

GOD'S REVIVALIST

November 2019

and Bible Advocate



*My sheep hear my voice, and I know them, and they follow me:
and I give unto them eternal life; and they shall never perish,
neither shall any man pluck them out of my hand. —John 10:27-28*



about this issue

GENTLE SHEPHERD

Gentle Shepherd come and lead us
For we need you to help us find our way
Gentle Shepherd come and feed us
For we need your strength from day to day

There's no other we can turn to
Who can help us face another day
Gentle Shepherd come and lead us
For we need you to help us find our way

Bill and Gloria Gaither
William J. Gaither, Inc., 1974

These pleading lyrics played over and over in my mind. I had been lying in bed for some time, but sleep was eluding me. The lilting melody was a soft backdrop to some solemn reflection. Gentle Shepherd. What a name! Yes, we are His sheep, and without Him we cannot find our way. We need Him to come and lead us.

Sheep are very docile and known for their strong flocking and following instinct. Their gregarious nature allows them to bond with each other and their shepherd. They are familiar with him. They see his rod (correction and discipline) and his staff (protection and care), and it gives them assurance that they are safe under his guardianship.

Sheep have excellent hearing. They know the sound of their shepherd's voice. I read an account of three flocks converging on the same watering spot. The shepherds chatted with each other as the sheep quenched their thirst. When each shepherd was ready to depart, he called out to his flock and the right sheep followed. No confusion. They knew their shepherd's voice. They followed the shepherd knowing he would move them safely from one location to another, lead them to lush green pastures, keep them from eating harmful plants, and protect them from predators.

Again, we are sheep who belong to the Gentle Shepherd. Our safety depends on our staying close to Him and learning to hear and heed His voice. It is comforting to know that He will never leave us. He loves us enough to discipline us. Keeping us close to His side is especially critical when the path is difficult. But even if it is through "the valley of the shadow of death," we should fear no evil, for He is with us and His rod and staff comfort us (Psalm 23:4). Thank you, Gentle Shepherd! —KF ■

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COVER: Sheepdog and sheep in the mountains of Transylvania ©iStock/baratoli

the president's page



MEEKNESS

by Rodney Loper, President

“Blessed are the meek: for they shall inherit the earth.” —Matthew 5:5

In all the résumés I have reviewed, I do not recall anyone listing meekness as an attribute. Even now, as we witness the beginning of a U.S. presidential campaign, I don’t recall hearing any of the candidates touting “meekness” as one of their primary traits.

For the rest of the populace, the concept of “meekness” is not clearly understood. Too often, rather than further exploration of the meaning, we simply toss Matthew 5:5 into the I-don’t-understand-it category and leave it alone. However, as Christians, we cannot ignore it too long because we are confronted with it as we read God’s Word. A prime example is our Scripture text in which Jesus calls those who possess meekness “blessed.” The Apostle Paul also included it in his epistle to the Galatians as one of the fruit of the Spirit (5:23). Even though we are confronted with it in Scripture, we really aren’t sure we like what it might mean. I get that. I grew up in a world where the meek—according to my understanding of meekness at that time—got beat up on the school bus. But is that really what it means?

WHAT IS THE MEANING OF MEEKNESS?

The Latin word that was used to translate meekness in the 4th-Century Vulgate comes from two words: “hand” and “being accustomed to something.” So, in combining these words, we understand meekness to mean “accustomed to the hand.” Further, it has the idea of an animal being tamed.

When I was a boy, someone gave my family a dog. Briggs wasn't a purebred, but that didn't bother me. I would take her with me on my paper route. I trained her to "sit" and "stay." After several months, she would sit and wait at each stop along my entire delivery route. Briggs was under my control. She was "accustomed to my hand."

HOW DOES MEEKNESS MANIFEST ITSELF?

Of more importance to us is how meekness looks in our lives. If Jesus promised a blessing upon those who are meek, shouldn't we desire the necessary qualities to obtain that promise?

Submission to the Lord. Most scholars believe that when Jesus said, "Blessed are the meek: for they shall inherit the earth," He was quoting from Psalm 37. In reviewing this psalm, it is clear that meekness is submission to the Lord.

- Verse 3 – Trust in the Lord
- Verse 4 – Delight yourself in the Lord
- Verse 5 – Commit your ways to the Lord
- Verse 7 – Rest in the Lord

All of these verses indicate that submission to the Lord is rooted in trust of His character. As we trust Him, we are able to submit to Him. Submission to the Lord means

During this process, there will be times of discomfort, pain, and frustration as we submit to the requirements of the Word. Meekness is submission to the Word.

that we not only trust His character, but we also trust His timing! Admittedly, the latter is more difficult than the former. But to be truly submissive, we must trust both. This is *how* and *when* He works.

Because of this lack of trust, we, in our human finiteness, fail to realize that God is completely "other." He doesn't operate according to our timetable. God has never looked at a clock to determine timing—He is the clock! God never looks at circumstances to determine His response—He is the circumstance! So when we talk about divine timing, it is merely human understanding trying to place God in time and space...but I must remind us that God doesn't fit in that box!

Another reason some of us have trouble submitting to the lordship of Christ is that we are not convinced that

He is for us! We believe Satan's lie—the same lie used in the garden—that God is withholding His best from us. That He is somehow unfair. We must unequivocally reject this lie, and with the psalmist say, "This I know, that God is for me" (Psa. 56:9 ESV).

Submission to the Word. The book of James tells us that meekness is submission to the Word. "Receive with meekness the engrafted word..." (James 1:21). The Jewish leaders of Jesus' time knew the Scriptures better than anyone. But the word of God "found no place in them" (John 8:37). It was not implanted or engrafted in them. In other words, it had no authority in their lives.

One of the dangers of being in an environment where the Word of God is prevalent is that we can know the written word without having a relationship with the Living Word! We can grow in our knowledge of the written word without deepening our relationship with the Living Word! Friends, if we leave this world with a head filled with knowledge but without a heart filled with love—we have missed it!

It is true that God has the authority and the power to foist His Word upon us. With a divine snap of His fingers, God could transform us into mere robots programmed to live out His word—but that is not how He chooses to operate. He leaves the decision to us. "Receive." It is up to us to allow the implanted Word to have permanence and preeminence in our lives! During this process, there will be times of discomfort, pain, and frustration as we submit to the requirements of the Word. Meekness is submission to the Word.

James 3:13 (ESV) talks about the "meekness of wisdom." If meekness is submission—and it is—then we also have a call to conduct our lives under the submission of wisdom. At first this can appear confusing because we tend to place wisdom in the intellectual realm. But when we continue reading that chapter, it becomes clear that wisdom is more than intellectual understanding. While it originates in the mind, it is also practically lived out. Wisdom is active in our daily lives.

Verse 17 gives us a clear list of how meekness is expressed in our lives. It is pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. You want to be meek? Start by applying this list to the way you live!

CONCLUSION

Friends, if you will accomplish God's purpose and plan for your life; if you want to be in a position to inherit the earth—you must be yielded to Divine Control. You must be in submission to His Lordship, understanding that "submission" means to put *your* mission under (sub) the mission of someone else—*God*.

Does your life give evidence that you are accustomed to the hand of God? ■

In Imitation of Christ

A Kinder, Gentler Christian



by Harold Martin

On August 18, 1988, Vice President George H. W. Bush stood before the delegates of the Republican National Convention in New Orleans, Louisiana, to accept their nomination for Republican candidate for president of the United States of America. During the forty-nine minutes he spoke, many promises were made and grandiose ideas were presented laying out his vision for the next four years of American life and politics. Forty-one minutes into the speech, however, Candidate Bush made a startling declaration—one that seemed to capture the attention of America. After praising his wife Barbara

for her efforts to eradicate illiteracy and encouraging ordinary Americans to reach out into their communities, he stated, “I want a kinder and gentler nation.”

This phrase caught the attention of America. In Michigan new road signs were installed urging drivers to be “kinder, gentler, safer drivers.” In South Carolina a business mounted an advertising campaign referring to themselves as a “kinder and gentler plumbing company.” Tulane and Loyola University students in New Orleans later wrote President Bush and expressed that their efforts to rescue monkeys from research facilities were their contribution to his “kinder, gentler” ideal.¹

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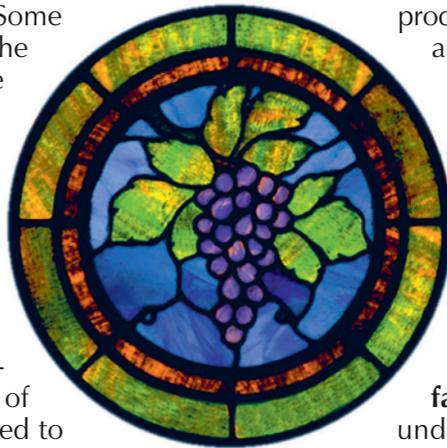
Photo of GHS Alcock Chapel window by Rachel Pohl



Ray Browne, the head of the popular culture department at Bowling Green State University, explained its significance this way, *“The phrase meets a desperate human need.... We are looking for something to save us from ourselves.... I don’t know who cooked it up, but it’s tremendous.”*¹ Though America was enamored with this statement, there seemed to be confusion about what it actually meant. And though uncertainty about the meaning prevailed even until President Bush’s death in late 2018, the phrase continued to define the life and presidency of the 41st President of the United States.

It can be assumed George H.W. Bush, along with his speech-writing team, “cooked up” this famous line which grabbed America’s attention. But the traits of kindness and gentleness are hardly new concepts concocted by a political party in the late 20th century. Both traits are listed as attributes of the Spirit-filled life which we commonly refer to as the fruit of the Spirit. It is important to point out that we cannot divorce these two traits from the other seven listed in Galatians 5:22-23. The traits of a Spirit-filled life are referred to in the singular, not plural tense. Each trait listed is not a take-it-or-leave-it affair. One cannot strive for patience and self-control while ignoring kindness and gentleness. But as Ray Browne points out, kindness and gentleness are a “desperate human need,”¹ unfortunately nearly absent in our culture and regrettably often hard to find in the church as well.

First, I would like to address one of the primary misconceptions about gentleness. It can be summed up in the phrase perhaps you have heard, *“Meekness is not weakness.”* Some of the strongest characters in the Bible were declared to be meek or gentle. In Numbers 12:3 we read parenthetically that *“the man Moses was very meek, above all the men which were upon the face of the earth.”*² This is an interesting note about a man who led millions out of captivity in Egypt and commanded water to come out of rocks. The Apostle Paul referred to himself as gentle during his time of ministry in Thessalonica, *“But we were gentle among you, even as a nurse cherisheth her children”* (1 Thess. 2:7). And yet during Paul’s ministry there were times of sharp disagreement with fellow Christians and bold disobedience to government officials’ demands for him to stop sharing the Gospel. In Matthew 11:29 Jesus is also declared to be gentle: *“Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.”* And yet we know Jesus chased



money changers out of the temple with whips and was often hard on the Pharisees, calling them names like “whited sepulchers” or “vipers” in tense conversations with the ruling religious class. So if these strong and often authoritative biblical figures were declared to be “gentle,” what then is biblical gentleness?

Though many definitions could be used for biblical gentleness, I like the one given by Mary Ann Froehlich in her book, *Courageous Gentleness*. “Gentleness is a conscious decision to temper one’s knowledge, skills, authority, or power with kindness and compassion.” She goes on to say, “Gentleness does not refer to what we do, but how we do it. Gentleness does not refer to what we know, but how we share that knowledge.” Using this definition as a guide, let’s look at three biblical truths as it relates to gentleness or meekness.²

First, gentleness is a trait to be pursued by the Christian. 1 Timothy 6:11, *“But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.”* Colossians 3:12, *“Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering.”* These verses make it clear that we are to pursue gentleness—it is a trait to be “put on” like a garment. At times, however, it seems we have mistakenly propagated the idea that the fruit of the Spirit is instantaneously gained at the time of our conversion, or certainly at the time of our full surrender in entire sanctification. But remember that the picture painted by the apostle in Galatians 5 is that of fruit. There is nothing instant about the production of fruit. To produce fruit a tree must be planted, nurtured, watered, and occasionally pruned. The result is mature fruit not only good to taste but also beautiful to look at. In each of our lives, some of the attributes listed in the fruit of the Spirit will come more naturally to us because of our personalities or life experiences, but we must remember there is always room for growth in grace. *“But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ”* (2 Pet. 3:18).

Secondly, gentleness is a characteristic to be followed when restoring those who have fallen. Interestingly enough, after the Apostle Paul, under the inspiration of the Holy Spirit, listed the nine attributes of the Spirit-filled life in Galatians 5, it is the attribute of gentleness that is first mentioned in later writing by the Apostle Paul. Only a few verses later in Galatians 6:1 the apostle writes, *“Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself lest thou also be tempted.”* This theme continues in 1 Corinthians 4:21, *“What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?”* Paul then begins to admonish the Corinthian church



thoughts on GENTLENESS

“Sometimes it’s not strength but gentleness that cracks the hardest shells.” —Richard Paul Evans

“You can’t substitute material things for love or for gentleness or for tenderness or for a sense of comradeship. Money is not a substitute for tenderness, and power is not a substitute for tenderness.”
—Mitch Albom

“It is in deep solitude and silence that I find the gentleness with which I can truly love others.” —Thomas Melton

“Gentleness corrects whatever is offensive in our manner.”
—Hugh Blair

“I have three precious things which I hold fast and prize. The first is gentleness; the second frugality; the third is humility, which keeps me from putting myself before others. Be gentle and you can be bold; be frugal and you can be liberal; avoid putting yourself before others and you can become a leader among men.” —Lao Tzu

“Where anger is a bursting flame, gentleness is a gentle rain.”
—Fr. John Harden

“Be gentle with people today. You don’t know someone’s inside struggles. Instead of being the last straw, you can be their first sign, hope.” —Anonymous

“It is wonderful how attractive a gentle, pleasant manner is, and how much it wins hearts.” —St. Francis de Sales

“We can say what we need to say. We can gently, but assertively, speak our mind. We do not need to be judgmental, tactless, blaming, or cruel when we speak our truths.” —Melody Beattie

“I choose gentleness.... Nothing is won by force. I choose to be gentle. If I raise my voice, may it be only in praise. If I clench my fist, may it be only in prayer. If I make a demand, may it be only of myself.” —Max Lucado

“May our lives and gentle spirit be evident to all that we are members of God’s family.” —Lailah Gifty Akita

“Only the gentlest hands can brush away tears.” —John J. Geddes

“Live in the wisdom of accepted tenderness. Tenderness awakens within the security of knowing we are thoroughly and sincerely liked by someone.... Scripture suggests that the essence of the divine nature is compassion and that the heart of God is defined by tenderness.” —Brennan Manning

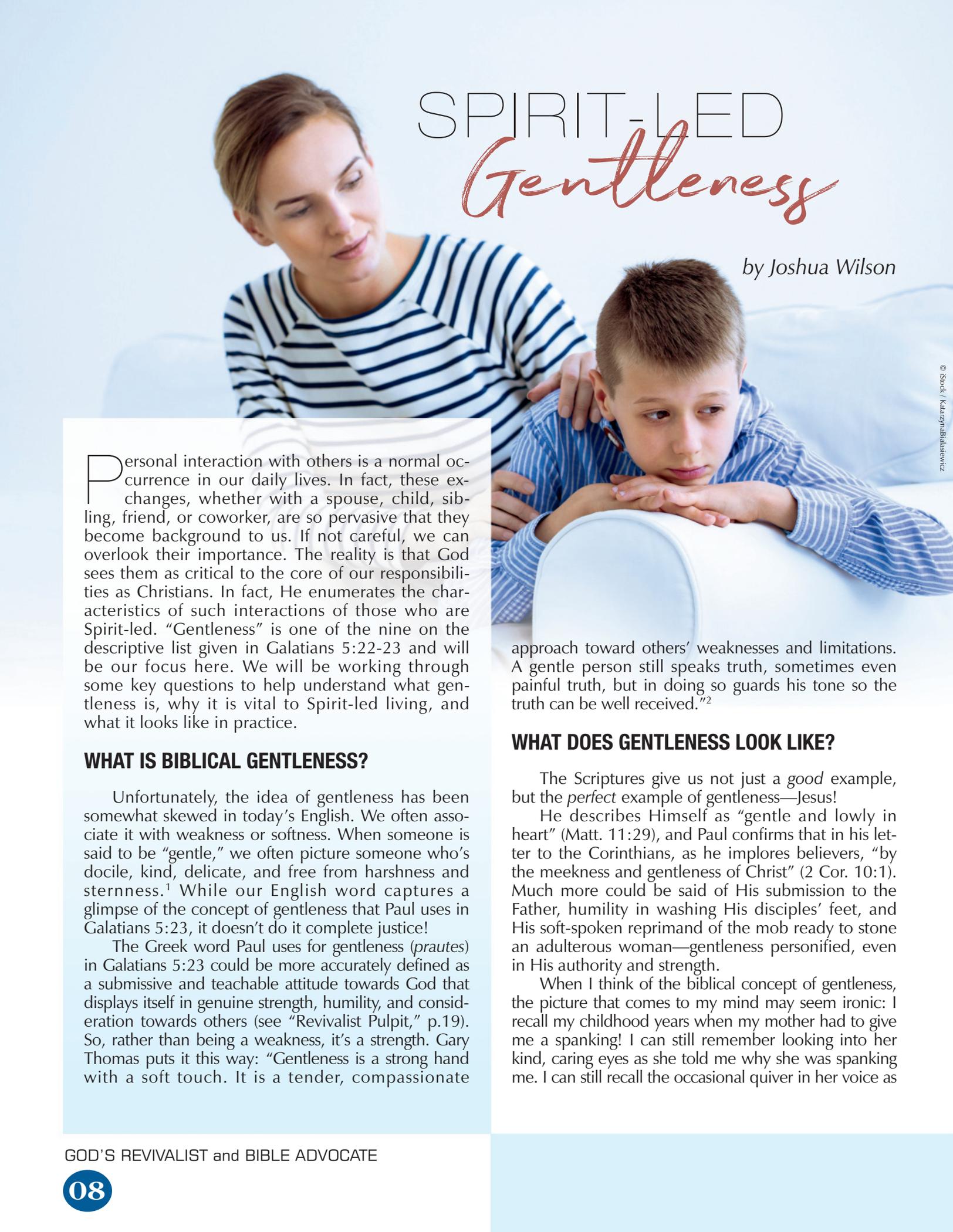
about immorality that has crept into the church. Why show gentleness when dealing with brothers and sisters who have fallen? “For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another” (Titus 3:3). We must be gentle in dealing with those who have failed for we also are capable of falling.

Thirdly, gentleness is a trait to be used when sharing the gospel with those who are lost. “But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ” (1 Pet. 3:15-16). This passage makes it clear that we are to be ready to share the gospel gently with those who ask. I am afraid all too often in our zeal to make sure our message as Christians is heard, we have become accustomed to using worldly attitudes to express the truth. This does not mean our message will be accepted by the world. No, in fact we know that truth will bring division and persecution. But in the words of Mary Ann Froehlich, “Gentle Christians are known for who they represent instead of what they stand against.”³ In his book, *The Allure of Gentleness*, Dallas Willard puts it this way, “The means of our communication needs to be gentle, because gentleness also characterizes the subject of our communication. What we are seeking to defend or explain is Jesus Himself, who is a gentle, loving Shepherd. If we are not gentle in how we present the good news, how will people encounter the gentle and loving Messiah we want to point to?⁴ May our methods of sharing the gospel never distract from the message we are trying to share.

Has America lived up to George H.W. Bush’s “kinder, gentler” ideal? I am afraid not. But let us purpose in our hearts as Christians to put on the attribute of “gentleness” to confront darkness, not in a spirit of weakness, but with a gentleness that will point unbelievers to our Gentle Shepherd whose “yoke is easy” and “burden is light.” ■

Harold Martin has been the president of Florida Evangelistic Association Ministries (FEA) since 2017 and formerly served as a pilot and executive vice-president of Missionary Flights International. He and his wife, Kayla, have four sons. The Martins reside in Hobe Sound, FL.

1. Kole, Bill. “President’s Kinder Gentler Phrase is Taking a Beating.” *LA Times*, May 7, 1989.
2. Froehlich, Mary Ann. *Courageous Gentleness, Following Christ’s Example of Restrained Strength*. Discover House Publishers, 2014, p.13.
3. *Ibid.*, p.58.
4. Willard, Dallas. *The Allure of Gentleness, Defending the Faith in the Manner of Jesus*. Harper One, 2015, p.4.

A photograph of a woman with her hand on a young boy's shoulder, both looking thoughtful. The woman is wearing a blue and white striped shirt, and the boy is wearing a blue and white striped shirt. They are sitting on a white couch. The background is a light blue wall.

SPIRIT-LED *Gentleness*

by Joshua Wilson

Personal interaction with others is a normal occurrence in our daily lives. In fact, these exchanges, whether with a spouse, child, sibling, friend, or coworker, are so pervasive that they become background to us. If not careful, we can overlook their importance. The reality is that God sees them as critical to the core of our responsibilities as Christians. In fact, He enumerates the characteristics of such interactions of those who are Spirit-led. “Gentleness” is one of the nine on the descriptive list given in Galatians 5:22-23 and will be our focus here. We will be working through some key questions to help understand what gentleness is, why it is vital to Spirit-led living, and what it looks like in practice.

WHAT IS BIBLICAL GENTLENESS?

Unfortunately, the idea of gentleness has been somewhat skewed in today’s English. We often associate it with weakness or softness. When someone is said to be “gentle,” we often picture someone who’s docile, kind, delicate, and free from harshness and sternness.¹ While our English word captures a glimpse of the concept of gentleness that Paul uses in Galatians 5:23, it doesn’t do it complete justice!

The Greek word Paul uses for gentleness (*prautes*) in Galatians 5:23 could be more accurately defined as a submissive and teachable attitude towards God that displays itself in genuine strength, humility, and consideration towards others (see “Revivalist Pulpit,” p.19). So, rather than being a weakness, it’s a strength. Gary Thomas puts it this way: “Gentleness is a strong hand with a soft touch. It is a tender, compassionate

approach toward others’ weaknesses and limitations. A gentle person still speaks truth, sometimes even painful truth, but in doing so guards his tone so the truth can be well received.”²

WHAT DOES GENTLENESS LOOK LIKE?

The Scriptures give us not just a *good* example, but the *perfect* example of gentleness—Jesus!

He describes Himself as “gentle and lowly in heart” (Matt. 11:29), and Paul confirms that in his letter to the Corinthians, as he implores believers, “by the meekness and gentleness of Christ” (2 Cor. 10:1). Much more could be said of His submission to the Father, humility in washing His disciples’ feet, and His soft-spoken reprimand of the mob ready to stone an adulterous woman—gentleness personified, even in His authority and strength.

When I think of the biblical concept of gentleness, the picture that comes to my mind may seem ironic: I recall my childhood years when my mother had to give me a spanking! I can still remember looking into her kind, caring eyes as she told me why she was spanking me. I can still recall the occasional quiver in her voice as

she mentioned that spanking me wasn't any more enjoyable for her than it was for me. You may be wondering, "How does that make you think of Biblical gentleness?" Well, her kind, caring spirit toward me was a result of her teachable and submissive spirit towards God. There was an outflow from this relationship with God that showed a quiet, kind strength—even when I probably didn't make her feel like being quiet or kind at all. Nevertheless, this is what she was with me: loving, considerate, kind, and humble, even while she was swinging that wooden spoon!

I believe this accurately captures a biblical understanding of gentleness—strength, not weakness; kindness, not harshness. This must characterize every interaction in the lives of believers. It is vital!

William Barclay sums up the importance of gentleness very well. He observes: "It is when we have *prautes* [gentleness] that we treat all men with perfect courtesy, that we can rebuke without rancor, that we can argue without intolerance, that we can face the truth without resentment, that we can be angry and yet not sin, that we can be gentle and yet not be weak."³

HOW DO WE INTERACT WITH GENTLENESS?

Now that we've defined gentleness and looked at some examples of it, let me share with you three elements to remember that are vital to living out gentleness as a fruit of the Spirit.

1. We must be in a right relationship with God (Col. 3:12).

"Put on then, as God's chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience..." (Col. 3:12 ESV). Paul makes it very clear that living out biblical gentleness is to be done by those who are "chosen ones" of God; those who are in right relationship with God! To live out a supernatural gentleness—a gentleness that is different from what the world offers—we ultimately must be connected to the One who can provide it. Thus, salvation is not optional, it is necessary for living out Galatians 5:23 gentleness.

2. We can't do it on our own (Gal. 5:22-23).

When we look at the context of Galatians 5:23, it is very clear that God is not calling us to live it out on our own. Truly, gentleness is described as the "fruit of the Spirit." Therefore, while we tend to perceive gentleness as something we work to produce, God says that it is ultimately something *He* produces *in* us. As one writer observes: "A work is something which man produces for himself; a fruit is something which is produced by a power which he does not possess. Man cannot make a fruit."⁴

It is comforting—even liberating—to realize that we are not supposed to be able to do this on our own! Rather than being discouraged because "we just can't do it," relax in Him! It is through the Spirit's work in us that we will begin to display Spirit-led gentleness.

3. It's accomplished by walking with the Holy Spirit (Gal. 5:16, 25).

Lest this idea of being supernaturally helped by the Holy Spirit be too mystical and left with no application, it's important to see how Paul begins and ends this section of Galatians 5: "But I say, walk by the Spirit, and you will not gratify the desires of the flesh" (Gal. 5:16) and "If we live by the Spirit, let us also keep in step with the Spirit" (Gal. 5:25 ESV).

Paul is simply saying here that if we focus on the Holy Spirit, paying close attention to His direction, we will not fall prey to gratification of sinful desires. Pretty simple, right? What does this theology of gentleness look like in practice?

Whenever you're engaged in a conversation, and you feel checked that your words are not being kind, compassionate, considerate, or humble, you should immediately stop and ask God to help you shift your thoughts and words. When you are in a situation where your spouse is really frustrating you with an annoying habit, and you're checked about your less-than-gentle attitude towards him or her, you should stop! Perhaps you're punishing your child for lying to you, and in that moment you feel checked by the Spirit about your own anger. At that moment you should choose to respond with a strong, yet kind and humble, attitude.

Essentially, friends, the Holy Spirit is faithful to guide us, to check us, and to make us aware of when and where we've gotten off track. Truly, He is faithful to His ultimate goal of making us more like Christ!

Are we allowing the Spirit to mold our attitudes? Are we so connected to the Spirit that this biblical virtue of gentleness is what characterizes our interactions and conversations? May we keep our hearts and minds open to the Spirit's leadership. As He guides us away from sinful desires, we can rejoice as our attitudes look more and more like Christ.

Today, and tomorrow, and next week, and next year, let us live with Spirit-led gentleness! ■

Joshua Wilson, a recent GBS graduate (BA '19), is the Director of Public Relations for God's Bible School and College.

1. "Gentle." Retrieved from Urban Dictionary (urbandictionary.com).

2. Thomas, Gary. "The Strength of Gentleness." Retrieved from Focus on the Family (focusonthefamily.com), August 8, 2019.

3. Barclay, William. *Flesh and Spirit*. Abingdon Press, 1962, p.121.

4. *Ibid*, p.21.

NEWS

from the Hilltop



participants in God's examination by praying the conclusion of this psalm: "Search me, O God, to see if there is anything in my life that brings you sorrow. Know me and try me in order to remove any impurities from my life. Lead me in your ways." He closed



Rev. Don Davison



FALL REVIVAL

The fall revival (September 5-8) began on Thursday night with President Rodney Loper speaking from the prayer of David in Psalm 139—"Search me, O God"—noting that we cannot be intimate with God unless we allow Him complete access to our lives. He listed the practical ways we can be willing

by encouraging his listeners to give God complete access to every single area of their lives. For Christians, it is absolutely liberating that God knows everything!

On Friday night, and for the remaining services, Rev. Don Davison took the podium. His message from 2 Kings 5 was powerful. It followed the account of the Syrian captain Naaman who had leprosy and was told by his Hebrew slave that the

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



Barbara Ann (Farren) Palmer, 81, died September 13, 2019, at Allegheny Valley Hospital, Natrona Heights, PA. She was born on June 6, 1938, in Verona, PA, to the late Sam and Toni (Pecovich) Farren. Barbara was the owner and operator of Barbie's Daycare, Natrona Heights, for over 30 years. A member of the Tarentum Wesleyan Church, Barbara enjoyed crafts, ceramics, praying, and reading the Bible.

Left behind to cherish her memory are her children Mike, Rick, Mark, Beth Ann, and Kristin Bird; 12 grandchildren; and 10 great-grandchildren. Her daughter, Kristin, is a GBS adjunct professor. A memorial service was held at the Robert Peters Funeral Home, Natrona Heights, PA, officiated by Rev. David Duvall followed by a private burial.



Ella Sue (Massengill) Neff, 77, went to her eternal reward on July 19, 2019, after an extended illness. She was a GBS alumnus (1960-63) and, as a work student, assisted Audrey Cady, who was secretary to the president at that time. Sue's sisters also attended GBS: Judy (1965-69), in charge of the house-keeping department; and Linda (BA '71).

Ella married fellow student John Neff. In addition to raising two children, Ella worked in the offices of various organizations. Her last place of employment was Givaudan, where she assisted at the help desk.

Ella is survived by her daughter Ninita Keller; son, Johnny Neff; four grandchildren; one great-grandchild; brother, William Massengill, Jr.; two sisters, Judy Bernard, and Linda Massengill; and many nieces and nephews. A memorial service was held at the Hatmaker Funeral Home, Lake City, TN, with burial following at Sam Foust Cemetery, Rocky Top, TN.

Lorine C. Oman, 100, of Vanlue, OH, passed away on Monday, July 22, 2019, at the Birchaven Care



Marc and Melodie Sankey sing.

prophet in her home country could cure him. Naaman had a letter sent directly to the King of Israel, but the prophet Elisha told the king to send Naaman to him. When Naaman arrived and was told to wash in the Jordan seven times, he was angry.

Rev. Davison noted that many who have come to GBS have packed more than their clothes. They have brought other “baggage” as well. Sometimes there is a hid-

den room in their lives. They believe that they are in charge of it and can lock the door and walk away when they want. Naaman’s “baggage” was pride. He thought he could dictate how healing would come, but God had something else in mind. He doesn’t necessarily just download healing. Sometimes He requires people to

take ownership of their problems, humble themselves, and agree with God about how He sees them.

There is a point in each of our lives when God steps in and offers His power to break binding chains and to heal. Like Naaman, we must give up our preconceived ideas. If God says, “dip seven times,” do it!

The sermon on Saturday night was about allowing God to bring healing to families through the

changes He helps its individual members to make in their own lives.

All of the revival services are available to watch on the GBS Facebook page (scroll down to the appropriate date). We were very thankful for the moving of God. Pray with us that the victories won by those who went forward will be maintained with God’s continuing help.

DR. PROFITT PRESENTS AT ABHE CONFERENCE

Vice President for Academic Affairs Dr. Aaron Profitt was a presenter and moderator at an Association for Biblical Higher Education (ABHE) conference, September 23-24 at the ABHE Weber Center for Leadership Development, Orlando, FL. The two-day program, entitled “The Accreditation Journey,” was designed for institutions and individuals ➡



Center, Findlay, OH. She was born on October 29, 1918, in Amanda Township to the late George W. and Rosamond H. (Parker) Oman.

Lorine was a retired teacher and high school principal, having taught in Paulding County, Arlington, and Vanlue High School for 34 years. She was an alumna of the University of Findlay, Findlay, OH; the University of Colorado, Boulder, CO; and was also enrolled in summer programs at Bowling Green State University, Bowling Green, OH, and the University of Toledo, Toledo, OH.

Lorine was a member of Vanlue Community Church and taught an adult class for many years. She was a 45-year member of the Alpha Sigma chapter of Delta Kappa Gamma, an honorary women teacher’s organization, and a part of national, state, and local education associations. She belonged to the Vanlue Garden Club and was a member of Portage Holiness Camp. After retirement, she joined the Hancock County Retired Teachers and traveled ex-



tensively with them. Winters were spent at the Florida Holiness campgrounds in Lakeland, FL.

Lorine is survived by her nephews Charles Oman and Nathan Hartman. A funeral service was held at Coldren-Crates Funeral Home, Findlay, OH, Pastor Melanie Martin officiating. Burial followed at Lee Cemetery, Vanlue, OH.



Wilma Leatherman, 92, died peacefully on August 9, 2019, at Advocate Hospital in Eureka, IL. She was born May 25, 1927, in rural Lower Salem, OH, the youngest of eight children raised by Carl and Wilhelmina Hallett. In 1946 Wilma arrived at GBS and began her studies as an English major. She played piano or organ for chapel and revival services, and accordion in street meetings around Cincinnati. Years later, she still cherished the memories of accompanying song evangelists like C.B. Widmeyer, a frequent visitor to the campus. While in college she met J.C. Leatherman (ThB '49), and they were married following her graduation (BA '50). During their ensuing 42 years, they pastored six Nazarene churches in Kansas, ➡



Dr. Aaron Profitt (seated third from right) shares a meal with college leaders at an ABHE conference.

➡ looking into accreditation or just beginning the process and focused on the key elements to a successful launch into the accreditation journey. As one of the four presenters, Dr. Profitt led a session on “Getting Started in Assessment” and moderated a panel discussion on “Greatest Challenges in Getting Started.”

Dr. Profitt has served as an evaluator for ABHE since 2011.

FACULTY RECITAL

The Division of Music faculty presented a recital in the Adcock Memorial Chapel on October 1 to an audience of students, faculty, staff, campus family, alumni, and guests.

Highlights included performances by Ms. Jessica Smith, who during the past school year had suffered a broken wrist (right-hand) which necessitated an operation followed by months of recovery and rehabilitation. Because she could only play the piano with her left hand during her recovery, she practiced pieces such as Scriabin’s “Nocturne for the Left Hand Alone, Op. 9, No. 2” and Fred Hersch’s “Nocturne for the Left Hand Alone” from *Three Character Studies*. She performed those for the audience along with other two-hand piano and organ selections.

Mr. Michael DeStefano beautifully presented a reflective Adagio Cantabile (2nd movement) from Beethoven’s “Sonata in C Minor,” Op. 13 (“Pathetique”). Mr. Tim Crater performed his beautiful piano arrangement of “All That Thrills My Soul Is Jesus” (along with “He Hideth My Soul”), as well as a moving piano/organ duet with Ms. Jessica Smith (“It Is Well With My



Ms. Smith performs “Nocturne for the Left Hand Alone.”

REVIVALIST FAMILY continued

➡ Missouri, and Illinois, during which Wilma served in a variety of roles: leading programs for children and youth, using her expertise in administration and publications, being an empathetic listener and counselor, and modeling the gift of hospitality in parsonage and church gatherings. In 1992, they retired to Eureka, IL, and Jack passed away the following year.

In 2015, when Wilma retired as office administrator at the age of 88, she was honored by her church with a distinguished service award. Along the way she had played the piano or organ nearly every Sunday for 79 years, beginning at age 13 when she played her church’s pump organ. Other musical activities included directing choirs, bell choirs, and other ensembles, and providing accompaniment for chapel services at a local nursing home for the last 25 years of her life. Her son Lyndell comments: “All four of us kids have remained faithful churchmen, serving in a variety of church staff positions through the years. So the legacy of GBS lives on in the countless lives touched by its alumni. Again, thank you for your part in making my parents the godly people that they were.”

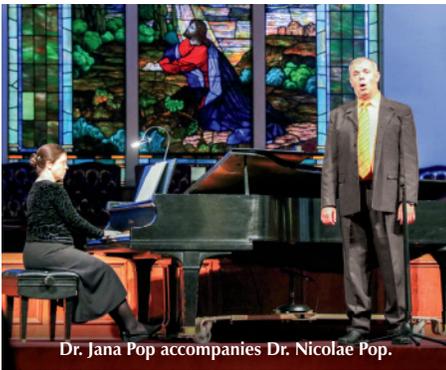
Survivors include three sons: Lyndell, David, and Phillip; one daughter, Mary Beth; 12 grandchildren; and 18 great-grandchildren. A memorial service was held at the Eureka Grace Church, Eureka, IL. Interment followed at the historic Olio Township Cemetery, Eureka, IL.



Darlh Lee (Cornell) Morris, 87, of

Indiana, PA, died Friday, September 13, 2019, at her home surrounded by her family after battling lymphoma for 17 years and pancreatic cancer for the last two years. She was born December 5, 1931, to Floyd and Audrey (Wasson) Cornell of Uledi, PA. Darlh was a 1950 graduate of Brownsville Senior High School; she went on to attend the Southern Wesleyan University and the Meadville City Hospital School of Nursing. She also attended GBS (1955-57) and the University of Cincinnati, where she received her master’s degree in education prior to teaching in Cincinnati public schools for two years.

She married Rev. Eugene James Morris on August 5, 1961; they were married for 58 years. In 1963, the two



Soul"). Dr. Nicolae Pop teamed up with Dr. Jana Pop (piano) to sing Gounod's "Avant de quitter ces lieux" from *Faust* and "Vision fugitive" from *Hérodiade* (Massenet). Dr. Jana Pop performed Chopin's "Ballade No. 1 in G Minor," Op. 23 as the final selection.

Music faculty recitals provide a wonderful evening of music, an opportunity for professional develop-

ment and growth, as well as an occasion for students studying applied music to observe and benefit from their professors' performances.

OPEN AIR CAMPAIGN

Open Air Campaigners has been spreading the gospel through outdoor witnessing and preaching since 1892. For the last 20 years, members of this ministry have come to the GBS campus to equip students for evangelizing in neighborhoods and nearby universities.

During the week of September 30 through October 6, students were trained how to present a gospel message while painting pictures and words on a sketch board in order to attract by-

standers. Besides the group of presenters, many other students were involved in the outreach as well, passing out tracts and sharing the gospel on the sidelines.

As in past years, the group ministered downtown at Fountain Square and on the campus of the University of Cincinnati, but this year they added Northern Kentucky University to their outreach. ➡



founded Indiana Wesleyan School, which was the first school in their conference. Darlh was also the president of the Women's Missionary Society at the First Wesleyan Methodist Church, Indiana, PA.

In addition to her husband, Darlh is survived by her two sons, David and Daniel; five grandchildren; her brother Rev. William Cornell; nieces, Debb and Darla; and nephew Mark. Funeral services were held at the Wesleyan Methodist Church, Indiana, PA, Pastor Ben Blowers officiating. Burial followed in the Zion Wesleyan Methodist Cemetery, Mercer County.



Karen (Turner) Watson, 76, of Rock Spring, GA, passed away September 29, 2019. Karen was born on November 10, 1942, to Acil and Lillian (Searles) Turner of Canton, OH. She attended God's Bible School (1961-62), where she met Harold Watson. After his graduation (HS '63), they married on August 10th, 1963.

Karen worked for over 17 years as an executive administrative assistant for Lookout Mountain Community

Services. She also served as a pastor's wife, partnering with her husband for over 50 years. Over the last 13 years they have both served the Hispanic community in Dalton, GA, in ministry at Evangelical Holiness Church-Berea.

Karen is survived by her husband of 56 years, Harold Watson; a son, James; two daughters, Beverly Hurley and Joy Nguyen; five grandchildren; one great-granddaughter; siblings, Richard, Paul, Miriam Struewing, and Mary Lawrence. Funeral services were held at Evangelical Holiness Church-Berea, Dalton, GA. Interment followed in LaFayette Memory Gardens, LaFayette, GA.

BRIEFLY NOTED

Mobile home for sale. 1979 single-wide, but comparable to a double-wide with the additions of a porch/family room, laundry room, and carport. It has 2 bedrooms, 2 bathrooms, central air conditioning, and 2 enclosed sheds. It is located along a canal on Sunrise Way, on the FEA campus, Hobe Sound, FL. For additional information, contact Martha, (513) 328-8751. ■



Jeffrey Glick has an enthusiastic audience in the Wesley Chapel neighborhood.



Scott Loper shares a gospel tract.



Kyle Johnstone interacts with a UC student.

➡ On both of the campuses, GBS students had several lengthy discussions with those interested in hearing the gospel. It was very encouraging to see God work.

In downtown Cincinnati, several neighborhoods were strategically targeted because they are connected to existing ministries likely to grow as a result of this outreach. The team prayed with many people, including kids and adults, and sensed that God was drawing them to Himself. Several of the ministry locations were intended specifically for children, for example, Laurel Holmes, Stanley Rowe Homes, and Wesley Chapel.

Eric Briscoe, OAC Leader, noted, "My spirit is encouraged with the potential of the GBS student body and faculty to be a powerful gospel witness in their 'Jerusalem.' The children and teenagers and parents of the city sat down and listened to students give clear gospel presentations and stayed after these meetings to receive further counsel. Often their parting remarks were, 'We would

like to see you again.' The college students of UC and NKU stood and listened to GBS students give clear gospel presentations and stayed afterwards for further questioning and comments that often resulted in a desire for more dialogue."

Testimonies from student participants show that they really appreciated both the training and the opportunity to minister. They were inspired to keep sharing their faith, gaining more confidence, skill, and passion.

"I attended two children's open air meetings. Both of them at Laurel Homes but in two different parks with two different groups of kids. I had the opportunity to lead a song. I sang the Christian version of 'Baby Shark' which got the kids engaged, and they really seemed to enjoy it. I also showed them a 'magic' trick using the Holy Bible prop. They loved that! They were totally amazed at how the Bible 'magically' changed. Later, I got to go through the wordless book with about four kids.... When I

asked them if they had prayed to accept Jesus into their hearts, they said, 'yes.' Watching the kids learn about Jesus' love for them is a priceless experience. I am so thankful I was able to do this, and I can't wait to do it again!" —Esther Wright (freshman, Gardner, KS)

"I handed out at least 100 tracts at UC. A lot of people took them. It was a good experience. I got the opportunity to talk with a student who was sitting down, and I shared with him the basic message of the Bible." —Luke Hughes (sophomore, Hartleton, PA)

"The most significant interaction was when I was walking an older kid back to his house. He was asking about Judgment Day and what we could do to go to Heaven. I answered his questions and I believe that it helped him. One of the best parts about this was the fact that I am involved in a ministry in that area, so I will get to see some of the results of this ministry." —Tyler Sowers (sophomore, Arcanum, OH) ■

PROMISE

A CHRISTMAS DRAMA

PRESENTED BY
God's Bible School
& College
AND
Aldersgate Christian
Academy

Dec. 6 AT 7:30 PM

Dec. 8 AT 6:00 PM

Adcock Chapel
GBSC CAMPUS
FREE TICKETS REQUIRED

Dec. 7 AT 5:00 PM

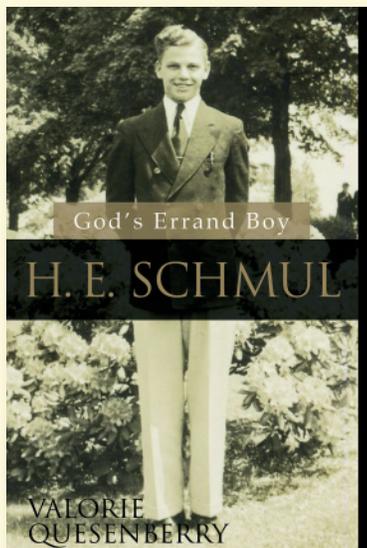
The Answers Center
THE ARK ENCOUNTER
NO TICKETS REQUIRED
\$10 PARKING FEE/VEHICLE

LEARN MORE AT
GBS.EDU/PROMISE



Written by GBS faculty member Michael DeStefano and his sister, Judith, and featuring the GBS Symphonic Wind and String Ensemble and the college and academy choirs, *Promise* is an invitation to rejoice! Christmastime reminds us that God's unfailing plan to bring redemption and hope is cause for celebration!

The two performances in the GBS Adcock Chapel on **Friday, December 6 (7:30)** and **Sunday, December 8 (6:00)** are free (except for large groups), but tickets are required. Go to gbs.edu/christmas-program/ for more information. As noted above, there will be a special off-site staging in the Answers Center at The Ark Encounter, Williamstown, KY, on **Saturday, December 7 (5:00)**. The Answers Center holds 2300+ people. The only charge at this venue will be a \$10-per-vehicle parking fee. More details can be found at gbs.edu/promise/.



God's Errand Boy: H. E. SCHMUL by Valorie Quesenberry

Quesenberry's latest writing project is a biography of the influential church leader and publisher, Harold Schmul. The story follows his life as an unwanted baby, an incorrigible adolescent, a boy evangelist, a fiery young pastor, and eventually the renowned orator and visionary who founded Schmul Publishing Company and cofounded the Interchurch Holiness Convention. Readers will be challenged by the life of H.E. Schmul who, through his preaching, writing, publishing, and convention, has impacted families around the world.

Published by InterChurch Holiness Convention in association with Schmul Publishing Company. Available for order at ihconvention.com or at Amazon. (Choosing "God's Bible School and College" in the charity list on smile.amazon.com allows GBS to receive a small percentage of the purchase price).

252 pages with 24 pages of photos

Valorie Bender Quesenberry (BSM '94) is an author, speaker, musician, and 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 in the Heartland Conference of the Bible Methodist Connection of Churches, and they have four children.

Dear Phil

In Matthew 7:13-14 Jesus did, indeed, say that there are “few” who find the narrow way that leads to life. To help us understand Jesus’ meaning, let me juxtapose the picture of the redeemed we find in Revelation 7:9-10. It says, “After these things I looked, and behold, a great multitude which no one could count, from every nation and *all* tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and palm branches were in their hands” (NASB). So, the “few” that find the way that leads to life are a “great multitude which no one could count.” The fact that John uses the number 200 million (Rev. 9:16) suggests that an innumerable multitude must be more than that, perhaps in the billions.

But how is this “few”? Let me appeal to a conversation C.S. Lewis imagines between Aslan (the Christ figure) and Lucy in *The Voyage of the Dawn Treader* for an analogy. Just before he vanishes, Aslan tells Lucy, “Do not look so sad. We will meet soon again.” “Please, Aslan,” said Lucy, “what do you call soon?” “I call all times soon,” said Aslan.” Just as all time may be “soon” to God, so any number less than “all men” for whom Christ died is “few” (1 Tim. 2:4; 1 John 2:2). God, who is not willing that any should perish, but that all should come to repentance (2 Pet. 3:9), finds the innumerable company of the saints too few. It is fewer than the “all” He wanted to save. Jesus’ point may also be that followers of the narrow way are a minority in any age. ■

Blessings,
Phil

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

TO BEAR OR NOT TO BEAR...AND HOW MANY IS “A FEW”?

Galatians 6:2 says, “Bear one another’s burdens,” and Galatians 6:5 says, “Let each man bear his own burden.” How do these relate? Also, Jesus said, “Straight is the gate and narrow is the way that leads to life, and few there be that find it.” Why are there only a few, and how many is “a few”? —Dessi

Dear Dessi,

Galatians 6:2 reads, “Bear one another’s burdens, and thereby fulfill the law of Christ” (NASB). The word translated burdens (*baros*) could be used to describe something difficult to bear, like a 12-hour day in the blazing sun (Matt. 20:12), or, outside the NT, an insupportable burden, whether the pain of a wound, of shame, of sorrow, or other difficulties (*Theological Dictionary of the New Testament*). Since Paul says this right after admonishing those who are spiritual to help restore the brother who is caught in a trespass, it seems reasonable to understand the burden he has in mind includes, but is not limited to, the weight of restoring a fallen brother. When we help fellow believers with their difficulties, we are fulfilling the law of Christ, that is, we are loving one another as He has loved us.

Galatians 6:5 reads, “For each one will bear his own load” (NASB). Outside the NT, the word translated “load” (*phortion*) can refer to a soldier’s pack (Xenophon, *Memorabilia*,

3.13.6). Jesus uses this word when He says, “My yoke is easy and my burden (*phortion*) is light” (Matt. 11:30). In the previous two verses, Paul warned the Galatians against thinking they are “something” because they are better than someone else. Each person must “examine his own work, and then he will have *reason for boasting* in regard to himself alone, and not in regard to another” (Gal. 6:4 NASB). Verse 5 gives the reason why we should each examine our own work: “each one will bear his own load.” We each must bear our own pack.

John Stott seems to capture the idea of these two verses well: “So we are to bear one another’s ‘burdens’ which are too heavy for a man to bear alone, but there is one burden which we cannot share—indeed do not need to because it is a pack light enough for every man to carry himself—and that is our responsibility to God on the day of judgment. On that day you cannot carry my pack and I cannot carry yours” (*The Message of Galatians*, 159–60).



student focus

CLIMATE WORSHIP AS REBRANDED PAGANISM

A 1967 essay by Lynn Townsend White Jr., an American historian from Princeton, argued that Judeo-Christian values are responsible for ecological disaster and climate change. “The victory of Christianity over paganism was the greatest psychic revolution in the history of our culture.... By destroying pagan animism, Christianity made it possible to exploit nature in a mood of indifference to the feelings of natural objects.”

Paganism is again exerting itself through secular liberalism and has now become more overtly “religious.” For example, a liberal seminary encouraged its students to skip classes to pray and confess sins in front of potted plants; others gathered in the forest asking trees for forgiveness; and another group, dressed in funeral garb, mourned the impending death of a glacier.

MEDIA UNITED IN ABORTION SUPPORT

According to a *Washington Free Beacon* analysis, although the American public is evenly divided on the issue of abortion—Pro-life 48.5% versus 45.5% Pro-choice—the nation’s newsrooms are nearly unanimous in their support for abortion on demand. In fact, only one newspaper in the country, *The Augusta Chronicle* of Georgia, has backed heartbeat bills.

DECLINING ABORTION RATE

A report recently released by the pro-abortion Guttmacher Institute, the research arm of Planned Parenthood, shows that the abortion rate fell by 20% between 2011 and 2017, and since the abortion rate peaked in 1980, rates have fallen more than 53%. Although such a decline is noteworthy, it must be said that the collection of data on abortion is viewed as inadequate and incomplete. Additionally, the 862,320 abortions in 2017 show that much more pro-life actions need to be prayerfully taken.

FREEDOM FROM LGBT LIFESTYLE

Hundreds of people gathered in Orlando over the weekend of September 14 for the Freedom March, an event featuring men and women who say Jesus delivered them from the LGBT lifestyle. The more-than-400 men and women who marched at the event called themselves “overcomers” and shouted as they walked, “Freedom in Christ, it’s so nice,” and, “When I say ‘Jesus,’ you say ‘freedom.’” The march was organized by two men who survived the shooting at the Orlando nightclub, Pulse, in 2016. Since the shooting, both men abandoned homosexuality and started a ministry called “Fearless Identity,” which assists churches as they share God’s Word with the LGBT community. ■

DWIGHT WELCH grew up in northeastern Pennsylvania on a dairy farm that has been in his family for four generations! Although his parents did their best to keep their children focused on Jesus, Dwight strayed during his preteen years. But at age 15, “Jesus got ahold of my life,” he says. He expresses gratitude for his dad’s role in modeling the Heavenly Father’s relationship to His children.

Dwight visited GBS at a staff member’s invitation. Even though it was during winter break and few students were on campus, he was favorably impressed. On his drive home, he felt the presence of God with him and knew that GBS was the college for him.

“The spiritual growth I have experienced here has greatly exceeded my growth at any other time in my life,” Dwight says. He is currently a resident assistant in the men’s dormitory and plans to graduate in 2021 with a BA in biblical and theological studies. Afterwards he intends to be involved in youth ministry. ■

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

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

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



— Called Unto Holiness —

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

THE PASTURED SHEEP

by James H. McConkey

“He shall go in and out and find pasture” (John 10:9).

How shall we grow strong and “find pasture”? The believer is a priest of God. As the priest goes in to God and goes out to men, so must it be with the believer. He must go in to commune; he must go out to serve. He must go in, in faith; he must go out in love. He must go in to get from God; he must go out to give to men.... This is his balanced life—to go in and to go out. As he does so, Christ says, he “finds pasture,” he feeds, learns the secret of growth and gain in Christian life. Let us think awhile of him in this relation Godward, in his life of going in. And let us note first, that—We must go in—to feed on the Word... [and] to drink of the Spirit....

It does not take long to GO IN. Perhaps...you picture the secret closet of prayer where men spend hours with Him. You dream of some mountaintop where, in the stillness of the desert place, God speaks so clearly to your inner soul as you are shut off from men.... [But] God is so near, and the arrows of prayer so swift in their course, and our Father so waitingly intent for every cry of prayer that starts on its upward way, that it does not take long to go in.... Amid the rush of traffic, the fever of a hurried day, the pressure of a strained and suffering one, you may go in, if for but a second or two of precious approach. You may lift your heart in it all and whisper—“God help me; deliver me; give me strength; guide me; suffer not my foot to slip.” And He will hear you. And you will learn the sweet lesson of how quickly and how easily we may go in, in this so sorely needful life of prayer.

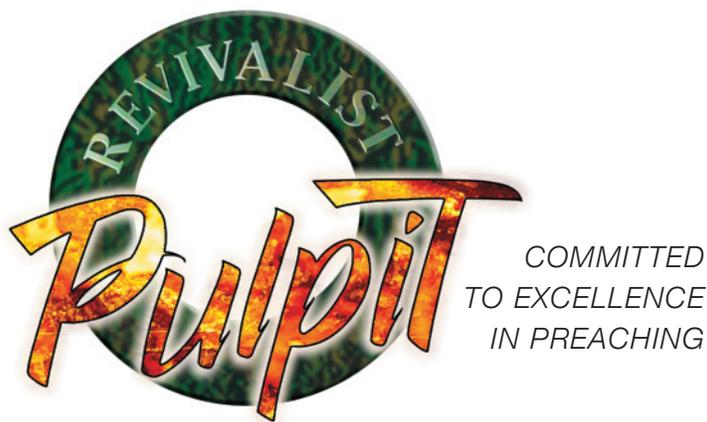
But it is not enough to go in; one must also GO OUT. Do you remember Caleb’s choice of inheritance in the land of promise? He asked God for a land that had “upper and nether springs.” There is a beautiful spiritual teaching here. God indeed has sky-springs.

Ever and anon the heavens open and pour forth their rains upon the thirsty earth, making the fields to spring up in fragrant flowers. But God also has lower springs. Right in the pathway of our daily toil.... So of the spiritual life. He who goes in to the secret place of prayer does indeed drink of the fountain of God’s life. This is God’s upper spring, always flowing for those who go in. But God has His lower springs, too, which burst from the ground by the pathway of our daily service.... We wax strong and grow in grace not only by the in-take of communion but by the out-give of service....

It is not the sweep of service but the act of serving which brings the soul-growth. Steady, persistent service seemingly of the most trifling kind will be pasture to your soul and bring growth to your life. Aim to be faithful in your sphere. Leave to God the expansion of that sphere. To teach the class, visit the sick, comfort the sorrowing, cheer the downcast, minister on all sides in the little things which come daily to your willing hands—all this sort of going will feed your inner life, and steadily advance you in Christian growth. “If ye know these things, blessed are ye if ye do them.” It is in the doing of little things rather than in the dreaming of great ones that we find pasture and most perfectly fulfil the conditions of growth....

Therefore upon the outside of the door to your chamber of prayer write these words, “Go in.”And then on the inside of that same closet door write, “Go out.”....For here lies the balanced life; the life which “finds pasture”; the life which grows rich and steady, and strong in its Lord. It is the life which not only goes in to receive from God but goes out to give to men. ▀

James H. McConkey (1858-1937), a Presbyterian writer, author, and lawyer, played an influential role in the YMCA and in founding the Africa Inland Mission. This excerpt was taken from “The Pastured Sheep,” which appeared in the periodical Living Water, December 5, 1912, pp.1-4.



GENTLENESS

by Chris Cravens

Scripture: Galatians 5:19-26 ESV

INTRODUCTION

The original word translated “gentleness” occurs numerous times in the Bible. The English word used depends on which translation you may prefer. This grace of the Spirit is eighth in a list of nine inseparable characteristics which mutually define the fruit of the Spirit, an evidence of holiness within the Christian. The Greek word for gentleness is also translated into English words such as humility, meekness, modesty, and mildness. While these terms are expressions of how Christians view themselves internally, gentleness is the expression which Christians exhibit toward Divine authority, biblical truth, and common people.

The Apostle Paul clearly wants us to understand that the characteristics of the Spirit-controlled life are different from those of a life governed by the “flesh” (Gal. 5:19-21). In fact, the Spirit-filled life is governed by the holy characteristics of God, one of which is “gentleness.” What a difference a grace makes!

Understand that “gentleness” does not equate to “weakness.” This specific characteristic within the fruit of the Spirit could not be further from such a definition. In fact, it is quite the opposite. Since these graces, characteristics of holiness, are a reflection of Jesus Himself, we must measure such a characteristic within the biblical description Christ gives of Himself: “I am meek and lowly in heart” (Matt. 11:29). We can also see this characteristic evident in biblical examples from Moses (Num. 12:3) to Paul (1 Thess. 2:7), and no one would say that any of these men were weak or powerless.

We should rather think of gentleness as the Christian response of kindness, humility, and gracious-

ness toward others. It is the Christian way in which we relate to others redemptively (Gal. 6:1-5). Indeed, gentleness is strength under the control and authority of the Holy Spirit—the power of holy restraint due to the Holy Spirit fully at work in us—rather than the uncontrolled expression of flesh-driven desires.

The need for being Spirit-filled, Spirit-controlled, Spirit-led is imperative to produce the genuine characteristics of holiness or Christ-likeness. Let us observe three very profound and transforming attitudes of the grace of gentleness in the Christian life.

SUBMISSION TO GOD

“Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering, bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do” (Col. 3:12-13 NKJV).

The perfect example is, of course, Jesus Christ! The Apostle Paul informs us as to what God’s expectations are of His “holy and beloved” followers in return. Along with the other evidences of the fruit of the Spirit, gentleness is the result of a Holy Spirit-enabled attitude of total submission to God! This is where radical transformation rests. The question is, “Will I submit to God, confessing His Divine authority at the very core of my being?” Jesus sets the example of such submission to the Father through His prayer in the Garden of Gethsemane: “Nevertheless, not as I will, but as You will” (Matt. 26:39). In this brief phrase of our Lord’s prayer is the holy blend of absolute surrender along with perfect submission. This is “bottom line” in the Christian faith.

The Holy Spirit enables our absolute abandonment to God. This submission to God results in the transformational activity of the Holy Spirit which results in our partnering in His very nature (2 Pet.1:4). Submission to God promises that the chaos of a life absorbed by the demands of the flesh will be transformed in holiness, that grace that results in many evidences, including “gentleness.” What a promise of transforming empowerment!

SUBMISSION TO TRUTH

“Therefore, lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word, which is able to save your souls. But be doers of the word, and not hearers only, deceiving yourselves” (James 1:21-22 NKJV).

My submission to God and His truth moves me continually forward in holiness, resulting in my being

conformed to the image of Christ, laying aside any residue from my former life that is hindering my reflection of Christ-likeness. Gentleness is that attitude in me that makes me easily teachable. Meek doesn't mean I am weak, it means I am teachable! A gentle spirit is a teachable spirit, a controlled spirit that can receive from and submit to another, especially God through His Word. The Word is how God reveals Himself to us, it is the lens through which we view our world and how we relate to it as followers of Christ. The truth about God, mankind, and redemption are found in the Holy Scriptures. It is the Holy Spirit that then makes the application of the truth to our lives, and it further pleases the Lord as we respond in obedience to its revelation. The authority of Scripture, accompanied by my submission to its authority, results in the cultivation and refinement of the fruit of the Spirit, specifically "gentleness" in me. The grace of "gentleness" enables my full submission to truth so that I am not just a *hearer* but also a *doer* of the Word. By the grace of God, I make the personal application, I submit to truth. This I humbly learn, that the truth about Jesus and His holy character must become the truth about me—no excuses! The fruit of the Spirit named "gentleness" is so opposite to arrogance, stubbornness, resistance, and/or indifference. A gentle spirit at work in me results in an attitude that is teachable, approachable, and influential along my Christian journey. Oh, the joy of learning, growing, and contributing within the context of where God has placed us!

SUBMISSION TO OTHERS

"I, therefore, the prisoner of the Lord, beseech you to work worthy of the calling with which you were called, with all lowliness and gentleness, with longsuffering, bearing with one another in love, endeavoring to keep the unity of the Spirit in the bond of peace" (Col. 3:12-13 NKJV).

The evidence of the fruit of the Spirit plays out in our interaction with others. A Spirit-filled life communicates as a language of love. Gentleness communicates love. Gentleness communicates respect. Gentleness communicates redemptively and restoratively with others. Gentleness communicates unity and peace. Gentleness is key within all relationship genres, such as church, marriage, parenting, extended families, colleagues, and the common public. This fruit of the Spirit named "gentleness" is liberating, winsome, and ultimately peaceable! Gentleness is that characteristic which results in our being known as "peacemakers." It is this holy attitude of gentleness that causes us to work actively to

reconcile those alienated and estranged. This is the gentleness of God; He brings the promise of peace to the chaotic nature that is naturally governed by sin and driven by the weakness of selfish desires. Rather, He is "*the God of peace (1 Thess. 5:23)*"—gentleness, reconciliation, redemption, transformation, and actual holiness that is evident toward others. What promise! A life can be empowered by God Himself, reflecting His holy image, being practically lived out with a holy purpose that accomplishes eternal good on earth for the glory of God and the redemption of others.

APPLICATION QUESTIONS

Consideration of God:

- Do I live my life submitted to God?
- Do I have a gentle spirit that is easily teachable?
- Do I obey the truth revealed about me in the Word?
- Do I live a life evidenced by the holy power of restraint?

Consideration of Others:

- Am I prepared to be gentle and sensitive to the pressures and insecurities that are evident within my friends, family, and colleagues?
- Am I considerate, generous, and fair in all my relationships with others?
- Am I becoming increasingly compassionate, reasonable, and kind, or am I becoming more crusty, obstinate, and stubborn?
- Do I declare that I stand on principle when, in fact, I am only insisting on my own way?

CONCLUSION

Apart from the sanctifying grace of God working entirely in me, the power to live such a life of gentleness will elude. In my own determination alone I will come up weak and failing. So, I find myself with my head bowed, my heart and mind in expectant submission, hungrily asking and humbly confessing:

"Come, Holy Spirit, I need You; Come, sweet Spirit, I pray. Come in Your strength and Your power. Come in Your own gentle way." Amen. ■*

Rev. Chris Cravens is president of the Heartland Conference of the Bible Methodist Connection of Churches. He previously served for 23 years as lead pastor of the Bible Methodist Church, Findlay, OH, and has been an adjunct professor and board member at GBS.

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GLENN D. BLACK *Alumnus of the Year*

Glenn D. Black was born April 8, 1951, in Fort Wayne, Indiana, where his father pastored a Quaker church. Rev. Joseph W. and Ruth M. Black were “good” Christian parents, “strict, but not radical or pharisaical.” Glenn had four siblings, two brothers and two sisters. The family periodically moved as Joseph pastored two Quaker churches, one community church, and two Pilgrim Holiness Churches (which later became Wesleyan churches).

Young Glenn was very familiar with GBS. In 1950 at the age of 33, his father had enrolled there after his honorable discharge from the Army, and he subsequently received his Christian Worker’s Certificate. Glenn remembers E.G. Marsh, accompanied by two other GBS individuals, visiting his father’s church in Ironton, Ohio, in the late 1950s. He also recalls attending the GBS camp meeting in 1959 when he was eight years old. That campus experience lingered in his mind as he grew older. Furthermore, he was fascinated with *God’s Revivalist*, which, in addition to the GBS children’s paper *Sparkling Waters*, arrived by mail in their home every week.

April 4, 1964, was a landmark day for 12-year-old Glenn. A revival meeting was in progress at his father’s church in Akron, Ohio. An obedient and submissive child, Glenn was al-

ways very spiritually sensitive, and he had been “under old-fashioned conviction” all week. Although he wanted to go to the altar, his timidity prevented him from responding to the public invitation. However, on this Saturday night the evangelist walked down the center aisle and personally invited Glenn to go forward. He did so and afterward testified to being saved.

Glenn came to GBS in 1967 as a high school junior, attributing that decision to prevenient grace working in his life, as leaving home at such a young age had not been his parents’ idea. “I asked them for permission to complete my high school education at GBS, and they consented,” Glenn recalls. “God knew my future.”

He was only a “C+ student” by his own admission, noting that fellow classmates Henry Smith or Danny Stetler could confirm this. He describes himself then as an “aimless preacher’s kid.” But on January 30, 1968, during the school revival, Glenn experienced entire sanctification, and his “aimlessness” began to give way to a clearer focus. Later that year, while in his dorm room, he had another life-changing experience while reading the Bible. “It was 1 Peter 5:2-4, and as I read the words ‘Feed the flock of God’ in verse two, I heard the voice of God saying, ‘This is what I want you to do.’ I recognized this as a call to the ministry.” Before this, Glenn would have been happy to become a “private investigator.” But God’s call was received and answered with a resounding “yes!”

Working his way toward a GBS high school diploma on the Student Work Program, Glenn was assigned to kitchen duties in the old GBS dining hall. It was there that he began

observing another student worker, Sharon Jackman. “I took notice of her because of her work ethic,” Glenn said. “She was also pretty to my eyes,” he quickly added. But he did have one hesitation—Sharon was a redhead. When Glenn finally overcame that bias, he asked Sharon “out for a date” on March 30, 1968. Glenn was not 18 yet, so he was only permitted to date on campus in the old parlor (now the Oswald Chamber’s Room) under the watchful eye of Miss Ruby Butler—an “old maid” of 60 years who, as a GBS college student, worked in the administration building at the main phone desk. She was instructed by the dean of women to check on dating couples every 30 minutes, and she did so with religious fervor!

Three hundred seventy-four days later, Glenn celebrated his eighteenth birthday. In accordance with GBS protocols, he and Sharon were then able to date off campus.

Glenn even admits to holding Sharon’s hand, although that may have meant stretching the rules a bit.

After his high school graduation in 1969, Glenn decided to continue his pastoral preparation at GBS. Just before he began his second year of college, on August 21, 1970, Glenn and

Sharon were married. Suddenly Glenn’s grades improved; he was now a “B student.” During his junior year (1972), the District Superintendent of the Western Ohio District of The Wesleyan Church asked Glenn to do some pulpit supply ministry at the Miamisburg East Wesleyan Church, Miamisburg, Ohio, as the congregation was without a pastor. After a few weeks, the church voted him in as their pastor. “I was only 21 years old then,” Glenn re-



lates, "and the church was 54 miles away from the GBS campus. But I was always on time for my 7:00 am class!" After graduating with a Bachelor of Religious Education degree in 1974, Glenn continued to pastor at Miamisburg until 1975, when he accepted a pastorate in St. Mary's, Ohio.

Glenn always had an interest in writing. When he was a young boy, he had a stuttering problem. He discovered that he could write something easier than he could speak it. Even after God later healed him of stuttering, he maintained a real interest in writing. This intensified during the college classes he took from Dr. Leslie Wilcox in holiness and theology. While he was pastoring at his first church, he had talked to Audrey Cady, the secretary to GBS President Sam Deets, and told her of his interest in writing. She encouraged him to submit an article to the president. He did and the article was published. In fact, Dr. Deets wrote him a very gracious letter, commending him on the article and encouraging him to submit more. His interest led him to attend the School of Christian Writing sponsored by *Decision* magazine in Minneapolis, Minnesota, in 1975. The seminar motivated and inspired him to continue developing his writing skills.

While attending an alumni meeting on the GBS campus in January of 1976, Glenn was asked by the new president, Bence Miller, to come to his office for a meeting. Former president Deets had stayed on as editor of *God's Revivalist*, but a transition was inevitable. Someone had recommended Glenn for the position, and President Miller had read Glenn's earlier articles in *God's Revivalist*. Glenn was offered and accepted the editorship.

He remembers that time fondly. "I fully enjoyed serving as the editor of *God's Revivalist*. I enjoyed writing a regular column. My duties also included supervising the entire Revivalist Press. This included the typesetting and layout office, the presses, the mailing room, and all pho-

tography for *God's Revivalist* and the president's office. I fully enjoyed investing in the lives of the work students who worked for me. I also helped develop the estate planning department for the school. I attended eight seminars to train me in this area. I also traveled some for President Miller, visiting various school donors. I even arranged the annual choir tour schedule and summer singing groups schedule for three years."

In 1985, Glenn determined that the Lord was leading him to relinquish his Revivalist Press duties which he had enjoyed for nine years. An offer to serve in a similar vein as the editor of *Call to Prayer*, the magazine of World Gospel Missions, came, as did an invitation to serve as the pastor of The Wesleyan Church, Westport, Indiana. He accepted the pastoral call. One thing that excited him about the location was its short driving distance from Indiana Wesleyan University. As he was interested in continuing his education, Glenn enrolled in a Master of Arts program, finishing that degree in



TOP: Glenn Black with President Bence Miller in the president's office in 1977. LEFT: Glenn and Sharon today. BOTTOM: "Baby Boom of Boys." Photo from *God's Revivalist*, May 8, 1980, showing six proud staff and faculty fathers with their sons. L-R they are Garen Wolf I and son Garen Lane II, Joe Brown and son Jonathan Aaron, Steve Hickman and son Juston Scott, Glenn Black and son Marvin Warren, Ken Farmer Sr., and son Kenneth Ray Jr., and Paul Peak and son Benjamin Edward. Not pictured is Steve Skellett and son Robert Douglas.

1990. Incidentally, his grades improved even more. In high school he was a C+ student; in college a B student; and now in graduate school, Glenn was an A+ student!

Five years later, on February 26, 1990, Glenn was elected as District Superintendent of the Kentucky District of The Wesleyan Church. For three years while pastoring at Westport, Indiana, Glenn had served as the Assistant District Superintendent of the Indiana South District of The Wesleyan Church under Dr. O.W. Willis. He also served 8 years on the Indiana Wesleyan University Board of Trustees and 14 on the Southern Wesleyan University Board of Trustees. He had also served on the editing committee for the *Discipline of The Wesleyan Church* as well as the advisory committee for *The Wesleyan Advocate*, and he was a delegate to the last eight quadrennial General Conferences of The Wesleyan Church.

Glenn reports that he was privileged to serve as superintendent of the Kentucky District of The Wesleyan Church for 22 years—from 1990 to 2012. Glenn and Sharon had raised three children during those years of ministry. Mary was born September 11, 1972, in Cincinnati, Ohio. She is married and lives in Lexington, Kentucky. David was born November 3, 1975, in St. Mary's, Ohio. He is married and lives in Oblong, Illinois. Marvin was born October 23, 1979, in Cincinnati, Ohio. He is married and lives in Dayton, Ohio. (When once asked if he enjoyed being the son of the district superintendent, Marvin replied, "Yes. We always get to be first in line for church dinners!")

Glenn has had his difficulties—two serious heart attacks in particular, the first in 2001 and the second in 2012. Also, diabetes has begun to affect him. So, in 2012, Glenn stepped down from his position as district superintendent. He and Sharon moved back to Westport, Indiana, where they had purchased a house for their retirement years. His intentions were to preach, teach, and write.

He has continued to stay busy in ministry, including a second stint as pastor of the Westport Wesleyan Church for three years. He now is busy filling pulpits for various churches, teaching ordination classes for two districts, preaching in local church revivals and camp meetings, and serving as board chair for Kentucky Mountain Bible College.

Along the way, this stuttering boy, who grew up to be an excellent writer and editor, authored two books, was editor of two others, and wrote many columns and articles. Glenn's legacy of devotion to his calling as a minister, writer, editor, and church administrator will live on through his writings and the many lives he has influenced.

Rev. Glenn D. Black, God's Bible School salutes you. We are proud that you are our alumnus. We are in awe of what God has accomplished and is accomplishing through your dedicated service to Him! ■



by Sonja Vernon

A GENTLE DEFENSE

"...Always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect."

—1 Peter 3:15 ESV

In a world of Twitter wars, internet trolls, and fake news, where it is easy to hide behind a keyboard and lob grenades of criticism at unsuspecting readers, the thought of defending one's faith with gentleness is a foreign concept. The words of Peter call us to be ready, to have answers for the hope within us; but in this caustic, jaded world, we are also challenged to give a defense without being defensive. Friends, we can exegete every Scripture correctly, amass degrees that impress the most skeptical, and argue dissenters into a philosophical corner; but if we don't infuse our defense with gentleness and respect, we will never change hearts and minds and lead people to Christ. We can be so intent on proving our point that we forget that people are rarely (if ever) browbeaten and humiliated into the Kingdom. So today, I challenge you to ask yourself, as I'm asking myself, are all my dealings with others hallmarked by gentleness and respect? Are my words (from my keyboard or my lips) permeated with kindness and the realization that I am communicating with an individual who is also made in the image of God? Do I care more about proving my point or about changing a heart with the good news of the gospel? Am I more interested in His Kingdom or my own? Will you join me in a renewed commitment to act and react with the gentleness that only comes as we abide in the Vine and bear His fruit? ■

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

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