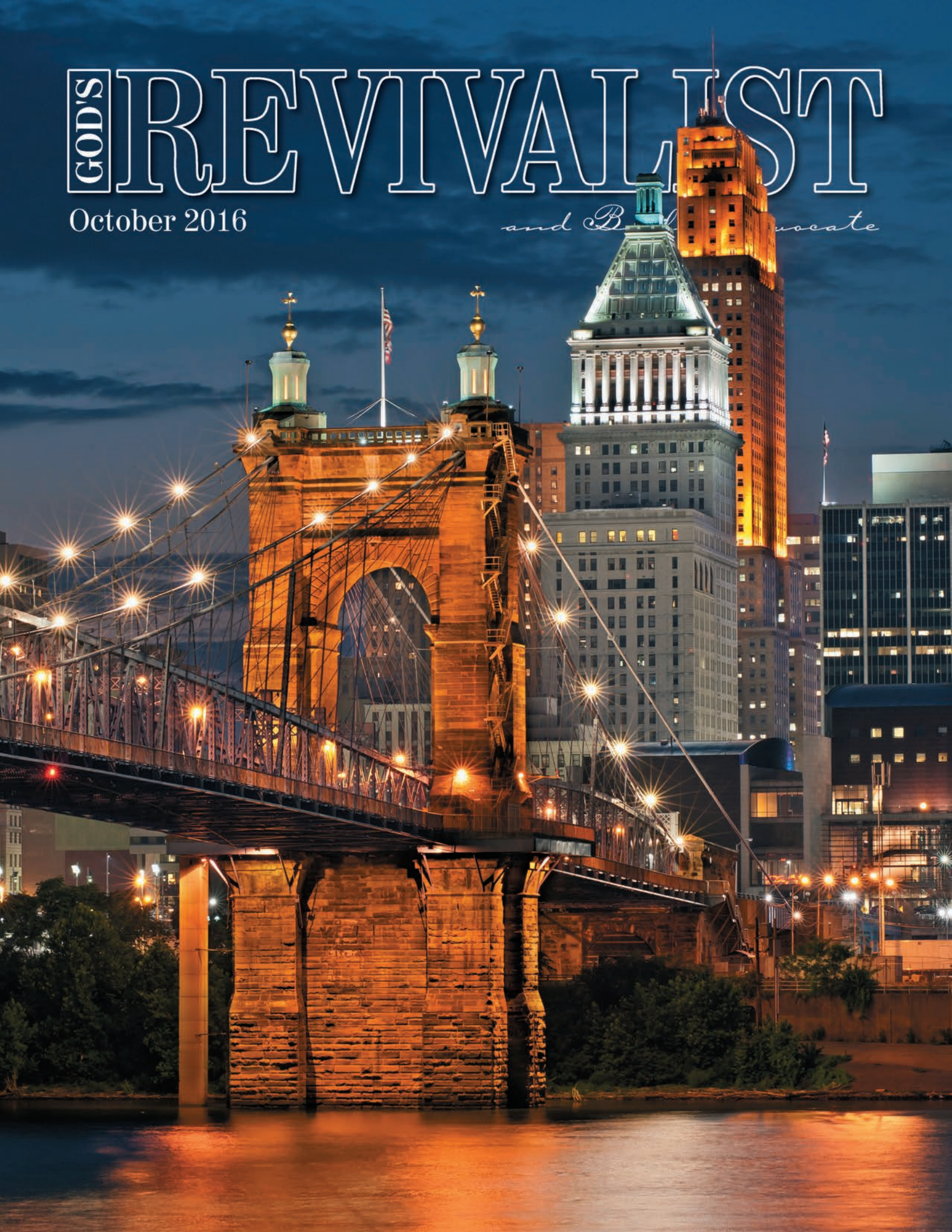


GOD'S REVIVALIST

October 2016

and Bible Advocate





about this issue

OCTOBER GREETINGS

It is exciting to see another school year off to a good start. One of the things I look forward to each year is move-in day. It is interesting to see new students rushing to and fro. Being an older alumnus, I find that many of the moms and dads driving their children to GBS are people I know—some are second- and third-generation GBSers. Those of us who work here realize the sacred trust we have in caring for and properly educating each student. Pray that God will make this a great year!

Let me draw your attention to several of the articles in this issue. Probably all would agree that this presidential election cycle has been unusual. With heightened partisanship, it is good to be reminded that “Politics Isn’t Worth Your Friendships” (p.16). Trillia Newbell pleads that we not abandon friends over political disagreements. Engage with them, disagree even; but wait before disowning or running away.

As October is pastor appreciation month, we have included several relevant articles. Thanks to GBS colleagues Janet Burton and Mark Cravens for bringing Paul Martin’s article, “Be a Barnabas, Pursue a Paul, Train a Timothy” (p.5) to our attention. At a time when the number of Christian ministers is in drastic decline, the author suggests that revisiting some basic ministerial relationships may help turn the tide.

Ron Edmondson shares some ideas for what your pastor would really appreciate receiving in “Five Gifts You Can Give Your Pastor” (p.14). I think his list will surprise you.

Jonathan Howe gives some very practical tips in “Eight Things Your Church Website Must Have” (p.19). Look at his checklist and see if there are some changes that might make your church’s website more effective.

Finally, we have welcomed President-Elect Rodney Loper and his family to GBS. Over the course of this school year, he will write a column for the inside back cover (p.23). That page in this issue contains a brief introduction from Robbie England who chairs the Transition Committee, a letter of greeting from President-Elect Loper, and some pictures related to the Lopers’ arrival on campus. We ask that all of the Revivalist Family put the Loper family on your prayer list. Pray that God will make this transition a joyful and profitable time. —KF

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STAFF

- Ken Farmer, *managing editor*
- Kevin Moser, *art director, assistant editor*
- Shane Muir, *assistant graphic designer*

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COVER: John A. Roebing Bridge (the longest suspension bridge in the world at the time of its completion in 1866) and Cincinnati skyline as seen from Covington, KY. Photo by Rudolf Balasko ©iStock.

the president's page



There is no middle ground or safe zone where you can love both Jesus and the world. If you wish to grow in your love for Jesus, then the love of this present world can have no place in your heart.

DO YOU LOVE ME?

by Michael R. Avery, President

Jim Cymbala recently remarked, “Our people will pay good money to go hear some Christian musician, but they won’t come to meet with Jesus for free.” This stinging rebuke points to something deeper than Christians with misplaced priorities. It points to Christians who have a problem with love—or more precisely, a lack of it.

When Jesus proclaimed to His followers that the greatest of all commandments was to “love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind” (Matt. 22:37), He was not only prioritizing the most important of all biblical commands, but He was also declaring that the fundamental relationship binding us to Him is one of love.

What does loving Jesus mean?

Jesus tells us in the Gospels that loving Him does not consist in saying “Lord, Lord!” but in doing the Father’s will and in keeping His words” (Matt. 7:21-29). When we speak of loving another person, we mean that we seek the good of the person loved. It means that we desire and seek to procure that person’s well-being. However, there is no good that we can desire for Jesus that He does not already have. Hence, for Him, all the loveliest qualities of loving are subsumed in that simple act of “doing the Father’s will.”

How can we cultivate love for Jesus?

Jesus is not merely an historical figure, a philosophical concept, or a remote invisible deity. He is truly God yet truly man. He is a living person who is a “you” and a “friend.” He is someone who can be loved and someone who reciprocates our love! The saints have given us multiple examples of this love relationship. Paul’s love for Jesus was such that he wished to be released from the body in order “to be with Christ” (Phil. 1:23). The Apostle John often referred to himself as that “disciple whom Jesus loved” (John 13:23). On the eve of his martyrdom, Ignatius wrote, “All I desire is Christ.... I seek Him who died for me, I desire Him who rose again for

me!" How can we cultivate this level of love for Jesus as well as this level of awareness of His love for us?

There are no married couples who cultivate their love for each other in exactly the same way as others. Couples have their own preferred ways that work best for them. However, there are common means that can be witnessed in the lives of all married couples who seek to cultivate a deeper love relationship. The same is true in the cultivation of love for Jesus. Individually we might have our preferred means, but there are certain common means that Christians have used for centuries in developing such love.

One of the primary ways saints have cultivated love for Jesus is through the means of grace: studying the Scriptures, prayer, fasting, contemplation, good works toward our fellow man, singing to the Lord (private worship), and receiving Holy Communion. The faithful pursuit of these means will enable us to "know (experientially) the love of Christ which surpasses knowledge (comprehension)" (Eph. 3:14-19). It is important to add that these practices must be enabled and aided by the Holy Spirit. The most brilliant and acute Christological analysis, void of the Holy Spirit, will reveal nothing transformative nor increase our love for Him. Jesus is not revealed by "flesh and blood," that is to say by human brain-power and research, but by "the Father who is in heaven" (Matt. 16:17 ESV). It is the Holy Spirit who reveals Jesus to us and enables us to love what we see in Him. It is the Holy Spirit that brings life to what would otherwise be dead works.

The Apostle John provides another way to increase our love for Jesus. In 1 John 2:5 (ESV) we learn that, "whoever keeps his word, in him truly the love of God is perfected." My studies in spiritual formation have taught me that formation in Christlikeness is oriented toward explicit, easy obedience. It is also true that as we go deeper in obedience to Jesus, we increase our ability and capacity to love Him.

Jesus gave us insight in how to love Him more in the Sermon on the Mount. "No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money" (Matt. 6:24 ESV). John tells us to "Love not the world, neither the things that are in the world. If any man loves the world, the love of the Father is not in him" (1 John 2:15 ESV). There is a law of moral affinity, and it will develop in us either a love for Jesus or a love for this present world, depending on what we set our affections upon. There is no middle ground or safe zone where we can love them both. If you wish to grow in your love for Jesus, then the love of this present world can have no place in your heart.

Someone has said that at the end of life we shall be examined about love. If that is true, the question we face might be, "How much did you love Me?" In light of such a possibility, it could be profitable from time to time to let the question of Jesus to Peter, "Lovest thou Me?" speak freely to our inner man to see if we can honestly respond, "Lord, thou knowest that I love Thee." ■

Letters

TO THE EDITOR

Letters should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, OH 45202, or emailed to revivalist@gbs.edu. 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.

Thank you so much for the wonderful article on The Lord's Prayer by President Avery. It resonates with my soul! I try to pray the Lord's Prayer in seven languages every day, and I taught it in a block course for two weeks at a Bible School in Papua New Guinea last year. I also recited it in their language to a thousand high school students, and they cheered me! That was in a language I had learned 55 years earlier, and the first time I have ever been cheered while praying! Rev. Paul Lucas was the one who told me we could say it seven times a day without it being "vain repetition like the heathen do."

Abba has drawn me so close to His Heart, through this prayer. The Koran (Qu'ran) says Allah has no sons, but I am so thankful our God, Our Father, does!

LINDA HARVEY KELLEY
Eaton Rapids, MI

My wife and I truly enjoy this periodical. I have personally met some of the writers. Blessings to you and the school.

GORDON L. FOSTER
Tulsa, OK



Be a **Barnabas** Pursue a **Paul** Train a **Timothy**

by Paul R. Martin

In a world of increasing disconnectedness and declining numbers in vocational ministry, it should not come as a surprise that the relational dynamics of ministry development are being revisited. Words like mentor, small group, cluster, and accountability group are buzz words highlighting the symptomatic issues resulting from a lack of meaningful relationships.

The ministry demands open, trusted relationships. Inappropriate feelings, behaviors, or attitudes fester when covered with a shroud of secrecy. Unfortunately, more often than we want to admit, this renders the man of God spiritually and emotionally crippled.

Perhaps “know and be known” would be a timely call for all leaders in the Lord’s Church. Jesus had three inner-circle friends. The Apostle Paul had his trusted ministry companions throughout the Book of Acts. John Wesley had the Holy Club, complete with a series of probing questions that went much deeper than, “How many are you running?” or “What’s your golf score?”

I sometimes wonder who really knows me, my feelings, my struggles, my failings?

Some pastors believe they have long-distance accountability relationships. But in reality, for the most part, only what is willingly shared is what is known. Some expect a public platform to provide the safeguard; others join a small group.

Accountability is not guaranteed by any certain relationship since the relationship itself does not have the ability to hold us accountable. We must make ourselves accountable. Unless one willingly submits to another, the vulnerability of a duplicitous life remains. Transparency, openness, honesty, and the like can never be imposed; rather, they come from a sense of the fear of the Lord.

In a day when the number of Christian ministers is in drastic decline, perhaps a revisit of some basic minis-

terial relationships may help turn the tide. At least three key relationships surface in an overview of ministry models in the Book of Acts. Perhaps through a prayerful application of these examples, and introspection of our own ministry relationships, the Holy Spirit can illuminate our own realities. By God’s grace, further casualties among Christian leaders may be averted.

Be A Barnabas

One wonders if Paul would have made it without Barnabas. The Damascus dust may still have been on Paul’s sandals. The fear of Paul’s murderous threats toward those of The Way was still very much a reality when Barnabas took Paul to the apostles and vouched for the veracity of his testimony (Acts 9:26-27). Barnabas did not have to do this, but this act of encouragement provided a necessary link between Paul and the fulfillment of his calling. Several years later, Barnabas was prompted by the Holy Spirit to look for Paul (Acts 11:25). No doubt the Damascus Road testimony had been forgotten by most, but not by Barnabas.

Barnabas, in keeping with his name, always seemed to be looking for someone to encourage in the ministry. The Tarsus tentmaker had seemingly been overlooked by the established church and bypassed for meaningful ministry assignments. But Barnabas remembered. Because of Barnabas’ influence, the Antioch church found a place for Paul and helped him develop trusted relationships and a respected teaching ministry (Acts 11:26; 13:1-2).

This was not the only time Barnabas took such an initiative. Remember John Mark (Acts 15:37)? Regardless of the baggage or failure from the past, Barnabas was there.

How many ministers have needed a modern-day Barnabas to come alongside them to give them ministry opportunity? How many ministers sit dejected on the sidelines because of a failure? Their church didn't grow. The vote was not strong enough to stay. The program was a disaster. A marriage or family relationship disintegrated. Where is the brother or sister in the genre of a first-century Barnabas to look for the forgotten, to believe in the divine call, to hope for the best?

The 21st century needs larger numbers of Barnabas-minded ministers. Deserting the call is pandemic. Be a Barnabas. The silent sufferers are hidden in the shadows of the successes of others. Be a Barnabas. The challenge is before us. Scan the topography for the bypassed, the overlooked, the rejected. Be a Barnabas. Look for someone who has failed and is discouraged. Be a Barnabas. Retaining our ministers will certainly help reverse the trend of declining numbers in vocational ministry.

Pursue A Paul

Much is being said today about mentoring. The need, no doubt, is being exacerbated by sociological realities of the 21st century. The breakdown in the home where sons and daughters have distant or non-existent relationships with their fathers certainly has had a negative effect on leadership development. In times past, the son worked alongside his father, learning not only skill and competency, but also behavior and values. Where does this happen today? Peers in a classroom learning theory?

Real life is different from laboratory theory. An education in itself does not prepare one for life. Just as an airplane has two wings, the cognitive must be balanced with practical application.

Think of the list of individuals in the New Testament who were impacted by the Apostle Paul. Did this take place in a formal classroom for Titus, Onesimus, Luke, and Silas? Probably not. Rather, their foundational training in the Scriptures was given context and application as the apostolic ministry team went from city to city.

Who is the 21st century Paul you are pursuing? Observation tells us that mentoring is not best accomplished through a formal program. Mentoring takes place best as the one desiring formational input pursues.

"Will you mentor me?" is probably not the right question. Mentoring takes place as we watch, listen, serve, follow, learn, read, glean, emulate.

In Elisha's day, this process took place as "the two of them walked on" (2 Kings 2:6). "As surely as the Lord lives and as you live, I will not leave you," embodies the resolve Elisha had in pursuing Elijah.

Each minister needs to pursue someone who excels in some area of life or ministry. Thanks to 21st-century technology and travel, the whole world is open to us through print media—classic and current—tapes, interactive CDs, the Internet, conferences, and networking.

This allows any minister, wherever he or she may be serving, to connect with any Christian leader anywhere.

Mentoring is not something someone does to someone else; it is the result of a diligent pursuit of another's life and ministry. So, pursue a Paul. Look around. Key in on someone you respect. Prayerfully ask the Lord to lead you to the influencers who can have formational impact on your life.

Pursuing a Paul is not an activity solely for the younger minister. All can benefit from being a lifelong learner. Pursue a Paul. Perhaps the attrition rate of ministers can be normalized.

Train A Timothy

A third key ministry-development relationship we observe in the New Testament is embodied in training. When, as a minister, you find a willing, motivated follower, take time and expend energy, and invest in training.

Training is a cyclical activity involving instruction, implementation, observation, and evaluation. In this model, the event of teaching/instruction is but one component in the process of training. Training gives further opportunity for implementation and observation with evaluative feedback, followed by further instruction as necessary with the cycle continuing.

Intentional training is needed in the ranks of our ministers today. Skills need to be learned and competencies need to be refined. Many young Timothys desperately need increased effectiveness. They need to be well-trained.

While the primary result may be that the young minister is trained and more effective, several things happen as a by-product of this activity. Benefit also comes to the one doing the training. As the teacher shares the principles, they are further highlighted in the teacher's mind and heart, thereby strengthening the faith and resolve in the one doing the training. Additionally, a certain amount of accountability is applied to the life of the one doing the training, "so that after I have preached to others, I myself will not be disqualified for the prize" (1 Cor. 9:27). Furthermore, joy wells up in the heart of the one investing the training energy whenever those influenced become effective in the work of God. The aged Apostle John, referencing his friend Gaius, said, "I have no greater joy than to hear that my children are walking in the truth" (3 John 4).

Well-trained ministers have a better potential for longevity in ministry just as well-trained marathon runners have a better chance at finishing the race. Train a Timothy. In addition, the process and discipline of training another can have a positive effect on the trainer through reinforcement of truth. It brings accountability and adds a joy factor to the ministry.

Conclusion

If every minister would seek to be a Barnabas, pursue a Paul, and train a Timothy, many ministers on

the sidelines or in the grandstands could be active in ministry assignments. In pursuit of much needed mentoring, ministers, as lifelong learners, could be better prepared for the long haul. When younger ministers are mentored, they will be more effective in the work of the ministry. And those offering themselves in training will be further encouraged and safeguarded along the way toward “the prize for which God has called me heavenward in Christ Jesus” (Phil. 3:14). The more ministers we have who are better equipped and who are in the ministry for the long haul will have a profound positive effect on the declining number of ministers. Be a Barnabas, pursue a Paul, and train a Timothy. ■

Paul R. Martin is lead pastor at the First Assembly of God Church in Rockford, IL, and former superintendent of the Illinois District of the Assemblies of God. Scripture references are from the New International Version.

Potential Mentor Inventory

You may be wondering whether you are cut out to serve as another person’s mentor. Answer these questions to help you evaluate your suitability:

- Are you a person of patience? Do you take the long-range view?
- What is your area of competence? In what skills are you qualified, and what is your specific area of expertise?
- How strong are your interpersonal skills? Are your relationships generally healthy?
- Are you process-oriented? Are you capable of sticking with people over time while they develop?
- Are you willing to take risks?
- Are you willing to accept responsibility to help someone else grow?
- Is your character worth emulating? Would God approve of someone adopting your behaviors, attitudes, values, language, and mannerisms?
- Are you willing to make time for someone else?
- Is there any sin or unhealthy situation that you have not addressed that could possibly damage your relationship with another person?
- Have you settled the question of Christ’s lordship over your life? Are you fundamentally committed to honoring Him in every area?

—Adapted from *As Iron Sharpens Iron*, by Howard and William Hendricks (Moody Press, 1995).



WHAT DOES GOD WANT?

“He has told you, O man, what is good; and what does the Lord require of you but to do justice, to love kindness, and to walk humbly with your God?” —Micah 6:8 NASB

Sometimes the life of faith can be complicated—seven overwhelming. Yes, the way we work out our faith may be nuanced and not always straightforward. But the longer I walk with Jesus and study His word, the more I believe it’s less complex than we often make it. Recently I came across one of my favorite passages, one that reminds me of the beautiful simplicity of what God actually desires. It’s so familiar that I think we skip over it sometimes. The prophet Micah asks the questions that we so often do (Micah 6:6-8). What does God want from me? How can I please Him? Is it sacrifices? Elaborate shows of worship? Micah says that God has already made it plain to us: (1) do justice; (2) love kindness; (3) walk humbly with God. Simple, straightforward, but life altering. There is no “halfway” here. There is no self-centeredness here. Like the heart of God, His call to us is other-oriented. And Jesus’ words in the Gospels echo this truth. Love God with everything in you, and your neighbor as yourself. Sometimes it’s actually easier to make things more complicated and drown the voice of truth in all of our external show of “godliness.” It means less commitment. We still get to run the show. But if you are doing that, my friend, you’re wasting your time. You’re exhausting yourself and not impressing God in the least. Get to the heart of the matter. It’s very simple. And simple obedience will change your world. ■

Sonja Vernon is Dean of Women at God’s Bible School and College.

OCTOBER 2016



Advancement, presented scholarships (see p.12). In addition to the recurring endowed scholarships, a new endowed scholarship was unveiled: Betty L. Wallace Farmer Memorial Scholarship (see p.11). Additionally, there were two one-time scholarships awarded in memory of John Betters



Greeters assist new students.

ANOTHER SCHOOL YEAR BEGINS

Shortly after noon on August 23rd, new students began arriving on campus to begin their journey at GBS. Ready to welcome and assist them in unpacking their vehicles were current students, staff, and faculty. The next several days were full of information and fun activities, culminating in a Saturday morning trip to the Cincinnati Zoo. It was a terrific first week!

In the morning service of Convocation Sunday, Maria Stetler, Director of Institutional



New students arrive.

and Kyle Knuth (see p.11). The total amount of all scholarships was \$83,990. Divisional scholarships and Wingrove Taylor Legacy Awards were also distributed.

After the presentation of scholarships, President Avery spoke about Joseph, a man who had dreams (Gen. 37-50), noting that two short passages encapsulate the essence of the

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



Rev. Kenneth Irvin Manning, 81, of Knoxville, TN, passed away August 5. He was born in 1935 in Clinton, TN, to George and Edith (Odell) Manning. After graduating from Friendsville Quaker Academy, he enrolled at GBS and earned a Bachelor of Religious Education degree in 1973. Later, he served on the GBS board. He also earned an MA from Pacific Western University Evangelical College and Seminary. Kenneth was a retired minister and faithful pastor in the Wesleyan Church and retired from the

Ivorydale Branch of Procter and Gamble in Cincinnati, OH. Kenneth is survived by his wife of 56 years, Hattie Washburn Manning; daughters Cheri (HS '82) and Kim (HS '86); 6 grandchildren and 9 great grandchildren. The funeral was held at the First Wesleyan Church in Clinton, TN, with Dr. Rick Christman (BRE '90) and Rev. Andrew Christman officiating.



Rev. C. Marshall Smart, 88, of Winter Haven, FL, and formerly of Greenfield, IN, passed away August 29. Marshall was saved in 1948 under the preaching of his future father-in-law at the Nazarene Church in Miamisburg, OH. He pursued his calling by attending God's Bible School (1952) and Olivet Nazarene College. Marshall began his ministry by preaching on a street corner in West Union, OH. He was ordained in the Wesleyan Methodist Church in

man: “And Joseph dreamed a dream (37:5)... and the Lord was with Joseph” (39:2). The truth is that everybody needs a dream, and big ambitions are appropriate with the enabling power of the Spirit.

President Avery spoke of Martin Wells Knapp, who dreamed about starting a school—God had placed it “on his heart and in his head.” The result was the founding of GBS. How amazing that a small, holiness

Bible school has had an unbelievable, disproportionate impact on the world in which we live! Why? Because students rolling out of its halls each year are filled with the power of the Holy Spirit. President Avery named several of those students and told of the impact they have had as they brought their dreams to fruition.

In the evening service, President-Elect Rodney Loper spoke

on “A Big God” (Judges 6). The reality is that the way that we live is a consequence of the size of our God. If we live with a small God, we will live with fears and anxieties. But God is bigger than our limiting concepts of Him. Whatever you need, God is bigger than that need. Whatever your weakness, God is stronger. In our own strength, we cannot accomplish much. But we have a big God who comes alongside and says, “I am going to give you the help that you need.”

We thank God for this good start. Pray with us that this will be a great school year as we train 283 college students—189 at the Cincinnati campus and 94 in the online Aldersgate Distance Education Program. In addition, there are nine students enrolled solely in the new graduate program, plus two enrolled in college and one in ADEP who are also doing graduate course work. We need the help of the Holy Spirit to accomplish great things this academic year! ➡



Students who received Wingrove Taylor Legacy Awards



1960 with Dr. Leslie Wilcox preaching the ordination sermon. Marshall ministered for 65 years and thousands have come to Christ through his unique preaching. Marshall attended the God’s Missionary Church in Lakeland, FL, and preached his final sermon on July 31, 2016. He was preceded in death by his wife of 53 years, Nadine Hillman Smart. He is survived by his son, Timothy; three brothers, Joe, Clarence, Kent; one sister, Mary; two grandchildren and four great-grandchildren. Funeral services were held at Hobe Sound Bible Church, Hobe Sound, FL.

NICHOLS NAMED NEW CONFERENCE PRESIDENT

Don Nichols (ThB '77) has been elected to serve as Conference President of the Midwest Pilgrim Holiness Church. The Conference, which began in 1966, is head-

quartered in Anderson, IN, and presently has 35 churches in Indiana, Tennessee, Kentucky, Illinois, Ohio,



Kansas, and Michigan. There have been two Conference Presidents, Eugene Gray and James A. Southerland, Sr. Rev. Southerland served in that capacity for a total of 29 years—from 1970 to 1986 (he resigned to assume the presidency of Union Bible College) and again from 2003 to 2016.

Don has pastored the Pilgrim Holiness Church in Lima, OH, for 39 years and has also been involved in conference-level work. He assumed his new position in June, although he will continue to pastor in Lima and use that location as his base for conference work. Don is married to Ruth Yount (BA '75) and they have three adult children, all GBS alumni: Stephanie (BA '98), Eric (BA '05), and Valerie (BA '06). ➡



GBS ONE OF 50 MOST BEAUTIFUL BIBLE COLLEGES

Christian Universities Online have highlighted what they consider to be the 50 most beautiful Bible college campuses in the nation. They remark, "Many students choose to attend Bible college in order to deepen their understanding of God, His truth, and His goodness; where better to pursue these subjects than in an atmosphere that manifests beauty in both the manmade and natural environments?"

In order to establish their ranking, they begin with schools that are members of the Association for Biblical Higher Education (ABHE), or accredited members of the Transnational

Association of Christian Colleges and Schools (TRACS). Theological affiliates of the Council for Christian Colleges and Universities (CCCU) were also considered. Each of these schools were evaluated and scored on four criteria: (1) continuity of campus, (2) architectural style, (3) signature building(s), and (4) natural setting. The total score from these criteria was then used to rank the schools. The good news in all of this is that God's Bible School and College was rated number 12! Thanks to all GBS employees who make GBS an attractive campus. Special thanks to those working on maintenance, grounds, and housekeeping. Thanks for making GBS look so good!

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JOHN PARKER ACCEPTS NEW LEADERSHIP POSITION



John Parker (BRE '78) recently accepted the position of Vice-President of the Alabama Conference of the Bible Methodist Connection of Churches. Following his graduation from GBS, he and his wife, Catherine Horrall (BRE '78), began their life of ministry in the Bible Methodist Connection, pastoring for 22 years before serving as the General Missionary Secretary from 2002 to 2010. He then served as a general evangelist for about a year before moving back into pastoring. Then in 2016, he accepted the position of Vice-President of the Alabama Conference working alongside Walter Hedstrom (BRE '74) who has been conference president since 1990. ■

GBS CHRISTMAS PROGRAM DECEMBER 9, 10, 11

"Immanuel: Christ in Me," produced by the Division of Music, will be staged in the Adcock Chapel on December 9 (7:30 p.m.), 10 (3:30

p.m.), and 11 (6:00 p.m.). Five or fewer tickets are free. Beginning October 17, orders may be placed and tickets printed by going to www.gbs.edu. For larger orders (6+), please send \$5 per ticket by mail to *Christmas Program Ticket*

Request, 1810 Young St., Cincinnati, OH 45202. Include the date you prefer and the number of tickets needed. Please include a self-addressed, stamped envelope. Phone/email orders are not accepted. Please bring tickets for entry. ■

BETTY L. WALLACE FARMER MEMORIAL SCHOLARSHIP AWARDED

This scholarship was established through the generosity of Betty Wallace Farmer's sons, Harry, Ken, and Samuel; daughter, Kitty Lou Hamlin; and many family and friends. It is the desire of the scholarship founders to provide an annual scholarship for a female student in the BA in Church and Family Ministry program.

Born in 1929, Betty Wallace Farmer, along with her husband, Elmer, gave a lifetime of service in local churches, children's ministries, and community outreach. Saved on Mother's Day in 1948, Betty and Elmer felt called to ministry, and came to GBS to prepare for that ministry. Elmer completed his degree in 1956 and Betty completed her high school education, along with classes in child evangelism, in 1955.



Meagan Cravens (center) and Farmer siblings

After graduating from GBS, the Farmers ministered for 47 years in churches in Kentucky, Kansas, and West Virginia. In her later years, instead of slowing down, Betty became increasingly involved in her community. She participated in local quilt guilds, writers' groups, and Community Education Outreach Services. Betty was full of life and loved to make others happy through entertaining and storytelling. She

stayed active in ministry until her sudden passing on March 7, 2016.

Her family has honored her legacy and will impact generations of students with this scholarship in her memory. Thirteen members of the Farmer family were present as Samuel Farmer made the inaugural presentation to Meagan Cravens.

TWO ONE-TIME SCHOLARSHIPS AWARDED

Rev. John Betters Memorial Scholarship.

Rev. John Betters and his wife, Yvonne, who predeceased him in 2014, worked tirelessly in their education and missionary work with the Alaska Natives of the Far North. Rev. Betters, originally of Kansas, founded the Far North Missionary Fellowship, which went on to establish churches in Fairbanks and North Pole, AK. The organization continues to provide education and village evangelism to the native population of Alaska. Rev. John Betters passed away in March of 2015. It is in his honor and memory that this scholarship in the amount of \$1,000 was presented to Grant Langstaff.



Kyle Knuth Memorial Scholarship.

The entire GBS family was saddened to learn of the passing of Kyle Knuth on May 22, 2016. Kyle was a bright young man with great potential who was a blessing to so many. His short 20 years on earth were enough to leave a lasting impact. GBS wants to help strengthen that impact. As a memorial to Kyle, and a statement of our love and appreciation for the Knuth family, this scholarship in the amount of \$1,000 was presented to Austin Wireman by Kyle's father, Randy. ■



—Maria Stetler, Director of Institutional Advancement

ENDOWED SCHOLARSHIPS

GOD'S BIBLE SCHOOL & COLLEGE | 2016-17 ACADEMIC YEAR



Endowed scholarships are investments that are held in perpetuity, with the money earned from these investments used to provide scholarships to deserving students each year. Our goal is to help ensure that a God's Bible School and College education remains affordable for students and families. We are grateful to the generous donors who have partnered with GBSC to establish the scholarships listed below.

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– Kayla Vandervort

Allan Clarence Strong Scholarship

– Travis Stroup, Dakota Powell

Betty L. Wallace Farmer Memorial Scholarship

– Meagan Cravens

C. Helen Mooshian Scholarship

– Whitney Collins

Carl Victor & Bessie Hedstrom and Alvin & Gertrude Hedstrom Memorial Scholarship

– Jared Holloway

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— Called Unto Holiness —

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

THE GIFT OF THE HOLY SPIRIT

by A. Skevington Wood

The Holy Spirit is a gift. We learn also that through the gift of the Spirit the love of God is poured into the hearts of believers. Or, as Hofmann put it: “The Holy Spirit, who is the effectual cause of holiness of life, was not in us by nature. But now, through Him, the love of God is in our hearts.”

In Romans 7:6, Paul is contrasting the old life of the flesh with the new life in Christ. When we were in the flesh, he says, the law stimulated our sinful passions and so worked in our nature that we became producers of death. But now we stand clear of the law and are free to serve God, not in the old obedience to the letter of the law, but in a totally new way in the Spirit. Henceforward the believer is subject, not to an external word of command, but to the inner compulsion of the indwelling Spirit. So Pentecost supersedes Sinai. The rule of God is “written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts” (II Cor. 3:3 ESV), “for the written code kills, but the Spirit gives life” (II Cor. 3:6 ESV).

Here is a challenging indication that it is to new life that Christ has called us. “Not to some new steps in life,” declares Horatius Bonar in his classic, *God’s Way of Holiness*, “some new habits or ways or motives or prospects, but to a new life.... It is not merely the old life retouched and made more comely; defects struck out, roughness smoothed down, graces stuck on here and there. It is not a broken column repaired, a soiled picture cleaned, a defaced inscription filled up, an unswept temple white-washed. It is more than all this; else God would not call it a new creation, nor would the Lord Jesus Christ have affirmed with such awful explicitness, as He does, in His conference with Nicodemus, the Divine Law of exclusion from and entrance into the Kingdom of God (John 3:3).”

Go through the New Testament Scriptures and count up the passages which speak of the new life in Christ by the Spirit. Everything begins with the new birth and it unfolds itself in the newness of the Spirit....

But it is not enough merely to meditate upon it. We must seek to make it our own. It was the poet Keats who insisted that “nothing ever becomes real until it is experienced.” This teaching about the Holy Spirit pouring the love of God into our hearts and leading us into newness of life will only become real to us as it ceases to be a theory and begins to be an experience. May the gracious work commence even as we “receive with meekness the implanted word” (Jas. 1:21 ESV). ■

A. Skevington Wood (1917-1993) was a Methodist minister, preacher, and scholar. This excerpt is taken from his book Life by the Spirit, Zondervan Publishing House, 1963, pp. 14-16.



student focus

KAYLA VANDERVORT grew up in Indiana. The foundation of who she is comes from her relationship with God and the training that she received from her parents. Since both her grandparents and parents attended GBS, she always thought that she would do so as well. When she was eight or nine, a missionary who came to her church had a great impact on Kayla. It became her “childhood dream to attend GBS and study missions.” She intends to graduate with a BA in Integrative Studies and a cognate in missions in the spring of 2017.

While at GBS, Kayla has grown as a person to become more confident, and she has grown spiritually to find direction for her future ministry. Recently she believes God has directed her toward working with single moms. She hopes that her future endeavors will involve helping women in crisis pregnancies—to encourage them to choose life for their child and to support them in that decision. ■

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

Most pastors know that the ministry is a life of faith, even in the area of finances. They shouldn't, however, have to beg for support. The burden of support should be on those receiving the ministry.

Iwant to share some gifts you can give your pastor. How's that for a self-serving article?

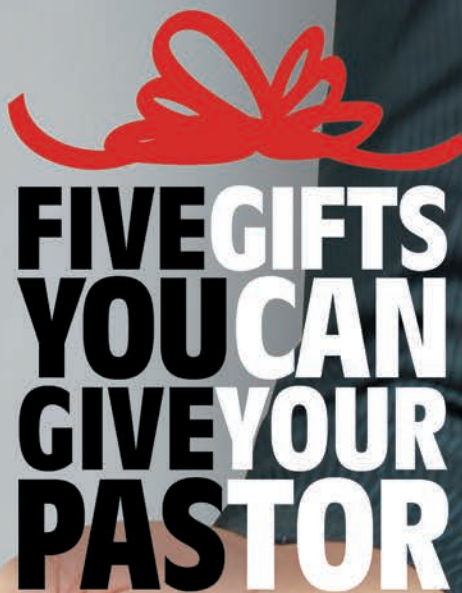
Those from the church where I serve as pastor should read this knowing I minister to hundreds of pastors every month. In my latest blog survey, over 50% of my readers are in vocational ministry. But, even more important, only about 10% of my readers actually know me personally. So, this is not a personal plea. It's written for the hopeful benefit of others. Thanks for being the kind of church that—for the most part—protects the pastor.

Most churches love to bless their pastor. I get asked frequently how the church can help me. To be a pastor of a local church is a privilege and a high honor. But, it's the hardest work I've ever done.

Here are five gifts you can give your pastor:

Your understanding of time: Acts 6:1-2, Ephesians 5:31 (applies to the pastor's marriage, too)

The pastor needs time away from the ministerial responsibilities and activities of the church so that he can commit time to his family and to the ministry of the Word of God. Every activity done in the church is important, according to God's Word, but the primary responsibility of the pastor is to teach God's Word. I have witnessed so many

A hand holding a red ribbon, symbolizing a gift.

FIVE GIFTS YOU CAN GIVE YOUR PASTOR

by Ron Edmondson

pastors who burn out because too many demands are placed upon them. If there is a social or an activity in the church or among its people, most people expect the pastor to always be there. There is often little consideration to the fact that the pastor needs time with his family, and certainly time to prepare the message of God's Word.

If you want your pastor to be prepared to deliver God's message of the week to you, and if you want his family to be strong enough that he can model family life for you, then give him time alone with God during the week. Make sure he has time to study and for his family. Too many demands on his time will make a very stressed out pastor!

Your financial partnership: 1 Corinthians 9:11-12

Your pastor needs to be personally supported financially and needs your partnership in funding the mission of the church.

I haven't met any strong, biblical pastors who don't realize that the ministry is a sacrifice. Most pastors don't expect to be wealthy. Most pastors know that the ministry is a life of faith, even in the area of finances. They shouldn't, however, have to beg for support. The burden of support should be on those receiving the ministry.

Operating any size church takes resources. The stress of "fundraising" on pastors usually is outside of their comfort zone and expertise. What a blessing it is to a pastor when people willingly sacrifice to fund the vision!

Your personal support: 2 Timothy 4:16-17

Paul knew what it felt like to feel all alone. It's a scary feeling. Many pastors today know that feeling. Of course, God is "our refuge and strength and ever present help in time of trouble," but the pastor needs to know that he has the support of a few people. There needs to be some people he can always depend on to encourage him in his daily walk with the Lord.

I want you to know that being a pastor is sometimes a lonely place to be. God has given us human relationships in order that we might provide physical strength and encouragement to each other to help us along life's journey. The pastor often feels left out of this plan. Please don't let that happen to your pastor!

If your pastor has an idea for the church, support him unless you have a better idea—or unless what the pastor is proposing is un-biblical. Be willing not only to voice your support, but also to provide physical, financial, and moral support to the pastor's plan. Be a physical encourager by complimenting the pastor, praying for him, sending him an occasional note or email, and simply putting an arm around him and saying "thanks." Don't forget to encourage his family as well.

Our pastors need our support. They need to know we care. They need encouragement. There has never

been a more stressful time to be a pastor than in the world today. Tell yours you care about him (or her) today!

Your unconditional love: Philemon 7

Your pastor needs you to love him...even when he makes mistakes.

Do you love your pastor? Do you thank God for the person God has sent to lead your church? Here's a more important question: Does your pastor know of your love?

By the way, that will be evidenced by your actions more than your words.

I can tell you that there are many pastors today who wonder if anyone cares for them. Most pastors hear far more complaints than they hear encouragement. Everyone always shares burdens with the pastor, but few people stop just to share love with their pastor.

Have you figured out yet that your pastor is not perfect? Your pastor is a flawed individual, just like you are, that God has appointed to shepherd your church. Many times pastors didn't even ask God for the assignment, but are simply trying to be obedient to God's call upon their lives. Can't you just love a person like that? They may have put their career objectives on hold, just so they could do God's will and minister to you! Have you ever thought about it like that? Why not think of how you can show your love for your pastor today?

Your growth spiritually: 2 Thessalonians 1:3-4

The greatest compliment you can give to your pastor is to personally be growing spiritually. If you want to really get your pastor excited, let them see you excited about your relationship with Christ.

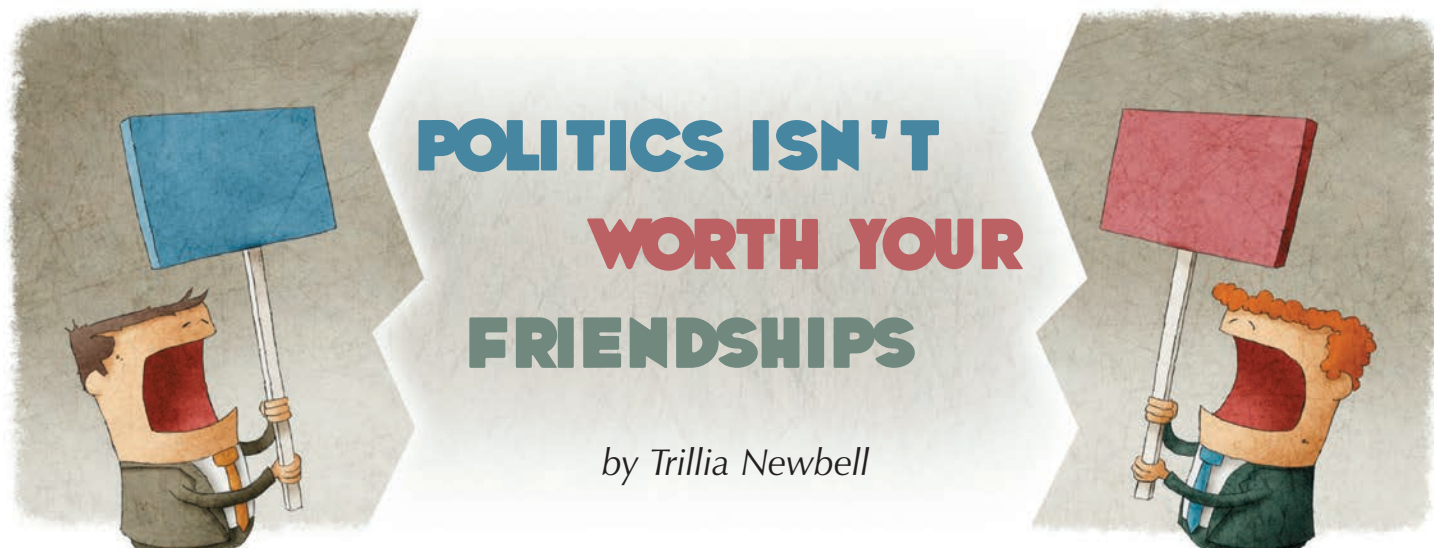
The pastor's job is to help you become more like Jesus. A pastor is assigned by God to shepherd the church, equipping the saints to do the work of the church. The pastor is not the doer as much as the equipper. (If that's not a word, let's make it one.) The pastor should be building people who are doing God's work in the church, the community, and around the world.

That's the pastor's part, but how is the pastor successful in his work? By people doing their part—growing in the Lord, doing the work of the church.

The catch is this. The pastor can't make you do your part. He can't force you to be molded into the image of Christ. He can't demand that you obey the Word of God. He can only encourage, teach, pray, and lead by example, but you'll never be made to do what you are not willing to do.

Give your pastor a great gift. Grow in your Christian walk! ■

Ron Edmondson is a pastor and church leader who is passionate about planting churches and helping established churches thrive. This article appeared on www.ronedmondson.com and is used here with permission.



This election season has been one for the books. The results so far have taken many of us by surprise. It's also brought out fear, anxiety, and a great deal of tension. I am certain that we will experience the effects of this election season for years to come. But what I wonder (and fear) is that our political responses, discussions, and beliefs might do damage to dear relationships. At the end of 2016, will we see carnage from the battle of political ideologies and differing opinions among brothers and sisters in Christ? Will those of us who were united in friendship become enemies as a result? Is it possible that we can disagree and still continue to love one another, or is this where our paths diverge from each other?

There are times when dear and God-fearing friends do part ways. We know the story of Paul and Barnabas. After Saul's conversion, he attempted to join the disciples; but, because they still feared him and didn't trust that he was indeed a disciple, they distanced themselves (Acts 9:26). Barnabas, however, took him in and began to share all that Saul had done in the name of Jesus (Acts 9:27). Barnabas and Saul (also called Paul) began to minister together. They were friends, close friends. But eventually, like we see so often, the two disagreed and parted ways (Acts 15:36-41).

Friends parting ways is not uncommon and may indeed be justified in certain situations. There is wisdom in evaluating our friendships. We do not want to be deceived: "Bad company ruins good morals" (1 Cor. 15:33 ESV). All one needs to do is search the Scriptures to see warning after warning against bad friends (Prov. 16:28; 22:24-25; 13:20, etc.). So, it's good and right to evaluate friendships, and even to challenge a friend if he seems to have strayed from the truth of the Gospel (Gal. 2:11).

But I wonder if more often than not our actions are selfish and self-righteous. Are we ready to bear all things, believe all things, hope all things, and endure all things this election season (1 Cor. 13:7)? When we open our in-

ternet browsers and see something we disagree with on social media, are we going to assume the absolute worst about our brother or sister? What are we going to do when we learn that our friend voted for someone we completely disagree with? We can indeed challenge each other, but out of love, and not hate or anger.

I don't want to give power where power is not due. This election is not what will divide and destroy us. We will. This election is revealing our hearts and what we believe to be true about God and our fellow man. We must be ready to love and forgive where needed. Whoever is elected won't care a wit about our local churches, and our organizations, and our neighbors, and whether or not they have been damaged. They won't know. We will be the ones left to clean up the mess. We will have to stand once again with one another. My prayer is that we're not left in a wasteland of friendships destroyed.

May I plead with you not to abandon your friends? Engage with them; disagree even, but wait before disowning or running away. "A friend loves at all times, and a brother is born for adversity" (Prov. 17:17 ESV). Be *that* friend. The coming days will undoubtedly be filled with much pain and confusion. My prayer is that we'd be the Church, and that those who look in will know that we are His disciples because of our love for one another (John 13:35). This election season will divide our culture. The Church can reveal something different—the unifying power of the Gospel. This will take the power of God and His Spirit. God can show us, if needed, where we have been tempted to self-righteousness and abandonment. He can and will give us the wisdom and strength to be faithful to one another. ■

Trillia Newbell is the Director of Community Outreach for the Ethics and Religious Liberty Commission for the Southern Baptist Convention and the author of several books and many articles and postings at various sites. This article was originally posted at trillianewbell.com and is used with permission.



THE WONDERFUL BENEFITS OF SERVING GOD

by Allan P. Brown, Chair
GBS Division of Ministerial Education

Scripture: Psalm 103:1-22

Introduction

Everyone who reads the Bible has at least one favorite psalm. One of my favorites is Psalm 103. It is a celebration of the goodness and blessings of God. It contains no supplication, no request, no petition or plea. It is pure unadulterated praise to God. David was awestruck with God's blessings! When we read Psalm 103, we need to hear the Holy Spirit speaking personally to us. He is telling us to get with the Kingdom program of praise to God!

I. OUR DAILY FOCUS

A. To cultivate an attitude of praise and thankfulness to God. (103:1-2a)

In the opening two verses of this psalm, David repeats twice the self-focused exhortation to "bless the LORD." The term "bless," when used in reference to God, is to recognize and declare that God is the source of all that is good. It includes delight of heart and gratitude for all He is and all He does. The word "LORD" is God's personal name and, since the giving of the Law at Mt Sinai, serves to remind us that God enters into covenant relationship with His people. In other words, He is a God who cares about every aspect of our lives and desires to encourage, comfort, and provide for all our needs.

This self-exhortation to bless the LORD is not unique to this psalm, for example, "I will bless the LORD at all times; his praise shall continually be in my

mouth" (Psa. 34:1). The verbal phrase, "I will bless the LORD," is not a simple future tense ("I will bless the LORD *sometime*") or even a statement of fact ("I *will* bless the LORD"). It is a polite way of commanding oneself to take action! In other words, don't just think about it, or mentally agree with the need to bless the LORD, but take a firm grip upon yourself and immediately initiate the required action.

How important is praise and thanksgiving in the life of a believer? The Psalmist tells us, "From the rising of the sun to its setting, the name of the LORD is to be praised!" (Psalm 113:3). In agrarian societies, without the blessing of electricity, people usually began their day with the rising of the sun and ended it and began preparing for bed shortly after it set. This means that we are to cultivate an attitude of praise and thankfulness to God all day long! Again, the psalmist wrote, "Not to us, O LORD, not to us, but to your name give glory, for the sake of your steadfast love and your faithfulness!" (115:1). Then he resolves, "We will bless the LORD from this time forth and forever more. Praise the LORD!" (115:18).

The last three verses of Psalm 103 contain exhortations for everyone and everything to praise God. "Bless the LORD, O you his angels, you mighty ones who do his word, obeying the voice of his word! Bless the LORD, all his hosts, his ministers, who do his will! Bless the LORD, all his works, in all places of his dominion. Bless the LORD, O my soul!" (vs. 20-23) Notice that the psalmist realizes that the cultivation of an attitude of praise and thankfulness to God must begin within his own heart.

May I pause at this point and ask you, dear reader, are you responding to God's call to cultivate a daily focus of praise and thanksgiving? Let's begin right now!

B. Count your blessings and don't forget them. (103:2)

In addition to cultivating an attitude of praise and thankfulness to God, we should also count our blessings and make sure we don't forget them. The psalmist said, "Bless the LORD, O my soul, and forget not all his benefits!" (103:2).

Human beings are forgetful creatures. It is amazing to see how many times the Scriptures warn us about "forgetting" (see Deut. 4:9,23; 6:12; 8:11,14, 19; 9:7; 25:19; 2 Kings 17:38; Psa. 9:17; 50:22; 78:7; Pro. 3:1; 4:5; Hos 4:6). For most of us, it would be beneficial to keep a record of all the answers to prayer and the blessings God brings into our lives. It would help us to remember. The psalmist asked, "What shall I render unto GOD for all his benefits toward me?" (Psalm 116:12).

II. Wonderful benefits that God provides for all His children. (Psalm 103:3-5)

What benefits did the psalmist list to serve as fuel to motivate our attitude and practice of praise and thankfulness? He lists six benefits in verses 3-5.

A. Our God is willing to forgive all our iniquity— “who forgives all your iniquity” (103:3a).

Isaiah 59:2 tells us that iniquity separates us from God and sin causes Him to hide his face from us. But the psalmist reminds us, “He does not deal with us according to our sins, nor repay us according to our iniquities” (Psa. 103:10). God is plenteous in mercy! He offers forgiveness to those who confess their sins, turn from them, and put their faith in Jesus Christ as their savior. “If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness” are words that have brought hope and salvation to many (1 John 1:9). The psalmist assures us, “As far as the east is from the west, so far does he remove our transgressions from us” (103:12).

B. Our God is willing to heal all our diseases— “who heals all your diseases” (103:3b).

Many people have struggled to make sense of the phrase, “who heals all your diseases.” There is no doubt in their minds that God is able to heal all disease. But they also know that God does not promise unconditionally to heal anyone’s diseases. They remember that God has said, “It is appointed unto men once to die” (Heb. 9:27), and most people die from some kind of disease. What are we to make of this phrase?

The most helpful suggestion I have found is to remember that the psalmist is addressing his “soul.” Instead of limiting “healing” to diseases of the body, let’s think about the diseases of the soul that not only cripple many Christians, but can actually destroy them. Does the soul have diseases? Indeed it does! Fear, doubt, depression, anger, lust, hate, jealousy, pride, greed...the list goes on and on. The diseases of the soul will spiritually handicap a person unless he allows God to do a work of inward healing. God is not only able, but also willing to heal His children of both inward brokenness and diseases of the soul.

C. Our God keeps our life from going to waste— “who redeems your life from the pit” (103:4a).

The term “pit” can refer to the “grave” in some contexts. Since an “early” or “untimely” death can be viewed as a “wasted” life, we can apply this phrase to life in general. God redeems in the sense of saving or keeping our life from going to waste. A life not lived

in Christ and for Christ is a life that is only a shell of what God intended it to be. And for Christians, our lives count; they are not lived in vain. They have eternal significance.

D. Our God crowns us with steadfast love and mercy— “who crowns you with steadfast love and mercy” (103:4b).

This psalm abounds in examples of God’s steadfast love and mercy. Think about these statements: “The LORD is merciful [compassionate] and gracious, slow to anger and abounding in steadfast love” (103:8). “He will not always chide, nor will he keep his anger forever” (103:9). “For as high as the heavens are above the earth, so great is his steadfast love toward those who fear him” (103:11). “As a father shows compassion to his children, so the LORD shows compassion to those who fear him” (103:13). “But the steadfast love of the LORD is from everlasting to everlasting on those who fear him, and his righteousness to children’s children, to those who keep his covenant and remember to do his commandments” (103:17-18).

E. Our God gives us satisfaction in our old age— “who satisfies you with good” (103:5a).

Remember that the psalmist is speaking to his soul. He is saying that one of the benefits of being God’s child is that when we are old we will not have to look back upon our lives with regret. Regardless of your age, or of how many years you have walked upon the earth, God will fill your heart with a sense of deep satisfaction.

F. Our God enables youthful attitudes all life through— “so that your youth is renewed like the eagle’s” (103:5b).

The last benefit the psalmist mentions is somewhat analogous to Paul’s declaration in a letter to the Corinthians. He wrote, “Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day” (2 Cor. 4:16). The psalmist is urging us not to become “grumpy old men and women” as we ease beyond our prime, even though aging is filled with difficulties. Rather, with great joy, we ought to realize that “the best is yet to be.”

Conclusion

Start now and let praise become the focus of your life. Count your blessings and don’t forget them. God has provided wonderful benefits for all His children. He not only forgives, but He heals, redeems, crowns, satisfies, and renews. “Bless the LORD, O my soul, and forget not all his benefits!” ■



by Jonathan Howe

"Must" is a strong word, and I realize that. But hear me out.

Over the past few years, when we've written or discussed church websites, Dr. Rainer and I have continually stated that the two most important elements you need to have on the front page are the church address and service times.

Many of you have agreed and even complied when your church's site was lacking one or both. Others have asked "what next?" So here are the next eight things to include on your church's website:

1. Staff Names and Titles—Most of the viewers on your church website will be visitors to your church, not members. In fact, a church's website should be more geared to visitors than to the members. Post names and titles of your staff so when a visitor arrives, they at least have a frame of reference for whom they will be meeting. I would also strongly encourage you to list contact info, and include a picture of your staff members if at all possible. Putting a name with a face always helps, and being able to contact a staff member directly lowers barriers with guests who may have specific questions.

2. Information about Your Children's Ministry and Youth Ministry—Since the front door of the church is now the website, make sure parents will know what to expect when they arrive with kids or youth. Millennials are highly interested in knowing their kids will be safe and well cared for at church. They also want to know they will be receiving sound instruction while at your church. Let them know what their kids will experience before they show up on Sunday morning.

3. Sermon Archives—While video is best, audio is acceptable as well. Theologically astute guests will do a greater amount of research on a church before visiting. What is being preached from the pulpit on a Sunday is of utmost importance. There should be no hesitation in posting sermons online, not only to inform potential visitors, but also to benefit those who might not be able to make it to the service each week.

4. Church Calendar—You can only mention so much in your announcements, and only so many

things can fit in a bulletin each week. But with an online calendar, you can list as much as you'd like. The key is keeping the calendar up-to-date. Weekly calendaring meetings might be necessary at first, but once a routine is established, your church members and guests will always have the most up-to-date information at their fingertips.

5. Contact Info—This may seem like an obvious inclusion. But if it were obvious, I wouldn't visit so many church websites that lacked a contact page or contact information. An important follow-up to this item is having someone responsible for responding to inquiries. Every contact to a church should receive a response within 24 hours, if not sooner. We live in a connected society, and there is no reason why a church can't respond to inquiries in a timely fashion.

6. Statement of Beliefs—This is not only for the theologically minded, but also for those who move from another church or town. A Methodist church in Iowa might not have the same beliefs as one in South Carolina—just as a Baptist church in Texas might not have the same beliefs as one in New Hampshire. And with the proliferation of non-denominational churches, and those with indiscernible denomination affiliation names (e.g. First Community Church), a statement of beliefs helps clarify that for guests. Also, if you are affiliated with a denomination, it's better to list it than to give the appearance you are trying to hide it.

7. Links to Social Media Profiles—The inclusion of this item would mean that your church would need to be active on social media. These links do no good if your social media channels are inactive or defunct. I will be writing in the future about social media strategies for churches. But at the very least, a church should be present where its people are—and that place is on social media.

8. Major Church News Items—Not everyone is present each week at church. So if you roll out a major initiative, make a major announcement, or just have news that's really important, put it on the website and make it easy to find. ■

Dear Phil



WHAT ABOUT TATTOOS

I have married, female, church friends who have recently gotten tattoos and they often ask me if I have a tattoo. I would like to have a better answer than, “Why put graffiti on a masterpiece?” Can you please help me (1) understand Leviticus 19:28 and (2) help me with a biblical view on tattoos? –Dessi

Dear Dessi,

I believe tattooing the body is something God doesn't want his people to do, and I base my belief on three things: (1) the context and background of Leviticus 19:28, (2) Scripture's theology of the body, and (3) how the NT teaches us to interpret and apply OT laws.

First, Leviticus 19. The phrase “I am Yahweh” shows up 15 times in Leviticus 19. This phrase connects God's identity and character to these commands. That is, the commands given here are a function of God's identity and reveal His character. According to Leviticus 19:2, Yahweh is holy and, therefore, He commands us to be holy in all of our behavior. (Peter confirms this understanding in 1 Pet. 1:15-16.) The rest of the chapter gives examples of holy behaviors that properly reflect Yahweh's holiness. The commands not to cut the body for the dead or tattoo it are applications of the principle “be holy because Yahweh is holy.”

This raises the question, “How do Yahweh's identity and character relate to His prohibition against

human-initiated cutting or tattooing the body?” As our body's Designer, God has the right to tell us what He does and doesn't want us to do with the body. According to Genesis 1:27, God created us in His image. God's image is not limited solely to our spiritual dimension. God designed our bodies to reflect truths about Himself. For example, He sees, so He gave us eyes; He hears, so He gave us ears (Psa. 94:9). Since our body images things about God, it seems natural that God would not want us placing images of other things on His image. By the way, Isaiah 44:5 is too problematic syntactically and textually to support a contrary argument.

Second, from a NT perspective, 1 Corinthians 6:20 tells us that God owns our bodies. Our bodies do not belong to us but to God. That means we don't have the right to do with our bodies whatever we want. God has stated His will regarding how we grow our hair (1 Cor. 11:14-15), that the body is to be covered by clothing (Exod. 28:42; Hos. 2:9; 1 Tim. 2:9-10), and the kinds of clothing He prohibits us from wearing (1 Tim. 2:9; 1 Peter

3:3). It isn't surprising, then, that God would tell us what we can't do with our skin.

Not only are our bodies owned by God, but they are also His temple (1 Cor. 6:19). God dwells, by His Spirit, in our bodies. This means they are set apart from common or ordinary use. As God's temple, our bodies are to be viewed, treated, and adorned as holy. One of the key virtues God wants to adorn His temple is self-restraint or discreteness (1 Tim. 2:9,15; Tit. 2:6,12). This is the virtue of maintaining appropriate boundaries, avoiding extremes, being self-disciplined, and avoiding calling undue attention to oneself. By implication, we shouldn't draw attention to our bodies by our adornment, which is something tattoos definitely do.

Third, Paul models how to interpret and apply old covenant laws to new covenant believers. In 1 Corinthians 9:8-11, he interprets Deuteronomy 25:4. He recognizes a universal principle behind the command not to muzzle an ox when it treads grain: a worker should benefit from his work. He then applies that principle to his work among the Corinthians and argues that He has the right to benefit materially from His spiritual work (1 Cor. 9:11). In short, we should look for universal principles behind any specific OT law and then apply them similarly. The universal principle(s) behind Leviticus 19:28 appear to be that God's ownership, sovereignty, and image are at stake in what we do with our bodies. Since there is nothing in the context that necessarily limits this prohibition to Israel, I can see no reason not to apply this specific application in the same way. ■

Blessings,
Philip

A. Philip Brown II is a member of the faculty in the Division of Ministerial Education at God's Bible School and College.

pbrown@gbs.edu



TIM LAHAYE DEAD AT 90

Tim LaHaye, 90, passed away July 25 following a stroke. The well-known evangelist and pastor was the author of 89 books, 16 of which were bestsellers, including the “Left Behind” series. He founded Christian Heritage College (San Diego Christian College) and in 1972 he, along with Henry Morris, helped to establish the Institute for Creation Research at Christian Heritage College in El Cajon, CA. He also encouraged Jerry Falwell to found the Moral Majority and sat on its board of directors. In addition, LaHaye’s wife, Beverly, founded Concerned Women for America, a conservative Christian women’s activist group. He and his wife of 69 years were heralded as a “Christian Power Couple” in 2005. LaHaye was also listed as one of the “25 most influential evangelicals in America.”

CONSERVATIVE ICON DIES

Phyllis Schlafly, 92, the outspoken conservative activist who helped defeat the Equal Rights Amendment in the 1970s and founded the Eagle Forum political group died September 5 of cancer. She rose to national attention in 1964 with her self-published book, “A Choice Not an Echo.” Schlafly considered her greatest legacy to be the Eagle Forum, which she founded in 1972 in suburban St. Louis, where she lived. The conservative group has chapters in several states and claims 80,000 members

and pushes for low taxes, a strong military, and English-only education. Schlafly remained active in conservative politics well into her later years, writing a column that appeared in 100 newspapers, doing radio commentaries on more than 460 stations, and publishing a monthly newsletter. Her funeral service was held at the St. Louis Cathedral Basilica in St. Louis, MO, with the Republican presidential candidate speaking. Schlafly had been an outspoken supporter of Donald Trump and had recently co-authored a book, *The Conservative Case for Trump*, pitching support of Trump’s candidacy to conservative Christian voters.

NURSING HOME FINED FOR REFUSING EUTHANASIA

A 74-year-old female resident of the St. Augustine rest home in Diest, Belgium, reportedly agreed to euthanasia with her doctor. However, the rest home officials of the Catholic facility refused to allow the procedure in their facility, so the family moved her to a private address where she later died. The family sued, alleging the nursing home caused “unnecessary mental and physical suffering.” The Belgium judges found the nursing home “had no right to refuse euthanasia on the basis of conscientious objection” and ordered them to pay a fine and damages to the family. Euthanasia has been legal in Belgium since 2003. A report said there were 2,021 such deaths in 2015.

COURT ORDERS SCHOOLS TO STOP ANTI-CHRISTIAN BIAS

Cleveland Metropolitan School District was providing free after-school access to non-religious community groups, such as the Boy Scouts, but refused to treat Child Evangelism Fellowship of Ohio (CEF) equally. Instead, the school district imposed facility fees which CEF could not pay, resulting in the shutdown of the Good News Club. The federal district court approved a Consent Order finding that the school district violated CEF’s constitutional rights to equal access and ordered it to pay \$150,000 in damages and attorney’s fees to CEF and to change its facility-use policies to ensure that religious groups are not discriminated against in the future, and receive the same access and benefits to public facilities as similarly situated non-religious groups.

A BRIGHT FLASH OF LIGHT

Scientists say that life begins in a bright flash of light as a sperm meets an egg. They captured these “fireworks” for the first time on film—an explosion of tiny sparks erupting from the egg at the exact moment of conception. They had seen this occur in animals, but this was the first time it was proven to happen in humans also.

UNITED METHODIST CHURCH REVERTS TO PRO-LIFE STANCE

After 46 years in support of abortion, the United Methodist Church (UMC) has decided to reverse its decision and become pro-life. In June, the UMC voted 425-268 to reverse its pro-choice stance and to withdraw from the Religious Coalition for Reproductive Choice (RCRC), which is a lobby group that advocates for abortion rights. Until the recent reversal, the UMC had been an outspoken pro-choice advocate, supporting on-demand abortion, and even partial birth abortion. ■



LOVE STORY by Karla Vanatta

This is a story about how two people fell in love.

Many years ago (between 1911 and 1916), two young girls named Ethel Yungbluth and Ethel Mae Heavlin met each other while working at George Street Mission in Cincinnati, Ohio. They became fast friends. At the same time two young men named George Walston and D.D. Fortner met each other and became friends while studying for the ministry at God's Bible School. For part of their schooling, they had to do volunteer work, including preaching at the mission. It didn't take long before George and D.D. met Ethel and Ethel.

George Walston was a tall man. He was over 6 feet tall. He started dating Ethel Yungbluth who was only 4 feet 8 inches. On the other hand, D.D. Fortner, at 5 feet, was of short stature. He started dating Ethel Heavlin who was 5 feet 6 inches. It didn't take long for the young couples to realize their sizes weren't their only incompati-

bilities. They just weren't clicking with each other. The four got together and decided George and Ethel Heavlin were more compatible and that D.D. and Ethel Yungbluth were more compatible. They switched boyfriends and girlfriends.

Their hunch was right. D.D. Fortner married Ethel Yungbluth. He became a pastor and they moved to Kentucky to begin preaching and building churches. George married Ethel Heavlin and dropped out of school due to unfortunate family financial problems and moved back home to help on the family farm.

Years passed. Both couples had children and lived their own lives, but they always stayed close friends. They saw each other as often as they could through the years. One of the children D.D. and Ethel had was a girl named Daisy. One of the children George and his Ethel had was a boy named Bob. The children saw each other from time to time when the families got together.

When Daisy graduated from high school in Kentucky, she moved to Ohio with a family friend for work. The family friend was also a relative of Bob's. So, when Bob and Daisy met

again, this time as young adults, they fell head over heels in love. Bob was a tall man and had a good, strong build. Daisy was a petite, young woman. In fact, she was so tiny that Bob could put his hands around her waist and touch his fingers together. But in this situation, their incompatibilities didn't seem to matter.

It didn't take long before they knew they were meant for each other. They married, had many children, and lived happily ever after.

That is the story of how two people fell in love and why we are all here today! ■

Karla Vanatta is the granddaughter of Bob and Daisy and, therefore, the great-granddaughter of the "original four": George, D.D., and their Ethels.



Alumni are encouraged to email updates and pictures of their lives and ministries to Keith Waggoner I at w.ministries@comcast.net.

Presidential Transition Update

The GBS family is excited to welcome President-Elect Rodney Loper and his family to campus! Enjoy the pictures of his first days on campus and his letter of greeting.

Blessings on you,
Robbie England, Transition Committee Chair



unloading the truck

Warm Christian Greetings,

The last several months have been very busy for our family, but with the packing, loading, and long distance move behind us, we are getting settled into our new routines.

One of the questions that I am frequently asked is, "What is your role in this transitional period." There are several facets to the answer.

The GBS Board of Trustees and administration understand the advantage of working alongside of the incoming president, and they are committed to providing the tools necessary to ensure a seamless and successful transition.

On a personal level, I will be focusing on the following:

Learning—One of the blessings of the transitional period is that I have the opportunity to work alongside President Avery. He led the school out of a very challenging time, enabling it to become a strong, thriving organization, and I am learning from the capable team of people with whom he has surrounded himself. While at times it feels like I am drinking from a fire-hose, I am enjoying the process!

Discerning—I plan to use this time of transition to look at what challenges we may face and what opportunities may present themselves to us in the future.

Developing a plan—As I learn "the system" and begin to understand the challenges and opportunities, I will develop a plan to lead GBS into the future.

Implementing—When the transitional period is over, I will begin to implement my goals and vision for the future.

I believe there are great and exciting days ahead for GBS. I am humbled at the enormous task to which God has called me, but I rest in the knowledge that the God who calls also enables. As we walk into the future together, I trust that you will pray that God will continue to bless GBS.

In Christ,
Rodney Loper



first staff meeting



staff/faculty picnic



Due to illness, Jim Cymbala was forced to cancel his involvement in the GBS Missionary Convention.

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