

GOD'S REVIVALIST

December 2017

and Bible Advocate





about this issue

THE BEST GIFT

Do you remember the best Christmas gift you ever received? One comes to mind for me: a chemistry set replete with a microscope, glass slides, and various chemicals. I am quite sure my mother purchased this at her favorite place—the Salvation Army Thrift Store in Newport, KY. I enjoyed peering intently at the assorted slivers of things I placed on the slides. And I enjoyed mixing things, too. I remember learning about how to make “gun powder” by crushing up charcoal briquettes and adding just the right amount of saltpeter and sulfur, items readily available to youngsters at the local general store. This fun came to an end after several mishaps. I probably owe my eyesight to my mother who stopped the nefarious experiments of Chemical Ken.

My brother Harry and I had a younger brother, Sammy, who was very helpful to us on at least one occasion as Christmas approached. Mother had hidden all of our presents in an upstairs bedroom at the big house we lived in at 809 Park Avenue in Newport. Sammy was young enough to do things without incurring the culpability so readily applied to his older brothers—11 and 8 at the time. He managed to get into the room and, much to our delight, started pushing gifts down the stairs. That was the year we received musical instruments—a saxophone for Harry, a trumpet for Sammy, and a trombone for me (all plastic). It is a miracle they survived the escapades of Santa Sam! I loved that horn and eventually got a real trumpet and took lessons.

When we focus on the first Christmas and the Amazing Gift that came down from above, childhood memories pale. Jesus is indeed the best gift—ever! However, as with all gifts, He must be received. Gifts left under the tree are just decorated boxes. Gifts left unopened never disclose their purpose and value.

It is only when we receive the Gift that we realize that He is the Gift which keeps on giving! For when we delve into Him, we can have righteousness, peace, and joy (Rom. 14:17). Whatever each day may bring, the Gift has exactly what we need. Cherish the Gift. Keep Him close. Go to Him often.

Christmas is here! While you enjoy the gifts of the season, do not forget THE GIFT! Receive Him. Treasure Him. Open yourself to all He has for you!—KF ■

CONTENTS

DECEMBER 2017
Volume 129 No. 9

FEATURES

Who Owns Christmas?	5
by Blake Jones	
That Christmas Feeling	6
by Valorie Quesenberry	
A New Toolbox For International Ministry Training	8
by Stephen Gibson	
Campus Improvements	13
by Richard Miles	

DEPARTMENTS

The President's Page	3
News From The Hilltop	10
Revivalist Family	10
Dear Phil	16
World Pulse	17
Student Focus	17
Revivalist Pulpit	19
Called Unto Holiness	21
Alumni News	22
Letters To The Editor	23
Thoughts For The Quiet Hour	23

STAFF

Ken Farmer, *managing editor*

Kevin Moser, *art director, assistant editor*

Shane Muir, *assistant graphic designer*

God's Revivalist and Bible Advocate (ISSN 0745-0788) is published monthly except for combined issues in January-February and June-July-August for **\$12.00 per year (\$28.00, Canada; \$60.00, other countries)** by the Revivalist Press of God's Bible School, College and Missionary Training Home, 1810 Young Street, Cincinnati, Ohio 45202. Periodical postage paid at Cincinnati, Ohio, and at additional mailing offices. **POSTMASTER: send address changes to God's Revivalist and Bible Advocate, 1810 Young Street, Cincinnati, Ohio 45202.**

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

Please obtain permission before reprinting any articles from *God's Revivalist and Bible Advocate*. **Unsolicited manuscripts are welcomed, but not returned.**

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

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

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

COVER: GBS college professor Rev. Mark Cravens on a snowy day, with the Miller-Deets Student Center in the background.

the president's page



EMBRACE THE LIGHT

by Rodney Loper, President

You probably have had this same experience. You are seated on a nighttime flight; the runway has disappeared and the stewardess has handed out the flat-tasting Coke and almost-stale pretzels. You are tired of reading and tired of the white glare from your laptop. You find yourself with your forehead pressed against the window, staring at the vast nothingness below—mind in neutral.

After a few minutes, you faintly see some lights glimmering on the horizon—some remote village—perhaps a small insignificant town or some nameless city. Just lights glimmering in the distance below.

For centuries, man had his forehead pressed against the window of time, waiting for the Light to appear. Then it happened—a little flicker at first. A pregnant virgin. Angels singing. Magi searching. Herod killing. Baby maturing—all flickers of Light on the soul's horizon.

But as time passed, the flicker of Light got brighter. Water turns to wine. Blind see. Crippled walk. Deaf hear. Dumb speak.

The Light continued to get brighter. Last supper. Garden betrayal. Unlawful trial. Brutal beating. Merciless crucifixion. Borrowed tomb.

And it looked as if the Light had passed.... Gone! Just a fleeting memory of what might have been.

But wait! The Light returned with such intensity that our modern dating system bears its mark—the Light so bright that men have given their lives to see it spread. The Light has confronted kings, con-

founded the wise, confused the intelligent, controlled rulers, commanded respect, comforted the hurting, convicted the lost, and challenged the darkness.

The reality is that, wherever this Light shines, darkness is chased back. Darkness in humanity. Darkness in our homes. Darkness in our hearts!

You see, the Light has come! Jesus said, "I am the Light of the world!"

Many people want to applaud here. They like the sound of the world being rid of darkness. They like the thought of the Light changing the other person. The angry neighbor next door. The rude cashier at the store. The dishonest associate at work. Yes, the other guy.

But, you see, this Light has come to light YOUR world. Christ wants to change your life. The message *is* for "the other guy," but it is *also* for you! Ephesians tells us that God wants to change our dark world—the sinful world in which you may be living. He wants to change it to light!

I can personally testify to that change. I used to live in darkness. I used to live under the guilt of knowing that I was doing things that didn't please God. I remember the dark days. But the good news is that those days are past! My darkness has been turned into light!

How, you ask? When I confessed my sin, when I believed that Jesus was the son of God—the Light of the world—my life changed from darkness to light. And the same thing can happen to you. Then you, too, can experience the Light!

Pull your head back from the window. Look around. Peer into your heart.... Have you experienced this Light? Have you experienced the changing power of Christ? Oh, I am happy that you can. If you confess your sins, Scripture tells us that He is faithful to forgive. If you repent, He will receive.

Embrace the Light! ■

makes a great Christmas gift!

Our History

A CENTURY ON THE MOUNT OF BLESSINGS

THE STORY OF GOD'S BIBLE SCHOOL
by Larry D. Smith

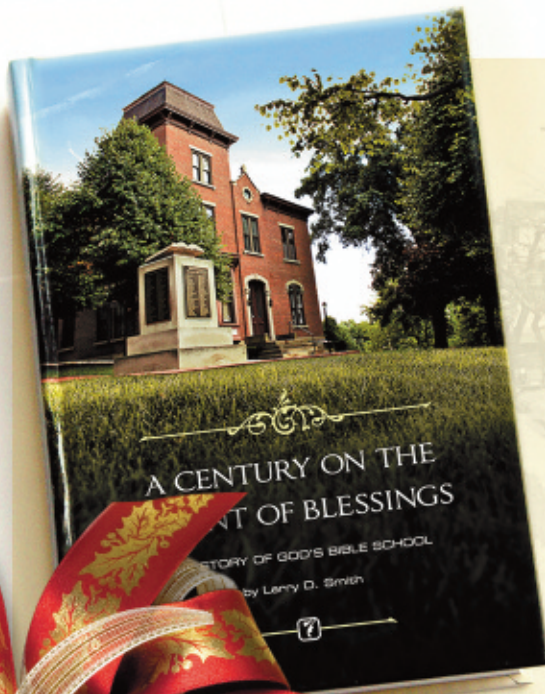
464 pages, hardbound, indexed, and lavishly illustrated

\$12.95 plus S&H

special price for GBS alumni – \$9.95 plus S&H

order by phone – (513) 721-7944 x1171

order online – www.gbs.edu/century-mount-blessings



Who Owns CHRISTMAS?

by Blake Jones

It was Christmas in England, 1958. A lady riding on a bus as it passed a church with an outdoor manger scene exclaimed, "Oh...they bring religion into everything! Look—they're dragging it even into Christmas now!" C.S. Lewis, in his *Letters to an American Lady*, relates this incident as it was witnessed by his brother.

I have thought about that poor lady. Did anyone tell her who the little baby in the manger was? Did she get off that bus with no offer of the news of Emmanuel? Did she step back onto the busy streets with nothing but futility to accompany her? Was she a socialite busy with empty festivities? Was she a bitter and broken woman to whom life had dealt hard and crushing blows? Was she a weary mother who would return to her children with no life and joy to offer them? The brief glimpse of this woman haunts me. I can hear her voice—sharp and cynical. I can almost see her dour face. But it is her empty soul that bleeds into my musing.

I don't think I am over reading her words. This is not a tangled rebel who has walked away from truth. This is not a daughter who has broken the heart of a saintly mother. This is a woman who has never heard the message of Christmas! She was a girl who had never been to Sunday School! She has no clue that Christmas "belongs" to religion. She is not willingly ignorant, she is wretchedly uninformed! And, since she has no hint of the glory and beauty of the God Child, it is no wonder that she disdains what she assumes is religion's infringement.

Friend, this woman is not just a voice out of the past. Hers is the contempt of our present void! Pew Research Center conducted a survey to discover whether people consider Christmas cultural or religious. Their research

points to a growing shift away from "religion owning Christmas"! They suggest that 17% of the Silent Generation, 26% of the Baby Boomers, 37% of Generation X, and now 43% of Millennials believe that Christmas is more cultural than a religious holiday. How many of these have simply never heard that Christmas is the celebration of "God with us"? When evolution is the only "fact" that many Millennials have ever heard, then there is no God to send His Only Son, and there is no Christ Child to redeem the world. And, thus, Christmas can only be a cultural holiday that "religion" has no business claiming! So, don't be too critical of those who are wretchedly uninformed! They may live in America but simply do not know.

St. Paul cries to us, "How shall they believe in Him of whom they have not heard?" It is our privilege to do the telling! Get involved in your Christmas program and celebrate little children lisping the angel's message of peace. Take your nativity scene outside and let passersby see it again. Let the simple message of Jesus' birth fill your community. Go caroling with a fresh passion to let someone hear who does not know! I'm not talking about a combative evangelism but an evangelism that embraces again the simple proclamation that there is a God, that He has come to us, and that we can know Him! It is not so much our work to reclaim Christmas from our culture; it is our mandate to proclaim it!

I hope someone told the woman on the bus about Jesus. Would you have? ■

Rev. Blake Jones is president of the Great Lakes Conference of the Bible Methodist Connection of Churches. He and his wife, Saundy, live in Vestaburg, MI, where he pastors the Rock Lake Bible Methodist Church.

That Christmas Feeling

by Valorie Quesenberry

I wait for it every year.

I want it to sneak up on me and surprise me with a burst of joy.

I start to imagine its approach as the days turn chilly and misty, as store aisles grow tinsel and baubles, and as radio stations dust off their December playlist.

Maybe it's the childlike part of me that wants it to be a spontaneous arrival. I don't want to plan it or think it through too much.

I just want to lose myself in the glory and glitter of its sudden and lovely appearance.

For many of us, when we think of Christmas, it's more of a feeling than a fact anyway. We know, most of us from toddlerhood, the story of Christmas, the ancient narrative of Mary and Joseph, donkeys and shepherds, stars and stables, and a tiny King laid in a manger. And though this is rooted in our hearts as the fact of Christmas, for me, at least, the Christmas feeling I recognize is a bit different.

Being a romantic at heart and a lover of beauty and sentiment, I find the Christmas season filled with myriad avenues to indulge those inclinations. I am fond of the classic tale by Dickens, festooned with Old World trimmings and populated with grim and giddy Victorian characters. I revel in greeting card scenes like the ones depicted by Norman Rockwell and Currier and Ives of snow-drifted New England towns, couples on frosty sleigh rides, and skaters on frozen lakes. I rejoice in the bounty of greenery and ribbon, in the welcome of glistening lights and glowing candles. I relish the cookie-baking, gift-shopping, party-going, carol-singing, green-hanging, home-gathering, fireside-sitting bits of this "most wonderful time of the year." And when these pieces that have been part of my Christmas past for so many years intersect once again with my Christmas present, I have...that Christmas feeling!

Yet, there is an aspect of Christmas which supersedes the color and sparkle. And there is a very definite real "Christmas feeling" which underpins all those trappings we cannot imagine doing with-

out. Perhaps no one can state it quite so well as one who has experienced Christmas in an unadorned setting. And there are few places as dank and cheerless as a prison cell.

Dietrich Bonhoeffer—pastor, writer, and spy imprisoned by the Third Reich in a military prison in Berlin—journalized his thoughts in letters at the approach of his first Christmas season behind bars. To his parents, December 17, 1943:

From the Christian point of view there is no special problem about Christmas in a prison cell. For many people in this building it will probably be a more sincere and genuine occasion than in places where nothing but the name is kept. That misery, suffering, poverty, loneliness, helplessness, and guilt mean something quite different in the eyes of God from what they mean in the judgment of man, that God will approach where men turn away, that Christ was born in a stable because there was no room for him in the inn—these are things that a prisoner can understand better than other people; for him they really are glad tidings.¹

To his fiancée, Maria, December 1, 1943:

I think we're going to have an exceptionally good Christmas. The very fact that every outward circumstance precludes our making provision for it will show whether we can be content with what is truly essential.





I used to be very fond of thinking up and buying presents, but now that we have nothing to give, the gift God gave us in the birth of Christ will seem all the more glorious; the emptier our hands, the better we understand what Luther meant by his dying words, "We're beggars, it's true." The poorer our quarters, the more clearly we perceive that our hearts should be Christ's home on earth.²

And to her again on December 13, 1943:

...The Christmas message comes to tell us that all our ideas are wrong, and that what we take to be evil and dark is really good and light, because it comes from God. Our eyes are at fault, that is all. God is in the manger, wealth in poverty, light in darkness, succor in abandonment. No evil can befall us; whatever men may do to us, they cannot but serve the God who is secretly revealed as love and rules the world and our lives.³

It should hearten us to realize that underneath the shimmering layer of events and decorations we know as Christmas, there is real and very solid ground for our joy. Should we find ourselves in the desolate circumstances in which Bonhoeffer spent his last two earthly Christmases, we too may discover that there is a depth to the season of which we formerly had only a glimpse.

For what better place in which to recognize the magnificence of God's unspeakable gift than in a setting where one's hands are completely empty? What deeper knowledge of peace and goodwill could be experienced than to find them in the soul's inner sanctum with the Father when all around is conflict and noise? What greater beauty could be discovered than to have one's eyes opened to the splendor of heaven's King who once slept in similar squalor?

No, my goal is not to dim for you the gleaming delight of your Christmas. Certainly Bonhoeffer himself would have wished for a festive day

with his large, musical, and comfortably-settled family. What God gives for today, we must enjoy to the full. To do otherwise is to discredit His sovereignty.

Bonhoeffer is also known for his coining of the phrase "a 'yes' to God's earth" in reference to his plans to marry Maria.⁴ By his words he meant that whenever we partake of the wholesome delights God has provided for us in this life, we are adding our assent to God's plan that we should live to the full here on this earth and glorify Him through it. And if a wedding qualifies, surely a celebration such as Christmas filled with light and beauty and family and music and food and gifts can and should also be a "yes" to God's earth. If we have the means to feast and rejoice and give gifts, let us do it. There is no wrong in it.

But, if someday all we have is erased save our hope in the Prince of Peace, we will find that He is sufficient to fill us with the true Spirit of the season. And in this confidence, we can, today, eagerly welcome all the sights and sounds and scents of a very Merry Christmas.

He is here. God with us. That's the best Christmas feeling one can know. ■

Valorie Bender Quesenberry (BSM '94) is the author of five books and a freelance writer for various Christian magazines; she is the editor of *The Ladies' Companion*, an outreach ministry of Women of Worth, of which she is an executive committee member. Valorie is married to Duane Quesenberry (BRE '94), a pastor with the Heartland Bible Methodist Conference, and they have four children.

1. Bonhoeffer, Dietrich (Edited by Eberhard Bethge). *Letters and Papers from Prison*. MacMillan Publishing Company, 1953, p.166.
2. Bonhoeffer, Dietrich & Maria Von Wedemeyer (Edited by Bismarck & Kabitz). *Love Letters from Cell 92: The Correspondence Between Dietrich Bonhoeffer and Maria Von Wedemeyer 1943-45*. Abingdon Press, 1995, p.128.
3. Ibid, p.133.
4. Ibid, p.65.

© iStock / Rainiel



Bonhoeffer in prison

DECEMBER 2017

A New Toolbox for International Ministry Training

by Stephen Gibson



The great practical questions in missions are never answered quickly or completely:

- What can holiness mission organizations accomplish together?
- How can pastors everywhere in the world develop potential Christian workers?
- How can churches on mission fields be equipped to send missionaries to the unreached?
- How can the holiness movement bless and influence evangelical churches around the world?
- How can we plant self-sustaining ministries in countries that are closed to American missionaries?

Shepherds Global Classroom (SGC) is the best answer I know to all of the above questions.

The conception and delivery of this ministry took years, involving many conversations with mission leaders. Tim Keep of Bible Methodist Missions launched SGC. The Bible Methodists made a large investment but freed the ministry to form partnerships with several organizations. The kingdom of God was more important than their church name.

The need is greatest in the areas where the gospel is spreading rapidly. There are never enough leaders trained in doctrine, Bible interpretation, preaching, and discipleship methods.

The Apostle Paul told Timothy to train faithful men who would be able to teach others (2 Tim. 2:2).

The ideal is for ministry training to happen in every church, as most potential pastors around the world cannot attend Bible college. Neither can we send professors to them. What we can do is provide a curriculum that will equip the local church to be a ministry training center.

As not everyone can teach well from a book, it was determined that churches need ready-to-teach courses. Producing that curriculum was the first priority of SGC. Writers went to work, and the 20 developed courses include Christian Beliefs, Ministry Leadership, Christian Worship, Evangelism and Discipleship, and others.

Each course is designed to be easy to teach, with discussion questions and assignments. The material is culturally transferable and easy to translate. The average length is 180 pages, divided into 15-20 lessons. Writers include Randall McElwain, Stephen Gibson, Mark Bird, Tim Keep, and Danny McCain, with material drawn from many sources.

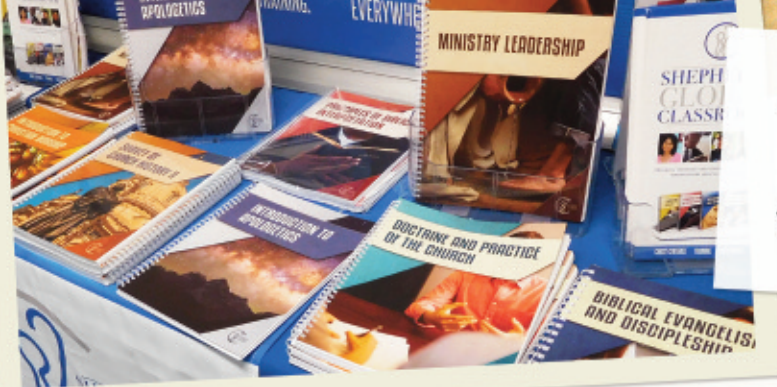
The first course in French was *Foundations of the Church*. Two well-educated Haitians, a teacher and a lawyer, reviewed it and offered this assessment: "Anyone could understand it." While they meant it as criticism, assuming it should be difficult for some people to understand, it was good news to SGC and its partner organizations (Hope International Mission, Bible Methodist Missions, Evangelistic Faith Missions, Asia Orient Mission, and Holiness Pilgrim Mission).

SGC offers certificates for course completion, but institutions that use the courses in their own programs are welcome to give their own certificates.

The curriculum does not replicate the Bible college. Bible college education can give the student a broad familiarity with literature, the skill to research and analyze material, and the discipline of meeting academic standards. The SGC system depends on local instructors who may lack academic credentials but have a practical focus.

Uses of the courses are diverse. A family in Pennsylvania ordered Romans to study together. A group in the





Philippines received the first certificates from SGC. Fifty EFM churches in Honduras made SGC their official training program for pastors. A Christian high school in Alaska uses the courses for their students. Haitian pastors at their 2017 convention bought every available copy of the first French course. Churches in the Dominican Republic want a training institute based on the courses.

Imagine what the courses mean to a pastor, house church leader, or teacher who has had little training and few books to study. He is constantly struggling to prepare something to teach, and he struggles to answer the questions his people ask. Even for the person who has had training, the courses meet the need of organizing the concepts in a teaching format. As we introduce the courses everywhere, we are not looking primarily for people who want to study but people who want to teach.

Missionary training everywhere could be facilitated by SGC regional centers. A regional SGC center serves a nation or several nations. Courses in the languages of the region are stocked. Local printing eliminates the cost of shipping and customs fees, besides lowering the cost of the printing itself. The center offers training in the use of the courses, both on-site and for groups elsewhere who request it. A training video is made available online. A representative travels to introduce the courses to churches and organizations.

The first SGC regional center is now operating in Cherkaci, Ukraine, and uses

several hundred courses a year to train pastors and chaplains.

The country of Liberia is English-speaking, nominally Christian, and located just below the "10/40 Window," where two-thirds of the world's population live and more than 80% are unevangelized. There are hundreds of churches in Liberia. EFM is establishing a ministry training center in Liberia using the SGC courses, with the goal of recruiting and training missionaries for other unreached areas.

The nation of India has more than a billion people, with 88% unreached by the gospel. Since the government does not welcome American missionary work, an SGC center operated by nationals and offering the courses in English, Hindi, and Telugu is essential. The first course to be translated into Hindi is nearing completion.

Russia also does not welcome American missionaries, so courses are being translated into Russian. HPM already has an SGC center in Ukraine and is meeting with representatives from Russia, Moldova, and Belarus to discuss the establishment of training centers in those countries.

Much of the Arab world is not accessible to foreign missionaries. However, we could penetrate these countries and assist the believers there with courses in a downloadable electronic form. The first course to be translated into Arabic is almost finished.

John Wesley believed that the holiness movement was raised up by God to be a blessing to the Church world in general. In these days, holiness people may again be a blessing globally by meeting the urgent need of local ministry training. ■

Stephen Gibson is president of Evangelistic Faith Missions and Holiness Pilgrim Mission, and he writes for Shepherds Global Classroom. He also serves as an adjunct professor at GBS.





Open Air Campaigners, led by USA Field Director Eric Briscoe, trained GBS students to present the gospel by sketch board to children and adults at places such as the University of Cincinnati and Fountain Square. Student George Blamoh described the week as "impactful.... The team has equipped me in a new way of sharing the gospel."

OPEN AIR CAMPAIGN

The beautiful weather during the week of October 16-19 was a blessing for outdoor ministry. Once again



GBS REPRESENTED AT OSWALD CHAMBERS SYMPOSIUM

At the invitation of the Oswald Chambers Publications Association,

Ltd., in conjunction with Discovery House Publishers and Our Daily Bread Ministries, GBS Chancellor Michael Avery and Revivalist Press art director and assistant editor, Kevin Moser, attended a symposium honoring the life and work of Oswald Chambers at Wheaton College, Wheaton, IL.

Billed as "My Utmost: A Century of Devotion; The Life and Legacy of Oswald Chambers," the event marked 100 years since the untimely death of Chambers at age 43 while serving as a military chaplain for the British troops in Egypt during World War I. Prior to that, he had taught at God's Bible School and College in 1907 and lectured there during its annual camp meetings through 1910.

The symposium, which included lectures, video presentations, music, and a panel discussion, commenced with a welcome from Nicholas Gray and Rob Wykes, members of the OCPAL, at 1:00 p.m. on Friday, October 20, in the Barrow's Auditorium of the Billy Graham Center for Evangelism.

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.

DEATHS



Rev. Earl Lee Smith, 81, of West Milton and formerly of Big Pond, PA, was called home to his Savior on Sunday evening, March 26, 2017. Born July 23, 1935, in Big Pond, he was the son of the late Bert and Edna (Lee) Smith. Earl was a 1953 graduate of Troy High School. In 1954 he attended GBS and met fellow student Bonnie Lamb (HS '55) whom he married in 1956. Sickness forced him to drop out of school. He and Bonnie began a family and he started pastoring.

In the 1970s, he returned to campus, a married man with three children, determined to finish his college degree. After completing his Bachelor of Religious Education in 1970, he went on to receive a BA from Asbury University (Wilmore, KY) and an MDiv from Wesley Theological Seminary (Washington, D.C.).

In addition to pastorates in New York, Pennsylvania, and Kentucky, Rev. Smith was the author of three books and numerous articles. He served on the United Methodist Conference Archives and History Commission and also taught United Methodist History at a number of conference workshops and seminars. He was chairman of the Bicentennial of American Methodism for the conference in 1981. Also in 1981, Rev. Smith and his wife were delegates to the World Methodist Conference in Honolulu, Hawaii.

Speakers and subjects for the afternoon were David McCasland (Chambers biographer): "The Mind of Oswald Chambers"; Andy Tooley (Wheaton theology professor): "Oswald Chambers and the Holiness Movement in Late Nineteenth-



Chancellor Avery and David McCasland

Century Transatlantic Evangelicalism"; Patricia Raybon (award-winning author and essayist): "Race, Grace, and Oswald Chambers: What the White Bible Teacher Would Say to All Believers Today"; Dan Haase (Wheaton college instructor): "The Inner Chambers: Stories of Despair and Devotion"; and Macy Halford (editor, author, English teacher): "Oswald Chambers Insights."

Periodic music was provided by husband-wife team Out of the Dust, and short segments of "Spoken Word" by the group Streetlights combined recitations over a backdrop of musical rhythms.

Videos included a newly produced biographical sketch of Chambers and the personal testimony of Joni Earickson Tada about the significance of *My Utmost For His Highest* in her life.

A panel discussion moderated by Daniel Ryan Day included David McCasland, Macy Halford, *Christianity Today* Editor Emeritus Harold Myra, and best-selling author Michelle Ule (biographer of Biddy Chambers). [See article, *God's Revivalist*, November 2017, p.5]

An evening banquet closed the commemorative event.

STUDENTS' FRIENDS AND SIBLINGS VISIT CAMPUS

On Friend and Sibling Day, October 25, a total of 31 visitors were able to participate in many campus activities, including choir, orchestra, and in-



Harvest Party at the Justice Farm

tramural sports. They also were invited to attend the annual Harvest Party at the Justice Farm along with students and employees. The weather was a bit chilly but perfect for an evening of fireside fun and fellowship!

FACULTY/STAFF RECOGNITION

Each week, President Loper and Vice President for Academic Affairs Aaron Profitt surprise an unsuspecting college or academy teacher with donuts (shared with the class) as a "thank you" for his or her hard work. As an example of this, Martha Miller, who since 1980 has faithfully accompanied our college choir, taught ➡

Surviving is his wife, Bonnie; children: David, Randall, and Sandra; eight grandchildren; three step-grandchildren; and two great-grandchildren. Services were held at Big Pond United Methodist Church, Rev. Dale Hippensteel and Pastor Josh Davinsizer officiating. Burial followed in Hillside Cemetery.



Helen Marie Avery, 72, formerly of Brent, AL, went home to be with the Lord on the afternoon of Saturday, October 28, 2017, at the St. Paul Hermitage in Beech Grove, IN. She was born May 13, 1945, in Tuscaloosa, AL, a daughter of the late Roscoe L. and Clara Mae (Mitchell) Avery. Helen was a person with special needs, a "forever child" who loved her family and her church—the Bible Methodist Church in Brent, AL, and Independent Nazarene Church in Beech Grove, IN.

Helen was a joyful person who greatly loved her family at St. Paul Hermitage. Those left to cherish Helen's memory include her brother, Michael Avery, former President and current Chancellor of GBS; her other siblings, Larry, Patsey, and Rita; and several nieces and nephews. Graveside services were in Friendship Cemetery, Brent, AL.

BIRTH



To **Shane (BA '09) and Renee (Langworthy) (BA '14) Muir**, a son, **Erik Arden Muir**, born October 16, 2017, at Good Samaritan Hospital, Cincinnati. Shane is a digital media specialist at GBS. Renee recently completed a graduate degree in clarinet performance at Miami University. Erik joins one-year-old brother Peter. ■

➡ many different music classes, given piano lessons, and encouraged her students to glorify God through their music, was recognized for her dedication, passion, and musical excellence.

On November 6, students in the Professional Studies Interest Group associated with the Division of Education and Professional Studies honored David Frederick Jr., Vice President for Finance, as the first recipient of the



Honoring Dave Frederick

student-awarded Certificate of Appreciation for non-faculty staff. For his 22 years of dedicated service to GBS, and in recognition of his commitment to a high ethical work standard, the students presented him with a framed certificate, a selection of his favorite snacks, as well as two dozen donuts that he could share with those who dropped by to congratulate him.



A Salute to Veterans

ACA SALUTES VETERANS

Each November, Aldersgate Christian Academy hosts a program to express gratitude to our military veterans and those on active duty.

In preparation for the event, the students discuss the importance of honoring those who have served and intentionally expressing gratitude for freedom that was given at a price. Students from kindergarten to twelfth grade prepare for the event by delivering invitations, writing and drawing thank you notes, preparing music, and learning prayers and readings. Junior high and high school students carry much of the responsibility for setting up for and tearing down after the event, preparing PowerPoint presentations and readings, and serving food.

This year the program was held on Thursday, November 9, in the GBS cafeteria and boasted a record attendance. Veterans from as far away as Indianapolis and Louisville, academy families, students, staff, and our campus family filled the venue. Songs were sung by the various academy choirs, and Principal Makcen presented flowers to Mrs. Nancy Kappa, our intervention specialist, whose son was deployed to active duty on the day of the ceremony. Afterward, all veterans were invited to stay for lunch, and cake was served.

In addition to the on-campus presentation, the entire high school participates in an annual outreach in collaboration with Cincinnati's Crossroads Hospice. The High School Choir sings to veterans in nursing homes and rehabilitation centers, and all high school students greet residents and help to serve them refreshments. This year they were featured on local Channel 9.

SPORTS FOR CAMPUS KIDS

GBS is giving campus kids opportunities to be involved in fun sports activities. Softball, under the supervision of President Rodney Loper and local pastor Chad Snider, has previously been mentioned (*God's Revivalist*, November 2017,

p.11). Along with a photo here of a recent softball game are two others representing additional activities.



Pres. Loper and children's softball

Children can try their hand at frisbee golf with the oversight of staff members Jason Weed, Elias Abraham, and Lyle Witt.



Elias Abraham and children's frisbee golf

Thanks to Kevin Moser, skiing at Perfect North Slopes in nearby Lawrenceburg, IN, is an interest for all ages. Well into its second decade, the Aldersgate Ski Club has provided participation in skiing, snowboarding, and tubing for the GBS campus family, students, alumni, and friends at a significant discount in the cost of season passes. ▀



Jason Klotz skis with one of his older brothers.

CONSTRUCTION! CONSTRUCTION!

CAMPUS IMPROVEMENTS



Because of the generous supporters of God's Bible School and College, we continue to maintain and to improve the properties necessary to further our mission. Projects that we have completed this year include the following:

McNeill Music Hall / Leadership Center

Improvements continue on the McNeill Music Hall, thanks to a generous donor. We replaced the heating systems and added central air conditioning with humidity control to protect the music equipment. With the previously completed new porch, windows, and paint, this fine house gives GBS an eye-catching greeting at our "front door." [1]

Administration Building

Another literal "front door project" is the repair of the front doors of the Standley Administration Building. The work was done by Sam Kinneman with help from our maintenance team [2]. The new doors sport the GBS logo, adding a unique touch. [3]

Bedford Stone Work

Matt Kilgore's Solid Rock Stone Company of Rome, NY, has been working on the campus proper. The work is mostly complete and includes the north side wall on the ramp to main campus [4]; the stone veneer on the front of the Schmul Center porch, enhancing the area near the fountain [5]; and the front steps to the Knapp Memorial Building. Additional work is scheduled for the front steps of the Administration Building.



DECEMBER 2017

CONSTRUCTION! CONSTRUCTION!

CONSTRUCTION! CONSTRUCTION!



Exterior of President's House

After a complete renovation of the interior of 1844 Josephine Street, the new "President's House," the woodwork on the exterior of the building was redone [6]. The previous drab gray trim was painted white [7], matching some of the other properties, such as the McNeill Music Hall.

Young Street Sign

We had previously mentioned that a second sign was being built. Thanks to a generous donation, it has now been installed at the south exit of Young Street [8]. The north end sign sends this message to those leaving campus: "Go ye into all the world and preach the gospel." The new sign displays our well-known motto, "The sun never sets on the students of God's Bible School." [9]

Electronic Access Doors

Thanks to our Access and Safety and Maintenance teams, we completed securing the main buildings with electronic access control. Access to the Revivalist Memorial Building (women's dorm, academy, guest rooms) [10], Knapp Memorial Building (men's dorm, chapel, classrooms), McNeill Music Hall, R.G. Flexon Library, and the Miller-Deets Student Center now requires a radio-frequency identification (RFID) card.





Storage Shed at 538 Channing

One of our recent house renovations was 538 Channing Street where Nathan Dahler, Director of Student Enrollment Services, and his family live. We completed this project by rebuilding the roof and doors on the storage shed. [11]

1904 Young Street Renovation

While the residence at 1904 Young Street was vacant, we took the opportunity to do needed renovations. We painted the interior and exterior [12] and replaced the flooring (carpet and laminate), windows, and kitchen cabinets.



Tuck Pointing Student Center

The brick on some of our buildings needed attention. Some brick had broken away and fallen from the Miller-Deets Student Center. We hired a company to repair and tuck point the Student Center [13] and two houses. ■



OPPORTUNITY TO PARTICIPATE

Without your faithful support we couldn't accomplish these projects. The "Revivalist Family" is made up of faithful "GBS supporters" who have stood beside us and made it possible for us to move ahead for over a century. Our purpose hasn't changed and our mission is clear—training students to do the work of ministry. So many of you have been faithful in giving to help us train students—and every gift directly or indirectly supports all students on this campus and impacts every future ministry to which God has called them.

A gift of \$25, \$50, \$100, or \$500 would mean a great deal to the school right now. Gifts of any amount would be so much appreciated and go a long way in meeting the needs that are facing us at this time.

Maybe you would like to give a significant year-end gift that not only helps GBS but also could benefit you at tax time.

To make a donation by check, send it to 1810 Young Street, Cincinnati, OH 45202. To donate by credit card or give online, visit www.gbs.edu/givenow; or you may call the school at 1-800-486-4637 and ask for the Advancement Office.

Thank you for standing with us!

President Rodney Loper

**GOD'S BIBLE SCHOOL
& COLLEGE**

DECEMBER 2017

Dear Phil

SEXUAL PROHIBITIONS

Why does God prohibit sex outside of marriage? Is there any reason other than as Creator He gets to set the rules? —James

Dear James,

God has written sexuality into the world's narrative for many reasons. Procreation, partnership, and pleasure are among the most commonly noted. Restricting sex to marriage, however, does appear arbitrary if these are the only reasons. A "thick reading" of Scripture on human sexuality reveals that God's restriction is not arbitrary but follows from sex's function as a profound metaphor for Christ's union with His Church and, ultimately, the inner life of the Trinity.

First, sex was God's idea, not man's. It was part of God's "very good" original Creation (Gen. 1:31; 2:24). It is not a "lower" or "baser" part of humanity. It certainly is not an animalistic remnant of humanity's falsely-alleged evolution. God declares it honorable (Heb. 13:4), and He requires sexual union in marriage where possible (1 Cor. 7:3-5). The Holy Spirit commands men to be "intoxicated" with the wife of their youth, and forbids them to be "intoxicated" with the bosom of an adulteress (Prov. 5:19-20). Scripture does not blush to extol the potential joys of sex within marriage, though it is realistic about the challenge our fallenness creates for realizing those joys (Song of Solomon).

Second, sex involves Christ. 1 Corinthians 6:13 tells us that God gave humans bodies "not for immorality, but for the Lord, and the Lord is for the body." God planned from eternity to make our bodies His temple (1 Cor. 6:19) and to unite us with Christ in such a way that what we do with our bodies involves Christ. This includes sex. As unthinkable as it may seem, Paul says that if a believer is joined to a prostitute, he has joined Christ to the prostitute (1 Cor. 6:15-16). Since we are members of Christ's body, whatever we do with our bodies implicates Christ. If it is true that joining to a harlot would join Christ to her, it is necessarily true that becoming one flesh with one's spouse joins Christ to him/her as well. Christ is present in us by His Spirit and partakes in all we do. Consider the horror of pornography! This is why all that we do with our bodies must glorify God; that is, it must reflect the unique excellence of His character (1 Cor. 6:20).

Third, sex pictures Christ's union with His bride. In Eph. 5:31, Paul quotes Genesis 2:24 regarding sexual union in marriage: "a man shall...be joined to his wife and the two shall become one flesh." One flesh union is itself mysterious. Paul takes us deeper: "This mystery is

great; but I am speaking with reference to Christ and the Church" (Eph. 5:32). God created sexual union to teach us about spiritual union. Marital union is a picture-prophecy of Christ's union with the Church. Christ takes her to himself only through a covenant (Heb. 9:15). Christ enters His bride and indwells her (Col. 1:27). Christ is also indwelt by her (John 15:5). Christ takes only one wife to whom He commits himself eternally (Rev. 19:6-9). Sex is God's amazing metaphor to picture this relationship of covenantal fidelity, mutual indwelling, other-serving, self-sacrificing love. Sex outside of marriage portrays Christ as unwilling to sacrifice Himself to sanctify another, unwilling to covenant to exclusive faithfulness, unwilling to seek the other's best interest, but seeking His own pleasure at others' expense. God forbid! Any sexual union outside of heterosexual monogamy misrepresents—indeed, blasphemes—the ultimate union toward which all sex was intended to point, the union of Christ and His Bride.

Fourth, sex reflects God's triune inner life. God the Father, Son, and Spirit mutually indwell one another in transparent, face-to-face, covenantally committed, self-giving, loving delight (John 14:10; 17:21). Divine love overflows in Creation and new creation, bringing persons into being to share His joyous family life. Now God's image bearers extend Creation in procreation, for married sexual love brings persons into being to share in a joyous family life. Sex outside of marriage portrays God as a hedonistic, feckless, even absentee father. No wonder God forbids it!

Blessings,
Phil ■

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



RELIGION BOOM IN CHINA

Thirty years ago, Ian Johnson traveled to China as a student and said that religion was dead there. But Johnson, a Pulitzer Prize-winning American journalist, says that China is experiencing “one of the great religious revivals of our time” and attracting millions of new worshippers each year. In his book *The Souls of China: The Return of Religion After Mao*, Johnson says that faith and values are returning to the center of a national discussion over how to organize Chinese life. As one person interviewed in the book comments: “We thought we were unhappy because we were poor. But now a lot of us aren’t poor anymore, and yet we’re still unhappy. We realize there’s something missing and that’s a spiritual life.” A 2005 survey found that 31% of the population—about 300 million people—are religious. Forty million people said they are Christian.

THE RISE OF “NUDGENICS”

While some countries report a very low rate of Down Syndrome (DS) births, an important fact is often omitted. For example, 98% of women in Iceland who receive a positive result for DS from their prenatal tests elect to abort the baby. While the press touts the “eradication” of the chromosomal abnormality of DS, the fact is they are exterminating unborn babies who

possess it. While none of the terminations are coerced, the genetic counseling accompanying the tests nudges the mother toward abortion, leading some to coin the term “nudgenics.” For Christians, the only consistent position is that life is intrinsically valuable.

ATTACKS ON RELIGIOUS LIBERTY INCREASE 133%

According to a new report by the First Liberty Institute, there has been a 15% increase in attacks on religious liberty in the U.S. in the last year, an increase of 133% over the last five years, including more than 1,400 documented religious liberty incidents. These involve a variety of cases: military, open public places, and employment. The data collected is thought to be only a fraction of what is actually happening.

INSURANCE OPT-OUTS FOR BIRTH CONTROL EXPANDED

President Trump issued a rule that rolls back part of the Affordable Care Act by allowing more employers to opt out of providing no-cost birth control to women due to religious or moral objections. This reverses the Obama-era requirement which mandated no-cost access to all FDA-approved methods, including those many find morally objectionable, such as the morning-after pill. ■



student focus

DAVID MARTINEZ grew up “knowing that GBS was an institution of high quality, biblical education.” In fact, leaders of his church in Guadalajara, Jalisco, Mexico, included Alfonso Chen and Jean Eades, both GBS alumni. His plans were to pursue a career in law, and he had started making arrangements to attend a university; but God had different plans. One month before high school graduation, he felt a call to preach. “I knew exactly where to go.”


At GBS he has seen his worldview become more biblically-based. “I have learned to see the world as God sees it—not to criticize or attack it, but to serve in it and show the love of God.” He enjoys spending time with ministry-oriented people and being part of a community that seeks to serve God and others continually. From teachers to classmates, all are a great encouragement.

David’s dream is to work in pastoral and evangelistic ministry in Mexico and to be actively involved in church-planting. ■

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



Sharpen, polish,
and **organize** your
theological tools
with us.

GBSC GRADUATE PROGRAM **100% ONLINE**





THE GOSPEL HAS THE POWER TO BREAK THE DOWNWARD SPIRAL OF SIN (part 1 of 2)

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

Scripture—Romans 1:16-32. In this passage Paul speaks of three “revelations.”

1. In Romans 1:16, **God reveals His power in the gospel** to save all people. *“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek.”*

2. In Romans 1:17, **God reveals His righteousness** in an act of grace and mercy, providing forgiveness of sin by faith—an ongoing faith. *“For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.”*

3. In Romans 1:18, **God reveals His wrath** toward mankind because, in their ungodliness and unrighteousness, they suppress the truth. *“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold [suppress] the truth in unrighteousness.”*

THE CONTEXTUAL SETTING

Paul was writing to the churches at Rome, the capital city of the nation that ruled the known world. It contained one of the most sophisticated cultures in the world, and at the same time, one of the most depraved.

The sinful situation in the Western world today seems similar. Many people are surprised at the rapidity with which Western civilizations are departing from standards of biblical morality. The passage before us helps

us understand why this is happening and also gives us God’s solution to stop the downward spiral of sin.

Romans 1:18-32 begins with the fact and focus of God’s wrath on sin, and then explains the reasons for, and the results of, His wrath.

1. The FACT of God’s wrath: *“For the wrath of God is revealed from heaven”* (Rom. 1:18a).

God’s wrath is not like human wrath. God does not suspend His love, compassion, mercy, or kindness in the exercise of His wrath. Rather, His wrath toward the willful, persistent, and unrepentant sinner is a reflection of His settled and steadfast disposition of hating evil.

In reality, God’s wrath is an expression of His love and holiness. As John Murray comments, God’s wrath involves “the holy revulsion of God’s being against that which is the contradiction of His holiness.”

Please do not misunderstand God’s wrath. Paul tells us that God graciously acts toward sinners with “goodness and forbearance and longsuffering” (Rom. 2:4). God’s love, kindness, and mercy is bestowed upon sinners to help them see their spiritual need and to lead them to repentance. But when sinners reject God’s kindness and refuse to repent, Paul warns them, *“You are storing up wrath against yourself for the day of God’s wrath, when his righteous judgment will be revealed”* (Rom. 2:5).

In other words, wherever you find deliberate, persistent, unrepentant sinners, you eventually see God’s wrath poured out.

2. The FOCUS of God’s wrath: *“...against all ungodliness and unrighteousness of men”* (Rom. 1:18b).

It is essential to understand the significance of these two words. Ungodliness (asebeia) is expressed by denying God His rightful place of Lordship in any area of our life. Ungodliness always produces unrighteousness (adikian)—a lack of conformity to God’s Law. It is termed “unrighteous” because it is an act that violates God’s biblical standards of right conduct. He demands that people be holy (obedient) in every area of life (1 Pet. 1:15-16).

3. The REASONS for God’s wrath: Paul lists two fruits that immediately result from ungodliness and unrighteousness (Rom. 1:18c-23).

a. People SUPPRESS the Revelation of God: *“hold [suppress] the truth in unrighteousness”* (Rom 1:18b-20).

Although God is angry with all sinners (Psa. 7:11; 11:4-5), He is especially angry with people who, because they love their sin, deliberately and intentionally suppress the very truth He shows them.

For example, they suppress, ignore, or deny the revelation God gives of Himself through natural creation. Paul explains: *“Because that which may be known of God is manifest in them; for God hath shewed*

it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse" (Rom. 1:19-20). God's self-disclosure through creation is visible (God shows it to them), it is clear (it is clearly seen), it reveals specific content about Him (He is eternal, powerful and the Creator).

In light of this revelation, God expects humans to seek to know Him and to keep their conscience clear (Rom. 2:14-15). When humans fail to walk in the light of what they can know about God, and fail to keep their consciences clear, God pronounces judgment upon them: *"they are without excuse"* (Rom. 1:20).

God does not expect us to guess whether or not He exists. It is as if He is providing billboards, street signs, flashing marquees, signs on buses, bumper stickers, and airplanes pulling message banners—*"The heavens declare the glory of God; and the firmament shows his handiwork"* (Psa. 19:1). That is how plainly God has made knowledge of Himself available to the human race.

b. People STOPPED glorifying God as God and ceased being thankful: *"Because that, when they knew God, they glorified him not as God, neither were thankful"* (Rom 1:21a).

Paul describes the steps of the downward spiral of sin. First, God reveals Himself through His created universe. Second, mankind chooses to purposely ignore this revealed truth. Third, they consequently stop glorifying God as God and stop giving Him thanks. Mankind's choice to embrace ungodliness and unrighteousness invariably affects the spiritual perception. Fourth, mankind becomes *"vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools"* (Rom. 1:21b-22). And what do spiritual fools do? Because humans are designed by God to be worshippers, they continue to worship, but instead of worshipping God, they worship other things. They give other things the place He rightfully deserves and these things become their IDOLS (Rom. 1:23).

Today, wherever you find a deliberate, persistent, unrepentant sinner, you find an idol worshipper. Most do not bow down and worship sticks or stones. But idols come in many forms. Sometimes they roll down the highway, or float on a lake, or even fly in the air. Sometimes they may come in the form of checkbooks, stocks, or mutual funds. Anytime people give to something else the time, the priority, and the place in their life God rightfully deserves, God calls it *"idolatry."*

4. The RESULTS of God's wrath: *"God gave them up"* (Rom. 1:24-32).

Paul now lists the specific sins that characterize the lives of those who suppress the truth about God, stop

glorifying God as God, stop giving Him thanks, and exchange His glory for the glory of something else.

As we look at the catalog of sins Paul lists, it becomes obvious that what began as a willful choice in the realm of the spirit and mind ultimately manifests itself in the body as well.

Three times we have the statement, *"God gave them over"* (Rom. 1:24,26,28). At a minimum, when God gives deliberate, persistent, unrepentant sinners over to their sin, it means God removes His gracious roadblocks which hindered their progress in sin. To those who refuse to say to Him, *"Thy will be done,"* God says to them, *"Your will be done,"* and allows mankind to pursue unimpeded a course of sinful self-destructiveness.

In Romans 1:24-32, we have the description of three different pathways upon which a persistent, unrepentant sinner may walk.

1. The pathway of sinful self-indulgence (Rom. 1:24-25). This expresses itself in the attitude, *"I want what I want because I like it,"* and leads to sensual enslavement (Rom. 1:24: *"the lusts of their own hearts"*) and spiritual blindness (Rom. 1:25: *"exchanged truth for lies"*). Paul does not tell us what type of immorality is involved because of their lusts, but he does tell us it leads to the dishonoring of their own bodies between themselves" (Rom. 1:24).

2. The pathway of sinful sexual perversion (Rom. 1:26-27). This pathway can lead to women becoming lesbians and men becoming homosexuals. Sadly, truth rejecters seem to come to a place where they have inner peace about the lies they embrace.

3. The pathway of the reprobate mind (Rom. 1:28-32). This pathway is probably the primary pathway that deliberate, persistent, unrepentant sinners take. In simplest terms, a reprobate mind is a spiritually "color-blind" mind. Their own thoughts and opinions guide their choices, and they no longer embrace the moral and ethical standards of God's Word. Paul lists 23 sins that are caused by a "reprobate" (depraved) mind. And tragically, the list ends with the statement, *"Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them"* (Rom. 1:32).

There is a company of committed companions on the pathway to the reprobate mind. No doubt many of these people consider themselves religious, and perhaps many consider themselves saved. However, their thinking is twisted by spiritual blindness and self-centered willfulness. ■

(Part 2 of this sermon is scheduled to be included in the March 2018 issue of God's Revivalist.)



— Called Unto Holiness —

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

TWO PARTS TO SANCTIFICATION

by Keith Drury

There are two parts to sanctification: God's part and our part. God's part is purifying and energizing. Our part is consecration and faith.

Down through history, believers who wrote, spoke, and testified to this deeper walk with God have variously placed greater emphasis on either God's part or our part. This is still true today. Some talk with great enthusiasm about God's part. They may give the impression that God does this work in whomever He pleases, whenever He wants to, and perhaps for reasons unknown to the recipient. To them, there is little we can do to receive entire sanctification except wait until God sanctifies us fully. These Christians give little emphasis to consecration or "taking it by faith." They argue that God alone has His own mysterious timetable for making us holy, and He will do so when He is good and ready. There is little urgency to seek entire sanctification since we would be trespassing on God's territory—only God knows when He plans to give this gift—grabbing it is impolite. This describes the thinking of those who emphasize God's part alone.

However, there are others who downplay God's part in sanctification and upgrade our part—consecration and faith. Taking a most logical approach, they say: (1) consecrate your total life to God; (2) having done that, realize the Bible says God will cleanse you and fill you with spiritual power; (3) so, simply believe that God has done what He promised. Consider yourself cleansed. That's that! It's over. Take it by faith—like you became a Christian in the first place.

Both of these extremes are out of balance. But both sides help us see the total picture. There are two parts to sanctification: God's part and our part. God alone works in us to sanctify us, but He does so with our cooperation. Sanctification is not just a unilateral activity of God, but bilateral—we and God are both involved in this act. We are changed through a partnership with God. He has His

part in doing the work, and we have ours in coming to Him in consecration and faith.

But be sure to know that even though we have a part, God alone does the cleansing and empowerment. We cannot do it ourselves. How many times have we said to wrong attitudes, thoughts, and affections, "Be gone!" yet they remain? How often have we tried to work up spiritual energy to witness or to minister to others, yet we fail to have true spiritual power? We cannot cleanse our own bent to sinning. We cannot energize ourselves. This is God's work and God's alone. Only He can cleanse our heart from its disposition to disobey. Only He can energize our life for ministry to a hurting world. It takes His grace and His power. This is His work alone.

However, we have a part to play. It's our responsibility to consecrate our "all to Jesus." He will not do this for us. He will not blast down the door of our life and rip our life from our own hands. God has limited the boundaries of His work by the free will of men and women. He has granted you and me the right to refuse.

God wants us to dedicate our whole life to Him. All of us. He yearns for our total trust in Him. He longs for our faith in Him to cleanse and energize us. Yet it will not happen until we consecrate our life to Him and believe He will cleanse us. True, in a sense, even this act of consecration can be credited to Him—He convicts us and tenderly bring us to a place of decision. So we can take no credit for sanctifying ourselves, and we can't even take all the credit for a total consecration. ■

Keith Drury, an Associate Professor of Religion at Indiana Wesleyan University, spent more than twenty years in denominational leadership for The Wesleyan Church. A prolific writer, Drury is perhaps best known for his "Tuesday Column" blog, a series of articles published weekly since 1995 targeting Wesleyan pastors and church leaders. This selection is excerpted from Holiness for Ordinary People (The Wesleyan Publishing House, 2009, pp.109-11) and is used by permission.



ALUMNI ON THE MOVE

Chris Lambeth (BA '00) accepted the position of the Assistant



Director of Student Services and the Registrar for the University of Cincinnati College of Law.

Founded in 1833, it is the fourth oldest continuously operating law school in the United States. Chris had worked at GBS for 17 years (2000-17), the last 14 as registrar.

Joshua Avery (AA '02) recently joined the library faculty at



Wheaton College in Wheaton, IL. Wheaton College was founded in 1860, although its predecessor, the Illinois Institute, was founded in 1853

by Wesleyan Methodists. Wheaton College was recently rated the top school in the United States by the journal *First Things*. Josh had previously worked at GBS for seven years (2010-17) as college professor, division chair, and Director of Library Services.

NEW ALUMNA SPEAKS

Caslyn Rice (BA '17) is currently serving in Aldersgate Christian Academy as a teacher's aid. She gave the following remarks during Senior

Chapel last semester. She began by reading several Scripture verses and then making brief comments which are adapted here.

"Four years ago, I entered this campus as an uncertain, terrified, and unsaved freshman. Most people had no idea of the heavy chains of hidden sin that were in my life. I knew all the right things to say. I



looked the part. I did everything right, but I was carrying things that were leading me down a very bad pathway. During the mid-year revival my

second year, God saved me and transformed my life. I can't begin to tell you the difference that He made in my life that evening, and that He is continuing to do.

"Since then, God has continued working in my life. Each year, He has given me a special verse. I want to share with you briefly what they mean to me.

"Delight yourself in the Lord (Psa. 37:4) means that I need to love what God loves and allow Him to make my desires His desires. He then can fulfill my dreams and desires in ways that I could not have ever imagined.

"Seek first the kingdom of God (Matt. 6:33) means to choose Him first every day. Even in the little decisions. Whenever He is preeminent in every area of my life, He will take care of me. He does what is best for us.

"Trust in the Lord with all your heart and lean not on your own understanding (Prov. 3:5) means sometimes you don't understand what God is doing and it doesn't make sense. But that's OK. He's got it all taken care of and He is completely trustworthy.

"Be still and know that I am God (Psa. 46:10) means stop trying to be God and work out a plan for Him. Just wait and trust. Rest, knowing that He is working out every detail of my life in the perfect time.

"Last year, I asked God to show me what my purpose in life is. He gave me my life verse: 'We proclaim Him, admonishing every man, and teaching every man with all wisdom, so that we may present man complete in Christ. For this purpose, I also labor, striving according to his power which mightily works within me' (Col. 1:28-29 NASB). I am eternally grateful for the transformation that He has made in my life.

"I leave you with this challenge. Don't set goals for your life that you know you have the ability to achieve on your own. Rather, set goals that you can only accomplish by God working in and through you. Ask God to do the impossible through your life so that when others see you and the accomplishments, they see Him and not you. Allow God to transform your life so you can live out what He wants you to do. And then go. Do the humanly impossible things!"

ALUMNI ELECTION RESULTS

Keith Waggoner I (HS '74), first elected in 2014, will be serving another term as National President.

Maria Stetler (BA '12), who had most recently served as liaison to the alumni while she served as Director of Institutional Advancement, was appointed to fill out the unexpired term ending 2019 of the 1st Vice President.

Anthony Webb (1991) was re-elected as 2nd Member-at-Large, a position he has held since 2014.

Steve Vernon (BRE '78) was elected as 2nd Vice-President.

Susan LeBaron (HS '81) was elected as secretary to fill the unexpired term ending 2019.

Rachel Pohl, who is working as GBS Assistant for Institutional Advancement while she completes her BA degree, has been appointed to the position of liaison.

Other members of the Alumni Council not standing for election in 2017 are: Craig Dahler (BRE '79), 1st Member-at-Large; Jim Stroup (BA '81), 3rd Member-at-Large; and Bethany Kline (BA '12), Treasurer. ■

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.

The October issue [commemorating the 500th anniversary of the Protestant Reformation] is great! Would there be any possibility of you sending us a second copy? We have a friend who would very much like to have one.

JANICE BORDINE
Canton, OH

Editor's note: Additional copies of God's Revivalist can be purchased for \$2.00 each plus shipping and handling while supplies last. Contact the Revivalist Press at (513) 721-7944 x1351.

As always, a fantastic issue [October] and so carefully and wonderfully put together! Thanks for all you do!
KENT STETLER
Cincinnati, OH

I thought "Carnality disguised is suspicious" really nailed it! ["Carnal Suspicion or Spiritual Discernment," by Oswald Chambers, January-February 2017]
TIMOTHY GORDEUK
Rushville, OH

Thanks for sending the additional copies of the Oswald Chambers issue [January-February 2017]. Men in my Bible study group are passing these around as many use Chambers' devotional. One has a grandson named after him—Oswald Chambers Maxwell. Praise the Lord for His work and your work.

ED NELSON
Silverdale, WA

I wanted you to know how much I enjoyed the January-February 2017 articles on Oswald Chambers. May God continue to bless your work for Him.

WANDA KINCAID
Nellis, WV



THOUGHTS for the quiet hour

by Sonja Vernon

PREPARING FOR JESUS

"As it is written in Isaiah the prophet, 'Behold, I send my messenger before your face, who will prepare your way, the voice of one crying in the wilderness: 'Prepare the way of the Lord, make his paths straight.'" John appeared, baptizing in the wilderness and proclaiming a baptism of repentance for the forgiveness of sins."—Mark 1:2-4 ESV
"So with many other exhortations [John] preached good news to the people."—Luke 3:18 ESV

Interested in a lively debate? Start a discussion about Christmas preparations—decorations before or after Thanksgiving, white or colored lights, garland or tinsel, best and worst Christmas songs, real tree or artificial, Santa or no Santa. Inevitably, firmly held opinions will rise to the surface. Many of us take our Christmas prep very seriously. But as I read Mark 1 and Luke 3, it brings up a sobering question. Are we as serious about preparing for Jesus as we are about preparing for the holiday that honors His birth? Luke tells us that John the Baptist brought good news. The Messiah was coming, and there was one way to get ready for Him—repentance, the forgiveness of sins, and baptism. His message was pointed and practical. He called out sin. He preached the necessity of righteous living. He reminded them that their pedigree was meaningless if their heart wasn't right. And it behooves each of us to ask ourselves this Christmas season, is my heart ready for Jesus? Have I spent more time preparing my heart than I have my decorations? What is your answer, my friend? I pray that you can say with me, "Oh come to my heart, Lord Jesus, there is room in my heart for Thee." ■

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

DECEMBER 2017

*Merry Christmas &
Happy New Year*
From the GBS Family



College Students

photo by Shane Muir



the Lopers

photo by Anni Duda