

GOD'S REVIVALIST

March 2021

and Bible Advocate



Preparing for Easter

My Top 7 Goals for Easter Sunday page 5

by Ron Edmondson

Don't Rush Past the Cross page 7

by Phil Bishop

Easter Sunday—April 4



thinking out loud

BLACK RUBBER BAND

I know Christmas is long past, but I have to tell you what happened to me on Christmas Day.

Several years ago, Veterans Affairs gave me a step counter that clipped onto my belt. When it broke, they replaced it. When that one broke, I was too embarrassed to mention it to the VA. Noticing similar devices on other people's wrists, I started shopping for one of those.

It just so happened that Amazon advertised a "cheap fitness tracker" that not only counted the wearer's steps each day, but also displayed time and date—just what I needed. I made the purchase just two days after Christmas 2018. It worked well for me. However, although its band was made of a durable silicone material, that durability did not extend to the loop that kept the loose end of the band from flopping around. It broke around Thanksgiving 2020. Superglue held it together until December 22. Then it broke in a way that even superglue could not fix.

On Christmas morning I placed my fitness tracker with its loose-ended band on my wrist. I shared my dilemma with my wife, Paula, who suggested buying a new band. The problem was, I couldn't remember the exact name of the device. She began looking for its original box. Meanwhile, I went online to my Amazon order history and found the needed information. A quick check on Walmart's website showed that a replacement band was available—and even on sale. Now we had some options!

About that time, Paula asked, "What is this little black rubber band doing on the floor? It must have fallen out when I was rummaging through that drawer." She handed it to me. Hmm. (Wheels started turning in my head.) Could it...? I took off the fitness tracker with its flapping strap, pushed the rubber band over the buckle, and placed the tracker back on my wrist. You guessed it—the rubber band looked like it had been made for the very purpose of holding the strap in place—a perfect match in fit and color! I said, "Thank you, Jesus!" I was indeed grateful.

I will not try to convince you that this little black rubber band was an ex *nihilo* creation just for me, but I will tell you that it was just what I needed, and God knew it. I think it is fine to be thankful for even the little things that happen in our lives. I am not joking when I say that I consider this little rubber band to be a Christmas present from God. —KF ■

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the president's page



RUNNING THE RACE Ongoing Discipline Required

by Rodney Loper, President

“My son, do not despise the chastening of the LORD... For whom the LORD loves He chastens, and scourges every son whom He receives.”

—Hebrews 12:5b-6 (NKJV)

Each year there is an event in the United States called “March Madness”—an invitational basketball tournament of what is determined to be the top 68 college basketball teams in the U.S. After seven rounds of single-elimination games, a national champion is crowned.

Of interest is how the coaches coach their teams. Some are very laid-back. Some achieve notoriety on the other end of the spectrum—one who comes to mind is Bobby Knight, former coach of Indiana University. He often got very upset and red in the face, occasionally throwing chairs across the gym floor, or even grabbing some of his players by the throat—quite different from those coaches who remained cool and calm. Regardless of their approach, no coach is successful without applying discipline.

When a player on the floor does not follow the instructions of the coach, there is usually a quick encounter to address the situation appropriately: “You didn’t do what I told you to do, now we need to remedy this to ensure that you perform better.” Coaches use discipline to accomplish the task at hand—winning the game.

In Hebrews 12, after admonishing the original readers to “stay in the race,” the author notes that the Lord Himself is going to do everything possible to help us stay in the race and finish. By laying aside hindrances and “looking to Jesus,” we can run with endurance and finish the race.

To move from illustration to application, think of it this way—as Christians we are part of a great team with the Lord as our great Coach. One of the tools He uses to keep us in the race is DISCIPLINE. Let's examine what that means.

THE SURETY OF THE LORD'S DISCIPLINE

Be assured of this—we WILL be chastened! Chastening in this context is God providing guidance for responsible Christian living. The intent behind it is to assist us in forming proper habits and behaviors. His discipline rubs off the sharp edges of our lives and helps our actions and attitudes—our responses to and treatment of others—to reflect the character of God.

I have observed parents disciplining their children by the “countdown method”: “If you don't do this by the time I count to ten, you're going to be in trouble.” Parents may follow incidents of disobedience with, “If you do that AGAIN....” But at what point do you intend to keep your word? Essentially, you are just lying to your child and causing confusion.

However, when God says, “No,” He means it! And when God asks us to do something and we don't, He will discipline us. Why? Because He loves us!

Don't resist His chastening. When God disciplines us, our response should be, “Thank you, God, for revealing this in my life. I want to be more Christlike.”

DISCIPLINE CONTINUES THROUGHOUT LIFE

The spiritual structure that discipline brings into our lives enables us to enjoy life fully as He intended. As His children, do we ever get “too big” for His correction? No! The reality is that as we get older, maybe more mature in Christ, we can tend to resist correction even more if we aren't careful. “God, I am the president of God's Bible School and College, I don't need whippings anymore.” God just laughs.

Moreover, we often think that we are more mature than we really are because we tend to compare ourselves to the wrong standard—each other, or to an earlier version of ourselves. But God says, “No. The standard is not Rodney or any of his friends. The standard is My holiness.”

GOD'S DISCIPLINE IS ALWAYS CONSTRUCTIVE

One of the primary ways we know the difference between Satan knocking the props out from under us and the Holy Spirit doing it is that Satan's goal is to destroy us. God says, “I'm not doing this to harm you. I am doing this because I love you and I want you to be more Christlike.”

Yes, there may be some pain amidst the discipline. Again, God's goal is not to hurt us, but rather to get our attention and help us make proper adjust-

ments. Sometimes I feel like God just slaps me. The message being sent is, “Rodney, wake up! Some changes are needed.” That gets my attention. Then, realizing what I have done to necessitate this discipline, I feel awful. I purpose, with God's help, to make the needed changes.

WHY WE RECEIVE DISCIPLINE

We have already seen that God disciplines us because He loves us. However, this discipline comes to us in two forms. The first is instructive: “Do this.” The second is corrective: “Don't do this.” Both of these are “punishment.” His primary goal is not our comfort, neither is it our temporal happiness. Rather, it is to make us more Christlike. To that end, He is willing to discipline us in ways that may even feel harsh in order to accomplish this purpose. Our prayer should be, “Dear Lord, do whatever You've got to do to keep me from going down any wrong paths. Give me the grace to stay on the right path. Help me to stay in the race.”

CONCLUSION

We should take heart when we are disciplined by God. It means He loves us and is disciplining us “for our profit, that we may be partakers in His holiness” (Heb. 12:10). The word “holiness” here is not a common word for holiness in the New Testament. It only occurs one other time in the book of 2 Corinthians. But this word “holiness” points to God's character—God's holy character. So the aim of God's discipline of us is to produce in us a character like His own. Oh, that blesses me! This is not aimless discipline. This is not some mad god lashing his whip at mere humanity. No! It is our loving, Heavenly Father saying, “I want you to be like Me, and so I am willing to discipline you in ways to help you conform to the image of My dear Son, Christ.”

Realizing all this, we ought to be in a place spiritually where we say, “God, if a spiritual spanking is what is necessary to produce holiness in my life, then give me a spanking. I want You to have such unfettered access to my life that You can remove anything that doesn't please You and put anything that does please You in its place.”

I am not talking here about just being saved or entirely sanctified. I am talking about walking in the leadership of the Holy Spirit. It does start at regeneration, but it doesn't end there. It doesn't even end at entire sanctification, as wonderful and glorious as that experience is. You must stay open to God's discipline throughout your life and make necessary corrections. This will keep you in the running. Remember, God wants you to finish the race. God wants you to spend eternity with Him.

Are you running the race? Stay on the track and keep running! ■

My Top 7 Goals for *Easter Sunday*

“If I accomplish nothing else, I hope these seven things are done well.”

by Ron Edmondson



Easter. It's a time of year when churches have an opportunity second only to Christmas in attracting visitors. Although COVID-19 undoubtedly will not allow churches to be packed on Easter Sunday, we hope that this special day of worship will be enjoyed by both in-person and online attendees. That's my prayer.

We've had months of praying, planning, and preparing. We've done all we can do, but God is ultimately in charge of all that happens in our church—and yours.

I'm often asked, however, what I hope to accomplish on Easter Sunday—such an important day in the life of any church. It could seem overwhelming if we try to accomplish too much in one day.

So, I have identified those things I, as a pastor, have at the top of my list of goals for Easter Sunday—only seven things. If I accomplish nothing else, and there are probably many other things we will accomplish Easter Sunday, I hope these seven are done well.

Gospel Is Shared. Do NOT neglect this! After we've made all the preparations, it would be like inviting people to a turkey dinner with no turkey if we don't share the gospel. Once we've worked hard to gather people into a room, we must not neglect to share the simple truth that Jesus lived, died, and rose again, and by Him and through Him alone we can be saved. We must give people an opportunity to hear the gospel—if for the first time

or one of many other times. The gospel is GOOD NEWS for all people, all times. After all, that's what we are celebrating on Easter Sunday.

People Feel Welcome. I hope all who enter the doors of our church feel welcome. Regardless of what they are wearing, what side of town they come from, what they do for a living, their education status, on which “side of the tracks” they live—let them feel the genuine love and kindness of God's people. There will be those who don't feel “worthy” to be in a church Easter Sunday (because they don't yet understand that NONE of us are worthy apart from grace). What better day to “love one another” than Easter Sunday!

“Next” Is Highlighted. I want people to leave knowing where the church is going next. For example, we will be studying some of the Psalms in our next series. People need to know that—in hopes that they'll want to return.

The Church Is Presented Well. This is the Sunday, even more than others, perhaps, where I hope our people are willing to sacrifice for visitors. I tell our deacons that I hope they are the ones willing to move to the center of an aisle first, to make room on the ends of a row for visitors. I hope our “regulars” help visitors in the

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parking lot, even if they've never before worked in the parking lot. I hope people who seem to be looking for the restrooms don't have to look long before someone helps them. I hope the building is cleaner than ever. (That's why we have a cleanup day scheduled on the previous Saturday.) Just as when visitors come to your home for the first time, this is the time to be ready to receive guests warmly. I also want to answer as many questions as people may have about the church, so we are printing a special bulletin designed to give insight to visitors about who we are, what programs we offer, and easy places where they could quickly become a part of our church family.

Our People Are Encouraged. I hope people who call our church their home church—whether they've been here over 70 years or just arrived in the last few weeks—will leave encouraged by what they experience Easter Sunday. I hope there will be a God-honoring pride that we did all God would expect us to do to present an atmosphere conducive for people ultimately to hear the gospel. As a result of what God allows to happen Easter Sunday, I hope they'll be challenged for the days ahead and willing to sacrifice and serve even more.

Children Are Safe and Have Fun. If parents entrust their children to our care, they should be assured their children are safe and well-protected. In addition, I hope children leave telling their parents how much they enjoyed being at our church this Sunday. Children have a raw honesty about them. They don't always know the words to say, but parents know whether or not this is a place their kids will be welcomed. Children are often a huge door to the family's eventual active involvement in a church.

People Leave with Hope. Second only to hearing the gospel, I hope people leave our Easter services with a sense of hope. Actually, that's my goal every Sunday. The world can be a scary place. There will be lots of brokenness among us Easter Sunday. As followers of Christ, we believe we hold the answer to hope for the world. It is in the Resurrected Savior Whom we are celebrating—the King of kings and Lord of lords. I hope people don't leave more confused or feeling guilty about their life, but rather they leave knowing there is a Way, there is an Answer—there is HOPE—in Jesus Christ!

Easter Sunday is coming. I'm praying for the pastors and for those who will enter our gathering places this Sunday, joining the Church in Easter worship! ■

Ron Edmondson has been in leadership positions for over 35 years and is the founder of Mustard Seed Ministry, which conducts family and leadership seminars and provides devotional resource as well as coaching and consulting. He also has served as a pastor and has a long history in business, government, and nonprofit work. This article is adapted with permission from a post at the author's website ronedmondson.com.



DON'T RUSH PAST THE CROSS

by Phil Bishop

I am grateful for Holy Week. When I was growing up, the churches I attended did not make much to do about it. Later, when I served as Organist/Music Director at the Covenant-First Presbyterian Church in Cincinnati, Ohio, we had a Maundy Thursday evening service during which we focused on Christ's agony in the Garden of Gethsemane. The next afternoon we had a three-hour Good Friday service during which we focused on the seven last statements Christ made from the cross. Those services were a brand new and very meaningful experience to me.

More recently, as a music minister in Georgia, I enjoyed the observance of Holy Week. We had daily noon services with various speakers followed by a simple lunch, as well as a Maundy Thursday evening service during which we shared the Lord's Supper. It was a deeply convicting and spiritually significant week. During one of those noon messages, the minister said something that resonated with me: "Don't rush past the cross to Resurrection Sunday."

I have been guilty of rushing past the cross to the Resurrection many times, mostly through ignorance, but also because the cross made me uncomfortable. Seeing the penalty of my sin laid on One who didn't deserve it is painful. Jesus Christ lived the life I couldn't live, and then He died the death I deserved. By grace, through faith, His righteousness was credited to my account. Redemption, salvation, conversion, sanctification...all purchased by bloody sacrifice so that the wrath of Holy God could be satisfied on my behalf.

Holy Week is an opportunity to slow down, to look at the cross and the Savior who hung there. It's a time for reflection, introspection, confession, and renewal. May I not rush by the cross and hide my face from the gruesome spectacle of the One who "became sin" for me. May I gaze long at the suffering, and the wounds, and the literal death of my Savior. I've found that doing so brings an unearthly glory to Resurrection Sunday.

Will you join me in lingering in Gethsemane's garden? In the High Priest's courtyard? In Pilot's judgement hall? At Golgotha's summit? At the sealed tomb?

*I saw One hanging on a tree,
In agony and blood;
He fixed His languid eyes on me,
As near His cross I stood.*

***O, can it be, upon a tree,
The Savior died for me?
My soul is thrilled, my heart is filled,
To think He died for me!***

*Sure, never to my latest breath,
Can I forget that look;
It seemed to charge me with His death,
Though not a word He spoke.*

Refrain...

*My conscience felt and owned the guilt,
And plunged me in despair,
I saw my sins His blood had spilt,
And helped to nail Him there.*

Refrain...

*A second look He gave, which said,
I freely all forgive;
This blood is for thy ransom paid;
I die that thou mayst live.*

Refrain...

—John Newton, 1779 ■

Phil Bishop (BA '00) graduated with a master's degree in church music from Southern Baptist Theological Seminary, Louisville, KY, in 2003. He and his family live in southeast Georgia where he is the music minister at First Baptist Church of Sylvania. This article is adapted from a Facebook post.



Three Steps to A TRANSFORMED MIND

by Tracie Miles

The room was pitch black, except for a trickle of moonlight peeking through the window blinds. It was the middle of the night, but my mind apparently thought it was the middle of the day. The more I lay there thinking about my problems, the bigger those problems seemed to get. New worries began to bubble up and weave themselves into the tangled-up details of the problems I was fretting over. Within a short period of time, even little problems I was fretting over became monsters I was sure were going to devour me.

I wish I could say this was the first time this had happened, but that would be far from the truth. So many times I lay awake at night, fretting and stressing over difficult situations, my thoughts morphing them into bigger issues than they probably were, and inadvertently letting them rob me of peace and sanity. Countless hours were spent feeding negative thoughts, until my problems grew bigger than I thought I could handle. In reality, they were not only manageable by me with my heavenly Father's help, but also fully manageable by Him all by Himself. Yet the more I worried, the more my peace would vacate my heart and mind, while negativity swooped in and took up permanent residence.

Fortunately, as I journeyed with God through those difficulties, He eventually helped me to realize that I could either let my thoughts control me, or I could learn

to control them instead. I realized I could either choose to capture my thoughts before they captured my peace, or I could let them continue running rampant and allow them to do exactly that.

Romans 12:2 (NLT) says, "Don't copy the behavior and customs of this world, but let God transform you into a new person by changing the way you think. Then you will learn to know God's will for you, which is good and pleasing and perfect." This verse holds the fundamental principle for positive thinking and joyful living, which is intentionally changing the way we think by inviting God to start a transformation within.

If we allow our minds to be shaped by negative thoughts about the difficult or trying circumstances we face instead of being shaped by God's way of thinking (thoughts that are true and pleasing in His eyes; thoughts based on His perspective instead of our own), we are headed straight toward a life lacking peace, joy, and hope. But when we invite Christ to renew our minds one thought at a time, and humbly admit our need for change, we will be blessed with the ability to enjoy life, despite life—all because we change our patterns of thinking, which gradually changes our patterns of living.

Although it might seem difficult, it is possible for all of us to change the way we think if we commit to three God-filled strategies. If we intentionally begin to put these into practice in our daily lives, we usher in the ability for

God to equip us to begin the transformation of our thoughts, feelings, and lives. These three easy steps are:

1. Notice negative thoughts.
2. Reject negative thoughts.
3. Replace negative thoughts.

Each time you have a negative thought enter your mind, immediately make note of how you are feeling and how you are thinking. Be aware of your thoughts. Ask yourself things like, "Is this thought helping me in any way?" "Is it making me happy or stealing my peace?" "Is this a problem God can't handle, or am I assuming it is too big for Him?" "Is it even true, according to God's Word?" Asking God to help us start being aware of our negative thoughts is the first step in learning to control them.

Once you learn to be aware of your negative thoughts when they occur, you can begin to combat them. Each time you notice a negative thought, simply pause and reject it. Remind yourself not to focus on the negativity and, instead, try to focus on something positive. If you've decided it is not really true, don't allow yourself to entertain it anymore. If that negative thought is stealing your peace, refuse to give that thought power over your joy, peace, or happiness, much less your life. Take control of what you're thinking rather than letting your thoughts run rampant.

Next, turn that negative thought around. Replace that negative thought with something more positive or more true. For example, when something bad happens to us, we don't have to start believing we have a bad life overall. When we experience something positive in the morning but have to deal with something negative in the afternoon, we have the choice to say whether we've had a good day or a bad day overall. If someone hurts our feelings, we can forgive and refuse to let it fester in our thoughts and steal our confidence. If someone insults us, we can focus on our positive attributes and remember what God says about us is most important.

Each time we notice our minds are wandering to a place where discouragement, sadness, fear, anger, or negativity reside, and we notice our feelings are changing our moods, perspectives, and behavior, we have the authority and the power to choose to reject those negative thoughts and shift them to be more positive. It's simply a matter of deciding to tap into that power and change our habits. Notice your negative thoughts, reject them, and then replace them with something positive and true—not always easy, but always possible in Christ!

Might you choose to let today be the first day of your new optimistic life by changing the way you think? ■

Tracie Miles is a speaker and author who focuses on inspiring women to live intentionally for Christ and be the women God calls them to be. She also speaks and writes for Proverbs 31 Ministries (proverbs31.org). This article was posted at amycarroll.org and is used with permission.

Letters

TO THE EDITOR

Letters should be emailed to revivalist@gbs.edu or addressed to the Editorial Office, 1810 Young Street, Cincinnati, OH 45202. Letters reprinted here do not necessarily reflect the opinions of the editor of God's Revivalist nor those of the administration of God's Bible School. Names and locations of writers will be withheld at their specific request or at the discretion of the editor. We reserve the right to edit and condense.

Thank you for the magazine each month. We enjoy reading about the young people who are preparing for the ministry. God bless you all!
CAROLYN AND GENE SOWDER
Eubank, KY

We're renewing for another year. We really appreciate *God's Revivalist*.
TOM AND JOAN DETWILER
Woodbury, PA

Thank you for your faithful labors there.
MIRIAM WEAVER
Xenia, OH

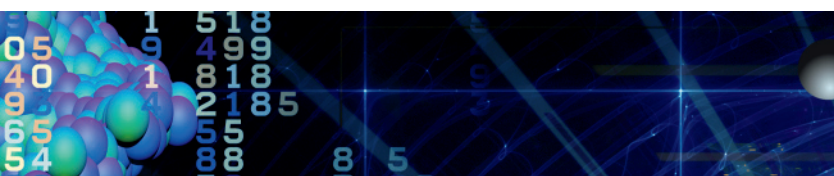
Thank you for the good work on *God's Revivalist*—great articles that encourage and inspire. I always look forward to the good news from The Hilltop!
ROBERT BICKERT
Wilmore, KY

The special issue honoring the 25 years of service of David Frederick [September 2020] was positively great. The editor's comments [Worth the Effort, p.2] were appropriate. In fact, GBS has no employee more dedicated and loyal. I would also like to say how much I enjoy reading the editor's regular insertions. I especially enjoy what he has to say about family affairs.

THOMAS C. ELLIS
Salem, OH

May God bless President Loper and all of God's Bible School. All are a blessing and encouragement to me.

KAY BARTLEY
New Vienna, OH





Landon Witt; Brad Bishop; Jason and Tovan Weed; and Eron Miriye) served during the week between Christmas and New Year's Day. In addition to helping complete a remodeling project at the church that had been postponed due to the hurricanes, the



in ministering where needed. The church continues to welcome teams to help with hurricane relief.

HURRICANE CLEANUP

In partnership with Lakewood Bible Fellowship in Lake Charles, LA, GBS organized and sent a hurricane relief team to aid in recovery efforts. Devastated by hurricanes Laura and Delta amid a pandemic in 2020, Lake Charles did not receive the support typically given during such a crisis. Pastor Aaron Terry (BA '05) reached out for help. A seven-member team of campus faculty, staff, students, and children (Lyle, Bryan, and

team was able to assist four families in the community, covering a roof, replacing damaged ceiling fans, removing a bathtub, and clearing fallen brush and trees.

Lakewood Bible Fellowship not only arranged for opportunities to serve, but they also provided comfortable accommodations at the church and organized delicious meals prepared by church families. In the aftermath of the hurricanes, the church has partnered with several organizations to benefit the community, playing an active role

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



John H. Cole, Jr., 87, of Easley, SC, stepped on heaven's shore Saturday morning, December 12, 2020. He was born January 5, 1933, to Elsie and John H. Cole, Sr., in Cincinnati, OH. John attended Southern Wesleyan University (then a junior college) where he sang in the quartet and graduated in 1952. He then attended Marion College (now Indiana Wesleyan University), where he also sang in the quartet and graduated in 1954 with a BA in Theology. He pastored three churches in the Ohio Wesleyan District through the 1960s. John was passionate and ac-

tive in music, which included taking voice lessons at the Cincinnati Conservatory of Music. During this time, he also served as dean of the school of music at GBS (1961-64) and served on the school's executive committee (1962-64). His wife Lois was also on the GBS faculty teaching English (1963-64).

In the early 1970s he trained at the General Motors Institute, becoming a certified behavioral analyst. He then launched a second career of more than 40 years as a human resources executive. John and his wife relocated to Greenville, SC, in 1994, where he continued working as vice president for human resources at Sunland Distribution.

John is survived by his beloved wife of 67 years, Lois Blanchard Cole; son, Stephen; two daughters, Pamela Winningham and Paula Bruner; sister, Verna Mitchell; nine grandchildren; eight great-grandchildren; and 39 nieces and nephews, all of whom were very fond of

During their time on location, the team saw many heavily damaged buildings still needing repairs months after the storms. Although their efforts had a relatively small impact considering the work that remains to be done, donations raised by the team should continue to help the church make a difference in the community. Overall, the trip was not only an encouragement to those who were served, but also a blessing to the team members who provided helping hands. —Lyle A. Witt, Chair, Division of Professional Studies

WINTER REVIVAL

“God, look at our hearts. Touch every listener, let there be no distractions.” Beginning with President Loper’s opening prayer on Thursday night, it was apparent that revival was on, and God’s presence was with us. Rev. Mark Cravens (pictured here), pastor



“Poppy.” A memorial service was held in the chapel of Robinson Funeral Home, Easley, SC.



Glenford Dean Wingham, 92, of Milton, KY, passed away January 2, 2021, at the Jewel Place in Madison, IN. He was

born in 1927 to Everett and Margaret (Jackson) Wingham of Milton, KY. He graduated from Milton High School and married Louise McDole on Feb. 20, 1949. Throughout the years, they fostered more than 20 children in their home. From 1951 until 1985, he worked for the L&N Railroad ➡

of the local Kenwood Bible Methodist Church, former GBS ministerial faculty member, and current adjunct, was the guest speaker.

Rev. Cravens’ first sermon, “A Prayer from Those Who Truly Want to Know to the One Who Knows,” began with three personal proposi-

tions: (1) I believe in the power of prayer (noting the Alfred Lord Tennyson quote, “More things are wrought by prayer than this world dreams of.”) (2) I believe prayer changes things (illustrated with a list from the Scriptures: Moses prayed and the Red Sea parted; ➡

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In the past, events at God’s Bible School and College have brought hundreds of visitors and alumni to campus to catch up with friends and support the mission of GBS. During the COVID pandemic, we have had to resort to online events. We miss our friends and supporters gathering in person, but we are grateful for sponsors who continue to play an important role in our online events, and we look forward to a return to normalcy some glad day!

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Alumni Matt and Joy Barnett sing at GBS winter revival.

➡ Daniel prayed and lions lost their appetite, etc.). (3) I believe prayer changes the one who prays. (We often pray for God to change our circumstances, when, in reality, God desires to change us in order to face our circumstances and triumph through them.)

Rev. Cravens then focused on the four requests in David's prayer in Psalm 139:23-24: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

"Search me, O God, and know my heart." Being searched can be rather intimidating. However, we can trust God, for He knows our heart and what He shows us will be for our eternal good.

"Try me and know my thoughts." He is concerned about the worries and fears that plague us—the anxious thoughts that keep us up at night. These reveal areas of life where we are relying on ourselves or others instead of relying upon God. Anxious thoughts that rob us of joy and take away our peace are the very things we need to give to God. If it is big enough to worry about, it is big enough to pray about.

"See if there be any wicked way in me." Serving God is not just a checklist. We should love God with all our heart, mind, and soul. We should not want to do anything to grieve Him. If we sincerely pray this prayer, God just might tell us

something. Listen. Be ready to make any appropriate changes.

"Lead me in the way everlasting." Rev. Cravens gave an account of his getting lost in an Alabama swamp as night fell following a day of hunting. He could not find the path. Then, he heard his father's call and focused on the distant light from his father's flashlight. He reconnected with his father, who safely led him out of the dark woods. We all should be eager candidates for God's leadership. We should not hesitate to ask Him to lead us, for He can show us the way.

Instead of a closing prayer, the congregation stood and softly sang "Search Me, O God," as people went to the altar.

We thank God for moving on hearts throughout this revival. Pray with us that the help received will be lasting. These services may be viewed on the GBSC Facebook page listed by the posting dates 1/14 to 1/17. ■

REVIVALIST FAMILY continued

➡ (later known as CSX). Other employments included Pearl Packing, Pepsi Distributing, the Trimble County Highway Department, Yunker Motors, Hirsch Canning Company, along with farm work.

Early in life, he attended Mount Carmel United Methodist Church and was baptized in the Ohio River. He later became a member of the Mount Tabor Wesleyan Church and served on many church boards at the local, district, and state levels. He was a member of The Gideons International and formerly served as a chaplain. In his spare time, he was an avid reader, enjoyed working puzzles, and loved John Deere tractors. Glenford supported GBS through donations and was a subscriber to *God's Revivalist*. His younger brother, Dr. Fred Wingham, served GBS (1981-1983, 1994-2001) in various capacities: faculty, division chair (missions), admissions officer, registrar, and vice president for academic affairs.

Glenford is survived by two daughters, Cheryl Boss and Jean Turner; four brothers, Lewis, Tommy, Alan, and Fred; two sisters, Phyllis Royalty and Elaine Maddox; three grandchildren; four great-grandchildren; and many nieces and nephews. He was preceded in death by his wife of 67 years and his son, Paul Albert Clark, Jr. Funeral services were held at the Lytle Welty Funeral Homes and Cremation Service, Vail Chapel, Madison, with Revs. Glenn Black, Orville Mann, and Wayne Mahoney officiating. Burial followed at Moffett Cemetery, also in Milton.



Rev. Billy Joe (B.J.) Walker, 88, of Salisbury, NC, passed away Monday, January 4, 2021, at his residence. He was born August 12, 1932, to Ellen Eckerd of Caldwell County, NC. He enrolled in Southern Pilgrim Bible College,

VIP DAYS

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Interchurch Holiness Convention

will not be held in Dayton, OH, this year, due to the state's COVID-19 regulations. Instead, it will be held in Tennessee at the Gatlinburg Convention Center on April 13-15.

*The **GBS Alumni Reception** normally held during the Interchurch Holiness Convention has been cancelled.*

Connersville, NC, in 1949. While there he met and married fellow student Anna Anthony. They were very active in ministry apart from their studies. After four years of college, and with B.J. lacking only one physical education class for graduation, school officials encouraged them to go into full-time pastoral ministry, which they did.

For the next 24 years, they pastored various churches in North Carolina, and Rev. Walker also began holding evangelistic meetings on the side. In 1978, he went into full-time evangelism. After his wife passed away in 2009, he married Margaret Jean Lawrence in 2010. After some health issues, Rev. Walker retired in 2014.

Rev. Walker was well connected to GBS and spoke in many of the school's revival and camp meeting services over the years. Additionally, six of his seven children and five of their spouses attended GBS! Several served GBS in an official capacity: grandson, Nathan Dahler, as

director of enrollment services (2014-18); granddaughter, Mandy (Mimier) Buckland as receptionist (2003-04) and executive assistant to the president (2008-10); and son-in-law, Craig Dahler, as a member of the Alumni Executive Council (2015-20).

Rev. Walker is survived by his wife, Margaret Jean Walker; five daughters, Jo Dahler, Gaye Beck, Monica Mimier, Joy Walker, and Sherry Joslin; two sons, Brent Walker, Mike Walker; two stepdaughters, Pamela Coleman, Sara Allred; three stepsons, Mike Parker, Dean Parker, and Mark Parker; 17 grandchildren; 12 great-grandchildren; a brother, Charles Eckerd; and two sisters, Shirley Eckerd and Judy Eckerd.

A funeral service was held at the Bible Methodist Church, Salisbury, NC, with Tom Sproles, Sr., officiating, assisted by James Plank. Burial followed at the Salisbury Bible Methodist Church Cemetery.



Rev. Freddie Ray Bales, 83, of

Friendship, OH, went to be with the Lord, January 12, 2021, at Southern Ohio Medical Center in Portsmouth, OH, after a brief illness. He was born December 12, 1937, to Glenn and Leafy Bales of

Chillicothe, OH. In his life story, as told on the world-wide radio program "Unshackled," Fred was miraculously saved at the age of 17 at Mount of Praise Camp Meeting in Circleville, OH. Within one week he went from a bar stool to enrolling at GBS as a high school freshman. He was married to Ida Mae Payne in 1958 and was successfully pursuing his studies, when, only weeks into his senior year, he was forced to leave campus because of his wife's illness. Subsequent to that, Fred and Ida went into full time evangelistic work as they traveled across America and other countries holding revivals for the next 20 years. He also served as a pastor, hospital chaplain, jail/prison minister, and most recently he proudly served alongside his son as the assistant pastor at 3:16 Ministries. His dedication to the Lord, his family, and others was proven through his Christlike influence.

Through the years, Fred always wanted to finish high school at GBS. So, in the fall of 2004, he re-enrolled, taking classes alongside youngsters fifty years his junior. He received his high school diploma at the May 21, 2005, commencement as the whole audience gave him a standing ovation.

Rev. Bales is survived by his wife of 62 years, Ida Mae (Payne) Bales; son, Mark; two daughters, Nancy Mae McGinnis and Joy Kay Jones; seven grandchildren; and six great-grandchildren. Another great-grandchild, Angel Faith, preceded him in death. A celebration of life service was held at the Nauvoo United Methodist Church, West Portsmouth, OH, with Pastor Mark Bales officiating. ■

THE ANOINTING

The Anointing and Holiness

part 2 of 4

by Richard G. Hutchison

In part one of this series, I offered a panoramic look at the concept of anointing as it occurs in the Bible. We saw that it is the Holy Spirit Himself Who anoints every believer in Christ. All Christians receive the Holy Spirit at the moment of their new birth. Therefore, every true Christian also has the anointing of God. In fact, the anointing is the authenticating mark of a true believer in Christ.

However, we must also acknowledge that, as Christ-followers, we do not always experience this anointing to the same degree. Many of us can attest to the joy that comes from operating in the fullness of the Holy Spirit—fully relying upon Him. But we also can remember moments, or even seasons of life, when we have

felt the emptiness and dryness that comes from trying to do things in our own self-sufficient ways. So how do we explain this? How is it possible for someone to possess the anointing, and yet fall so far short in terms of actually experiencing it in one's daily life? And, conversely, is it possible for a Christian to learn how to operate consistently in the realm of God's anointing?

Learning to Live in the Spirit's Anointing

The answer to the latter question is a resounding "Yes!" In giving the Holy Spirit as both our Possession and Possessor, God has made it possible for us to experience His anointing in every aspect of life. The anoint-



©Stock: Brian Jackson

ing will mark you as a follower of Christ in more ways than you can imagine. You can experience the anointing of the Holy Spirit even in the most mundane tasks, the most ordinary interactions, and the most common aspects of daily life. Sometimes we tend to pray for anointing only when faced with a momentous occasion or a critical task. But could it be that the more common the occasion or task, the more desperately we need God's anointing? After all, the vast majority of our lives is spent doing ordinary things.

So, then, if this is what God intends for every Christian, why do so many believers struggle to enjoy this awesome privilege consistently? No doubt many valid answers could be given in response to this question, but I would like to focus these next few articles on three key areas which I believe can help us triangulate our daily walk with Christ so that we are learning to synchronize our steps with the nature and ways of the Holy Spirit. I believe that, as we learn to walk in step with the Spirit, we will also find ourselves experiencing His anointing in deeper and more meaningful ways that connect with the practical areas of life. These three aspects of the Spirit's anointing are holiness, enablement, and glory; and we can summarize these three aspects as follows:

1. *We will only experience the anointing of the Holy Spirit to the extent that we are learning to walk in holiness.*
2. *We will only experience the anointing to the extent that we are learning to rely upon the Spirit's enabling power.*
3. *We will only experience the anointing to the extent that we are learning to expect and look for the glory of God and His kingdom breaking through in the ordinary aspects of daily life.*

The Anointing Flows in Paths of Holiness

In this article, I want to focus on the first of these aspects—the anointing and holiness—and I want you to notice that I have chosen my words very carefully. I did not say that the anointing of the Spirit requires absolute perfection in our daily walk. Rather, it requires that we are actively learning how to walk in holiness. This is the mark of a true disciple, and all true disciples will experience the anointing of the Holy Spirit as they are learning to obey His Word, His ways, and His will for their lives.

The anointed life is a life set apart by the Word of God. While interceding for His disciples, Jesus prayed, “Sanctify them in the truth; your word is truth” (John 17:17). We will never experience the anointing of the Spirit beyond our willingness to give heed to the Scriptures which He inspired. According to 2 Timothy 3:16,

the holy Scriptures are God-breathed (Greek *theopneustos*). This is one of the unique things about the Bible. It is a living, breathing book. It conveys spiritual life to everyone who believes and applies it, and it sets the believer apart—not just because of the objective truth which it certainly teaches us, but also because of the spiritual realities which it incarnates into our daily lives. It teaches, rebukes, corrects, and encourages us in living a life that is set apart—holy unto God—which is the ultimate *telos* (end or goal) of the Christian life (2 Tim. 3:17). So, we are set apart not only *by* the truth, but also *in* the truth. In the Greek text of John 17:17, the dative case of “the truth” means that the preceding preposition could be translated as “by,” which refers to the means by which this sanctification is accomplished—thus the KJV rendering. But it can also be translated as “in,” which refers to the sphere or realm in which it must occur. Thus the rendering of the ESV. I believe it is possible, in this particular context, that both nuances are intended simultaneously. When we live in the realm of God's Word, the same Spirit Who breathed out the Scriptures will set us apart with His anointing through the Word.

The anointed life is a life set apart in the ways of God. As we saturate our minds and hearts with God's Word—believing, obeying, and trusting what He says—something awesome begins to happen. Our thoughts, words, attitudes, and actions increasingly resemble the One Whose glory we are beholding through prayer and meditation on the Word. Thus, Paul wrote, “And we all, with unveiled face, beholding 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 Cor. 3:18). The Holy Spirit is the One Who anoints the believer. And His anointing flows in the realm of His ways. As you learn to walk in step with the Spirit, you will also experience His anointing, and your life will be set apart by His holy ways. As Paul once wrote, “If we live by the Spirit, let us also keep in step with the Spirit” (Gal. 5:25). The anointing teaches us to emulate God's ways of handling problems, God's ways of interacting with other people, God's (p23)➡



Dear Phil

DISMISSING THE "OLD" TESTAMENT: part 2

"Why do people quickly state, 'That's Old Testament,' and dismiss what it says?" —Tom

Dear Tom,

In my December column, I noted five reasons people tend to dismiss the Old Testament. The first two were that they have been wrongly taught that the Old Testament only applies to us if the New Testament repeats it, and they don't notice the ways the New Testament writers interpreted and applied texts from the Old Testament to New Covenant believers. The third reason is that they don't know the difference between Torah, law, and covenant/testament.

Let's start with the phrase, "Old Testament" (OT). This phrase has two uses: to identify the first 39 books of the Bible, from Genesis to Malachi; and (in the KJV and NKJV) to translate a Greek phrase that means "old covenant" (2 Cor. 3:14; Heb. 8:13). A great deal of confusion follows from these two uses. To unravel this confusion, we need to know the following:

- The phrase "old covenant" (2 Cor. 3:14; Heb. 8:13) refers to the Mosaic Covenant made by Yahweh with Israel at Mt. Sinai in 1446 BC.
- The Mosaic Covenant is found in Exodus 19-Deuteronomy 34 (excluding the narrative material).
- In the Torah (Genesis-Deuteronomy), Moses records covenants and promises that were made

before the Mosaic Covenant, that are not a part of the Mosaic Covenant (cf. Gal. 3:17), and that are still in effect today (Gal. 3:18-29). Examples include the Noahic Covenant never to destroy the earth with a flood (Gen. 9:9-17) and the Abrahamic Promise that all the nations of the earth would be blessed in him (Gen. 12:3).

- The Old Testament contains covenants and promises made after the Mosaic Covenant that remain in effect even after the Mosaic/Old Covenant is replaced. Examples include the Davidic Covenant that promised David he would always have a son on the throne of Israel (2 Sam. 7) and Joel's promise that the Spirit would be poured out on all flesh (Joel 2:28).

Therefore, what the Hebrew writer says "is ready to disappear" (Heb. 8:13) was the old covenant, not the Old Testament. In other words, most of what we call the Old Testament is not the old covenant.

When we consider how the authors of Scripture referred to what we call the "Old Testament," we find that none of them use that term. The standard language authors used before Christ includes "law of Moses,"

"law of Yahweh," "law and the commandments," and "the books" (Dan. 9:2). The standard language authors used after Christ includes "the law," "it is written," "scripture(s)," "the prophet(s)," "the law and the prophets," and "it/he says" (primarily in Hebrews). Only in Paul and in Hebrews do we find the language of "old covenant" (2 Cor. 3:14; Heb. 8:13) or "first covenant" (Heb. 9:15, 18). Both "old covenant" and "first covenant" refer to the Mosaic Covenant, and not to the entire Hebrew Bible (Torah, prophets, writings). They do not refer to what we call the Old Testament.

Admittedly, there is little likelihood that "Old Testament" could be successfully replaced by a more accurate term, such as Hebrew Bible. It has been in use this way since the 2nd century AD. However, once we understand that the NT authors distinguished between the first/old covenant and the rest of what we call the Old Testament, we are positioned to think more accurately. The "old covenant" is not identical to the Old Testament. It is a subset of both the Torah (Pentateuch) and the Old Testament as a whole.

In the NT, the word "law" can refer to: (a) the Torah or first five books of the OT (Gal. 4:21), (b) the covenant God made with Israel at Sinai (Gal. 3:23-24), (c) legal material found in the Torah, including but not limited to Mosaic covenantal stipulations (1 Cor. 9:9), (d) the Book of Psalms (John 10:34; 15:25), and (e) the entire set of Scriptures from Genesis to Malachi (Gal. 3:11; cf. 1 Cor. 14:21). With such a range of uses, context is crucial. Next time I'll look at the context of Romans 6:14 to determine what "not under law" means.

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.



HUNGARY DEFENDS TRADITIONAL MARRIAGE

The Hungarian Parliament, by a vote of 134-45, amended its Fundamental Laws to read: "Hungary protects the institution of marriage as the association between a man and a woman and the family as the basis for the survival of a nation. The foundation of the family is marriage and the parent-child relationship. The mother is a woman, the father is a man." Hungarian Justice Minister Judit Varga, who was largely responsible for the amendment, told reporters that "only married couples can adopt a child—that is, a man and woman who are married."

MORE SMILES, PLEASE!

A number of scientific studies have yielded some interesting results—smiling is good for you! Smiling actually makes you feel good, even if you're not feeling good at the moment. It prompts your brain to produce feel-good hormones, giving credence to the adage, "fake it 'til you make it."

One 30-year longitudinal study from U.C. Berkeley examined the smiles of students in an old yearbook and found that the width of students' smiles turned out to be accurate predictors of how high their standardized tests of well-being and general happiness would be, how inspiring others would find them, even how fulfilling their marriages would end up. Those with the biggest smiles

came up on top in all the rankings. Another study said "smilers" tended to live seven years longer.

BABIES SURVIVING ABORTIONS

Melissa Ohden of the Abortion Survivors Network notes that an estimated 17,000 babies have survived abortion since the landmark U.S. Roe v. Wade decision more than 40 years ago. The recent "Born-Alive Abortion Survivors Protection Act" (S. 311), sponsored by Republican Sen. Ben Sasse, would institute penalties and jail time for health care practitioners who don't provide certain medical care in "the case of an abortion or attempted abortion that results in a child born alive." This bill was blocked by the Democrats.

SEMINARY'S RIGHT TO ENFORCE RULES OF BEHAVIOR AFFIRMED

A federal judge has dismissed a lawsuit by two students engaged in same-sex marriages who were dismissed from Fuller Theological Seminary for violating the rules of behavior to which they had agreed. According to the legal group Becket, which was representing the school, the judge found that it was "well established...that courts should refrain from trolling through a person's or institution's religious beliefs." The decision affirmed the seminary's right to train students for ministry according to its sincere religious beliefs, free of government entanglement. ■



student focus

JAKE STETLER grew up in Kansas and enjoyed a rural, Western lifestyle, which included horses, cows, dogs, and participating in rodeos. He decided that "GBS was a safe 'next step'" after high school. There he would have "time both to develop and to find out what I was to do next, all in a godly environment."

At GBS, he has enjoyed the community atmosphere. He reports being "stretched, pushed, pulled, and guided out of my comfort zone and into a deeper relationship with God." Jake appreciates the various ministry opportunities he has, including "participating in choir and orchestra services, Laurel Homes Kids Klub, and Iglesia Castillo Fuerte Music Teaching Ministry."

Jake plans to complete two degrees this spring: an AS in Music Ministry and an AA in Bible and Theology. While he does not have definite plans after graduation, he intends "to continue in the day-by-day, step-by-step, moment-by-moment walk with God." ■

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

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— Called Unto Holiness —

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

HOLINESS—A SEPARATION TO GOD'S USE

by J. Kenneth Grider

The Hebrew root *KDSH*, for “holiness,” occurs some 830 times in the Old Testament—which is exceedingly frequent. The word seems to mean to “cut off,” “separate,” perhaps “elevate”....

In Israel’s own usage, some would argue that there was from very early times an ethical content in *KDSH* when applied to persons—and that the ethical requirement for such persons is implied by the blemishless requirement in animals to be used as sacrifices (see 2 Chron. 29:5, 15-19; also Lev. 22:21-25; Deut. 15:21; Mal. 1:8).

Regarding the quite apparent basic meaning of the word as “separation,” Turner says, “In every one of the more than 800 places where this sort of root is used in the Old Testament, the meaning of separation is permissible; in many instances it is demanded.”¹

The counterpart New Testament verb for “holiness,” *hagiazdo*, “to make holy,” includes in its meaning “to separate,” while it very frequently also means to cleanse or to purify from a moral standpoint.

Several uses of the term, with its cognates, indicate the idea of separation to God’s use. That is quite evidently the meaning in John 17:19 where Jesus says, “For their sakes I sanctify Myself.” We are often told that Jesus was without sin (e.g., 2 Cor. 5:21). He was perfect—a spotless Lamb who was to make the sacrifice of Himself for us—so He needed no sanctification in the sense of purification from sin. As human, though—as fully human—He did need to sanctify Himself in the sense of setting Himself apart to be used of God the Father and going to the cross for us.

A similar use of a cognate of the word appears in the Lord’s Prayer. We say, “Hallowed be Thy name” (Matt. 6:9). In that prayer we are telling God that we want Him (One who is Himself bound up with His name) to be set apart from and above everything else that touches our lives. As E.F. Walker puts it, “When Peter enjoins to ‘sanctify Christ as Lord in your hearts’ (1 Pet. 3:15), the meaning is that we are to give the Lord Jesus the supreme place

in the throne of our being—‘that all may honor the Son, even as they honor the Father’ (John 5:23).”²

It is well known that the same word is used where Jesus prays for the disciples, “Sanctify them in [“through,” KJV] the truth” (John 17:17). This was no doubt a prayer for their cleansing from original sin, a cleansing that was to occur on Pentecost Day. Numerous things within this prayer for them, and earlier said about them, show that they had already been sanctified in the sense of initial sanctification (since they were converted) and in the sense of their being set apart for God’s use. They had been called out of the world and had been ordained for ministry already. Christ would not have needed to pray for their sanctification in that sense.

A cognate of “sanctify” as meaning separation to the Father’s use is also quite evidently what we have in John 10:36. There, the Father has “sanctified” Jesus. Jesus was about to be stoned by “the Jews,” for what they called blasphemy, since they said He was setting Himself up as God. Jesus asks, “Do you say of Him, whom the Father sanctified and sent into the world, ‘You are blaspheming’; because I said, ‘I am the Son of God’?”

Similar usage is found in 1 Cor. 7:14: “The unbelieving husband is sanctified through his wife, and the unbelieving wife is sanctified through her believing husband; or otherwise, your children are unclean, but now they are holy.” Here, in the sense of separation to God’s use, marriage is made holy by the faithfulness of the believing partner. ■

J. Kenneth Grider (1921-2006) taught at the Nazarene Theological Seminary, Kansas City, MO, for 38 years and was also one of the translators of the New International Version of the Bible. This excerpt is taken from Chapter 2 of *Entire Sanctification: The Distinctive Doctrine Of Wesleyanism* (Beacon Hill Press, 1980). All Scripture quotations are from NASB.

1. Edward F. Turner, *The More Excellent Way*, Light/ Life Press, 1952, p.22.

2. Edward F. Walker, *Sanctify Them*, revised by J. Kenneth Grider, Beacon Hill Press of Kansas City, 1968, pp. 20-21.



HOW JOSEPH ROSE ABOVE HARD KNOCKS

by Steve Vernon

Scripture: *"But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them."* —Genesis 50:20-21

INTRODUCTION

Some time ago, Lee Iacocca was interviewed on a talk show. He was the brilliant businessman who had saved Chrysler from bankruptcy in the 1980s and made it into a powerful company. At the time of this interview, he was making more than \$1 million a year. Yet, he spoke of the hard knocks of life. He disclosed that his wife of many years developed cancer and died. A marriage he had entered into had failed. He reflected that he was facing life alone.

There were so many who gladly would have swapped places with him. Still, when he spoke about his life, what stood out was the matter-of-fact way he dealt with the hard knocks he had experienced. He noted that we all have to face what life brings to us.

HARD KNOCKS HAPPEN TO ALL

Some labor under the misconception that being a Christian means there will be no hard knocks, no rough times. Nothing could be further from the truth! Joseph is an example of a faithful man of God. Yet, he was dealt some hard knocks in his lifetime. How Joseph coped with his personal crises gives us great assistance in dealing with our trials.

How do we deal with our hard knocks? How do we deal with a divorce? With a child gone astray? With the terrible news that we have cancer? With the sudden loss of what was expected to be a lifelong job?

First, we must resist bitterness. This is probably our greatest temptation when a hard knock comes our way. I think this was a constant temptation to Joseph. After all, he was the one sold into slavery. He was the one his brothers lied about to their father.

I am sure that he, like so many of us, felt that he did not deserve the ill treatment that life had brought his way. In times like that, it is easy to become bitter. Yet this is precisely what we are warned about: *"Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled"* (Heb. 12:15).

If we aren't careful, we can find ourselves getting that bitter edge from time to time. It is easy to sink into cynicism and fall prey to the gnawing doubt that God does not care. It is at these times we must take great care to remind ourselves that God is good and He loves us in spite of what we are facing. He cares for us and our needs. We are reminded that He is touched by our infirmities and feels for us in our times of need (Heb. 4:15).

Second, we must repay good for evil. A quick study of chapters 37 through 40 of Genesis will give a full understanding of how this truth impacted the life of Joseph. If anyone had the right to get even, it was this man. He had been treated with nothing but contempt and cruelty. Yet when his brothers stand before him vulnerable and exposed, he refuses to pay them back for their sin. Rather, he treats them kindly. He returned good for evil. Paul was very clear that our obligation is the same: *"With all lowliness and meekness, with long-suffering, forbearing one another in love"* (Eph. 4:2). Long-suffering means having the reason and the right to exact revenge, but refusing to do so. You may feel you have a right to get even, but in order to overcome as Joseph overcame, you must return good for evil.

When things go wrong, we may or may not be responsible for the cause, but one thing is certain. We are responsible for the results, and the results depend on how we meet each situation, how we respond to trouble. We can respond either with cowardice or with courage. We can respond with weakness or strength, with bitterness or betterness.

Picture Joseph riding along in that slave caravan—scared, bewildered, panicky. How easy it would have been to choose the way of cowardice, to give in to self-pity, to quit on life. When things go wrong, many people do, indeed, choose that route. They blame God and die—maybe not physically, but emotionally

and spiritually. They just give up, throw up their hands, toss in the towel.

But not so with Joseph. He grew up and became a man in that slave caravan. He chose the way of courage and trust in God. He didn't understand what was happening, but he kept on trying, and he trusted God to bring it out right.

Harry Emerson Fosdick* said it this way:

Quality of character never could have come from ease, comfort, in pleasantness alone. [Joseph] did not simply endure his tragedies; he built character out of them... Trouble and grief can add a new dimension in our life. No hardship, no hardihood; no fight, no fortitude; no suffering, no sympathy; no pain, no patience... Don't waste sorrow, it is too precious... Don't misunderstand me. I'm not singing a hymn of praise to trouble. We all alike dread it, but it is inevitably here to be dealt with one way or another. An old adage says, "The same fire that melts the butter hardens the egg." Some people end in defeat and collapse... Others—thank God!—can say with Paul, "We triumph even in our troubles."

So many things went wrong for Joseph—betrayed by his own brothers, sold into slavery, thrown into prison, made the victim of a scorned woman—what a hopeless situation! But Joseph's ability to interpret dreams was made known to the Pharaoh, and the bad situation was redeemed.

Sometimes an oyster is invaded by a grain of sand. The sand irritates. The oyster tries to get rid of it. But when it cannot, it turns that same irritating grain of sand into a valuable pearl. That's redeeming the situation.

Thomas Edison had received a blow on his ear which made him deaf; later his deafness kept out distractions and enabled him to concentrate. The world has benefited greatly by that.

I read recently of a man whose eyes were seriously injured in an automobile accident. One eye could be saved, but the other needed to be removed. The injured man instructed, "If you put in a glass eye, be sure to put in one with a twinkle!"

When things go wrong, we must choose the way of courage. We must go on with this life, doing the best we can, living one day at a time, trusting God to bring it out right. The psalmist did not say, "I will meet no evil." He said, "I will fear no evil."

Psychologists tell us that we always have two conflicting desires: the temptation to shrink back and quit on life, to give in to cowardice and bitterness and self-pity; or the challenge to move forward, through strug-

gle and effort and courage and perseverance, to a deeper dimension of life. That is what Joseph did.

Third, we must rely on God's promises. The promises of God are sure. They will stand and they will come about. If you will read the dream of Joseph, found in Genesis 37:5-11, you will discover that the dream did come true. God defended and justified His servant. This is what Joseph referred to when he said to his brothers: *"But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive"* (Gen. 50:20).

CONCLUSION

Today, bitter tears flow because of what many face. No doubt some feel great anxiety over what has befallen them. With the crumbling of our society and the troubled economic times, there seems little to hold on to. But, remember—God's promises will never fail!

A favorite song for many is based on Psalm 30:5—"Weeping may endure for a night, but joy comes in the morning." The words declare that the darkest hour is just before the light; hold on, for joy will come with the morning. That's true because the promises of God are true. We must keep depending on them!

There are over 7,000 Promises of God in the Bible, and we need to start claiming them. They're like blank checks; they need to be used. Claim a few as your own. Write them down on some little cards. Carry them in your pocket and memorize them. One person put verses on cards and stuck them on his car sun visor. At every stoplight he'd flip the visor down and read a verse, and when the light turned green he'd flip it back up. He memorized hundreds of verses that way—in those little "in between" moments. You might put some verses up on your bathroom mirror.

The Bible says that the Scriptures were written to encourage us and give us hope (Rom. 15:4). What we need to do is read God's promises, memorize them, and then claim them in faith.

So, what finally happened to Joseph? Not much except that he went on to save the two nations, Egypt and Israel, in a time of famine. God took the hard knocks of his life and used them in a mighty way. He can take yours and mine and make us great for Him as well—if we will allow Him to do so. ■

Steve Vernon (BRE '78) has been pastoring for 42 years. The last 27 have been at the Bible Methodist Church, Greensboro, AL. He is married to Kay (Kennedy) (GBS 1981) and they have one daughter, Priscilla (BA '19).

*Fosdick, Harry E. *Dear Mr. Brown: Letters to a Person Perplexed about Religion*. Harper & Brothers, 1961, Chapter 18.



BIRTH OF THE ALUMNI ASSOCIATION

Although GBS was founded in 1900, its Alumni Association did not form until much later. We thought it would be interesting to share the historical background of its emergence. With some editing/condensing, the following information is from A Century on the Mount of Blessings by Larry D. Smith. —KF

From the very beginning, Meredith Standley had been a part of GBS—first as a student, then faculty member, trustee, and finally president—a position he held for almost 40 years. Unfortunately, the end of his tenure remains one of the darkest chapters in the history of the school. If Standley had led GBS to its greatest heights, it is the tragedy of his life that he also led it to its greatest depths.

Like a thunderclap came the headline on page two of the July 1, 1948, issue of *The Cincinnati Times-Star*, announcing that the “Bible School’s Investments Are Under Scrutiny.” It explained that “a spokesman for the Ohio Division of Securities in Columbus said that the division had conducted an investigation into the selling of securities by the institution after receiving complaints,” and that the “results of this have been presented to officials of the school and to Common Pleas Court.”

Eight days later the *Enquirer* announced that the court had appointed Attorney Allen C. Roudebush

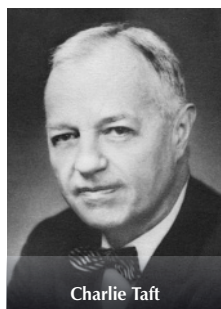
as business manager for God’s Bible School, assuming control of all its financial affairs. In darker tones, it also declared that the Ohio Division of Securities had

found that annuities being issued by the trustees did not conform to state regulations, and had ordered that “no annuities, life loans, or other obligations shall be issued except in compliance with all applicable laws and regulations...and when recommended by the business manager and approved by the court.”

By early December, the Standleys had resigned as trustees of the school, and the Court of Common Pleas had appointed a new board of trustees consisting of Councilmen Charles P. Taft (son of U.S. President William Howard Taft) and Carl W. Rich, Attorneys Allen C. Roudebush and Stanley C. Roettinger, and former U.S. Assistant Secretary of Labor Robe C. White. This new board, convinced that a continuing Standley presence was necessary for the stability of GBS, voted to continue Meredith as its president and Bessie as editor of *God’s Revivalist*.

In the ensuing months, however, the court-appointed auditors released new information that caused the trustees to decide it was no longer in the best interest of the school for the Standleys to remain in leadership. Therefore, later in 1949, the Standleys were offered an opportunity to resign in exchange for a sizeable, continuing pension. When they declined, their positions were terminated, and in January 1950, Rev. Lloyd R. Day, who had served as the principal of the campus high school since 1938, was appointed acting president of God’s Bible School and College.

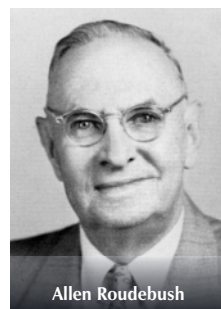
In the early 1950s, God’s Bible School faced what most thought



Charlie Taft



Carl Rich



Allen Roudebush

would be certain dissolution. A judge had directed the court-appointed board to proceed with its closure and the sale of its assets. All who loved GBS were seeking some ray of hope—some assurance that the school would be saved.

Allen C. Roudebush, the court-appointed business manager, had concluded that the school’s total liabilities stood at \$1,087,491. While that might not seem insurmountable by today’s standards, that debt was equivalent to \$11,678,615 in today’s dollars (using the U.S. government’s inflation calculator)! Ninety percent of this original debt apparently was owed to the school’s supporters rather than to banks or other lending institutions.

Leading the ensuing campaign to save the school was the new president, Lloyd Day. In issue after issue of *God’s Revivalist*, he pled for the school’s friends to rally to its support. His own “sacrificial spirit, dedicated performance, and jovial disposition” served him well as he traveled across the country, sometimes with his wife Dixie, as he “raised thousands of dollars through cash donations and debt cancellations to help erase the staggering debt which he had inherited.”

From human perspective, at least, it seems incredible that the school’s position as a public charitable trust under secular legal jurisdiction played a decisive role in saving it from bankruptcy and closure. “To its rescue (and the everlasting credit of the Court of Common Pleas of Hamilton County) came men who were appointed to protect the

school from outside forces, inside forces, and all others arrayed against it. These men were asked to guide the affairs of the institution, providing it a steady hand and a sure step as it slowly worked its way from near oblivion to what can only be described as a miracle rebirth."

Alumni Lead the Way

Deeply loyal to the "grand old institution" they loved, though dismayed by its financial breakdown, the school's sons and daughters now rallied valiantly to its support. In *God's Revivalist*, April 27, 1950, its readers were told, "Plans are being made for organizing an Alumni Association of the graduates of God's Bible School.... Watch *God's Revivalist* for the exact date." That "exact date" was May 30, 1950, during camp meeting, when the Alumni Association was formed, officers were elected, and annual dues were assessed at \$1.00 per member.

During those discouraging years in the early 1950s, student enrollment was down, many supporters of the school abandoned the institution, and the underpaid staff frequently received no monetary remuneration at all when payday arrived. The newly formed Alumni Association joined with the shrunken constituency to help keep the school afloat. With only 76 charter members, the organization's first president was Rev. James C. Brillhart. Miss Billie Chapman was its first secretary, and Miss Florence Carlson was its first treasurer.

The initially small nucleus of loyal alumni affirming the purpose of their new association found an effective ally in Florence Carlson (1899-1974), who had returned to GBS in 1946 after a 13-year absence and was appointed editor of *God's Revivalist* in 1951. She now used *God's Revivalist* to marshal support for its survival. To do this, she opened its pages to continual appeals from many sources—Roude-

bush, Day, Marsh, and church dignitaries such as Roy Nicholson, for example—but especially from those who had prepared for Christian service on the Hilltop.

"No more loyal group can be found, on the whole, than the former students of God's Bible School," wrote Wesley Duewel, the famous missionary statesman and author who was then vice president of the Alumni Association. "Undoubtedly you have heard of the crisis through which the school has been passing. It needs us. It needs our financial support and the moral support of a strong alumni association." Citing "world distress, materialism, and compromise," Duewel expressed his view that the spiritual emphasis of God's Bible School was needed now much more than ever before. "May we hear from you at once?" he asked *God's Revivalist* readers. Six months later, now as president of the association, Duewel argued that the Holiness Movement needed GBS for "spiritual leadership," its supportive ministry to "believers in old-fashioned holiness," and its focus on "uniting holiness people in Christian fellowship." He rejoiced that "in this time of crisis...when we seek to wipe out the errors of the past and to build for the days of the future," there were pastors and leaders joining the alumni's campaign. "God is performing a miracle of deliverance on the Mount of Blessings.... To what extent are YOUR prayers, YOUR efforts, and YOUR gifts helping to make this possible?"

In that same issue of *God's Revivalist*, a note informed its readers, "The response of former students to the Alumni Association has been remarkable." Indeed, the response reached such a momentum that four months later Wesley Duewel wrote, "Thank God that God's Bible School has been spared.... A wonderful be-

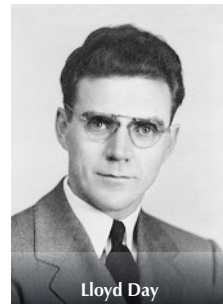


Florence Carlson

ginning has been made on liquidating the debt.... Former students and holiness leaders are increasingly rallying to the school."

Final victory was years ahead; but *God's Revivalist* continued to document the alumni's great campaign to rebuild the Hilltop. The alumni became active in showing support for their alma mater by taking on various campus projects. For example, the Alumni Association laid a new floor in the Administration Building parlor, then completely refurnished the room, including lamps, drapes, and venetian blinds. The Cincinnati chapter of the Alumni Association then bought a piano for the parlor and financed the painting of several campus buildings. By 1955 the association's original 76 members had grown to 1,100. President Day spoke appreciatively of the alumni efforts in tackling campus projects and reducing the school's indebtedness, which Judge Roudebush reported had by then dropped from \$1.1 million to \$650,000. By 1959 the debt was down to \$525,000. *God's Revivalist* reported that the total contributions of the Alumni Association from May 16, 1959, to May 14, 1960, was \$14,243.25 (or \$124,537.49 in today's dollars). ■

(to be continued)



Lloyd Day

➡(p15) ways of employing our human gifts and capacities, God's ways of speaking and doing.

The anointed life is a life set apart for the will of God. In fact, it is the will of God for every believer to live a holy life (1 Thess. 4:3). "For God has not called us for impurity, but in holiness" (4:7). He wants to set apart every aspect of our humanity—spirit, soul, and body—for His purposes (5:23). Certainly this is the kind of life that Jesus, the Anointed One, exemplified for us. "For I have come down from heaven," He said, "not to do my own will but the will of him who sent me" (John 6:38). And the Spirit Who anointed Jesus, and Who indwells those who believe in Him, will also set us apart to do the will of our Heavenly Father. He will lead us in paths of obedience. He will teach us how to "fear the LORD, and turn away from evil" (Prov. 3:7b). He will fill our hearts with the pure love of God, so that, with Jesus, we may sincerely say, "My food is to do the will of him who sent me and to accomplish his work" (John 4:34).

Conclusion

In today's cacophony of religious voices, the anointing of the Spirit has often been cheapened and distorted into something which indulges the sinful desires of the flesh and feeds human pride; but the true anointing that comes from God cannot be bought with any price. It has already been secured for every believer through the precious blood of Christ, and it is inseparable from the very Person and work of the Holy Spirit Himself.

If, as a Christian, you find yourself struggling to experience this anointing in your daily life, I want to encourage you today. You don't need to struggle. If you are willing to learn, the Spirit Himself will teach you how to appropriate what you already possess in Christ. But you must be willing to live like a disciple—and that requires learning: learning to walk in the ways of the Spirit, learning to hear and apply the Word of God, learning to be set apart to the will of God for your life. As you learn to walk in paths of holiness, you will find that your struggles give way to victory. Why? Because you are not striving in the realm of the flesh. Instead, you are living in the realm of the Holy Spirit, and that is what it means to live an anointed life. ■

In part three of this series, we will look at a second aspect of the anointing, which is the enabling power of the Holy Spirit.

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



by Sonja Vernon

WHEN DOES GOD SING?

"The Lord your God is in your midst, a mighty one who will save; he will rejoice over you with gladness; he will quiet you by his love; he will exult over you with loud singing."—Zephaniah 3:17 ESV

What a beautiful picture of a God who rejoices over His people! But before we claim this promise, we must view it in its context. Join me on a journey through Zephaniah. Hear God's thundering judgments on His people and their enemies. Judah has become complacent, turned away from God, allowed idols to replace Him, and they don't believe He'll do anything in response (1:12). God warns His people that destruction is coming. In His mercy, He calls them to repentance (2:3). He decries Jerusalem and her leadership (3:3-4). He reminds them that, though He is present, they have ignored Him (3:5). The picture is dark. But then—good news! We see the purpose of God's judgment. His people will return to Him (3:9-13). They will serve Him with a humble heart, and not until then will the rejoicing begin (3:14-20). Still today, the singing doesn't start until our hearts are turned to Him, we admit our need, and we respond in repentance, humility, and faith. God does not exult over us when we are living in rebellion or are not wholeheartedly His. Oh, yes, He loves us! He always loves us. But His faithful love will show itself in a call to repentance and sometimes judgment to arrest us on our path to destruction. It's not until we respond to His grace, humble ourselves, and surrender to Him that the celebration begins. Do you want God to sing for joy over you? He longs to and will—when your heart is His! ■

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

SWSE SPRING TOUR

Thursday, March 25
7:30 PM
Bible Methodist Church
1647 North Ellsworth St.
Salem, OH 44460
Pastor David Crosley
(812) 675-1549

Friday, March 26
7:00 PM
God's Missionary Church
2127 Hill St.
Lebanon, PA 17046
Pastor Alan Walter
(570) 765-0232

Saturday, March 27
6:00 PM
God's Missionary Church
852 Ridge Rd.
New Columbia, PA 17856
Pastor Brian Spangler
(419) 563-4014

Sunday, March 28
10:30 AM
Brethren in Christ Church
6727 Montgomery Church Rd.
Mercersburg, PA 17236
Pastor Japheth Nell
(717) 597-3635

Symphonic Wind & String Ensemble

GOD'S BIBLE SCHOOL & COLLEGE

