

GOD'S REVIVALIST

December 2022

and Bible Advocate





thinking out loud

A LITTLE PROBLEM

I have a problem for which I have recently asked God for help—my tendency to correct others. I am not talking about the art of gently effecting a spiritual course correction for a person who is going astray. No, nothing as important as that. It is embarrassing for me to admit that my problem relates to correcting small little “facts” that are inconsequential to the general flow of conversation. When Captain Corrector (me) hears one of these “flaws,” he immediately springs into action. The faulty information MUST be corrected!

Here is a hypothetical but very representative example: “That sure was a good buffet we ate at last week.” Pause. (Understand what I am thinking—not about whether I agree that it was good food. No, I immediately turn into Captain Corrector. She should realize that was two weeks ago. I am SURE of it, so she MUST be corrected.) “No that was two weeks ago,” I respond. It is likely that my tone of voice is as problematic as the actual words used when such utterances interrupt what should have been a very simple exchange. My interjection has an air of “you-are-wrong-and-I-am-right.” That usually is not readily apparent to me when my mission is to correct inaccurate information rather than to engage in NORMAL conversation. And, the sad news is that there is a panoply of possible triggers for Captain Corrector. Too often things go sideways for a while.

I am an assertive individual, and perhaps I have a higher view of the accuracy of my memory than I should. I also overvalue my personal perspective, which results in a response that can derail a conversation. In retrospect, most real or perceived minor factual flaws are not that crucial and do not need to be reflexively corrected—especially since such interruptions can be very annoying.

This may seem humorous, but I am very serious. I want to be a better husband, a better man—and this is one bad habit that I have asked God to help me overcome.

I am aware that at times it is necessary to correct another person; but, even in those instances, I know that I “must not be quarrelsome but kind to everyone, able to teach, patiently enduring evil, correcting his opponents with gentleness” (2 Tim. 2:24–25). But trivial, inconsequential misstatements? Let them be. Don’t interrupt. Go with the conversational flow. —KF

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COVER PHOTO: GBS students Eron Miriye, Devon Moore, Kyle Johnstone, and Cease Rice on a snowy day with the GBS Administration Building in the background.

the president's page



THE GIFT

by Dr. Rodney S. Loper, President

Four hundred years of silence were interrupted by an angel in the temple. Unprepared for the divine intrusion, Zacharias reacted with astonished disbelief. Soon, another interruption unsettled the hearts of a virgin girl and her soon-to-be husband. The words of the angel must have echoed off the walls of their minds as the next nine months trickled by. “You shall call His name Jesus. For He shall save His people from their sins.” The promised Messiah was arriving!

Four hundred years of silence—no word from the Lord; no shouting prophets. And then that silence continued as the Messiah grew in Mary’s womb. He kicked and elbowed, as all babies do, and came at the most inopportune, though appointed, time. I’m sure that Mary and Joseph must have questioned all of this; after all, they were human just like us. Could they have been frustrated with the interruption of their plans? Did they throw their hands wide and look to the heavens to question the Roman census, the dismissive words “no room in the inn,” and the offer of a cattle stall?

But think with me again about Mary’s acceptance of all of this: “Be it unto me as you say.” I don’t think these were knee-jerk reaction words that spilled from a frightened girl’s lips. These are words of acknowledgment; these are words of acceptance—words that give us a deep glimpse into the heart of the one who was worthy to bear the Son of God.

Although I’m sure it didn’t seem right to Mary and Joseph, all of this meshes with the portrait that is painted in Isaiah of the Messiah. Born of a virgin (7:14), heir to David’s throne (9:6, 11:1), will heal the blind, lame, deaf, diseased, brokenhearted, and raise the dead (26:19, 29:18-19, 61:1-2), will voluntarily accept our guilt and punishment for sin without opening His mouth like a lamb led to slaughter (53:7).

In our minds, and frankly in the minds of those from Jesus’ day, the Messiah should have been announced by heralding trumpets marking the return

photo by Shane Muir

of Israel's earthly kingdom. This was not to be. The Master of the universe submitted to indwell a cluster of multiplying cells and endure the slow process of growth in a human womb. Jesus welcomed limitation as the pathway to love. In past ages He had orchestrated prophecies and waited through generations of births and the falling away of His people. Finally, He Himself was born in the city of King David. As His umbilical cord was cut and the air of the earth filled His lungs, Messiah arrived in flesh. Four hundred years of silence were interrupted by a baby's cry, but this was no interruption in God's plan!

Paul, in writing to the Philippian church, gives us the bigger picture of what happened in Bethlehem:

"Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. Therefore, God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus

Christ is Lord, to the glory of God the Father." —Philippians 2:5-11 NKJV

The quiet cries of an infant wrapped in swaddling clothes and lying in a manger isn't the end of the story, but neither is the beginning. Before the foundations of this world ever existed, this plan—God's Only Son becoming flesh, living a sinless life, and ultimately dying—was established.

I read a story about a lady who decided to wrap empty boxes to place on their porch for decoration. The boxes sat in front of the house, impeccably wrapped, topped with bows, but empty. Her husband said, "I didn't worry about a thief coming and stealing any of the wrapped boxes in front of our house—there wasn't anything in them."

This Christmas, many gifts will be exchanged—some out of love, and some out of obligation; some cherished, and some tossed aside like a worn coat; some exactly what the recipient wanted, and others a disappointment. Friend, whatever your earthly gifts may be, I hope that you will realize the greatest gift wasn't an empty promise, an empty life. Rather, it was the Greatest Gift that was ever given. I pray that HE will be a welcomed Gift in your life this Christmas. ■



The Rodney Loper family wishes you a

Merry Christmas
and Happy New Year



background ©Stock: photographers

MORAVIAN HISTORY



and its influence on
JOHN WESLEY
and early
METHODISM



by Jewel Smith



Herrnhut, Saxony, Germany – Seat of the Moravian Church

Little did the Moravians realize the vital role their history would play in spreading the gospel to the Western World. Although they repeatedly endured severe persecution and near extinction, their tenacious faith likens them to those listed in the honor roll in Hebrews 11 and enumerates them among “those of whom the world is not worthy.” A review of the chronological events in the early history of the Moravian Church provides a fresh look at an unbroken lineage through primitive Methodism, Christians of the Wesleyan-Arminian faith, and ultimately to the Biblical philosophy and teachings practiced at God’s Bible School and College.

The church of the *Unitas Fratrum* (or The Unity of the Brethren or The United Brethren), known today as the Moravian Church, has a rich history and traces its origin from countries that received the gospel through the discipleship of the Apostles and their contemporaries. Illyricum, which borders Italy, is mentioned among the countries where the Apostle Paul preached during his missionary labors, and Titus traveled to Dalmatia for the same purpose. Since both countries are of the Sclavonian provenance, and the Church of The United Brethren descended from the Sclavonian branch of the Greek or Eastern Church, Moravians trace an unbroken line from the early Christian Church.

Two Greek Ecclesiastics, Cyrillus and Methodius (brothers born in Thessalonica), introduced Christianity in Bohemia and Moravia. Christians of these countries suffered torture, imprisonment, starvation, and death, but no political or hierarchical power could crush their unwavering faith.¹

In the late fourteenth and early fifteenth centuries, Jan Hus, the great Bohemian church reformer, vehemently attacked the pope and bishops on theological abuses of the medieval church. The General Ecclesiastical Council condemned Hus as a heretic, and he was burned at the stake on July 6, 1415. This martyrdom laid the foundation for the reform movement that drastically affected the history of the Protestant Church in general and the Moravian Church in particular. The most devout followers of Hus, known as Hussites, suffered extreme atrocities: some were expelled by the pope and had their property confiscated; many were cast into the deep mines near Huttenberg; and numerous others were drowned or burned. Despite such barbarous treatment, these Christians chose death rather than denying their faith.²

The tyranny exacted on the Bohemians and Moravians (hereafter Moravians) forced them to continue their worship privately, often in caves. Finally, in the mid-fifteenth century, King George Podebrad of Bohemia permitted them to settle in the Barony of Lititz on the borders of Moravia and Silesia. Large numbers from Prague, Bohemia, and Moravia joined this sect. Their reprise was short-lived; once again they were subjected to persecution and compelled to flee to the mountains and forests for safety. Many traveled through Hungary and Transylvania into Moldavia, where they were welcomed. Peace restored, they returned to Moravia in 1487.³

Unfortunately, in 1506, the restoration was terminated when the Bohemian king issued a decree against the Moravians. Needing to leave Moravia, they sent four

men to Greece, Russia, Thrace, Bulgaria, Palestine, and Egypt in search of a people who, in faith and purity, worshipped the same God. The investigators returned with bleak reports: the world was in total darkness, and those who claimed to be Christians were buried in superstition. Feeling totally forsaken, the Moravians began to pray earnestly for a reformer, whom they found in Martin Luther when he publicly condemned the Catholic Church in 1517. With the hope that the light of the gospel might spread, Luther warmly received the Moravians and reportedly felt new inspiration from their history.⁴

Luther left a remarkable testimony regarding his newfound friends:

Since the time of the Apostles no people have appeared who have made a nearer approach to them in faith and practice than the Bohemian Brethren. Although these Brethren do not excel us in purity of doctrine, since every point of our creed proceeds from the scriptural source, yet they are our superiors in church discipline, which dispenses the blessings of good government to their congregation; an acknowledgment which the love of truth and the glory of God exact from us.⁵

With Luther's death, the Moravians never realized the dawning of the Reformation for which they had hoped. Again, their churches were closed under oppression from the government, demanding they either unite with the Church of Rome or desert their country.

After finally settling in Poland, their fortitude was renewed. By 1564 all the Moravian churches were reopened; fourteen years later they established a press to print a new translation of the Bible into the Bohemian language and contemplated founding colleges and academies. Nevertheless, with the death of Emperor Rudolph in 1612, this industrious sect faced near extinction when the Church of Rome enacted violent measures to fulfill the Resolutions of the Council of Trent of 1545 for the annihilation of Protestantism. Moravians took refuge in Saxony, Silesia, Brandenburg, Prussia, and Hungary or became victims of papistic abuse. During this time the voice of John Amos Comenius (the connecting link between the Ancient and Modern Moravian Church) was heard pleading to God in prayer quoting from the Lamentations of Jeremiah:

We are orphans and are fatherless. Men persecute us; we labor and we have no rest. Servants have ruled over us; there is none that doth deliver us out of their hand. The joy of our heart has ceased; our dance is



John Wesley was greatly moved by the serenity of the Moravians as they encountered a severe storm at sea. This incident led to Wesley's conversion and the founding of Methodism.



Moravian Graveyard, Herrnhut, Germany



Moravian College, Bethlehem, PA



Moravian Community, Christiansfeld, Denmark



turned into mourning. But Thou, O Lord, remainest forever, and Thy throne endureth from generation to generation. Wherefore dost Thou forget us forever, and forsake us for so long a time? Lead us back to Thee again, so that we may again return home. Renew our days of old (Lam. 5:3, 5, 8, 15, 19–21 KJV).⁶

By the eighteenth century, the Moravian name was hardly recognizable among other Christian denominations. In the spring of 1722, German landowner Count Nicholas Louis von Zinzendorf learned of the Moravians' plight through the endeavors of a Moravian carpenter, Christian David, and promised temporary refuge on his estate. On May 27, 1722, Christian David, along with ten others, set out on the formidable task of crossing the Silesian frontier. After arriving on Zinzendorf's estate, they immediately began to build a new community, which was named Herrnhut. Although Zinzendorf made various attempts to obtain another location for their permanent dwelling, no suitable place was found. Eventually Zinzendorf's name became synonymous with the renewal of the Moravian Church.⁷

In 1727 Zinzendorf obtained a copy of the Moravian's *Ratio Disciplinae* (Comenius's last will and testament and a plea to the Church in England to continue the Church of The United Brethren). The impression this work had upon Zinzendorf is telling:

I could not long read the pitiful lamentation of the aged Comenius, when he thought that the Church of the Brethren had come to an end and he was locking its door; I could not look the second time at his sorrowful prayer, turn thou us unto thee, O lord, and we shall be turned, renew our days as of old, before the resolution was formed—I shall help to do this so far as lies in my power, even if my estate, my honor, and my life are sacrificed, and thus as long as I live, and so far as I can provide for it, after my death, this little congregation of the Lord shall be preserved for Him until He comes.⁸

As Zinzendorf intimated, he was determined to see the Moravian Church prosper.

Moravians considered sending men to America for a two-fold purpose: as missionaries to the American natives and to obtain a place to emigrate to if they were forced to leave Herrnhut. In 1735, a group of Moravians, along with General James Oglethorpe, future Governor of Georgia, and the Reverend John Wesley and his brother Charles, set sail for America. John Wesley was greatly moved by the serenity of the Moravians as they encountered a severe storm at sea. He became convicted as they calmly sang hymns of their faith, demonstrating that they enjoyed an advanced religious experience that he had not known. This life-changing incident led to Wesley's conversion and the founding of Methodism—and ultimately to the foundation of the Wesleyan-Arminian doctrine.⁹

The commitment of the early Moravians to be “faithful unto death” enabled the gospel to be spread to the Western World. May we find renewed appreciation for and inspiration in our heritage. As Jon Mohr wrote and Steve Green so aptly sings, “May All Who Come Behind Us Find Us Faithful.” ■

Dr. Jewel A. Smith, previously on the faculty of God's Bible School and College, serves on the musicology faculty at the University of Cincinnati's College-Conservatory of Music and is the author of *Music, Women, and Pianos in Antebellum Bethlehem, Pennsylvania: The Moravian Young Ladies' Seminary* (see page 27).

1. Edward H. Reichel, *Historical Sketch of the Church and Missions of the United Brethren, Commonly Called Moravians* (Bethlehem, PA: J. and W. Held, 1838), 5–11.
2. Peter Brock, *The Political and Social Doctrines of the Unity of Czech Brethren in the 15th and Early 16th Centuries* (London: Mouton, 1957), 12; Reichel, *Historical Sketch of the Church*, 11–18.
3. Reichel, *Historical Sketch of the Church*, 28.
4. Reichel, *Historical Sketch of the Church*, 29–31; James Henry, *Sketches of Moravian Life and Character, Comprising a General View of the History, Life, Character, and Religious and Educational Institutions of the Unitas Fratrum* (Philadelphia: J.B. Lippincott, 1859), 19–21.
5. Reichel, *Historical Sketch of the Church*, 38.
6. Henry, *Sketches of Moravian Life*, 26–27.
7. J. Taylor Hamilton and Kenneth G. Hamilton, *History of the Moravian Church: The Renewed Unitas Fratrum 1722–1957* (Bethlehem, PA: Interprovincial Board of Christian Education Moravian Church in America, 24).
8. Quoted in Levering, *History of Bethlehem, Pennsylvania*, 25–26.
9. For a history of the Wesleys and Methodism, see Clifford W. Towson, *Moravian and Methodist: Relationships and Influences in the Eighteenth Century* (London: Epworth Press, 1957).



The Ballad of the Bells

by Michael Williams

Edgar Allan Poe was one of the most influential writers in America from around 1830 to 1850. Possessed of a brilliant mind and a powerful imagination, he held his readers spellbound with his tales of the wild, weird, and macabre. Unfortunately, there is no indication that he ever gave any thought to spiritual matters, and his life was an unmitigated disaster—a sad saga of alcoholism, drug abuse, broken relationships, financial chaos, futility, and frustration.

In one of his poems, *The Bells*, he presents four different scenes accompanied by bells: merry sleigh bells in winter, joyful wedding bells, terrifying alarm bells signifying a fire that is destroying a house, and, finally, a scene in which iron bells are grimly tolling a death—a death replete with only bereavement and despair. In all of these life scenarios, there is no sense of God, faith, or hope whatsoever. It is, withal, bleak and hopeless.

There is another poem by another poet from about the same period of time which also uses the symbol of bells to express truth as he understood it. In 1864, Henry Wadsworth Longfellow wrote *I Heard the Bells on Christ-*

mas Day. You have, undoubtedly, sung the words at Christmas but may not have known the story behind the poem. Two years earlier, Longfellow had suffered the loss of his wife, Fanny, in a tragic fire. Then, more recently, he had received word that his son, Charles, had been seriously wounded in battle in the great Civil War that was being fought. And so, on Christmas Day, 1864, he sat down and wrote the words that would later be put to music and be sung by generations ever since.

Let us focus on this Christmas treasure for a few moments. Longfellow begins:

*I heard the bells on Christmas Day
Their old familiar carols play,
And wild and sweet the words repeat
Of peace on earth, good will to men.*

*I thought how, as the day had come,
The belfries of all Christendom
Had roll'd along th' unbroken song
Of peace on earth, good will to men.*

Here, in the opening movement, there is a recognition of the traditional message of Christmas, “Peace on earth and goodwill to men” as proclaimed by angels on that first Christmas night. Christmas truly is and ought to be a time of joy and good will, of love and caring, of hope and best wishes. This year, as always, we are surrounded by the glitter and gleam of Christmas lights, tinsel, toys and trees, snowmen and Santa Claus, and even more spiritual components such as sermons and songs, manger scenes and Christmas programs. And so it was in Longfellow’s day. But look what happens next:

*And in despair I bowed my head.
“There is no peace on earth,” I said,
“For hate is strong, and mocks the song
Of peace on earth, good will to men.”*

Here reality seems to crash through the superficial façade of the Christmas message as pealed forth by the bells. All the Christmas wrapping in the world cannot hide the stark reality of a world filled with hatred, warfare, and violence, and all the pretty carols can never drown out the screams of pain, the sobs of anguish, and the sighs of the disappointed and disillusioned. The poet is momentarily overcome with a feeling of absolute despair and hopelessness.

Today there are families who have lost loved ones to the violence of faraway wars while others have lost them to domestic violence or to uncontrolled crime in our streets. The world reels beneath the onslaught of ancient animosities and ambiguous wars, blazing hatreds and insane terrorism. Nations, races, and families that are embroiled in bitter battles and unending conflicts proliferate throughout the world. Our own beloved nation is boiling with political polarization and lackluster leadership in many areas. It is, without question, a sick, sordid, and sorry world in which we find ourselves.

While the poet does not address himself to other issues, by extension we can go even further than just the matter of hatred, violence, and war, and add to what has been said as we realize there are countless others who have had loved ones torn from their arms and hearts due to the pandemic, cancer, or some other insidious disease, and are still trying to put the pieces of their lives back together. Others may have struggled financially, perhaps experiencing a job loss, a foreclosure, or even a bankruptcy. The point of all of this is simply that all of the gaiety and glitter of Christmas cannot conceal and camouflage the hatred and violence of war, the darkness and despair of pain and loss, the anxiety and uncertainty of those who live in dread of what tomorrow may bring.

Sometimes we Christians have been accused of being “other worldly,” focused on “pie in the sky, by and by,” while oblivious to the pain and suffering of real

people living in the “here and now.” Undoubtedly, that has been true of some people sometimes; but, overall, it is a silly and senseless accusation. The Bible reminds us that the “rain falls on the just and the unjust” and being a follower of the lowly Nazarene does not insulate us from the real world with all of its pain and sorrow, its troubles and trials. Like our Master, we have bodies that can be hurt and hearts that may be broken. We shed real tears and experience unexpected trauma. And so, as a result, we may find ourselves in much the same frame of mind as was Longfellow on that long-ago Christmas Day. But listen, dear friend, for the poem is not yet ended.

*Then pealed the bells more loud and deep;
God is not dead, nor doth He sleep;
The wrong shall fail, the right prevail
With peace on earth, good will to men.*

*Till ringing, singing on its way
The world revolved from night to day,
A voice, a chime, a chant sublime
Of peace on earth, good will to men.*

Here, in this third and final movement, there is a kind of epiphany, a sudden awareness or revelation of immortal truth. Bowed in despair, suddenly a shaft of divine illumination pierces his mind and heart as the bells continue to peal. It is a message that he desperately needed to receive that Christmas Day, and it is one that you and I need to be reminded of today. Yes, there is much that is wrong, terribly wrong, in our confused and chaotic world. But—and here is the ultimate truth—**God is still in control!** He has not abdicated His throne nor abandoned His people. He has a divine plan, and even though this world rejected the Prince of Peace and brought upon itself war and violence, suffering and sorrow, He is coming again, and He shall reign. The same apostle who said that the entire creation groans for redemption also said that every knee shall bow and every tongue confess the lordship of our Christ.

And so, as we celebrate His first coming to this earth, we also look forward with keen anticipation to His second coming. The next time you sing Longfellow’s Christmas hymn or hear Christmas bells, remember and rejoice! Our King, our Lord Jesus Christ, is coming back! Let us prepare our hearts to receive Him. ■

Dr. Michael Williams (ThB '66; BA '70) served for more than 50 years in Christian education, including at GBS (1970-77) where he taught various subjects, chaired the Bible and Theology Department, and served on the Alumni Executive Committee. He pastored in Ohio, Indiana, and Georgia before retiring in 2012. Since then he continues to pastor a church plant and teach online. He lives in Seale, AL, with his wife, Ruth (Enyart) (BA '65).

NEWS

from the Hilltop

MISSIONARY CONVENTION

Held October 23-25, this year's biennial missionary convention focused on the theme "From Everywhere to Everyone."

The convention began on Sunday with inspiring, worshipful music selections from our international students. Dr. R.G. Hutchison, our visiting professor of missiology, served as the plenary speaker for the convention. He challenged the cam-

pus community to join in mission with God, surrendering ourselves in the "exchanged life." Faculty and students alike appreciated the depth of his plenary messages.

During four workshop sessions on Monday and Tuesday, many missionaries and missions representatives shared through a variety of topics, including urban missions, business as mission, equipping indigenous missionaries, medical missions, disaster relief, and equipping the local church. Through these workshops, students were reminded of the call for everyone to engage in fulfilling the Great Commission.

To view pictures and watch archived videos from the Missionary



prayer around the altar during the missionary convention



Dr. R.G. Hutchison

Convention, search Facebook using [#gbscmisionaryconvention](https://www.facebook.com/gbscmisionaryconvention).

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



Lois (McNeil) Sedlacek, 81, of Pilot, VA, went home to be with her Lord on October 15, 2022. She was born in Pilot, July 21, 1941. While attending Salem Bible College (now Allegheny Wesleyan College), Salem, OH, Lois met Ronald Sedlacek. They were married in Christiansburg, VA, on July 3, 1972. Lois taught grade school departments at both Salem Bible College and Penn View Bible Institute, Penns Creek, PA. She also taught school at the Bible Holiness Christian Academy in Christiansburg, VA. In 1990, the family moved to Cincinnati, OH, where Ronald taught in the high school of the GBS Aldersgate Christian Academy for

15 years. Lois managed the high school study hall for a couple of years and then worked as a florist for about 10 years. During this time all three of the children graduated from ACA as well as from the college: James (BA '97), Timothy (BA '99), and Elizabeth (BA '00). (James also served as a New Testament Greek adjunct professor 2009-10.) In 2005, Lois and Ronald moved back to Virginia, where he worked for a military defense contractor until his retirement in January 2022.

Lois is survived by her husband, Ronald; sons, James and Timothy; daughter, Elizabeth Baker; five grandchildren; and many nieces and nephews. A funeral service was held at Bible Holiness Church, Christiansburg, VA, with Pastor Dwayne Martin officiating. Interment followed in Huffville Cemetery, Floyd, VA.

Lloyd Edward Terpenning, 82, passed away October 20, 2022. He was born May 24, 1940, one of six brothers. Lloyd attended GBS where he met and married fellow student, Mae Alicia Beckwith (BA '63).

ALDERSGATE FORUM

Aldersgate Forum met at Higher Ground Conference and Retreat Center, West Harrison, IN, October 25-27. Dr. Hans Madueme from Covenant College presented three plenary sessions on “Creation, Evolution, and the Historical Adam.” Drs. Terry Mortenson and Nathaniel Jeanson from Answers in Genesis and Phil Brown from GBS gave presentations on related topics. Dr. Mark Bird and Rev. Steve Hight con-



Dr. Hans Madueme leads a forum session.



Dr. Terry Mortenson makes a presentation.

tributed morning devotionals, and Cheryl Watters served as hostess. Attendees appreciated the opportunity to discuss the foundational doctrine of creation and its implications for Christians today who live in a world where this doctrine is often misunderstood or dismissed.

FRIEND AND SIBLING DAY

Friend and Sibling Day, October 25-26, was a great time for friends, siblings, and students alike to enjoy



“Friends and siblings” join SWSE for a day.



“Friends and siblings” join College Choir for a day.

each other’s company and share what life on the Hilltop is like. ➡



After graduation in 1967 with a ThB, Lloyd pastored for 56 years in various denominations: New York Pilgrim Holiness, Evangelical Wesleyan, and Bible Methodist. For the past 15 years he pastored the Good Shepherd International Church that he founded in Cincinnati. He also served in the Secret Service of the U.S. Army and was stationed in Korea and the Philippines.

Lloyd is survived by Mae, his wife of 57 years; two daughters, Allicia Mae Cain and Patricia Ann Levitsky; two grandchildren; brother, George; and many children and grandchildren adopted by love. A funeral was held at the College Hill Presbyterian Church, Cincinnati, OH. His body was laid to rest at the Arlington Memorial Gardens, Cincinnati.

Joanna Ruth Deets, 72, passed away November 12, 2022. Born in Cincinnati, OH, Joanna was the daughter of Joseph and Maxine Black. Her father was a pastor and



they lived in Ft. Wayne, IN, and Toledo, Akron, and Ironton, OH. She graduated from the GBS high school in 1968, after which she attended the University of Cincinnati. Joanna worked in education and medicine throughout her career.

Joanna married the love of her life, Stephen Deets in 1970. They lived in Cincinnati, OH, and Detroit, MI, before settling in Florence, KY. Joanna’s pride and joy were her three daughters and family. She had a big heart and helped anyone in need. She loved to travel, decorate, and cook.

Joanna is survived by Steve, her husband of 52 years; her three daughters, Angela Deets, Heather Seta, and Allison Barker; four grandchildren; brother, Glenn Black (former editor of *God’s Revivalist*); sister, Doris Webb; and many nieces and nephews. A memorial service was held at Community Family Church, Independence, KY. ■

➡ We were honored to host around 25 potential students along with their families for the event. Guests participated in a number of activities on Tuesday evening, including an escape room, volleyball, 4-way volleyball, basketball, nine-square, and a sing-along around a fire. Participants enjoyed pizza and specialty sodas out of the snack tent on main campus. The following day, the students visited a local coffee shop, sat in on some classes, and participated in a mini-golf campus tour...with each hole set up in various locations *inside* the campus buildings. The day ended with the annual harvest party hosted by Student Government. The GBS family was happy to give prospective students a taste of college life at GBS in the great city of Cincinnati!



Students, along with friends and siblings, enjoy "walking tacos" at the Harvest Party.

HARVEST PARTY

The annual Harvest Party was held at the Justice Farm on the evening of October 26. Bill and Janet Justice and their family have been very gracious to open their farm and home to our campus family for many years. Highlights of the evening included "walking tacos" (with various fixin's mixed into single-serving bags of Fritos), a bonfire, and a pumpkin-carving contest. Contestants plied their skills to compete for gift cards to various restaurants. Interacting with the farm's horses was an added bonus. The attendees, which included visitors from Friend



Harvest Party bonfire

and Sibling Day, also enjoyed singing songs around the fire and playing various games, such as cornhole and nine-square in the air.

HOMECOMING

The theme for Homecoming 2022 was "Remembering the '90s." In the run-up to this exciting two days, October 14-15, the campus was bustling with activity: getting the campus ready for these special visitors was a real group effort that involved individuals who had been students, staff, or both during the 1990s.

Friday Night Supper

Alumni arrived to a cafeteria beautifully decorated by Joy Barnett (BA '00). GBS music from the digital archives was played throughout supper. Music playlists were at each table so guests could request favorite songs to be played. Everyone who attended was entered into a drawing and over 30 GBS-branded items were given away.

Welcome Home Service

Pre-service and Opening. The first order of business was the Welcome Home Service. To accommodate families, there was a "Future Alumni Service" (for young children) going on at the same time in the level below the chapel auditorium, staffed with children's workers prepared to accept the future GBSers!

The pre-service music opened with songs from two of the new public relations groups. Then, the Symphonic Wind and String Ensemble (SWSE), under the direction of David Hartkopf (BA '07) and the College Choir performed. Jessica Smith (BA '07) directed the choir in Tim Crater's absence, as he was attending homecoming at his alma mater, Carolina Christian Academy, Thomasville, NC, which was honoring the memory of his parents, Dwight (CWC '59; ThB '61) and Dorothy (Lawson) (CWC '54) Crater, who had been longtime faculty members there.

At 7:00 PM, Duane Quesenberry (BRE '94) welcomed alumni "back home." "Home is the place where you belong. It is familiar. It is comfortable. It is memorable. It is where you are known and loved. We at GBS want you to know that we are glad to have you here. Welcome home!" After opening prayer by board chair, Robert England Jr., David Hartkopf led the congregation in "Great is Thy Faithfulness."

Harvest Quartet. Special guests for this service were the Harvest Quartet, composed of members of public relations groups in the 1990s. It consisted of Mark Stetler (BA '98), Phillip Dickinson (BA '96), Rob Ryan (BA '99), and R.G. Hutchison (BA '98), who had sung in various permutations of the Harvest Quartet from 1992 to 1995. The group was accompanied by Stephanie (Thomas) Ryan (BA '99), who had travelled in a trio during that time period.

Since graduation, Mark has been pastoring for 24 years, currently in Pell City, AL; Phillip has been involved in missionary work, both on several foreign fields as well as assisting in the Christian Nation Church in the Cincinnati area; Rob completed a graduate degree at the University of Cincinnati in 2003 and has been teaching junior high school music in a Cincinnati area public school and



Homecoming 2022 supper



Welcome Home!



Harvest Quartet

holding Bible studies after school hours; R.G. pastored for 12 years in Chattanooga, was a missionary for 12 years in the Philippines, earned his doctorate from Asbury Seminary, and is now the Director of Bible Methodist Missions and an adjunct professor for GBS.

Greetings from Chancellor, Dr. Michael Avery. As he was unable to attend in person, former president and current chancellor, Dr. Michael Avery, gave video greetings: “Every decade of life on the Hilltop holds special memories, but the decade of the 90s and all of you 25-year graduates hold a special place in my

heart. The 90s were a time of transition. Dr. Bence Miller was ending 20 years as president, and I was beginning what would be 22 years as president. Several long-time faculty members were retiring or moving on: Dr. Ken Stetler, Mrs. Jewel Sparks, Dr. Ken Powell, and Dr. Robert England. New faculty and staff were coming in: Dr. Allan Brown, Dr. Larry Smith, Richard Miles, David and Charlotte Frederick, and Monte Stetler. And, a little later, Dr. Ken Farmer and Dr. Marcia Davis also re-joined the faculty.

“The 90s were a time of challenge and change. We had our first ever strategic planning session, which actually laid the groundwork for regional accreditation and liquidation of all the debt. We hired the first full-time student recruiter, Keith Waggoner. We experienced record enrollments.

“The first elevator was installed in the girls’ dorm. The chapel, the administration building, classrooms, girls’ dorm, and the student center enjoyed renovation. The beloved old fishpond was replaced with the present fountain. But one thing remained constant: GBS continued to send out godly young men and women to fulfill the great commission and the spirit of the greatest commandment.

“As you walk down memory lane and reflect on the past, don’t forget to rejoice in the future. President Loper and his administration have done remarkable things for our

school. We are experiencing record enrollments, financial stability, and campus expansion. So, I thank God for all that’s happening right now on the Hilltop.”

Honored Classes. Duane introduced the honored classes: the 50-year graduates from 1972 and 25-year graduates from 1997. As they stood for recognition, the congregation gave them a round of applause. They were all invited to return on Saturday morning to a special breakfast with President Loper in the Martin Dining Room.

Alumni of the Year Award. After a brief video created by the Enrollment Team, “Six Tips for Surviving the 90s,” Duane introduced Rob Ryan from the board’s Alumni Relations Committee to present the Alumni of the Year Award. The recipients this year were Dr. R.G. and Sarah Hutchison. After remarks by Rob (see Alumni News, p.26), a plaque and flowers were presented, and the congregation gave the couple a standing ovation.

Campus Update. After another song by the 1990s Harvest Quartet, Duane mentioned that Dr. Rodney Loper had also been a GBS student in the 90s and had pastored for more than a decade before returning to GBS in 2017 as president. The congregation gave President Loper a standing ovation as he moved to the podium to give personal greetings. He remarked that it was good to see the Hilltop brimming with people, and he thanked Dr. Matt Hallam and his team for the “absolutely fantastic job” they did revamping this event. Noting that God had been especially good to GBS, he gave a campus update.

THE CAMPUS. In addition to our major campus buildings, we have 35 houses/apartment buildings. This results in 60 separate apartment units, 28 apartments for staff/faculty and 32 for rental income. The campus currently comprises 26 acres. During

the presidency of Michael Avery, the school purchased a number of properties with dilapidated buildings, which were razed to provide green space and development possibilities. The neighborhood is in a transitional stage. Some of the homes adjacent to our property have sold for \$700,000, and eight recently sold for over \$500,000 each. This is not the neighborhood you remember from when you were here as a student even a couple decades ago!

PEOPLE. There are 507 students enrolled in college for the 2022-23 school year so far—and that number will go up with the addition of new, second-semester students. In round numbers, there are 200 on-campus and 300 online students. Additionally, around 220 students are enrolled in Aldersgate Christian Academy. There are 83 employees keeping things moving along. The cafeteria serves over 700 meals on an average day!

SETTING GOALS. We have established some goals that we keep before us at GBS. Sharing them with you will let you know what we are doing, and where we are going:

1. Excellence in Everything. This includes governance at the board level, campus administration at the campus level, and compensation for our employees.

2. Enrollment/Student success. We are making great progress in this area as we set enrollment records in both the academy and college. Another positive accomplishment is that the retention rate for our college students is significantly better than the national average.

3. Expansion. We are aggressively working to expand our campus footprint. We also need to expand in other areas: donor base, community involvement, degrees offered, revenue streams, and alumni relations. We have had much success in these areas. But success in one area sometimes exposes a need in another.

For years we have talked about adding an addition onto the Adcock Chapel to include a foyer with a balcony that would provide space for fellowship, restrooms on the main floor, and more classrooms. This addition might also extend downward one floor to include other expansion possibilities: classroom space for college and academy, better practice areas for choir and orchestra, offices for staff/faculty, and a suitable place for archives.

We ask you to think and pray about how you can support your school and that the doors of opportunity will open to us as we seek donations to help GBS get to the next level!

The offering. President Loper encouraged people to fill out the provided cards to become a sustaining donor. He noted that operating costs at GBS are \$13,500 per day. We could make up for needed funds by increasing student room, board, tuition, and other fees 40%.

However, we have chosen to keep costs low so that when students graduate they are not saddled by crushing debt. He also mentioned that about 70% of people do not carry cash. GBS has various ways to give to accommodate this: online giving at giving.gbs.edu, texting GIVE2GBSC to 321-316-6362, or by Cash App: [\\$GodsBibleSchool](https://www.cash.app/$GodsBibleSchool).

The offertory was a beautiful hymn medley (“Come, Christians, Join to Sing/Holy Manna”) played on piano by Jessica Smith to an orchestral accompaniment track created by Kevin Moser. This is one of the songs featured on their new recording collaboration, *When Morning Gilds the Skies*, an hour of hymn tunes for piano and orchestra.

Employee of the Year Award. Following two songs by the College Choir, President Loper called Stephen Harms to the platform to receive the Employee of the Year Award and made the following remarks:

“Steve is a person who has fingerprints on every building on campus. In fact, he likely has fingerprints on not just the buildings, but under floors, in rafters, and behind walls. When he arrived on campus as a student, GBS was living in the dark ages technologically. He arrived in the days of dial-up internet when computers were still not widely used. Pulling cables and installing wireless systems and institution-wide email have been a part of his job description. Today, he also teaches basic computer technology as he continues addressing campus technology concerns. This year I am pleased to present the employee of the year award to Stephen Harms!”

The congregation gave Stephen a standing ovation as President Loper presented him with a plaque in recognition of his 16 years of excellent service.

Alumni Choir. Duane invited everyone who had sung in the GBS Choir as a student to join the current choir on the platform. Music Chair Emeritus Garen Wolf I, who came to GBS in 1976 and led the Music Division for 34 years, was on hand to direct the Alumni Choir, accompanied on the piano by Mrs. Martha Miller. They sang, “I Pledge Allegiance to the Lamb.”



Steve Harms receives employee award from Pres. Loper.

Afterglow

Following the service, numerous activities happened around campus. At the GBS entrance on Young Street, people gathered around a fire and awaited turns to ride in a horse-drawn buggy for a ride around the neighborhood. Guests on main campus sat at patio tables and enjoyed live music throughout the evening. Duane Quesenberry and Jessica Smith organized this event that included a variety of alumni, students, faculty, and staff. Eighteen different groups performed 30 songs.

In the Administration Building, guests went on self-guided tours of the visions GBS has for the future. Each vision was displayed in artistic form in a different room or area of the Administration Building. Information sheets beside each display provided more information about the vision and finances needed to accomplish it. The visions and descriptions can be viewed at www.giving.gbs.edu.

GBS alumnus and artist, Renee (Langworthy) Muir (BA '14), presented her recent painting, "Bridging the Gap." She was commissioned to create the painting as part of GBS's new Artwork Fundraising Initiative (see p.20). She signed and sold prints of this painting. One hundred percent of the proceeds from this initiative go to the mission and funding of GBS.

The cafeteria was set up as a "Time Machine." On display were a variety of yearbooks, class schedules, syllabi, and other items from the past. Returning alumni could review the materials and reminisce about their pasts at GBS. Music from the GBS archives was played upon request and people could listen to clips of various voices from the past, including J. Wesley Adcock, R.G. Flexon, Kenneth Stetler, and Wingrove Taylor. These voice clips can be accessed at www.gbs.edu/voices.



25-year graduates, Class of '97, L-R: Christopher Hilling, Esther (Wentworth) Hilling, Kathryn (Bittinger) Stetler, Heather (Bryan) Dickinson, James Sedlacek



40-year high school reunion, Class of '82, back row L-R: Kevin Moser, Glenn Bearden, Marlon King, Mark Kennedy, Mark Sturgill, Bill Roark; front row L-R: Barbara (Gleason) Bowden, Melody (Foster) Robbins; Marilou Alexander, Joanna (England) Pears



Music Chair Emeritus Garen Wolf directs the Homecoming 2022 reunion choir.

Children had a special place created for them called “Kids Zone.” They were able to joust, jump in the bounce house, run a real lemonade stand, play mini-basketball, join in nine-square, or play putt-putt golf. A highlight of Kids Zone was a machine blowing edible soap bubbles that tasted like cotton candy.

In the gym, generational basketball and volleyball tournaments took place. Teams were assigned based on the decades the alumni had attended GBS. Four teams participated in both volleyball and basketball. The tournament was double-elimination, and Rev. Jack Hooker served as an announcer.

At various locations, snacks and drinks were available for a donation. GBS students served soft pretzels, nachos and cheese, and specialty sodas. Staff from Coffee Emporium served a variety of hot drinks in The Commons.

The evening concluded with Daniel Brandon leading several songs. All who wanted to participate were given fireworks sparklers to light.



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 high school class of 1982 met for a 40-year reunion. Marlon King was the class president of this, the second-largest graduating class in the history of the high school/academy. They have had a reunion every five years since 1982.

Streetfest. Young Street between Channing and Ringgold was blocked off for the streetfest. The campus family and guests mingled while visiting various attractions along the street and on the

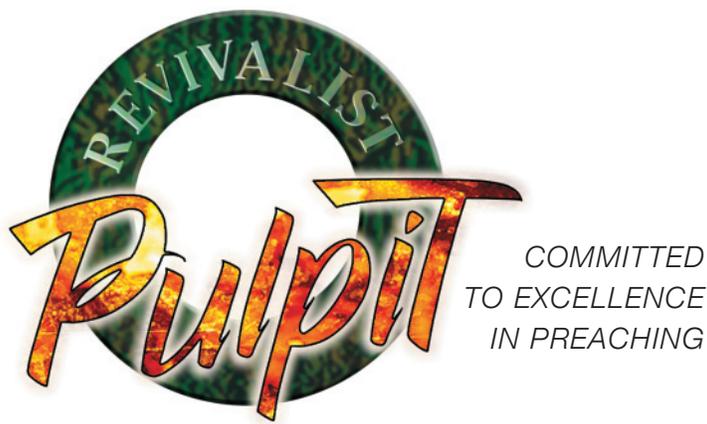
main campus. Most of the goods and services were available for any monetary donation. Children and teens especially enjoyed bounce houses, chicken toss, jousting, mini-putt, etc. Winners received tickets to redeem for prizes at the prize booth. The strength striker was especially popular, and, at the beginning of each hour, the person with the most bell rings won a 4-foot teddy bear.

For a donation of any amount, people received a Chick-fil-A style lunch of chicken sandwiches, tenders, and waffle fries. Funnel cakes, snow cones, and nachos and cheese were also available. Several student groups raised support for their divisions by selling tacos, iced coffee, and pies.

Benefit Auction. At 1:00 pm, GBS hosted its first homecoming benefit auction. Matthews Auctioneers generously donated their time and inventory. The things auctioned were a wide variety of primarily new items. Many people came specifically for this event, which ran well into the afternoon. GBS raised \$11,000 from the auction.

All in all, Homecoming 2022 was a success. Mark your calendars for Homecoming 2023 on October 13-14! 📌





CHRISTMAS PRESENCE

by Keith Waggoner II

Scripture: Isaiah 7:1-14

[Scripture quotations from ESV except where noted]

INTRODUCTION

Bad things happen in our broken world. Broken. That's a word that resonates with me, even in the midst of the joys of this season. What do we do when we're broken, when life doesn't make sense? Where do we go? To whom do we turn? Is brokenness the end of the story? I'm convinced that what we do during this season, remembering and celebrating the birth of Jesus, is of tremendous importance to people who would describe themselves as "broken." See, brokenness is part of the journey, but it's not our final destination.

PROMISE GIVEN—PROMISE FULFILLED

Around 720 BC, Ahaz, the king of Judah, had overwhelming problems. Part of the northern kingdom of Israel, Ephraim, and Syria were getting ready to attack Judah. So God sent Isaiah the prophet to tell the troubled king not to worry. "Be careful, be quiet, do not fear and do not let your heart be faint" (Isaiah 7:4). Instead of having confidence in God, Ahaz's heart was shaking like "the trees of the forest shake before the wind (v.2). The good news was that God was ready and willing to act on his behalf. He confirmed it with this sign: "Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel" (Isa. 7:14b).

What God said here, was this: I CAN take care of the problem. And, just so you know, I am going to do something about it. There is coming a day that my sign is going to show up on the scene—a Son (born to a virgin), and He will have this unique name—Immanuel. GOD WITH US.

Fast forward 720 years, and we find the final fulfillment of God's promise in Matthew 1:10-23. The angel appeared to Joseph and told him to fear not to take Mary as his wife because "that which is conceived in her is from the Holy Spirit.... He will save his people from their sins." The author of the account then notes that this was a fulfillment of what the Lord had spoken by the Prophet Isaiah: "Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel" (Matt. 1:23).

Immanuel, the answer for our brokenness, entered the world. His arrival reveals at least three things, especially to broken people:

1. HEALING BEGINS WITH GOD'S GIFT

Matthew emphasizes the point that this baby's birth is the fulfillment of the prophecy given seven centuries before. Isaiah saw a time coming when God wouldn't be distant from His people. God's answer for our brokenness showed up when "[Jesus], though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant, being born in the likeness of men" (Phil. 2:6b-7).

When Queen Elizabeth II visited the United States in 2007, she brought with her 4,000 pounds of luggage—two sets of clothing for every event, plus a lot of emergency clothing as well. However, when the King of Kings left heaven and came to earth, He showed up with no luggage, no clothing—nothing! He emptied Himself to come here for us. God's plan for our healing began with a promise to an ungrateful king and was fulfilled by His own Son. "And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross" (Phil. 2:8).

Jesus came on purpose. Calvary was no accident. He came to give us hope. His gift was a voluntary, sacrificial gift. It did little good for Him to be with us if He didn't pay for our sins. God showed up in the form of Jesus to fix this. When the thief crucified with Jesus cried out, "Save yourself and save us!" Jesus knew only one option was possible. It was either save Himself or save us. He chose us. He chose to save us.

Go back to when the angel appeared to Joseph and said, "You shall call his name Jesus, for he shall save his people from their sins." Note His purpose. God doesn't just *move* Heaven and earth to keep His promises; He *left* Heaven *for* earth to keep His promises! That's why He showed up. God always had a plan for our brokenness. He is the Hope for our forgiveness, and, because we are His children, the Hope of our healing. Healing begins with the gift, but...

2. HEALING CONTINUES IN HIS PRESENCE

“God with us” implies that Jesus showing up was for US. It implies that we matter. God went to great lengths, to great trouble, to bridge the gap, to come near to us. I like how *The Message* paraphrases John 1:14: “The Word became flesh and moved into the neighborhood.” That’s what Jesus did. He moved into our neighborhood to be “God with us.” This incredible fact is recorded all through Scripture. “Fear not, for I am with you; be not dismayed, for I am your God; I will strengthen you, I will help you, I will uphold you with my righteous right hand” (Isa. 41:10). “I am with you always, to the end of the age” (Matt. 28:20).

When we’re at our lowest point, He promises to be with us. Your brokenness doesn’t go unnoticed by your Creator. I’ve often stood beside a casket and read the words of Psalm 23:4: “Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me.” He’s there. God with us. The Hope for our brokenness. The Hope *in* our brokenness. There’s hope for every person reading this—no matter the brokenness you may be experiencing! Mary, who, through no fault of her own, found herself faced with the stigma of being unmarried, pregnant, and on the verge of losing her fiancé, had heard this from an angel in Luke 1:28: “Greetings, O favored one. The Lord is with you.”

3. HEALING WILL ONE DAY RESULT IN OUR WHOLENESS

I’ve been pondering eternity in recent months. Not in a dark, depressing sort of way; rather, in a hopeful sort of way. I have experienced some difficult times in ministry. I’ve suffered personal loss. I’ve watched people I love go through times of incredible pain. I am a person who hurts right along with them. I understand my limitations and sometimes it hurts me that I can’t do more. But, while there have been difficulties, I would also say that this has been one of the sweetest times of ministry. I have watched God work literal miracles. I have seen God bring supernatural peace in the face of inexpressible tragedy. God has worked beauty from what I thought were ashes.

He has been faithful. He has been with me. He’s been with you. Immanuel, He has been pres-

ent. It’s not just what He does, it’s Who He is. He is Immanuel: God with us. Our hope of healing.

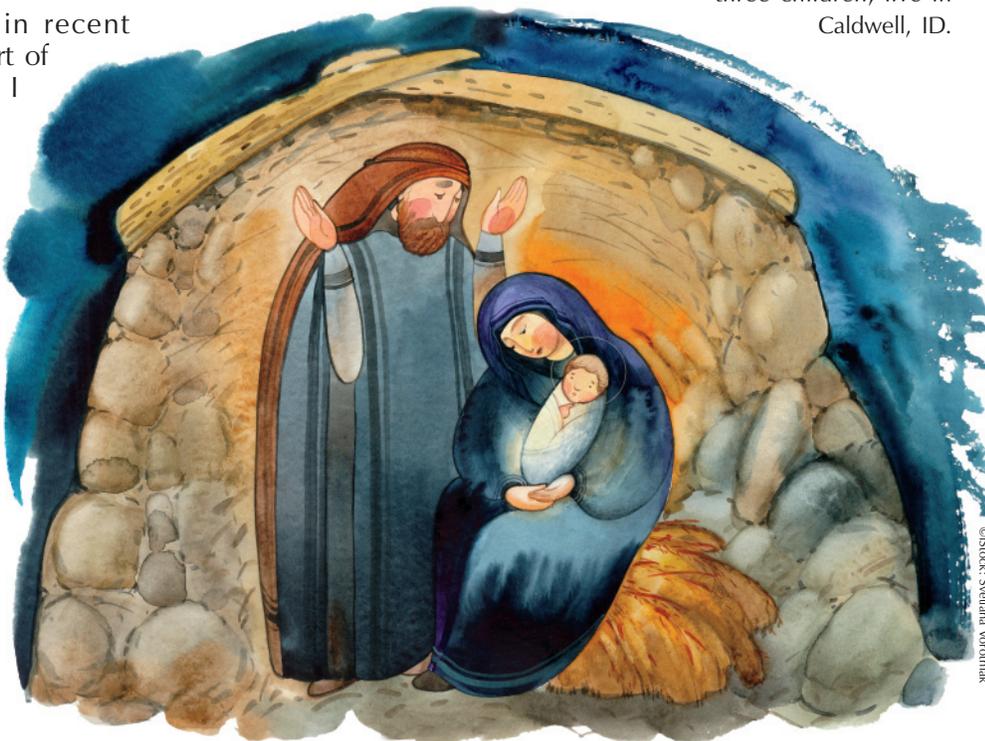
I’m thankful this broken world is not the end. I’m so thankful the casket doesn’t represent the end. We were created for eternity. We were created for ultimate wholeness, thanks to Immanuel, God with us. It is the promise of His presence.

CONCLUSION

Jesus is the perfect gift. He’s the perfect gift for the person who has everything. He’s the perfect gift for the person who has nothing. He came for a reason. He came for you. God promises never to leave us or forsake us. And He won’t. If you place your faith in Jesus Christ, God promises to take up residency in your heart. And He will.

God is present, even in our brokenness. Healing begins with a Savior. The angel said, “You shall call His name Immanuel, God with us, for He will save His people from their sins.” Healing comes in His presence. Healing will one day result in our wholeness. Brokenness is part of our journey here in this broken world, yet brokenness is not our final destination. Our destiny is wholeness. ■

Keith Waggoner II (BA ’99) serves as lead pastor at Grace Bible Church (www.idahograce.com), a multi-site church in Idaho. After graduating from GBS, Keith worked for the college for five years, four as Director of Recruitment and one as Director of Communications. Keith, his wife Lori (Frederick) (BA ’92), and three children, live in Caldwell, ID.



©Stock: Svetlana Voronik



student focus

CHRISTIANS' VIEWS ON TITHING

A new study (The State of Generosity), suggests a traditional tithe is not widely understood or practiced today. Data shows that only 21% of Christians give at least 10% of their annual income as a tithe. It is not necessarily that they are intentionally not paying at this level, it simply is not well understood and not well taught by churches. In fact, only 43% of Christians say they know what the term "tithe" means.

CHRISTIANITY'S SHARE OF U.S. POPULATION IS FALLING

New polling from Pew Research Center shows that the percentage of Americans who consider themselves Christian may fall from 2020's 64% to under 50% by 2070 **if current trends continue**. The report took decades of Pew data and combined it with data from the General Social Survey to present four hypothetical models of the future of faith in the U.S. All showed the percentage of Christians in the U.S. shrinking, with three projecting drops below 50%. The differences in these hypothetical models depend on whether religious switching "continues at recent rates, speeds up, or stops entirely."

KINDNESS, PLEASE!

A poll by the Cultural Research Center at Arizona Christian University asked U.S. adults to describe the qualities they want in their de-

sired political leaders. The results were interesting: 76% agreed with a statement saying they want leaders who are "honest, courageous, and hard-working" and who "are in politics to serve the people, not for personal gain;" 75% agreed with a statement that said in order to "restore peace and unity, we need leaders to model kindness and understanding, even with people they strongly disagree with;" and 71% said that the political system "is not broken" but "is being abused by people who are in politics for their own benefit or personal interests."

"TOP SURGERIES" ON CHILDREN

In August, the Twitter account "LibsofTikTok" revealed video / audio evidence of Boston Children's Hospital talking about various transgender surgeries. Immediate "fact checks," such as those produced by PolitiFact, proclaimed this as just a "conspiracy theory." One month later however, legacy media outlets have changed their position from "this isn't happening" to "actually, it is happening, and it's good."

Incidences of "top surgeries" (bilateral mastectomies) are indeed rising. *The Times* noted that follow-up for these surgeries is nonexistent or spotty at best. Criticism of these procedures to effect gender transitioning is usually dismissed as most media champion what they refer to as "gender-affirming care"—even without parental consent. ■

KIANA KENNEDY grew up in Goshen, OH, was reared in a godly home, and was saved at the age of seven. Homeschooled until her sophomore year, she then transferred to a small public school in the country. She testifies to experiencing entire sanctification during a youth camp following high school graduation.

Originally intending to attend GBS for only one year, she has now taken several music and theology classes and believes she is "in the center of God's will" here.

Traveling in a GBS public relations singing group taught her how to minister and to put others and their needs first. She also has had the opportunity to go on three mission trips.

Kiana is working on a BA in Nursing while taking classes at both GBS and The Christ College of Nursing and Health Sciences, conveniently located just a few blocks away. After graduation in 2024, she wants to work in a hospital and take part in short-term medical missions. ■

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*



BRIDGING THE GAP

A Painting by Renee Muir

Introducing the first fine art painting in the GBS Collection, launching our new Artwork Fundraising Initiative.

God's Bible School & College is thrilled to announce its partnership with alumna and artist, Renee (Langworthy) Muir, BA '14, in our new Artwork Fundraising Initiative! Periodically, GBS will commission a new piece of artwork that incorporates elements of our history, mission, and presence on the Hilltop and the city of Cincinnati. New pieces will be announced in *God's Revivalist*, and fine art prints will be available for purchase by donation, with 100% of the proceeds going to the mission and funding of GBS!

The first release in the GBS Collection is a 12"x24" acrylic on canvas titled "Bridging the Gap," which hangs in the GBS Student Commons. It depicts the hustle and bustle of the Ohio River in the early 20th century, featuring the iconic Roebling bridge. The scene also includes historic riverboats of the day, the Mt. Adams Church of the Immaculata, river workers, horses and carts, and the God's Bible



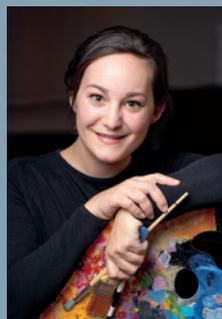
School "Salvation Boat"—a floating chapel run by GBS students in the early 1900s. The piece was inspired by the evangelistic passion of the God's Bible School students, who ventured into the slums of Cincinnati in order to reach the "untouchables" with the good news of Christ's gospel. The location of the Mt. Adams church up on the hill represents much of the organized religion of the day: high and lofty, where only the elite and socially acceptable were

welcome. The location of the Salvation Boat down at the riverfront signifies the reality of Christ's body going to where the sinners—the dirty, sick, and dying—are, bringing the life-changing message of the gospel to those in need. Thus, God's Bible School and the Salvation Boat "bridged the gap" between the elevated society of the church and the weary workers of the riverfront.

Every element of this piece was done with paint brushes, even the tiny fonts on the sides of the boats, the miniature people, and the bridge cables. The artist was especially pleased to be able to include the tiny statue of the Virgin Mary on top of the church, and even painted Jesus in amongst the people on the riverfront. He can be recognized by a tiny nail-print in his hand.

Fine art prints can be purchased for a donation of \$75+! This piece is a limited edition, with only 100 prints being created. The print size is 9"x16" on Somerset Velvet paper, signed and numbered by the artist!

Visit gbs.edu/fine-art-collection to purchase your signed print today! 🖼️



Renee Muir earned her BA in Music Education from GBS and holds an MA in clarinet performance from Miami University (Oxford). Along with music, Renee enjoys the creative mediums of painting and pottery.

CAMPUS IMPROVE



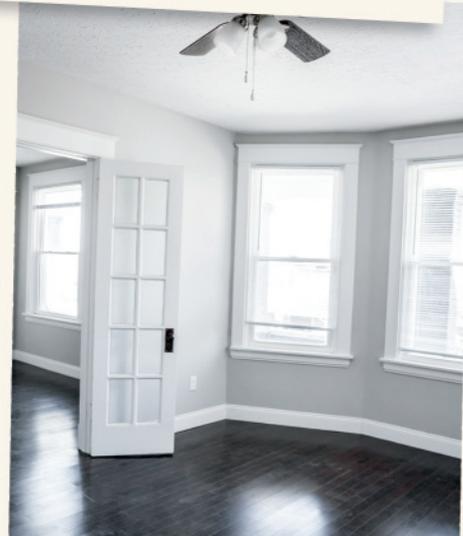
As usual, the facilities crew was very busy in 2022. There were 32 major projects that were completed on campus this year. Some involved work in residential units—8 units were completely or majorly remodeled this year, and 16 were partially remodeled. “Partially” does not imply that the work was not substantial, as roofs were shingled, kitchens and bathrooms were renovated, walls were painted, and carpet was replaced!

In addition, attention had to be made to the “fix-it” requests that are regularly filed. There were more than 2,000 fix-its needing attention during the normal day-to-day operation of GBS this past year. What follows are just some of the projects completed.

1919 Young Street Quadplex (Gwendolyn’s Gateway)

The property at the corner of Young and Carmalt was purchased a few years ago by a donor who paid for the complete remodel. This wasn’t finished until this year. The exterior update included new windows, doors, paint, landscaping, lighting, and fencing. The interior work included all new electrical components, HVAC units, plumbing, drywall, lighting, paint, kitchens, and bathrooms. Many will remember this quadplex at 1919 Young Street as one of the buildings owned by the Ritter family. It is now in service for GBS!

This building was dedicated in honor of Dr. Edward and Gwendolyn Lecates for their many faithful years of ministry. Each individual apartment was dedicated in honor of ministry associates of the Lecates family: Dr. Harlan and Mae Sannes, Rev. Howard and Jean Ayars, William and Barbara Schmardebeck, and Lester and Dawn Packer. If you are interested in similar creative ways to give to GBS, please reach out to us.



Dr. Edward Lecates cuts the ribbon.

DNSTR

GOD’S REVIVALIST



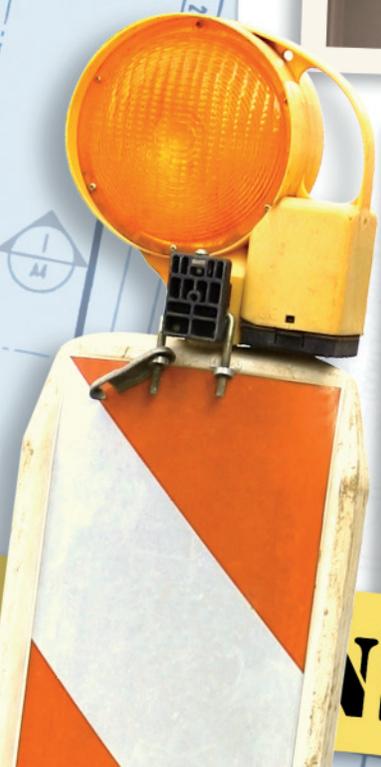
Academy Renovations

After more than 25 years of service, the windows in the academy had come to the end of their lifespan; therefore, we replaced all 41 of them over the summer. The new windows have a much higher efficiency than the old windows. This work was contracted to Prime Windows, LLC, at a cost of \$30,000. The job took the three-man crew two weeks to complete.

Three members of the GBS facilities crew were tasked with converting the older, conventional lighting to LED—300 bulbs in all. Many of the old fluorescent lights had come to the end of their lifespan. Ballasts are expensive and time-consuming to replace. The LED lights run on about 50% percent of the energy that an old fluorescent and ballast system requires. This is a good investment for GBS in power savings alone.

College Classroom Renovations

College classrooms A, B, and C, on the basement level of the Knapp Memorial Building below the Adcock Chapel, were renovated during the summer. We installed a new commercial LVT (Luxury Vinyl Tile that simulates the look of real hardwood floors). Areas were repainted where needed, and the lights were converted to LEDs. The white ceiling tiles in Classroom C were water-stained. Replacement would have cost \$3,000. However, we decided to paint the old tiles black for about \$1,000, and it gave the room a fresh, contemporary look.



CONSTRUCTION! CONSTRUCTION!



Student Center Floor Replacement

New floor tile was installed throughout the Student Center: in the Dining Room, snack bar area, upper gym entry area, and the lower gym Ringgold entry level. Some of these tile floors had previously been installed 20 years ago, and some were original with the building (approaching 50 years old).

Elevator Project Completion

The elevator in the Revivalist Memorial Building (Women's Residence Hall/Aldersgate Christian Academy) was installed 25 years ago, and its life cycle ended when a hole developed in the main hydraulic piston. While installing the new hydraulic cylinder, we also modernized the system by converting from analog to digital technology. This overhaul lasted over 12 months, due to the lack of elevator parts in the market. This \$150,000 project included an updated fire alarm system for the Women's Residence Hall (\$25,000). We praise God for a donor who paid for the complete project!

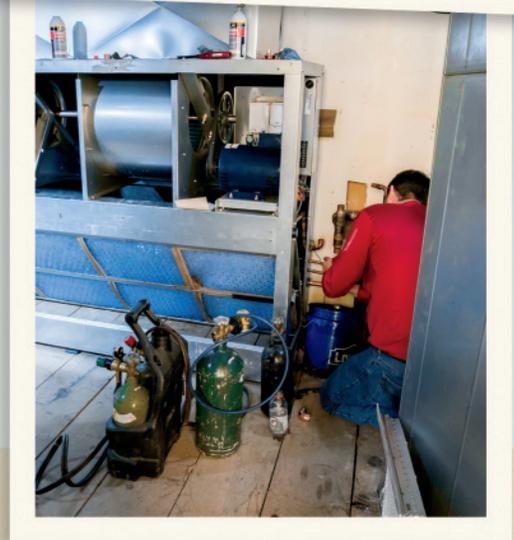


CONSTRUCTION

HVAC Units Upgrades

Four years ago, we completed an assessment of major components on the GBS campus. This included about \$750,000 worth of HVAC (heating, ventilation, and air conditioning) equipment. The bad news was that about 80% of the HVAC equipment on campus was “beyond life expectancy.” That placed it at the top of the list for needs. A plan was developed to address this. We finished that project this year and are able to report that almost all of the campus HVAC units are now up-to-date.

HVAC units were replaced in the following campus areas: Adcock Chapel, academy, Facilities Building, McNeill Music Hall, college classroom in the Knapp Memorial Building basement, and the men’s dormitory. Additionally, HVAC units in various campus housing were also replaced: 1904 Young, 511 Ringgold, 525 Channing, and 535 Channing. There are 20-30 systems that still need to be replaced in housing units. Giving a donation NOW toward this project is more than just a “one-time gift.” That initial gift will just “keep on giving” to GBS for the next 20 years! Most of the old units are operating at 60% efficiency. The new units have a 95% efficiency. That increase in efficiency is a reduction in energy costs—a gift that gives back every month to GBS. 📌



OPPORTUNITY TO PARTICIPATE

Without your loyal assistance, we could not accomplish these projects. The “Revivalist Family” is made up of faithful GBS supporters who have stood beside us and made it possible for us to move forward for over a century. While we have made many improvements and updates on our campus, the most important thing has remained the same: Our purpose has not changed and our mission is clear—training students to do the work of ministry. So many of you have been faithful in giving to help us train students, and for this we are thankful. Every gift directly or indirectly supports all students on this campus and impacts every future ministry to which God has called them.

A gift of \$25, \$50, \$100, or \$500 would mean a great deal to the school. Gifts of any amount would be so much appreciated and go a long way in meeting the needs that are facing us at this time.

Maybe you would like to give a significant year-end gift that not only helps GBS but also could benefit you at tax time.

To make a donation by check, send it to 1810 Young Street, Cincinnati, OH 45202. To donate by credit card or give online, visit www.gbs.edu/givenow; or you may call the school at 1-800-486-4637 and ask for the Development Office.

Thank you for standing with us!

Dr. Rodney Loper

A handwritten signature in blue ink, appearing to read "Rodney Loper".



GBS alumni are encouraged to submit updates on their lives and current ministries. —KF

DISTINGUISHED ALUMNI Dr. R.G. and Sarah Hutchison

by Rob Ryan (BA '99), Alumni Relations Committee, Board of Trustees

Richard Gant Flexon became the campus pastor of God's Bible School in the fall of 1972. The remaining years of his life were spent in assisting, lecturing, and raising funds for the school. Bro. Flexon had a profound impact on many people during his lifetime, including Gordon Richard (Rick) Hutchison (BRE '77). The same year that Bro. Flexon began his tenure at GBS, Rick enrolled as a freshman, studying to become a preacher. While a

student, he met fellow student, Joan Hooker (BA '81). They married in 1974. On July 16, 1975, Bro. Flexon's namesake was born—Richard Gant (R.G.) Flexon Hutchison. Also that year, Rick and Joan joined the GBS staff, with Rick serving short stints as housekeeping supervisor and head of security before becoming Dean of Men as well as a member of the public relations team. Joan served for a short time as snack bar supervisor before accepting a faculty position teaching voice and piano. The Hutchison family didn't leave Cincinnati until the spring of 1981 to begin pastoring, so little R.G. spent part of his early childhood on the grounds of the GBS campus. In the fall of 1993, as a freshman seeking God's will for his life, R.G. made his way back to the campus of GBS. While a student, he answered the call to preach and traveled for GBS in multiple PR groups, singing and playing his trumpet.

I had the privilege of getting to know R.G. as one of his roommates, and I traveled with him in a quartet for two years. He and his family have been my very, very good friends ever since. R.G. and I would have deep, deep discussions over a game of Stratego, each sharing our opinions about "the one" we had our eyes on. R.G. always

had a big smile and hearty laugh. He loved the smell of good food and relished the taste of a good home-cooked meal.

During this time, he met Sarah Thomas (BA '97), and after she finished her education, the two were married. Sarah has been his life partner for 25 years now, serving faithfully by his side. This is also Sarah's 25-year reunion.

After graduation in 1998, R.G. served as a pastor for more than twelve years, ministering to congregations in Ohio (1 year) and Tennessee (11 years). He has served as a missionary and field director in the Philippines (2010-22). During that time, he was involved in training Filipino pastors and leaders as a professor and academic dean at the Philippine Bible Methodist Shepherds College. R.G. Hutchison now serves as director for Bible Methodist Missions.

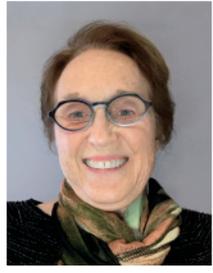
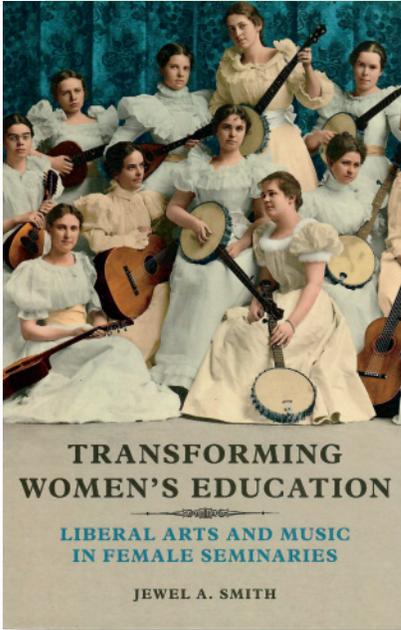
R.G. holds a Doctor of Ministry degree in preaching and leadership from Asbury Theological Seminary (2018), as well as graduate degrees from Temple Baptist Seminary (MDiv 2009) and Asia-Pacific Nazarene Theological Seminary (MS in Theology, Intercultural Studies, 2015). He is currently pursuing a PhD in Intercultural Studies through Biola University. He has also authored a book, *Union with Christ*.



L-R: Rick and Joan Hutchison, Sarah and R.G. Hutchison (newly elected Bible Methodist Missions Director), and Tim (outgoing director) and Becky Keep



Sarah and R.G. Hutchison



Transforming Women's Education: Liberal Arts and Music in Female Seminaries (University of Illinois Press, 2019) by **Jewel Smith.**

Female seminaries in nineteenth-century America

offered middle-class women the rare privilege of training in music and the liberal arts. A music background in particular provided the foundation for a teaching career, one of the few paths open to women of that time. Drawing on previously untapped archives, Smith charts women's musical experiences and training, as well as the curricula and instruction available to them, the repertoire they mastered, and the philosophies undergirding their education. She also examines the complex tensions between the ideals of a young democracy and a deeply gendered system of education and professional advancement. A review by the *Journal of Historical Research in Music Education* describes this in-depth study as "a well-balanced institutional history."

Available in hardcover, paperback, and Kindle e-book editions on [Amazon.com](https://www.amazon.com).

Jewel Smith is a former GBS music instructor, 1980-89 (See article and more detailed biography, p.5.)

R.G.'s passion is to help people live in the full confidence that it is "no longer I, but Christ living in me" (Gal. 2:20). ■

Because many of R.G.'s family were present at the Homecoming award presentation, they were asked to stand and be recognized. Sarah was presented with flowers, and R.G. was given a plaque from the Alumni Relations Committee of the GBS Board of Trustees in recognition of the couple's distinguished life of service, steadfast loyalty, faithful support, and earnest prayers for God's Bible School and College. —KF



by **Sonja Vernon**

THE ONE WHO CAME

"Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel" (which means, God with us). —Matthew 1:23 (ESV)

"And how did little Tim behave?" asked Mrs. Cratchit. . . . 'As good as gold,' said Bob, 'and better. Somehow he gets thoughtful, sitting by himself so much, and thinks the strangest things you ever heard. He told me, coming home, that he hoped the people saw him in the church, because he was a cripple, and it might be pleasant to them to remember upon Christmas Day, who made lame beggars walk, and blind men see.'"

One of my favorite scenes from *A Christmas Carol* by Charles Dickens inevitably brings tears to my eyes when I see it performed. Besides the warmth of family it portrays, in the middle of this quintessential Christmas story filled with the spirit of the season, we glimpse a reminder of what is real—the One Who came, the One Who chose to be with us, the One Who changed everything. I wish each of you a marvelous Christmas season. I hope it is filled with friends, family, laughter, celebration, and everything else that fills you with Christmas cheer. But in the middle of it all, I pray you won't forget to stop and remember "Who made lame beggars walk, and blind men see." Don't forget that He is "God with us." Don't forget that He is the reason for all of it. Merry Christmas, my friends! And, "God bless us every one!" ■

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

God's Bible School & College
wishes you a

*Merry
Christmas*

*and a
Happy New Year!*

