonderful are the Words of Life found in this Book of books! The more we study them, the more precious their meaning becomes to us. ■



by Sonja Vernon

AN ETERNAL GUARANTEE

“In him you also, when you heard the word of truth...and believed in him, were sealed with the promised Holy Spirit, who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.” —Ephesians 1:13-14 ESV

In a meeting with a coworker recently, he mentioned purchasing an item that had a lifetime guarantee and then said, “I’m not sure whose lifetime they’re talking about!” Isn’t that the way we usually think about guarantees today? So often we become overwhelmed with the fine print, confusing words, and pages of explanation and exceptions. We wonder if anything is truly guaranteed or if we can take that guarantee at face value. In Ephesians, Paul reminds us of a beautiful truth. As children of Almighty God, we have been promised an inheritance. Besides the vast wealth that is ours now in Christ, we look forward to a day when we will receive all He has promised in its fullness. In the meantime, He has given us a guarantee, and this guarantee is not written in small print in legalese on reams of paper. On the contrary, He has put His mark of ownership on us in the person of His Holy Spirit, the Living Guarantee of all that He has promised. Besides reminding us of Whose we are, the Holy Spirit empowers, teaches, guides, and protects. He is God indwelling His people, enabling us to walk worthy of our calling, guaranteeing our awaiting inheritance. One day our faith will become sight, and we will fully realize the length and breadth and height and depth of all that is awaiting us. This, my friend, is a guarantee we can count on! ■

Sonja Vernon is Vice President for Student Affairs at God’s Bible School.

COLLEGE CHOIR LATE-WINTER TOUR

Wednesday, February 17 | 7:00 PM
Church of the Nazarene
9612 East Main St.
Mackey, IN 47654
Rev. Jared Henry
(812) 795-2708

Thursday, February 18 | 7:00 PM
Grace Church of the Nazarene
6310 Dayton Blvd.
Hixson, TN 37343
Pastor Micah Sturm
(423) 842-5919

Friday, February 19 | 7:00 PM
Bible Methodist Church
618 South Martin St.
Pell City, AL 35125
Pastor Mark Stetler
(205) 505-1269

Sunday, February 21 | 10:00 AM
Light and Life Free Methodist Church
5730 Deeson Rd.
Lakeland, FL 33810
Rev. Chuck Frankenfeld
Office: (863) 858-6361

Sunday, February 21 | 2:30 PM
Florida Holiness Camp
3335 South Florida Ave.
Lakeland, FL 33803
Dr. Ted Lee, President
(863) 646-5152

Sunday, February 21 | 6:00 PM
Church of the Nazarene
707 West Main St.
Avon Park, FL 33825
Pastor Mike Dees
(863) 453-4851

Monday, February 22 | 7:30 PM
Bible Methodist Church
855 Gentry Memorial Hwy.
Easley, SC 29640
Pastor Jonathan Slagenweit
(864) 395-7247

Tuesday, February 23 | 6:30 PM
Burlington Bible Church
6529 Rogers Lane
Burlington, KY 41005
Pastor Darrell Stetler, Sr.
(859) 689-5843

College Choir

GOD'S BIBLE SCHOOL & COLLEGE

