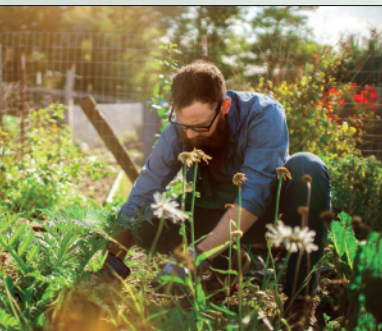


GOD'S REVIVALIST

April 2021

and Bible Advocate





thinking out loud

WEEDING THE GARDEN

My father enjoyed informing people that the proper definition of a “farmer” was “a man ‘outstanding’ in his field.” It was a joke that fit our family perfectly—we were Farmers, but in surname only.

It didn’t start that way for the first family in the Garden of Eden. They were indeed farmers. It was a mandate from God. They were given “dominion” over all living things on earth (Gen. 1:26) and received this specific assignment—“And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it” (Gen. 2:15).

You would think that in the pristine environment of that garden, with its resplendent fertility and lushness, Adam and Eve would have no work to do. Not so. Even in that paradise, there was real work to be done. The garden needed to be “dressed” and “kept.” Dressing involved organizing plots, tilling, planting, and cultivating. As the earth was at that time uncursed, the soil responded well to the farmer’s hand. Then came The Fall. And the weeds. And soil that didn’t seem to cooperate as well. Tending to gardens just got more complicated, but doable.

I recently read the account of a head gardener on a 43-acre estate in Yonkers, along the Hudson River. He said, “If you can’t enjoy weeding, you won’t be a happy gardener.” His comment made me think about the work the Master Gardener does in our spiritual lives.

We are the soil with which He works. As we cooperate with Him, we see a beautiful garden developing. Our Gardener sees areas that need His special attention. Consistent watering and weeding take place. Specific flowers receive His grooming touch. Some are even discarded as dead-heads that no longer fit the pattern of the garden. Future beds are prepared allowing the garden to expand.

Our responsibility is to allow complete freedom to the Gardener. He well recognizes weeds. Sometimes, we see the recognized, the familiar, as something to be retained. In reality, it may be a weed taking up valuable space and needing to be removed so that something more meaningful and productive may grow in its place. At times, a particular plant, while a valuable part of the garden, may need pruning to keep it from having an outsized effect on the overall landscape of the garden.

When God has the control He needs to work in the garden of our heart, He is indeed a Happy Gardener. —KF

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COVER: collage of photos taken by Rachel Pohl of current/recent GBS college students. They are (L-R) Chandler Witter, Abigail Johnstone, Shaundale Green, Masayoshi Hamada, and Caroline Crater.

PAGE 2 PHOTO: © iStock: rez-art



the president's page

RUNNING THE RACE

Renewal

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)

For several issues we have been exploring the theme, taken from Hebrews chapter 12, of "Running the Race." We have looked at getting ready to run the race, starting well, running with endurance, and understanding that when discipline or correction comes, it is to assist us in being conformed to the image of Christ.

I wish to conclude this series by focusing on the necessity for finding renewal during the race. This race isn't a 100-yard sprint; it is a marathon. If we are going to finish this race, there will be times when a renewed sense of energy is desperately needed. The discipline we receive from God may not seem pleasant, and we may even be tempted to be discouraged. Just remember, we are disciplined by God because He loves us.

After coming through a time of discipline, we often need renewal. To resist discouragement, we need God's encouragement. The Hebrew writer points the way to renewal and encouragement with three commands: Resolve. Remove. Pursue.

RESOLVE!

"Wherefore lift up the hands which hang down, and the feeble knees" (12:12).

The word "wherefore" connects this verse to the outcome of the chastening discussed in the previous verses—"In light of what we just read...." A conclusion that we draw from this is that chastening is necessary for renewal.

"Lift up." The Hebrew runner is described as having drooping hands and feeble knees. The word

used here means “to set straight again, raise, restore, make straight.” This is where we get our word “orthopedics,” which involves setting straight or correcting deformed bones or muscles. The runner here is worn out, discouraged, and possibly ready to quit the race. He needs to be restored and reinvigorated with fresh new strength.

This image actually comes from Isaiah. The nation of Israel was going to experience defeat in exile, and God, through the prophet Isaiah, encouraged Israel, saying they would be restored from bondage in the pagan land. *“Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you”* (35:3-4).

Now, back to Hebrews—we have already been assured of divine intervention. *“For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith...”* (10:37-38a). We find strength in the promise of Christ’s second coming and experience strength as we trust and obey. The strength to get up and run the race is found when we resolve to get up and run the race.

REMOVE!

“And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed” (12:13).

While verse 12 focuses on the runner, verse 13 focuses on the track. Remove any obstacles that might cause you to stumble. What are some possible obstacles? People. Activities. Habits. Anything that might hinder you from running the race. How does your racetrack look?

Dangerous paths are more problematic for an injured runner. If you’ve ever had a major broken bone or wound, you know that the injury has to be reset or cleansed in order for it to heal properly. Splinters have to be removed so healing can begin. Some time ago while I was getting an exam, an ear, nose, and throat specialist informed me that my nose had been broken in the past. His suggested fix was to have it broken again in order to reset it and allow it to heal properly.

A few years ago, while splitting wood, I obliterated the end of my finger. The doctor had to make sure the wound was cleaned so that it could heal. Although that cleaning process was painful at the time, I’m happy today because it allowed my hand to heal.

What in your life needs to be fixed? Are there any broken relationships that need to be reset? Are there wounds festering because they were never properly cleaned and bandaged for protected healing? Things like these make staying in the race difficult, if not impossible. Remove what needs to be removed. Ask God for healing.

PURSUE!

“Follow peace with all men, and holiness, without which no man shall see the Lord” (12:14).

The word translated as “follow” means “go after; press towards.” From this Scripture, we see that if you want renewal you have to pursue at least two things: peace and holiness.

PEACE. For most people, peace is the preferable option in relationships. Occasionally you will meet someone who seems to enjoy fighting—to goad and create discord. They always seem be looking for something to get upset about! This is NOT normal. If you find any hint of this in your spirit, you need to find a place to pray and ask God to remove this attitude from you!

If you are involved in any situation where peace isn’t present, you need to be asking yourself how you can bring peace to the situation. Jesus said, “Blessed are the peacemakers” (Matt. 5:9). It is easy to assign blame for the lack of peace: personality differences, just standing for what’s right, etc. While these avenues of self-justification seem attractive, if you are not *actively* seeking peace, you are spiritually on thin ice! Christians seek to resolve conflict and maintain harmony with others.

HOLINESS. “Holiness” in this passage is not used specifically to refer to a second work of grace. Rather, it is used more generally to describe the entire Christian walk of being conformed to the image of Christ. Therefore, in this usage, holiness is not an abstract theological term. It has practical out-workings in our daily life! We are to “be holy in all manner of conversation” (1 Peter 1:15). It is this holiness that the runner is to “go after” and “press towards.”

CONCLUSION

In the face of chastening, we cannot yield to the emotions of anger, discouragement, and unbelief. We must aim for the internal changed character that is produced through pursuing Christlikeness. A fresh vision of God is promised to those who pursue peace and holiness! “We will see the Lord.” I believe this promise is twofold: it is pointing both to that final day when Christ is revealed in the clouds with all the saints, and also to a present reality of His special presence with us now!

What is renewal? It is the quickening of the spiritual life of the believer, and it is evidenced by a resolve to obey God completely. It brings us back to running the race in the same manner that we first began—not only preparing ourselves for the race, but also clearing the track of any obstacles. This produces peace in our relationships and reflects God’s holiness in our lives. ■

the Teachable will lap the Gifted



by A.W. Workman

It's interesting to note how some of my most gifted classmates didn't really end up flourishing spiritually in life and ministry—at least not to the same extent that the steady, humble, teachable ones did.

We have a new teammate, and we have been praising God for her heart. Why? Because she is teachable, humble, and lights up when we talk about gospel truths. We ourselves have come to light up when we encounter a heart like hers. This is because we have learned that what the psalmist says is true: *Mark the man of peace, for he has a future* (Psa. 37:37). Not only will those who have a humble and teachable heart flourish under God's kind hand, but those around them will flourish also. Teachable peacemakers make the best teammates and collaborators in the trenches of ministry. They also make wonderful friends.

Looking back on my Bible college and seminary days, it's interesting to note how some of my most gifted classmates didn't really end up flourishing spiritually in life and ministry—at least not to the same extent that the steady, humble, teachable ones did. In fact, over time the seemingly gifted ones were lapped by the ones most of us initially would have been tempted to overlook. The unassuming,

the unpretentious, the ones who didn't have to lead but who eventually led anyway because of their steady faithfulness and consistency—these friends are the ones who quietly got started in ministry, have so far persevered, and are now harvesting righteousness (James 3:18).

How do we spot them? Well, the humble show up. Consistently. They listen. They are open to feedback and counsel and eager to learn how they can grow. They don't pine after influence. They are willing, and even eager, to serve. They know how to laugh at themselves. They know

how to follow and how to rejoice in others' successes—even though there is very much a quiet gospel fire burning in their souls and often very wise things in their minds. It just seems to take a while for the rest of us to shift our gaze gradually away from the flashy ones so that we can see the better and more trustworthy embers burning in the hearts of the lowly. But time will inevitably expose the humble, and sooner or later we will not only see them, but also come to lean on them more and more.

It's just as true for marriage prospects. I remember walking down the road as a college student debating with myself about this girl that I had recently started dating. In some ways she was different from what I had imagined. Looking back, like a typical idealist, I was putting way too much emphasis on secondary things; but, suddenly, a thought stopped me in my tracks: "A.W., you fool, what would you give for a woman with a heart of gold?" It was a valid and pointed question expertly aimed to undo my wrongheadedness. Right then and there I decided to stop focusing so much on minor things and to pursue this godly woman who had a gracious and humble heart. Ten years now into marriage, I daily experience the rewards of having gone for the heart over the external details. Turns out that beauty in the heart unfailingly spills out and beautifies the world around it.

The teachable will lap the gifted. Every time. I need to keep reminding myself of this as we eagerly look for new local believers who could be future leaders, and as we recruit for future teammates. If someone is very gifted, but proud, I need to remember that it's okay to move on, in spite of the great needs around us. A better harvest comes from the hands of the humble. It's an exercise of faith to let these types of people go, or at least not to invest in them in as deep a way as I would initially like to. And, wonderfully, some of these eventually become humble themselves, more often than not after having walked through the fire of suffering or failure, or by simply learning not to take themselves quite so seriously. There's frankly more spiritual power in that than we often admit.

Want to impact the world for Christ? Go all in for teachability, grace, and humility. And after others in your church start affirming the grace they see in your heart, then consider attaching yourself to some struggling church or rag-tag team of church planters like ours somewhere in the world.

Humble yourself. Sow peace. Trust God with the timing. A harvest of righteousness awaits. ■

A.W. Workman is a "third culture kid" who grew up in Melanesia and who now serves as a church planter and team leader in Central Asia. This is a post from his blog entrustedtothedirt.com where he writes on missions, wisdom, history, and other things. He and his wife have three children.

GOD'S REVIVALIST and BIBLE ADVOCATE

06

Letters

TO THE EDITOR

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

I received the Jan/Feb issue of *God's Revivalist* today and read through it with appreciation. I saw the first installment of my missionary colleague Richard G. Hutchinson's series on "The Anointing." Excellent! I always enjoy looking at the campus news first, and then the "World Pulse" which gives excellent coverage of important issues for Christians/Church. I enjoyed reading about Krikor Gayjikian (p.21). I remember my Aunt Doris telling me about his life and time at GBS.

ROBERT BICKERT
Wilmore, KY

The Jan/Feb issue of *God's Revivalist* is great!! I can't wait for the next three parts of "The Anointing" series by R.G. Hutchison. Thank you for an outstanding magazine.

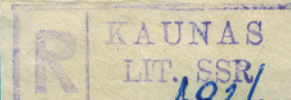
L.P. and PHYLLIS FORD
Maryville, TN

Thank you for the [obituary] notice about my wife—Barbara (Robertson) Babby. After I began dating Barbara in 1966, she made me aware of GBS. As a member of Skyline Wesleyan Church in San Diego, GBS was unknown to me. Over the years as a district superintendent, I developed a great respect for GBS. A few from our district became students and some graduates became pastors. Of course, the Robertsons introduced me to the extended Vernon family—a true blessing in my life.

STEPHEN BABBY
District Superintendent Emeritus
Pacific Southwest District, The Wesleyan Church
email

God Bless all you folks. We enjoy your magazine very much.

WANDA DIEHL
Waynesburg, OH



LOST

By Sandy Mayle

Evangelist and author Leonard Ravenhill once visited the renowned Christian statesman, A.W. Tozer. Ravenhill recounted how Tozer talked with him and took him to visit his study.

"Len," Tozer pointed to a hooked rug on the floor, "in the morning when I come in, there is where I kneel to pray. And sometimes when I get up, the sun has gone down."

How much is told us in that last, simple sentence! Some days, the man had literally gotten lost. Lost in the presence of the Lord, so much that he forgot the time, ignored his calendar, saw only His God.

We don't get lost too much, do we? Our agendas are too crowded, the to-do list too compelling to be ignored. Oh, we might set it all aside in the attempt at temporary timelessness we call a vacation—a tightly-scheduled, spirit-draining week or two of "getting away from it all."

Meanwhile, our souls are crying to truly get lost, to disengage from the pace and pressure of life and recapture wholeness and meaning and communion. And that is found where Tozer found it—in the presence of God.

He has not been alone. The old hymn writers talked of the joy of losing themselves in His presence. From Fanny Crosby's "Blessed Assurance"¹ come the words "Watching and waiting, looking above, Filled with his goodness, lost in his love." and from Catharine Bonar, "Fade, fade each earthly joy; Jesus is mine."²

Newer writers whisper it, too: "When all things that surround become shadows in the light of you, I worship you..."³ (Wayne and Cathy Perrin) and "Jesus, draw me close...Let the world around me fade away..."⁴ (Rick Founds).

Do we really want that? Then are we willing to give up control of our time, our plans, our images, and our reputations when we hear God's Spirit calling, "Come away"? Will we take our eyes off the clock and turn them upon the wonderful face of Jesus, where, as Helen Lemmel wrote, "the things of earth will grow strangely dim in the light of His glory and grace"?⁵

Sometimes we just can't ignore the needs and responsibilities around us. But far, far more often than we have thought possible, what screams with urgency is the enemy's desperate attempt to keep us from getting lost.

Lost where we want to be found.

In His presence. ■

Sandy Mayle is a freelance writer. She and her husband Dave live in Erie, PA. They have three adult sons and four grandchildren. The brief lead was told to the author by the late Rev. Robert Williams, a Free Methodist pastor, who had heard it from Leonard Ravenhill himself.

1. "Blessed Assurance" by Fanny Crosby. *Gems of Praise*, 1873.

2. "Pass Away, Earthly Joy. Jesus, All in All" by Catharine Bonar. *Songs for the Wilderness*, 2nd Series, 1844.

3. "When I Look Into Your Holiness" by Wayne and Cathy Perrin. ©1980, Integrity's Hosanna! Music.

4. "Jesus Draw Me Close" by Rick Founds. ©1980, Maranatha Praise, Inc.

5. "Turn Your Eyes Upon Jesus" by Helen Howarth Lemmel. ©1922, Singspiration Music.

The Threshold of Procreation



by Gary Warinner

In conversation a friend of mine referenced a saying I may never have heard before, “The cradle you woke up in.” She was observing the difference it makes for a person to have been born into a beneficial environment, being raised in a stable home, and having adequate provisions of food and clothing as well as proper moral instruction.

No one is on a waiting list to be conceived. There is no paperwork, no row of boxes of preferences to be checked. We choose neither our gender nor our genetic composition. We had no vested interest in who our parents were and, most certainly, no control over actually being born.

It takes some time for most people to realize the value of the gift of life they have been given—and some never do. And this gift is immeasurably deepened by the infinite future—there was a point in time when I did not exist, but there will never come a cessation of that existence. The possibility of, and provision for, eternal life in Jesus Christ makes for a sacred hope which infuses this gift with brightness and a buoyancy it could have in no other way.

At some point in life, it comes as a bit of a shock to comprehend that were it not for our biological parents, we would not have this gift of life. In the moments leading

to conception, we came so close to not existing that we should never take our gender and identity or life itself for granted. There may be persons who think they are God’s gift to the world when, in reality, the world is God’s gift to them—and to us all.

We do well to honor our parents and the institution of marriage. At times, when I catch my reflection, I see my dad—not really him, of course, but the obvious similarity between us because of what I have received from him. To ponder what I would look like if mom had married someone else is pointless—if mom had married anyone instead of my dad, I would not even exist. To change either parent is to change all the offspring. It is only as they are my parents that I exist. There is herein precious small room for pride in oneself as though we were self-originating.

The results of the testing of a person’s DNA to determine ancestry implicitly promotes a potential error regarding this closed set of the family. Typically, the composition of race or nationality is expressed in proportions—so much percentage this, so much percentage that. So the person may conclude that a slight change along the way—say the change of one or two people in the family tree—would make for slightly different features, changing the texture of their hair or the shape of

their eyes. But as surely as the replacement of either of our parents unequivocally replaces us with other (or no) offspring, so the replacement of any person in our family tree would completely rewrite the script from that person onward and would exclude all descendants after.

I am reminded of this truth at times when I'm with our grandchildren. In my college days there were a few occasions when, on the basis of a whim, I took unnecessary and serious risks. One winter day I walked from Cincinnati, Ohio, to Covington, Kentucky, across the Ohio River—on ice. It was a foolhardy venture I plan never to repeat. The reason I'm reminded while I'm playing with the grandchildren is that if I had slipped beneath the ice that day (and thereby certainly would have drowned), I would not now be around to play with the grandchildren—and they themselves would not exist. It now throws a solemnity upon my actions of walking across the river that I could not have imagined that day.

So each person in our family tree occupies a pivotal role, both in place and time. For were it possible to transport from one era to another, the same people in a different sequence would also rewrite the whole script of descendants. For you to be you, all your ancestors had to be who they are in the order they are—with no exception.

There is a sense in which family trees widen as they grow, encompassing members of other families, both welcoming and being welcomed. So no family tree is a solitary plant having branches only unto itself, and no one tree is better than another. Indeed, to display fully anyone's family tree would require a really big space to accommodate the forest of trees with interlocking branches.

Each generation does much more than merely hand a baton to the next—it bestows existence and identity upon the next. In fact, it is the only earthly factor which makes possible the next generation. In this we most approach sharing in God's fiat of creation—and we populate eternity by these very actions.

To be a human being is a privilege indeed. Other creatures can move more swiftly, jump higher, swim further, and fly higher. (If evolution is responsible for our capabilities why did we get so short-changed?) But there is a considerable set of characteristics in which people, like multifaceted jewels, are much more unique and better equipped than are other earthly creatures.

Consider the range of attitudes and emotions possessed and expressed by people: amazement to disgust, anxiety and placidity, excitement to boredom, tumultuous anger and unperturbed joyfulness, having determination or being lackadaisical, unbridled passion to stoic frigidity. People have destructive pride or unconquerable humility, deep sorrow to boundless hilarity, gratitude, resentment—a long list of possibilities. We are capable of benevolent goodness or horrific evil.

And of creativity—in art, construction, inventiveness, exploration, and music. We can process an amazing

amount of incoming information, evaluate, calculate and react with precision—and do so with incredible speed. We can make complex multiple movements simultaneously—and boast about it later. By speech and gesture, we communicate thought and emotion, expressing outwardly the innermost action of the soul.

We observe the passage of time, dividing the past from the present and making plans for the future. We recognize birth and life and death. We love and hate and endeavor to place value on action and attitudes. It is our individual actions which form worldwide trends, and the greatest bane or blessing upon people comes from people.

In all this we are superior to any inanimate object—including the sun and the stars, anything ever constructed by men, any plant or animal and all idols—whether they be of lifeless stone or solid gold.

Jesus entered two summations of value on the balance sheet of reality when he asked, "What profit is there if a man forfeits his life in order to gain the whole world? What is an even exchange, a justifiable expenditure of one's life?" His clear evaluation is that the entirety of the world—its fame, wealth and possessions, power and privilege—is a dismally poor bargain when you've bought it with your life.

What child then is worthless? This is the bone stuck in the throat of the communist, and it is the indisputable measuring rod of a society. Far too many of our politicians promise benefits for the living while they themselves have swelled the ranks of the dead—by aggressively promoting destruction of the unborn.

Every one of us came into the world the same way, and all of us have reason for being grateful for our identity—our parents and theirs before them; for the opportunity to breathe and love and live; and, being ourselves the recipients of an uninterrupted bestowal of existence, for being of all creatures the exclusive carriers of that within ourselves which makes possible a brand new, never-before-seen human being born in the image of God and of immeasurable value.

Having survived a couple of close brushes with death some time ago, and, more recently, staring my own mortality square in the face with an uncertain medical diagnosis, I trust I am approaching a proper appreciation for the many privileges I enjoy.

Of these, four of the most important ones are: the privilege of choosing which fork in life's road to take, the privilege of responding to the Living God, the privilege of having the opportunity of eternal life in Christ Jesus—and the privilege I share with my wife, Sherry D., of being blessed by four sons and their families.

I shall be forever grateful to be a thread (however small) in the great, grand tapestry of the scheme of things. ■

Gary Warinner (BRE '79) is pastor of the Wesleyan Methodist Church, Boyers, PA. He and his wife, Sherry Diane (Philon) (BRE '77), are the parents of four children.



CHANCELLOR AVERY SPEAKS

Student Development Day took place on Tuesday morning, February 2, and featured former GBS president and current chancellor, Rev. Michael Avery. He spoke practically and sensitively about “Dealing With Your Baggage.” His main session focused on ways we have all been damaged by life experiences. Recognizing our “baggage,” acknowledging it, and partnering with a loving God on a journey to

healing, brings a life full of hope and fulfillment. Many students engaged in the following Q&A session. The answers were practical and pointed us (among other things) to the importance of both the guidance of the Holy Spirit and partnering with godly mentors to speak truth and wisdom into our lives. It was a beneficial day!



SNOW DAYS

Ever wonder what happens when a snowstorm hits Cincinnati and school is dismissed at GBS? This occurs more frequently with the academy than with the college, as many college students live on campus in the dorms, whereas only a few international students enrolled in high school are dormitory students; most academy students are driven to school by a parent. Our facilities crew does a good job of keeping

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.

BIRTH



To **Stephanie (Hoffpauir) (BA '15)** and **Isaac Owens (2007-11)**, a son, **Hudson James**, born February 7, 2021, at Good Samaritan Hospital, Cincinnati, OH. Stephanie worked as administrative assistant for GBS Academic Affairs and Student Affairs (2011-13), and has worked in the library since 2013. She became director of library services in 2017 and received her MLS degree from IUPUI in 2019. Isaac is the training and quality manager at the Coffee Emporium in Cincinnati and is a local church musician. The Owens live on the GBS campus.

DEATHS



Marjorie Ellen (Stetler) Poe, 83, of Frankfort, IN, died January 13, 2021, at her home. She was born May 23, 1937, in Attica, IN, to Dewey and Ethel (Ross) Stetler. She transferred from Klondike High School in Lafayette, IN, to GBS where she received her diploma (1955) and three years of college (1955-58). She was formerly married to Gerald Poe.

Marjorie has lived in Frankfort, IN, since 1972. She ran a children's day care in her home for over 20 years and worked for Emma's Pizzeria and Clinton House. Margie was a member of the Frankfort Bible Holiness Church. She loved reading, playing the piano, her family, and especially her grandchildren.

Surviving Marjorie are two daughters, Kim Waggoner and Beverly Poe; son, Gregory Poe; five grandchildren;



campus cleared of snow and treated for ice—MOST of the time. However, the weather wins sometimes, and campus becomes a playful winter wonderland. Such was the case during the snowfall occurring in February. Enjoy the pictures!

CHOIR TOUR

February 19-23, a hybrid choir, composed of 17 College Choir and PR group members, ministered in five services across Alabama,

Florida, and Kentucky, as well as to workers and travelers at a Tennessee Welcome Center and staff at a Chick-Fil-A in Georgia. The choir was directed by Tim Crater, assisted by Jessica Smith, and accompanied by Martha Miller. Joshua Wilson, Director of Public Relations, traveled with the choir as the GBS representative and was joined by President Loper for the three Florida services. The Sunday morning service at the Light and Life Free Methodist Church in Lakeland, FL, was held ➡



five great-grandchildren; one brother, Monte Stetler, Sr.; and one sister, Emma Highlander. Private family services held at Frankfort Bible Holiness Church were also livestreamed. Officiating were Revs. Mark Mowery, Monte Stetler, Sr. (HS '63, ThB '69), David Fry (BA '02), and Gene Davis, with others making remarks. Dr. David Fry was one of the many who, as a kid, attended Marjorie's day care and was privileged to participate in Sunday night gatherings she sponsored for the youth. Burial followed in Green Lawn Memorial Park, Fort Wayne, IN.

The Stetler family is woven into the tapestry of GBS. Although the list of those who attended and worked at the school is lengthy, we briefly note that Marjorie's great-nephew, Kent Stetler (BA '15), is current registrar; her nephew, Monte Stetler, Jr., is a member of the Board of Trustees; and her brother, Kenneth Stetler (ThB '55, BA '58), was a prominent professor who served two stints on the faculty (1958-1975, 1978-1997).



Lois J. Arnold, 79, of Lebanon, PA, passed away on Sunday, January 17, 2021. She was born in Lancaster, PA, on February 26, 1941, the daughter of Lester and Martha (Snyder) Hess. Lois was the wife of Rev. Barry J. Arnold. On October 5, 2020, they celebrated their 57th wedding anniversary.

For many years, Lois worked as a nurse at Cornwall Manor and the former United Christian Church Home. She was a member of the Lebanon God's Missionary Church and was very active there while her husband served as the senior pastor. For many years she was a Sunday school teacher, conducted vacation Bible schools, and was the church pianist. She was always an encourager and mentor to mothers and women in need of love and counsel. She was "Grandma" to many of the children in the church and was known to have a purse full of goodies and toys. ➡



Due to Covid-19, a "hybrid" choir toured in place of the full College Choir.

➡ outside, and an enthusiastic crowd gathered in lawn chairs and golf carts. While the tour schedule was reduced due to COVID, and, at the last minute, a service in Mackey, IN, was cancelled due to inclement weather, each service

was marked by God's presence and a strong sense of unity among the choir members. We are grateful to Rev. Andy Cooley for his excellent driving and thank God for traveling mercies. It was so beautiful to sense a spirit of corporate worship

in each service and an honor to reconnect with so many alumni, family, and friends.

KEN HAM SPEAKS

Mr. Ken Ham, CEO of Answers in Genesis, an apologetics organization that operates the Creation Museum and Ark Encounter near Cincinnati in northern Kentucky, was guest speaker during GBS chapel service on Friday,



Ken Ham speaks in chapel.

REVIVALIST FAMILY

continued

➡ Lois is survived by her husband, Barry; four sons, Thomas, Daniel, Nathan, and Matthew; one daughter, Dorcas Bishop; brother, Dale; sisters, Joyce Kuhns, Donna Fritz, and Karen Brown; a number of grandchildren and great-grandchildren; as well as many nieces and nephews. Funeral services were held at the God's Missionary Church, Lebanon, PA, with interment following at Wenger's Cemetery, Jonestown, PA.



Lee Curtis Felsburg, 91, of Savannah, MO, went to be with Jesus on January 21, 2021, with his family by his side. He was born June 20, 1929, to Rev. Richard and Johnie Felsburg in Paola, KS. He married the love of his life, Esther Louise Howell, on September 18, 1952, in Frankfort, IN. They were blessed with a son, Art, who predeceased his father, and daughter, Judy Baker, of Savannah, MO.

The Rev. Dr. Felsburg served his Lord faithfully in ministry for over 50 years in Colorado, Nebraska, Kansas, Missouri, and Illinois. He enjoyed driving his

1930 Model A Ford in Savannah's Homecoming Parades, camping with family in Branson, and spending five winters as an RV park pastor in Alamo, TX. He especially enjoyed the activities of his two grandchildren. Lee was associated with GBS as an annuitant, donor, and subscriber to *God's Revivalist*.

Lee is survived by his loving wife of 68 years, Esther; daughter, Judy Baker; one granddaughter; one grandson; five great-grandchildren; a brother, Richard; and a sister, Evangeline Steele. After a private family service, burial followed at Memorial Park Cemetery, St. Joseph, MO. A Celebration of Life is being planned for a later date.



Rev. Richard Louis Gremillion, 81, passed away January 25, 2021. He was born on March 14, 1940, the only child of Louis Joseph and Eunice (Edwards) Gremillion of Pineville, LA. Richard grew up in the Church of the Nazarene and was privileged to be mentored by godly pastors such as E.T. Harris, Lewis Mason, and Louis King. He answered the

March 5. Emphasizing Genesis chapters one through eleven as the basis for all Christian theology, he explained the importance of young people being able to articulate a clear defense of their faith. This is the theme of his latest book, *Will They Stand? Parenting Kids to Face the GIANTS*. Because secularism, depravity, immorality, and apathy taunt Christians with a barrage of hate and intolerance, Mr. Ham's message about the importance of raising children to be able to stand in the face of a world that will seek to eliminate their faith was powerful and up-to-date. 📖



Students purchase apologetics books at discounted prices during Ken Ham's visit.

call to preach at age 14. At age 16, he met the true love of his life, Carol Jean Neuenswander. Three years later they were married and enjoyed 61 amazing years together raising five children, pastoring churches, and traveling across the nation in evangelistic preaching and singing.

He served congregations in Louisiana, Texas, Oklahoma, Iowa, and Indiana, as well as a superintendent position in the Southeast Region of the USA. His unique gift of communication and style of preaching placed him in high demand as a speaker all the way up until his untimely death.

Richard is survived by his wife of 61 years, Carol; three daughters, Janet Goddard, Sharon Plemons, and Dianne Schmitz; two sons, Daniel and James; eleven grandchildren; three great-grandchildren, and many hundreds of extended family and precious friends. Services honoring Rev. Gremillion's life were held at the Matthews Funeral Home in Edmond, OK, and live-streamed to accommodate those who could not attend due to COVID regulations.



Rev. Amos Tillis, 87, of Pomeroy, OH, went to be with his Lord on January 28, 2021. He was born in Ross County on February 17, 1933, to Rev. Roy and Viola (Harris) Tillis. Amos was both a high school graduate of GBS (HS '56) and a college graduate (ThB '59).

For 60 years, he pastored in Pennsylvania, Ohio, Indiana, Georgia, and Texas. He also served as a missionary on the Texas/Mexico border and to Eritrea, East Africa.

Amos was preceded in death by his wife Ruth (Awman) Tillis and is survived by two sons, Don and Joe; three daughters, Susan McVey, Barbara Williams, and Rebecca Tillis; eight grandchildren, one of which, Joey, is a GBS freshman this year; three step-grandchildren; six great-grandchildren; twelve step great-grandchildren; two brothers, Curt and William; one sister, Goldie Ratcliff; several nieces and nephews; and many friends. The funeral service was held at Danville Holiness Church, Danville, OH, Revs. William Tillis and Jack Hooker officiating.



Neal Clifford Messner, 86, passed away January 28, 2021. Neal, also known as Pop Pop, was born on May 30, 1934, to Eber and Ruth (Steese) Messner. He had a twin, Nina, and six additional siblings: Lowell, Lyle, Maxine, Allen, Keith, and Ruth.

He was a Private First Class in the U.S. Army, stationed in Bamberg, Germany, in World War II. After his discharge, he took a job as a machinist at Goodyear Tire and Rubber and worked there until his retirement. He married Eleanor Uber, who, in 1991, preceded him in death.

His passions were his faith, his family, Grace Church, hiking, and traveling. As his ability to ambulate decreased, he spent time reading and doing puzzles. He also became a faithful prayer warrior for Crossings, a faith-based organization for connecting cultures.

Neal is survived by his three children, Joan, Joseph, and Jeff; five grandchildren; and a host of extended family, Messners, Steeses, and Ubers, with whom he shared a close relationship. He had picked out odd nicknames for many of the people he loved. Pop Pop made his grandchildren's lives a priority, even if it meant traveling out of state. Funeral services were held at Grace Church, Norton, OH, Pastor Bob Combs officiating. Burial followed at Copley Cemetery, Akron, OH.

Three of Neal's grandsons are currently at GBS: Jorden Messner (BA '19), administrative assistant for academic and student affairs; Taylor Messner, college senior and fulltime GBS food services employee; and Jacob Messner, college sophomore. 📖

THE ANOINTING

The Anointing and Enablement

part 3 of 4

by Richard G. Hutchison

In part two of this series, I explained that, although every true believer has the anointing of the Holy Spirit through faith in Jesus, we will only experience this anointing as we learn to walk in paths of holiness. But there is a second aspect of the anointing which should also guide us into a deeper and more consistent experience of it. It is the enabling power of the Holy Spirit. In other words, if you want to experience more of the anointing in your daily life, then you must learn to live in complete dependence upon the Holy Spirit.

Why Wait for the Holy Spirit?

In Acts 2, Luke gives the account of how Jesus' followers were filled with the Holy Spirit, thus receiving

power to be His witnesses in ever-expanding regions of the world. But this is not how he begins this part of the story. Craig Keener rightly notes that, at first, Jesus' disciples were pre-occupied with the future consummation of the kingdom, when all things would be restored to their rightful place (Acts 1:6). But Jesus insisted that the more immediate need was for them to learn to rely upon the Spirit's power while working together to carry out the mission of the Church (1:7-8).^{*} He understood that if they would try to expedite the priorities of His kingdom in their own strength and wisdom, their fleshly efforts would simply be absorbed into the corrupt and failing systems of this present world. And so, He told them to "wait for the promise of the Father"—wait for the enabling power of the Holy Spirit (1:4-5).



©Stock: Brian Jackson

Still today, this is what so often happens. In their well-intentioned zeal, many followers of Christ set out to change the world using their own fleshly abilities, only to find themselves building earthly kingdoms of their own—kingdoms which no longer reflect the values of their Lord. This is why we will only experience God's anointing to the extent that we are learning to rely upon the Spirit's enabling power. We learn this by looking at the example of none other than Jesus, the Anointed One.

Jesus and the Holy Spirit

In Luke's Gospel, we see Jesus living His earthly life in complete reliance on the Holy Spirit. His miraculous incarnation and birth were accomplished by the Holy Spirit (Luke 1:35). At His baptism in the Jordan River, the Holy Spirit descended upon Jesus as the Father announced His pleasure in the beloved Son (3:21-22). It was also the Holy Spirit Who led Jesus away into the wilderness for a period of prayer, fasting, and temptation (4:1-13). Jesus then "returned in the power of the Spirit to Galilee" and began His public ministry (4:14). Shortly thereafter, in His hometown of Nazareth, Jesus read from Isaiah 61:1-2a, and then announced that He Himself was the Anointed One of Whom Isaiah had written (Luke 4:16-21). The passage from which He read spoke about One Who would work the righteousness of God's kingdom on earth by bringing healing, deliverance, and salvation to many. The emphasis of the passage, however, is that it was the Holy Spirit Who would do these things through the One Whom He anointed.

Now, please don't miss this! Jesus was doing far more than just announcing that He was the Messiah. He was also putting everyone on notice that all of the amazing signs and wonders which He would perform during His earthly ministry would not come from His innate human abilities. But rather, He would do them as One Who was set apart and enabled by the Holy Spirit. In other words, Jesus did not live as some sort of legendary superman. No, He lived with great humility in weak human flesh. Only, unlike all of us, He did so without ever falling into sin (Heb. 4:15). And, unlike fallen humans, our sinless Lord never tried to do anything of His own accord. He depended completely on the will of His Father and the enabling of the Holy Spirit.

This is why we see Jesus often setting Himself apart for seasons of prayer and communion with His Father. Jesus spent the night in prayer before choosing the twelve whom He would train (Luke 6:12). On one occasion we see Him taking Peter, James, and John along on one of His many prayer retreats (9:28). His prayer life stirred within the disciples a desire to learn to pray (11:1). Even on the night in which He was betrayed, we find Jesus praying over His disciples (John 17). And later that same night, alone in Gethsemane, He prayed again before being taken away to stand trial and be crucified (Luke

22:39, ff.). So, from start to finish, Jesus lived out His life on earth in conscious dependence upon His Father and the enabling power of the Spirit.

Pentecost and the Power of the Holy Spirit

As we come to the climactic moment in Acts 2 when the Spirit filled those believers in an upper room in Jerusalem, I want you to understand that this was far more than just a momentary spiritual experience. It was that, but it also ushered those disciples into a whole realm of living in which they now understood that the same life which Jesus had lived before them, He was now living within them. The same works which Christ had performed before them, He was now accomplishing through them. The same holiness that was exemplified in the life of Christ was now being produced in this motley crew of people who had believed in Him. Why? Because they had trusted the words of Jesus. They had waited for the promise of the Father. They had tarried in the place of prayer until they were filled with the Spirit's power. And now, we see them going out from that upper room filled with strong assurance that they can do whatever Jesus calls them to do—not because of their own innate abilities, but because of the indwelling Holy Spirit who enables them to do it.

Learning to Depend on the Holy Spirit

If you want to experience the anointing of the Spirit in daily life, then you must learn to depend on Him in everything that you do. This is where developing regular times for personal and corporate prayer, Scripture reading and meditation, fasting, and other spiritual disciplines will prove helpful. But we must also allow the Spirit to lead us into places and situations where we will reach our own limits and be forced to rely upon Him alone.

Now, it is probably obvious to most of us that one reason for relying on the Holy Spirit is because there are things which we cannot accomplish without His help. Scripture certainly bears witness to this. When faced with the daunting task of rebuilding the temple—a project that had come to a standstill for years—God sent a word of encouragement to Zerubbabel that it is (p23)➡



Dear Phil

DISMISSING THE “OLD” TESTAMENT: part 3

Doesn't “you are not under law but under grace” (Rom. 6:14) mean the Old Testament law does not apply to us? —Tom

Dear Tom,

I see four good reasons just from Romans alone to believe Romans 6:14 does not mean that the OT law does not apply to Christians. First, Paul cites the Mosaic law as the basis for commands to believers. For example, in Romans 12:19, Paul cites Deuteronomy 32:35 as the basis for prohibiting NT believers from taking revenge: “Never take your own revenge...for it is written, ‘vengeance is mine, I will repay,’ says the Lord.” The phrase “for it is written” shows that Paul saw the all-caps quotation from Deuteronomy 32:35 as authoritatively applying to Christians. Second, Paul cites Proverbs 25:21-22 as a direct command for believers: “But if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by doing this, you will heap up coals of fire upon his head.” If believers are obligated to obey Proverbs, “not under law” can't mean the OT doesn't apply to us. Third, Paul says that Christians are to do what the law requires by loving their neighbor, which sums up all that God wants from us (Rom. 13:8-10). Fourth, Paul says that everything written in the OT was written “for

our learning, that we through patience and comfort of the Scriptures might have hope” (Rom. 15:4). These texts, to say nothing of 1 Timothy 1:8 or 2 Timothy 3:16-17, make it clear that the OT does apply to NT believers.

If Romans 6:14 doesn't mean that the OT Law doesn't apply to Christians, what does it mean? As always, context is key. By observing Romans 5:12-21 as well as Romans 7:1-6 carefully, Paul's meaning becomes clearer.

Let's start with Romans 7:1-6—it's the next place Paul mentions “law” after Romans 6:14. Paul begins, “The law has jurisdiction over a person only as long as he lives” (7:1). He compares being “under law” to being married. If a woman's husband is alive, she is “bound by law” to her husband (7:2a). If her husband dies, she is released from the law concerning marriage (7:2b). She is “free from that law” and can remarry (7:3). In the same way, when we were sinners, we were under the law's jurisdiction (7:5). But when we died with Christ, the law ceased to have jurisdiction over us (7:4). We have been released from the law because we have died (7:6). Because we are dead to the

law, we can be married to Christ (7:4) who by His Spirit produces in us the very righteousness the law demanded (8:4).

When a person places her faith in Christ, she is united with Christ in His death, burial, and resurrection. She is a new person. The sinful person she was before has died. As far as the law is concerned, she is dead. We are no longer subject to the Mosaic Covenant and its law, which says the soul that sins must die (Deut. 24:16; cf. Ezek. 18:18).

In fact, we are no longer even in the same domain as the law. The law rules over those who are “in the flesh” (Rom. 7:5). But we are not “in the flesh” anymore (8:3). We are “in Christ” (8:1). We are “in the Spirit” (Rom. 8:3). That brings us back to Romans 5:12-21. Here, Paul states that death (5:12) and sin (5:21) “reigned” over all Adam's children (5:14). Adam's sin brought the law's condemnation on the whole human race (5:18), for all have sinned (5:12), i.e., even before the Mosaic Law was given, all men were under the condemnation of God's law.

Yet, (Hallelujah!) God graciously provided His Son whose one act of righteousness has provided justification that results in life for all who believe in Him (5:18). When we trust in Christ, through His death, burial, and resurrection, we are transferred from the domain of law to the domain of grace, from the rule of sin to the rule of grace-enabled righteousness (5:21). As far as the law and sin are concerned, we are dead (6:1-2). Under grace, we now use the law as a guide to righteousness which yields the fruit of holiness (6:20-22). That's what it means that “we are not under law but under grace.”

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.



student focus

ABORTION THE NUMBER ONE CAUSE OF DEATH

Abortion has become the leading cause of death worldwide, accounting for nearly 42% of deaths in 2020 with more than 42.6 million abortions. In comparison, during the same time period, communicable diseases in general killed around 13 million people, about 8.2 million people lost their lives to cancer, nearly 5.1 million people and 2.5 million people, respectively, succumbed to death as a result of smoking and alcohol, and, according to a Johns Hopkins report, there were approximately 1.8 million COVID-19 deaths.

BABIES TO LANDFILLS?

An Indianapolis abortion clinic is asking a federal court to strike down an Indiana law (HB1337) that requires the remains of unborn babies to be buried or cremated. The plaintiffs say that aborted babies should be placed in landfills. This law was previously fought all the way to the U.S. Supreme Court, which upheld it. Plaintiffs include the clinic, two nurses, as well as three unidentified women who obtained abortions at the clinic. They are arguing that this law sends “the unmistakable message that someone who has had an abortion or miscarriage is responsible for the death of a person” and causes their “abortion patients...to experience shame, stigma, anguish, and anger.”

CHRISTIAN CHINESE REPORTER JAILED

Zhang Zhan, a Christian reporter, was sentenced to four years in prison in Shanghai after she documented the coronavirus outbreak in the Chinese city of Wuhan. The court found her guilty of “picking quarrels and provoking trouble,” a sentence often used to silence dissidents. In her reporting, Zhang was critical of the government, accusing the Chinese Communist Party of silencing whistleblowers about the virus and warning Wuhan’s lockdown had been enacted too harshly. Zhang was the first citizen journalist to be sentenced for reporting on the pandemic in China, although at least 47 other journalists are currently in detention there for their coronavirus reporting.

“SAGE CONS” RISING

In 2016, Barna research took a close look at the voting group “SAGE Cons”—Americans carefully segmented out as Spiritually-Active, Governance-Engaged (SAGE) conservatives. They nearly maxed out their turnouts at the polls—91% of them showed up to vote—shattering every record ever set. However, in the 2020 election, a whopping 99% percent of SAGE Cons turned out to vote. No other group even came close. They only make up 9% of the population but accounted for 14% of the national vote. ■

LAUREN THOMAS, the oldest of five children, grew up just outside of Findlay, Ohio. She enjoys listening to music, playing the flute, and making others laugh. She always wanted to go to a Bible college, and after visiting GBS several times, she decided it was the place she should attend.

“God is teaching me new things about Him and myself every day. I am just so thankful that even when things get tough, God never leaves me or gives up on me.” Lauren enjoys the friendly atmosphere at GBS—it is one of her “favorite things” as she is surrounded by “amazing classmates” and the faculty and staff who are “so incredible.”

Lauren has participated in several ministries and has benefited from services and classes that have trained her for ministry in various environments. While she will graduate in May with an AA in General Studies, she intends to remain at GBS to pursue a second AA degree in General Business. ■

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 IS A SECOND WORK OF GRACE

by Ismael E. Amaya

One of the most important aspects of the experience of entire sanctification is that it is presented in the Bible as a second work of grace. Many people accept holiness as a divine work, but not as a second experience reserved only for the believers regenerated by the blood of Jesus Christ. Some accept it as imparted to the sinner in the experience of regeneration. This is not possible for several reasons:

In the first place, the need for a second work of grace stems from the nature of sin itself. Sin is twofold, consisting of (1) volitional acts (sins) of the individual (for which he is personally responsible) and (2) the inward pollution (sin) or the sin principle (which he has inherited and for which he is not personally responsible). For the first, man must seek forgiveness (the first work), but, for the second, he needs cleansing (the second work). Furthermore, an unforgiven heart is not a candidate for cleansing.

It should be noted, too, that when the sinner comes to Christ he comes burdened by his own sins; comes in repentance and under deep conviction for the sins which he has committed. He may, and should, shed bitter tears of repentance. His heart and mind are concerned with only one thing—to have the sins of the past forgiven, to have his load of guilt lifted. The experience of holiness is not his immediate concern. If he has not been taught about the “second blessing,” the glorious experience he now enjoys, the relief from the burden of his sins, together with the emotion produced by that event so sublime, is completely satisfying. He cannot imagine that there is something better than the experience of conversion. The first work of grace is, indeed, a complete work.

The sense of need for a second work of grace may come to a person very soon, or more slowly, depending on his background, teaching, and experience. He may be already instructed in the way. He may be led to seek the experience through the study of the Scriptures, or through the testimonies of the persons who already have

been sanctified. At the same time a sense of personal need will begin to develop—a desire for an experience that will help him to live a victorious Christian life. When this need increases to the extent that it gets to be a petition to God, then the individual starts seeking the experience of entire sanctification.

Then, too, the Bible presents clearly both experiences. The more we study about them, under the guidance of the Holy Spirit and through prayer, the more clearly we see them. The two experiences are so different that in certain aspects they seem to be the opposite of each other.

Regeneration is a birth. “Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God” (John 3:3). “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new” (2 Cor. 5:17). According to these passages the person who is saved is born again spiritually and starts a new life in Christ. He is a new son of God by adoption and becomes a part of the great family of the redeemed by the blood of Jesus Christ.

On the other hand, the experience of entire sanctification is, in a sense, a death. “Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin” (Rom. 6:6). “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me” (Gal. 2:20).

Therefore, in regeneration man is born, while in sanctification he dies; in regeneration he is made spiritually alive, while in sanctification he is crucified; in regeneration he is freed, while in sanctification he is buried. ■

This excerpt is from chapter two of This is Entire Sanctification by Ismael E. Amaya (Beacon Hill Press, 1965). Used by permission.



GOD IS IN THE "BETWEEN"

by Monte Stetler, Jr.

Scripture: Chapters 1-4 of Exodus

INTRODUCTION

Very early in my professional life, a mentor of mine said to me, "Never miss an opportunity to pick up the lunch tab." I thought that was probably a good idea, and I have tried to practice that. However, my mentor failed to mention all of the wonderful conversations that would flow from this simple act of kindness.

On many occasions, conversations would begin with the normal give-and-take, but often they didn't stay there. The voice would drop a little bit, and then came those things called the "in-betweens" of life. Usually these are things which have happened recently. "I am between doctor visits." "I am between jobs." "I am between paychecks."

I don't know if you have a "between" list, and maybe you haven't really thought about it, but you probably remember many "gaps" in your life when you were between things. Reality is that most of life is played out in the "in-betweens." The good news is this: God is IN the "between."

Let me confess that earlier in my life, I had a tendency to become frustrated with my own response to difficult times. I was too focused on wanting a solution and wanting it NOW. But while I was waiting—in the "between"—it felt like the joy was being sucked out of my life. It took me a while, but with God's help, I learned some lessons which I will share later.

LESSONS FROM THE LIFE OF MOSES

Let's take a look at what God was doing in Moses' life in order to make him a good leader. In Ex-

odus 1:22, we see that the situation for God's people was quite difficult. Moses began his life during this time—in a very difficult place—"in-between."

Beginning in chapter 2 we see that the reality for Moses was that he normally lived in-between something. He started out in-between cribs. When three months old, he was taken to the river and placed in an ark of bulrushes at the brink of the river. Pharaoh's daughter discovered Moses while he was in-between homes. She asked the sister of Moses to find her a Hebrew woman to nurse the baby—the actual birth-mother of Moses! After Moses grew, he was presented back to Pharaoh's daughter. So then Moses was between families. Moses was adopted by Pharaoh's daughter, and his own mother became his "step-mother." Moses started his life in-between things that were difficult. But things were going to get even worse.

When Moses was fully grown, he saw an Egyptian assaulting a Hebrew, one of his brethren. He intervened, killed the Egyptian, and buried him in the sand (2:11-12). The very next day, he saw two Hebrew men fighting. When he asked them why, one replied, "Who made thee a prince and a judge over us? Intendest thou to kill me, as thou killest the Egyptian?" (vv.13-15). Immediately, Moses realized he was in trouble—that Pharaoh would find out. Moses fled to Midian and into another "between" in his life. He is now between countries.

Through all these difficulties, God was shaping Moses as the one chosen to lead the Hebrews out of Egyptian captivity. Now he had fled. How could God ever use Moses? Moses was a murderer. How does God say, "Yes, but I am still going to use him as a leader of My people"?

Now, here are three things I have learned which I pray will be helpful in your times of "in-between." Be warned, however. I am not going to talk about how we get into the "in-between." I am not going to talk about how to get out. I am going to talk about what God does WITH us when we are in the "between."

CRISES ARE FIERCE

Moses already had some fierce crises—between homes, between families, between countries. Up to the point where he killed the Egyptian, the things that had happened in his life may have been problematic, but now the difficulties had risen to a seemingly unmanageable level. This couldn't have been God's plan, right? But this was exactly his life and his leadership training beginning to unfold. Moses left the country. He was fleeing, trying to save his life.

When Moses arrived in his new country (2:16-22), he came to the aid of the daughters of the priest

of Midian, who, while attempting to water their flock, were accosted by other shepherds. The story moves quickly, and Moses takes one of the priest's daughters in marriage and they have a son. My point here is that the "in-betweens" in Moses' life didn't look like a pretty picture—especially not of someone who was going to be a major leader. These gaps were big. The crises were fierce. Yet, Moses' leadership was still being developed.

CONVICTIONS ARE FORMED

Moses was now keeping the flock of Jethro, the priest of Midian, his father-in-law. He was far away from Pharaoh and Egypt. Again, it didn't look like he was being developed as one who would become a leader, but the "in-betweens" were doing just that. As he was with his flock on the "backside of the desert," he came to Mt. Horeb. It was there he saw the burning bush (3:2) and entered into a dialog with God. He was given a glimpse of the assignment for which he was being prepared. "I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt" (3:11). Moses had a series of questions he posed. He needed to be convinced that he was indeed the man for this. God answered each of his questions from the burning bush.

Convictions are formed in the fire. Those things in our lives that anchor us tend to be formed in the most difficult times of our lives. Convictions are rarely recognized outside the time they are being formed. So, just as Moses began with many questions, I would encourage you today to ask God the questions you have. That is how your convictions are developed. The deep convictions will help you be a leader God can use.

CAUSES ARE FOUND

Now that Moses has made it through various crises and developed a right set of convictions, he is poised to refocus his life around this new cause—to lead the Hebrew children out of Egyptian bondage. Moses returned to his father-in-law and asked to be released from his current obligations that he might return to Egypt (4:18). Jethro replied, "Go in peace."

It is true that Moses knew his cause—God talked to him about it. However, I don't think at that moment that he could grasp all the difficulties he would encounter in fulfilling this new mission. So, for the time being he was simply saying, "Let me go. I have had crises in my life. There have been convictions that have been formed in my life. Now I understand

the cause that is before me. So, just let me go." It was a new beginning.

When God asked Moses to lead, He was preparing him to lead for many, many years. How can a person be prepared to wander for 40 years? Moses had actually wandered all of his life. He knew how to deal with this. He knew his cause. Causes aren't birthed in victory. They are found once we understand what God is doing in our life.

CONCLUSION

In my own, personal life, instead of praying, "Lord, help me," I have started praying, "Lord, develop me." My first inclination had been to want solutions, to see that things "get fixed." I didn't take the time to understand the crises in my life. I had not developed proper convictions and opened my heart to the causes God wanted me to find. But now I see things better and I pray, "Lord, develop me."

Where do you find yourself? Let me share with you a Scripture that has comforted me—John 11:34, where Jesus tenderly asked, "Where have you laid him?" You may ask, "What does this have to do with Moses?" "What does this have to do with what we have been talking about?"

Here is the point: Wherever you find yourself today, whatever your personal "in-between" list, Jesus will meet you where you stopped believing; whether you stopped believing in the midst of some fierce crisis; whether you stopped believing as you wavered in forming right convictions; whether you stopped believing when the cause was found. Many have taken an exit ramp during these times. Remember, Jesus will meet you where you stopped believing.

So, maybe 20 years from now, you and I will go out for lunch. Maybe you will pick up the tab and I will share with you my big news. I will say that my daughter Madeline now has eight children. Maybe I will say I have retired. Maybe I will tell you about my new Buick. I don't know what I will tell you. But as my voice lowers and I start to share with you my "in-between" things, I hope you say, "God is IN the 'between.'"

Crises are fierce, convictions are formed, and causes are found when we are in the "between," and, the good news—God is right there with us! ■

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BIRTH OF THE ALUMNI ASSOCIATION part 2

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. Following is the second installment. With some editing/condensing, this information is from A Century on the Mount of Blessings by Larry D. Smith. —KF

THE ALUMNI ASSOCIATION AND SCHOOL STABILIZATION

One of the great ironies of GBS history is the old controversy over the will of founder Martin Wells Knapp who had deeded the property to God. The courts grappled with this unusual question: "Can God own property in Hamilton County, Ohio?" This led the secular legal structure "to take the school under its wing," and in essence made GBS "a ward of the court system of the State of Ohio during its first three-quarters-of-a-century existence."

Though there had been "continuing interplay" between the judges and the administration of Meredith Standley, they had demanded little real accountability, admiring the long-time president for his good works and "imaginative programs." But when a financial scandal broke in 1948, the situation dramatically changed. The court was forced to investigate the school's affairs and accept responsibility

for the institution. It easily could have closed GBS forever, but it graciously protected the school by putting it in receivership under competent and respected public figures.

These financial and administrative difficulties led the court-appointed board in January 1950 to dismiss Meredith Standley and move Lloyd R. Day, the high school principal, into the presidency. As the various constituencies of the school learned the extent of the financial difficulties, they responded as they could. On April 27, 1950, the alumni formed an association to save "their school." By 1959, alumni efforts were significant, as the crushing debt of \$1.1 million identified in 1950 essentially had been cut in half.

The August 10, 1961, edition of *God's Revivalist* announced that Rev. E.G. Marsh had been chosen by the court-appointed trustees as acting president, succeeding Lloyd Day. Rev. Marsh, then 81 years of age and a long-term member of the teaching staff, understood the program and the objectives of the school well. It fell upon him to continue addressing the debt problem, and he traveled tens of thousands of miles, week in and week out, in his never-ceasing efforts to maintain rapport between GBS and its creditors.

Alumni Association Organization

Late in Marsh's administration, the Alumni Association developed a creative new push to bring genuine recovery to the school. "The general plan which we began to outline for ourselves," Samuel E. Deets, then president of the association, explained, "was that of establishing a new corporation" with a new constitution. It was hoped that this document, consisting of 11 articles

with three amendments, "would guarantee a continuity of the traditional spiritual values of the school."

A little less than four years later, President Marsh, insisting that he had been clearly led by God to step down from the presidency of the school, submitted his resignation. The trustees asked Deets to chair a presidential search committee. After considering a number of prospects but only receiving refusals, the committee eventually turned to Deets and asked him to consider the position. He reluctantly agreed. In May 1965, Samuel E. Deets was not quite 31 years old when he became the fifth president of GBS. He was given the directive, "Either make the school solvent or close it."

In 1965, GBS still reeled from debt, its aged buildings crumbled from neglect, and even many of its friends despaired of its future. Deets' academic insight, tireless energy, and practical "hands-on" approach was to make his decade-long tenure as GBS president a turning point in its history, inaugurating a three-fold crusade: pay off the debt, prepare the school to run its own affairs, and rebuild the campus.



Samuel E. Deets

One Last Push

As the alumni continued to press their campaign, the results were amazing. By July 1967, the debt had been reduced to \$158,000. This figure represented the total of indebtedness, including all loans, life loans, and annuities owed by the school along with the interest due.

Finally, as camp meeting 1969 approached, *God's Revivalist* informed its readers that only \$8,869.74 remained to be paid. "The debt is almost gone," it exulted, then added this rhyming doggerel:

*The time to cheer is almost here.
Give one more PUSH and get this straight,
On JUNE THE 8TH,
We celebrate.*

Even that amount was soon to disappear; for, on the last Saturday night, "the great enthusiastic crowd hilariously gave in cash over \$10,000, and in cash and pledges combined, an offering of \$21,000, thus wiping out the old debt, the remainder of the past year's operating expenses, and the camp meeting expenses."

An Electrifying Service

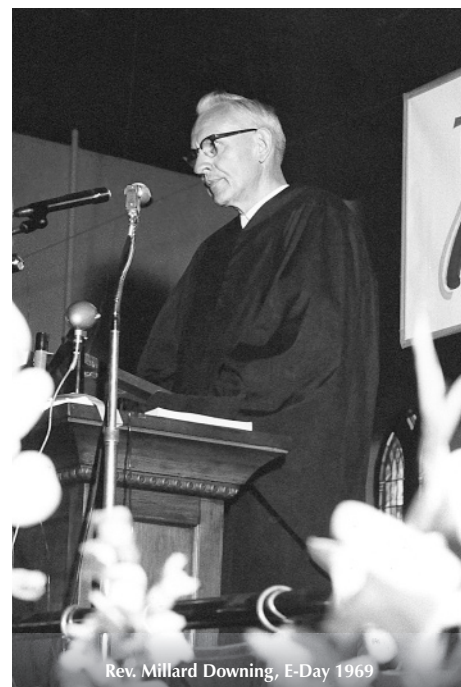
The next day was June 8—the promised day of celebration and thanks—"E-Day," as it was called. And as everyone knew, the "E" stood for "Elimination"—elimination "of the last dollar of its debt which totaled more than a million dollars in 1950," the newspaper had reported. Fifteen hundred people crammed into the chapel for the victory service that night.

Standing in a somber black robe on the platform was evangelist Millard Downing, who thundered, "I am God's Bible School!" In his rich and resonant voice, he recalled the magnificent honors that had crowned the Mount of Blessings. But then in sorrow he admitted there had been "dark hours caused by unwise business practices." He hung his head as if in shame as he recounted how the school had gone into bankruptcy. "Nevertheless,"



he continued, "God overshadowed the school," bringing it through its "slow, torturous climb out of the depths of gloom." Then, in "a climax of climaxes which one can never forget," Downing brought his crowded audience to almost unbearable ecstasy. Dramatically he threw off his black robe of mourning to reveal the spotless white robe of victory that he was wearing beneath. "God's Bible School is free with honor!" he cried. "The God of God's Bible School is vindicated! Let us praise Him!" Accenting his words, two scrolls were suddenly unfurled from the ceiling. On one was written, "Thank God, We Are Free," and on the other, "Freedom with Honor." The overflowing crowd came to their feet, swelling the Doxology in a great crescendo of praise. For more than half an hour the singing continued, and a grand Hallelujah March climaxed the service.

Throughout the years of his tenure, Deets never forgot that he was directly responsible to the trustees appointed by the court. Yet one of his objectives—heartily embraced by the Alumni Association and other supporters of the school—was ultimately to make GBS free of court control, and to this the judges



and the trustees whom they appointed agreed. The debt had been eradicated and the administration demonstrated the school's competence in maintaining solvency.

In 1973, President Deets began negotiations with Judge Black of the Court of Common Pleas to formulate a plan for turning the school over to its Alumni Association. ■

(To be concluded in May issue)

➡(p15) “Not by might, nor by power, but by my Spirit, says the LORD of hosts” (Zech. 4:6b). This was also part of what Jesus was communicating to His disciples in Acts 1:8 when He told them that they would receive enabling power to be His witnesses throughout the world as the Holy Spirit came upon them. Jesus’ statement was worded in such a way as to imply that they would be in continuous need of the Holy Spirit coming upon them—not just on that climactic day in Acts 2, but over and over again—which is exactly what we see happening in the unfolding story of the early church (Acts 2:4; 4:8, 31; 9:17; 13:9, 52).

But I believe there is another reason why we are instructed to rely upon the Spirit’s enabling power. It is because the very act of doing so also serves as a means of sanctifying both ourselves and the work that we do in God’s kingdom. On the other hand, failing to depend on the Spirit’s enabling power will result in living according to our own fleshly wisdom, fleshly abilities, and fleshly desires. This leads to self-centeredness. Corruption. Pride. Manipulative behavior. Misplaced priorities. Missed opportunities. Short-sighted plans and wasted resources. All because of our refusal to slow down and take the time to seek the help of the Spirit.

Conclusion

What we have learned thus far is that the Holy Spirit Himself brings God’s anointing to every believer in Christ. However, this anointing can only be appropriated by learning to walk in holiness, and by learning to live in daily reliance upon the Spirit’s enabling power. This reliance is learned by cultivating a life of prayer and practicing other spiritual disciplines on a regular basis. As we do this, and then step out in faith-induced obedience, we will discover an enablement that did not come from ourselves, but rather from the life and mind of the Spirit Himself. And then we will know that we truly have an anointing from the Holy One—an anointing that sanctifies us, teaches us, and empowers us for service. ■

In the fourth and final part of this series, we will see how the anointing of the Holy Spirit enables us to see the glory of Christ and His kingdom breaking through in the ordinary affairs of our daily lives.

* Keener, Craig S. Acts: An Exegetical Commentary, Volume 1, electronic version, Baker Academic, 2012, pp. 689-690.

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by Sonja Vernon

TRAINING

“For the moment all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it. Therefore lift your drooping hands and strengthen your weak knees, and make straight paths for your feet, so that what is lame may not be put out of joint but rather be healed.” —Hebrews 12:11-13 ESV

Have you ever watched an athlete train? The same moves are practiced over and over again. The form is critiqued. Errors are corrected. The body is taken to its limits. At the end of the workout, the athlete is exhausted, sweaty, shaky. They’ve reached the end of their endurance. But the next day, there they are again, listening to a coach who pushes them farther than the day before, asks more of them than they think they can give. Why? Because there is a goal ahead, a prize to be won.

My friend, our Heavenly Coach knows us perfectly and loves us faithfully, and He disciplines those He loves. He wisely trains His children to strengthen us for the race ahead; to build spiritual muscle, endurance, and confidence. And in our case, there is much more at stake than an earthly prize. There is an eternal destiny that awaits us.

My friend, you may be worn right now. Your hands may be drooping and your knees shaking, but don’t quit! Don’t give up! Trust the loving discipline of a Heavenly Father who is committed to helping you win the race. Take a deep breath, wrap those aching knees, and keep running! ■

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