

GOD'S REVIVALIST

November 2021

and Bible Advocate



RICHARD AND BRENDA MILES

Alumni of the Year



thinking out loud

thank•ful•ness *n*

Thankfulness is being aware and appreciative of a benefit. It is basically a feeling. This feeling, however, is normally followed by an expression of gratitude—an action.

As we go through life, we process all our experiences from a variety of perspectives—physical, emotional, spiritual, etc. The amazing thing is that we do this without much meta-processing. We just “go with the flow.” That can be good, but it can also be bad.

It is easy to “feel good” when good things are happening. If we are hungry and are offered a good meal, good feelings are enjoyed. You might think of humans as being a repository for “thanks.” Christians should process their experiences differently from others. For them, “awareness of the benefit” is followed by a proper “appreciation” for the benefit, which must be followed by an “expression of gratitude,” first to God, but also to all associated with the benefit. Taking God out of the process disrupts the ordained flow. Non-Christian recipients will likely be aware of a benefit, but may have difficulty in moving to appreciate it. It may be viewed as something deserved or owed—or something that random chance brought their way—nothing more than just a fleeting, happy moment.

Christians should strive to be “thankful,” or full of thanks—in fact, so full of thanks that it can no longer be self-contained and overflows to others. Our positive, thankful attitude has the ability to influence our immediate environment. And don’t forget the “-ness”—the last step on this process. This suffix means a “state, condition, or quality.” In other words, thankfulness is a state of being thankful. Don’t you want that to describe you as a person—settled into a stable state of thankfulness?

But what about experiences that bring pain and discomfort rather than pleasant benefits? For these, maintaining thankfulness is a bit more difficult. However, when God is in the equation, there is always a positive benefit. His Word tells us that we are to “Give thanks in all circumstances (1 Thess. 5:18a ESV). Why? Because “He is good; for His steadfast love endures forever! (Psa. 107:1 ESV). God doesn’t ask Christians to be thankful FOR the circumstances, but to be thankful IN them, for He says, “Behold, I am with you always” (Matt. 28:20). For that fact alone, be full of thanks! —KF ■

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COVER: Rev. and Mrs. Richard and Brenda Miles pose in front of the Standley Administration Building during GBS Homecoming, October 8-9. Photo by Rachel Pohl.

PAGE 2: iStockphoto: mrgao

the president's page



THE TONGUE: Part 3

by Dr. Rodney S. Loper, President

A friend invited me on a hunting trip to Wyoming. At the end, we decided to burn the trash along with a few other things that needed to be discarded. I poured some Coleman fuel on the assembled pile to speed up this cleanup. To my horror, when I threw a match on the pile, the fire quickly jumped to the can of Coleman Fuel several feet away. I shouted, "We are in trouble!" and, somewhat instinctively, I kicked the can—not a good idea! The fire spread rapidly. We stomped the fire. We beat it. We poured water on it. After a period of frantic activity, we finally were able to put out the fire. What had started out as a small blaze to burn trash turned into an acre of burned woodland grass.

According to James 3:5b-6, our words can initiate a similar crisis. One moment things are fine and the next we are dealing with a major problem. *"Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell."*

A TONGUE THAT DESTROYS

One of the reasons we need to get a handle on the words we speak is because they are filled with great power. In fact, the tongue has the aggressive ability to destroy.

- How many reputations have been ruined by careless words?
- How much hurt has been caused by false accusations?
- How many lives have been affected by someone's "slip of the tongue?"

James gives vivid word pictures about the destructive power of the tongue. First, he uses "fire" to describe the uncontrollable nature of our words once they are spoken (3:5-6). The sad reality most people forget is that once their words are said,

they can never be taken back. When harmful words are released, they often spread like wildfire.

James backs up what is probably the most definitive statement in the entire Bible about the destructive nature of the tongue: *“The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body”* (James 3:6). This is in perfect agreement with what Jesus said in Mark 7:21b-23: *“Out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man.”*

Everything that Jesus mentioned in this laundry list of sin can be attributed to some form of speech. How about envy, slander, and pride? Is there a more obvious way that these three sins could be committed than through a person’s speech? Gossip and rumor might most resemble a wildfire; the two are very closely related. Gossip is sharing information about another without that person’s consent. A rumor occurs when that gossip spreads to other people. Satan can use the destructive force of rumor or innuendo to do great harm, to undermine the witness and ministry of the Church, to add stress and disharmony in the family, and to ruin friendships.

A TONGUE THAT DISPUTES

James moves from describing the destructive nature of the tongue to showing how the tongue loves a dispute. In verses 7-8, James writes, *“For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison”* (3:7-8).

The specific word translated “poison” here is interesting because it was used not only to describe the venom produced by snakes and scorpions, but also to describe rust. Thus, the warning that James gives is two-fold—(1) words have the ability to harm others, like venom from a snake, and (2) they have the ability to corrode and destroy areas of a person’s life.

The reality is that there are many who seem eager to use their tongue to dispute. In other words, their intent and the practical results of their talk and actions are to promote argument, cause trouble, and confound truth. In Psalm 140 David prays, *“Deliver me, O LORD, from the evil man: preserve me from the violent man; which imagine mischiefs in their heart; continually are they gathered together for war. They have sharpened their tongues like a serpent; adders’ poison is under their lips”* (vv. 1-3). David also said, *“The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies. Their poison is like the poison of a serpent”*

(Psa. 58:3-4a). Christians need protection from the argument and strife arising from these disputations.

A TONGUE THAT DOUBLE-TALKS

Up to this point, James has placed his focus on the instrument—the tongue. But in verse 9 he moves into a whole new discussion. He stops talking about what the tongue does and focuses on what’s behind the behavior of the tongue (vv. 9-12). He does this by teaching that the tongue has the propensity for double-talk, which reflects the heart of the speaker.

A person with a double-talking tongue, at best, has an inconsistent faith. James has dealt with the problem of inconsistency a few times already in his letter. We saw it in 1:6-8 when James talked about the “double-minded person” that prays while doubting God will answer. We saw it in 2:1-13, as we studied the hypocrisy of those who claimed to be people of faith while, at the same time, mistreating people in the church. We saw it in 2:14-26 when James addresses those who talk like Christians, but whose lives do not reflect a genuine faith that produces good fruit.

We also see it here, for in verses 9-10a, James begins with the starkest possible contrast he could think of—believers who use their tongues to bless God and curse men. From the same mouth, the same heart, and the same thoughts come praises and curses. James is making it very clear that there is never a reasonable or acceptable excuse for speaking harshly, for cursing another person.

We can paraphrase what James is saying this way. “If we are truly followers of Jesus Christ, should we accept this notion that we can truly bless the Lord with our lips while, at the same time, talk to our fellow man with venom and malice in our hearts? Absolutely not!” The human heart, forever changed by the grace of God, is completely incompatible with a fiery tongue. Paul wrote in 2 Corinthians 5:17, *“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”* The point is that the fruit of the tree will never contradict the nature of the tree. Nor should our speech ever contradict the new nature we have in Jesus Christ.

CONCLUSION

Because of the grace God has freely extended to me, I am a new creature. The desire to destroy other people with my words is gone. I refuse to slander them with gossip or innuendo. If my words do not sound different from those of the unbelieving world, what would that say about my faith?

God help us all to guard our tongues carefully so that nothing we say will detract from our testimony to the unbelievers living next to us or working beside us. ■

Lincoln and THANKSGIVING

The Origin of an American Holiday

by Melanie Kirkpatrick

In Plymouth, Massachusetts, in the autumn of 1621, 53 men, women, and children celebrated their first harvest in the New World. The great Indian chief, Massasoit, brought 90 of his men to the three-day party. From all reports, a good time was had by all.

How did this event, which happened almost 400 years ago, become a part of the American story and our oldest national tradition? Credit goes to many people, but two stand out. One you know, and one you should know: Abraham Lincoln and Sarah Josepha Hale. More on both in a moment.

As a religious people, Americans have always had a keen sense they have been blessed by

Providence. The pilgrims certainly felt this, and so did subsequent generations, including George Washington. Washington was the first president to declare a national day of public thanksgiving and praise; but it wasn't until the Civil War that the idea of a national Day of Thanksgiving fully took hold.

In the autumn of 1863, at the height of the Civil War, when Americans were bitterly divided, Lincoln nevertheless called for a day of national thanksgiving. He began his proclamation this way: "The year that is drawing toward its close has been filled with the blessings of fruitful fields and healthful skies." It was an extraordinary way to characterize 1863, the bloodiest year of the war.

But even "in the midst of a civil war of unequaled severity and magnitude," Lincoln continued, the nation had much to be thankful for and much to look forward to. The day was coming when America would again be united and experience, as Lincoln put it, "a large increase of freedom." It was a profoundly hopeful message, reminding Americans of their nation's capacity for renewal.

Lincoln's decision to call for a national Thanksgiving came at the urging of a far-sighted and persistent magazine editor who believed such a celebration would have a "deep moral influence" on the American character. Her name was Sarah Josepha Hale. More than any other single person, she is the reason we celebrate Thanksgiving today.

By the 1840s, many states had established an annual day of thanksgiving, but the date varied widely from state to



state. Hale saw the value of a day in which the entire nation celebrated as one.

For two decades, she conducted a campaign to consolidate public support for her idea. As the influential editor of one of the most popular periodicals of the 19th century, year after year she wrote columns making the case for the holiday; she published fiction and poems with a Thanksgiving Day theme; and she offered her readers recipes for traditional Thanksgiving dishes such as roast turkey and pumpkin pie. And, by the way, she also wrote the nursery rhyme, "Mary Had a Little Lamb."

Presidents Zachary Taylor, Millard Fillmore, and Franklin Pierce, to whom she had written letters, showed little interest in her cause. But Lincoln saw its potential. His proclamation was the first in what became an unbroken string of annual Thanksgiving proclamations by every subsequent president.

Congress finally sealed the deal in 1941, when President Franklin Roosevelt signed legislation making Thanksgiving an official national holiday.

Lincoln and Hale believed the act of expressing gratitude had tremendous healing power. In his Thanksgiving proclamation, Lincoln spoke not as commander-in-chief of the Union forces, but as president of the entire nation—North and South. He made no refer-

ence to "rebels" or "enemies." Rather, the president spoke of "the whole American people."

It's a message that resonates today, when Americans, even within families, are divided over issues of politics and culture. Thanksgiving, our nation's oldest tradition, brings us together just as it brought the Pilgrims and Indians together in 1621. Lincoln said it best when he called on every American to celebrate Thanksgiving "with one heart and one voice."

Thanksgiving gives us a moment to focus on the blessings of being Americans, on the prosperity, security, and freedom we enjoy. If Lincoln could focus on these blessings in the middle of the Civil War, we should certainly be able to do so today.

Here's a suggestion: at this year's Thanksgiving table, ask everyone to spend a minute to say what they are grateful for. I suspect you'll find your guests will have a long and eloquent list. And if they don't, you can help them out: suggest they start with family, friends, and living in the freest country in the world. After all, if we don't give thanks, what's the point of Thanksgiving? ■

Sarah Josepha Hale

Melanie Kirkpatrick is senior fellow at the Hudson Institute and author of Thanksgiving: The Holiday at the Heart of the American Experience. This article is a transcript of a PragerU 5-minute video: www.prageru.com/video/lincoln-thanksgiving.



The Harvest Moon

by Henry Wadsworth Longfellow (1807-1882)

It is the Harvest Moon! On gilded vanes
And roofs of villages, on woodland crests
And their aerial neighborhoods of nests
Deserted, on the curtained window-panes
Of rooms where children sleep, on country lanes
And harvest-fields, its mystic splendor rests!
Gone are the birds that were our summer guests,
With the last sheaves return the laboring wains!
All things are symbols: the external shows
Of Nature have their image in the mind,
As flowers and fruits and falling of the leaves;
The song-birds leave us at the summer's close,
Only the empty nests are left behind,
And pipings of the quail among the sheaves.



Proclamation 285 Thanksgiving Day 1888

Constant thanksgiving and gratitude are due from the American people to Almighty God for His goodness and mercy, which have followed them since the day He made them a nation and vouchsafed to them a free government. With loving kindness, He has constantly led us in the way of prosperity and greatness. He has not visited with swift punishment our shortcomings, but with gracious care, He has warned us of our dependence upon His forbearance and has taught us that obedience to His holy law is the price of a continuance of His precious gifts.

In acknowledgment of all that God has done for us as a nation, and to the end that on an appointed day the united prayers and praise of a grateful country may reach the throne of grace, I, Grover Cleveland, President of the United States, do hereby designate and set apart Thursday, the 29th day of November instant, as a day of thanksgiving and prayer, to be kept and observed throughout the land.

On that day let all our people suspend their ordinary work and occupations, and in their accustomed places of worship, with prayer and songs of praise, render thanks to God for all His mercies, for the abundant harvests which have rewarded the toil of the husbandman during the year that has passed, and for the rich rewards that have followed the labors of our people in their shops and their marts of trade and traffic. Let us give thanks for peace and for social order and contentment within our borders, and for our advancement in all that adds to national greatness.

And mindful of the afflictive dispensation with which a portion of our land has been visited, let us, while we humble ourselves before the power of God, acknowledge His mercy in setting bounds to the deadly march of pestilence, and let our hearts be chastened by sympathy with our fellow-countrymen who have suffered and who mourn.

And as we return thanks for all the blessings which we have received from the hands of our Heavenly Father, let us not forget that He has enjoined upon us charity; and on this day of thanksgiving let us generously remember the poor and needy, so that our tribute of praise and gratitude may be acceptable in the sight of the Lord.

—Grover Cleveland

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.

Dr. Allan Brown's "Disappointment with God" [GR Sept. '21, "Revivalist Pulpit," p.23] was so helpful. I received new understanding in the correlation between trials and wisdom as presented in James 1. This article is a keeper to which I can return for reminders for myself as well as sharing it with others. Thank you for this excellent publication.

ETTA FRANKLIN
email

I have especially enjoyed reading about the alumni association.

MIRIAM WESVER
Xenia, OH

Special thanks for the exceptional "Quitting vs. Finishing" by Ken Farmer [October GR p.2] which in some ways also relates to retired folk like me. Kudos for an excellent issue!

KEITH DRURY
Brooksville, FL

My wife and I appreciate your quality printed publication, both textually and pictorially. Please continue the good work in a time when so often anything goes under the umbrella of being Christian.

F. KEITH BIDDLE
Evansville, IN

Keep up the good work with God's Revivalist. I have been a subscriber for many years. I am now 87 years old, and this may be my last year, or Jesus may return very soon!

BETTY ACEVEDO
Salem, OR



NOVEMBER 2021

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KEEPING



TIME WITH GOD

The Christian Year, Part 2

Advent

Preparation for His Coming



Continuation of a Yearlong Series

by Larry D. Smith

November 28, 2021, FIRST SUNDAY OF ADVENT

*Start of the season of Advent, the Church's time of preparation for Christ's Coming.
Advent begins four Sundays before Christmas Day and continues through Christmas Eve, December 24.*

ALmighty God, give us grace, that we may cast away the works of darkness, and put upon us the armor of light, now in the time of this mortal life, in which Thy Son Jesus Christ came to visit us in great humility; that in the last day, when He shall come again in His glorious majesty to judge both the quick and the dead, we may rise to the life immortal, through Him that liveth and reigneth with Thee, and the Holy Ghost, now and ever. Amen."

In direct, though reverent language, this "collect" appears in the *Book of Common Prayer* for use in divine service on the First Sunday in Advent, sometimes also called Advent Sunday. As such, the collect, which is a brief prayer written for a special liturgical purpose, sounds the theme, not only of this day, but also of the entire season of Advent, which it introduces and which will extend through Christmas Eve. This theme is *preparation*—imme-

diate, deliberate, and thorough-going preparation for the imminent coming of the Lord.

Indeed, the word *Advent* means "coming," and all through these four weeks at the beginning of the Christian Year, we hear this insistent Advent call: "Prepare ye the way of the Lord; make straight in the desert a highway for our God!" (Isaiah 40:3). He comes to us at Christmas, to be sure; but He also comes to us again and again throughout all our lives. And on the "Last Day" He shall come in glory, as the ancient creeds remind us, to judge the living and the dead and to bring down the curtain on human history. Sometimes He comes in gentleness and in mercy; sometimes He comes in judgment and in wrath; but always He comes in majesty and holiness.

Now we are preparing to celebrate His First Advent, His coming to us "in great humility" in ancient Bethlehem. We will soon be making our annual pilgrimage to

bow before His manger bed. Alleluia! Merry Christmas indeed!! But as we get ready for the joyous festivities of the yuletide seasons, we hear the Advent collect urging us to prepare for Our Lord's Second Advent on the "Last Day" when He shall judge us all. Put off the works of darkness! Put on the armor of light! As strange as it may seem, the best way to prepare for Christmas is to prepare for Judgment Day!

How desperately do the men and women of this faithless, hedonistic, and degenerate age need to confront the urgency of this solemn Advent call. "Prepare ye the way of the Lord!" How urgently does a sleepy Church need to consider its imperative, remembering that judgment must begin in the house of the Lord! *"When He shall come with trumpet sound, Oh, may I then in Him be found; Dressed in His righteousness alone, Faultless to stand before the throne."*

OBSERVING THE SEASON OF ADVENT

If we wish to make this a time of spiritual preparation for Christmas, we should weave the Advent theme throughout all our plans for the season. This begins with both serious reflection and spiritual sensitivity as we hear the Advent call to prepare for both comings of Our Lord—the first to save the world from sin; the second to judge the world in righteousness. All our plans for Advent should be shaped by this resolve. Below are suggestions to help us make these four weeks at the beginning of the new cycle of the Christian Year both rich and meaningful.

1. Gather your needed resources. These include (1) a Bible; (2) a lectionary—a schedule of Bible readings for an extended period. Some lectionaries are for one year, others are for three years. You can find lectionaries in various places—church publications, bookstores, and the internet; (3) the Book of Common Prayer, preferably the 1929 BCP. This is a monumental classic in English Protestant devotion. It includes two lectionaries, one for each day, and one for Sundays. It also has a brief prayer or collect for each Sunday of the Christian Year, including Advent; (4) a well-edited hymnal, which includes great Advent hymns, such as "O Come, O Come, Emmanuel," and "Come, Thou Long-Expected Jesus."

2. Make an Advent wreath. Originating long ago in Germany, this is a powerful symbol of Advent, either in the church or in the home. Make a table-top wreath of evergreen branches. This is a symbol of eternity. Within the wreath, place four large candles, traditionally purple in color, representing Christ's royalty, except for the candle for the third Sunday, Gaudete Sunday. It is


rose-colored, standing for joy. A white candle is also placed in the middle of the wreath. Beginning with the First Sunday in Advent, the three purple and one rose-colored candles are progressively lighted until all are burning on the Fourth Sunday. Often someone explains special significance for each candle as it is lit, such as prophesy, Bethlehem, the shepherds, and the angels. (Other representations are possible and common.) There is time for prayer, a Bible reading, and a brief meditation, all focused on what each candle has been chosen to represent. On Christmas Day the white candle is lighted. This is called the Christ candle and symbolizes His light driving away the darkness of sin. The Christ candle may burn throughout the 12 days of Christmas.

3. Make sure your Christmas tree speaks of Jesus coming to us. In a sense it is already a Christian symbol with its green branches reminding us of eternal life and its lights witnessing to Him who is the Light of the World. You can add to its value in Advent by decorating it with "chrismons," which are tree ornaments you can make yourself by drawing them on white cardboard, cutting them out with scissors, and gluing gold glitter on them. These symbols could assume many forms—crosses, crowns, the Alpha and Omega monogram, the two tablets of the Ten Commandments, the communion chalice, etc. Be sure to top the tree with a star, put a nativity scene under the tree or nearby, and add some candy canes with their meaningful white and red symbolism.

4. Focus your devotional life on the Advent theme. There are many devotional booklets available for this time of year, and Bible readings appointed by the lectionary will be helpful. Also, great Christian music will enrich your times with God. Advent is often a season for concerts and cantatas, and even magnificent oratorios like Handel's *Messiah*. Singing the great Church hymns designed for Advent can also be a thrilling experience. *"Even so, come, Lord Jesus!"* ■

(The next installment will focus on Christmas and Epiphany.)

Dr. Larry D. Smith served as a GBS instructor and editor of *God's Revivalist* from 1995 until his retirement in 2016. He lives in Cincinnati, OH, with his wife, Carol (Wiseman) ('78 BA).



We hear the Advent collect urging us to prepare for Our Lord's Second Advent on the "Last Day" when He shall judge us all. The best way to prepare for Christmas is to prepare for Judgment Day!

NOVEMBER 2021



POP PROMOTION

Vice President for Academic Affairs Aaron Profitt is happy to announce the promotion of two faculty members. Dr. Jana Pop and Dr. Nicolae Pop both



serve as music division faculty members, and Dr. Jana also chairs the division. They have both been



promoted to associate professor. (GBS uses four ranks for college faculty: instructor, assistant professor, associate professor, and professor.) The Pops have served on the faculty since 2009. Dr. Jana specializes in piano pedagogy, and Dr. Nick specializes in vocal pedagogy. They also teach courses in music education, theory, and history.

2ND COMMANDMENT DAYS

Sonja Vernon, vice president for Student Affairs, gave the rationale for our Second Commandment Days held this semester on September 14-16: "Jesus said that the practices of loving God and loving each other are at the very heart of every other command He has given."

We want this campus to be a place where loving God and loving our neighbor are as natural as breathing." Students were encouraged to be creative with practical and purposeful ways to love their neighbor.

FALL REVIVAL

With the opening prayer by PR Director Duane Quesenberry and Dr. Nicolae Pop leading the congregation in singing "More About Jesus," the fall revival started. Matt



REVIVALIST FAMILY

On these pages, we feature items about GBS alumni, significant events scheduled throughout the "Revivalist Family," and brief news notes from across the Holiness Movement.

BIRTHS



To **Meagan (Cravens)(BA '17) and Jonathan Valentine (ACA 2010-13)**, a son **Justin Reese**, born August 1, 2021, at The Christ Hospital, Cincinnati, OH. Jonathan is a maintenance technician at GBS. The Valentines live on the GBS campus.



To **Jessica (Eads)(BA '18) and Michael McKim (BA '18)**, a son, **Isaac James**, born September 8, 2021, in Anderson, IN. Isaac was welcomed by his brother Lucas (2). Michael teaches at Heartland Christian School in New Castle, IN, and Jessica is a stay-at-home mom. The McKims live in New Castle.

DEATHS

William Lester (W.L.) Boone, 87, of Orofino, ID, ended his earthly sojourn on August 27, 2021. See "Alumni News" p.25.

Stephen ("Steve") Wayne Stetler, 61, of Pharr, Texas, went home to be with Jesus on September 13, 2021. See "Alumni News" p.25.



Frances Montour, 93, of Winner, SD, passed away July 6, 2021, at the Winner Regional Health Care Center in Winner, SD. In 1928, Frances was born in Bradley, MI, to Adam and Elizabeth Sprague. She was one of eleven children and was reared in the community at Bradley, until she married Raymond Montour on June 6, 1951.

A member of the Match-e-be-she-wish Band of the Potawatomi Indians, Frances and her husband, Raymond, were the founders of the Society of Indian

and Joy Barnett were featured musicians, but interspersed throughout the services were musical performances by GBS public relations groups and campus families.

The revival speaker was Rev. Joe Smith (BRE '80), who is in his 38th year of pastoring the Bible Holiness Church, Shelbyville, IN. As he was a returning alumnus, the congregation stood and honored him with a round of applause as he approached the pulpit. The message for the first service on

Thursday night had Romans 1:14-17 as its text. One of its major points related to Paul's statement, "I am debtor both to the Greeks, and to the barbarians; both to the wise, and the unwise" (v.14). As a modern application, the barbarians represent people we would rather not be around—those we may have trouble tolerating. Yet Paul said he was a debtor to them. How could that be? Romans 1:1 gives us a clue when it identifies Paul as "a servant of Jesus Christ." Keeping in mind that we serve Jesus will keep us out of many interpersonal conflicts.

Rev. Smith gave a poignant example in the life of his parents. When he was younger, he couldn't help but notice that his parents were always assigned to wash the dishes during their denominational camp meeting while other ministers en-

joyed more prestigious duties. Later he learned that his dad had gone to the district superintendent and said, "Because God has done so much for me, and I owe Him so much, please assign my wife and me a job that nobody else wants." He was happy and contented doing the lowly work of washing the dishes.

People who invest heavily in ministry often have a sense of ownership which is not healthy. If we can keep in mind that we OWE God, He can use us. We can be servants.

Rev. Smith kept the attention of the congregation throughout the series of services, and His personal illustrations were very effective in bringing his points to life.

We thank God for moving on hearts throughout this revival. Pray with us that the help received will be lasting. These services may be viewed on the GBS Facebook page listed by their posting dates: 9/9 to 9/12. ➡



Matt and Joy Barnett

Missions. She was an honorary member on the board of the Society of Indian Missions for many years. Frances was a very devout Christian and prayer warrior. One of her greatest joys was to go to church.

Frances was preceded in death by her husband, Raymond. She is survived by her sons, David and James; daughters, Rebecca Wakeman, Ruth Hooper, Sharon Phelps, Elizabeth Montour, and Esther Montour; 18 grandchildren; and 16 great-grandchildren. Funeral services were held at the Winner United Methodist Church in Winner, SD. Burial followed in the Winner City Cemetery.



Rita Lynn (Alexander) Kelley, 65, of Worthville, KY, died September 25, 2021, at Norton Hospital in Louisville. She was born to Louis and Lavona (Scroggins) Alexander in Carrollton, KY. After graduating from Trimble County High School in Bedford, KY, Rita enrolled at GBS. While there, she

met fellow student James Kelley. Both worked their way through college, Rita as a hall monitor on the third floor of the women's residence hall, and James as a mechanic in the auto shop supervised by Floyd Hyatt. Rita earned a BA in Psychology (1984) and James a Bachelor of Religious Education (1986). They were married in 1985.

Rita formerly operated a foster care program on an Indian reservation in Pine Ridge, SD, was a nurse's aide with several area nursing homes, and was a paper courier. She attended Rising Sun Wesleyan Church in Rising Sun, IN, enjoyed photography, baking and decorating cakes, and taking children to church. She was named "puzzle queen" at the Senior Citizens Center, Carrollton, KY.

Survivors include her husband of 36 years, James; two daughters, Beth Crosby and Raeanna Vandegrift; two sons, James II and Joshua; two sisters, Carla Morris and Linda Higgins; four brothers, Ricky, ➡

OPEN AIR CAMPAIGN 2021

The annual Open Air Campaign (OAC) training and outreach took place September 27 to October 1 this year. Immediately after the Monday morning chapel, which was devoted to OAC ministry, a team of GBS students went with OAC staff to the University of Cincinnati for outreach during lunchtime. They put up a sketch board



GBS holds an open air campaign at the University of Cincinnati.

with a set of riddles designed to stimulate conversations about life and death. It was amazing to see the number of pleasant and spiritually meaningful discussions that took place as GBS students and UC students interacted that afternoon.

GBS student Daniel Brandon testified, "After my last presentation for the day, I shared the gospel with a younger Japanese man. He was extremely receptive! He didn't

seem to know much about the Bible at all and shared with me that he wasn't a Christian and didn't know what to believe. At the end of the presentation, I asked him where he saw himself on the diagram, and he shared with me that he was on the fence. There were still some things he needed to think through, but I think



Blake Spangler presents to children at Laurel Homes.

he's very close to making a decision to follow Christ."

In the afternoon, GBS students accompanied the OAC training team (Eric Briscoe, Mike Wilson, and Ed Neimann), and together they set up an outside children's service at Stanley Row Homes in downtown Cincinnati. In the evening, the OAC team trained several students to present messages using the sketch board and paint.

REVIVALIST FAMILY continued

➡ Danny, James, and Louis; and seven grandchildren. Funeral services were held at Mount Tabor Wesleyan Church, Bedford, KY. Interment followed in the Alexander Family Cemetery.



Charleeta Rose Richardson, 60, of Muncie, IN, went home to the Lord October 2, 2021. She was born in 1961 to Charles and Rosemary (Conner) Richardson. Charleeta was a proud graduate of GBS (BA '87). After graduation, she moved to Muncie, IN, where she worked at the Wayside Mission. She was later employed by Hillcroft Services, an agency dedicated to providing support to individuals with disabilities in east-central Indiana.

Charleeta is survived by two brothers, Bruce and Doug; a sister, Tammy Nunley; a special nephew, Kyle Stroud; and many nieces and nephews. Funeral services will be held at a later date with arrangements being handled by Garden View Funeral Home and Gardens of Memory Cemetery, Muncie.



Betty Jo (Smith) Rowley Walter, 86, went home to be with the Lord on October 9, 2021. She was born in 1934 to Lewis and Cynthia Smith of Ashland, KY. Betty was saved when she was a teenager and lived for God throughout her life. She attended GBS, receiving a ThB in 1960. While there, she met fellow student, Maurice James "Jim" Rowley (1956-57). They were married in 1955 and raised 12 children.

After Jim was ordained, they pastored several churches in Ohio, Kentucky, and Tennessee. Over the years she was a Sunday school teacher, also teaching 3rd grade math at Bowers Elementary in Harriman, TN, and English at the Friendsville Christian School in Friendsville, TN. While living in Covington, KY, Betty worked for the Internal Revenue Service. When her husband passed away in 2002, she moved to Maryville to be near some of her children. She later met and married Rev. John Walter and moved to Pennsylvania.

Over the five days, outreach groups made two presentations at U.C., two at Northern Kentucky University, two at Stanley Row Homes, one at Laurel Homes, and one at Wesley Mission Chapel.

CHRISTMAS PROGRAM DECEMBER 10, 11, 12

The GBS Music Division has been blessed with great leadership and talent, and all of that excellence is on display during the GBS Christmas Program each year. While those who sit in the audience bask in the experience, the amount of planning and practice preceding these performances is mind-boggling!

Written by music faculty member Michael DeStefano, *Desire of Nations* is an invitation to come and worship the Incarnate Word! In this year's drama, we follow the Wise Men from their discovery of a baffling sight in the heavens through their journey to find a new King—a King who is to be found, not in the busy streets of Jerusalem or in the lavish court of Herod, but in a humble dwelling in Bethlehem.

Desire of Nations will be staged at GBS on Friday (Dec. 10) and Sunday (Dec. 12) and at the Answers Center of the Ark Encounter on Saturday (Dec. 11). (See p.28.)



GBS Christmas Program 2019 at the Ark Encounter's Answers Center

Special on-campus features this year, weather permitting, include pre-program outdoor scenes, music, and complimentary coffee bar. You may want to consider this in planning your arrival/leave time. Child care and a designated nursing mothers room will be available. A freewill offering will be received at the close of each performance.

TICKETS. No tickets are required for the Answers Center performance (<https://arkencounter.com/christmas>). For free tickets to GBS campus performances, mail a request for the number of tickets needed and the date you prefer along with a self-addressed, stamped ➡



Betty is survived by her husband, Rev. John Walter; her children, Karen (Rowley) Double, John Rowley, Terry Rowley, Ruth (Rowley) Chong, Anita (Rowley) Hazelwood, Amy (Rowley) Kunselman, Rhonda (Rowley) Quesenberry, Chris Rowley, Debbie (Rowley) Peachy, and Steve Rowley; a brother, Oscar Smith; sisters, Elizabeth Manns, Patricia King, and Rebecca Moore; 20 grandchildren; 17 great-grandchildren; and numerous nieces and nephews. She is also survived by stepchildren, Linda (Walter) Clough, John Walter Jr., David Walter, Julie (Walter) Moyer, and Kathleen (Walter) Hallenbeck; and 20 step-grandchildren. The funeral service was held at the Wilcoxon Funeral Home in Point

Pleasant, WV, Rev. David Walter officiating. Burial followed at the Forest Hills Cemetery, Letart, WV.

NOTICE

FEA Ministries Turns 75. World War II was ending. The spirit of America was one of optimism—brutal regimes had been overthrown and freedom had won. Yet in the heart and mind of H. Robb French, alarm bells were ringing. The church in America that once had held firm to the truth of God's Word seemed to be weakening. The spiritual gains made by many denominations, particularly holiness denominations, during the great revivals of

the eighteenth and nineteenth centuries seemed to be under attack. Revival was once again needed, and the pursuit of revival became the hallmark of H. Robb French's anointed ministry. In 1947, land was purchased in Hobe Sound, FL, for French's fledgling organization named Florida Evangelistic Association (known today as FEA Ministries). In February 1948, FEA held its first Sea Breeze Camp.

During Sea Breeze Camp 2022, FEA Ministries will be celebrating its 75th camp meeting. Many exciting events to celebrate this milestone are being planned for February 3-13, 2022. The public is invited to join in this important ministry milestone. ■

➡ envelope to: *Christmas Program Ticket Request / God's Bible School and College / 1810 Young Street / Cincinnati, OH 45202.*

Purchase on-line tickets and print them yourself at: www.gbs.edu/news-events/christmas-program. Be sure to bring your tickets for entry. Please contact the ticket coordinator at (513) 721-7944 or phonedesk@gbs.edu if you do not plan to use your campus performance tickets. We hope to see you there!

2021 HOMECOMING

The theme for Homecoming 2021 was "Remembering the '70s." You can imagine how fun (and exhausting) it was to get everything in order for this special celebration, as many of those involved in the planning process had been students, staff, or both during the 1970s. This homecoming felt special with visitors coming back to campus after having had only a "virtual" homecoming last year.



Welcome Home Service

Pre-service and Opening. The pre-service music began with the Symphonic Wind and String Ensemble (SWSE), under the direction of David Hartkopf (BA '07). The remainder of the time featured songs by two college groups, Devotion (Clarissa Manley, Kendra Peck, Chris Castle, Josiah England) and Adoration (Briana Epp, Kiana Kennedy, Samantha Ryan, Josiah Loper, Stewart Quesenberry), interspersed with additional SWSE selections.

At 7:00 PM, President Rodney Loper (BA '01) opened the main service with greetings and prayer, and George Vernon led the congregation in song.

The Vernons. George (BRE, BA '74) and Ruth (BA '63) Vernon were the perfect special guests for this focus on the 1970s, as they had served as GBS social deans during that time. The two sang "We're Not Strangers Anymore." Then Steve Vernon (BRE '78) joined them on "We're Not Home Yet, Children."

clockwise beginning top left: Rev. Jack Hooker greets arrivals at the bottom of the ramp. Briana Epp plays viola with the SWSE. John Parker, Steve Vernon, and Ken Farmer perform as an alumni trio. George and Ruth Vernon are featured alumni guests.



Honored Classes. Rob Ryan (BA '99), GBS trustee and member of the Alumni Relations Committee, introduced the honored classes, who were recognized with applause. Due to COVID regulations last year which necessitated an online homecoming event, two sets of graduates were honored this year: 50-year graduates from both 1970 and 1971, and 25-year graduates from both 1995 and 1996.

Alumni of the Year Award. Richard (BRE '74) and Brenda (Hodge) (BA '73) Miles were invited to the platform. Not only were they unaware that they were to receive this award, they were also unaware that 20 family members had secretly assembled off campus and then slipped into reserved seating at the rear of the chapel a few minutes after service began. Rob Ryan read a biographical sketch of the couple's life and ministry which had been written by

Dr. Marcia Davis (BA '76). The essay concluded by noting "they are a steady, spiritual influence on our campus and their lives exemplify what this award and this institution stand for: a love for God, a love for learning, and a love for others." A plaque and flowers were presented, and the congregation gave the couple a standing ovation.

Alumni Men's Trio. The men's trio from the mid-70s—John Parker (BRE '78), Steve Vernon (BRE '78), and Ken Farmer (BRE '77)—sang "After All," accompanied on the piano by Gwen Newton (BA '81).

During the 1970s, GBS had a radio program, "The Voice of God's Bible School," that was carried on stations across the U.S. The radio department under Joe Emert (BRE '74) put together several campus singing groups. This particular group, which was called the "Farmer Trio," with Dorothy Bowen (Klass) (BA '76) accompanying them, recorded songs

for the radio broadcast. When they were asked to sing in chapel, President Miller heard them and decided to send them out to represent the school. After a service or two, the trio bought their own suits and a used sound system (from the Stetler Trio). At first they traveled "on their own dime," but as they proved their financial viability, the school purchased new suits, a sound system, and a van for their use.

A vintage audio clip of Joe Emert introducing the Farmer Trio as they sang "My Jesus, I Love Thee" for an old broadcast was played before the trio sang it to the homecoming audience. It was the very first song they had recorded back in 1975.

Campus Update. President Loper began the campus update by saying that many "good things—God things" have been happening on campus and that it "isn't what has changed, but rather what has remained the same." We are still doing what our founder established this school to do—train students to go out in ministry. ➡

left: Members of the Miles Family secretly showed up to honor alumni of the year Richard and Brenda (Hodge) Miles.

below: Rachel Ferree receives the Staff Appreciation Award from Pres. Loper.



He shared the following numbers of interest: 379—the number of current college students (with more on the way, as we have five start dates throughout the year); 210—the number of students in the academy (highest enrollment ever); 73—full-time employees; 13—faculty with doctorate degrees completed or soon to be completed; 13,500—the dollar amount required to run GBS each day; 255—persons in the Sustaining Donor Program; 26—acres of property encompassing our campus; 200,000—annual dollar amount received by the school from its rental properties.

Development Director Mike Yancey encouraged the congregation to be strategic in making financial plans and described various ways to leave a legacy. President Loper encouraged people to become Sustaining Donors—those who set up automatic monthly donations to the school. Such giving is critical.

Offertory. Special music, “To God Be the Glory,” was provided by a trumpet ensemble: Christopher Castle (current student), David Olson (AA ’12, BA ’15), Rob Ryan (alumnus, trustee), Masayoshi Hamada (current student), Thomas Olson (BA ’14), David Hartkopf (alumnus/faculty).

Symphonic Wind and String Ensemble. Director David Hartkopf led the SWSE in two more selections, “My Faith Still Holds,” and an outstanding arrangement of Chris Tomlin’s “Is He Worthy?” joined by a vocal ensemble.

Staff Appreciation Award. President Loper called Rachel Feree to the platform. Rachel joined the GBS family in 2005, teaching computer classes in the high school. Soon after that, she also began serving as a receptionist for Aldersgate Christian Academy. In 2007, she became the administrative assistant for ACA. She earned a BA with a major in computer science and a minor in business administration from Southern Wesleyan University, Central, SC. Her father, Rev. Ralph Feree, is a GBS alumnus (ThB ’74). Rachel was presented a plaque from the Alumni Relations Committee of the Board of Trustees in recognition of 16 years of service to GBS.

College Choir and Alumni Choir. The College Choir, under the direction of Timothy Crater, sang “Even in the Valley [God Is Good]”

and “Jesus Never Fails.” Then Tim introduced guest director Dr. John Enyart (ThB ’63, BA ’66), who had directed the GBS choir in the 1970s during 14 years of teaching and 11 years as chair of the music department. For 60 years, he has been involved in Christian education. The platform filled with alumni who had sung in the GBS choirs during their student years. It was quite a sight to see the 38-member College Choir swell to 103 when the alumni joined them. Together they sang “He Came to Me.”

The Welcome Home Service may be viewed on our Facebook page (post on October 8).

Afterglow

Following the Welcome Home Service, Graeter’s ice cream was served outside. Featured ice cream was the famous black raspberry chocolate chip.

At 9:15 p.m., the crowd migrated back to the chapel for a time of fun planned by Robyn Clemens (BA ’82) and her crew. Anthony Web (1991-94) and Steve Vernon served as Masters of Ceremonies. They introduced the theme “stars versus stiffs” [current students versus alumni



top, L-R—Class of ’95: Lou Ann (Wentworth) Donovan, James Heppard; Class of ’71: Marjorie (Fletcher) Grady, Linda (Vermilyea) Kincaid, Dale Stoups, Philip Delamarter, Marilyn (Bramble) Osborne, Logan Westrick Jr., George Vernon III.

bottom, L-R—Class of ’70: Dennis Ryan, Diana (Ayars) Loper, Sharon (Jackman) Black, Judy (Voss) Shelton, Paul Shelton; Class of ’96: Elizabeth (Lavy) Dickinson, Lisa (Burton) Robison, Shannon (Ivey) Bryant.

old-timers] in a competitive “sing-off.” First up for the “stiffs” was the “Farmer Trio” which had sung in the prior service. However, this time Don Davison (BRE ’83) filled in for Ken Farmer. All three wore wigs to create a “younger” look. After singing “The Lighthouse,” and “Where Could I Go But to the Lord,” they were followed by the “stars,” a young group consisting of Lane Webb (BA ’21), Anthony Paulus (current student), Austin Paulus (current staff), and Samuel Epp (AA ’21). Audience affirmation seemed to favor the “stars.”

A piano “play off” came next. Various pianists each wowed the congregation with a couple of minutes of music. All of the six short performances were amazing!

A “sound off” came next with an interview of two deans—Ruth Vernon and daughter Sonja Vernon answered questions about their times as social dean.

Saturday Activities

Breakfast. Alumni from the honored classes met in the Martin Dining Room for breakfast. Jack Hooker (BRE ’74), chair of the Alumni Relations Committee, welcomed the participants, and President Loper shared campus news and opened the floor for questions. Director of Development Mike Yancey gave an overview of various ways the alumni could support the school. The attendees were all given a calendar that featured pictures from their years as GBS students.

70s Connection Time. As alumni gathered for this Saturday morning event, they were greeted by an assortment of delicious Graeter’s donuts. John Parker and Jack Hooker were the Masters of Ceremonies. After greetings from President Loper, the alumni sang “The Family of God.” Many mem-

ories were shared. Ladies who were formerly members of various GBS musical groups sang a special song. George and Ruth Vernon sang their signature song, “The Darker the Night the Brighter the Light Shines.” Various trivia questions were asked and GBS swag were gifted to the winners.

Tours. Vice President for Enrollment Services Matt Hallam (BA ’06) assembled a team to provide campus tours. In the early afternoon, guests boarded the bus and were taken on a 30-minute tour of Cincinnati guided by Zach Crater (BA ’16).

Streetfest. Young Street between Channing and Ringgold was blocked off for the streetfest. The campus family and guests mingled while visiting various booths with items for sale along the street and up on the main campus. Children especially enjoyed the bounce house. Student Affairs staff grilled hamburgers for everyone.

All in all, Homecoming 2021 was a success. Mark your calendars for Homecoming 2022—October 7-8. ■



clockwise beginning top left: Dr. John Enyart directs the alumni choir; current student Daniel Brandon participates in the piano play-off; students sell food and GBS swag during streetfest; the 1800 block of Young Street is cordoned off for food, fun, and fellowship.

Helping Families **GIVE THANKS** *this* **THANKSGIVING**

by Dixie Walker,
Kids Ministry 101



© iStockphoto: Natalia Bodrova

The family feast is coming, and I'm looking forward to it as much as anyone. My normal contribution to the spread each year includes a few pies and a side dish or two. These goodies are a fun part of the annual Thanksgiving festivities, and items that we're all grateful to have. But, other than wolfing down another slice of pumpkin pie, do you ever stop to count your other blessings, "naming them one-by-one" as the old hymn suggests?

When we think of our blessings broken down in this way, we have so much for which to be thankful! But before we become proud in thinking this has anything to do with our own goodness, we need to keep some things in mind: God is the provider of all good things in our lives.

In Psalm 121:1-2 we read: "Where will my help come from? My help comes from the Lord, the Maker of heaven and earth."

As a reminder, things in life as we know them can disappear so quickly! We must change our mindset to one of thankfulness each day—not just in November. So, after we get this "attitude of gratitude" drilled down into our thinking, how can we enhance and pass on this philosophy to our kids early in their lives?

Through the Senses

Help your child with hands-on projects to show thankfulness for what she has by sharing with others.

Use sight, taste, touch, hearing, and smell to get a start with these outreach projects.

- Preschoolers can create a watercolor picture as a Thanksgiving “card” for an elderly neighbor.
- A simple fall-scented candle would make a great gift for a friend of any age.
- Record a cheerful message from your children on your phone and then text it to relatives and friends who live too far away to visit in person.
- Share your homemade goodies with some international students who are “stuck alone” on campus over the holiday.

Through Relationships

When you hear of a friend or family member experiencing a challenging situation, take note of it. Find ways to include your kids in reaching out as a way of showing gratitude for the ability to help during this difficult time.

- Take some food to a friend or family member who recently lost a job.
- Buy additional baby items (diapers, bottles, formula, pacifiers) for a young family you know who may be a little tight over the holidays.
- Provide a “free” night of childcare for someone with young kids, knowing they are typically stretched financially.
- Invite a single adult from church or work to your home for the holiday mealtime fun if they don’t have a place to go to for the day.

Through the Community and World

Keep yourself updated on needs in your community and (for older kids) the world. When you see a way your family might help, discuss a plan for meeting some of those needs.

- A project such as Operation Christmas Child® is a great way to enlarge your child’s focus toward people outside his immediate circle of family and friends.
- Check community boards at local gyms and churches for tangible ways to help in surrounding neighborhoods with service projects, or provision of clothing or food items.

Always remember to express verbally your own thankfulness for God’s goodness when interacting with your family members. Your children especially will enjoy hearing your excitement as you recount God’s blessings in your life. ■

Dixie Walker has been in childhood ministry with families and teachers for the past 20 years. She and her family reside in the metro Atlanta area. This article first appeared in the November 2017 issue of ParentLife. Reprinted and used by permission.



PHONATHON

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(We normally run our vans 200,000 miles and then trade them in out of safety considerations for our students and maintenance costs.)



YOU can help these young people do their job:

1. You can call us first! Pick a time that works for you.
2. If your phone number has changed, let us know so we don’t miss you!
3. Give our student callers a warm welcome! They’re very excited to connect with alumni and friends!

God Bless You!

GBS Donor Development Office
513-763-6566

Dear Phil

PROVERBS: PROMISES OR GENERAL PRINCIPLES?

“Are Proverbs promises, or are they just general principles?” —Dorothy

Dear Dorothy,

It depends. As a general rule, the proverbs found in the Book of Proverbs are not promises. The Bible’s proverbs come in various forms. We have lectures by a parent (e.g., Prov. 1:10-19), parables (Prov. 7), acrostics (Prov. 31:10-31), and anecdotes (Prov. 24:30-34). Most proverbs are short, pithy sayings of a principle or observation (e.g., “A wise son makes a father glad, But a foolish son is a grief to his mother,” Prov. 10:1). It is generally true that a wise son makes a glad father, but there are exceptions. For example, if the father is wicked and the son wisely rejects his father’s ways, the father may be angry and resentful of his son.

Occasionally, a proverb may make a universally true statement. For example, “The eyes of Yahweh are in every place keeping watch over those who are evil and those who are good” (Prov. 15:3). So far as I know, there are no exceptions to this statement. One might infer a promise—God will see everything I do—from a theological statement like this. However, the proverb itself isn’t a promise.

Before we look at some proverbs that may be promises,

let’s think about the nature of promises. *First, promises refer to the future.* They give assurance that something either will or will not happen or be done. So, the use of the future tense would naturally be expected. *Second, promises may be conditional or unconditional.* There are very few unconditional promises in Scripture. God’s promise never to destroy the earth with a flood is one (Gen. 9:11). Most promises are conditional, even if the condition isn’t explicitly stated. So, if we think something may be a promise, we carefully need to identify the conditions for its fulfillment. *Third, God’s promises are infallible.* That is, if the condition for the promise is met, the promise is always fulfilled. Therefore, any verse identified as a promise must meet the “is it always true” test.

I expect Proverbs to be promises only when the following criteria are met:

1. the proverb states that God will do a thing, and
2. the proverb passes the “is always true” test if the condition is met.

Proverbs 10:3 passes the former but not the latter. “The LORD will not allow the righteous to hunger, but

He will reject the craving of the wicked.” Yahweh does allow righteous people to hunger on rare occasions to test them (Deut. 8:3).

On the other hand, Proverbs 3:5-6 is a promise. If the conditions of trusting in Yahweh with all the heart, not leaning to one’s own understanding, knowing Him in all our ways are met, then it is always true that God will direct our paths.

Proverbs 3:9-10 commands, “Honor Yahweh from your wealth and from the first of all your produce, and your barns will be filled with plenty and your vats will overflow with new wine.” This clearly refers to the future. The condition is that we honor Yahweh with our wealth. The consequence is full barns and overflowing vats. Since we know from Scripture that the righteous may be poor or even robbed by the wicked, this is not a promise. It is generally true that God blesses materially those who honor Him (cf. Mal. 3:10), but there are many circumstances that may create exceptions to this principle.

Proverbs 18:10 says, “The name of Yahweh is a strong tower; the righteous runs into it and is safe.” If by “safe” the author has personal safety from hard times in mind, then this cannot be an unconditional promise. Hebrews 11 tells us that righteous men “experienced mockings and scourgings, yes, also chains and imprisonment. They were stoned, they were sawn in two, they were tempted, they were put to death with the sword.”

The bottom line is that while there are some promises in Proverbs, as a whole the genre of proverbs is intended to express general principles, not promises.

Blessings,
Philip

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

CHINA SHUTS DOWN BIBLE APP

In its continuing crackdown on Christianity, China's communist authorities removed Bible Apps and Christian WeChat public accounts this spring. Access to the existing accounts is now blocked and the apps have been removed from China's App Store.

SOUTHERN BAPTISTS ELECT A "RELATIVE MODERATE"

The Southern Baptist Convention (SBC) elected Alabama pastor Ed Litton, a relative moderate who has mostly avoided the culture war, as its president, beating out Mike Stone and Albert Mohler for a two-year term leading the United States' largest Protestant denomination. Outgoing president J.D. Greear declared the vote a "defining moment" that would help determine whether the SBC is "primarily a cultural and political affinity group" or whether its "primary calling [is] being a gospel witness."

SUPREME COURT TO RULE ON 15-WEEK BAN ON ABORTIONS

The U.S. Supreme Court has agreed to consider Mississippi's law that would prohibit abortions after the 15th week of pregnancy. The law would allow exceptions to the 15-week ban in cases of medical emergency or severe fetal abnormality. However, this state law was blocked by lower courts as they say

it is inconsistent with Supreme Court precedents. This sets up what will likely be a showdown over abortion, probably sometime in December. Be in prayer about this case.

RELIGIOUS LIBERTY SURVEY

A national telephone and online survey by Rasmussen Reports and Summit.org finds that 82% of likely U.S. voters think freedom of religion is important to a healthy American society, including 67% who say it's very important. Only 9% disagree, while another 9% say they're not sure. Also noteworthy is that a majority are against requiring faith-based institutions to hire those who don't share their beliefs.

ATTACK ON CHRISTIANS IN NIGERIA

A report shows that over a roughly 200-day period earlier this year, 3,462 Christians were brutally killed by Nigeria's Islamic jihadists, mainly Boko Haram and Fulani Herdsmen. In their attempt to gain control over the country, these terror groups employ the tactics of kidnapping and killing innocent victims. Hundreds of children from Nigerian schools have also been targeted this year, kidnapped by armed insurgents threatening to harm their captives unless a ransom is paid. Additionally, nearly 300 churches were attacked, destroyed, or burnt during that same time period. ■

SIMON SILAS, from Nigeria, was taking classes elsewhere, but he heard great things about GBS and wished to complete his degree here; so he transferred. "I believe God wants me here and he has placed me in very good, godly hands."

Simon describes himself as "a product of God's second chance." As he belongs to the X generation, while many of his schoolmates belong to the younger Z generation, he remarks: "With God, it is never too late. Although I ignored His calling for years, He did not give up on me, and I am thankful that I have been counted worthy to be used by Him. My prayer every day is that I will not disappoint Him ever again."

Simon enjoys the spirit of camaraderie among students and teachers. He is working on a BA in Ministerial Education with the intent "to preach the good news of salvation to a dying world. To go back home and give back. To lead as many souls as possible to the kingdom of God." ■

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

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

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



— Called Unto Holiness —

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

BEYOND ENTIRE SANCTIFICATION

by Glenn D. Black

It is said that Spain once stamped her coin with the Pillars of Hercules and took as her motto “*Ne Plus Ultra*”—“*No More Beyond*.” But when Columbus passed beyond those Pillars and discovered the “New World,” Spain omitted the “*Ne*” and left “*Plus Ultra*”—“*More Beyond*.”

A real concern of this writer is the inability of some advocates of the message of scriptural holiness to incorporate into their public ministry the fact that beyond the crisis experiences of regeneration and entire sanctification is a life of unending commitment to the unfolding will of God.

One result of our lack of public emphasis on the “workings of grace” as well as the works of grace has been that the minister has become a spiritual babysitter. We need to realize that what is won at the altar is not the war but the first and second glorious victories in what God intends to be a life of conquest.

Entire sanctification is not spiritual finality; it is spiritual fitness. Crisis means little in the long run unless it is the beginning of a process. Forgiveness and entire sanctification do not exhaust the biblical message. These crises are beginnings, not conclusions. They are breakthroughs to new levels of living.

Oswald Chambers said, “The test of a life ‘hid with Christ in God’ is not the experience of salvation or sanctification, but the relationship into which those experiences have led us.” Chambers is suggesting that forgiveness of sins and the cleansing from sin are not goals, but gateways—gateways to new adventures, to new developments, and to a life of new and fuller dimensions.

One reason for spiritual smugness, self-satisfaction, and stagnation on the part of some is the error

of not firmly fixing in our mind the distinction between the crisis of entire sanctification and the life-long process of holy living. Too many obtain (or at least profess) the experience of entire sanctification and, while not outwardly verbalizing such, actually think they’ve achieved the Mount Everest of spiritual attainments. This sense of achievement too many times comes with the attitude of “I’m a spiritual pro, so trust me all the way now.” What they don’t realize is that there is more beyond!

It is wonderful to have entered onto the highway of holiness, but please understand that the journey is not yet completed. You may have changed directions in the course of your earthly sojourn, but remember, the destination is further up the road.

“Beyond the glorious crisis of cleansing,” writes Roy S. Nicholson, “lie opportunities for almost illimitable and inconceivable spiritual enlargement and enrichment as one develops the capacity to ‘be filled with all the fulness of God.’”

I am not advocating for anyone to suddenly dispense with a positive and dogmatic proclamation of the doctrine of entire sanctification as a second definite crisis experience. However, a complete explanation of what is involved in this proclamation is needed. Let’s display the sign “*Plus Ultra*”—“*More Beyond*”! We must, if we are to promote true scriptural holiness! ■

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ASTONISHED BY THE TRUTH

by John D. Parker

Scripture: Matthew 5–7
with a focus on Matthew 7:19-29

INTRODUCTION

As Jesus is wrapping up His great Sermon on the Mount, He has something troubling to say: “Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven” (Matt. 7:21). And when He “had ended these sayings,” the people were “astonished” at His teaching, for He taught them as one having true authority. This was nothing like the Scribes they were accustomed to hearing who just instigated discussions and debate.

In this sermon describing Kingdom life, Jesus confronted the ritualistic, legalistic, loveless, man-centered religion of His time. Its leaders “strained out the gnats” and “swallowed the camels.” They had no personal heart relation with God. It was all about a lifestyle, a way of living, an ideology. It was all about complying and conforming to the rituals and ideas of their religion. They were full of words and professions and proclamations, but it was all a “performance.”

Did these Scribes and Pharisees respond with a revival, a transformation in their lives? No. They were surprised—not convicted and converted, but “astonished.”

I don’t want to get to God’s judgment and find out that what I had been doing was wrong. I want Him to confront me here and now. I don’t want to be just surprised. I want to be submissive and surrendered.

Why did this message astonish them? They simply were not accustomed to having their teachers speak with such authority and power. In their world, the Scribes had consensus opinions, and they quoted other Scribes and rabbis as their sources for their

opinions. In other words, they were deceived, and to reinforce their deception, they stacked up a whole pile of other deceived Scribes and rabbis.

But Jesus did not need the confirmation of the consensus opinion of others to proclaim the truth. He was the Truth. He is the Truth. Every dimension of human life was touched in the sermon. They had never heard anyone confront the religion of the day and confound the religious leaders as Jesus did. They were utterly shocked that Jesus didn’t refer to the authority of others as the source of His own authority. His authority came from within—it was an inner power, because Jesus Christ IS truth. That is what shocked them.

A BETTER RESPONSE CALLED FOR

But I would propose that their response to this great sermon is not to be emulated. It was lacking. They should have been more than shocked and amazed. There should have been something in their hearts that said, “Lord, change me. Lord, transform me.” That is what Jesus was after—then as well as now.

My question today is simply, “What is our response to truth and to God?” When we stand before Almighty God on the Day of Judgment, will there be astonishment as we hear Him pronounce to some who are busily involved in religious activity, “I never knew you”? Talk about astonishment! “But Lord, we have cast out demons. We have done many wonderful works in your name!” He will reply, “Depart from me.” I don’t want to hear those words on that day!

WHEN THE TRUTH ASTONISHES

Let’s examine some of the reasons we might be astonished.

We might make the same error as the Scribes and live by the consensus opinions and creeds of others. There is a tendency to poll people and allow the majority opinion to become our reality. We settle into a mindset of “this is just the way it is.” Because everybody else feels this way, thinks this way, we give one another the stamp of approval—or disapproval if they don’t “fit in.” For example, in our country today there is a growing belief among a large segment of young people that “everything should be free.” Who could disagree with that? The thought that somebody has to pay seemingly never enters their minds. Because of a widely accepted consensus that “feels” good, a poorly thought-out political stance too easily can become “truth” to a large number of people.

The same dynamic is at work as we are told that gender and sexual identity are a matter of personal choice. Political forces are pressuring us to be in lock-step agreement, saying that each individual’s right to choose determines truth. In fact, deciding for our-

selves what is truth is clearly refuted by God's Word. The Epistle to the Romans talks about those *"Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator"* (1:25). These people used their own opinions, chose their own "truth," and fit into the cultural consensus opinion rather than looking to God—the Source of Truth. Because of this, God *"gave them up"* (1:26).

WHY DOES TRUTH ASTONISH?

God's truth astonished the Scribes and Pharisees because it didn't agree with their consensus opinions and beliefs—because it confronted their best sources and authorities. It astonished them because it put them in jeopardy of disfavor and judgment of Almighty God. We fear the disfavor of our friends and peers, but we can live with their disfavor. However, we cannot survive the disfavor of God.

It astonished them because, as Jesus revealed in His illustration (Matt. 7:24-27), they had built their house, their entire system of belief, on sand. Their wise sages and priests had given the system their stamp of approval. But it was wrong. It seemed so religious; so spiritual; so right. But it was a house built on sand. Although it may have been a nice house—beautiful and comfy—it was doomed to crash when the storms came, when the testing time came. It was not founded on truth, just consensus opinions—what everyone else was doing—what everyone else believed.

A PERSONAL REFLECTION

The Scribes and Pharisees were astonished by the truth that Kingdom life was more than a list of religious activities and dos and don'ts. I have to admit this trap in my own life. Early on, my Christian walk was largely a list of dos and don'ts. When I came as a student to GBS, I remember being "blown away" when I found out that some of my best friends didn't fit my criteria for what Christians were supposed to be. I had a longer list than they did, but I soon discovered that some of them had a deeper "heart" relationship with God.

The reality is that Kingdom life is not about pleasing men. It is about pleasing God. You can have the stamp of approval of your home church, your pastor, your denomination; but God looks at your heart. He knows where you are in your heart relationship. Judgment will not be by the opinions and decisions of men, but by God's truth. He sees beyond the outward—what is easily seen. God is interested in what is in our hearts. In fact, He cares more about our hearts than He does about our activities. I must admit that truth pursued me as well. Even in my later years as a GBS student, I was very busy in singing groups, in preaching, and in doing all sorts of "good stuff." Yet,

in my heart there were real issues. God had to confront me and convince me that He was more interested in what was in my heart than in what I was doing "for Him." Religious activity is not a sufficient coverup for a heart that is not in full obedience and surrender to God. You don't want to reach the end and hear God say, "Sorry. I don't know you."

CONCLUSION

What truth will astonish you at God's judgment? The Kingdom of God demands 100%—not just the performance part of your life. We are not a performance troupe. We are not actors. We are subjects of the King, and God is much more concerned about our relationship with Him than He is our performance for Him.

The storms are coming. Believe me. They ARE coming. And those storms will test your faith. They will test the real substance of your heart relationship with God. Looking back over the years, I think about those whose lives shone so brightly when we were students together; but they experienced disaster and spiritual shipwreck along the way because it was all about a performance and not a heart relationship with God. Their houses were built on the sand.

The wise man is the man who hears the word and DOES it. Stowing it away in the mind, articulating it, preaching it, and teaching it is not enough. The wise man is the one who LIVES it. That person alone will stand in the day of storm.

I will never forget how God so confronted me about the hypocrisy of my heart near the end of my junior year of college. I walked across the street to 1805 Josephine where I was living, got face down on the floor, and said, "God, I am the biggest problem I have. God, you have to change me or I am just a disaster looking for a place to happen." As God showed me things, I confessed them. Suddenly I came to an awareness that my heart felt clean. I had been emptied of the "me" that had sought approval and accolades and was now filled with Him!

Let God transform the inner you until there is absolutely nothing in your heart that is seeking anything other than His approval. Then when you stand before Him on that great Judgment Day, He will not say, "I don't know you." Instead, you will hear, "Well done!"

Build your house on the Rock. Don't be astonished at the Judgment. ■

John D. Parker (BRE '78) has been Conference President of the Southern Bible Methodist Connection of Churches since 2017. He previously pastored for 25 years and was General Missionary Secretary for the BMC for eight years. He is married to Cathy (Horral) (BRE '78) and they live in Pell City, AL.



I would like to highlight two deaths that have significantly impacted the GBS family and God's Revivalist readers. —KF

STEVE STETLER GOES HOME TO BE WITH JESUS

Stephen ("Steve") Wayne Stetler, 61, of Pharr, Texas, went home to be with Jesus on September 13, 2021, following a short illness. He was born on July 19, 1960, to Kenneth and Jewel Stetler in Cincinnati, OH. Kenneth (ThB '55, BA '58) and Jewell Lamb (HS '49) met at GBS, and raised their family there while Kenneth served 34 years on the college faculty and in various leadership positions. Five of the six Stetler children also were employed by GBS at one time or another.

After graduating from high school, Steve enrolled in college at GBS and earned both a BRE (1982) and a BA (1983). While a student, he worked a couple of years as an assistant mechanic in the school's auto shop under the supervision of Floyd Hyatt. He also met Pamela Beth Sankey (BA '85). They married on July 23, 1983, and were blessed with two children, Maria and Kent. Maria (Robledo) (AA '12, BA '12) eventually worked in institutional advancement at GBS from 2012 to 2017. Kent (BA '15) worked in enrollment services for four years and has been registrar since 2017.



Steve worked in multiple areas of ministry throughout his life as a preacher, educator, and missionary. His early ministries included time in Ohio and Alabama as an associate pastor and teacher. For 18 years he served as a teacher, principal, and associate pastor at Stone City Christian Academy and Faith Mission Church in Bedford, IN. From 2007-2017, he worked with Bible Methodist Missions in Mexico. Steve was passionate about ministry and his final place of service as Director of Member Care at Hope International Missions. Steve showed love and kindness to everyone he met and touched many lives through his service to Jesus.

Steve is survived by his wife, Beth; daughter, Maria Robledo; son, Kent; one grandchild, Kaden, and another on the way; his five siblings, Daniel, David, Darrell, Frances, and Trilinda; his in-laws, Leonard and Janet Sankey; and many nieces and nephews.

Visitation was held in the J. Wesley Adcock Chapel at GBS. A second visitation and the funeral was held at Springdale Church of the Nazarene, Cincinnati, OH. Interment followed at Spring Grove Cemetery, Cincinnati.

W.L. BOONE ENDS EARTHLY SOJOURN

William Lester Boone, 87, of Orofino, ID, ended his earthly sojourn on August 27, 2021, to begin his eternal adventure with the God he served faithfully and loved extravagantly. Lester was born in 1934 to Roscoe and Ida Jane (Wise) Boone of Baroda, MI. When he was two years old, the family moved to Oregon. Later, as a nine-year-old boy, Lester



placed his trust in Jesus as his personal Lord and Savior. In 1945, the family moved to Hermiston, OR. Many of his stories of growing up there can be found in his book *He Walks with Me in Overalls*.

In 1952, he attended Colorado Springs Bible College (now Oklahoma Wesleyan University) to prepare for the ministry. On weekends he sang and preached and traveled with the CSBC Men's Quartet. He earned three degrees while there: Christian Worker's (1952), BA (1956), and ThB (1957). While there Lester also met and married Deloris Whetstone, and for 67 years they modeled God's plan for marriage. Lester and Deloris pastored together for 64 years in churches in Idaho, Washington, and Oregon. He served as district treasurer for many years and also as general evangelist for numerous revivals and camp meetings throughout the United States.

Lester loved words! He was a powerful communicator, evidenced by his preaching, counseling, and writing. It was his writing that connected him to GBS. He had submitted one of his articles to *God's Revivalist* and began a correspondence with then President Sam Deets. He served as a contributing editor of *God's Revivalist* for many years. Lester's daughter, Trella Boone (Coy) attended GBS (1977-78). He continued writing books right up until his death (more about that in a future issue).

Lester is survived by his wife, Deloris; his children, Trella Coy, Miriam Riesland, and Mark Boone; his siblings, Aloma Whittenberg, R.G. Boone, Jr., and Daniel Boone; ten grandchildren; 11 great-grandchildren; and many nieces and nephews. A memorial service is scheduled later to be held at the First Church of God, Orofino, ID.

NRB PRESENTS MILESTONE AWARD TO DISTINGUISHED GBS ALUMNUS JOSEPH C. EMERT

The National Religious Broadcasters recognizes members of the broadcasting community with the "Milestone Award" for 50 years of broadcasting in Christian radio. This year's Milestone Award was presented to Joseph C. Emert at the organization's convention in Dallas, TX, June 2021.

Joe Emert, following in his father's footsteps, began his radio career while in high school. The Rev. William Emert owned two radio stations in Pennsylvania and also previously received the NRB Milestone Award in 1998. Multi-generational awardees are rare, and both Emerts are alumni of God's Bible School and College. William completed the Christian Workers Course in 1949 and Joe graduated in 1974 with a BRE.

Expressing an interest in the technology of the day, Joe started young learning what radio was all

about—"spinning records," "on-air hosting," and discovering the "tricks" of the trade. During his time on the GBS campus, Joe served as Director of Broadcasting (1972-75), producing the college's weekly radio program which was heard on numerous radio stations. After graduating from college and working on an MA in Communications at the University of Cincinnati, Joe became the News and Program Director at WDBA in DuBois, PA, in 1975. Then he moved on to WTLR in State College, PA, where he advanced to serve as General Manager. Continuing to grow in experience, he and his wife Jenny (Ogg), also a GBS alumnus (1971-72), moved back to Cincinnati in 1985, where Joe became the General Manager of

WAKW. During this time, he also served as President of the GBS alumni association.

In the summer of 1989, having been recruited by Moody Broadcasting, (Moody Bible Institute) Joe moved to Atlanta, GA, to become the General Manager of WAFS. During this season of his life, he also assisted Dr. Michael Youssef as Executive Director of the new nationwide "Leading The Way" radio ministry. In 1993 he and Jenny founded Life Radio Ministries, Inc. to assist Christian radio stations around the world. As a result of his passion for local radio, they applied for and received the FCC construction permit to build radio station WMVV and put NewLife Radio on the air April 16, 1995. A second FM

immediate right: Joe in the GBS radio room, 1972.

far right: Bill and Joe Emert, father and son, wiring the GBS radio room, 1971.

below left: Former GBS friends reunite in Papua New Guinea—Joe Emert and Pilipo Miriye (BA '77), one of the first two PNG students to attend GBS.

below right: A happy listener hearing Christian radio for the first time.



station was constructed in Georgia 12 years later. During this time Joe was also co-founder of Wantok Radio Light in Papua New Guinea. Over numerous trips he assisted in the construction of 9 FM radio stations in that country. The network now has grown to 26 radio stations. After serving as president for 25 years, Joe recently stepped into the chairman's role for Life Radio Ministries, Inc. where he continues to provide both counsel and leadership advice.

Joe and Jenny have four sons, four daughters-in-law, and 15 grandchildren. Lord willing, next June (2022) they will celebrate 50 years of marriage.

For more than 50 Years of broadcasting the gospel of Jesus Christ around the world, along with the NRB and Life Radio Ministries, God's Bible School and College says to its alumnus, "THANK YOU, JOE" for your faithful leadership and dedication to proclaiming the gospel of Jesus Christ. 📌

below top: Kids in Lae hear Adventures in Odyssey for the first time.

below bottom: Joe and Jenny pose with NRB Milestone award.



by Sonja Vernon

EXCELLENCE

"Then this Daniel became distinguished above all the other high officials and satraps, because an excellent spirit was in him. And the king planned to set him over the whole kingdom. Then the high officials and the satraps sought to find a ground for complaint against Daniel with regard to the kingdom, but they could find no ground for complaint or any fault, because he was faithful, and no error or fault was found in him." —Daniel 6:3-4 (ESV)

If others became jealous of my position or yours (whether or not we think jealousy is warranted), would they be able to "find a ground for complaint" against us? Would they be able to find places we cut corners, dirt we slid under the rug, or shoddy technique we allowed? Or would we, like Daniel, leave them frustrated by our trustworthiness? The life of Daniel challenges us to excellence. As representatives of Christ in this world, we are called to be people of integrity. That means a full day's work for a full day's pay. It means faithfulness in the little things. It means complete dependability in those areas that "don't really matter." Daniel knew that the little things *do* matter. They matter a lot. Our character is defined by the way we handle that which will be unseen by most. I'm praying today that my life will be characterized by excellence—not just in the places it can be seen and praised, but also in the areas where only Jesus will know. May we be principled people who shine as lights in this dark world. 📌

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



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Dec. 12 AT 6:00 PM

Adcock Chapel

GBSC CAMPUS
FREE TICKETS REQUIRED
PRE-SHOW MUSIC BEGINS
1 HOUR BEFORE PROGRAM

Dec. 11 AT 6:30 PM

The Answers Center

THE ARK ENCOUNTER
NO TICKETS REQUIRED
\$10 PARKING FEE/VEHICLE
PRE-SHOW MUSIC AT 6:00 PM