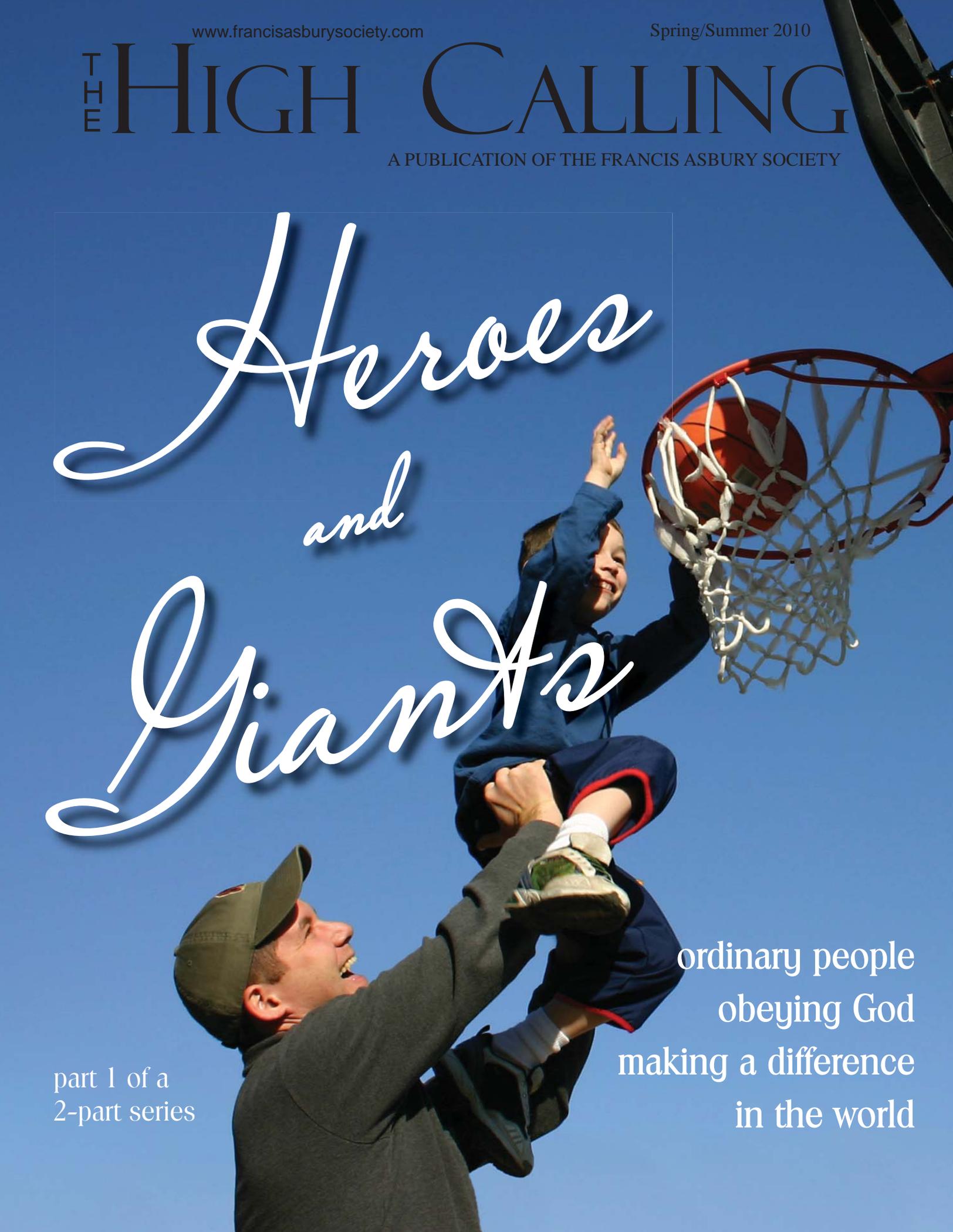


# THE HIGH CALLING

A PUBLICATION OF THE FRANCIS ASBURY SOCIETY

# Heroes and Giants



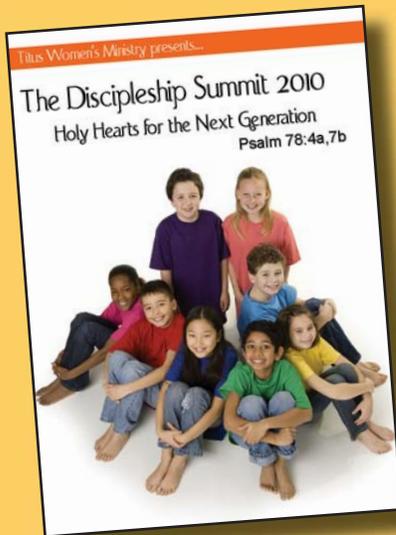
part 1 of a  
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ordinary people  
obeying God  
making a difference  
in the world

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# Titus Discipleship Summit 2010

*Holy Hearts for the Next Generation*



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by Aletha Hinthorn
- Part 6: A Generation for the Nations (Deuteronomy 6:4-8)  
by Beth Coppedge

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## THE HIGH CALLING – SPRING-SUMMER 2010

The High Calling is published by The Francis Asbury Society, Inc., Wilmore, Kentucky. It serves as a link between FAS and its constituents and builds loyalty and awareness of the Society so that the doctrine of Scriptural Holiness may be proclaimed throughout the world. The Francis Asbury's sole purpose is to promote the teaching and experience of Christian Holiness as it is revealed in the inerrant Holy Scriptures. To accomplish this purpose, it is committed to sponsoring itinerant ministry, conferences, publishing, and the education of Christian leaders. Your contributions fund the ministries of the Society including the publishing of this magazine.  
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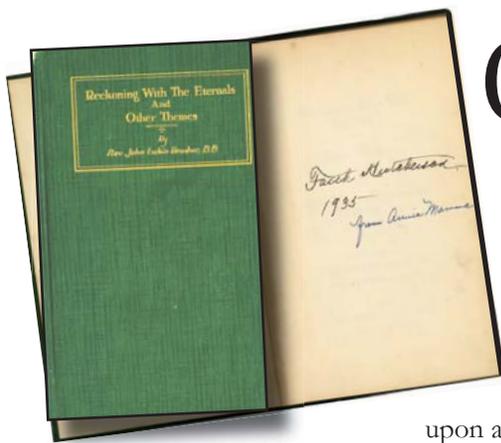
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# Giants in the Basement

by Mark Royster

we are the shoulders of the future generations

While sorting through a box of old books in our basement, I came upon a slim green volume,

*Reckoning with the Eternals*, by John Larkin Brasher.

Immediately I recognized the name from one of Dr. Kinlaw's sermon illustrations. When I opened the cover, I saw that it was inscribed to one of my great-aunts, a gift from Annie Mathews whom we featured in the last issue of the High Calling. I was intrigued.

Reading the first chapter, a 1926 commencement address given by Brasher at John Fletcher College, my first thought was, "This is not like any graduation speech I ever sat through!" Really, it was not a speech at all, but a journey into heavenly realms, a classic piece of 19<sup>th</sup> century-style holiness oratory. Near the middle of the book I was disappointed to find two pages missing from my copy. Fortunately I found a complete volume in the Asbury Theological Seminary library. I also found another gem by Brasher, a collection of character sketches of great holiness preachers he had known, titled simply *Glimpses*, published in 1954. I knew in just a few minutes that these stories had to be told.

Brasher lived from 1868 to 1971, and during his 70 years of active ministry his path crossed with every significant holiness leader in America. He traveled widely, often sharing platforms with Henry Clay Morrison. As I read his very personal "glimpses" into the lives of these men,

I was inspired. But I also felt a deep sadness that giants of this stature seem to belong only to the past. Most are long forgotten. Their stories lie unread in library stacks and damp basements.

These heroes are part of us. We are their children. We stand on their shoulders. Even with their limitations, we owe them gratitude. We need to remember, lest we settle for the pale vision of the status quo. We also need to recognize that we too are the shoulders of future generations. We may not be larger-than-life characters, but the call to faithfulness is just as strong for us as it was for them.

This issue of the magazine, as well as the next, will focus on the theme of "heroes and giants." We will include stories from Brasher's collection, such as his own testimony of a life-changing encounter with Samuel Logan Brengle. We will also include more contemporary reflections. The goal of these articles is to preserve the stories that we dare not forget and to inspire us all to reflect upon our role for the future, both individually and as an organization, committed to this message of heart holiness.



*Mark Royster is Publishing Director for The Francis Asbury Society. He graduated from Asbury Theological Seminary, has served as a pastor, and is currently adjunct visiting lecturer at the Nairobi Evangelical Graduate School of Theology in Africa.*

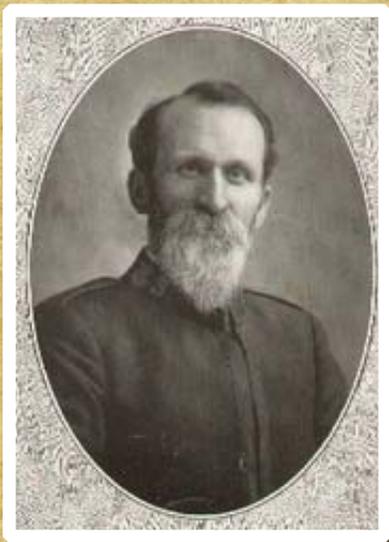
Soon to be published by The Francis Asbury Society

## Discipleship in the Home by Matt Friedeman

Topics include:

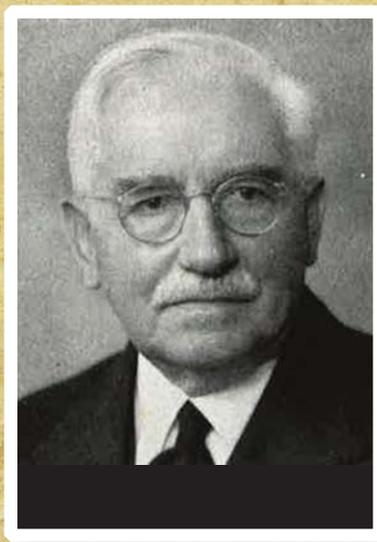
- Making Disciples in the Family
- Changing the World in and through the Family
- A Picture of Your Disciple, Your Child
- The Dinner Table and Other Rituals: A Key Venue for Disciplemaking
- Expecting the Best
- Television
- Discipline = Love + Righteousness
- Jesus — the Obvious Holy Parenting Style





Samuel Logan Brengle  
1860-1936  
[www.librarything.com](http://www.librarything.com)

# Brengle & Brasher



John Lakin Brasher  
1869-1971

In 1899, John L. Brasher was appointed to Simpson Methodist Church in Birmingham, Alabama. Though zealous for the gospel, he had deep reservations about the message of holiness. At his previous appointment, he had been given a book titled *The Problem with Methodism*, which attempted to refute the necessity of a second work of grace. Brasher said, "It thoroughly confused me and side tracked me for a number of years."

Brasher began his ministry at Simpson with earnest enthusiasm, but found the church in "a low condition financially and spiritually." At the end of his first year he had little to show for his efforts. Bishop Charles Fowler visited the church and gave them this stirring challenge: "The ground is strewn with the dead, the church is in retreat." Brasher later wrote, "I determined that my sector of the church should not retreat. I gave myself to pray and fast. To deny myself pleasant food and eat only enough to give me strength for my work, which I did with all my powers but saw little fruit of my labors." This was the context of Brasher's life-changing encounter with Samuel Logan Brengle of the Salvation Army, recorded here in his own words:

*There was a small holiness mission downtown at 1<sup>st</sup> Ave., and 21<sup>st</sup> Street. Rev. R.G. Pike, of precious memory, was superintendent. He had engaged Rev. C.W. Ruth of Indiana, and a singer for a revival in his mission. I attended*

*one service and was not pleased at Brother Ruth's style or teaching, and publicly criticized it and him.*

*A few days later the Salvation Army on 1<sup>st</sup> Avenue had a 3-day "holiness special" with Colonel Samuel Logan Brengle as leader. Captain Houchins came to my door with a bulletin announcing the services and invited my attendance at the meeting. It stated that Colonel (afterwards Commissioner) Brengle was a graduate of DePauw University in Indiana, and had studied two years at the Boston School of Theology. I thought a man of that scholarship could be worth hearing.*

*It was mid-April. I went to the afternoon service on the second day. I went in and sat down and looked around. All of the holiness crowd was there and some beside. I had said of them that they were "good folks, but weak above their eyes". Well, they knew enough to be there! Smiling as if they had discovered a fortune, (and they had), the Colonel and staff were on a front seat facing the audience. I was impressed with the brightness of his face. I could argue against doctrine, but not against his face.*

*When he arose to preach his text was, "Follow peace with all men and holiness without which no man shall see the Lord." He did not rant or ramble. In the simplest statements he told us what it was not, and what it was. When he was through he asked "All who have a clean heart" to stand. All around me stood but I did not. I had often stood on similar propositions, supported by mental arguments and positions, but not then. He then asked, "All who want to be converted stand", and closed the meeting in prayer.*

*I went forward and met the Colonel, and said,*

"Colonel Brengle, could you come to my study, I would like to talk with you"? He said, "I can be there tomorrow morning at 10 o'clock if that will suit you". "That will be fine", I said. The next morning, he did not come at 9:55 or 10:05, he was in my study door at exactly 10 o'clock. I told him all my heart as I never told anyone else before or since, and all he said about it was, "I think sanctification will fix you". That was the last thing I wanted him to say! He said, "Let us pray, you pray". I prayed a little prayer and he prayed a short prayer, then we arose and shook hands. He said, "The Lord bless you. Come to the service", and I said, "I will be there".

I went that afternoon. I was a little late, and as it was a bit chilly in the middle of April, the door to the hall was closed. I stood at the door a moment then turned around and walked back to 1<sup>st</sup> Avenue and 19<sup>th</sup> Street. There the battle raged. Chicamauga and Gettysburg were no more stubbornly fought! Now, I did not need anyone to tell me that I had two natures in me. One said, "Go back to the hall. You need help. You want a revival. You know he has something you do not have". Another was arguing, "You can't afford it. You are a graduate of a theological school, pastor of a city church, have a prospect of advancement in the Conference and of making a great preacher. Those holiness folks will crow over you. You can't afford it". But the Lord threw his weight on the Hall side and I turned around and went back, turned the knob and the door was ajar. A lassie saw me and I could not retreat so I went in and sat down.

It was the same crowd, only more of them, and a motley crowd beside, and there sat another pastor that I thought would make fun of me. Col. Brengle arose and announced his text and gave his sermon. I do not remember his text or his sermon. It was a word I was trying to build up my defense against. I would build up at one side and it would fall again and again. He now had finished his sermon and was saying, "All who have a clean heart, stand", and I did not. "All who want a clean heart, stand". I pulled up by the back of the bench. "All who want to be converted, stand. Come to the penitent form" and I went forward at once and knelt at the "penitent form".

As I passed to the altar I heard a woman say to another, "That little preacher is in earnest". I knelt down and began to seek a clean heart. I looked around in a moment to see who else was kneeling. On one side of me was a red nosed bum and on the other side was a woman of the street. It was somewhat like being crucified between two thieves, so to speak. They settled their matter before I did. Bro. Pike tried to give direction and counsel, but I was too much engaged to listen to him.

I prayed on until after awhile there came a strange stillness in my heart and soul, and I hoped I had not lost

interest or concern. But later have decided that it was the rest of consecration. I had gone to the bottom. All was yielded, opinions and all. I got off my knees and sat on the bench. Col. Brengle said, "What has the Lord done for you brother"? I said, "I do not feel so different, but I have put all on the altar". "Do you take Him as your Sanctifier"? I said, "Yes". At the night service I testified. "The blood of Jesus cleanses me from all sin", and felt a little lighter and more restful. At the close of the service the Col. came to me and shook hands with me and said, "I am glad for that testimony. Do not be afraid of terms. Don't be afraid of 'the second blessing'. Let the Lord have His way with you. Goodbye". He gave me some holiness books. I was in that "no mans land", so to speak for some days.

Later I had a call to the funeral of a friend in Chattanooga, and took along with me A.M. Hills' great book, Holiness and Power. Somewhere between Birmingham and Chattanooga, the Spirit came, gently, quietly, assurably, and with such fullness of peace I have never experienced before, and what sweetness and rest! For days the peace and sense of purity deepened, and I could but wonder, "How long this will last?" He seemed to whisper to me, "I have come to stay".

What a change! What a new life and strength for the work at hand! What new zeal in my pastoral visiting! Now it was a delight, before it had been a task that had to be done. Now it was a privilege, a joy. Now freedom in service whether few or church full or camp tabernacle. A new light on all scriptures and a new pleasure in preaching and new and larger results. That was April 16<sup>th</sup>, 1900.

In the years that followed, Brasher and Brengle's paths would cross in ministry. Brasher recorded the following reflection in 1954, half a century after their first encounter.

I had the great privilege and pleasure, after Brengle had retired, of being a fellow worker with him in the annual Brooklyn, N.Y., Holiness Convention. We stayed in adjoining rooms on the ministers' floor of the great Brooklyn Y.M.C.A. His conversation was rich beyond my power to describe, and his Bible teaching at the Convention was wonderfully profitable. He was a winner of souls in season, out of season, like the time he got the Pullman porter converted about midnight when he had just gotten on the train after preaching in a campaign where he had 1600 at the altar. Over fifty years ago the Lord sent him all the way from New York to Birmingham, Alabama, to get me to see and find sanctification. I could contend with argument. I could, to my satisfaction, sustain my position, but I could not argue against his face and the purity and power of his holy personality. That was beyond dispute.

# Samuel the HERO

by John N. Oswalt

Gerbrand van den Eekhout  
Hannah presenting her son Samuel to the priest Eli ca. 1665  
[http://en.wikipedia.org/wiki/Samuel\\_\(Biblical\\_figure\)](http://en.wikipedia.org/wiki/Samuel_(Biblical_figure))

The dictionary defines “hero” as someone who is admired for his courage or outstanding achievements.

When I think of someone who meets those criteria in the Bible, I think of Samuel. He is a hero for several reasons I want to explore here. In the most unpromising setting, he almost single-handedly stopped Israel’s plunge into the abyss of idolatry and shame, turned her around and laid again the foundations in faith that would endure for all the centuries to come.

Consider the situation. For several hundred years (just how many hundred depends on which of the hotly-contested dates for the Exodus one chooses), Israel had been descending deeper and deeper into apostasy. The book of Judges depicts this downward spiral with devastating clarity. In the final chapters we read of two specific incidents which leave no doubt of the desperate condition of the nations. Idolatry seems accepted as a matter of

course, and the tribes, instead of destroying the Canaanites, are destroying each other.

The world situation was equally chaotic. At that time (about 1050 B.C.) all the old power structures had been swept away, and there was no one to maintain international order. In addition, the introduction of a brand-new metal, iron, tended to make the old bronze weapons obsolete. The result is described in the book of Judges: a succession of war-lords grappling for power, crushing and murdering people as they went. Into this picture of political and spiritual chaos strides a true hero, and when he is gone a whole new order is in place with a renewed Israel at its head.

When that story, the story of Samuel, begins, some implications of those two events at the end of Judges are made clear: Israel’s disastrous spiritual condition is directly attributable to the corruption of the priesthood. The religious leaders have forgotten that theirs is a position of fearsome responsibility and instead have taken their position as an opportunity of privilege. They were probably very scrupulous about doing all the rituals correctly (notice Eli’s

concern that Hannah was drunk in 1 Sam. 1:14). But at the same time the priests were sleeping with the women who came to worship and serve and were demanding the best cuts of meat prepared the way they wanted (1 Sam. 2:12-22). It is hardly any wonder that it had been a long time since the voice of God had been heard in the land (1 Sam. 3:1).

The good news in this story is that although the rot at the top had filtered down to the very bottom of society, there were still those who may not have had a lot of power or notoriety in the society but who were still faithful. We can be thankful that we have the book of Ruth to remind us of that fact. That story sets the stage for Hannah. Like Ruth and Naomi, her faith in Yahweh was real in spite of the corruption all around her. Her faith was grounded in her intimacy with Yahweh himself. I say this about Hannah because whatever the case with other heroes, Samuel's heroism had a firm base. I am confident that the three years the boy spent at his mother's knee were years when her faith became engrained in her little child. We must not underestimate the power of training at the earliest ages. Young Christian women who choose to spend their time with their children during the toddler years, at some cost to their own careers and self-fulfillment, will have made a priceless investment in tomorrow's heroes.

Whatever Eli's failures may have been, we owe him this: he recognized it when God spoke to the lad Samuel and he did not flinch from hearing what that word was (1 Sam. 3:15- 21). He would not let the boy soften the message because of any respect or affection the boy might feel for him. I cannot help but feel that this pattern was important for the future. God's word must be spoken courageously without "regard for faces," as the Bible puts it elsewhere. Samuel did this throughout his life. It is clear that he had a great deal of personal investment in Saul and his success. After all he had been the one to choose and inaugurate this first king of Israel. Saul was "Samuel's boy" in many ways. And when increasing evidence began to amass of Saul's fall from grace, the Bible tells us that Samuel was grieved, so much so that God had to call him up short (1 Sam. 15:10-11, 35). Samuel's first loyalty was to Yahweh, not to Saul. And so Samuel, unlike Eli with his sons, effectively brought Saul's dynasty to an end. Saul might remain on the throne until his death, but when Samuel laid his hands on the unlikely head of the boy David, the kingdom had passed away from Saul to David.

*We must not underestimate the power of training at the earliest ages.*

This commitment to hearing and speaking the word of God without any alloy was also apparent in the anointing of David (1 Sam 16:6-13). Clearly, Samuel expected, in keeping with Near Eastern custom, that Jesse's firstborn would be the divinely-chosen one, or failing that, perhaps the seventh-born. But the eighth-born – one who had been given the socially lowest place of shepherd? Yet that was the one God pointed to, and that was good enough for Samuel.

But if the anointing of David was in some ways the high point of Samuel's ministry, other steps along the way seem to have insured that David would find fertile ground in which to plant the seeds of renewal and revival. One of these was Samuel's willingness to confront the sins of the people openly (1 Sam. 7:3). We might be tempted to say, "Well, of course, that was a Judge's job." But, in fact, we will comb the pages of the book of Judges in vain to find a report of *one* other who did that. By and large, these were mighty men who trusted God to empower them to deliver their people. Many of them may have been good and godly men who conducted their lives and the life of their nation in faithfulness, but the fact remains: the only Judge who is specifically said to have confronted the people's sins and called for specific repentance is Samuel.

Another important aspect of Samuel's heroism in preparing for David's success is his handling of power. Most English readers of the Bible misunderstand the meaning of the Biblical term "Judge." For us a judge is a person with legal training who hears and decides legal cases. While the Israelite judges did decide some disputes, that was the smallest part of their overall role. The Hebrew verb from which the noun "judge" is drawn means to govern or regulate. Thus these persons were called to restore God's divine order in the land after the disorder of disobedience and the resulting oppression. What this meant is that Samuel was in a position of great power. He was The Regulator, virtually the King.

To this governmental power was added his power as a confirmed prophet, the spokesman for God. And in addition to that, he also seems to have fulfilled the role of priest. After the disaster at Shiloh (1 Sam. 4:5-22) when Eli died along with his sons and grandson, the ark was captured by the Philistines, and the Mosaic Tabernacle was apparently destroyed (see Jer. 7:12; 26:6), the religious situation was total chaos. There seem to have been competing Tabernacles located at various places and competing claimants to the position of High Priest. Into this situation Samuel, who had trained in the Tabernacle under Eli, was

called to provide some stability, and he did this, functioning as priest on several occasions (1 Sam. 7:9; 9:13, etc.).

So Samuel was in many ways prophet, priest, and king. Thus, when the people began to call for a hereditary king like the other nations, it would not have been surprising if he had clung to that power at all costs. He would hardly be the first or the last to do that. But what he did was to pray. And in answer God told him to anoint the king, after having warned them what that king would do to them. Without one word of protest, that is what Samuel did. And, as I said above, after Saul was anointed, far from secretly delighting in Saul's failures, Samuel desperately wanted Saul to succeed. There is a level of self-denial here that is truly heroic.

So we see Samuel the hero:

- Son of a heroic mother, who willingly gave God the son she had born and trained,

- Heroic in declaring the word of God at all costs,
- Heroic in following God's directions even when they flew in the face of his own inclinations or of conventional wisdom.
- Heroic in stepping into the gaps in a time of collapse and chaos,
- Heroic in confronting sin in specific terms
- Heroic in laying aside his power and prestige for the sake of the success of another.

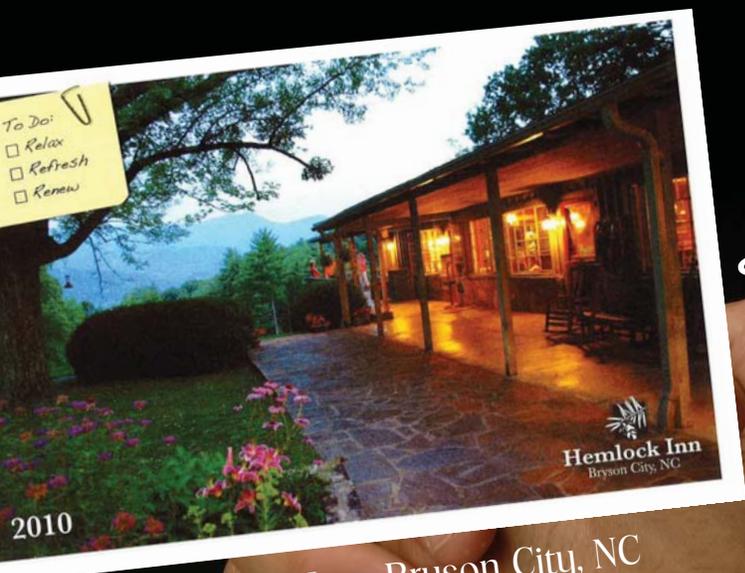


*Dr. John Oswalt is a professor of Old Testament at Asbury Theological Seminary, Wilmore, Kentucky. He has served as professor of Old Testament at Wesley Biblical Seminary in Mississippi, served a previous term at Asbury as professor of Old Testament and Semitic Languages, served as president of Asbury College and served as a member of the faculty at Trinity Evangelical Divinity School in Illinois. He has written eight books—the most recent is a study of 1 John, *On Being a Christian*.*

# Hemlock Inn Retreats

Retreat #1 August 15 - 17, 2010

Retreat #2 August 17 - 19, 2010



## Living Prayer

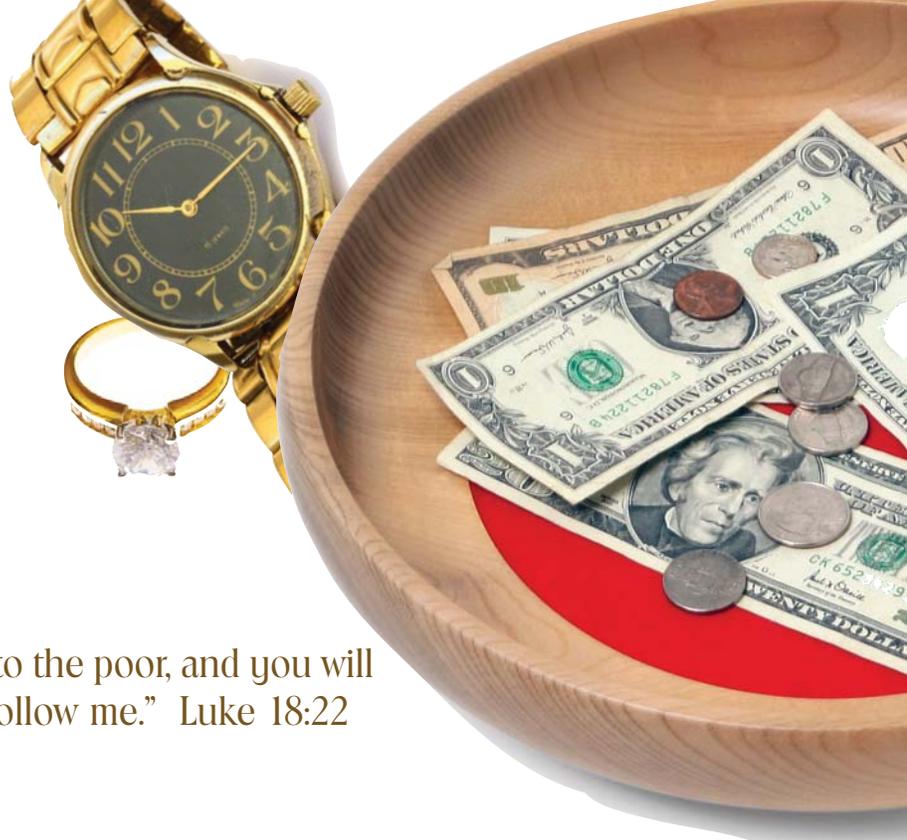
Speakers: Al and Beth Coppedge,  
Dennis Kinlaw, Harold Burgess,  
and Paul Blair

Worship Leader: John Schmid

Held at Hemlock Inn., Bryson City, NC  
[www.hemlockinn.com](http://www.hemlockinn.com)

more information available at  
[www.francisasburysociety.com](http://www.francisasburysociety.com)

# An Offering to God



“Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come follow me.” Luke 18:22

One of my heroes is a man who never graduated from college. However, he may be as smart as anyone I have ever met. His Christian influence has reached around the world.

The key to his life was a conversation with Lettie Cowman, the author of *Streams in the Desert*. Mrs. Cowman shared with my friend the determinative experience of her life.

She and her husband were new Christians and found themselves in a missionary conference led by A.B. Simpson, founder of the Christian and Missionary Alliance Church. Dr. Simpson, when he finished his message, said, “We must take an offering. This will be an unusual offering. You will notice that the offering plates are not empty. They are full of watches. These watches are not gold, but they are good watches. If you will put your gold watch in the plate, you may take one of these cheaper watches. We will sell your gold watch and send the message of Christ to those who do not know it.

When the plate came to Lettie, she handed it to her husband. To her shock, he took the plate, placed in it his gold watch that she had given him and took out one of the cheaper watches. She reproachfully said, “I gave that to you.” But the plate was gone.

Dr. Simpson then said, “We must take another offering. This time the plates will be empty. Many of us wear more jewelry than is necessary for good grooming. If you will put the jewelry which you really don’t need in the plate, we will sell it and send the message of Christ to those that do not know it.” When the plate came to Lettie, she handed it to her

husband. He took the plate with his left hand, reached over with his right hand and slipped her engagement ring off her finger. He then placed it in the plate. Horrified, she said, “You gave that to me.” But the plate was gone.

Then Dr. Simpson said, “Now we must take a money offering.” When the plate came, she handed it to her husband and watched as her husband took from his pocket an envelope containing his pay check for the last two weeks. He put it in the plate. She said to him, “How are we going to buy groceries?” But the plate was gone.

Then Dr. Simpson said, “Now we must take the real offering, the offering of life. If you will give your life to carry the gospel to the world, stand up.” Lettie Cowman’s husband stood. Lettie said about that moment, “It was the determining moment of my life. I knew that if my husband said he was going, he would go whether I went with him or not. So I stood.”

The impact of that story on my friend was such that he decided that he must give his life totally to Christ and live it totally for Him. He did not become a preacher. He has spent his entire life as a business man who lives to witness for Christ. The result is that his influence has been more extensive across the world and more fruitful in souls than anyone else that I know. It is wonderful what God does when He gets all of one of us.

from *This Day With the Master* by Dennis F. Kinlaw



Dr. Kinlaw is the Founder of The Francis Asbury Society and former president of Asbury College. He has preached widely in evangelistic outreach around the globe. He is author of several books including *This Day with the Master* and *Let’s Start with Jesus*.

SPECIAL INVITATION

*Reflect His Glory*

COME TO THE FIRE 2010

**Come to the Fire Conference  
For All Women Desiring A Holy Heart  
September 30 to October 2, 2010**

**Auer Performance Hall  
Indiana Purdue Ft. Wayne University  
Fort Wayne, IN**

**Free Registration at [ComeToTheFire.org](http://ComeToTheFire.org)**

**Featured speakers: Beth Coppedge, Janine Metcalf,  
Jo Anne Lyon, Carolyn Johnson, and more  
Music led by Melinda Priest**



Beth Coppedge



Carolyn Johnson



Melinda Priest



Janine Metcalf



Jo Anne Lyon

Then the nations will know that I am the LORD, declares the Sovereign LORD,  
when I show myself holy through you before their eyes. Ezekiel 36:23

# Holy Hearts for the Next Generation

## discipleship summit report



by Stephanie Hogan

**N**estled in the beautiful countryside of Ohio, a group of 65 women from 14 states met from April 22-24 for a Titus Women's Ministry sponsored Discipleship Summit. The theme was *Holy Hearts for the Next Generation*. Our unifying verse was Psalm 78:4a, 7b. God visited us with Himself, and as a result we were renewed, inspired and transformed to live in the one who is holy and who makes us holy. We were commissioned to go back to our homes, families, churches and communities as vessels of the outpouring of His Holy Spirit that we might live His holy love before the next generation and teach them the joy of being ALL God's. The following testimonies give just a glimpse of what God did among us. We praise Him!

"The Discipleship Summit was so intimate with the ladies at our table, with the speakers, and with our Lord. I think what impacted me the most is that Jesus wants more time alone with me." Dena, Ohio

"How miraculous that I was able to attend the Summit in April, and what a blessing it was! The ladies at my table were sooo awesome. They shared openly and honestly, and our prayer times were precious. Getting to know other ladies and praying with them, and re-connecting with ladies that I met in previous meetings was a joy. There is nothing sweeter than sisters in Christ. You feel you have known them forever, even if you have barely met, because they are a part of the same family." Connie, Kansas

"I have been a Christian since I was 7, surrendered my life to Him many times since, was a very 'good' girl, felt called to ministry and God led me to become a pastor's wife. I had moments of victory in my life with Jesus, moments of sweet surrender and times where I knew that Jesus was enough for me in a situation. But every day, there was always a sense of struggle, of trying, of wanting, of desiring more of Jesus, or more of SOMETHING! I knew there had to be more, but I didn't know how to get it! My life completely changed on April 23, 2010 at the Summit. That night, Jesus became enough! All I wanted was Jesus, to be right with Him, to surrender everything to Him. I FULLY trusted Him to be my Savior, my Center, my Source, and He became all of those to me in an instant. What an amazing journey it has been since coming home as a wife, a mom, a pastor's wife, a friend, a daughter, a preschool teacher whose **Jesus is enough.**" Heather, Ohio

# “We will hide these truths from our children; we will tell the next generation should set its hope anew on God, not forgetting his

“The Summit was a refreshing time in the Spirit! I am so glad that I came. I had been struggling with being a stay-at-home mom and thinking that I was wasting my 2 bachelors degrees while friends and family were moving on to graduate school and careers. I wasn’t finding the joy of the Lord in being home with my 18 month old. I love him, but I just pictured my life would be different at this stage. Not to mention I felt pressure from others to “do something with my life”. Through the messages and prayer time at the Summit, the Holy Spirit revealed to me that it is the highest calling to be able to speak into a young child’s life. God helped me to accept His joy in the work at home, and I would not trade it now for anything! As soon as I returned home, that calling and that reassurance from the Lord came. Every night, my husband and I read a toddler devotion to our son and then we pray for him. For the first time as soon as we closed his toddler Bible, Dallas folded his hands, ready to pray. This was the confirmation I needed that I was in God’s will and that taking the time to raise him in the fear of the Lord was worth it all. Praise the Lord!” *Kassandra, Ohio*

“Everything God had been teaching was confirmed at the conference. I recommitted my life to God, to live with Him as my Center. The one thing that jumped out at me was that righteousness is not an ‘it’, but a Person. Even knowing I could not be righteous on my own, I still felt I had to be like Jesus. But those words made me realize I just need to let Jesus be my Savior, Center, and Source and He will be righteous through me. What a sense of freedom.

I don’t have to do it! This conference encouraged me to live fully surrendered and committed to Christ. I don’t want to settle for the sparse sprinkle anymore but I want to have the full outpouring of God’s Spirit. I am excited to see where God will direct and lead me now to serve Him and live with Him as my Center.” *Brenda, New Jersey.*

“It is wonderful to be around women who love the Lord with all their hearts. I am like a sponge! It is a wonderful time to get reenergized in order to go back home and give out. I am so thankful to all those who gave to make it a special time for meeting the Lord in a deeper way. Thank for Titus Women’s Ministry for being a light to so many women!” *Shirley, Illinois.* God met me in a number of ways at the summit. One was just to get away and be in Jesus’ presence. I am actively involved in my church, but I felt that I was constantly on the go and doing, and I just needed to be fed myself. It was truly a filling weekend! My cup overflowed! *Kristy, Ohio*

“God started speaking to me Thursday afternoon just hours before the Summit began. On the first night of the Summit, God came and **POURED** into me the fruit of the Spirit, self-control. I haven’t been the same since, especially about food! His Spirit is still alive inside of me even during tough times which are really opportunities for growth. It’s like He just keeps pouring and pouring and pouring. His goodness and blessings **NEVER** stop. I’m so grateful to God that I got to attend the Discipleship Summit in 2010.” *Teri, Kentucky*



... next generation about the glorious deeds of the Lord. . . . so each  
... glorious miracles and obeying His commands” (Psalm 78:4a, 7b).



# Grunt Work



my heroes in life are those who are willing to do the servile jobs of the Kingdom and not those who simply want to write, preach, pray and serve communion

by Matt Friedeman

The twelve Apostles needed some people willing to do grunt work. They told the “brothers” to choose seven men to take care of the “waiting on tables” job. To be sure, the deacons were to be “full of the Spirit and wisdom.” Still, it was a job the Apostles didn’t want. Among the seven chosen were Stephen and Philip.

Meanwhile, the Apostles gave their “attention to prayer and the ministry of the word.” Bible colleges and seminaries teach this as a great act of delegation and commend the lesson to their students. Not Stanley Jones. The Twelve, he said, “drove a wedge into life between the material and spiritual...a disastrous division.”

The consequence, said Jones, was that “the center of spiritual power shifted...to the Seven.” Wave good-bye to the Apostles for the most part in the rest of Acts. Not so the deacons and a further recruit.

- “It was Stephen, head of the Seven, the lay group, who precipitated the revival in Jerusalem, which won ‘many priests to the faith’ and brought his own martyrdom.”

Call him the guy you want to invite to every party. I have a friend who, whenever we invite him for fellowship in our home, stands up after a couple of hours, declares it time to go and then proceeds to go to the kitchen and wash dishes, take out the trash, and pick up in the den; after it is all clean, he *then* says “Good-bye” and proceeds out the door towards his car.

He was, as I say, blessed with the spiritual gift of “grunt work.”

My friend’s conduct reminded me of E. Stanley Jones’ “out-of-the-box” take on Acts 6. In that scripture passage there was a murmuring that arose from the Grecian Jews against the Hebraic Jews “because their widows were being overlooked in the daily distribution of food.”

- “It was Philip, another member of the Seven, who first preached the Gospel outside Judea, went to Samaria, and all Samaria turned to the Lord.”
- “It was Philip again who first preached the Gospel to an Ethiopian and, through him, helped to found the Ethiopian church, still extant. It was Philip who had ‘four unmarried daughters who prophesied.’”
- “Then Paul took over, in large measure, direction of the Christian movement.”

Jones’ assertion is that, on the whole, the Apostle’s are largely non-players in the rest of the account of Acts because of this “wedge” mistake. Agree or disagree, I nonetheless have long since decided that my heroes in life are those who are willing to do the servile jobs of the Kingdom and not those who simply want to write, preach, pray and serve communion.

I am reminded of ladies like Rhonda Berry, always the last one to leave the church I pastor because she is doing what the last one out always seems to do—clean, scrub, put away, shut down the lights.

I am reminded of Dr. Don Wildmon, he of the powerful, highly-respected American Family Association (with a multi-million dollar budget), grabbing a plunger and heading for the stopped up commode at his headquarters in Tupelo, Mississippi. No labor too menial for this Chairman and President.

I am reminded of Charles Colson, a man who is eloquent enough with both speech and pen never to have to soil his hands again, going time and again into prisons to preach the gospel and physically touch the disenfranchised with the love of Christ.

I am reminded of Paul, who talked about the hardship of his calling:

*Five times I received from the Jews the forty lashes minus one. Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, I spent a night and a day in the open sea, I have been constantly on the move. I have been in danger from rivers, in danger from bandits, in danger from my own countrymen, in danger from Gentiles; in danger in the city, in danger in the country, in danger at sea; and in danger from false brothers. I have labored and toiled and have often gone without sleep; I have known hunger and thirst and have often gone without food; I have been cold and naked. Besides everything else, I face daily the pressure of my concern for all the churches. (2 Corinthians 23-28)*

I am reminded of John Wesley. In his journal entry for January 4-9, 1785, Wesley wrote these memorable lines:

*“On this and the four following days I walked through the town and begged two hundred pounds in order to clothe them that needed it most. But it was hard work, as most of the streets were filled with melting snow, which often lay ankle-deep, so that my feet were steeped in snow water nearly from morning till evening. I held out pretty well till Saturday evening, but I was laid up with a violent flux...”*

Wesley was 82 years old at the time he wrote this account. This same Wesley, earlier in his ministry, called his followers to a lifestyle of sanctified “grunt work”:

*“Let us be employed, not in the highest, but in the meanest, and not in the easiest but the hottest, service—ease and plenty we leave to those that want them. Let us go on in toil, in weariness, in painfulness, in cold or hunger, so we may but testify the gospel of the grace of God. The rich, the honorable, the great we are thoroughly willing (if it be the will of our Lord) to leave to you. Only let us alone with the poor, the vulgar, the base, the outcasts of men. Take also to yourselves ‘the saints of the world’: But suffer us ‘to call sinners to repentance’; even the most vile, the most ignorant, the most abandoned, the most fierce and savage of whom we can bear. To these we will go forth in the name of our Lord, desiring nothing, receiving nothing of any man (save the bread we eat while we are under his roof), and let it be seen whether God has sent us.” (A Farther Appeal to Men of Reason and Religion, Part III)*

Most of all, I am reminded of Jesus who *as God* washed His disciples feet before being betrayed, denied, humiliated, spat upon, jeered, whipped, pierced and hung to die. A rather shocking display of grunt work on behalf of His loved ones!

The word for service in the New Testament is *diakonia*. It comes from two words in the Greek. . .*dia-* which means “through” and *konion* which means “dust.” *Through the dust*. If we want to be remembered in God’s account of the growth of His church in the history books of our Lord, we might want to remember the lonely but necessary work associated with that dust.



*Dr. Matt Friedeman is Professor of Evangelism and Discipleship at Wesley Biblical Seminary, pastor of DaySpring Community Church and hosts The Matt Friedeman Show on the nationally broadcast American Family Radio.*

# Reuben “Bud” Robinson

by John Lakin Brasher



Reuben "Uncle Bud" Robinson  
1860-1942  
[www.classicholinesssermons.com](http://www.classicholinesssermons.com)

Excerpt from *Glimpses*, 1954

Editor's Note: *Perhaps like some of you, I grew up hearing humorous "Uncle Buddie" Robinson stories. Even coming second or third hand these anecdotes drew me to this wonderful man with the joyful, simple, and loving wit. I felt I knew him, and that if I had ever met him he would have had a word of blessing for me too. The following is a brief character sketch by John L. Brasher who knew him well. We have printed it just as it appeared in *Glimpses* with very few alterations.*

Reuben (Bud) Robinson. Perhaps some have been wondering when I am going to get this celebrated miracle of grace and personality. Well, here we are at his door, but which room shall we enter and how far can we explore in the time allotted us, is our problem. Born before the so-called Civil War, on the

Cumberland Mountain, Tennessee, in deepest poverty, he was without school advantages, a stammerer in speech, and an epileptic. Church services were seldom, if ever, attended or available. What could be expected of this boy from conditions and handicaps like that? After his father died, his mother bundled up her brood and took "Buddie" to Texas. There he lived in ignorance and sin and affliction until he was a grown man in years.

He went to a union camp meeting with no more idea of religion than he had of astronomy. Old-time preaching, under the power of the Holy Spirit, revealed to him all his past sins; he became a "mourner" and started to the altar; but he hardly made it for his load of guilt was too heavy to carry. There he unloaded and was converted in the old-fashioned way. It was a new world to Bud. He was so happy he tried to

climb a tent pole. The preacher said, "Which church do you want to join?" Bud said, "How many have you got? Put me in the one you belong to." That happened to be the Methodist Church. Bud says he was called to preach that night as he lay under the wagon, and adds, "The only thing I regret is that I did not get at it that night."

Was there ever a poorer outlook for a life of usefulness than his? When has there been a greater success and achievement than Christ made through him? Ten years after his conversion, he was sanctified wholly in his corn field "while billows of fire and oceans of glory rolled over my [his] soul." Five years later he was healed of epilepsy. Then for nearly fifty years he threaded the nation, free from his disease and spreading the Gospel of full salvation.

A presiding elder of the Southern Methodist Church demanded that he give up preaching sanctification or give up his license to preach. Bud said, "I can give up this piece of paper, but I cannot give up my Lord and my experience."

Then he wrote to Bishop D.A. Goodsell of the Methodist Episcopal Church stationed at Fort Worth, Texas, and said, "Will you M.E. Church folks take in a man who believes in entire sanctification as a definite second work of grace, wrought through the baptism of the Holy Ghost, and who has actually got the thing?"

The good Bishop said, "Yes," and appointed Buddie to a grass circuit. There Bud had a great year with about two hundred members saved and added to the church, and a tabernacle and camp meeting added on a seventeen-acre grove which a Presbyterian woman, whom he helped into sanctification, gave him.

He had perfect freedom in that church, and not interference, but when the Church of the Nazarene was organized out of the holiness associations in Texas, Bud cast his lot with them. He was always welcomed to the old church, as he was loved by spiritual people of all classes. Bud had handicaps, but he also had assets peculiar to himself. Instead of being a hindrance, his slight lisp and hesitation of speech made what he said more interesting and people did not want to miss a word. His quaint, hill-billy pronunciation caused what he said to stick and be remembered. A college education would have been the ruin of him. God

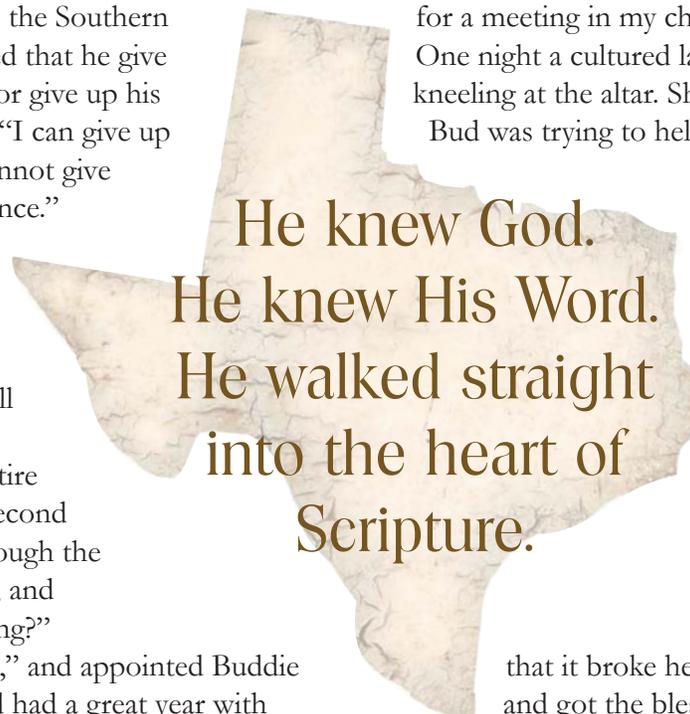
had special, not ordinary, work for him to do, so He taught him the simplicity of Bible truth. *I know what preaching is, I have heard Bud.* He had some rare gifts: his keen wit, the wonder of his answers, the clearness and unanswerableness of his arguments, the aptness of his illustrations, the tenderness and yet bravery of his utterances and convictions. He was great on antithesis, but unconscious of that great gift. Many other things I might mention, but the chief thing was that he knew God. He knew His Word. He knew the heart of humanity. He was direct. He walked straight into the heart of the Scripture. He was gentle as a kind mother, as tender as a child but, if occasion required, could seem as cool of nerve as a trained surgeon.

In the early days of his evangelism, I had him for a meeting in my church in Birmingham, Alabama. One night a cultured lady from another church was kneeling at the altar. She was of aristocratic lineage.

Bud was trying to help her. She was giving a pretty good account of herself in a cultured way. I turned in time to hear Bud say to her, "Sister, it's not your good works that's goin' to save you, it's Jesus Christ. I love you and respect you, but I am satisfied that there's plenty of women been in hell ever since the flood as good as you are." What a statement! She looked at him in amazement, but was such tenderness and love in his eyes that it broke her all up. She sobbed and prayed and got the blessing, and she lived and died in the faith. I know of no other man on earth who could have said that to her and gotten away with it.

But I cannot write his biography, though if I had space I could give incident upon incident of my personal knowledge of him—enough to fill a small volume of sayings. He was a miracle of grace. He was not just a Methodist or a Nazarene, though he ran with both groups and was honored by both. He was more—he was Christlike. Too big for a party, he belonged to God's people of every name. When any group tried to contain him, they marred him. He belonged to God, and so he belonged to us all.

His memory is blessed. We shall not see his like again.





# Giants Can Come in Small Packages

by Beth Coppedge



*I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws.*

-Ezekiel 36:26-27 (NIV)

# “Giants” sometimes come in very petite packages.

## Mine did!

She was my mother, Elsie Blake Kinlaw. Her parents had been converted as teenagers, but after they married they found themselves in a church that offered them no food for growth. My mother grew up not really knowing about the reality of a personal relationship with Jesus Christ and salvation from sin.

Not until she “providentially” got to Asbury College in Wilmore, Kentucky (she thought it had a pretty name in the *World Almanac*) did she hear the gospel preached. The speaker was Henry Clay Morrison, the founder of Asbury Theological Seminary. She responded to the altar call to receive Jesus Christ as her Savior and was transformed!

Not long afterward coming down the stairs in the girl’s dorm, the Holy Spirit spoke to her. *“Elsie, I have cleansed you from your sins and given you a new heart. Would you give me your will as well as your heart and let me fill you with my Holy Spirit?”* There on the steps she responded, “Oh, yes, Father. I give you not only my heart but my will. Please come and fill me with Your precious Holy Spirit?” That day, Elsie Blake Kinlaw became a new person with a new heart and a new spirit (Ezekiel 36:25-30). She passionately fell in love with Jesus Christ and was *never the same again*.

After mother’s transformation, her life until the day she died was characterized by four things.

1. She had a *passion* for Jesus Christ. The absolute first love of her soul was Jesus! She told everybody about Him – every waitress, every clerk, every neighbor. She loved Jesus so much she had to share Him, sometimes to the consternation of her daughter who didn’t know Him and love Him so well. At least not quite yet.

2. She had a *hunger* for Jesus! Never was there a day that she missed time in the Word and prayer. This was no easy feat for a preacher’s wife and the busy mother of five children. I remember when I was eight years old, the five of us children wanted to give her a special birthday gift. We finally decided the thing she needed most was a “rubber mat” to put under her knees because she prayed so much. The beautiful thing about mother was she didn’t pray out of a sense of duty but out of sheer love for Jesus.

3. She *enjoyed* Jesus! She didn’t just pray on her knees, but all the time over everything big and little. A cute example is when my brother was seven or so, he got a

baseball glove for his birthday. Mother said, “Denny, we better dedicate it to Jesus or you will lose it, and it will be a long time before we can afford another.” She prayed over that glove and asked Jesus to keep Dan from losing it. When he got married, he still had his baseball glove!

4. She had a *heart full of the agape love of Jesus* for the whole world. As long as I can remember growing up, we always had a map of the world hanging over our kitchen table surrounded by missionary prayer cards. At every meal we prayed for three missionary families from that prayer map. She carried the world on her heart.

She also carried the neighbors next door. She was always sharing Jesus, taking meals, doing laundry, or evangelizing in the surrounding areas. She had a prayer group of ladies that prayed for thirty-six years together once a week. On Thursday mornings they would go out to share Jesus and invite families to church on Sunday mornings. She didn’t get many families to come to church, but oh, did she get the children! She had two Sunday School routes each Sunday morning; she picked up all the kids from the county, and I picked up the ones that lived by the Kentucky River. Her prayer journals are **full** of the names of the multitudes of people for whom she prayed.

Mother wasn’t big physically, but the largeness of her heart and soul touched a world for God because she was a passionate lover of Jesus Christ until the day she died.

Ten days before she died my father was to speak at Asbury College, World Gospel Mission and OMS International. Because of her frailty, my father cancelled them all. She would have none of it. “Dennis, call them back. You must go and tell everyone there how sweet and good Jesus is. I will wait for you and Beth and I will pray for you as you go.” The presence of the triune God was so real in her room those hours. We were literally on holy ground. She waited, we prayed and not until Papa got home from sharing Jesus one more time did she willingly and lovingly “fall asleep” in Jesus.

Giants can come in small packages. The beautiful thing is Jesus can make any of us “giants” if we will let Him give us a “new heart and a new Spirit” so that we too can know the exquisite joy and privilege of being passionate lovers of Him.

*Are you one today?*



*Beth Coppedge is the Director of Titus Women, a Ministry of The Francis Asbury Society. She speaks at retreats and conferences all over the U.S. and overseas. She challenges and encourages women to lives of personal holiness.*

# Francis Asbury Press Imprint Moves to Warner Press

Church of God Ministries, Inc. (CGM), has purchased from Evangel Publishing House the Wesleyan holiness book imprint known as Francis Asbury Press. These books will now be distributed by CGM's subsidiary, Warner Press, Inc.

The transfer was formalized on April 30, when final documents were signed by Darren Shaw, general manager of Evangel Publishing House, and Ronald V. Duncan, executive director of CGM.

Beginning May 18, Francis Asbury Press titles can be ordered through Warner Press's toll-free order line (800-741-7721) or its web site: [www.warnerpress.org](http://www.warnerpress.org)

The Francis Asbury imprint was begun in 1983 by Drs. Dennis F. Kinlaw and Harold W. Burgess of Asbury Theological Seminary. Francis Asbury Press has published books by leading holiness authors such as Drs. Kinlaw and Burgess, Robert E. Coleman, John Oswalt, Donald Thorsen, and others. Several of these books have been translated into multiple languages and are used as textbooks by Christian colleges and seminaries around the world.

Holiness evangelist D.S. Warner began a publishing ministry known as the Gospel Trumpet Company in 1881. The company has published a rich variety of Christian books, including *Egermeiers Bible Story Book* and *Deeper Experiences of Famous Christians*, by James Gilchrist Lawson. Warner's publishing work gave rise to the Church of God movement, which now has over eight hundred thousand constituents. The name of the publishing company became Warner Press in 1962.

"We are delighted to offer the Christian textbooks and inspirational books of Francis Asbury Press," said Joe Allison, Coordinator of Publishing for CGM. "We look forward to assisting Francis Asbury's authors to spread the message of scriptural holiness."

Francis Asbury Press is a ministry of the Francis Asbury Society of Wilmore, KY, whose other services include Christian multimedia, ministers' training events, and spiritual retreats. Allison said that CGM plans to collaborate with the Society's staff to develop other resources under the Francis Asbury imprint.



*Church of God Ministries, Inc. has acquired the holiness book imprint Francis Asbury Press from Evangel Publishing House. Darren Shaw (left), General Manager of Evangel Publishing House, and Ronald V. Duncan (right), General Director of Church of God Ministries, Inc., sign the formal transfer documents on April 30, 2010.*

# Thank You!

We appreciate your support, both financially and prayerfully, for the new Francis Asbury Society Ministry Center. Latest developments on the building include the framing of the large drive-through porch and interior painting. Work has also begun on the large deck on the other side of the building. Inside, electrical fixtures are being installed. The next big project is the interior trim work—doors, baseboards and moldings. These are being milled out of oak by a wonderful Mennonite company in Ohio.

Anyone who has ever been involved in a building project knows that the finish work can be the most labor intensive and time consuming. It is also a crucial phase for quality control. Please keep the building in your prayers as we move toward completion. It is going to be wonderful facility for retreat and conference ministry as well as a witness to God's faithfulness.



# Jesus

# God's Hero for Us

## Christ's Ruling Position in Ephesians 1:20-23

by Fred Long

Who is the biggest, strongest guy on the block? Good news for us that its Jesus—and God made it that way. Good news, because he is the biggest and best one for the job—a job of ruling the world. As ruler, he sets the standards, sets the agenda, and empowers his people. Paul wanted the believers in Asia Minor to understand this; he prayed, in fact, that they would (Eph 1:15-21). But why? By looking more closely at the close of that prayer and Paul's further affirmations (1:20-23), we will see that Paul presents a vision of Christ's supreme position of rule for the church. That Jesus is the Father's co-Regent determines the nature of our participation as citizens in His Kingdom. He is the "first citizen" (Latin *princeps*) exemplifying faithfulness within the Kingdom and righteousness in the world. The implications for believers could not be more significant.

### The Climax of Paul's First Prayer at Eph 1:19-21

Paul's prayers in Ephesians are real gems (1:15-21; 3:14-21). The first builds climactically to a description of God's "power for us who believe" (1:19), which is strategically elaborated in 1:20-21: "20 which power He worked in Christ by raising Him from the dead and seating Him at His right hand in the heavenly realms<sup>21</sup> far above every rule and authority and power and dominion and every name being named, not only in this age, but also in the age coming" (my translation). Three points deserve notice:

First, Paul links Christ's powerful resurrection to His ascension to the right hand of God—a recognizable use of Psalm 110:1. This psalm is the most frequently used Old Testament passage in the New Testament.<sup>1</sup> Jesus used the psalm twice at key moments of confrontation to refer to himself—to end his showdown with the religious leaders in Mark 11-12 (at 12:34-40) and then again to answer whether

<sup>1</sup> Apart from the gospels, allusions and verbal parallels to Psalm 110:1 are found in Rom 8:34; 1 Cor 15:25, Eph 1:20; 2:6, Col 3:1 and Heb 1:3; 8:1; 10:12, 13; 12:2. Psalm 110:4 is alluded to in John 12:34 and Heb 5:10; 6:20; 7:3.

he was "the Christ, the Son of God" before the most powerful man in Judaism at the time, the high priest (14:61-62). Paul in Eph 1:20-21 alludes to Psalm 110 to describe the supremacy of Christ over "every rule, authority, power, dominion, and every name that is named."

Second, who or what are these "powers" listed in 1:21? The identities should not be conceived simply as a listing of spiritual beings, as many commentators conclude. Rather, the terms are inclusive of "every" position of rule or authority, whether in heaven or on earth. The common use of these Greek terms indicates this. The implication is that the list of terms, in the singular, represents any position of power, human, political or spiritual. The parallel passage in Colossians 1:16 supports this by specifying "seen" things "on the earth" as well as "unseen" things "in the heavens." In this respect, Markus Barth (son of Karl) was very near to the truth of the matter when commenting, "Paul's vocabulary may reflect the deification of political potentates....The terms used to describe the powers in Eph 1:21 frequently denote political rulers in legal, financial, and philosophical literature. Assembled military power can also be meant."<sup>2</sup> The first two terms ("rule" and "authority") are the primary Greek terms for translating the Latin, *Imperium Romanum*, or "the Roman Empire" or "Roman Power."

Third, what "names are being named" at the end of 1:21? Again, some have suggested spiritual beings and the magical practice of controlling deities by naming them, since Ephesus was associated with such practices (see Acts 19:19). However, given the political significance of both Psalm 110 and the language of Eph 1:21, Paul likely has in mind the social and visual system of "naming names" reflected on coins, monuments, honorific inscriptions, and spoken at public events mentioning the Roman emperors, who were worshipped as gods in Asia Minor and elsewhere. The emperors' names grew longer as they achieved more offices, honors, and distinctions. By Paul's day they had come to dominate and co-opt the

<sup>2</sup> Barth, *Ephesians 1-3* (AB; New York: Doubleday, 1974), 172.

major Roman offices and titles. The power of the empire was focused on the Caesars, who upon accession to their throne immediately received the title *Imperator* “(powerful) conqueror” as a *praenomen*. Augustus’ final name illustrates the accumulation of such names and positions: *Imperator Caesar Divi Filius Augustus, Pontifex Maximus, Consul XIII, Imperator XXI, Tribuniciae Potestatis XXXVII, Pater Patriae*, “Conqueror Caesar Augustus, Son of god, Highest Priest, Consul 13 times, Conqueror 21 times, having Tribunal power 37 times, Father of the Fatherland.” So socially important was the emperor’s name that foreigners becoming Roman citizens adopted it as part of their Roman three part name.

### Christ Subjecting all things for the Church

To complete the picture of Christ’s supremacy, Paul continues in 1:22-23, “<sup>22</sup> And He put all things in subjection under His feet [Psalm 8:7], and gave Him as head over all things for the church, <sup>23</sup> which is His body, the fulfillment of Him who fulfils all things.” From the language of 1:20-22, it might be assumed that a military victory (akin to a Roman *triumphus*) had taken place, where a victorious general or ruler received honors in the face of defeated foes. Such a conqueror sat upon his throne with attendants. Markus Barth is right to conclude that “The image of a royal court in which servants, supplicants, and defeated foes pay their respect to the ruler is used in Eph 1:20-22.”<sup>3</sup> The full significance of Paul’s portrait of Christ will become evident below.

Paul was presenting the powerful vision of God’s exaltation of Christ’s ruling position to capture and secure the ultimate allegiance of believers in Asia Minor. The cities of this region were enamored with the emperors; the “Asian League” of leading cities sought for ways to honor the existing emperor. One proposal was accepted: to have every governing official each year sworn in on the birthday of “the god” (yes, god) Caesar Augustus. An inscription testifying to his divinity, in Latin and Greek, has been found in five ancient cities. Naturally, the emperors found this agreeable and allowed themselves to be worshipped as gods and even to be identified with Jupiter-Zeus, the king of the gods. During military celebrations, they dressed like Jupiter and paraded into Rome in a godlike manner. By Paul’s day over fifty temple, shrine, and altar sites were in use (that we have found) to promote “the Imperial Cult”—the worship or

<sup>3</sup> Barth, *Ephesians 1-3*, 170.

promotion of the emperor and his consort, Roma, a goddess personification of the Roman Populace. Ephesus had such a temple, and two other sites (even an altar in the temple of Artemis). So, when Paul wrote that God had placed Christ “far above *all* rule,” this was the context. He was challenging not only the entire fabric of civic/religious thought and life, but the emperor himself. At the time of Paul’s writing, this was Nero!

A remarkable gemstone graphically depicts what I have described. The *Gemma Augustea* shows a divine Augustus sitting Jupiter-like over the conquered nations. At the top is a heavenly scene. The relief cutting dates to AD 10, while Augustus was still alive! It was carved on onyx (approx. 7”x 9”x 1/2”). Augustus (on the right side) is enthroned as Jupiter (Jupiter’s eagle is below him) being crowned by a deified representation of the “Inhabited World” (the goddess *Oikoumene*) with the goddess Roma sitting ruling beside him in the very center (on his right). Below him is a scene of humiliating conquest of defeated gentile foes (bearded and long haired European barbarians), while Roman soldiers erect Roman standards (eerily like that at Iwo Jima).

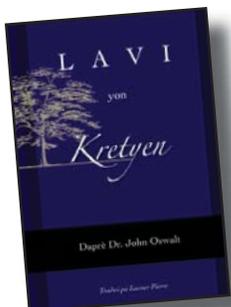


For Paul, Jesus the Messiah is God’s supreme Ruler for the world, not the emperor and Jupiter behind him. Also, the political entity at center stage is Christ’s Church, not the Roman nation.

In my next article, I will further explore how Paul shows Jesus Christ to be “the best” ruler and as providing the right foundation for the church and its mission to bring international peace along with reconciliation to God.



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## On Being a Christian by John Oswalt translated into Creole

We are happy to announce the publication of John Oswalt’s book, *On Being a Christian*, in Haitian Creole. Matt Ayars, an OMS missionary teacher at Emmaus Biblical Seminary in Haiti, completed the translation earlier this year. He hopes to translate other FAS books, including Dennis Kinlaw’s *Preaching in the Spirit* and *The Mind of the Master*.

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# Fall Renewal Conference

## November 16 - 18, 2010

This year the Fall Renewal Conference will be held at the new Francis Asbury Society Ministry Center. The whole conference will be built around Paul's letter to the Ephesians, with a particular focus on pastoral concerns. Our primary leaders will be Dr. Dennis Kinlaw and Dr. Joe Dongell, New Testament professor at Asbury Theological Seminary. This conference is designed to be more than a series of lectures. We want it to be a truly renewing experience in mind, body, and soul. We also want to facilitate meaningful interaction and sharing among those attending and to strengthen networks of prayer and mutual support in the Francis Asbury "family." Watch for more detailed information on the FAS website and e-newsletters.

*"God, who is rich in mercy, out of the great love with which he has loved us, even when we were dead through our trespasses, made us alive together with Christ." (Eph. 2: 4,5)*

view from the deck of the  
FAS Ministry Center

for additional information visit our website at [www.francisasburysociety.com](http://www.francisasburysociety.com)