

GOD'S REVIVALIST

May 2018

and Bible Advocate



**a mother's
hug lasts long
after she
lets go**



about this issue

REAL HOPE

Just weeks before his death on March 14, 2018, The famed English physicist, Stephen Hawking, issued this dire warning: “Our universe will fade into darkness.”

In some of his early works, Hawking spoke of God, but he later distanced himself from his previous views, first claiming that “God was not necessary to explain the origin of the universe,” and later saying that the concept of an afterlife was a “fairy story for people afraid of the dark.” From that vantage point, he concluded that “we have this one life to appreciate the grand design of the universe, and for that, I am extremely grateful.” He ended up explaining away his early references to God this way: “Before we understand science, it is natural to believe that God created the universe. But now science offers a more convincing explanation. What I meant by ‘we would know the mind of God’ is, we would know everything that God would know, if there were a God, which there isn’t. I’m an atheist.” How sad!

Hawking had recently adjusted the doomsday countdown for earth by slashing 900 years from his initial 1,000-year estimate. The only hope he offered for humanity in order to avoid extinction was to evacuate the planet and become a multi-planetary species. What a gloomy outlook!

This reminded me of sitting in a graduate class listening to a lecture on existentialism. I was already diametrically opposed to Jean-Paul Sartre’s concept of “existence precedes essence.” I knew that God had plans for me before I was born. He knew exactly what type of essence He had in mind for me. I recall the professor saying that, from the viewpoint of existentialism, people should live their lives so that, when they came to its end and began slipping back into “nothingness,” their sentiment should be, “I deserved more than this.” Such a bleak perspective!

The good news is that there is indeed something better! Something that “smart” people like Hawking and Sartre miss. First, God is real. God created this universe and all it contains. Of our specific planet, He has promised that seedtime and harvest, cold and heat, summer and winter, day and night will never cease (Gen. 8:22). No need to escape to other planets! And the best news? God has plans for each of us! And those plans are to prosper us and not to harm us—yes, plans to give us hope and a future (Jer. 29:11). Enjoy the issue. —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

REFUTING COMMON MISTRUTHS

by Rodney Loper, President

I listened to the recent news reports that informed the world of another shooting that had taken place in a public school. A young man with a difficult past made a tragic decision that rocked our nation to its core. Immediately, there were calls for restrictions, bans, more accountability, and better politicians who will do something about these types of events.

I can sympathize. When I hear of these tragedies, my heart breaks for families that will never see their daughter graduate, students who will hear gunshots echoing in their minds for the rest of their lives, and teachers who wish they could have done more. We truly live in a world that is hurting.

Christians, if not careful, can fall prey to several mistruths. The first is that man is inherently good. This lie is often hidden behind the idea that we need to look more deeply into a person's life to see what "triggered" him or her to act in such a hideous manner. Chuck Colson* says that we are deceived into thinking that "we are always the victim, never the villain; we are always deprived, never depraved." This mistruth assigns culpability to another person, event, or environment. G.K. Chesterton evaluated this falsehood and clearly pointed out that "the doctrine of original sin is a doctrine empirically validated by centuries of recorded history." In other words, man's problem isn't external, it is internal. Man's problem isn't a flawed system, it is sin.

Yehiel Dinur, a holocaust survivor, sheds even more light on this myth. He was present at the trial of Adolf Eichmann, who was largely responsible for organizing the holocaust. Dinur entered the courtroom and stared at the man who had presided over the death of millions. The courtroom was silent as they watched for his response. Suddenly Dinur began to sob and collapsed to the floor—not out of anger or bitterness. He explained it later in an interview: "I was afraid about myself.... I saw that I am capable to do this...exactly like him."

What was it that caused Eichmann to do what he did? Was he a monster? Madman? Or, perhaps most terrifying...was he normal? Dinur, in a moment of great insight said, "Eichmann is in all of us."

Before you try to excuse yourself, remember that Scripture says, "All have sinned and fall short of the glory of God" (Rom. 3:23). "The heart is deceitful above all things and desperately wicked; Who can know it?" (Jer. 17:9). "And you were dead in your trespasses and sins..." (Eph. 2:1).

Without Christ, we at our core are not good, moral, upstanding people. We are sinners. We cannot grab ourselves by our bootstraps and pull ourselves out of our sin; we can't do anything to overcome sin. It is only through the death and resurrection of Jesus Christ that we can be forgiven.

A second mistruth popular today is that humanity can fix the problem. This lie is propped up by the belief that if our candidate of choice wins the election, if the right judges are appointed, if the right armies win the war, things will finally be right. A quick survey of the last century clearly demonstrates an attempt to endorse and implement this idea—that the "New Jerusalem" can be built with politics. However, this period is littered with failed ideologies striving to make humanity better through government. Communism, Nazism, and Marxism have all failed in this goal. Have we learned that lesson? No, I don't believe we have. We are still being lulled into believing that, by instituting the right political system, this world will be made right. (Read the Book of Revelation to see how this ultimately plays out.)

Friend, the only hope for this world is Jesus. As you study history, you will see time and again how the gospel of Jesus Christ was the transformational pivot that made evil countries better, improved living conditions, and honored all human life regardless of color, ethnicity, gender, or religion. Our hope is in Jesus!

A third mistruth that we must combat today is relativism. This lie blurs the line between good and evil. As a society, we have abandoned absolute truth. We no longer believe that there are overarching values that guide and govern. Individual morality decides what is right and wrong, thus we have elevated individuals to the place of deity. Morality is no longer defined by the church or even the Bible. But, as we become "a law unto ourselves," we forget that society is merely the sum total of individual actions.

It is no wonder that even in the church, truth is being replaced with tolerance, conviction with indifference, and the Bible with "good moral videos." The end result is that confusion reigns and leaders lead with their fingers in the air, testing the winds of society. As a result, churches are filled with attendees who "heap to themselves teachers, having itching ears" (2 Tim. 4:3).

While it is dangerous, and even damning, that people will forego truth and listen only to those who will tell them what they want to hear, how much more alarming it is that the "teachers" with whom they surround themselves are willing and ready to scratch the itch! Missing are the preacher-prophets who will stand and declare, "Thus saith the Lord."

The last mistruth that I must point out is individualism. This mistruth dismisses the importance of family, friends, and even church. This mistruth shouts, "I don't need you; I'm not going out of my way to be accountable to anyone or anything."

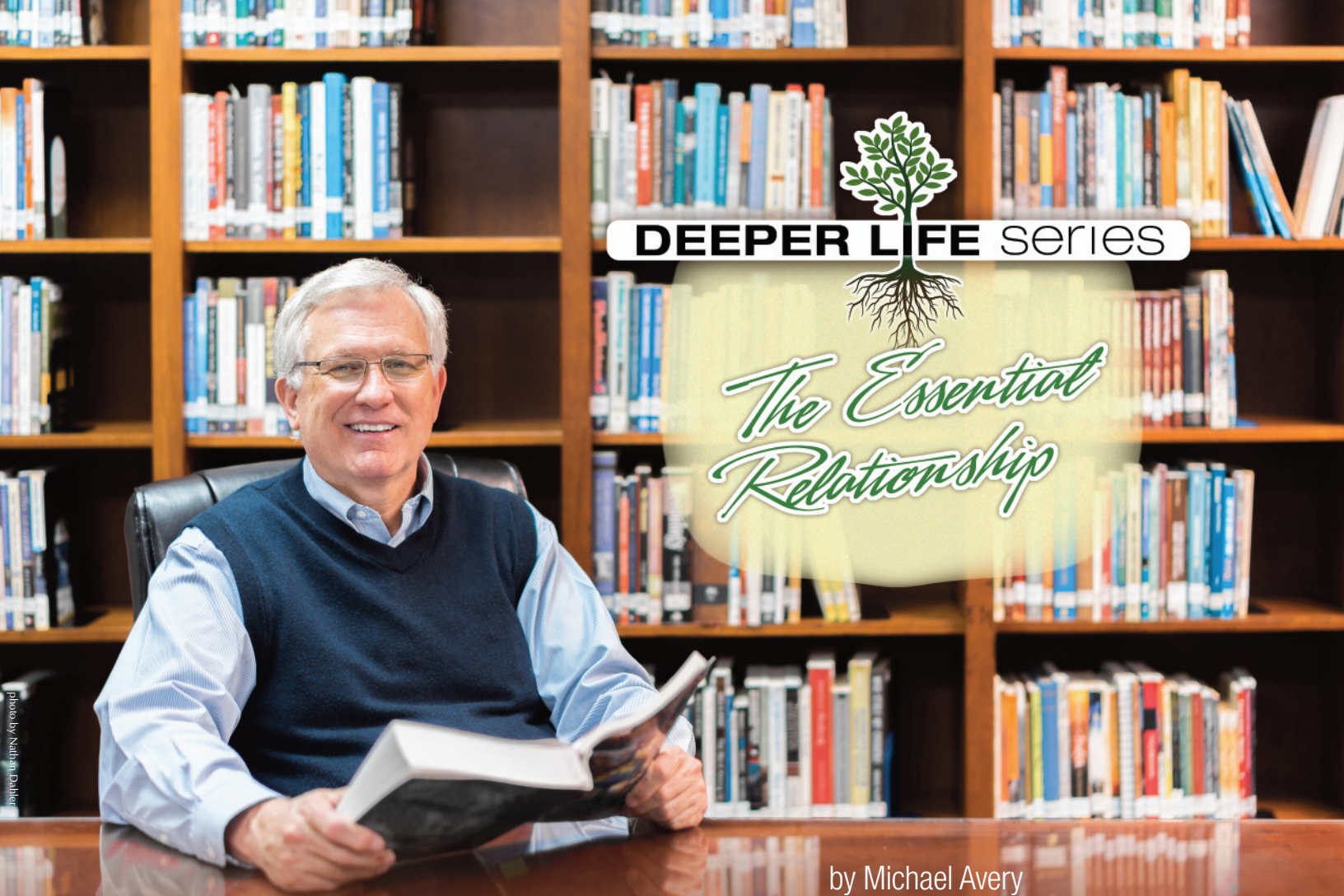
A growing number of people no longer value the local church. They can sit at home in their PJs and watch their favorite "preacher of the month." If he shares something that makes them uncomfortable, they Google another name. They deceive themselves into believing that this kind of worship is okay. Their conscience is eased because they know others who do the same thing. They forget that they are the body of Christ. They forget that the early church came together almost daily. They believe the lie that "I don't need them and they don't need me."

Not too long ago, A major Christian leader in America said that the church of the future is going to be all online. While traveling recently, I even saw an advertisement for a church's website on a billboard that declared, "No need to come to us, we will bring church to you." Friends, there may be a large group of people who view services online, but they will never be *the Church*—at least not as the Bible defines it.

Don't misunderstand. I am not against live-streaming services. The last church I pastored had a thriving Internet ministry. I firmly believe it has a place. But if there is an opportunity for you to attend a local church, you need to be there. They need you, and you, believe it or not, need them. Attending church online should be a last resort, not the first choice! Online church should be reserved for those who otherwise cannot attend a local fellowship. (By the way, I said this publicly while pastoring at my former church.)

"A lion used to prowl about a field in which four oxen used to dwell. Many a time he tried to attack them; but whenever he came near they turned their tails one to another, so that whichever way he approached he was met by the horns of one of them. At last, however, they fell to quarreling among themselves, and each went off to pasture alone in a separate corner of the field. Then the lion attacked them one by one and soon made an end to all four" (Aesop, 6th Century B.C.).

The answer to this world's problem isn't found in human solutions. The answer is the gospel of Jesus Christ! The world looks on and calls the gospel foolishness—but we look on and declare that it is the power of God unto salvation! ■



DEEPER LIFE series

The Essential Relationship

by Michael Avery

And we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit. —2 Corinthians 3:18

The Holy Spirit was poured out on the disciples at Pentecost to fulfill the promise that Jesus made of sending a new Paraclete (John 14:16). It is in this role today that He is engaged in regenerating, sanctifying, assuring, equipping, empowering, gifting, and mediating the presence of Jesus to every believer. It is certainly no overstatement to say that the Christian's life in every aspect—intellectual and ethical, devotional and relational, worshiping and witnessing—is enabled and sustained supernaturally by the Holy Spirit. Hence a healthy, dynamic relationship between the believer and the Holy Spirit is essential to any success in spiritual formation.

For centuries Christians have understood and embraced the Holy Spirit's key role in spiritual development. However, today the church has been plagued by people's tendency to move toward polar opposites of rejection or obsession when they think of the Holy Spirit in their lives. Jim Cymbala, pastor of the famed Brooklyn Tabernacle, speaks to this imbalance when he says that when it comes to the person of the Holy Spirit,

churches tend to be either cemeteries or insane asylums. Another way to state this is that many Christians tend to move toward the extreme of a *Word-focused* spirituality that neglects the Spirit, or to the extreme of a *Spirit-focused* spirituality that neglects the Word. Knowledge apart from the Spirit will "puff up" rather than "build up," leaving us more dead than alive. The Spirit apart from the Word will lead to emotionalism, sensationalism, and false teaching. The balance is found in embracing both "*Spirit and Truth*" (John 4:24). A balanced Spirit-filled spirituality seeks to unite the mind and the heart instead of setting them in opposition.

The New Testament Scriptures are very clear as to the Holy Spirit's many-sided work, which is often organized as: empowering, purifying, enlightening, engaging, and equipping. The Scriptures are also quite clear that, since Pentecost, the Holy Spirit's primary, basic ministry is to mediate the presence of Jesus to believers (John 14:18-21; 15:26; 16:14-15). This means that through the Spirit every believer may continually enjoy three things:

- Personal fellowship with Jesus (John 14:18-21)
- The Spirit-given certainty or assurance of being loved, redeemed, and made a part of God's family (Rom. 8:15-17)
- Personal transformation into Christlikeness (2 Cor. 3:18)

It is in this last work of forming the believer into the image of Christ that the Spirit's work of empowering, purifying, enlightening, engaging, and equipping comes into focus. It is here that the continuing work of spiritual formation is being done as we *walk obediently in the light* of God's word (1 John 1:7) and *keep in step* with the Holy Spirit (Gal. 5:25).

The Scriptures use a variety of images to convey the many aspects of the Holy Spirit's work in transforming and forming the believer into a spiritually mature person who truly reflects the character of Christ. Let's look at five of those:

Enlightening. It has been said the Holy Spirit has a "floodlight ministry" in relation to both Jesus and the Word. He is the hidden floodlight shining on Jesus. *"He will glorify me, for he will take what is mine and declare it to you"* (John 16:14). He also illuminates the Scriptures so *"that we might know the things that have been freely given to us by God"* (1 Cor. 2:10-16). It is only as we "look to Jesus, and see His glory; listen to Him, and hear His Word; go to Him, and have His life; get to know Him, and taste His gifts of joy and peace"¹ that we can truly be formed into His image. This is possible only through the aid of the Holy Spirit.

Empowering. The empowering of the Holy Spirit is a wonderful New Testament fact and a mark of all true followers of Christ (Luke 24:49; Acts 1:8; 4:8, 31; 13:9). The primary reason for the Holy Spirit's power is that we might be "witnesses" of Jesus (Acts 1:8). We further learn from Paul in Galatians that if we "walk in the Spirit," we will be enabled to fulfill the law of love (5:14), to overcome the flesh (5:16), and to bear the fruit of the Spirit (5:22). Simply put, the Holy Spirit has power to deliver us from enslaving sin, to energize within us triumphant righteousness and true holiness, and to enable us to proclaim Jesus effectively and powerfully.

Purifying. Sin in its essence is an "irrational energy of rebellion against God."² It is an entrenched, self-willed arrogance that God hates in all its forms. It defiles us in His sight. Scripture teaches us that it is a filth that needs to be cleansed as well as a guilt that needs to be forgiven. It is the Holy Spirit who convicts us of our sinful behavior—leading to confession and forgiveness. It is also the Holy Spirit who reveals to us our inward propensity toward sin—leading to a full consecration

and cleansing. Nothing will ever take away our *ability* to sin, but the sanctified, Spirit-filled life does effectively deal with our "*propensity to sin*." The power of God, through the indwelling Holy Spirit, is greater than the power of sin.

Engaging. Paul teaches us that grace is not a static thing given at particular moments in our Christian life. Rather it operates in a dynamic, living, growing, daily participation in the life of God through the engagement of the Holy Spirit (Rom. 8; Phil. 2:12-13; 1 Cor. 15:10; Heb. 12:1-17). The Holy Spirit is a rigorous disciplinarian who engages us on multiple levels in order to groom us, enculturate us, and refine us with an eye towards personal holiness and character transformation in Christlikeness. On a visit to South Africa, I picked up a phrase used by the nationals in their testimonies. They would say, "God has been busy with me." This is so true to life. The Holy Spirit is always "busy with us," forming and transforming us into the image of Christ.

Equipping. The Holy Spirit equips every believer with what the Bible calls "gifts." A spiritual gift is a supernatural ability sovereignly bestowed upon Christians by the Holy Spirit, enabling them to carry out their divinely assigned functions as members of Christ's body, the Church (1 Cor. 12:4-7; Eph. 4:7-16). These gifts are perfectly suited to each believer's situation in life and, when exercised in the context of community, will contribute to the nurture and edification of the body. Thus the gifts are a vital part of spiritual formation.

As Jesus Christ is the same yesterday, today, and forever, so is the Holy Spirit. In every age since Pentecost, the Spirit has continued to do all the things that Jesus promised He would do when He sent Him in this new capacity. Understanding His role in the spiritual formation of every believer is second only to allowing Him to do His work and form us into the image of Christ. ■

Michael Avery is the former president of God's Bible School and College (1995-2017) and its current chancellor. This is the fourth article in a series.

1. J.I. Packer. *Keep in Step with the Spirit: Finding Fullness in Our Walk With God*. Baker Books, 2005, p.57.
2. *Ibid.*, p.32.

COMING NEXT MONTH:

"Mapping the Spirit's Path"

"The goal of the Holy Spirit in spiritual formation is personal holiness."

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.

I came to GBS, took courses as a graduate in 1959, and graduated spring 1960 with a ThB. I recently heard the GBS choir at Avon Park, FL. Wonderful blessing!

JEAN ALEXANDER
Sebring, FL

Editor's note: Jean worked in the GBS housekeeping department 1959-62, was dean of women 1959-62, and served on the faculty 1962-64.

A special day in my life is the day I receive God's Revivalist. Such wonderful articles and teachings! Keep up the good work.

PHYLLIS FANNING
Yukon, OK

I just read your testimony [March God's Revivalist p.2] and was moved to tears. I was reminded of the deep conviction that gripped my heart and convinced me to find my way to an altar at a camp meeting in North Carolina just weeks before I came to GBS in 1983. Thanks for sharing this wonderful testimony. God's grace is truly amazing!

TIM CRATER
Cincinnati, OH

I was reading the latest issue of God's Revivalist today, and I commend you for the tremendous job you are doing with this important, historical periodical. There is always something instructive and something inspirational, something historical and something very current. Keep up the great work.

PAULA PIERPOINT
Hobe Sound, FL

commissioning weekend

MAY 17-20

at God's Bible School & College

guest speaker

Dr. James B. Keaton

commencement

Saturday, May 19, 10:00 a.m.




ALDERSGATE
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The Pastoral Epistles & The Church**

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MAY 2018

07





The Power of a Mother's Prayer

by Julie Armstrong

People all over the world have been impacted by the deeply moving hymn “Amazing Grace” written by John Newton. As I read about his life in *The One Year Book of Christian History*, I was so encouraged by the power of a mother’s prayer.

John Newton’s mother wasn’t able to raise him or see the fruit of her prayers in his life. She died when he was only six years old, but her parting gift to him was the prayer, uttered before she died, that John would become a minister.

A DOWNWARD SPIRAL

Over the next thirty-three years, it looked as though her prayer was nothing more than a pathetic plea that made a mockery of her faith and trust in God. John followed his father to sea and eventually began

working for slave traders. His heart was cold and hard and his life profane. He spiraled downward out of control, until, like the prodigal son, he became hungry and destitute. He became the servant of a slave trader who brutally abused him and made him the slave of his black mistress on Plantain Island off the Sierra Leone coast. He finally escaped and was rescued by a sea captain who had known his father. John again returned to the slave trade.

On the night of March 20, 1748, a terrific storm came upon his ship while he was at sea—as if God’s wrath were blowing out of His mouth—and it continued into the following day. Newton was summoned to the helm where he had time to reflect. He realized the wickedness of his sins

and felt they were too great and too many to be forgiven.

His journal records the deliverance from the storm that day, as well as his spiritual deliverance. On March 21, 1748, God saved John Newton. He later wrote:

“This is a day much to be remembered by me, and I have never suffered it to pass wholly unnoticed since the year 1748. On that day the Lord sent from on high and delivered me out of the deep waters.”

It was another sixteen years before the final prayer of John New-

ton's mother was answered. In 1764, at the age of thirty-nine, John began a new life as a minister in the Church of England. It took thirty-three years for an answer, but clearly what God had placed on her heart and led her to pray was His purpose for her son.

WHEN GOD DOESN'T HURRY

We don't wait well, and many of us struggle with impatience over God's timing. Has God given you a burden for a child, a grandchild, a spouse, a sibling, or a friend? Does the situation look more impossible today than it did when you first began to pray? I wonder, if John Newton's mother had lived those thirty-three years, would she have lost all hope that her wayward son would ever become a Christian, much less a minister? Those years would have certainly tested her faith!

And I wonder if I have the faith to pray for thirty-three years or forty-nine years and not give up. God's ways are not our ways. He often puts a prayer on our heart, and we begin to pray with great hope and expectancy. Then things appear to get worse, and the years go by with no evidence that our prayers have even been heard.

Yet that prayer is like a seed, hiding in the rich, fertile earth, silently growing undetected. God will tend it, and we can be certain that if He called us to plant that seed, though He may water it with our tears and fertilize it with the sweat of our struggle, it will take root and grow and bear fruit on the earth!

So today I am encouraged to join with so many women through the ages who have prayed and waited for a loved one to be plucked out of the waters of their sin and delivered like John Newton.

And let us not grow weary of doing good, for in due season we will reap, if we do not give up (Gal. 6:9 ESV).

Those who sow in tears shall reap with shouts of joy! (Psa. 126:5 ESV)

We may reap on earth or we may reap only in heaven, but we will reap the harvest for which He calls us to pray.

DON'T GIVE UP

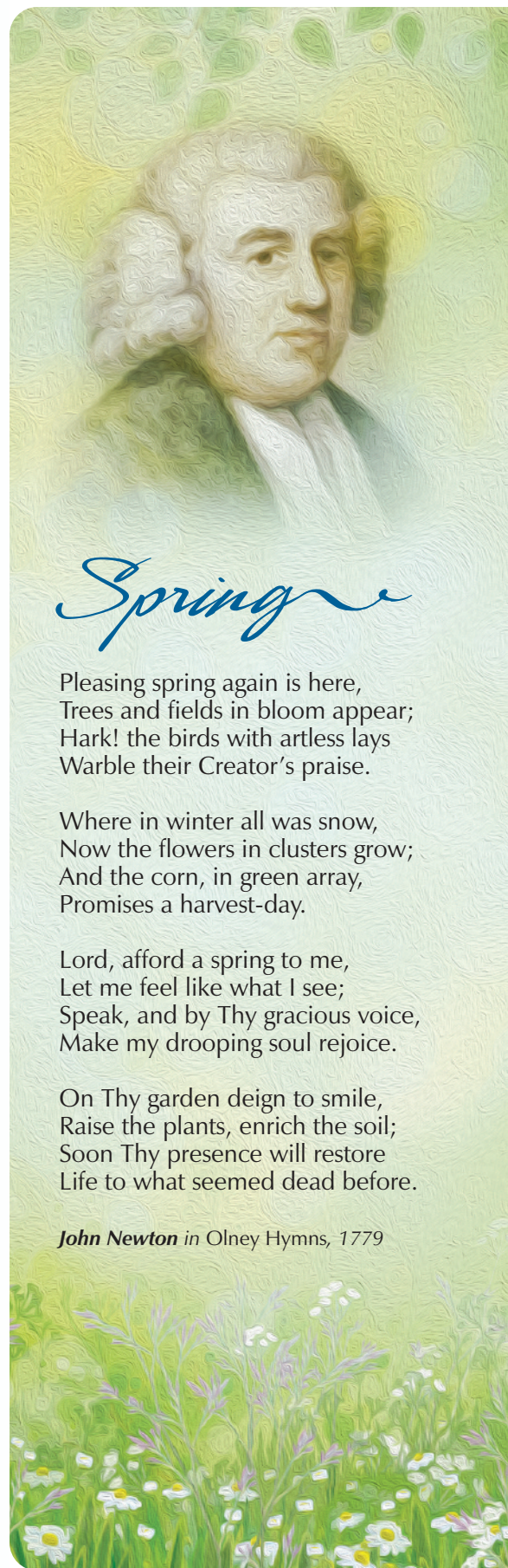
This encourages me (and I hope you, too) to pull out some old, worn prayers from my mental prayer box. Some of my prayers are twenty years old, some thirty or even close to forty. I confess to my Father that I have grown weary. It's been too painful to pray, too hard to believe. The prayers seem to mock my zeal and the earnest faith with which I began praying.

"Forgive me, Lord. My faith is small. Today I reach into my prayer box and bring these prayers before Your throne of grace. They are tattered and worn and have been soaked by my tears over the years, yet they are precious. They are a part of me, a piece of the story You are unfolding in my life. I thank You today for each one as I dust them off and lovingly lay them before You."

I think each of you most likely have those worn prayers...or you will have them one day. I join my prayer with yours knowing that the One who calls us to pray is faithful.

Newton's mother prayed that her son would become a minister, but could she have even imagined the influence he would have and the lives that would be impacted as a result of God's answer? Her prayer—and the life of John Newton—should encourage you to keep praying faithfully! ■

Julie Armstrong is the Director of Women's Ministries at Christ Church in Columbia, SC, where she resides. This article is from www.ReviveOurHearts.com.



Pleasing spring again is here,
Trees and fields in bloom appear;
Hark! the birds with artless lays
Warble their Creator's praise.

Where in winter all was snow,
Now the flowers in clusters grow;
And the corn, in green array,
Promises a harvest-day.

Lord, afford a spring to me,
Let me feel like what I see;
Speak, and by Thy gracious voice,
Make my drooping soul rejoice.

On Thy garden deign to smile,
Raise the plants, enrich the soil;
Soon Thy presence will restore
Life to what seemed dead before.

John Newton in Olney Hymns, 1779



Weekend on Thursday, March 8. This event is a means for students from small music programs to encounter a large group performance experience in the context of a Christian environment. It serves as a professional resource for the GBS

FINE ARTS WEEKEND

Aldersgate Christian Academy hosted its second annual Fine Arts



college music education students and for local music teachers, and it is an opportunity for our Christian schools to collaborate. Over 100 students from ACA, visiting schools, and homeschools came to our campus to make music and art together. Mr. Dewayne Joslin and Dr. Bryan Nichols worked with the collective band and choir, respectively. Students also participated in games and a visual art project. The event culminated in a public, live-streamed concert.

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 **Janna (Hooker) (BA '01) and Wesley Cressman**, a son, **Carter Wesley**, born March 26, 2018, at The Christ Hospital, Cincinnati, OH. Janna taught in the college and Aldersgate Christian Academy at GBS (2000-09). The Cressmans are missionaries with Hope International Missions (HIM) and are currently in the States on deputation work. They are engaged in training national workers involved in education in Honduras, and they lead various outreach ministries there. Carter is welcomed by his sister Ella (5).



To **Arlette (Silva) (BA '05) and Tim (BA '06) Makcen**, a daughter, **Alivia Hope**, born April 1, 2018, at The Christ Hospital, Cincinnati, OH. Tim is principal of Aldersgate Christian Academy. Alivia is welcomed by her two sisters Aliyah (4) and Abella (2).

DEATHS



David Alexander Gordeuk, 69, departed this life on March 3 at his home in Hobe Sound, FL. He was born on January 12, 1949, in Bellefonte, PA, to Stephen and Jenny Zernov Gordeuk. Dave received BS and MEd degrees at Penn State University and a PhD in Theology from Trinity Theological Seminary. He, along with others, started Overcomers, an evan-



STRATEGIC PLANNING SUMMIT

Last fall, our readers were given the opportunity to assist in developing a new strategic plan for GBS by completing a survey (September 2017 *God's Revivalist*, p.26). Additionally, information was gathered from two other sources: (1) environmental scan by individuals selected for their specific expertise to explore implications of trends, and two focus groups on campus, using an appreciative-inquiry-based approach to gather input from

employee groups about their experiences and perspectives.

On March 12, alumni, students, trustees, and employees collaborated to review survey data and suggest possible action items for our next strategic plan. We're excited about the future and appreciate your prayers as we seek God's direction throughout the process.

The institution's Strategic Planning Committee is now processing all the information and will make a presentation to the GBS Board in May. Watch for the full, two-year strategic plan this summer and fall.

SENIOR BANQUET

The annual senior banquet was hosted by the junior class at Receptions Banquet Center, Loveland, OH.



Both students and staff enjoyed a delicious catered meal and fellowship while honoring the graduating class of 2018. President Loper concluded the evening by praying over the seniors as they move into the next phase of their lives.

ANNUAL BLOOD DRIVE

The GBS campus family donated a total of 38 units of blood at the annual blood drive held on March 19. Participation was up slightly from 2017. The Hoxworth Blood Center team was thrilled that ➡



gelism outreach to college campuses and communities. After working for 12 years as a campus missionary at Penn State University, he became the pastor of Mt. Pleasant Community Church southeast of Lyndon, KS, where he pastored for 20 years. In 2006, Dave moved with his family to Hobe Sound, FL, where he served as professor at Hobe Sound Bible College and Pastor for Spiritual Life at Hobe Sound Bible Church. In recent years, he has served there as Writer-in-Residence.

Dave is survived by his wife of 38 years, Janice Kramer Gordeuk; four children, Jonathan, Julie, Jeana, and Jeffrey; two grandsons; brother, Vic; and three sisters, Anita Brennan, Elizabeth Caine, and Nancy Kondas.

Two services were held: March 10, at Hobe Sound Bible Church, Hobe Sound, FL, and March 17, at Mt. Pleasant Community Church, Lyndon, KS, with burial following in the Melvern Cemetery, Melvern, KS.



Jack Leon Hambrock (HS '64), 75, of Elsmere, KY, passed away April 1. Born in 1942 to Dorothy Hambrock of Dunkirk, IN, he spent much of his youth as an orphan. In 1960, Jack began attending high school at GBS and noticed Colleen Rose (HS '63).

They were married in 1963. After his own graduation, Jack took college classes while operating the GBS heating system boilers under Melvin Kessen. Due to that experience, Jack was hired as a stationary engineer by The Christ Hospital. He enjoyed camping, fishing, motorcycle trips, and spending time with his grandchildren.

Jack is survived by his wife; 3 children, Pamela, Eric, and Jason; 7 grandchildren; and 4 great-grandchildren. Services were held at New Life Church of the Nazarene, Independence, KY, with burial at Forest Lawn Memorial Park, Erlanger, KY. 🕊

➡ 41 donor candidates came to support this event organized by Student Government.

HILLTOP IVORIES

Approximately 50 students, faculty, alumni, and guests performed in this year's Hilltop Ivories on March 20.



Michelle Witt and her two sons perform



Music faculty perform a piece for eight hands

Hosted by the Division of Music, the concert featured a lively variety of piano duets, quartets, and ensembles. The division is grateful to Mrs. Martha Miller for organizing this event and coordinating with groups and teachers. View the program at www.gbs.edu/ivories2018.

STAFF CHANGES



In March, **Nathan Dahler** ended his GBS employ as Director of Enrollment Services, a position he had held since 2014. He loved working with students and prospective students. He brought much creativity to his area of re-

sponsibility and his positive outlook was infectious.

His decision to leave, by his own admission, was not easy, as he has very strong, longstanding connections to GBS. His parents, Craig (BRE '79) and Jo Ellen (Walker) (BA '77) attended GBS, as did both of his siblings. It was while a student at GBS that Nathan met his future wife Elizabeth "Liz" Charlton (BA '07). Liz's mother, Ida (Miller) Charlton, is also an alumna (BA '76), as are six of her siblings. Additionally, many other Walker and Miller relatives have attended GBS.

After his own GBS graduation (AA '07), Nathan received a degree from the Cincinnati College of Mortuary Science (BA '08) and took a position with Alexandria Funeral Homes in Alexandria, KY, for six years before accepting a staff position at GBS.

Nathan, Liz, and their three children will remain in the Cincinnati area, as Nathan has opened an office in West Chester, OH, for Shelter Insurance. He says he will continue "talking up GBS and recruiting students." The only difference is that "GBS will not have to pay me for it."

Thank you, Nathan, for your service to your alma mater.



Feeling called into full-time counseling, **Ryan Watters** will be leaving GBS at the end of the current school year.

After his GBS graduation (BA '11), Ryan was hired as Assistant to the President before moving up the chain of command in Student Affairs: Assistant Resident Director for Men, Resident Director for Men (Dean of Men), Assistant Vice President for Student Affairs, and Director of Student Affairs. He earned an MA in Counseling from Cincinnati Christian University in 2014 and has taught classes at both GBS and CCU. Additionally, he has served as a part-time

counselor for Counseling Alliance, a critical partner in the creation of the GBS Counseling Center in 2009.

We wish Ryan, his wife Danielle, and daughter Grace the very best as Ryan follows God's will for his life into the future.



Current Dean of Women **Sonja Vernon** will follow Ryan Watters as Director of Student Affairs. "I couldn't ask to go into a better situation," Sonja says, emphasizing that Ryan was leaving the department "in great shape."

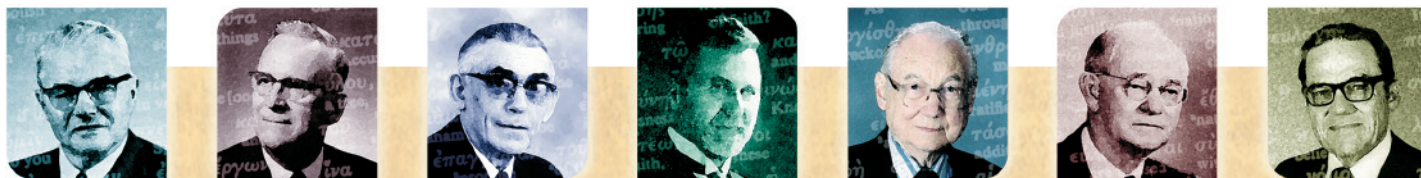
Sonja's parents, George (BRE, BA '74) and Ruth (Nemoga) (BA '63) Vernon served as GBS student deans from 1971 to 1976, so Sonja grew up on the GBS campus before her family relocated to Hobe Sound, FL, in 1978. Sonja graduated from Hobe Sound Christian Academy and then from Indiana University of Pennsylvania, where she received a BS in Nursing. From 1996 to 2000 she worked as a telemetry nurse.

In 2000, she received a call from GBS Vice President for Student Affairs Richard Miles, who offered her the position of Dean of Women. At first she turned it down, but later changed her mind after a week of prayer. The rest is history—18 years of history to be exact. She is leaving a job that she has thoroughly loved.



Caslyn Rice (BA '17) is the incoming Dean of Women. While a student, she worked as a resident assistant for three years, doing a "phenomenal" job, according to Sonja Vernon. She has "good judgement" and "a good sense of humor."

Since her GBS graduation, Caslyn has been an instructor in Aldersgate Christian Academy while pursuing a graduate degree. ■



— Called Unto Holiness —

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

DANGERS TO THE SANCTIFIED

by Roy S. Nicholson

Do not be shocked to discover that the life of the sanctified is beset by dangers. Overlooking that fact gives Satan an advantage in his attacks....

One danger is considering purity of heart as the goal, whereas it is "fitness" for life and service on earth, as well as fitness for Heaven. Purity is the foundation of character. Consider the words of Adam Clarke on Ephesians 3:19: "To be filled with God is a great thing; to be filled with the fullness of God is still greater; to be filled with all the fullness of God is greatest of all...." The saintly Fletcher described this fullness as "a state of grace beyond sanctification. Sanctification does not graduate the believer in God's love. It only conditions him to advance in that love...."

Another danger is that of misplaced emphasis. One of the spiritual giants in the holiness movement a generation ago warned against what he called losing the "force" (or power) through compromise, and losing the "field" (or following) through misplaced emphasis.... One must constantly guard against the imbalance between the devotional life and the practical life....

One must also guard against constantly shifting the emphasis so that folk are more conversant with what one opposes than what he favors, or why he opposes or favors those things. It may be easier to denounce the so-called negatives than to defend one's scriptural reasons for opposing them and for favoring the positive. Both the positive and the negative are necessary. A godly bishop is quoted as saying: "If we lift truth out of its proper proportion and unduly stress a minor truth at the expense of a major truth, we spoil the symmetry of the whole...."

Another very real danger is allowing outward appearance to substitute for inward reality. It seems much easier to make the outward, visible aspects of life conform to a popular pattern, than to submit to the Holy Spirit's requirements for the inward approval of conformity to the whole will of God.

Dr. L.R. Dunn described this danger thus: "There may be amiability of disposition, and a heart as cold and dead toward God as a flinty rock.... There may be honesty in dealing with our fellowmen, while our hearts by pride, or unbelief, or indifference, or rebellion, may be robbing God of the honor and glory due unto Him. There may be benevolence toward suffering humanity, and be the basest ingratitude toward God."

Furthermore, there is a danger of indulging in judging, name-calling, and labeling, evils which have done untold harm. It is true that "by their fruits ye shall know them" (Matt. 7:16-20). But He who spoke those words had previously said, "Judge not, that ye be not judged" (Matt. 7:1). Some who insist that their judgment is based on "fruits" may not themselves be perfect examples of the "fruit of the Spirit" (Gal. 5:22-23). Even genuine fruit may lack what Dr. George D. Watson referred to as "October mellowness." It behooves each one to endeavor "to keep the sweet juices of perfect love from souring...."

Self-confidence is a very real danger. Holiness is a great experience, and Satan may subtly tempt one to trust in self for security....

There is also the danger of self-satisfaction, which may arise out of the unwitting mistake of considering this glorious experience as the end (or goal) of salvation, rather than the means of salvation.... [Sanctification] "is only a starting point to infinite lengths ahead, a new departure in growth, knowledge, energy, and usefulness in service. How easy it is to...conclude that we have reached the climax.... We are not completed, boxed, and addressed to the glory world with nothing to do but shout all the way. There is work for us to do." ■

Roy S. Nicholson (1903-1993) was a dominant figure in the Wesleyan Methodist Church before its merger with the Pilgrim Holiness Church in 1968. He then gave many years of service to The Wesleyan Church. This excerpt is from True Holiness (Schmul Publishing, 1985, pp. 107-110).

REDEEMING CASTRO'S LUMBER

by Glen Reiff (ThB '57) (See article honoring Glen, p.22)

In the late 1940s, the Guatemalan political atmosphere was volatile. First, a dictator lost his power to a socialist political educator who struggled to maintain his coalition, ultimately losing the presidency to a rising military colonel. Soon after this election, the latest leader revealed ties to the Communist party, resulting in a strong anti-American and anti-capitalist spirit. The new regime initiated takeovers and nationalization of foreign companies, which included the electric company, the British-owned railroad, and a large US-based agricultural company. Guatemalans still had religious freedom, but it was clearly threatened and suffering gradual erosion.

In this shaky climate, we began construction on the adobe church with the traditional mud-straw mix in the little town of Monjas. Extremely large timber beams were essential because the Spanish-style roof would weigh about a ton every twelve square feet. However, lumber this size required sawing by hand, and we could not find anyone willing to complete such arduous labor.

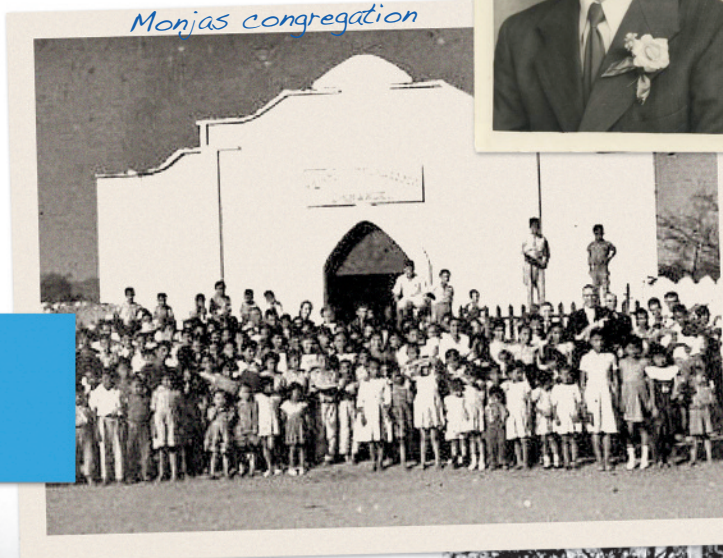
A new sawmill opened fifteen miles east of Jalapa. Hoping this would be the answer, Dad, my brother Paul, and I traveled there in the mission jeep. Our high spirits of eagerness plummeted upon arrival as we were immediately met by four heavily armed, non-communicative, military men in uniform. Slowly and silently we got out of our car. The climate was tense, and something was quite obviously awry. Had we mistakenly driven into a Communist military camp? Would we be allowed to drive out? Our nervous fear mounted when the officers did not release their stiff stances or staid expressions. To our great relief, we suddenly spotted a man whom we knew, Rafael Berganza, a local farmer who hosted our evangelistic services for his farmhands on his property. He comfortably chatted

with us, pointing out the new sawmill equipment and explaining that he would supply timber for the operation. One of the military officers asked Rafael who we were. He explained that we were missionaries. The officer looked our way, shrugged nonchalantly, and replied to Rafael in Spanish.

That military officer, amazingly, was none other than the Cuban insurgent Fidel Castro. He let the others know who we were, and the energy changed as tension dissipated like air from a balloon. The man in charge was General Ramirez of the Dominican Republican army, and he approached us in a friendly way with good English. According to Ramirez, Castro knew English but hated Americans, so he did not want people to know that he could speak or understand it. Indeed, we only heard Castro speak in Spanish. Ramirez offered to sell us lumber at a special price and to deliver it to us. Shortly thereafter, Castro delivered the lumber in his own truck to the church site.



Monjas congregation



construction on the Monjas church

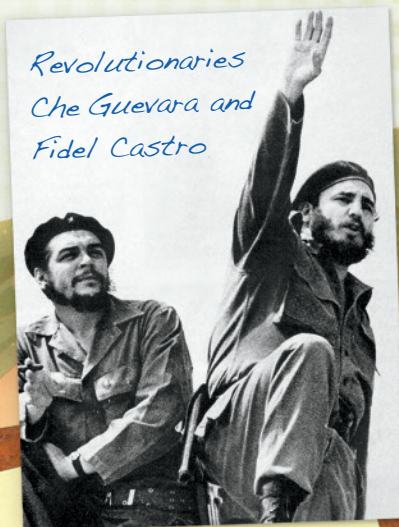
GOD'S REVIVALIST and BIBLE

While at the sawmill, we had heard the general freely sharing plans to start Communist revolutions in Cuba, the Dominican Republic, Panama, Mexico, and eventually the United States. Since the sitting dictator of Cuba was anti-Communist, Castro and many of the other Communists from Cuba and nearby countries made Guatemala their haven. These men were using the sawmill to raise money for their revolutions. They promised Rafael \$40,000 for the lumber from his property, but, not surprisingly, never paid him nor any of the workers. We later learned how much danger we really had been in when Rafael revealed to us what Castro had said to him in Spanish concerning us: "Oh, we thought they were spies from the American Embassy—we were going to shoot them."

A few weeks after our incredible encounter, Castro took the money, went to Mexico, and bought arms. Then he proceeded to Cuba to start his revolution...and you know the rest of the story. ■



Glen hauling new doors for the Monjas church



Revolutionaries Che Guevara and Fidel Castro



How
"MAMA BEAR"
Hurts Her Family

by Jeanne Harrison



Deep down, we long to control our universe so that we can protect the people we love.

I've never loved the "Mama Bear" analogy. When I think of Mama Bears, I picture moms who bite teachers' heads off and elbow their way through crowds so their kids can get the best seat at story time. I'd much rather be a Mama Swan, peacefully gliding through life with all my little cygnets in a row. But I'm not. I'm the swan-faced mom with the heart of a grizzly.

The truth is, you don't have to be loud and obnoxious to be a Mama Bear. You just have to care too much about the well-being of your family. You have to idolize it, to bow down and worship it, so that if anybody in your household isn't okay, nothing's okay. You see, the thing about Mama Bears is that deep down, we long to control our universe so that we can protect the people we love. If we're Christians, on some level we know this is impossible, but that doesn't stop us from trying.

A Shaky Foundation

How can we stop trying? Then things might really fall apart. So we spin our wheels endlessly, longing for that moment when we can take a deep breath and say, "Life is good. Nobody's in the hospital. Nobody's having nightmares. Nobody's miserable at work." Of course, this kind of peace is as fragile as an eggshell. It's like building your home on a foundation of toothpicks. And, boy, is it exhausting!

I knew there would be a lot of work in becoming a wife and mom; I just didn't realize how much of it would be done with my heart instead of my hands. The more people we add to our family, the more my heart has to carry—worry, concern, love, joy, pain, affection, fear. I don't even want a dog, because I don't have the emotional capacity to care for one more living thing!

There are days when my husband walks through the door with a heavy expression on his face, and I want to hold up a hand and say, "I'm sorry! The anxiety meter has reached maximum capacity. Put one more burden on my plate, and I will drop dead right here in the kitchen! Then you'll have to finish cooking." Instead, I usually opt for the quick-fix: "What's wrong? Just tell me. Tell me now." Maybe I can slap some gospel truth on this one really fast and check it off the list before the spaghetti sauce burns.

Short-Circuiting God

It doesn't work that way for one simple reason: I'm not Jesus. All my outward attempts to "fix" our universe are just that—outward attempts. They're the toothpicks straining under the weight of the house that will always crush them flat. I still remember the day Clint looked at

me and said, "Can you just let me be not okay? Can you just love me when I'm not happy?"

But if you're not okay, then I'm not okay, I thought. And just like that, I finally got it. Wanting him to be okay was never really about him. It was always about me. I didn't want to abide with him in a season of long-suffering. I wanted it over. Fixed. So that I could go back to being happy. I've known that Mama Bears (like me) are protective and controlling, but this was the first time I realized we're also selfish. So selfish, in fact, that we're willing to short-circuit what God wants to do in someone's life just so we don't have to endure the discomfort of watching it.

When little Susie has no friends at school, Mama Bears (like me) don't want to walk the long, painful road of teaching her to trust Jesus. We just want to make the heartache go away. We want to throw a block party and invite every five-year-old in Georgia. But what if God destined this to be the first time little Susie turned to Jesus with a real problem? What if this heartache set the stage for her first experience of believing God and seeing Him act on her behalf? Isn't that worth a little suffering? For Susie...and Mama Bear?

Abiding Instead of Fixing

The only way we will become women with the ability to abide instead of fix is if we abide in Christ. David once sang, *"God is our refuge and strength, an ever-present help in trouble. Therefore we will not fear, though the earth give way and the mountains fall into the heart of the sea"* (Psa. 46:1-2 NIV).

Don't you long to have such assurance on the day your private mountains fall into the heart of the sea? On the day your husband loses his job? Or the pediatrician says you need to see a specialist? Or your grown child phones to tell you she's getting a divorce?

I guarantee you, Mama Bear longs for assurance because she understands life on the other side. She lives in the house built on sand, and even on the good days, she fears it's sinking. I wish I could say it's easy to pick up that house and plop it down on the Solid Rock of Christ. I wish it was a one-time thing, but it's not. It is a moment-by-moment choice to yield and to trust. Then, and only then, can we minister to our families with the sort of love that says, "Come as you are, messy and in pain. I will abide with you—as long as it takes." ■

Jeanne Harrison grew up as a missionary kid in the Philippines. A frequent blogger and author, Jeanne lives with her husband Clint and four daughters in Macon, GA, where Clint serves as an executive pastor. This article is from the True Woman blog at www.reviveourhearts.com.

Dear Phil

IS "EASTER" REALLY PAGAN?

I was wondering, where did Easter come from, and why do we call it Easter? I did a little bit of online research, but I couldn't get a clear answer. Someone said that saying "Happy Easter" is actually wrong because Easter comes from pagan activities. Is that true? —Elizabeth

Dear Elizabeth,

The best place to learn the origin of English words is the *Oxford English Dictionary* (OED), often available freely through a local public library. I looked up the etymology of Easter in the OED and learned that there are two theories about the origin of the word. The first theory, and that preferred by the OED, is that it is related to the Old Saxon, Dutch, and German words for 'east' (*ostar*). In the data offered for this theory, the OED notes that the Old Saxon word for "paschal lamb" (=Passover lamb) was *ostarfrisking*. I don't know enough about the relationship between English, Old Saxon, and German to know if *ostar* also meant Passover, but it is an intriguing connection.

The second theory comes from an English scholar, Venerable Bede, who lived from AD 672-735 in the kingdom of Northumbria of the Angles (forebears of the English). He is best known for his *Ecclesiastical History of the English People* and for working to compute the date of Easter. In his book *The Reckoning of Time*, Bede claimed that the word Easter was borrowed from the

month during which Easter fell: Eostur-monath (=Easter-month). According to Bede, Eostur-monath was the month during which a festival to the goddess Eostur was celebrated by the Anglo-Saxons. In other words, Bede claimed that Easter was originally the name of a dawn goddess worshipped by his pagan ancestors. The problem with this theory, according to the OED, is that there is no evidence of such a goddess in English or German sources. No other historian confirms this theory, leaving Bede as its only witness.

Just for the sake of making a point, let me assume that Bede's theory is correct. Would pagan associations from the AD 500-600s be relevant to our use of the word "Easter" today? The answer is definitely not! Consider, for example, the English word "nice." In the 14th century, the word "nice" meant "stupid." Should we tell our children, "Don't say, 'Have a nice day!'" because someone might be offended and think you are wishing them to have a stupid day? I hope you see the absurdity of such a position. Just as "nice" has completely lost any sense of "stupid" from its

modern usage, so "Easter" long ago shed any pagan associations it may or may not have had at one time.

Here's one other example: Sunday. Our English word "Sunday" comes from German, which derived its names for weekdays from Latin. According to the OED, "the Latin days of the week in imperial Rome were named after the planets, which in turn were named after gods.... In the case of Sunday...the name of the planet (which the sun was considered in the classical period to be) and the god were the same." Does the fact that some Romans worshipped the sun god and our word "Sunday" is derived from Latin mean that we shouldn't use the word Sunday because of its pagan origins? Hardly! Such reasoning is committing the genetic fallacy, the fallacy of assuming that where something comes from determines its meaning. This isn't true in any language. All languages evolve. Words gain and lose meanings because of use or non-use.

You may also wonder how long the Church has celebrated the resurrection of Jesus. The *New Dictionary of Theology's* article on Easter cites Eusebius (EH 4.24.1-8) as indicating that the celebration of what we call Easter "can certainly be traced back to the time of Anicetus and Polycarp (c.155) and probably to the time of the birth of Polycrates (c.125).... It is likely that the festival arose at Antioch c.110, out of the weekly commemoration of Christ's resurrection on Sunday." Although there has been controversy throughout Church history about *when* Easter should be celebrated, that it *should* be celebrated has never been an issue. He is risen! Alleluia!

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.



SEEING PEOPLE THE WAY JESUS DOES

by Darrell Stetler II

Scripture—John 9:1-3; Acts 3:1-16

Perspective is an amazing thing, isn't it? You and another person see exactly the same thing happen, but later find out you somehow saw two completely different things! Scientists have even studied this phenomenon and discovered that what we expect to see has a powerful impact on what our brains comprehend.

In one study, a group of subjects (not realizing they were part of a study) went out on a boat on Loch Ness, the supposed home of the famous Loch Ness Monster. The subjects were told that there had been several sightings by locals, and that there was a good chance that they would see something that morning. As part of the test, a diver had been submerged out in the lake with a plain 4X4 piece of lumber. At a particular point in the voyage, the diver slowly raised the 4X4 board out of the water, held it for a few seconds, then took it back below the surface. The people on the boat responded excitedly. When they returned to shore, they were asked to draw what they had seen. The subjects drew a long thin neck—with a head!

What they saw was completely different from reality—because they weren't primed to see reality. They were primed to see what they imagined, what they hoped was true. The same thing happens in the way we view our lives and our relationships.

There's an interesting anecdote from the life of Jesus that illustrates the way He sees, and how it can be so different from what we see.

Now as Jesus passed by, He saw a man who was blind from birth. And His disciples asked Him, saying, "Rabbi, who sinned, this man or his parents,

that he was born blind?" Jesus answered, "Neither this man nor his parents sinned, but that the works of God should be revealed in him." (John 9:1-3)

Do you notice the difference between Jesus and His disciples here? The disciples saw this guy as a potential for a theological argument. "Hey, guys, here's a hurting person—let's have a fuss about whose fault it is!" But Jesus saw a chance to glorify God. He saw with clearer eyes what was really going on in this man's life.

This kind of thing happens over and over again in the life of Jesus. After a while, the disciples start getting the hang of it. They follow and imitate their Rabbi long enough that it starts to sink in! We jump into their story in Acts 3 after the Resurrection of Jesus:

Now Peter and John went up together to the temple at the hour of prayer, the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms from those who entered the temple; who, seeing Peter and John about to go into the temple, asked for alms. And fixing his eyes on him, with John, Peter said, "Look at us." (Acts 3:1-4, NKJV)

The Greek word that is translated "fixing his eyes" is not the regular word for "look" or "see." This is a heightened word that only occurs a few times in the New Testament. It's like "rivet your eyes on," "look intensely," or "do a double take." He didn't just look, he "LOOK-looked." He really saw.

This is interesting because Peter and John were devout men. They had been to the temple to pray many times. This man had been sitting there for years! The Scripture even says they laid him "daily" at the gate of the temple. This was almost certainly not the first time they had seen him, but it was the first time Peter did a Holy Spirit-inspired "double-take."

Ever have one of those moments?

I'm terrible about not seeing things. Have you ever been looking for something, only to discover you're *already holding it*? I have. Sometimes when I am looking for an item I've lost, I go ahead and check my hands first!

The problem is, sometimes we do this with—(wait for it)—PEOPLE! We can walk right past a person over and over again without ever noticing him or her. I am quite certain that if Jesus were with us, He would often see the people in our lives differently than we do.

If we're going to follow our Rabbi, we will need to notice how He lives, what He notices, how He sees... and let that transform the way we see as well. After three years of watching and following Jesus, Peter and John had changed how they saw lost people.

FOLLOWING JESUS WILL HELP YOU...

1. To see people for their needs, not your inconvenience (Acts 3:3-5).

Oh, brother. Another panhandler. “Get a job, buddy! I’m in a hurry...look the other way...lock the doors...we can’t stop, we’re on the way to church.” But that’s not the attitude Peter and John took. They’d been around Jesus too long for that.

Do you see broken people as an annoyance... or an opportunity to be a blessing?

2. To see people for their potential, not their problems (Acts 3:6).

It wouldn’t have been hard to see only the problems for this guy—a lifetime hopeless case, a man to pity. But when Peter really sees him, really does this Holy-Spirit-inspired “double take,” he sees more than the weak ankles, more than useless limbs, more than a chance to argue with John about whose fault his condition was.

Are you ever tempted to *define people by their brokenness*? Some religious people have raised this to an art form.

The Pharisees did it often:

- “This man receives sinners and eats with them.”
- “I thank you that I am not like this tax collector.”
- “If he were a prophet, he would know what sort of woman this is.”

In our culture, we have plenty of radio and TV commentators, talking heads, and politicians who make their livelihood debating who should take the blame for the brokenness in our world. (These folks come in Democrat, Republican, and Independent versions!) But if we are to follow Jesus in all our values, we’re going to have to choose a different attitude. Don’t define people by their brokenness, sin, and past—define them by their Savior! As the old saying goes, “Every saint has a past, and every sinner has a future.”

3. To see that every broken person has the potential for healing (Acts 3:7-8).

Gut check: Do you believe God can heal (either physically—or emotionally or spiritually!) that person you have passed by a thousand times? It’s of no use for the Holy Spirit to give us eyes to notice broken people if deep inside we are unconvinced that grace can transform them!

4. To see that every broken person has the potential for influence (Acts 3:9-10).

Have you heard the phrase “The bigger they are, the harder they fall”? I’d like to propose a different version: “The worse they are, the more glory God receives when they are transformed.”

5. To see that every broken person has the potential for impact (Acts 3:11-16).

You know the story.... Peter preaches, and the crowd of men who were Christians in Jerusalem “came to be about 5,000.” The church has now nearly doubled since Pentecost, just one chapter ago. This miracle on the way to prayer meeting results in a huge number of new people coming to trust in Christ! What an impact!

A few years ago, a family with several boys lived down the street from me. They would often come down to visit and play in the church parking lot. At times, they’d even come inside without knocking and help themselves to things inside the refrigerator!

One particular evening I was hard at work on my laptop when the sounds filtering in from outside told me the boys were playing in the church parking lot. A knock came at the door. Feeling rather annoyed at the interruption, I opened the door, and seeing the youngest of the brothers outside, I positioned myself in the door in such a way as to block any attempt at entrance for another refrigerator pilfering run. I’m pretty sure my body language communicated “not now.”

The young boy looked up at me. “Pastor Darrell, I fell and skinned my elbow.” He showed his wound, which was quite small. “Do you have any Band-Aids?”

“Well... sure. Wait right there,” I said reluctantly. I started to close the door. Let’s not prolong this by handing out drinks and snacks, too.

“Oh, yeah, and...” he said as I almost got the door closed.

“Yes?” I cracked the door a few inches.

“And...if you’re not too busy...could we ask Jesus into my heart?”

I felt like I’d been punched in the stomach. “Uh... sure, come on in. You can sit here while I get the Band-Aid,” I mumbled. I walked into the bathroom and stopped, leaning my head against the medicine cabinet.

I had looked at him out my door...but I had failed to “LOOK-look.” I needed to spend some time talking with my Rabbi about how He saw people. ■

Darrell Stetler II (HS '98, BA '03) preaches weekly in Oklahoma City and around the country via [SermonsSubscribe](http://SermonsSubscribe.com). A free digital copy of this sermon for you to edit and personalize (complete with a handout) can be downloaded at sermonssubscribe.com/revivalist.



A BLOW TO EVOLUTION THEORY

In 2016, Harvard biologist and Nobel Prize laureate Jack Szostak claimed he had found a way for ribonucleic acid (RNA) to replicate itself. This supposedly was proof for the theory of evolution as RNA could therefore have evolved before DNA or proteins, bolstering the naturalistic explanation of life's origins. However, Szostak recently retracted his paper after a colleague could not replicate the findings. Szostak said he was embarrassed. "In retrospect, we were totally blinded by our belief [in our findings].... We were not as careful or rigorous as we should have been in interpreting these experiments." This finding is the latest in what is being referred to as a "replication crisis" in the scientific community as heralded "breakthroughs" cannot be repeated by other researchers.

MARIJUANA'S EXPECTED HUMAN TOLL

In 2018, recreational marijuana use and sales were made legal in California with sales expected to become a \$7 billion industry annually in that state by 2020. Jeff Iorg, president of Gateway Seminary (Ontario, CA), noted the increased "human toll" the drug is likely to have on that state. He feels that the economic gains "will be offset by the human toll on damaged relationships, loss of productivity in the workforce, and the cost of expanded social pro-

grams to deal with the fallout of this bad social experiment."

THREE IN FOUR AMERICANS SUPPORT LIMITS ON ABORTION

A recent Marist Poll found that 76% of Americans support stricter laws on abortion, showing a continuation of the trend they have found in their data collection over the past decade. Even 51% of respondents self-identifying as pro-choice (60%) said they supported limitations on abortions, such as backing a ban on the procedures after 20 weeks of pregnancy and opposing the use of tax dollars to pay for them.

NEW RELIGIOUS FREEDOM PROTECTIONS AT DHHS

The new Conscience and Religious Freedom Division was created to defend the conscience rights of medical professionals who may hold moral or religious objections to abortions, gender reassignment surgery, etc. It will exist under the Department of Health and Human Services' Office of Civil Rights. OCR Director Roger Severino said, "No one should be forced to choose between helping sick people and living by one's deepest moral or religious convictions, and the new division will help guarantee that victims of unlawful discrimination find justice.... For too long, governments big and small have treated conscience claims with hostility instead of protection, but change is coming." ■



student focus

NATHAN MILLER was reared in a Christian home by a loving family and was saved as a young child. An avid reader, he would borrow stacks of books at the library and read them all before a week was over. During a period of spiritual struggles, God showed him through reading and reason that He was indeed the best answer for his life.

Coming to GBS has changed Nathan immensely. He has learned "how to live as a Christian adult, how to study and work at a higher level, and how to converse with people about my faith. God has blessed me incredibly with family, friends, and a wonderful girl that He's allowing me to marry."

He is thankful for his ministry preparation at GBS. "I can never learn enough, but I feel more prepared to go and serve in God's Kingdom than ever before after my time here." He enjoys working with children and awaits ministry opportunities that God will open for him after his graduation this year. ■

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

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GLEN REIFF (ThB '57) NAMED "MISSIONARY STATESMAN OF THE YEAR"

compiled by Faith Tofte, FEA Ministries

At the 2018 Seabreeze Camp Meeting, Hobe Sound, FL, Glen Reiff was honored with the Missionary Statesman of the Year Award. The plaque presented to him read: "Dr. Glen Reiff, 2017 Missionary Statesman of the Year. In appreciation for a life marked by a passion to make the gospel message known around the world. You share God's global heartbeat for the lost and inspire those around you to live a life of total abandonment to Him. February 6, 2018."

Glen began his life in a parsonage in Ogallala, NE, born to Dennis and Emma Reiff. His father served several churches in Nebraska and Arkansas, and then became president of Immanuel Missionary Bible College in Colorado. When Glen was twelve, the family drove to Guatemala City, Guatemala, and began a life of ministry to Spanish-speaking people.

Glen and his brother Paul quickly learned the language from other children. Some of the youthful activities they enjoyed included provoking snakes in their yard to fight

each other and starting a musical band. There were dangers while growing up as well. One day the boys accompanied their father to a new sawmill to purchase lumber. They later discovered that the man who delivered their lumber was Fidel Castro, the infamous future dictator of Cuba who had actually considered shooting the Reiffs as American spies (see "Redeeming Castro's Lumber" p.14). Glen also vividly remembers hearing the radio announcement that his childhood friend, Pastor Max Vazquez, had been hacked to death by a machete-wielding mob. This martyrdom compelled Glen to dedicate his life to win lost souls for Christ.

At eighteen, Glen returned to the States, living with relatives in Colorado for a few months before enrolling at God's Bible School. However, he had a problem. He had not yet completed his high school studies, which he had been doing by correspondence. The academic dean, Dr. Leslie Wilcox, agreed to accept him in the college program on the condition that he would complete his high school work. In 1957 Glen graduated valedictorian of the college with a BA in Theology. He continued his high school work, not earning his diploma until five years later in 1962!

below: Glen leaves for Cincinnati, OH, to study at God's Bible School in 1955.

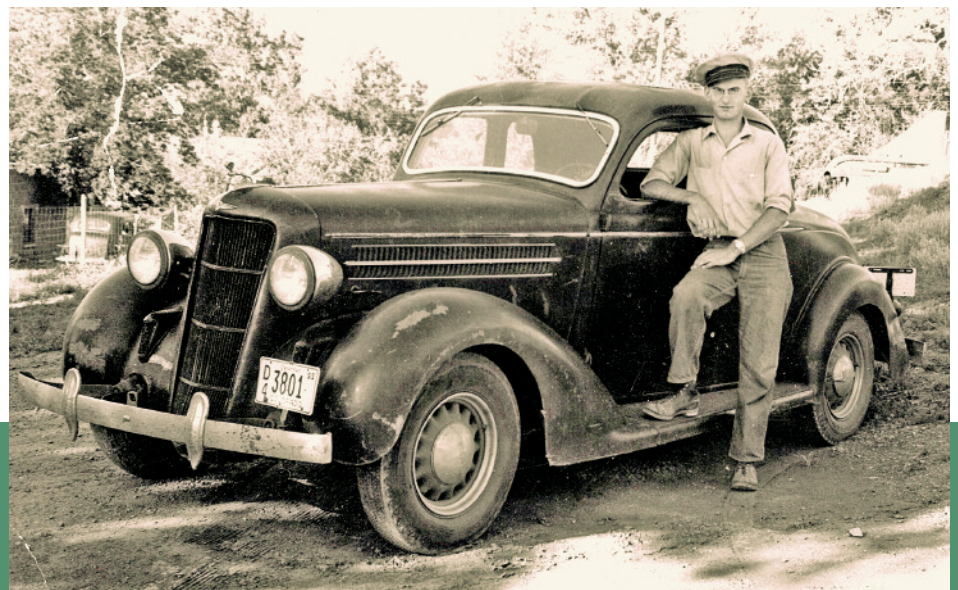
right: FEA Ministries Pres. Harold Martin presents Glen with "Missionary Statesman of the Year" Award.

At GBS, Glen met Nell Thornton from Virginia. They began to date, but Glen needed to return to Guatemala to maintain his permanent residency and to teach at the Spanish Bible Institute. For a year they courted through long-distance phone calls, yelling over the static in the lines, and writing letters which took six to eight weeks to arrive. Eventually, one of those letters carried a proposal from Glen, asking Nell to marry him and join him in Guatemala. He went to the post office every day for weeks in anticipation of the reply. Finally her letter arrived. She said yes! They were married in August 1958.

Glen and Nell served in Guatemala and El Salvador, and sons Darrell, Stanley, and Duane were added to their family. After nineteen years, they decided it was time to return to the States and enroll the boys in school. Glen accepted a position teaching missions classes at Hobe Sound Bible College, Hobe Sound, FL; but before they were



Glen and Helen Reiff



able to leave Guatemala in 1976, a severe earthquake hit, and their move was delayed by four months as they provided emergency care and relief to devastated families. Finally they relocated to Florida.

Just west of Hobe Sound was the village of Indiantown with a large population of migrant workers, many from Guatemala. Glen felt a particular burden for them. Often, they were in the U.S. illegally and had no concept of how to apply for permanent residency. Glen developed an idea for a mobile chapel/classroom. Nell's brothers worked for a trucking company and made the contacts to purchase a used semi at an excellent price. Professional driver Bob Henneman went with Glen to pick up the truck. (Bob remained an integral part of the ministry for years.)

Soon a second truck was purchased. Both were remodeled and outfitted with chairs, carpet, a pulpit, and a sound system. Parked behind Hobe Sound Bible Church or in the parking lot of an apartment complex in Indiantown, the mobile chapels offered church services and educational training to the Spanish-speaking people. Today, as an outgrowth of that small beginning, sixteen Spanish churches are operating in America and fourteen in other countries. Many of them are pastored by men who were saved in the mobile chapels.

After eighteen years at Hobe Sound, Nell developed a nagging cough. She was unusually tired, but doctors could find no cause. Finally, a biopsy provided the dreaded diagnosis: she had advanced lung cancer. Although she had never smoked, the disease took her life within four months. Glen was emotionally devastated. For ten years he had battled a serious hip infection himself, but now he stopped taking his medication and waited to die. Surprisingly, however, he began to heal, and he realized God was not finished with him yet.

Two years later, Helen Leigh (BA '70) moved to Hobe Sound to teach. She had worked with the Reiffs during their missionary years in Central America. The Reiff boys even called her "Aunt Helen." As Glen and Helen renewed their acquaintance, his energy and his passion to serve returned. He asked Helen to marry him. His boys were supportive, and Stan even assisted with the wedding ceremony.

For several years, Glen and Helen taught in Hobe Sound, FL, and in Cincinnati, OH. Then they returned to Guatemala for six years under Evangelistic Faith Missions. Today they live on the campus of Hobe Sound Bible College. Glen teaches in the Spanish Bible Institute while Helen works in the FEA Ministries office. ■

Faith Tofte works for FEA Ministries, Hobe Sound, FL. Biographical information for this article was drawn from Glen Reiff's book *Step by Step: Living a Life of Promise* (Reiff and Associates, 2012).



THOUGHTS

for the quiet hour

by Sonja Vernon

CHEERFUL GENEROSITY

"You will be enriched in every way to be generous in every way, which through us will produce thanksgiving to God." —2 Corinthians 9:11 ESV

Sowing is risky. Every time a farmer plants a seed, there is a chance that something may go wrong. Unfavorable weather patterns, disease, pests—any of these and more can cause the sower to lose his crop, but still the seed is scattered and the risk accepted. Why? Because without risking the seed, there is no harvest. In 2 Corinthians 9, Paul reminds us of the principle of sowing and reaping as it applies to generosity. That sounds great, but sometimes it's a bit scary to sow bountifully—especially when our supplies seem limited. It would be easy to ration our resources with a trembling hand, but God doesn't want His children to "pay their dues" out of obligation. Instead, He longs for cheerful and generous sons and daughters so confident in their Father's provision that there is no fear in sharing what they have. The attitude in which we give is a testament to what we believe about God. He promised that "He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of your righteousness." He is the provider. His giving will enable ours, and the end product will be that God will be glorified. Can we take that challenge and give from hearts resting in His promised supply, or will we eke out a small existence, afraid to risk what never belonged to us in the first place? The choice is ours! ■

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

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