

GOD'S REVIVALIST

November 2023

and Bible Advocate

give Thanks
With a
grateful
Heart





thinking out loud

PRAY FOR GBS

Did that get your attention? Do you wonder what crisis has occasioned such a request? I confess it is nothing more than my personal desire to share with you some helpful ways in which you can pray for GBS. We understand that most *God's Revivalist* readers are already supporters of the school; and for that, we are very thankful. We are blessed to receive your FINANCIAL SUPPORT that enables GBS to continue offering academically excellent programs at an affordable price. So, keep those gifts coming!

But never forget that PRAYER SUPPORT is even more essential for the school. When our supporters pray for the school, the hand of God moves. Hardworking GBS faculty and staff feel encouraged and rejuvenated. Prospective students cast their eyes our way. Barriers to progress crumble. Others join in the prayer effort and become supporters.

Go beyond just briefly mentioning GBS in prayer. Pray for the various departments of the school and their respective responsibilities. A great place to start is with the those charged with the administrative policies and direction of the school—the PRESIDENT and the BOARD OF TRUSTEES.

Pray that God will give President Loper wisdom and guidance as he leads the school. Pray that he will have God's support through difficult times and protection from attacks of the enemy. Pray that God will help him identify individuals and organizations who can become supportive partners; make him aware of those who can fill the various positions at the school, both for immediate needs and for long-term planning; help him establish good relationships with businesses and government officials, especially at the local level. Pray that President Loper will be careful to schedule times for rest and relaxation, to be with his family, and for spiritual revitalization. Pray that he will gather the right administrative team around him and empower them.

Pray that the members of the Board of Trustees will always be those who whole-heartedly support GBS's mission: To prepare faithful servants who proclaim Jesus Christ and spread scriptural holiness throughout the world. Pray that they will receive timely reports from the school in order to seek God's direction and make informed decisions. Pray that they will be good ambassadors and good recruiters for GBS.

I will have prayer suggestions for other departments in upcoming issues. In the mean time, keep praying! —KF ■

CONTENTS

NOVEMBER 2023

Volume 135 No.8

FEATURES

Where Shall I Worship God Next Sunday? **5**
by Larry D. Smith

Amazing Grace: The Story Of A Song Part 2 **20**
by Joy Barnett

DEPARTMENTS

The President's Page **3**
News From The Hilltop **9**
Revivalist Family **9**
Dear Phil: A Biblical Response **16**
Revivalist Pulpit **17**
World Pulse **19**
Student Focus **19**
Letters To The Editor **23**
Thoughts For The Quiet Hour **23**

STAFF

Ken Farmer, *managing editor*

Kevin Moser, *art director, assistant editor*

Lori Yoder, *assistant graphic designer*

God's Revivalist and Bible Advocate (ISSN 0745-0788) is published monthly except for combined issues in January-February and June-July-August for **\$12.00 per year (\$28.00, Canada; \$60.00, other countries)** by the Revivalist Press of God's Bible School, College and Missionary Training Home, 1810 Young Street, Cincinnati, Ohio 45202. Periodical postage paid at Cincinnati, Ohio, and at additional mailing offices. **POSTMASTER: send address changes to *God's Revivalist and Bible Advocate*, 1810 Young Street, Cincinnati, Ohio 45202.**

God's Revivalist and Bible Advocate, the official organ of God's Bible School, is a magazine founded by Martin Wells Knapp in July of 1888. We seek to proclaim the good news of salvation; to stir a revival spirit among Christians; to stimulate Christian growth and responsible Christian living; to present the happenings and interests of God's Bible School.

Please obtain permission before reprinting any articles from *God's Revivalist and Bible Advocate*. **Unsolicited manuscripts are welcomed, but not returned.**

God's Bible School and College seeks to glorify God and to serve His Church by providing higher education centered in Holy Scripture and shaped by Wesleyan conviction, thus preparing faithful servants to proclaim Jesus Christ and spread scriptural holiness throughout the world.

God's Bible School and College does not discriminate on the basis of age, race, color, national or ethnic origin, or against otherwise qualified handicapped persons in its admission of students or employment of its faculty and staff.

Contact us by telephone at (513) 721-7944 (Revivalist Press, ext. 1351); by fax at (513) 763-6649; by email at revivalist@gbs.edu. Visit us online at www.gbs.edu or www.godsrevivalist.com.

COVER PHOTO by Natalie Bodrova

the president's page



THE SECRET OF HOLY LIVING Part 2

by Dr. Rodney S. Loper, President

The prescription for holy, consecrated living can be found in the opening verses of Romans 12. Our last article (GR September) began with the first verse and pointed out that there is a change in the way holy people live. Believers should be willing to relinquish control over their own lives and place that control into the hands of God. That is their “reasonable service.” We now move on to verse two.

“And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.”

DON'T BE CONFORMED TO THIS WORLD

The word “conformed” has the idea of “molding” or “forming.” These words convey a clear message: Do not allow the world to press you into its mold, thus forming you into what it fashions.

When a potter is working with clay, how does he shape it? What is being crafted is determined by the pressure the potter exerts on the object. With the right pressure in the right spot, the potter is able to fashion the clay into whatever he desires, be it a bowl, plate, cup, or pitcher.

The world around us is being molded by the whims, ideals, standards, fashions, and structures of this world. Make no mistake, we are also under pressure. We are pressured to embrace a specific ideology; pressured to use certain terminology; pressured to look a certain way; pressured to wear specific brands; etc. These appeal to our human desires.

Frankly, they are attractive to us. (I would remind the reader that temptation isn't wrong in and of itself, for our Lord was tempted in the wilderness.)

Christians look at "the world's pottery" and find it appealing. When we compare it to the other pottery being made, we are tempted to think that we would be more attractive, more accepted, and considered "less strange" if we yielded to the world's pressure and accepted the constrictions of its mold.

For many years we have heard "worldliness" used in sermons in a way that is confusing. We have been told to avoid worldliness, but often no clear definition is given to help guide the earnest-hearted believer. Worldliness isn't confined to places you go, clothes you wear, or activities in which you participate. Worldliness is a mindset you have. Worldliness is anything that rejects or rationalizes away the written Word. Whenever God's Word isn't part of the equation for how you are going to live your life, you are worldly. This is the opposite of what God intends for His children to be.

As mentioned earlier, the word "conformed" can also mean "formed." Think with me about pouring concrete. You want to be sure that you have forms in place so that the concrete takes the shape you intend for it to take. Friends, you must not allow any non-biblical system to dictate the contours of your beliefs and behaviors! Don't let what anyone else thinks determine how you think and how you live! Even the pressure coming from friends, co-workers, parents, peers, spouse, and your children must be evaluated for proper alignment with God's Word.

This is difficult because it runs counter to who we are as a society; but we must remember that we are living for a Kingdom that is not of this world! We think differently; we respond differently; we act differently. Why? Because we are not to be conformed to this world.

BE TRANSFORMED BY THE RENEWING OF YOUR MIND

This verse doesn't say, "Be transformed by your outward appearance." No, this passage indicates that the transformation begins *inside* and then moves out. It begins in our minds. In fact, the Greek word here that is translated "transformed" is the same word from which we get our English word "metamorphosis." Metamorphosis is a change of the form or nature of a thing or person into a completely different form or nature, by natural or supernatural means. A person who has never seen or studied how a caterpillar changes into a butterfly would not believe it. But it starts on the inside and works its way out.

I am afraid that we get this backwards at times. We like to see things transformed on the outside. They are more visible to us. However, just because something changes on the outside does not mean the critical inner structures have changed. You can follow your church dis-

cipline concerning outward appearance to the letter and still be "of this world" on the inside. I am afraid that there are a lot of miserable people living like that. Nonconformity to the world does not JUST mean the external avoidance of worldly behaviors. You can avoid all kinds of worldly behaviors and not be transformed. However, just because this is true does not mean that any kind of emphasis on the outside is wrong. In fact, at some point, transformation on the inside is going to reveal itself outwardly. Make no mistake, a person who has given his or her life as a complete, living sacrifice to God is going to be different from those who are of this world!

Our dress code should be from God's Word, not the world. We get our distinction of the sexes from God's Word, not the world. We get direction for our deportment from God's Word, not the world. We get our attitudes from God's Word, not the world. Why? Because we have been transformed by the renewing of our mind. The way that we think has changed. We no longer base our decisions on our wants, our desires, the opinion of others or what others are doing, but rather on what pleases God. His Word must be the objective standard of our lives! We must allow God's Word and the work of the Holy Spirit to shift our thinking to align with God's thoughts.

If you long to break loose from conformity to the world; if you long to be transformed and made new from the inside out; if you long to be free from mere duty-driven Christianity; if you long to offer up your body as a living sacrifice so that your whole life becomes a spiritual act of worship...then give yourself with all your might to pursuing THE RENEWAL OF YOUR MIND. The Bible confirms that this is the key to transformation. *"Be not conformed to this world: but be ye transformed by the renewing of your mind."*

CONCLUSION

Many of us paid close attention to the happenings of the submarine that took five people below the surface of the Atlantic to see the wreckage of the Titanic this summer. It appears that the little submersible couldn't handle the pressure of the ocean as it descended 15,000 feet below the surface. The pressure on the outside was greater than what the inside structure could bear. What a catastrophe!

Some of you may be wondering why you can't handle the pressures of the world around you—why you struggle with worldliness. Why is this a big issue in your life? I suggest the likely reason is that the pressure on the outside is greater than the structural fortifications on the inside. The solution? You need to offer yourself as a living sacrifice and thereby be transformed. Having a renewed mind changes everything! ■

(This series will continue in a future issue.)



WHERE SHALL I WORSHIP GOD NEXT SUNDAY?

by Larry D. Smith

Please don't panic when you read this! But I devoutly wish I could worship Almighty God on Sunday mornings in a stately old Anglican church replete with stained-glass windows, flickering candles, kneeling benches, carved pulpit, and of course, the communion table, which in that tradition is often referred to as the "high altar." As I enter the church, which is decidedly both orthodox and evangelical, I would immediately find a pew and join kneeling believers waiting in prayerful expectation for the beginning of divine worship. Kneeling has fallen out of fashion, but it does seem that we should keep in practice for that solemn day of days when, as St. Paul tells us, "at the name of Jesus every knee should bow, of things in heaven, and things in earth and things under the earth" (Phil. 2:10).

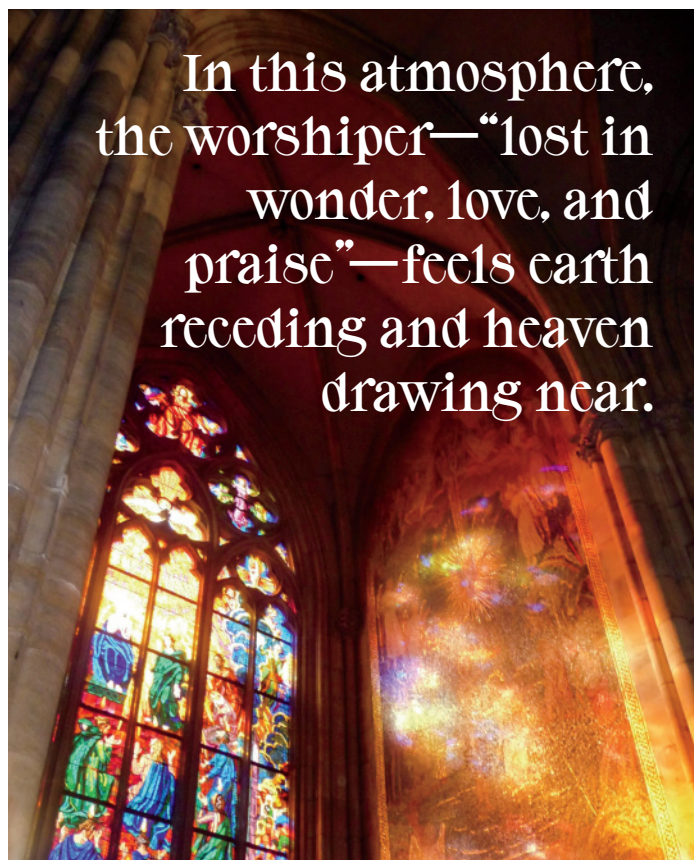
This is certain. Our earnest Methodist ancestors would have been sorely distressed that there is so little kneeling in our churches now—or in our homes, either. We recall how the editors of the classic 1910 Free Methodist hymnal urged that "all our people kneel in silent prayer on entering the sanctuary." Even in our childhood it was still generally assumed that all major prayers in church on the Lord's Day be offered as the congregation knelt in reverence before God.

Reverence! This is foundational to all that the saints have ever known in their relationship with God, for as they knew, we must fear Him—that is, we must profoundly revere Him—before we can ever love Him. As I look around me in that venerable Anglican sanctuary, everything speaks of God enthroned in holiness, might, and splendor, as well as the profound awe and humility with which we must approach Him.

NOVEMBER 2023

For this church was not built just as a preaching hall, but as a temple consecrated to the majestic worship of the Holy, Blessed, and Undivided Trinity. High above on the chancel arch are the words “Holy, Holy, Holy,” the anthem which the angels sang as Isaiah beheld the “Lord high and lifted up” in the ancient temple.

Those stained-glass windows that surround us portray the ministry and miracles of Our Lord Jesus, and above the altar, His return in glory to judge the living and the dead. On the pulpit beneath its great open Bible, on the ornate carved pew ends, and on the colored banners hanging above us are symbols of the Holy Trinity, of our incarnate Lord, and of every season of the Christian Year. In this atmosphere, the worshiper—“lost in wonder, love, and praise”—feels earth receding and heaven drawing near. “How awesome is this place. This is none other than the house of God, and this is the gate of heaven” (Gen. 28:17 ESV).



**In this atmosphere,
the worshiper—“lost in
wonder, love, and
praise”—feels earth
receding and heaven
drawing near.**

As I open my beloved copy of the 1928 *Book of Common Prayer*, I bow my head in silent petition for all that is to follow—the glorious hymns and anthems that are the heritage of all believers; “lessons” from Holy Scripture following the cycle of the Church lectionary; the ancient creeds so beloved by faithful Christians through long ages; a thoughtful, well-prepared sermon; and earnest prayer with the proper congregational responses.

For in this sacred space, public worship follows an order of worship called a liturgy, based on the pattern

used for centuries in scriptural, orthodox Christian worship, and revised by saints, scholars, and martyrs of the Protestant Reformation. This was the model for the form of worship sent by John Wesley in 1784 for use by his Methodist followers in America. In his letter to them, he explained that he had “prepared a liturgy little differing from that of the church of England...which I advise all the traveling preachers to use on the Lord’s Day in all their congregations.... I also advise the elders to administer the Supper of the Lord on every Lord’s Day.” Granted, we all use some form of public worship; written or unwritten; but few of them are as noble, reverent, or God-centered as the old Wesleyan service.

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee and worthily magnify Thy holy name, through Christ Our Lord, Amen.

My Sunday morning experience would be climaxed by a joyful welcome to join brothers and sisters at that lifted altar adorned by those flickering candles, where with fellow believers and in communion with all true followers of Jesus in all times and places, we shall eat the body and drink the blood of Our Lord Jesus Christ, though, of course, only “in a heavenly and spiritual manner,” and by faith alone in His “finished work” on the cross, as the old Reformers insisted.

As I leave the House of God, I am overwhelmed by the thought that we had not only joined the worship that ascends continuously from Christ’s whole Church on earth; but also at the invitation of the beautiful old Communion ritual passed on to us by John Wesley and his colleagues, we have shared in the worship of glorified saints and all the heavenly host. Just think of it—we have adored God “with angels and archangels and all the company of heaven,” as the old prayer declares:

Therefore with angels and archangels and all the company of heaven, we magnify Thy holy name, evermore praising Thee, and saying, Holy, Holy, Holy, Lord God of hosts, heaven and earth are full of Thy glory. Glory be to Thee, O Lord most high.

To be sure, we may worship God anywhere and at any time. Yet here is where I would choose to do so on Sunday morning, not just for aesthetic or historical reasons, although these do have their appeal. But I choose this sanctuary for the devotional atmosphere it provides for the noblest action we shall ever do on earth. For here as I open my heart to the Holy Spirit, I would offer God my sacrifice of praise and thanksgiving in divine service shaped by Holy Scripture, conducted from the pulpit and at the Lord’s Table, and expressed in the rich liturgical tradition of English Protestant Christianity, which is both our heritage, and in some sense our identity, as Methodists.



Historic Union Grove Camp Meeting Tabernacle, Union County, North Carolina

This is Sunday morning worship. But what about Sunday evening? Again, don't panic, for my answer may surprise you. I would keep the Sabbath evening holy by attending an authentic, old-fashioned holiness camp meeting service like those many of us remember from our childhood. A good number of these meetings continue to function, of course, centered around a rambling old wooden "tabernacle" with sides that can be raised to let in more air on blistering hot summer days. These structures generally contain hard, uncomfortable seats; a large old pulpit, probably salvaged from a now defunct church; and a long, rustic "mourner's bench" for disquieted "seekers" pursuing their way to Jesus.

Many of us have pursued Jesus at such a simple camp meeting "altar"—for an altar it surely was, a place of sacrifice and surrender. It is no wonder that we did find Jesus at such a place, which for us has become "hallowed ground." This is not because there is anything intrinsically holy about a wooden bench. But rather it has been sanctified by the prayers and tears of multitudes through generations, making it our Ebenezer stone which commemorates God's mighty acts in us and for us.

Everything about a camp meeting is to call men and women *immediately* to seek Him for pardon and for purity. Thus the emphasis is always now! now! now!

Why do you wait, dear brother? / Oh, why do you tarry so long? / Your Savior is waiting to give you / A place in His sanctified throng. / Why not, why not, / Why not come to Him now?

We recall with mounting appreciation those old invitation hymns, which tugged at our hearts and summoned

us to stumble down the aisle to kneel sobbing at that rustic mourner's bench. As for a moment the past becomes present, the vignettes flash before us. You may recall them, too—of earnest saints testifying, praying, and sometimes shouting; of our beloved "children's worker" using "flannel-graph" to explain Christ's death and resurrection; of eloquent evangelists, wiping their sweating brows and passionately lifting up Christ to us. For, as they explained, they stood firmly on Mount Sinai to thunder out the requisitions of the Holy Law, then led us to Mount Calvary to offer us the comforts of the Holy Gospel.

Softly and tenderly Jesus is calling, / Calling for you and for me; / See, on the portals He's waiting and watching, / Watching for you and for me. / Come home, come home, / Ye who are weary come home; / Earnestly, tenderly Jesus is calling, / Calling, O sinner, come home.

Yes, camp meetings and their impassioned call to piety and purpose in a life of consistent holiness brings an essential element to our lives and those of our churches.

But Sunday evening still needs Sunday morning! Indeed, what happens in your church at 11:00 a.m. on the Lord's Day should be foundational and complementary to every form of Christian communal prayer, praise, and petition. Thus, traditional Sunday morning liturgical worship based in the truths of Holy Scripture is more emphatically God-centered than many other of our more subjective types of services in which we testify about our personal experiences with God. Yet both are important—the objective morning service which calls us to contemplate His Person and His attributes and invites us joyfully to offer Him our sacrifice of praise and

thanksgiving, worshipping Him, “Trinity in Unity; Unity in Trinity”; and the more subjective camp meeting type of service in which we testify of our personal relationship with Him.

While the Holy Spirit enables us to do this, He also transforms us “from glory to glory” into Christ’s own likeness. Thus, Christian worship is sometimes defined as “the adoration of God and the sanctification of humanity.” If carefully scripted, as was the old Wesleyan form for Sabbath worship, it includes all the elements of common prayer, as Our Savior Himself has given us in the Lord’s Prayer: *adoration, confession, thanksgiving, and supplication*. Moreover, if we follow the apostolic pattern, our Sunday morning worship should center in both Word and Sacrament—the Word, both read and preached; and the sacraments, Holy Baptism and Holy Communion, received as signs and seals of the Covenant of Grace.

Glory be to the Father; and to the Son; and to the Holy Ghost; As it was in the beginning, is now, and ever shall be, world without end. Amen.

Sunday morning worship, if it is carefully and sensitively planned, has other magnificent benefits: (1) It connects us to Christians—saints and martyrs of all the ages, helping us to rise above the provincialism and isolation that so often has afflicted our tiny congregations. (2) It provides opportunity to ponder and to focus on the great doctrines of our Faith, such as the Holy Trinity, the Incarnation, and the Atonement. (3) It helps us to gain appreciation for all other Christians around the world today and to support them in their triumphs and in their tragedies. (4) It helps us to understand the cycle of the Christian Year and thus continually points us to the life of the Lord Jesus. (5) It acquaints us with our own heritage as Methodists.

Our plea is not to abandon either type of service on the Lord’s Day—the more objective, structured service traditionally used on Sunday morning in churches around the world, or the more subjective, experiential service represented by the American camp meeting. We need both worship experiences; and if we offer them to God in faith and obedience, He will bless our efforts.

Thus, there is no conflict between the “high altar” with its flickering candles and the rustic mourner’s bench and its many tear stains. So again, don’t panic when you read this. High above us the bell is ringing. Is it calling us to worship God in the church or in the tabernacle? Let’s go and find out. ■

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) (BA ’78).



YOU CAN MAKE AN IMPACT

YOUR TAXES = OPPORTUNITY

Designate your tax dollars to be used toward tuition assistance for families who wish to access better educational opportunities for their students.

Now Ohioans can receive a 100% tax CREDIT off of their Ohio tax liability up to \$750 for individuals who make a cash donation to a qualifying Scholarship Granting Organization.

DONATE TODAY!

EveryChildEveryFamily is a Scholarship Granting Organization which prioritizes scholarships for elementary, middle, and high school students in Ohio whose families meet income guidelines.



YOUR SUPPORT

- Directly impacts a family’s ability to afford a quality education for their children
- Allows you to determine what your tax dollars support
- Impacts students and their futures
- Funds can be designated to the school you choose



MAKE A DONATION. CHANGE A LIFE.

www.EveryChildEveryFamily.org

NEWS

from the Hilltop

SUMMER MINISTRIES

Over the past summer, several on-campus students were engaged in cross-cultural ministry in Mexico, Spain, and India. Abigail Montero, a missions major from Mexico, ministered in her home country as well as in India. Jason Quimzon, a mission-minded student from the Mariana Islands, volunteered for a month in

Spain. Randy Mercado-Candia, a missions major from Bolivia, served at a youth camp in Mexico. In the following paragraphs and photos, you'll not only learn more about their cross-cultural ministries, but also about opportunities for missional learning and ministry at God's Bible School and College.

In addition to serving for two weeks at a youth camp in her home country of Mexico, **Abigail Montero** ministered in several capacities with Good News Church in India. While abroad in a totally new culture and language, Abigail learned firsthand the reality of culture shock. Despite this, she was able ➡



GBS students Abi Montero (rear left) and Victoria Duple (rear right) minister in India (Victoria's home).



A women's prayer meeting in India

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



Logan Conard Westrick, Jr., 83, of Bethel, OH, passed away peacefully at home on August 28, 2023, surrounded by his wife, two sons, and several grandchildren and great-grandchildren.

Logan was a GBS graduate (BRE '71). He married Nancy McClellan on June 25, 1960. Of the 63 years that they were married, they spent 56 years pastoring eight different churches and retired from Ash Street Wesleyan Church in Tipton, IN, after 32 years of service. Logan also served as dean of students and a Bible teacher at Union Bible College, Westfield, IN.

Logan is survived by his wife, Nancy; sons, James (HS '79) and Phillip; brothers, Fred and Mike; sister Wanda Sherman; 13 grandchildren; 15 great-grandchildren;

and several cousins, nieces, and nephews. His daughter, Tina Ruth (Westrick) Pontius, who also attended GBS (HS '81), preceded him in death. Funeral services were held at the Church of the Nazarene, Bethel, OH, with Chris Cravens presiding, Mark Cravens assisting. Burial was held at a later date at Moffett Cemetery, Milton, KY.



Gustof ("Gus") Lee Langworthy, 78, of Alaska, passed away September 12, 2023. He was born in December 1945 in Seattle, WA. Gus was known by all as a man of integrity. He was one of the hardest workers anyone who knew him had ever met. He loved his family and was incredibly proud of them.

Gus had a vast array of interests. He was an avid pilot and fisherman. His ability to learn about anything was astounding; he was extremely intelligent. His mechanical prowess was second-to-none, and he applied it to cars, heavy machinery, clocks, boats...just about anything. Most importantly, he was a child of the living God, saved by grace through faith, for which he was grateful. ➡

➡ to be an encouragement to local believers, praying for them and worshipping with them. After returning home to Mexico, Abigail also served as a youth camp counselor at Palabra de Vida, seeking to disciple two groups of older and younger teens. Abigail's opportunity to help young women work through emotional and spiritual problems and lead one young woman to Christ inspired her to focus on women's ministry for her future missions service.

While serving for over a month with the World Team Mission in Spain, **Jason Quimzon** focused on building bridges between the local community and long-term missionaries. One approach to doing this—leading a soccer camp for kids—became the highlight of his trip. As a soccer player on his own national team, Jason was able to leverage his skills in fútbol to reach the local

community. Jason aspires to continue using soccer as a way to help others learn about Jesus.

Serving four weeks with Palabra de Vida Ministries in Mexico, **Randy Mercado** focused on evangelism and discipleship at a youth camp. Through the experience, Randy learned much about being flexible, communicating cross-culturally, serving in various roles, and adjusting to different norms. In ad-



Randy Mercado (front) at a youth camp in Mexico

dition to leading teams of youth, he served in many ways, including washing dishes, helping with janitorial chores, serving meals, evangelizing one-on-one, discipling, and mentoring. Reflecting on his ministry, Randy shared that "each second doing ministry was worth it in terms of witnessing the transformation of individual lives, building strong relationships with the local community, and successfully over-



A bonfire service at Palabra de Vida where Abi Montero and Randy Mercado served in Mexico

REVIVALIST FAMILY continued

➡ Surviving Gus are his wife of almost 36 years, Ann Langworthy; children, Gustof James Langworthy, Lee Langworthy, Florence Leigh, Ruth McDonald, Rebecca Stables, Renee Muir, Peter Langworthy, Rachel Escobar, Rakayla Langworthy; 24 grandchildren; brother, Gene Langworthy, and sister, Sharon Galvin. A memorial service was held at North Pole Missionary Chapel, North Pole, AK.

His daughter, Renee Muir, is a graduate of GBS (BA '14), and her husband, Shane (BA '09), was employed by GBS as a graphic designer from 2011 to 2023.



Rebecca (Lee) Ayres, 61, of Indianapolis, IN, passed away September 15, 2023. She was born on April 1, 1962, in Crossville, TN, to Ralph and Helen Kay (Heiskell) Lee.

Rebecca attended Jennings County High School. Then she attended GBS, graduating with a BS in Music (1986). She and her sister, Susanna (HS '83, college 1983-86) are remembered for their beautiful violin duets while they were students. As Rebecca pursued higher education, she attended the University of

Cincinnati and received an MBA from Indiana Wesleyan University. She was a realtor for Century 21 for two years and a music teacher for more than 10 years, teaching violin, viola, and piano to hundreds of students. She played violin in the Columbus Indiana Philharmonic for thirty years and the Carmel Symphony Orchestra for twelve years. Rebecca was also an avid equestrian and was a stable hand in her younger years.

Rebecca is survived by her husband, Richard Ayres; sons Robert Hoffmann and Chris Hoffmann; step-daughters Ashley Comstock, Alexis Smith, and Brianna Sample; brothers Dan Lee and David Lee; and sister Susanna Lee.



Wanda Jewell (Smith) Scoles, 90, passed into heaven peacefully on September 26, 2023. She was born to Herman and Viola Faye (Kirks) Smith on July 5, 1933, in Tebbetts, MO. She grew up helping her family on their farm. As a young lady, she attended Kansas City College and Bible School, Overland Park, KS, in preparation for whatever God had planned for her life. To support herself, she worked in St.

coming obstacles and challenges.” Following his graduation this year, Randy intends to remain engaged in global missions, mentoring, and discipleship.

These accounts of mission engagement highlight just a small portion of our institution’s cross-cultural ministry over the years. From its inception, GBS has been focused on the mission of building the Kingdom of God. GBS continues to prepare young men and women for service in cross-cultural ministry through several programs: a two-year degree in missions, a minor in missions, a pastoral ministry program with a concentration in missions, and a four-year degree that combines cross-cultural ministry training with training in other fields. In addition to these programs, our students are engaged in ministry throughout their studies and have opportunities for

cross-cultural ministry through short-term missions and missions internships. By God’s grace, GBS will continue to fulfill its mission to “prepare faithful servants who proclaim Jesus Christ and spread scriptural holiness throughout the world.”

—Lyle Witt, chair, Division of Education and Professional Studies

FALL REVIVAL

The fall revival was held September 7-10 and featured Rev. Tim Keep. He and his wife Becky pastored for five years in the U.S. and served for 13 years as missionaries to the Philippines where they trained and equipped rising Christian leaders. From 2010 to 2022, Tim served as ➡



Rev. Tim Keep



Beth Steller, Kent Steller, and Lane Webb sing during fall revival



Luke’s Hospital as a “nurse-aide” where she cared for newborn babies and their mothers.

During her second year in college, she became acquainted with her future husband, Rex Scoles, who was beginning to prepare for the ministry. They were married the next summer on August 9, 1955. Wanda completed her third year of college before the Scoleses began their family, which precluded Wanda from finishing her college education.

She became a highly self-educated person in numerous achievements. Her crocheted “doilies” became well known and appreciated. She was skilled at reupholstery, made beautiful, crocheted blankets for new grandchildren, and excelled in creating cross-stitched, queen-sized quilts for her daughters and granddaughters. She was a skilled seamstress, making dresses for herself and her daughters and teaching them to sew, also. She was a gracious pastor’s wife, loving mother, grandmother, and childcare provider for many children over the years.

Wanda is survived by her husband Rex; sons, Lyndell Duane and Wesley Douglas; daughters,

Brenda Elaine Owens, Janet LaVerne Albertson, Sherry Janelle Wampler, and Marlene Denise DeOrnellis; 17 grandchildren; 13 great-grandchildren (with another due in November); brother, Kenneth Smith; sister, Carolyn Hulett; step-brother, John Poff; three step-grandchildren; many wonderful nieces, nephews, and family members; many precious ones she babysat, now adults with children of their own; and church members of different locations. Funeral services were held at the Bach-Yager Funeral Chapel, Columbia, MO. Interment followed at the Memorial Park Cemetery.

The Scoleses are GBS donors and subscribers to *God’s Revivalist*. Wanda’s daughter, Janet, has worked in Donor Records at GBS since 2019, and four of her children are GBS graduates: Jeffrey (BA ’15), Elizabeth (BA ’20), Jason (BA, MA ’20), and Emily (BA ’23). Jason has been on staff at GBS since 2019 and is currently course designer for the Aldersgate Distance Education Program. Jason’s wife, Karen (Olsen) (BA ’16), teaches language arts in Aldersgate Christian Academy. ■

➡ the missions director for the Bible Methodist Connection of Churches. In 2012, Tim founded Shepherds Global Classroom, an organization comprised of educators, cross-cultural missionaries, pastors, and ministry leaders with a passion to serve the needs of the body of Jesus Christ around the world by providing curriculum for emerging Christian leaders. He continues to serve as its president.

The first service was very special. Rev. Keep stated that knowing God is the most important priority for everyone. He recounted his first three-and-a-half-year ministry “crucible” in which he struggled to find his ministerial footing and to know his purpose and career. The lesson the Lord began to teach him during that time was that knowing God is the key to everything you will become and everything you will ever do as a servant of God.

Knowing God is the key to satisfaction, confidence, boldness, obedience, steadfastness, and the depth and quality of your love. The knowledge of God will enable you to know and respect yourself and others, and in the pursuit of God you will discover your purpose. It is critical that you become a friend of God. Friendship with God is the secret to His favor in your life and vocation. There is nothing God wills to do that He cannot or will not do through that person who makes God his friend.

With almost thirty years of ministry behind him, Rev. Keep is much more comfortable with God’s unique gifting and plan for him. He is satisfied that the Holy Spirit has uniquely formed him for a special calling, just as He is doing for each student at GBS. He shared the various ways he cultivated his friendship with God. The service closed with a worshipful atmosphere as the congregation sang “What a Friend We Have in Jesus.”

The Friday morning chapel service opened with the musicians playing that same song. As Dr. Matt Hallam gave the opening prayer, he said, “Father, we want to be Your friend. We enter into Your presence here, to worship You, to draw close to You, to learn about You, and to show our love for You.”

The special song “Abide with Me” (Matt Maher) was sung by Ashley Waggoner. As she sang, people began moving to the altar. President Loper came to the pulpit and commented that the previous message, “Being a Friend of God,” and the heart’s cry in Ashley’s song were the recipe for a divinely ordered life.

We are very thankful for God meeting with us and for all the victories won. All the services are viewable on the school’s Facebook page www.facebook.com/GodsBibleSchool by the date they occurred. An adaptation of one of Tim Keep’s messages, “Three Destructive Attitudes,” can be found on page 17 (Revivalist Pulpit) in this issue.

OPEN AIR CAMPAIGN

About forty GBS students and four faculty members participated in the fall Open Air Campaign. Seven of the students were trained to give gospel messages on a sketch board, and they presented those messages in open-air meetings throughout the week. Two meetings were held at the University of Cincinnati, two more at Northern Kentucky University, and several children’s meetings took place in neighborhoods around the city. Full-time Open Air Campaigners personnel Eric Briscoe, Brian Harmon, and Mike Wilson provided the training and helped lead the meetings. Participation in the events included activities such as passing out tracts, sharing the gospel one-on-one, talking to persons through “riddles” on the sketch board, giving object lessons, leading



Josiah England presents a sketch board message for children in an inner-city neighborhood.

songs, praying with both kids and adults, and answering questions about the Christian faith.

The students spoke highly of our trainers. Junior ministerial education major Josiah England wrote, “I have a deep respect for the OAC—both their approach and their work. It is a big deal to me that they see evangelism as primarily flowing out of love and joy, not as a box that needs to be checked or a rule that needs to be followed. I don’t get a sense of duty-driven evangelism, but rather love-driven evangelism. Their tactics are visibly effective—I saw them work myself!” Josiah added, “I plan to use the skills, tools, and resources that I learned this week to share the gospel in the future. I learned that effective witness is accomplished through listening, asking questions, the Word of God, and the Spirit of God. With God’s help, I will live this out—not only in structured evangelism, but in lifestyle evangelism.”

One person greatly impacted by the event was a U.C. student who we will call Gayan. When he approached the riddle board set up on the middle of the campus, Hannah, one of the GBS students, got his attention and walked him through all the riddles. When they got to the last riddle, which gave the sequence “death/life,” Hannah asked the young man what he thought happened after death. Gayan wasn’t sure. He did believe in God and explained that his mother back in



Open Air Campaigners staff and a large group of participating GBS students

India read the Bible, the Quran, and a Hindu holy book. Gayan said he wasn't a member of any of those faiths but prayed every day for 15 minutes because he knew there was a God but couldn't figure out which one it was. Hannah asked if she could draw out a simple diagram that showed the basic message of the Bible. He enthusiastically agreed, and after Hannah had gone halfway through the presentation, he got really excited and asked if he could take a photo of the diagram so he could have it on his phone. After Hannah finished the diagram, and Gayan admitted that he was not a good person and could not get to heaven on his own, Hannah asked if he wanted to get saved.

"Right here?" he asked.

"Right here," Hannah replied.

"Right now?"

"Yes, I can pray with you right now."

"Yes! Please pray with me."

Hannah led him through the sinner's prayer. He slowly repeated the words, trying to get the words correct. After he had prayed to receive Christ, he was extremely enthusiastic. He asked where Hannah went to church and if he could come, and what campus church group she was part of. Since Hannah wasn't part of a campus church group, she wasn't sure what to say,

but suddenly another male student walked over and introduced himself as one of Gayan's friends. He happened to be a Christian, and he said he was willing to take Gayan to church with him the following Sunday. Gayan said that he would definitely go. Hannah left him with the diagram that she had drawn and another pamphlet about Christianity. Gayan thanked her over and over, rejoicing in his new-found faith.

STUDENT AFFAIRS REVIEW

GBS periodically conducts reviews of its academic programs. During these reviews, we invite outside reviewers in to "look under the hood" and tell us how we can more effectively do the job God has called us to do. During the Spring 2023 semester, GBS hosted reviewers for



Rev. Kirk Sabine

the ministerial and graduate programs. This semester we did something new and conducted our first review of a co-curricular program. The Student Affairs department was chosen to lead the way. We were happy to host Rev. Kirk Sabine on

our campus October 2-4. He is the Vice President for Campus Life and Operations at Kingswood University in Sussex, New Brunswick, Canada. After acquainting himself with our institution, Rev. Sabine reviewed documents and policies of the department and met with our Student Affairs staff, various other support staff, and groups of students.

Sonja Vernon, Vice President for Student Affairs, expressed her gratitude for the interactions she and her staff were able to have with Rev. Sabine. "Kirk has a heart for students and for the work of the Kingdom. With 25 years of experience in Student Services, he offers a wealth of information and vision. I'm so glad he was able to spend time on our campus, and I look forward to the full report of his review. We want to be as effective as possible as we serve the students of GBS. His visit offered us a chance to see our department through new eyes and grow because of it."

NEW EMPLOYEES AND POSITION CHANGES

General Staff



Debby Byer, Food Services Director Emeritus. After presiding over the kitchen since 2004, Debby turned over the daily supervisory role to the assistant she trained. Debby will remain on campus as Food Services Director Emeritus.



Chris and Samantha (Ryan) Castle, Public Relations. Chris joins the Public Relations team as a third representative, assisting

Duane Quesenberry and Stewart Quesenberry in scheduling and traveling with three PR groups in addition to performing other PR responsibilities. Samantha is an additional ad-

ministrative assistant working alongside Mary Matias, but with a primary focus on clerical duties for Pastor-to-Pastor (P2P), a ministry of the PR Department which focuses on building relationships with pastors and church leaders while providing encouragement and resources for them. Please join us in praying for this important ministry. Both Chris and Samantha have traveled for two years as PR group members in the past and are great additions to the department. They will also continue as students at GBS. Both of Samantha's parents are GBS alumni, and her father, Rob Ryan, is a GBS trustee.



Kiana Kennedy, student accounts clerk. Kiana is a current student from Batavia, OH, who is scheduled to graduate with an AA in Business in spring 2024. She was a member of the PR group Adoration and travelled for GBS for two years. Other work experience included being a shift manager at a restaurant, and the operations manager for BlackTie Janitor, the cleaning service that GBS employs. Both of Kiana's parents are GBS alumni.



Martha Loper, assistant cook. Martha is the full-time assistant cook and involved with all aspects of meal preparation. Martha is married to Robert who also joined the college faculty this semester. The Lopers have six children: Josh (25); Mike (23); Tyler (21); Josiah (20); Lauren (17); Eli (14).



Sarah McBryant, administrative assistant. In 2017, while a GBS student, Sarah began working in the R.G. Flexon Memorial Library. After graduating from GBS in 2020, she continued there as Senior

Library Services Coordinator. This fall she accepted the position of administrative assistant to two vice presidents, Dr. Aaron Profitt (Academic Affairs) and Sonja Vernon (Student Affairs).



Stewart Quesenberry, Public Relations assistant. Stewart is a senior ministerial student. In his sophomore year, he traveled with the mixed trio, Adoration. During his junior year, he completed a one-year internship as youth pastor at the Franklin, OH, Bible Methodist Church. He is now functioning as an assistant for public relations. He is the son of Duane and Valorie Quesenberry, both employed at GBS, Duane as Public Relations Director and Valorie as Financial Aid Director.



Katrina Rehfeldt, Food Services Director. The Rehfeldts came to GBS last year from Union Bible College in Westfield, IN. Her husband Phillip works as a GBS maintenance technician and Katrina began working in The Commons, a campus gathering place for students that houses a snack bar and faculty/staff resource room. As she had had experience cooking for various camp meetings and filling in as a food service assistant at UBC, she transferred to the kitchen and worked closely with Food Services Director Debby Byer. When Debby changed roles at the end of last school year, Katrina stepped into the position of director. The Rehfeldts have four children: Drew (24) (GBS 2017-18), Marissa Forsee (22), Kristin (19), and Ty (16).



Sarah (Going) Robertson, kitchen assistant. Sarah graduated from GBS with an AA in General Studies in 2022. As a full-time kitchen assistant, Sarah is involved with all aspects of meal preparation.

Prior to this, she was a self-employed housekeeper as well as an employee of Office Pride janitorial services. She also participated in her family-run auction company. Sarah is married to Moses Robertson (AAS '19). Sarah's sister Ashley is a current GBS student, and her brother Cameron (BA '22) and his wife Khara (Burley) (BA '22) are recent graduates.



Carl Rogers, maintenance technician. Carl came from Tunkhannock, PA, to GBS as a student. He had worked with his father, a seventh-generation mason, building block basements and other brick and stone jobs. Carl also spent nine years working in various machine shops. He is trained in computer numerical control (CNC) programming and can operate a variety of CNC machines, which are automated and operated by computers executing pre-programmed sequences of controlled commands. He graduated from GBS with a BA in Biblical and Theological Studies in 2023. He has now joined the facilities staff.



Tyler Vandervort, video/photo-graphy specialist, Digital Media Department. Tyler attended GBS and received an AA in General Studies in 2020. He is a third-generation GBS alumnus. He and his wife Hannah (Gray) (AA '21) have been very active in the area of videography/photography. Last year, Tyler worked for Enrollment Services on a part-time basis creating video content as needed. This year, he moves to a full-time position on the Media Team handling videography and some photography.



Katelyn Welch, library assistant. Katelyn is a current GBS college senior from Marion, OH, working on a degree in church and

family ministries. She worked for janitorial companies that serviced the GBS campus for four years and is now a full-time library assistant.

College Instructional Staff



Robert Loper, college instructor. Robert received a BA in Pastoral Ministries from Union Bible College (UBC) in 2001. Since then, he has pastored for 16 years and served as a missionary to Haiti and the Turks and Caicos Islands for four years. He completed a Master of Arts in Clinical Mental Health Counseling from Indiana Wesleyan University in 2021 and is currently a Licensed Professional Counselor in Ohio. Robert has worked as a substance abuse and mental health counselor since 2018. He is a second-year PhD student in the Counselor Education and Supervision program at Regent University. Robert recently worked at New Destiny Treatment Center in Clinton, OH (formerly Barberton Rescue Mission). While attending UBC, Robert met his future wife, Martha (see above). They married in 1995 and have five sons and one daughter.



Harold Martin, Visiting Professor of Missiology. After graduating from Hobe Sound Bible College with a Bachelor of Arts in Intercultural Studies, Harold enrolled in Moody Flight School and acquired both a pilot's license and mechanic's license. In 2002 Harold joined the staff at Missionary Flights International, and for 14 years he was a part of a team that served over 400 mission agencies in the Caribbean. By 2017, when the Florida Evangelistic Association Board of Directors asked Harold to be president of their organization, he had risen through the leadership ranks of MFI to be-

come its executive vice-president. Our students will learn from his missionary and administrative experience. Harold and his wife Kayla live in Hobe Sound, FL.

Aldersgate Christian Academy



Jennifer De León, music instructor. Jennifer recently completed a BA in Music Education (2023) with distinction, receiving the GBS Music Division Award for Academic Excellence and Outstanding Musical Achievement. Her responsibilities as a full-time academy music instructor include a few non-music-related tasks as well. She is married to Aroldo De León.



Korin Harms, art instructor. After graduating from GBS in 2007 with a BA in Elementary Education, Korin married Steve (AA '06) who has worked in Information Technology at GBS since his graduation. Korin previously taught ACA kindergarten from 2010 to 2012. They have five children: Stephen (11), Stewart (9), Emmalee (9), Annabelle (9), and Daniel (4). Korin actually began teaching elementary art last school year.



Arlette Makcen, secondary administrative assistant (morning). Arlette graduated from GBS in 2005 with a BA in Church and Family Ministries that allowed her to have two cognates: office administration and general business. This year she will serve as secretary to the high school on a part-time basis (mornings). Arlette is married to Tim Makcen who is ACA Principal. Tim and Arlette have four children: Aliyah Estelle (9), Abella Kate (7), Alivia Hope (5), and Tristan Alexander-Gregory (3).



Brennan Muir, chaplain/instructor. After graduating from GBS (BA '10), Brennan worked for the Facilities Department (maintenance) until 2013. He married Ivon Garcia (BA '11), and they have three children: Brennan (7), Jared (5), and Alessandra (2). For the next ten years, he served Bible Methodist Missions in Mexico, and he helped found Ezra Biblical Seminary, with which he concurrently continues to work. Both of Brennan's parents are GBS employees: Daryl (BRE '86) as Dean of Men and Marilyn (GBS 1984-88) as a yearbook editor and graphic designer. All of his siblings attended GBS: Shane (BA '09), Dustin (BA '12), and Ashley Fall (AAS, BA '16). Dustin currently is the GBS Access Coordinator.



Lisa Robison, secondary administrative assistant (afternoon). Lisa graduated from GBS in 2005 with a BA in Music Education. She is serving as secretary to the ACA high school on a part-time basis (afternoons). Lisa is married to Jeremy Robison (AA '05; BA '09) and they have three children: Ava (12), Jay (11), and Kyle (9).



Cheri Weed, specials instructor. Cheri attended GBS (1997-99) before transferring to Miami University (Oxford, OH) where she earned a Bachelor of Music degree in 2002. She later completed a Master of Arts in Music from the University of Alaska, Fairbanks, in 2007. In 2014, her husband Jason was hired as part of the Information Technology (IT) team at GBS. Cheri will be teaching typing and technology in the 3rd, 4th, and 5th grades. The Weeds have three children: a son, Tovin (13), and two daughters, Teigan (11), and Tori (10). ■

Dear Phil

CIRCUMCISION OF THE HEART—REFERENCE TO ENTIRE SANCTIFICATION OR CONVERSION?

Do we believe that circumcision of the heart is a reference to entire sanctification or to conversion, and how can we be sure? —Eric

Dear Eric,

To understand heart circumcision, we must first account for both “uncircumcised heart” texts (Lev. 26:41; Jer. 4:4; 9:26; Ezek. 44:7, 9; Acts 7:51) and “circumcised heart” texts (Deut. 10:16; 30:6; Jer. 4:4; Rom. 2:29). Here is a representative sample:

Uncircumcised heart texts

- Lev. 26:41 – “I also was walking in hostility against them, to bring them into the land of their enemies—or if their uncircumcised heart becomes humbled so that they then make up for their iniquity.”
- Jer. 9:26 – “all the house of Israel are uncircumcised of heart.”
- Ezek. 44:7 – “in admitting foreigners, uncircumcised in heart and flesh, to be in my sanctuary, profaning my temple.... You have broken my covenant.”
- Acts 7:51 – “You men who are stiff-necked and uncircumcised in heart and ears are always resisting the Holy Spirit; you are doing just as your fathers did.”

Circumcised heart texts

- Deut. 10:16 – “So circumcise your heart and stiffen your neck no longer.”
- Deut. 30:6 – “Yahweh your God

will circumcise your heart and the heart of your descendants, to love Yahweh...with all your heart and with all your soul, so that you may live.”

- Jer. 4:4 – “Circumcise yourselves to Yahweh and remove the foreskins of your heart, men of Judah and inhabitants of Jerusalem, Or else My wrath will go forth like fire and burn with none to quench it, because of the evil of your deeds.”

- Rom. 2:29 – “But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God.”

In context, each of the uncircumcised heart texts refers to persons who are not in a right relationship with Yahweh. People with uncircumcised hearts are hostile to God (Lev. 26:41). They practice evil deeds (Jer. 4:4) and resist the Holy Spirit (Acts 7:51). Each of the circumcised heart texts describes people who are in right relationship with God. Uncircumcised heart = unregenerate. Circumcised heart = regenerate.

Second, we must also consider the background of the covenants in which circumcision was introduced. Only the lightest of touches is possible here. In the Abrahamic covenant, circumcision was the outward sign of the

covenant Yahweh made with Abraham. It symbolized set-apartness to Yahweh, commitment to obedience, and trust in His promises (Gen. 17:5–14). In the Mosaic Covenant, the Abrahamic sign of the covenant was continued (Lev. 12:3), and God used it to symbolize the internal transformation (regeneration) that He desired for His people (Deut. 10:16; 30:6). This is Paul’s point in Rom. 2:28–29 where he says that a true Jew is one whose heart has been circumcised by the Spirit. In other words, only the heart-circumcised are saved.

Another important text is Colossians 2:11–12. Here Paul presents OT circumcision as a type of regeneration in the New Covenant: “and in [Christ] you were also circumcised with a circumcision made without hands, in the removal of the body of the flesh by the circumcision of Christ; having been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God....” Heart circumcision is what God does to our heart in the moment of regeneration.

Given this data, we should not use heart circumcision texts to teach a definitive, post-conversion work of God’s grace. Nonetheless, I want to hasten to note that the circumcised heart provided in regeneration is an essential element of the sacrifice God calls all believers to make after their conversion (Rom. 6:11–16; 12:1). Presenting ourselves as living sacrifices (Rom. 12) is a part of working out the implications of our union with Christ and the heart circumcision which that union initiated. Full consecration is how a circumcised heart expresses itself. We might even say that entire sanctification is one of the natural outworkings of a circumcised heart.

Blessings,
Phil ■

Dr. A. Philip Brown II is a member of the ministerial faculty and the Graduate Program director at God’s Bible School and College.



THREE DESTRUCTIVE ATTITUDES

by Tim Keep

Scripture: *“And calling the crowd to him with his disciples, he said to them, ‘If anyone would come after me, let him deny himself and take up his cross and follow me.’” —Mark 8:34 ESV*

INTRODUCTION

As Jesus neared the end of His earthly ministry, He seemed to focus less on the multitudes and more on His disciples. Although their foundation of faith was sure, He set about correcting some ministry-blunting, and even ministry-destroying, attitudes they ignorantly harbored. These men were to be the human agents leading His Kingdom forward. These men were to set the tone for the Church Jesus was building—its doctrine, its attitudes, its values, its behavior. These men were the foundation, and it was essential that they “get it right.” Let me share with you three things Jesus especially dealt with in His disciples—three things which he knew would either make or break them in ministry.

1. AN AVERSION TO SUFFERING AND SACRIFICE

Jesus made it very clear to His disciples that His Kingdom would move forward as His disciples participated in His sufferings. After telling them how He was going to be rejected by “church” authorities, be killed, and after three days rise again (Mark 8:31), He also told them, *“If anyone would come after me, let him deny himself and take up his cross and follow me”* (Mark 8:34). The question for us today is, “What are you denying yourself for Jesus’ sake? What are you sacrificing?” As His disciples, we must be like Him, reflect His image, and lay down our lives in sacrificial love.

Discipleship is nothing less than taking up one’s cross to follow Jesus. But what does the cross look like or feel like in the realities of your life and mine? Some

may struggle with a difficult marriage—the wounds are deep, the pain intense, and the problems seem too tangled and complicated to unravel. There may be a temptation to just walk away. Some may bear the sorrow of watching their child self-destruct; the feelings of rejection and the weariness of worry have taken their toll. Locking the door, as unbearable as that would be, seems easier than keeping it open. Some pastors may feel so mistreated by their ungrateful flock that moving on and putting distance between themselves and their congregation looks like the best option.

But wait! We know that while we are in this world, we will suffer various difficulties (John 16:33). We must bear these burdens and keep moving forward. David Brainerd wrote, “Here I am, Lord, send me; send me to the ends of the earth, the savage pagans of the wilderness; send me from all that is called comfort in earth, or earthly comfort; send me to death itself, if it be but in Thy service and to promote Thy Kingdom.”

Jesus promises a resurrected life like we can’t believe! He promises great reward (Mark 10:29-31). He promises joy and peace and a victor’s crown. He promises an eternity of ruling and reigning! He promises Himself. But it all begins with a participation in His suffering (Rom. 8:17-18).

2. A LONGING TO BE FIRST, OR A DESIRE FOR SUPERIORITY

Shortly after Jesus finished discussing His own suffering, He confronted His disciples who had been arguing with one another about who was greatest (Mark 9:34). He told them, *“If anyone would be first, he must be last of all and servant of all”* (Mark 9:35). Then came the direct request from James and John, *“Grant us to sit, one at your right hand and one at your left, in your glory”* (Mark 10:37). Jesus responded, *“You know that those who are considered rulers of the Gentiles lord it over them, and their great ones exercise authority over them. But it shall not be so among you. But whoever would be great among you must be your servant, and whoever would be first among you must be slave of all. For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many”* (Mark 10:42-45).

Jesus knew that when dinner invitations were given, prominent seat placement at the table was considered something to be sought. While striving and ambition are not in and of themselves evil, they can be. They sometimes are connected to our concept of scarcity. We think there is not enough for everyone, so we have to be careful with what we have and maneuver to attain higher status to get what we want. Our first response might be to start hoarding—hoarding the bread and the fish; or hoarding honor, affection, or knowledge.

Think about it. How do we hold on to things? Jesus calls us to move away from the world of scarcity and from a way of thinking about scarcity to a world of abundance and to a way of thinking about abundance. "What we hold on to always diminishes. What we give away always multiplies. It is the great illogic."¹ *"Love one another with brotherly affection. Outdo one another in showing love and honor* (Rom. 12:10).

3. A SPIRIT OF SECTARIAN PRIDE

Then there was the issue of who was "authorized" to be involved in ministry. John brought this up by saying to Jesus, *"Teacher, we saw someone casting out demons in your name, and we tried to stop him, because he was not following us"* (Mark 9:38). Jesus responded, *"Do not stop him, for no one who does a mighty work in my name will be able soon afterward to speak evil of me. For the one who is not against us is for us. For truly, I say to you, whoever gives you a cup of water to drink because you belong to Christ will by no means lose his reward"* (Mark 9:39-41).

This is similar to Paul's rationale for supporting the gospel being preached even when the motive is wrong. *"Some indeed preach Christ from envy and rivalry, but others from good will. The latter do it out of love, knowing that I am put here for the defense of the gospel. The former proclaim Christ out of selfish ambition, not sincerely but thinking to afflict me in my imprisonment. What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed, and in that I rejoice. Yes, and I will rejoice"* (Phil. 1:15-18).

That is one way to overcome a sectarian spirit. Rejoice that Jesus is being preached and worshiped, even if it's not exactly the kind of preaching or worship we prefer. This will save us from despising those who "aren't like us" and enable us to receive them in love. This spirit will remind us that the Church is a hospital for the broken, including us.

John Wesley gives us a glimpse into what not exhibiting a sectarian spirit might look like. He and a preacher-friend had been invited to dinner where the host's daughter had been profoundly impressed by Wesley's preaching. During a lull in the table conversation, Wesley's friend took the young woman's hand and called attention to the sparkling rings she wore. "What do you think of this, sir, for a Methodist hand?" The lady was embarrassed, as was Wesley, for his aversion to jewelry was well known. But with a smile, he simply said, "The hand is very beautiful."²

Dietrich Bonhoeffer wrestled with how we should view others we are tempted to despise. He concluded: "We must learn to regard human beings less in terms of what they do and neglect to do and more in terms of what they suffer. The only fruitful relation to human

beings, particularly to the weak among them, is love—that is, the will to enter into and to keep community with them. God did not hold human beings in contempt but became human for their sake."³

My wife and I are friends with a couple who have been financially successful and yet are some of the most generous, servant-hearted people you could ever meet; their lives are marked by a genuine love for others. The lady, reared in a strict Brethren home, admits that the graciousness of her father saved her from developing a harsh, judgmental spirit. She told us about a formative childhood event when she was with her father in his grocery store. They overheard a group of men talking about "Liz" and how she was having an affair with the feed elevator manager. "What's an 'affair,' Daddy?" she asked. "Not sure I know much about that," he replied, "but I do know she makes the best cup of coffee I ever drank." Reflecting years later on her father's response reinforced in her the importance of having a gracious spirit, even toward sinners.

CONCLUSION

Do you want to be a disciple of Jesus? Remember that God has to break these three destructive attitudes in every disciple. Let Him purge them from you. Our prayer should be:

Jesus, I will go where You want me to go, I will be what You want me to be. And Lord, I don't have to be first. I don't have to be superior. I don't have to be number one. I can be second, or third, or all the way down to the bottom, as long as I get to serve You, Jesus. And Lord, help me to love everybody and assume the best about everybody until I have legitimate reason not to do so. And help me to be a blessing to the Church, to Your people around the world.

If you will have that gracious, generous attitude, God will use you in ways that you cannot possibly comprehend. That is how Jesus prepared His disciples for His Kingdom. My friends, that is how Jesus wants to prepare us as well. ■

Tim Keep, former pastor and missionary, founded *Shepherds Global Classroom* in 2015, which provides curriculum for non-formal training of emerging Christian leaders around the world. Tim and his wife Becky live in Cincinnati, OH.

¹ Nouwen, Henri. *Following Jesus: Finding Our Way Home in an Age of Anxiety*. SPCK Publishing, 2019, p.42.

² "John Wesley Said the Hand is Very Pretty." Accessed at [Bible.org](https://bible.org/illustration/john-wesley-said-hand-very-beautiful) (<https://bible.org/illustration/john-wesley-said-hand-very-beautiful>).

³ Bonhoeffer, Dietrich. *Letters and Papers from Prison*. Fortress Press, 2015, pp.11-12 (online download).



MAJORITY SAY SEX CHANGE “MORALLY WRONG”

A recent Gallup survey indicates the U.S. public is not supporting liberal proposals for “sex change” and transgender ideology. Of the respondents, 69% now say that transgender athletes should only be allowed to compete on sports teams that conform with their birth gender, compared to 62% in 2021. In addition, 55% say that changing one’s gender is “morally wrong.” These findings may assist legislative proposals at the state and national level that would make sex-change treatments and operations for minors unlawful and limit participating in organized sports to sex-specific birth gender.

NHL TEAMS WILL NO LONGER WEAR LGBT PRIDE JERSEYS

After a number of professional hockey players refused on religious grounds to wear team-mandated LGBT pride jerseys last season, the National Hockey League Commissioner Gary Bettman said that teams will no longer wear specialty items in celebration of the LGBT community or other causes because they became a “distraction.” Teams will still hold specialty nights and create and sell specialty jerseys, but the players will no longer wear them “on the ice.” The NHL board of governors agreed with the commissioner’s viewpoint. Most see this as a significant shift in policy.

CHRISTIAN STUDENT WINS FREE SPEECH CASE

The courts ruled in favor of Maggie DeJong, a conservative Christian art student who claimed she had been discriminated against after classmates complained about her social media posts in which she expressed her opinions on abortion and defunding the police. The institution (Southern Illinois University Edwardsville) was ordered to pay DeJong \$80,000 for “silencing her conservative views,” and three of the school’s professors were required to undergo First Amendment training as part of the settlement.

CATHOLIC SYNOD CONSIDERS CONTROVERSIAL CHANGES

Roman Catholic delegates met in Vatican City to discuss the future of the Church with a focus on how church governance might be informed by opening up the process to broader participation. This Synod on Synodality, continuing an initiative Pope Francis launched in 2021, is the first to have invited laypeople, including women, and to have given them voting rights. The group discussed women in ministry, welcoming divorced individuals and members of the LGBTQ+ community into the Church, and priest celibacy and marriage. Many Catholics are concerned that resulting changes could breach established doctrine. ■



student focus

IMMER LANDERO is from Belize, Central America. He knew about GBS because one of his relatives is an alumnus, so it seemed natural for him to attend the college. Because he has always loved music and enjoys playing the piano, he is pursuing a BA in Music Education and is a member of the College Choir and Symphonic Wind and String Ensemble.

One of the things Immer likes about GBS is “the spiritual life—God is at the center of the institution.” He reports that God has been changing him in ways that positively affect his spiritual life. “My relationship with God has been growing. Every day I commit myself to seek God.”

After graduation, Immer plans to continue studying “to be more professional” and then “serve at a Christian school teaching music to students for the honor and glory of God.” He also plans on being involved with music ministry in a local church. His ministry dream is “to win souls for Christ through music and worship.” ■

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



Amazing

the Story of a Song

Grace

A Celebration of the 250th Anniversary of the Beloved Hymn

PART 2

by Joy Barnett

Much of the winsomeness of “Amazing Grace” has to do with the biography of its writer. John Newton was born to John and Elizabeth Newton in Wapping, England, in 1725. His father was a merchant ship captain who was away from the home much of the time while his devout mother taught him the Bible and did her best to guide her son in the ways of godliness. Elizabeth was a member of The Old Gravel Lane Independent Meeting House, a congregation dissenting from the Anglican Church. It was an evangelistic church where, as a young child, John heard many great preachers of the day. At one point, he even heard Isaac Watts, the great hymn-writer, preach. No doubt young John must have been influenced by Watts’ revolutionary use of original hymns to illustrate his sermon texts in an age when metrical Psalms were thought to be the only acceptable church music.

Tragically, Elizabeth Newton died of tuberculosis when John was only seven. His father remarried quickly and had more children, while John was increasingly alienated from the rest of the family. He took up with the wrong crowd and was soon sent away to boarding school. When he was eleven, he began making sea voyages with his father.

Although his strict father attempted to teach him discipline, John Newton seems to have been rebellious from his earliest days, losing his first job because of “unsettled behavior and impatience of restraint.” He swung back and forth between periods of rigorous religious living and total abandon. He said, “I often saw the necessity of religion as a means of escaping hell; but I loved sin and was unwilling to forsake it.”

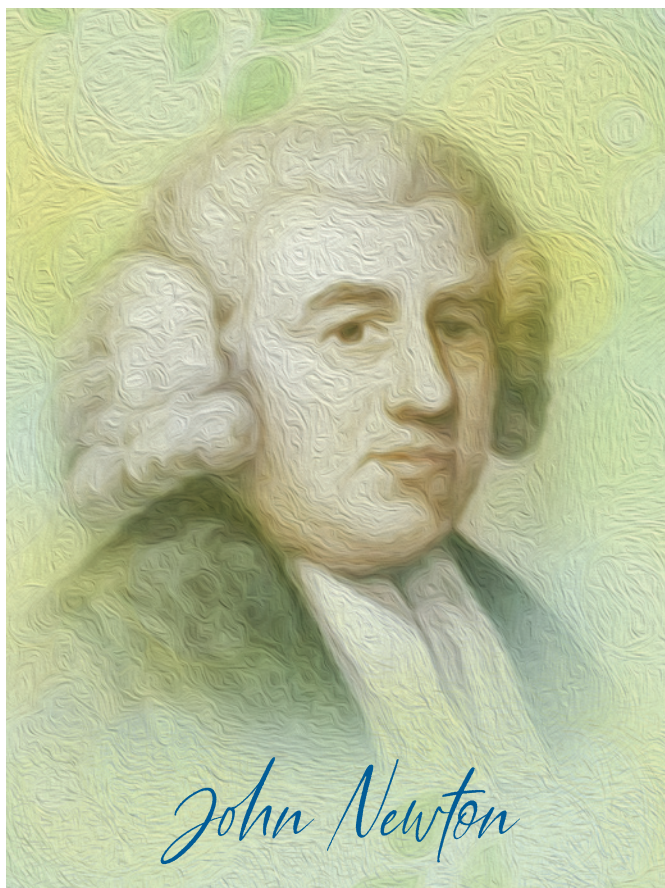
He continued his life at sea as a teen, until he was pressed by force into the service of the Royal Navy in 1744. While there, under the influence of a friend, he became an atheist. Newton hated the structured life of the Navy and attempted desertion. He was caught, punished severely, and demoted in rank. He was then traded for sailors from a slave ship bound for West Africa.

Although sailors were known to be a rough lot, even they were shocked by John Newton’s profanity and debauchery. He was defiant to authority, composed songs ridiculing the captain, refused to fulfill his duties, and taunted anyone who claimed to be a Christian.

When the captain of the slave ship died, Newton remained in Africa to work for an English slaver off the coast of Sierra Leone. The trader’s African wife took a disliking to John and while the master was away, she subjected him to horrible abuse. He was desperate, sick with malaria, starving, and in rags. In a humbling moment, he realized that he had ended up lower than the slaves he had worked to help acquire.

Finally, in 1747, Newton was able to board a ship, “The Greyhound.” Despite his rescue from practical slavery, he continued a life of drunkenness and rebellion. In 1748, the ship was caught in a terrible storm. The crew felt they were doomed.

Lashed to the helm for eleven hours, Newton reflected on his sinful life. He prayed for mercy for the first time in many years. The storm calmed and the ship was able to land in Ireland just before another major storm. Newton believed that God had answered his prayer. He said, “I consider this as the beginning of my return to God, or rather of His return to me; but I cannot consider myself to have been a believer in the full sense of the word till a considerable time afterwards.”



John Newton continued his slave trading career for the next five years. He soon forgot the vows he made during the storm and succumbed to the temptations that surrounded him. However, he had another bout of malaria that brought him to another point of introspection about his life. In those moments, he was able to repent and cast himself entirely upon God’s mercy. He never abandoned his faith again. In England, he married his childhood

sweetheart, Mary, and was promoted to the rank of captain. He was an unusual slave ship captain. He began to be burdened for the spiritual life of his crew and cared as well as he could for the slaves. He prayed several times a day and encouraged the attendance of Sunday services. It would take several more years of learning to open his eyes to the sinfulness of the slave trade.

Newton’s health had suffered an irreparable blow during his time in Africa, so he finally gave up the sea in 1754. He settled in Liverpool and continued to grow in his Christian faith. He met and heard great men like George Whitefield and John Wesley. He learned Greek and Hebrew, as well as other subjects. Newton, himself, began to receive opportunities to preach and share his testimony. He felt that he was called to the ministry, so he attempted to pursue ordination in the Anglican Church but was refused because of his lack of education. A friend convinced him to write out his testimony called *The Authentic Narrative*. This, his first publication, was widely distributed and very popular. Lord Dartmouth, a Christian landowner, was so influenced by Newton’s story, that he appointed him vicar of the St. Peter and St. Paul Church in the village of Olney in 1764.

The man who had once been a rough slave ship captain became the shepherd of a congregation. It was not a prestigious post. Newton wrote that “The people are mostly poor, the country low and dirty.” However, his personality and gifts were suited to the work. He was an excellent gospel preacher and a caring pastor. Under his leadership the church in Olney grew rapidly. There were Sunday services, prayer meetings, mid-week lectures, and an early version of Sun-

day school for children. A time of hymn singing was so popular that tickets were needed to attend! Although the Anglican Church only allowed the singing of metrical psalms, Newton felt that hymns would be more useful in teaching complex truths to plain, everyday people. He began to put special effort into writing a hymn to emphasize the truth of his sermons.

In 1767, John Newton met the poet, William Cowper. The two men formed a lasting friendship, as well as a partnership in writing. Newton said, "I believe...we were not seven hours without being together." In 1779, *Olney Hymns* was published, which was a collaboration of works written by them both. It was in this hymnal that "Amazing Grace" made its first published appearance. Other memorable hymns in this historic hymnal include "Glorious Things of Thee are Spoken," and "There is a Fountain Filled with Blood."

As his faith matured, Newton became increasingly awakened to the grotesque nature of the slave trade. He formed a friendship with the Moravians who were involved in missionary work among slaves. He met a former slave and helped him

to promote his autobiography. Newton was also exposed to the work of the African American poet, Phillis Wheatley. These experiences served as a turning point to radically change his views. He said, "It will always be a subject of humiliating reflection to me, that I was, once, an active instrument in a business at which my heart now shudders."

In 1780, Newton left the village of Olney to accept a post at a church in London. St. Mary Woolnoth church experienced growth as many came to hear Newton's evangelical preaching. The church added on to the sanctuary to accommodate the increasing crowds. It was here that he published his highly influential work *Thoughts Upon the African Slave Trade*. In 1785, he met and counseled with William Wilberforce, a young member of Parliament. Newton encouraged Wilberforce to remain in politics to be an influence for good. For the next 20 years, the Abolitionist movement would be propelled forward by William Wilberforce, under the mentorship of John Newton. Newton would be the only former slave ship captain to testify against slavery at parlia-

mentary hearings. He faithfully continued to preach and was a great influence on the businessmen and political figures of his day.

As he grew older, he became increasingly feeble, forgetful, and blind. The story is told that at 80, since he could hardly see his manuscript, a helper stood beside him in the pulpit as he preached. One Sunday, Newton had read the words twice, "Jesus Christ is precious." "You have already said that twice. Go on," whispered his assistant. Newton said, "I said that twice, and I am going to say it again." He cried out with as loud a voice as he could muster, "Jesus Christ is precious!" As someone visited him during his dying days, he said, "My memory is nearly gone, but I remember two things: that I am a great sinner, and that Christ is a great Savior."

John Newton died on December 21, 1807, nine months after Parliament abolished the slave trade in the British Empire. ■

Joy Barnett (BA '00) teaches voice and piano and writes articles for various publications. She and her husband Matt sing for revivals and camp meetings. They live in Hamersville, OH.

Resources:

www.andybannister.net. "Lost and Found: The Story of John Newton." *Heroes: Five Heroes from Whose Lives We Can Learn*. Andy Bannister.

www.brittanica.com. John Newton.

www.brycchancarey.com. John Newton (1725-1807). Marylynn Rouse.

www.christianitytoday.com. "We've sung 'Amazing Grace,' for 250 Years. We've Only Just Begun." Daniel Johnson.

www.cowperandnewtonmuseum.org.uk. John Newton (1725-1807).

www.wholesomewords.org. Christian Biographies. "How Sweet the Name of Jesus Sounds." J.M.K.

www.youtube.com. John Newton. Jonathan Aitken, Brian H. Edwards, Tony Baker.



Birthplace of William Wilberforce, Yorkshire, England. He was a politician, slavery abolitionist, and social reformer. The house is now a museum to commemorate his life and work.

Letters

TO THE EDITOR

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

I want to thank the editor for his fine article, "Thoughts on the 'Ideal' Family" (GR Sept. p.12). It was an excellent article on family relations, particularly about husbands and wives. As he wrote, the responsibilities cannot be kept in separate "boxes." Both parents have areas of responsibility depending on their God-given skill sets, talents, and personalities. Leadership can be either the father or mother depending on the area of need.

Culture changes and demands vary on the family. Both male and female are helpers to each other. Mutuality, not obedience to the man, is essential. The wife is not a child who is to obey the husband. Together, both husbands and wives are to manage the affairs of the family. The key concept here is "as a team."

Think about Joel 2:28-29. It is worth noting that the Holiness Movement was the first to ordain women to ministry. The Wesleyan Way has had a history of endeavoring to give women equal footing with men. Holiness women have been missionaries, often going to the difficult areas that men would not go. Susannah Wesley, Catherine Booth, and many others have been instrumental in leading the Church forward.

In my home conference over the last 180 years, of the 329 Honored Deceased, 59 were women. Let us remember women were the last at the cross and the first at the tomb on Easter. The first European convert was a woman.

If one now believes that women are subservient to men, what do we do with all the women who are CEOs, doctors, administrators, judges, and functioning well in other leadership positions?

Just a few of my thoughts and mutterings. God richly bless you!

DR. HAROLD E. SCHMUL, II
Wilmore, KY



by Sonja Vernon

HEARTS OF PRAISE

"I will bless the Lord at all times; his praise shall continually be in my mouth. My soul makes its boast in the Lord; let the humble hear and be glad. Oh, magnify the Lord with me, and let us exalt his name together! I sought the Lord, and he answered me and delivered me from all my fears. Those who look to him are radiant, and their faces shall never be ashamed. This poor man cried, and the Lord heard him and saved him out of all his troubles. The angel of the Lord encamps around those who fear him, and delivers them. Oh, taste and see that the Lord is good! Blessed is the man who takes refuge in him!" —Psalm 34:1-8 ESV

"The Lord upholds all who are falling and raises up all who are bowed down. The eyes of all look to you, and you give them their food in due season. You open your hand; you satisfy the desire of every living thing. The Lord is righteous in all his ways and kind in all his works. The Lord is near to all who call on him, to all who call on him in truth."

—Psalm 145:14-18 ESV

It's the Thanksgiving season, a time when we focus on our blessings—a wonderful thing! But what if we lived with purposeful thankfulness all year long? What if we practiced viewing all of life through the lens of gratitude in the light of a good and faithful God? These two passages are a great place to start. Spend some extra time this season marinating in their truth and praising the God they celebrate. Happy Thanksgiving! ■

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



NOVEMBER 2023

23

FULFILLED

A MUSICAL DRAMA



PRESENTED BY

God's Bible School & College AND Aldersgate Christian Academy

Dec. 8 AT 7:30 PM

Dec. 10 AT 6:00 PM

Adcock Chapel

GBSC CAMPUS
FREE TICKETS REQUIRED

PRE-SHOW MUSIC BEGINS
1 HOUR BEFORE PROGRAM

FREE CHILDCARE AND
REFRESHMENTS PROVIDED

Dec. 9 AT 5:30 PM

The Answers Center

THE ARK ENCOUNTER
NO TICKETS REQUIRED
DOORS OPEN AT 5:00 PM

FREE ADMISSION TO
THE PARK AT 4:00 PM

LEARN MORE AT GBS.EDU/CHRISTMAS



GOD'S BIBLE SCHOOL
& COLLEGE

