

GOD'S REVIVALIST

May 2021

and Bible Advocate



**WHAT I
HAVE LEARNED
FROM
INTERNATIONAL
TRAVEL**



DAN GLICK / page 5



thinking out loud

NEW MANAGEMENT

In the late 1970s, when Chrysler appeared to be on the verge of going out of business, Lee Iacocca came aboard and began rebuilding the entire company from the ground up. Realizing that the company would cease to be viable if it did not receive a large infusion of cash, Iacocca approached the U.S. Congress in 1979 and successfully requested a loan guarantee. In order to obtain the guarantee, Chrysler was required to reduce costs and abandon some longstanding projects. Iacocca led organizational restructuring, and Chrysler created the K-Car line and minivans. Because of the new vehicles and the reforms Iacocca implemented, the company turned around quickly and was able to repay the government-backed loans seven years earlier than expected. He had brought Chrysler back from the brink of bankruptcy. They had needed new management, and Iacocca was the right man for the job. He came to Chrysler and added value.

In a similar sense, all of us were once failing enterprises. We were on a downward spiral headed toward final spiritual bankruptcy. Our lives were disorganized and poorly run. We needed new management. We needed God.

The reality is that God wants to take over because He sees value in us. Even in our sins, we have intrinsic value. He sees our true worth as greater than the wealth of the entire world (Mark 8:6). As our new CEO, He adds value.

However, in order for this new management to be a success, we must recognize His preeminent authority as the CEO of our lives. He holds the highest rank. Although we make daily operational decisions, we must be careful that they are in sync with the mission and directives we have received from the CEO. We must realize that the resources we have are to be carefully used in fulfilling operational goals. How we spend our time is a concern of His, but He doesn't want us to be overextended in our labor—not having an adequate balance between hard work and times of rest and relaxation. Whatever we do must be done with proper motives and ethics. We must periodically check in with Him and see if there are any personal adjustments needed. We must not lose sight of the fact that He puts a premium on our getting along with others. That helps everything run better.

Here is the bottom line: As long as we stay in humble submission to His management, we will prosper. —KF

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the president's page

WISDOM: A KINGDOM PERSPECTIVE

by Rodney Loper, President

The wisdom of God and His ways are often only fully seen in retrospect. In the transactional moments of the day, reasons and rationale can be obscured. The path chosen becomes much clearer when we see our footprints and the footprints of God as we look back down the trail.

We must be careful not to substitute the wisdom of man for God's wisdom. That will surely take our feet down treacherous paths. Our wisdom can be a fad, with new issues and social concerns calling for "old ideals and thoughts" to be tossed aside. Meanwhile, the mountain of God's truth remains. Time always vindicates God and His wisdom.

James 3:17 says, "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

We often pray for and seek after wisdom, but how do we actually apply this wisdom in our lives? We want purity until it restricts us. We want peace until "our way" is challenged. We want gentleness until it will not achieve certain results. We want people to be open, easily entreated by us, but do not extend to them the same courtesies. We want people to be impartial in their personal dealings with us and our situations, but have little grace to extend to them. We hate hypocrisy unless it makes us look better.

Adopting wrong attitudes hinders our efforts in getting others interested in Christianity. It is not attractive when we have twisted God to fit our circumstances, our way of living—One who will look at our "issues" and give us a wink and a nod.

WISDOM IN ACTION: AN EXAMPLE

So what should godly wisdom look like? To get a good picture of this wisdom in practice, let us look at the exchange between Jesus and Pontius Pilate in John 18:33-38. Go with me in your



mind's eye to this moment in history. Since it is so familiar, be careful not to skip hurriedly over this interaction and miss the significance.

For Pilate, the man standing before him was an inconvenience. I am sure that his agenda for the day had not included trying some renegade rabbi in trouble with the Sanhedrin! And rest assured that if there had been any attempt to overthrow the Roman governmental structure, this trial would have been totally different. In fact, history tells us that others who dared were killed.

"Are you the King of the Jews?" When Pilate asked this, he was essentially offering a quick exit from execution. All Jesus needed to give were a couple of quick, clear denials and He would be off Rome's excruciating hook. The Sanhedrin would have to solve their own problem, and the governor could get on with the day's important work.

"My kingdom is not of this world." Jesus' reply to the Roman governor just made the situation worse. Now Pilate was forced to probe further.

"So you are a king?" Pilate asked. Jesus answered him, "You [rightly] say that I am a king. For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice" (John 18:37 ESV). Well, if there had been an easy way out, it was gone now.

Pilate had the full authority of the Roman Empire behind him. Jesus appeared to have no one—He stood there "despised and rejected" (Isa. 53:3). Pilate's words must have sounded reasonable, given the apparent context. Jesus' words must have sounded foolish and strange. While Pilate seemed to want an easy way out of this situation, Jesus seemed to do nothing to avoid crucifixion. If we were to read the headline news that day, we would see many people mocking this foolish man, Jesus, for not standing up for Himself. However, their human understanding was fixated within the temporal moment.

Who appears weak and who appears strong in this passage? Who appears to be in charge and who is not? Now, I know what your answer will likely be—that is because what I mentioned earlier is true—that we see the wisdom of God more clearly in retrospect. Although we can't be present in that transactional moment, I think the disciples give us an indication of what we would have seen. Pilate was in charge and held the power. This is why the disciples ran. This is why Peter denied. This is why they were hiding (John 20)!

But we also notice that it was Pilate who seems to be trying to get out of this exchange with the least amount of damage. Moreover, Jesus wasn't trapped—caught in some situation from which He could not extricate Himself. With a divine snap of His fingers, He could have set the world right, defeated Rome, and put His people in charge. But He didn't. Isaiah tells us that He was "brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth (53:7). But this was NOT because Jesus was weak and unable to resist. It was because His kingdom was not of this world. His response at the time was, "If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence" (John 18:36).

With the benefit of retrospection, we see things differently. Pilate had no idea what the real Kingdom of Heaven looked like, and how this moment was integral to it. Jesus did. He knew what would make for the best outcome of all involved—the entire world.

CONCLUSION

Friends, it is so easy to fall into the trap of believing that there is only one kind of kingdom—a present and physical earthly kingdom. Even James and John argued over who would get the positions of power when Jesus established this kingdom (Mark 10:37). But Jesus was not interested in establishing an earthly kingdom as His disciples were expecting.

Being a Christian will cause you to stand in the weak places, speaking truths that sound delusional to worldly authorities. It will cause you to pursue aims that will be misunderstood and misinterpreted and mocked. From our present vantage point, it will look really foolish; it will look really weak. But its position will, in reality, be strong, because "the foolishness of God is wiser than men, and the weakness of God is stronger than men" (1 Cor. 1:25).

We need to remember Jesus before Pilate. What matters is not how things appear or sound in the present tense. What is ultimately significant is what God is actually doing in and through that moment—and that is frequently only seen in retrospect. ■



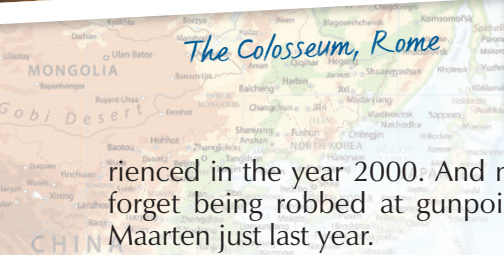
I love travel: new places, new people, new foods, new experiences. Admittedly, I love it all. There's nothing like strolling down a crowded street in Shanghai, a city that has 13 million people, and feeling like most of them are on the street that day; or munching a delicious taco from a street vendor in Mexico; or warming up to a bowl of borscht while relaxing with Christian friends in a small Ukrainian village; or marveling at the wonders of Europe's cathedrals. It's exhilarating to sail up the Bosphorus with Europe on one side and Asia on the other, not to mention strolling through the ruins of Philippi, Corinth, Ephesus, Laodicea, and dozens of other biblical sites.

London, Paris, Rome, Moscow, Istanbul, Lisbon, Athens, Mexico City, Budapest, Prague, Vienna, Warsaw, Cologne—they all have their charm, as does the little thirteen-square-mile Greek island of Patmos, where the Apostle John was exiled and had his amazing vision of the world's future. There are few exotic experiences like riding a scooter over the mountains of that island while getting stunning views of the deep blue Aegean all around and the azure skies above. Into that sky John looked and saw that for the believer in Jesus, there is a world coming that will be emptied of sorrow, pain, tears, and suffering.

And then there is Israel, the land of the Bible, the place where the feet of Jesus, prophets, and apostles touched. I have seen the eyes of many Christians fill with wonder and tears as they walk in those same footsteps. When people ask me why they should consider a pilgrimage to Israel, I have a simple response: "When God came to earth, even He went to Israel."

Through travel, I have made friends and acquaintances of people from many walks of life. There was the pleasant tour guide who took my wife and daughters through Istanbul's Hagia Sophia, one of the most ancient churches in Christendom; the rabbi in Safed, Israel, who so warmly welcomed my wife and me to his synagogue; the little Christian lady in southeast Ukraine who clings to her faith in spite of the beatings her drunken husband gives her when she attends the little village church; the Korean business man who worked for Samsung and invited me to come to his hotel room to talk about the Christian faith.

Then there were the challenging experiences, like Hamas rockets flying over the heads of my son and me in Ashkelon as we watched with curious wonder while Israel's Iron Dome shot down those rockets. There was the near drowning experience in the Black Sea that several of my children and I experienced.



rienced in the year 2000. And my wife and I will never forget being robbed at gunpoint on the Island of St. Maarten just last year.

There were also the sad experiences, like the teenage prostitute who approached me in a hotel lobby in Kiev. I could only hope that she would find the Savior as did the woman at Jacob's Well (John 4); the two desperate ladies with a sad story in the highlands of Wales, weeping as my wife, my daughters, and I prayed with them; the tents housing thousands of people in squalid conditions all over the city of Port-au-Prince, Haiti, just after the 2010 earthquake. And then there was Auschwitz-Birkenau. Nothing could have prepared me for the somber feelings that washed over me as I walked through that factory of murder.

Had I not been an avid traveler, I would have missed out on experiences like living for a short while in an Orthodox Jewish home in northern Galilee, sipping tea in a Bedouin tent in Jordan, eating in a Palestinian refugee camp in the West Bank, attending a Sabbath meal on a Friday evening in Jerusalem at the home of a prominent rabbi, or shaking the hand and talking with the world famous Jewish attorney, Allan Dershowitz, at the Western Wall Plaza. Because of travel, I have had the joy of baptizing many people in the Jordan River, including three of my children, as well as participating in baptizing nearly 70 people in the Dnepr River in Zaporozhye, Ukraine.

I will never forget the experience of strolling Addison's Walk in Oxford, England. This picturesque footpath circles a small island next to the River Cherwell on the grounds of Magdalen College (Oxford University) where C.S. Lewis and J.R.R. Tolkien would frequently walk and converse. A few miles away is Lewis' grave, and I took the time to stop and thank Mr. Lewis for the many books he wrote that have been a blessing to me, although I can't be totally sure he heard me.

WHAT I HAVE LEARNED

These experiences and many more have definitely influenced me and given me an education that goes far beyond book learning. While not exhaustive, here are seven areas of understanding that I have gained through travel:

1. Most of us are quite ethnocentric until we have been pushed out of our little circle. I have discovered that my way is not always the best way, or at least not the only way. Travel can stretch and challenge one's presuppositions. While every culture has its weaknesses as well as its strengths, a world traveler has the luxury of picking the best from each culture, appreciating it, learning from it, and implementing as much of it as is possible and practical.

2. It is easy to stereotype a whole group of people until you have face-to-face contact with them. For instance, many Westerners have a rather diminished and inadequate view of Arabs and Muslims. When my son Tim and I visited the country of Jordan, we were treated with such hospitality that we can never see some things we had previously believed in the same light. Of course all countries and cultures (including our own) have evil people, but they do not usually represent the majority. Provincial thinking and prejudice will perhaps always be with us to some degree, but it can definitely be lessened by travel.

3. The international and universal Church of Jesus Christ is alive. We know that God has His people all around the world, and it is exciting to get to meet brothers and sisters from far-away places. Many of these believers reveal a dedication to Christ, even amidst persecution, that can serve as wonderful examples to Western Christians. I personally have learned so much from Christians in various places of the world. For example, Haitians and Mexicans have taught me more than just a little about how to be fervent in worshiping the Lord.

4. People around the world love to make international friends. If you have moderate social skills, making international friends will come easy. I have friends around the world who have deeply enriched my life. I have learned from them, and they have often helped me in challenging situations. I pray I have been a blessing in return.

5. I have learned the culture, history, geography, and current events of other places. All of these fascinate me, and travel gives me a wide window into these areas. Admittedly some of these things can be learned by books and the internet, but nothing can substitute for boots on the ground. There is so much I have learned about the Jewish-Palestinian conflict by repeatedly visiting the West Bank. When I read the Bible, I now see in my mind's eye the context for so many of the stories recorded there because of my trips to Israel, Jordan, Greece, and Turkey.

6. International food is GOOD! Needless to say, I have eaten LOTS of different food from around the world. I can easily get bored with the sameness of American food, not to mention how unhealthy much of it is. We just don't use enough different spices and seasonings. Thai, Turkish, and Mexican cuisine blow away most standard American food. This is the gospel truth...I think. Well, maybe not for everyone.

7. Travel gives lots of opportunity to be a witness for Christ. If you look and behave like a Christian, it is inevitable that you will have opportunities to share your faith. Most Christian travelers will find this happens too many times to count. And it could even be in the most "unusual circumstances." While in the Bahamas as a young man, I was approached by a drug peddler. Instead of buying his drugs, I explained that I had something much better. At first he thought I was speaking about a better drug than he was offering. I explained that Jesus Christ was so much better than living a life dependent on mind-bending substances. He actually agreed with me.

None of us know how long we will live, but, with what time I have left, I want to continue to travel domestically and internationally, as God makes that possible. I can think of dozens of places I still want to go and of many things I still want to learn. I want to help fulfill the prophet Daniel's prediction that in the last days "many shall run to and fro, and knowledge shall increase" (Dan. 12:4 ESV).

As I do, I pray that God will make me a light in this dark and fallen world. Jesus said, "You are the light of the world," so I would like to think I have to travel it if I am going to be a light to it. ■

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Sea of Galilee, Israel

Eastern Gate, Jerusalem

A photograph of a woman with dark curly hair tied up, wearing a grey sweater and a striped apron, smiling as she pours an egg into a large metal bowl. A young boy with curly hair, wearing a striped sweater, is sitting at a wooden table next to her, looking at her. The table is cluttered with various kitchen items like eggs, a rolling pin, and small bowls. The background shows a kitchen with white subway tiles and wooden cabinets.

Motherhood:

Living a Piecemeal Life

by Valorie Quesenberry

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To be a mother is to live a piecemeal—bits-and-pieces—life. Rarely is any job done in one sitting, as the saying goes, or even done once and for all. Rather, a job is usually accomplished in stops and starts.

A Disrupted Routine

What did you do today? These words strike fear in the hearts of mothers everywhere because often there seems to be no answer—at least not a logical, measurable answer. How do we quantify days spent mostly in interruptions and half-done projects?

Mothers of little ones are continually picking up babies or comforting toddlers who trail them from room to room. Of course, no shortage of disruption exists in homes with older children. Moms of teens are in a cycle as well—one that includes shuttling to lessons, sports, and

church events, as well as taking advantage of an unexpected moment (or hour) talking to a son or daughter. Unlike crying babies, a troubled teen may not give ongoing cues. Often moms either grab the chance to dialogue or lose it.

For a mother, every stage of parenting is packed with situations where her maternal instinct calls her to drop what she is doing and care for her children; and the time spent doing so may be difficult to put on a graph or list on a chart.

Jesus, the Interrupted

Gloria Gaither has said that God is often “in the interruptions of life.”¹ Jesus was continually interrupted during His earthly life and ministry. Recall the woman with the hemorrhage who touched Him in the crowd, or Jairus plead-

ing for the healing of his daughter. Picture the adulterous woman thrown down in front of Christ, or the four friends who lowered the paralyzed man through the roof. Blind men, lepers, and sick people approached Him wherever He went. Crowds of people wanted to hear Him teach or see Him perform a miracle. This was an exhausting way to live.

Remarkably, these are the moments that portray grace, compassion, and mercy, the very acts which reveal His great love, justice, and wisdom. His responses to these interruptions remind us He was not too busy to notice that His attention and intervention were needed. He was able to turn from the task at hand and nurture the person who called.

There is no greater plan than the plan of redemption, the sacrificial mission Jesus came to earth to accomplish, yet His days were filled with as many seemingly “random” moments as scheduled ones. The wonder of it all is that each was divinely ordained.

Take courage, moms. The great Heart that imagined the little loves whose needs fill your life has sanctioned your interrupted moments. He blesses them. He smiles on you.

The Lie of Linear Living

I am apt to be frustrated when I cannot carry out a project to completion. I like to wrap myself in a task, letting my creativity and productivity run wild until the thing is done. But God rarely allows that to happen.

Perhaps God doesn’t want me to indulge my routines without restraint; He knows that in doing so I could become desensitized to the nuances of life. He allows me to be interrupted. He regularly sends me reminders of the important layers of life, maybe through a phone call from my daughter dealing with an unexpected development in college, or through an awareness that my son needs unusual guidance in an upcoming decision. He disturbs my peace so that I will seek His, for myself and for those He has given me.

Satan wants me to believe that the only way I can conquer life is to dive into a task and finish it many interrupted hours later. The Father asks me to believe that I can complete His will in a cycle of divinely-allowed interruptions. His Son did. By His help, I can, too.

Emily Judson, third wife of the twice-widowed missionary to Burma, Adoniram Judson, wrote of caring for “teething babies and teaching natives to darn stockings” as part of her daily routines. She counseled that “she who would have the assistance of the Almighty in important acts, must be daily and hourly accustomed to consult His will in the minor affairs of life.”²

Elisabeth Elliot, a missionary who was often eloquent about acknowledging God’s sovereignty over our schedules, advised her readers that “we can learn to see... everything that interrupts ‘our’ work as His work which must take precedence.”³

Ordained for Interruption

The gifts and calling of each gender are wonderful and divinely assigned. Women have a maternal nurturing instinct that inclines them toward the needs of children in the home with all the associated interruptions. In fact, male and female brains respond differently to the crying of a hungry infant.⁴

This is not to say that interruption in daily routine is unique to mothers. Fathers are interrupted as well. I am sure that many of them can point to times when they stopped their work to teach a mechanical concept to a young son or to fix a flat tire for a young daughter. Parenting is the process of life being interrupted.

But what is peculiar to moms is that we are called by our Creator to cherish the very environment where we are interrupted the most. God’s Word calls young women to invest the premium of their lives in their homes. In Titus 2:5, Paul includes this specific phrase in the list of instructions: they are to be “busy at home” (NIV), “good managers of the household” (NRSV), “working at home” (ESV). This is repeated in the Apostle’s advice to Timothy as counsel to young widows who should remarry (1 Tim. 5:14).

Women are thus gifted a life of interruption; moms especially may see it as an opportunity to imitate the nurturing heart of the One who invites us to come into His presence at any time with any need.

Someday we will see the results of this piecemeal life, and it will dazzle us. Every stop and start, every surrender of personal desire, every refocus motherhood demands is seen by Him. These interrupted lives will yet bring glory; joy will shine through every gap in ways we’d never imagined.

Interruptions are not the exceptions to mothering; they are the essence of it. This is what we need to understand as we contemplate our daily lives and the sum of them. What happens in piecemeal moments has lasting significance. And perhaps moms will only see that from eternity’s perspective. ■

1. Gloria Gaither as quoted in marklowery.tumblr.com, “God is in the interruptions,” by Mark Lowery.

2. Kendrick, A.C. *The Life and Letters of Mrs. Emily C. Judson*. Sheldon and Company, 1860, p.258.

3. Elliott, Elisabeth. *The Music of His Promises*. Fleming H. Revell, 2000.

4. NIH News Release on May 6, 2013. “Women’s, men’s brains respond differently to hungry infant’s cries.” Accessed at www.nih.gov/news-events.

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ANNUAL BLOOD DRIVE

GBS held its annual blood drive on March 9. Organized by the college Student Government and hosted by the Hoxworth Blood Center, this was a wonderful opportunity for our campus family to give back to the community. Forty-nine volunteers donated or attempted to donate, and 41 units of blood and platelets were collected from faculty, staff, and students. Marie Schade from Hoxworth Donor Re-

lations/Community Relations reported that there were 20 first-time volunteers and that the goal set for GBS had been exceeded. She concluded by saying, "Hoxworth appreciates your commitment to saving lives. The donors who participated in the blood drive have helped ensure that there is an adequate blood supply for the patients in our com-



munity," and noted that the 41 units of blood donated by the GBS campus family during this year's annual event equals "99 potential lives saved."

HILLTOP IVORIES

Although participation in this year's piano concert was limited to faculty, students, and campus players, a lively variety of piano duets and quartets were featured. Hosted by the Division of Music, this March 16 event showcased classical works,

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



Robert "Bob" Cox, 81, passed away December 29, 2020. He was born on February 4, 1939, to John and Juanita (Taylor) Cox in Kokomo, IN. Bob graduated in 1956 from Kokomo High School and served in the National Guard.

In 1958, Bob married Sandra Bergstrom. He served on the Kokomo Fire Department from 1963 to 1988 as firefighter, lieutenant, captain, district chief, and chaplain. He also worked at Superior Glass and Paint. After retirement from KFD, he served as the Kokomo Rescue Mission's executive director from 1988 to 2006 and was instrumental

in building the current mission building and Open Arms (a shelter for women and children). He also traveled to Russia several times, orchestrating the sending of several containers of relief aid to Moscow.

Upon retiring from the mission, he received the Distinguished Hoosier Award from the governor's office, a "key to the city," and a proclamation from the mayor's office. He served as chaplain for the Kokomo Police Department and Howard County Sheriff's Department, working at the jail until 2015. Bob was a faithful sustaining donor to GBS.

Bob is survived by his wife, Sandra; son, Kevin; three daughters, Karen Johnson, April O'Cull, and Angie Meyers; eleven grandchildren; nine great-grandchildren; brother, Loran; sister, Faye Campbell; and many nieces and nephews who dearly loved their "Uncle Bob." The family will hold a private graveside service with a public memorial service planned for this summer.



Mrs. Martha Miller and Kiana Kennedy at the piano



Jake Stetler and Audrey Rectenwald perform.

gospel favorites, and thematic pieces. The division faculty worked together to organize this concert and

coordinate pieces and groups. A video of the program can be viewed at youtu.be/-tLUZ6yERUw.

KIDS' EGG HUNT

The Church and Family Organization from the Division of Professional Studies (DPS) sponsors an annual campus-wide egg hunt for ages one to thirteen.

The first goal of the event was to allow college students in the Church and Family degree program to experience the planning and preparation involved in an event like this so that they can replicate it in their own communities and churches. Early in the spring semester, students determine how many campus kids there are (61 this year), create a flyer, fill plastic eggs with goodies (836 this time), and then hide them on campus prior to the event. During the student organizational meeting after the hunt, a SWOT analysis (strengths, weaknesses, opportunities, threats)

was completed, and the possibilities for adding additional items, such as an Easter breakfast, craft tables, etc., to their own future similar event after leaving GBS, was discussed.

The second goal was to provide a family-friendly campus event that ➡



Judson Hartkopf joins friends on an egg hunt.



Leliah "Lee" Elliott, 93, passed away December 30, 2020. She was born April 6, 1928, and reared in Canton, OH, where she first met Chester ("Chet") Elliott when she was 14. Soon after their wedding on July 12, 1946, it was Chet's World War II injuries that brought them to Pasadena, CA, for his continuing treatment. They moved to Vista in 1956, and there opened a private CPA practice where Lee was Chet's secretary for 30 years.

Lee held various local and district leadership positions in missions' programs for the Church of the Nazarene for over 30 years and was awarded the denomination's Distinguished Service Award. Both Lee and Chet were very involved in their local church. They were GBS donors, *God's Revivalist* subscribers, and founders of the Chester C. Elliott and Leliah E. Roberts Elliott Scholarship for ministerial students.

Lee was preceded in death by her husband of 73 years, Chet Elliott, who passed March 1, 2020. She is survived by two daughters, Sherry Hoselton and Susan Elliott; two granddaughters; six great-grandchildren; brother, Harold; two sisters, Bonnie and Linda; and many nieces and nephews.

There was a small graveside service, limited because of the pandemic, officiated by Dr. Al Jones, before her burial in the Valley Center Community Cemetery, Valley Center, CA.



Jack Wendell Patterson, 81, passed away on January 21, 2021, in Portland, OR. He was born on July 30, 1939, in Stonega, VA, to Theodore and Mamie (Colton) Patterson. As a child he would go down to the railroad tracks and pick up pieces of coal to give to needy families so they could heat their homes. Jack was a faithful ➡

➡ is greatly anticipated every year! It's a wonderful gathering of all ages with plenty of smiles, lots of candy, and prizes. This year, staff member Floyd Hyatt sponsored the event with a cash donation and helped hide eggs. He even took part in the organizational picture, and his helpful participation was appreciated!

Although this event had to be altered last year because of COVID-19, parents and kids were able to participate in a campus walk, collecting eggs at various homes. While that was fun, this year's event was closer to normal.



Daniel Harms adds an egg to his collection.

MISSION TRIP TO HONDURAS

On March 16, Lyle Witt, chair of the Division of Professional Studies, led a 12-member team from GBS on a short-term mission trip to Honduras. The group, which included students, graduates, staff, and faculty, were required to test for COVID-19 both before and after their journey. Although actual air-time was only around five hours, both legs of the trip took a full day of travel. The group spent nine days working with the Eric and Hannah Kuhns family and Shane and Danae Walters, missionaries with Hope International Missions. While there, the team held four church services, a children's service, and a youth service; distributed tracts in a city market and downtown square; painted the interior of churches in San Pedro Sula and Tegucigalpa;

built podiums for two churches; and prepared and served food and held services at the city dump and a refugee camp in Tegucigalpa. 📌



Painting the interior of a church



Ministering at a city dump

REVIVALIST FAMILY continued

➡ member of Bethel Bible Fellowship in Portland for many years where he and his wife, Norma, taught Sunday school. Beginning at age 16, he held several different local preacher's licenses and was a fill-in preacher until recently.

Jack started his career as an auto body repairman when he was only 11 years old. He was the owner/operator of Skill Craft Auto Body. He was always a "go to" for all of his many friends when they had auto body needs. Jack's interests included fishing, hunting, anything car related, and traveling. The Pattersons have been supporters of GBS and subscribers to *God's Revivalist*.

Jack is survived by his wife, Norma Jean (Kennedy) Patterson; sister, Alvena Patterson; niece, Roberta Jones; nephew, Paul Patterson; and numerous other loving family members. A funeral service was held at Bateman

Carroll Funeral Home, Gresham, OR, followed by a committal service at Wilhelm's Portland Memorial in Portland. A Memorial service was held a few days later at Bethel Bible Fellowship, Portland, OR.



Ruth Ann (Pyle) Huskins, 74, passed away January 13, 2021, and her husband, **Jimmy Junior Huskins**, 75, passed away one day later, January 14, 2021. Ruth was born September 14, 1946, in the city of Cedar Rapids, IA, the daughter of the Rev. Scott and Nellie (Martin) Pyle. Jimmy was born July 14, 1945, in the city of Cartersville, GA, the son of George and Ardell (Kitts) Huskins.

On December 21, 1968, Jimmy and Ruth married. (Shortly before their passing,

they had celebrated their 52nd wedding anniversary.) Jimmy spent more than three years serving as an Army medic in Germany during the Vietnam war. He was a hard worker, and after the war he was involved in the roofing business for 45 years. He was also an ordained minister and a long-standing member of the Wesleyan Tabernacle Association.

Ruth, also a long-standing member of the Wesleyan Tabernacle Association, was more directly involved in ministry. For over 36 years, Ruth pastored churches in Illinois, Georgia, and Ohio, also serving occasionally as a supply pastor, all with the full support of her husband. Ruth also was involved in nursing home ministry, and, most recently, in telephone ministry. She dearly loved music, playing the accordion, piano, and organ since the age of 12.

Surviving Jimmy and Ruth are three sons, Scott, Jonathan, and Daniel; daughter, Anna Slone; four grandchildren; numerous nieces and nephews; and a host of family and friends. Jimmy's survivors include three brothers, Rick, Roscoe, and George; three sisters, Willie Mae Kitts, Mary Clark, and Margaret Ray. Ruth's survivors include a sister, Mary Louise Pyle; and a brother, Rev. Scott Pyle II.

A double funeral service for Jimmy and Ruth was held at the Open Bible Wesleyan Church, Cartersville, GA, officiated by Revs. Carson Scarbrough and Ron Cook. They were then laid to rest in the Veterans Memorial Cemetery, Canton, GA, with full military honors. An additional memorial service is being planned for a later date.



Donald Arlo Pence, 91, passed away on February 8, 2021, in Colorado Springs, CO. Don was born on June 22, 1929, to Ralph and Hazel (Buck) Pence in Springfield, OH. He first met Joyce Goodman at a God's Bible School camp meeting when they were both children (around six years old). Although Joyce never attended GBS as a student, her family often visited the campus. While her mother spent time with the "old people" on campus, Joyce would go to the school's laundry and visit the girls who were working there. Don and Joyce remained childhood friends until Don's family moved to San Antonio, TX. After high school, Don served in the Air Force from 1947 through 1950, but he never forgot Joyce, and he reconnected with her in Colorado. She had moved there with her mother and sister when she was 17, and she attended People's Bible College in Colorado Springs. Don and Joyce were married on November 15, 1955, and moved to Texas for a year before returning to Colorado.

Don, an electrician and refrigeration technician, was a generous man who enjoyed helping his neighbors. He

helped build a church near Torreon, NM. He and Joyce also made several trips to Alaska to help different churches with various building and maintenance projects. This was true everywhere they traveled. He was always happiest when helping a church or Bible school in some way. Don and Joyce were faithful donors to GBS and subscribers to *God's Revivalist*.

Don is survived by his wife, Joyce; a sister, Rhea Nancy; three nephews; and a niece.



Lloyd Douglas Grimm Jr., 98, of Lancaster, OH, departed this life February 10, 2021. He was born January 5, 1923, in Lancaster, OH, the son of Lloyd Sr. and Edna (Lienard) Grimm. Lloyd was a 1941 graduate of Lancaster High School and received a degree from Olivet Nazarene University, Bourbonnais, IL. After completing his biblical education, Lloyd became an ordained elder and pastor in the Nazarene Church, serving Ohio congregations in Fairview Park, Zanesville, Kingston, Lithopolis, and West Lafayette. During his ministry, Lloyd wrote and published multiple books. He retired in 1985 at the age of 62 from the Rutland, OH, Church of the Nazarene. Following retirement, Lloyd pastored multiple churches in Meigs County, retiring again in 2013 at the age of 90. He was a member of the Logan, OH, Church of the Nazarene, a faithful supporter of God's Bible School, and a subscriber to *God's Revivalist*.

Lloyd was preceded in death by his first wife, Mary Ellen (1979), and second wife, Fern Judith (2020). He is survived by his sons, John and Bob; stepdaughters, Debbie Freeland and Sheryl Richards; six grandchildren; numerous great- and great-great-grandchildren; sister, Eleanor Ruff; and many nieces and nephews. Funeral services were held at the Logan Church of the Nazarene with Revs. Tom Gates and Trevor Johnston officiating. Graveside services followed at Gravel Hill Cemetery, Cheshire, OH.



Fred Dewayne Montgomery, 62, of Arley, AL, passed away March 9, 2021. He was born December 20, 1958. Fred enrolled at GBS in 1980 and completed the Christian Workers Course in 1983, also serving on the maintenance staff until 1991. He was a retired minister who had pastored various Bible Methodist and Nazarene churches. For the last couple of years, he had been owner-operator of a restaurant in Alabama.

Fred was preceded in death by two sons, Jacob Kyle and Jordan Seth. He is survived by his wife, Francis; son, Joshua; sisters, Donna Montgomery and Cleme Consalvo; four grandchildren; and three great-grandchildren. ■

THE ANOINTING

The Anointing and Glory

part 4 of 4

by Richard G. Hutchison

In part one of this series, we have learned that “the anointing” is synonymous with the Person and working of the Holy Spirit Himself. He is the gracious gift of God to every believer in Christ. But we have also seen that our actual experience and enjoyment of this anointing depends upon how well we are learning to walk in step with the Spirit in our daily lives. Thus, in parts two and three, we discovered the following:

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 of the Holy Spirit to the extent that we are *learning to rely upon the Spirit’s enabling power*.

In this fourth and final part of the series, we will discover one more way in which we can learn to live in the realm of the Spirit’s anointing—and that is by learning to expect and look for the glory of God and His kingdom breaking through in the ordinary aspects of daily life.

The Spirit and Glory

While writing to a scattered group of believers who were facing the imminent possibility of suffering, the Apostle Peter admonished them, “If you are insulted for the name of Christ, you are blessed, because the **Spirit of glory and of God rests upon you**” (1 Pet. 4:14, bold added for emphasis). In other words, Peter was telling them that times of suffering and distress are actually a



©Stock: Brian Jackson

blessing for the Christian, because they provide opportunities for the Holy Spirit to manifest God's glory through His people.¹

In the Bible, the term "glory" often refers to some manifestation of the excellence of God's character.² So, for example, when we are told to "do all to the glory of God," it means that our purpose in all things should be to manifest the excellence of God's character—even in ordinary matters such as eating and drinking (1 Cor. 10:31). When, on the other hand, we live in ways that are inconsistent with God's holiness, we are detracting from His glory.

I believe that Peter's reference to the Holy Spirit as "the Spirit of glory" (1 Pet. 4:14) is significant even beyond its immediate context. It offers us a window into one of the ways in which the Spirit operates in our lives. He is looking for opportunities to manifest the excellence of God's character through us. And as we learn to walk in paths of holiness, living in full reliance upon the Spirit's enabling power, something awesome begins to happen. The Holy Spirit causes the glory of God to shine through us. This is true not only in times of suffering, but in every circumstance, setting, and season of life. The Spirit transforms ordinary people, living in ordinary places, doing ordinary things, so that the glory of God in Christ may be revealed in ways that point to Christ, rather than to ourselves. Christ is exalted, the gospel is enfleshed in the lives of His followers, and the light of His glorious kingdom begins to break through in myriad ways all around us.

Glory and the Coming Kingdom

The kingdom of God refers to His righteous rulership over all things—both in heaven and on earth. Wherever God's will is being done—even in the most ordinary of things—there we see His kingdom breaking through. And it is a glorious kingdom, because it is the visible expression of His holy character—His glory.

In Matthew 4:8, we see Satan tempting Jesus, offering to give Him the glory of the kingdoms of this world. But Jesus rejected it in favor of a kingdom that is "not from this world" (John 18:36), nor is it built by human hands (Dan. 2:44-45). It is a kingdom which His Father is giving to Him (Eph. 1:22; Heb. 2:7-8), and which He also will hand over to His Father in its future consummation (1 Cor. 15:24).

But in the present time, we must live with the tension that this world still "lies in the power of the evil one" (1 John 5:19) and "we do not yet see everything in subjection to [Christ]" (Heb. 2:8c). But the time is coming when Christ will vanquish all His enemies (1 Cor. 15:25) and bring about "new heavens and a new earth, where righteousness will be at home" (2 Pet. 3:13, GNT). All of this is revealed to us in Christ, through the proclamation of the gospel.

But in the meantime, what are we supposed to do? This is where the beautiful promise of the anointing connects with God's glorious kingdom. The abiding Holy Spirit—the Spirit of glory—wants to sanctify and enable you for the purpose of manifesting Christ and His glorious kingdom even now. But where? I believe He wants to manifest the glories of Christ and His kingdom in homes and families, in businesses and boardrooms, on hospital floors and in factories, in classrooms and on construction sites. And the more we understand and believe this, the more we actually are able to live in this realm of the Spirit's anointing which makes it possible.

The Glory of God in Jars of Clay

In 2 Corinthians 4:6-7, the Apostle Paul describes the earthiness of the Spirit-anointed life. On the one hand, it is glorious. "For God, who said, 'Let light shine out of darkness,' has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (4:6). On the other hand, the way in which this glory shines through us is very earthy. "But we have this treasure in jars of clay, to show that the surpassing power belongs to God and not to us" (4:7). To what treasure is Paul referring here? It is the glory of God that is seen in the face of Jesus. And what are these jars of clay that God uses to carry around this radiant glory? That, my friend, would be you. Yes, your weaknesses and limitations provide the very windows through which the Spirit of glory is able to radiate the beauty of Jesus and the good news of the kingdom that He is bringing.

Glory Breaking Through in Unlikely Places

As God uses our earthen vessels to manifest the excellence of His holy character, we will know that we are living in the realm of the Spirit's anointing. And every little ray of glory confirms that this anointing is real. And, in some strange, paradoxical way, it sets us apart *from* the ordinary by setting us apart *in* the ordinary matters of daily living. But in order to experience this kind of anointing, we must learn to live (p23)➡



Dear Phil

ARE [ENTIRELY] SANCTIFIED BELIEVERS REALLY AS SINLESS AS ADAM WAS BEFORE THE FALL?

I'm really struggling with a statement in T.M. Anderson's article on page 20 of the December, 2020, issue: "The sanctified...are as sinless as was the first creation." Can you help me understand? —Jay

Dear Jay,

Thank you for the question. You are the second person to voice this question to me. Since I always want to do to others what I would want done to me, I went back to the original source to check the statement in context. The article came from the first chapter of T.M. Anderson's book *After Sanctification*.

On page 13 of that book, I find the following statements:

"The sanctified are new creations. They are as sinless as was the first creation. They are created in Christ Jesus in the moral likeness of God. They stand at the threshold of limitless possibilities in character-building and development.... Holiness is then both an end and a beginning. As the attainment of an end, it means the end of sin in the soul. This has been obtained through the cleansing blood of Christ, and wrought in the heart by the fullness of the Holy Ghost.

"The fall of man was twofold in its result. It resulted in a depravation of the nature; and it also resulted in a deprivation of privileges which were his by the rights of creation.

"The removal of sin from the nature of man entitles him to all forfeited privileges. Redemption in its full meaning restores the redeemed to the state of holiness, and makes them heirs to an inheritance incorruptible, undefiled, and that fadeth not away."

Reading these lines carefully leads me to the following conclusions. First, Anderson believed that after [entire] sanctification, there was unlimited potential for growth in character, knowledge, love, and grace. His argument, indeed the point of his book, is that there is a great deal of territory to claim beyond the gate of a full surrender. He uses the metaphor of Canaan to picture the distinction between entering into the relationship of entire sanctification (crossing the Jordan) and growing in Christlikeness (taking full possession of the promised land). Leslie Wilcox's book *Beyond the Gate* makes the same point, and this has been affirmed by careful theologians throughout church history.

Second, Anderson believed that the fall of man resulted in the corruption of man's nature. He uses the word depravation, which is a good word to describe the inward col-

lapse into self-centeredness that Adam's sin occasioned. Again, there is no dispute on this point by any orthodox theologian over the past 2000 years, regardless of denominational affiliation. The Church Universal has consistently recognized that apart from grace, there is no good thing in any person (Rom. 3:10-18).

Third, Anderson seems to have believed that [entire] sanctification removes sin from the nature of man in such a way that the entirely sanctified are as sinless as Adam was at the moment of his creation. Here's where Anderson's enthusiasm for the possibilities of grace appears to have run past what Scripture says or logic permits. To be sinless as Adam would entail not just freedom from indwelling sin, but also freedom from any need for renovation in the image of God. To be as sinless as Adam would be to be free from any habituated patterns of thinking contrary to God's will. Romans 12:2-21 argues, for example, that after entire sanctification (Rom. 12:1), we must **be being** transformed (ongoing action) by the renewal of our minds (12:2). Ongoing transformation points to needed renovation.

There is no question that union with Christ frees us from the power of sin (Rom. 6:6-7). There is no question that the law of the Spirit of life in Christ Jesus sets us free from the law of sin and death (Rom. 8:1). Without doubt, by the power of the Holy Spirit, we can be holy in all our behavior (1 Pet. 1:15-16; 1 Thess. 4:7-8). However, after entire sanctification, there is a great deal of renovation required to be renewed and transformed according to the image of the One who created us (Col. 3:10).

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

MENTAL HEALTH AND CHURCH ATTENDANCE

Since 2001, Gallup has asked Americans to rate their own mental health or emotional wellbeing and those responding “it was good or excellent” consistently ranged between 81% to 89% (average over the period was 85.5%). However, there was a drop in 2020 to 76%. The decline in personal mental health rating showed up across gender, race, marital status, age, income, and political affiliation. However, weekly churchgoers were the demographic group in which more say their mental health this year is better than 2019—46% said their mental health was excellent in 2020, compared to 42% in 2019. Those who say they attend less frequently did not experience the same wellbeing stability.

CATHOLIC CHURCH CANNOT BLESS SAME-SEX UNIONS

In response to a question over whether Catholic clergy can bless gay unions, the Vatican’s orthodoxy office issued a two-page decree reaffirming that the Catholic Church cannot bless same-sex unions because God “cannot bless sin.”

Although noting that gay people must be treated with dignity and respect, the decree, approved by Pope Francis, stated that gay sex is “intrinsically disordered” and that same-sex unions could not be

blessed as any such sacramental recognition could be confused with marriage, which is a lifelong union between a man and a woman intended for the sake of creating new life.

AMERICANS FAVOR “SIGNIFICANT RESTRICTIONS” ON ABORTION

A Knights of Columbus/Marist Poll administered in January found that 76% of Americans, including 55% who identify as pro-choice, support “significant restrictions” on abortion. The survey also found that 53% of Americans identify as pro-choice, while 43% say they are pro-life. The views split along party lines with 78% of Republicans saying they are pro-life compared to 20% of Democrats.

1776 COMMISSION ABOLISHED

Dennis Prager, founder of the conservative platform PragerU, a media company that promotes American conservative values through short informational videos, recently advised parents to take their children out of public schools if they wanted “to save America.” He believes that the recent move by the Biden administration to abolish the 1776 Commission, which focused on a “patriotic education” for American students, was very destructive. According to Prager, better options are religious schools and homeschooling. ■

JAYSHAUN WILLIAMS was saved at the age of 13, a product of the work of those involved in the kids bus ministry at the Bible Methodist Church in Findlay, Ohio. He says his relationship with God, is “very comforting—He’s always been very faithful to me.”

The atmosphere and friendliness of the people at GBS influenced his decision to attend. After two years as a student, Jayshaun notes that the prayer habits he has developed and the ability to share his burdens with others has helped him spiritually. “The staff really enjoy communicating with their students, and that really helps.”

Jayshaun is working toward a BA in Biblical and Theological Studies. He is grateful that “GBS is preparing me for ministry and teaching me to break down Scripture within its context.” In addition to his plans of being a pastor, one of Jayshaun’s ministry dreams is to plant a church and to see it thrive, not just in numbers, but also in spirit. ■

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Letters

TO THE EDITOR

Letters should be emailed to revivalist@gbg.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.

Thanks for *God's Revivalist*. I love to read about the "news on the hill." Thank you for the pictures and all about the campus there! GBS is in our prayers.

CAROLYN AND GENE SOWDER
Eubank, KY

I like to read with a pen nearby so I can underline rich truths that come especially to my attention as I read the different articles. I have rich memories from my years on the Hilltop!

ELAINE FETTEROLF
Bellefonte, PA

Please renew for two years. *God's Revivalist* has been a blessing for many years. I always look forward to each issue. Keep up the good work. God bless!

LARRY RHOAD
Jamestown, TN

Please accept my check for a renewal of my subscription for three years. I do enjoy your cutting-edge publication. Thank you for your excellent work, and keep up the wonderful work of bringing us together through the printed page!

JIM BREWER
Marcy, NY

Thank you for printing the article about Brother Gayjikian [Jan-Feb 2021, p.21]. I went to school at William Howard Taft with his daughter, Lucy.

JOYCE PENCE
Rush, CO

We appreciate the biblical focus of each issue. Please renew our subscription for two years and note that the remaining balance is a gift of appreciation.

BARBARA LUTHER
Asheboro, NC





WHAT SHOULD I DO WHEN I AM AFRAID?

by *Travis Johnson*

Scripture: Psalm 91

INTRODUCTION

There is not a person alive who doesn't know what it's like to be afraid, and I must confess that I have some embarrassing fears. If a cockroach crawled on me right now, my response would be undignified! You may not identify with my small fears, but you will likely identify with my big ones: rejection, failure, getting cancer, losing ones that I love.

So, as we come face to face with our fears, the question before us is "What should we do when we're afraid?" This is where Psalm 91 comes into play. The divinely intended effect of this psalm is to create a deep-seated, unshakable security and confidence in God.

PSALM 91: THEN AND NOW

This psalm also creates some difficulty for modern believers, as it appears to promise that those who live close to God will be exempt from harm, disaster, and disease. This seems inconsistent with the reality many Christians experience. We've all read about believers who have faced persecution, and Church history is replete with stories of martyrs who paid the ultimate price for their faith.

Even Satan quoted verse 12 to Jesus in His temptation—"Jesus, if you trust God, He will protect you; He will not even allow you to stub your toe; so surely you can throw yourself off of this cliff!" Satan knows that if you take this psalm at face value, you will become confused and disappointed, and possibly pull away from God. The answer to this dilemma is found in correctly understanding to whom these promises were made.

Psalm 91 celebrates the specific promises of God's covenant with Israel. Two specific perils are prominent in this psalm: the peril of enemy attack and of pesti-

lence and plague. In Deuteronomy 7, God promises His people protection from these things. However, these promises were made to Israel as part of the old covenant, and they were conditional on Israel's own faithfulness to God. As long as Israel remained faithful to God, He would protect them from their enemies and from disease, but if they turned from God and broke His covenant, God would withdraw His hand of protection. Throughout Israel's history, this has proven to be true.

We must understand the specific promises in this psalm were not made to the Church. In fact, Jesus promised His followers exactly the opposite—they would face harm and persecution (John 16:33). If the promises of Psalm 91 were made specifically to the Church, then they were broken in the first fifteen chapters of Acts!

While the specific promises of this psalm are not to the Church, its underlying principles are. That is the key to understanding how this psalm applies to us today. God has not promised us total protection from all peril and from all our fears, but He has promised His presence in and through all things. God is to us today everything He has always been to His people.

WHEN AFRAID, DRAW NEAR TO GOD'S PRESENCE (vv.1-2)

First, we can draw near to His presence because of who He is (v.1). One of the ways God has revealed Himself to us is through His names. The psalmist uses four different names for God, and each name reveals a different aspect of His character.

Elyon—Most High. This name speaks of God's preeminence. God confronts our greatest fears by letting us see how big He is.

Shaddai—Almighty. This name speaks of God's provision. God is sufficient for everything we need. He is not only a living God, but also a giving God!

Yahweh—LORD. This name speaks of God's promise. This is the personal name of God and speaks to His faithfulness.

Elohim—God. This name speaks of God's power. Its first occurrence links this name with creation, and it speaks to us of the power of God.

But also notice the possessive pronoun "my" in verse 2. "He is my God." This declares that we can have a personal, intimate relationship with Him. God's greatness and power do not keep Him at arm's length. He knows us, communes with us, and cares for us individually and personally.

Second, we can draw near to His presence because He is our security in all things. This verse speaks of God as our "refuge" and "fortress." God is to us what He has

always been to His people—all-powerful, all-sufficient, and always faithful. God can hide us in a secure place, inaccessible to the enemy. Here the psalmist is reminding himself of this fact. We spend too much time listening to ourselves—to our doubts, fears, anxieties—and not enough time telling ourselves, “God is my refuge, my fortress, my God, in whom I trust.”

WHEN AFRAID, TRUST IN GOD (vv.3-8)

First, I believe that God can save me from the trap of my foe. “For he will deliver you from the snare of the fowler and from the deadly pestilence” (v.3). A fowler was a hunter of birds, and a pestilence was a dreaded, deadly disease or epidemic. God can deliver you from whatever temptation or snare you may encounter.

Second, I believe that God can protect me from my enemy. “He will cover you with his pinions, and under his wings you will find refuge; his faithfulness is a shield and buckler” (v.4). God illustrates His care for His children by using two powerful metaphors. In the first metaphor, the psalmist compares God’s care for His people to a bird gathering her young under her wings in order to protect them (e.g. Matt. 23:37).

In the second metaphor, God’s faithfulness is illustrated as a shield and buckler. The shield in ancient times was large and stationary; it could protect two or three soldiers crouching behind it. A buckler was strapped around the arm for a mobile protection in battle. God’s faithfulness is like a shield that wards off the arrows of temptation, sin, and destruction.

Third, I believe that God can reassure me through all my fearful situations. Verses 5-7 state: “You will not fear the terror of the night, nor the arrow that flies by day, nor the pestilence that stalks in darkness, nor the destruction that wastes at noonday. A thousand may fall at your side, ten thousand at your right hand, but it will not come near you.”

Here God is sized up against the greatest threats and fears of the ancient world: traps of the enemy and the destructive plague (v.3); things that terrorize both at night and during the day (vv.5-6); your adversaries (v.7).

The point is, in all your fearful situations, God is able to bring you reassurance. Either God will protect you from your fearful situations, or He will keep you in them. Remember that all these contests between God and human fears are completely one-sided—God is in total-domination mode.

Fourth, I believe that God can help me escape His judgment and witness the punishment of the wicked. Verse 8 states, “You will only look with your eyes and see the recompense of the wicked.” At the time of His own choosing, God will punish the wicked, but the righteous will escape. The righteous will only observe God’s judgment, not be included in it.

WHEN AFRAID, MAKE GOD YOUR DWELLING PLACE (vv.9-13)

We must keep the context in mind when we read passages like this. Again, while we may not qualify for the immediate context, we can look at the underlying principles that are relevant. Today when we encounter evil threats, plagues, physical harm, or disaster, God promises us His presence will be with us throughout the trial. I can’t say it’s never going to rain when you follow Jesus, but I can say He will cover you when the storms hit! God confronts our greatest fears by letting us see how big He is, but no matter how powerful He may be, we can dwell and abide in Him.

WHEN AFRAID, CLING TO THE LORD (vv.14-16)

In the following verses we see God’s overriding commitment to His children in a series of eight, first-person verbs: I will deliver...protect...answer...be with you in trouble...rescue...honor...satisfy...show you my salvation. In other words, we can cling to Him because He has committed Himself to us.

First, I will cling to the Lord by loving and acknowledging Him. “Because he holds fast to me in love, I will deliver him; I will protect him, because he knows my name” (v.14). Here God faithfully promises to care for the one who is devoted to Him and knows His name—the one who has a genuine relationship with Him.

Second, I will cling to the Lord by calling on His name. “When he calls to me, I will answer him; I will be with him in trouble; I will rescue him and honor him. With long life I will satisfy him and show him my salvation” (vv.15-16). Special blessings are promised to those who cling to the Lord—when we call on God, He promises to answer us. He has pledged to be with us in times of trouble and will deliver us. Keep in mind that long life is a special blessing given to Israel, but thankfully God gives to every believer a life of ultimate fullness and blessings. We may not experience everything we want in the here and now, but God promises us ultimate rest in the hereafter.

CONCLUSION

The refuge of God’s people is not so much a refuge from suffering or even death, but a refuge from final and ultimate defeat. As believers, under the New Covenant, we can pray and believe in the promises of Psalm 91, knowing that God is with us, and that, in Christ, God will give us an eternal refuge—eternal life with Him. ■

Travis Johnson (BA ’15) is the lead pastor of the Bible Methodist Church, Findlay, OH. This was adapted from a post at holypojoys.org and used by permission. All Scripture quotations are from the ESV.



For years, I was dependent on eyedrops, my only relief for parched and gritty eyes. I had become accustomed to the darkness of cramped cubicles, lit up by fluorescent lamps and dressed in withering pot plants. No matter the season, I would wear my thickest jumper, my shield against the wall of artificial fumes blasting from moldy vents above. Shivering and bleary-eyed, I longed for a desk with window views.

A wise man once said that life under the sun was meaningless—a nine-to-five cycle of gains and losses. In my pursuit of meaning, the sun became a stranger. Rising at dawn, I never had time to stop and smell the sunrise. By the time light kissed the horizon, I was already in the office fuelled by caffeine, stringing tired sentences on keyboards stained with yesterday's lunch—too much work, too little time.

Once I finally clocked out of my cubicle, the sun would have already moved on. Sometimes I would catch the wink of a star breaking through polluted skies—a glimmer of natural light, suffocated by million-dollar views. Returning home after dark, I would scarf down a microwaved meal before collapsing onto an unkept bed. Even in the silence, I would hear the drill of tomorrow's alarm, hurrying me to wake and to do it all

again. For what? What do people gain from their toils under the sun?

In a year when calendars were canceled, and the world came to a standstill, I saw the gentle lifting of the city's smog. I spent many mornings in my backyard with pen and paper, my words coming alive to a new and unhurried rhythm. I discovered a new love for brushing creation's colors onto canvas and seeing heaven's hues rolled across land, water, and sky.

Home isolation has definitely had its challenges, but it gave me the luxury of a window view of my Creator. Unlike my office cubicle, there is beauty and variety in every backdrop: Majestic sunrises tenderized by the mercies of the morning breeze; flourishing vines woven between gentle, pastel blooms; the brilliance of every sunset to inject hope to day's end; so that no matter how dark my nights may feel, I can be reminded that even endings can be beautiful.

Day after day the heavens are declaring God's glory, but for far too long I was too busy even to look outside my window. ■

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Archives

BIRTH OF THE ALUMNI ASSOCIATION

The previous two issues of God's Revivalist contained "Archives" columns on the history of the GBS Alumni Association, showing that the impetus for its founding in 1950 was to save the school as it was struggling from previous mismanagement and crushing debt. Although we had planned to conclude that series in this issue, we are awaiting the approval of certain documents pertaining to current and upcoming changes in the association. When these are finalized, we will be able to present a clear and up-to-date picture for our readers. Meanwhile, enjoy the following correspondences sent to our office. —KF

REMEMBERING THE "DARK" YEARS

"I was glued to the 'Archives' articles on the birth of the Alumni Association [GR March and April 2021]. It brought back memories.

"After riding the bus all night, my mother and I reached Cincinnati, mid-morning in August 1947. I was 14 years old and just off the farm, from Jackson City, Michigan (Great Lakes area).

"I enrolled in the high school and the work program. My parents paid one-half of full tuition of \$414 per year, or \$207, and I worked in the kitchen five hours a day for school, room, and board. If I made any other money on my own, it was used to take care of my needs. Deciding what to wear for the day was not a problem. I had two changes of clothes—an easy decision! I attended GBS high school for three years, 1947 to 1950. I learned much there.

"I vividly remember the legal proceedings and publicity that surrounded the school at that time, but I never really comprehended the exact facts of the situation. We students were right in the middle. I know we were asked to go to the courthouse with placards and petition/protest for the school and its leaders: M.G. Standley, E.G. Marsh, L.R. Day (my high school principal), Charles Taft, Carl Rich, and Allen Roudebush. They were trying to work with the courts to save the school." —Eugene Reding (Lawrence, KS)

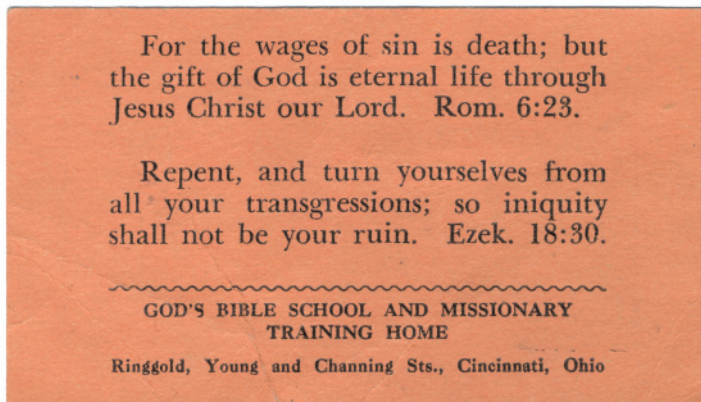
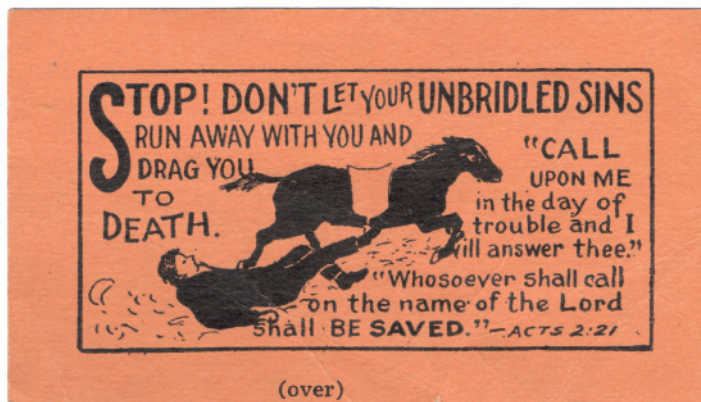


Carrying banners expressing their loyalty to the Rev. Meredith G. Standley, president of the God's Bible School, about 200 students of the school stopped in front of the Courthouse

Published in Cincinnati's Times Star, January 20, 1950

OLD GBS TRACT COMES HOME

"Enclosed is the card that I found among my mother's possessions. She was a member of the Philippus United Church of Christ located at 106 W. McMicken Street [Cincinnati, OH]. I believe she received it from one of your staff in 1938 or 1939." —Judge Sandra Beckwith Ammann, U.S. District Court, Cincinnati, OH ■



➡(p15) with the constant expectation of glory breaking through in the most unlikely of places.

Conclusion

The English poet Elizabeth Barrett Browning famously penned these lines in *Aurora Leigh*:

*Earth's crammed with heaven,
And every common bush afire with God.
But only he who sees takes off his shoes;
The rest sit round and pluck blackberries.*

Oh, that God would give us eyes of faith that are able to see the holy flames of the Spirit's work—not just within ourselves, but all around us!

We need to see the common things of ordinary life set “afire with God”...

- Marriages set afire with God
- Homes and families set afire with God
- Students and their studies set afire with God
- Jobs and vocations set afire with God
- Professionals set afire with God
- Social events set afire with God
- Gym-goers set afire with God
- Ball games and track meets set afire with God
- Artists and art galleries set afire with God
- Pictures and films set afire with God
- Books and periodicals set afire with God
- Politicians and public servants set afire with God
- Business people and their enterprises set afire with God
- Managers and administrators set afire with God
- Mops and shovels, cleaning rags and greasy tools set afire with God

The anointing of the Holy Spirit can set afire the ordinary until God's glory shines through. He does so in women and men who have received Him through faith in Jesus—those who are actively pursuing a life of holiness; those who are relying upon His enabling power; those who are living with an attitude of faith-induced expectancy—always looking for the next ray of glory to break through—even when things are at their worst.

This is the anointing. He abides in you, and He bids you to abide in Him through Christ our Lord. May it be so. ■

1. McKnight, Scot. 1 Peter, The NIV Application Commentary (Zondervan, 1996).
2. See Philip Brown's article, "Toward a Biblical Theology of the Glory of God," accessed at: www.apbrown2.net/web/BT_GloryOfGod.htm.

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by Sonja Vernon

SET APART

"You are sons of the LORD your God; you shall not cut yourselves nor shave a bald spot above your forehead for the dead. For you are a holy people to the LORD your God, and the LORD has chosen you to be a people for His personal possession out of all the peoples who are on the face of the earth. You shall not eat any detestable thing." —Deuteronomy 14:1-3 NASB

Deuteronomy is full of reminders of God's love for His people. Over and over again, they were recipients of His kindness and provision. God's plan was to make His name great through them. They would be His witness to the surrounding nations. Through Israel, He would teach the people of the world about His greatness, holiness, and power. At Mt. Sinai, God entered into a covenant relationship with them, and they became His holy people. He set them apart for Himself, and, in doing so, He required them to be different. They weren't to act like, look like, or even eat like the surrounding nations because of their unique relationship with Him.

My friend, are you set apart to the God of the universe? Are you different from the prevailing culture? Some of us have taken this as a challenge to stand out as much as possible. I don't believe that's what God had in mind! But I would ask you, can others tell that you belong to the Holy One? Is His winsome Spirit alive within you? Are your passions, your vocabulary, your time, your appearance, your vocation all marked by His holiness? Does your life make His name great? While Israel failed often in their calling, you don't have to! You have an opportunity to show a beautiful God to a waiting world. ■

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