

The High Calling

a bimonthly publication of The Francis Asbury Society

From the President's Desk

We are devoting this issue of *The High Calling* to the sacred stories that have grown out of our work in the Francis Asbury Society. They are—as the TV commercial says—priceless! Most of you remember hearing people's stories (we often call them testimonies) of how they came to know Christ. Maybe the stories were based on some event in their lives when God faithfully came and did "exceeding abundantly beyond what we could ask or think!"

The stories are never arbitrary. They tell of a Savior who came to us in self-giving love to deliver us in times of great need. The Scriptures place those stories in a paramount context. When you read the book of Revelation, you find that believers ultimately overcame the enemy "by the blood of the Lamb and by *the word of their testimony*, for they loved not their lives even unto death" (Rev. 12:11 ESV). I take that to mean that your story

counts! What God has done for you is never temporal; it's always eternal. Moreover, your story is never isolated when Jesus is involved. Your story is part of his story. And so it is with other Jesus stories.

Dr. Kinlaw loves to remind people, "It's all one story." Simply put, our stories of salvation rise to join all of those who, one day, will worship around the throne of God and give him praise for his faithfulness in all generations. Take great hope today in the reality that your story is part of the saving work of God for all eternity. Read these stories and be blessed. Take time to write your story, and send a copy to us at FAS. Most of all, share your story with someone else so that they may be blessed. God will be glorified! Read then, part of the story of our great God as he comes to his people to include us in his story and place us in him for all eternity.

Ron

Ephesians 1: Holy Love

By Dennis F. Kinlaw, Ph.D.



One of the delightful things about Scripture is its ability repetitively to speak new things to us from old and familiar texts. Recently I was reading again the opening verses of Paul's letter to the church at Ephesus. I decided to read it in the Hebrew translation by Franz

Delitzsch and compare that to the Greek text and to our traditional English translations. As I read, I realized in a new way that this opening chapter is really a commentary by Paul on the *why* of the Genesis creation story, the divine *why* behind human and cosmic existence. Paul explains God's purpose in creating our world and us as he understands it (Eph. 1:3–6). He says that before God spoke the heavens and the earth into existence God had a very definite intention in mind. The language that Paul uses when he speaks of this divine purpose is the language we use when we speak of predestination. This means that the biblical concept of predestination

is not something that developed in God's mind after he had made man. The purpose was there before. Biblical predestination is not God's response to human sin, a divine response to man's fall. God was predestining, according to this passage, before he started creating. The creation was the result of divine predestination. The biblical doctrine of predestination then, according to Paul, is the explanation of what God had in mind when he brought our world and its human beings into existence. Note Paul's use of the reference to God's concept of choice and destiny. His choice was that he would have a world in which he could find a fellowship with persons who would be, as the King James translates it, "holy and without blame before him in love."

My conclusion from this formerly was that he was looking for those who would bear three characteristics. He was seeking companions who would be holy, blameless, and loving. Paul added further that these human creatures that God was creating were, in God's mind,

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A Song for the Nations

By Ron Smith, Ph.D.

One of the great memories I have from my evangelistic travels took place in Tokyo, Japan. My wife, Dorena, and I had travelled to Japan in the excellent company of Dr. Paul and Mrs. Eiko Tashiro, who currently serve as directors for FAS ministry to Asia. Dr. Tashiro is an outstanding interpreter, and I felt so very advantaged to have him alongside me. His wife, Eiko, is truly a queen of hospitality. My assignment was to speak at a series of holiness meetings in different locations in five cities across the nation. In that course of events, we visited churches and met with a Wesleyan academic consortium and also with constituents from a conglomerate of Wesleyan denominations such as Immanuel General Mission, the Japanese Holiness Church, and the Free Methodist Church, to name a few. The hospitality shown to Dorena and me was so very, very gracious, it will never be forgotten. The Japanese were forever placed in my fondest thoughts because of those days together.

On a Friday evening, I was preaching a message about the privilege of knowing God through Christ in a face-to-face relationship. You may know that Japan is in a very difficult context for evangelism. Operation World and others have noted that there are more Christians in Islamic Saudi Arabia than there are in regions of Japan. I was speaking in an elegant stone cathedral with floors and walls of great cut stone. Glass doors faced the streets, and from my place on the platform I could see the numerous passers-by walking the streets of Tokyo. The stream of people seemed endless! I was moved in my spirit to impress upon my sisters and brothers at the convention what the Psalmist said in Psalm 80, verse 19: "Restore us, O Lord God of hosts; Cause Your face to shine, And we shall be saved!" (NKJV). A great cry arose in my heart to comfort these dearest of Christian friends with the assurance that we can know God intimately and trust him with our burdens. This God came to people in person through Christ, to know them face to face. I encouraged the congregation to spend time seeking God's face, and the Scripture promised a great salvation to those who would! As I closed my message centered on the face of God, an elderly Japanese woman stood to her feet and began to sing (in Japanese, of course):

*Majestic sweetness sits enthroned upon the Savior's brow,
His head with radiant glories crowned! His lips with grace o'er flow.
His lips with grace o'er flow.*

It made quite an impact on the congregation to imagine the sweet face of Jesus, crowned with radiant glories, with grace upon grace flowing from

his sacred lips! The woman, as she sang, walked forward, knelt on the floor in inimitable Asian fashion, and placed her face full upon the floor. Others began to sing the next verse and walked forward towards the platform:

*He saw me in my deep distress; He flew to my relief!
For me He bore the shameful Cross; and carried all my grief;
And carried all my grief.*

Many more had joined the first woman up front, bowing their bodies and placing their faces on the floor. Finally, people stood all over the auditorium and sang the final verse of the hymn:

*Since from His bounties I receive such proofs of love Divine,
Had I a thousand hearts to give, Lord, they should all be Thine!
Lord, they should ALL be Thine!*

By now, the great majority had walked forward and prostrated themselves face down. I remember seeing once again the mass of people walking on the streets outside the auditorium, and I was deeply moved by the thought, "My friends here have just sung a song for the nations! Christ has come face-to-face, and all who bow may be saved. My friends are bowing. They are singing for the soul of Japan." The reverence of that night remains unsurpassed for me. But I will never forget a woman who looked in the face of God and saw majestic sweetness and lips overflowing with grace. And we all began to believe together, once again, that he is enough for all of the passers-by to join in if they will.

Restore us, O Lord God of hosts; Cause Your face to shine, And we shall be saved!

"...I will never forget a woman who looked in the face of God and saw...grace."





BEYOND *South Gate*

By John N. Oswalt, Ph.D.



One of our publications this year was *Beyond South Gate* by Carroll Rader. It is a historical novel about Mrs. Henry Appenzeller, Ella. She and her husband were the first Methodist missionaries to Korea in 1885. The book has an immediacy and a realism about it that makes the missionary enterprise very accessible and personal. Carroll, of course, writes from her own two decades of experience as a missionary in Korea with her late husband, Everett Hunt. But she also writes as the unintended beneficiary of Ev's doctoral work. He wrote a thesis on the history of missions in Korea, and Carroll told me that she typed the whole thing, hundreds of pages—twice! So she learned much of what Ev learned, and it shines through the book. I recommend it.

Beyond South Gate refers to one of the ancient city gates of Seoul, the capital city of Korea. The Methodist mission was near that gate, as was the royal palace. One of the

accomplishments of the Appenzellers was to found the original Methodist church in Seoul, the Chungdong Methodist Church, in that part of the city. This past October, I had the great privilege of preaching in that church while on a visit to Seoul Theological University. As the pastor told me about the Appenzeller conference that the church sponsors each year, I was so pleased to be able to put a copy of *Beyond South Gate* into his hands. He was shocked and pleased, saying that a book like that was so important for the Korean people to understand their own history. He went on to tell me that, having studied in the United States, he has translated 15 books into Korean and would like to translate that book, too. I told him that as director of Publishing for the Francis Asbury Society, I was just the man to give the permission for such a translation. Recently, he has confirmed to me again his intention to complete the translation this spring. So the worldwide reach of FAS publishing continues on.

The Good Kings of Judah: Help Us, O Lord, to Finish Strong

By Stan Key

As we examined the lives of “The Good Kings of Judah” in the book of II Chronicles, we made a sobering discovery: they all ended poorly. *All* of them! Solomon, Asa, Jehoshaphat, Joash, Amaziah, Uzziah, Hezekiah, and Josiah were all men of noble, godly character... at first. But as they got older their faith wavered and they each died in a moral muddle. Manasseh was the troubling contrast. Though most of his life was lived in immorality and apostasy of the worst kind, near the end he repented and actually finished well.

As the class came to a close, we were asked to summarize what we had learned from the lives of the kings Judah. As participants shared their honest reflections on the course, we all came to the sobering realization that the race is determined at the finish line. We must never let down our guard or attempt to leave the field of battle. “Help us, O Lord, to finish strong!”



11-CD/DVD sets of this Bible study, as well as student guides and answer keys, are available for order in the Bookstore on www.francisasburysociety.com. Or stream these sessions online and download the guides from www.francisasburysociety.com/stan-key.

Where In the World Is The Francis Asbury Society?

January–June 2014

All evangelists are currently accepting ministry requests unless otherwise noted. To request any of our speakers for a 2014 event, please call the FAS office at 859-858-4222 or email us at fas@francisasburysociety.com.

Jerry Coleman

- Dec 17–Jan 9 Europe
Jan 17 FAS staff prayer retreat (KY)
Jan 25–31 Re-entry Conference (CO)
Feb 21–23 FAS Renewal Conference (Wilmore, KY)
Apr 24–26 Generous Giving Conference (Atlanta, GA)

Al & Beth Coppedge

- Jan 13–30 Wesleyan Churches Retreat (Philippines)—Al
Feb 28–Mar 2 Come to the Fire Prayer Retreat (St. Simons, GA)—Beth
April 25–27 Indian Springs Camp Meeting Womens Retreat (Indian Springs, GA)—Beth
May 1–3 Titus Discipleship Summit (Wilmot, OH)—Beth

Stan Key

- Jan 3–4 PAACS Executive Retreat (Bristol, TN)
Jan 17 All-staff prayer retreat
Feb 21–23 FAS Renewal Conference (Wilmore, KY)
Feb 28–Mar 2 Bridge Community Church (Troy, MI)
May 18–21 Revival Services, Evangelical Methodist Church (Elizabeth City, NC)

- May 23–24 PAACS Commission Mtg (Chicago, IL)

Jim Harriman

- Feb 12–14 Coalition of Christian Colleges (Los Angeles, CA)
Apr 25–26 Diana's graduation, IWU (Marion, IN)
Jun 1–3 Traveling to the U.S.
Jun 4–8 Mt. Ayr Camp Meeting (Alton, KS)
Jun 12 Diana's wedding (Marion, IN)

Stephanie Hogan

- Feb 28–Mar 2 East Central Conference Women's Retreat (Dayton, OH)
May 1–3 Titus Discipleship Summit (Wilmot, OH)
May 16–18 Tabernacle UMC Womens Retreat (Erma, NJ)
Jun 20–22 Asbury University class reunion (Wilmore, KY)

Dan & Renita Koehn

- Jan 15 Dan is promoting his new George MacDonald shows to open for the Annie Moses Band at Pine Lake Conference — Music (Atlanta, GA)

Titus Women and the Kitchen Table Investment

By Erin Hill

When I was a student at Asbury University, my best friend was in a small group led by Stephanie Hogan. They met together in her apartment in Wilmore, and I remember Elisabeth walking back to campus and talking about new insights from Scripture or relating an incredible prayer time. Once I went to that apartment on some errand with Elisabeth and ended up sitting at the kitchen table in very significant conversation and prayer with Stephanie. Later I learned that another of my friends had hooked up with Stephanie through Asbury's mentoring program and would go every week

to eat a sandwich and carrots and talk about Jesus at that same table.

Stephanie and her husband, Bryce, have since moved to New Jersey, but when I came to work for Titus Women in 2011, I by chance moved into their old apartment. In the last two years Stephanie, along with Beth Coppedge, Linda Boyette, and others, have invested in my life and shown me so much more of Jesus. I've learned from women who have worked around the world, with

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John Oswalt

Not available currently for new ministry opportunities.

- Jan 5–May 25 (Sundays) “The Old Testament in a Nutshell,” Nicholasville UMC (KY)
- Jan 7–9 FAS Preaching Institute (Wilmore, KY)
- Jan 13–15 E. North Carolina Wesleyan Church Pastors Conference
- Jan 17 FAS staff prayer retreat (KY)
- Feb 3–4 Wesley Studies Seminar (Hiwassee, GA)
- Feb 21–23 FAS Renewal Conference (Wilmore, KY)
- Mar 8 Eaton Rapids Campmeeting Board Meeting (Grand Rapids, MI)
- Mar 28–30 First UMC (Guymon, OK)
- Apr 11–13 Christian Fellowship (Sioux City, IA)
- Apr 26 Eaton Rapids Campmeeting Board Meeting (Eaton Rapids, MI)
- Jun 7 Eaton Rapids Campmeeting Board Meeting (Eaton Rapids, MI)
- Jun 16–22 Mt. of Praise Campmeeting (Circleville, OH)

Ron Smith

Unless indicated otherwise above, you may reach Ron at the FAS office, Tuesday–Thursday.

- Jan 2–5 St. John’s UMC (Turnersville, NJ)
- Jan 7–9 Preaching Institute (FAS Ministry Center, Wilmore, KY)
- Jan 9–12 St. John’s UMC (Turnersville, NJ)
- Jan 16–26 St. John’s UMC (Turnersville, NJ)
- Jan 22–25 OMS Board Meeting (Greenwood, IN)
- Feb 6–9 St. John’s UMC (Turnersville, NJ)
- Feb 13–16 St. John’s UMC (Turnersville, NJ)
- Feb. 20–Mar 3 St. John’s UMC (Turnersville, NJ)

Paul Tashiro

- Jan 20–24 Preparing for New Year celebration (Jackson, MS)
- Jan 25 New Year’s celebration with MS Governor and Consul-General of Japan at Nashville (Jackson, MS)
- Feb 4–6 New Orleans, LA
- Mar 21–22 Jackson, MS
- Mar 24–29 IGM Annual Conference (Japan)
- Apr 4–5 Jackson, MS
- May 25–30 Academic research (Fayum, Egypt)
- Jun 12–15 UMC Kentucky Annual Conference (Covington, KY)

The Gap

By Stan Key

I’d almost given up all hope
Of finding ways to help me cope
With this great chasm, broad and deep,
That breaks my heart and makes me weep;
This gap that’s there for all to see
Between what is...and ought to be.

On one side, Lord, I see Your power
That gives me grace for every hour:
Your blood that cleanses from all sin,
Your Spirit giving strength within,
Your Word that guides me in the way
And feeds my soul for each new day.

But here on this side, Lord, I see
An opposite reality.
For when I try to do what’s right,
I find the will...but not the might.
This inner turmoil makes me sore.
I am a walking civil war!

Is this gap forever there?
Mocking me with empty air?
If Your Gospel, Lord, is true,
Is this all that grace can do?
Humbly now, I must confess:
Though I’m Yours, I’m still a mess!

Then You turned to me and said,
“Victory comes when you are dead.
You will never be set free
Till you’re crucified with Me.
Then My power you’ll understand
And this cursed gap be spanned.”

The gap today is still a part
Of truths that often break my heart;
But now its breadth is not so wide,
And crossing to the other side
Is simpler; for I’ve found the key:
“More of Him and less of me.”

The Call to Holiness in Japan

By Allen Coppedge, Ph.D.

This autumn, it was my privilege to be a part of calling people to be filled with the Holy Spirit in Japan. I made the long journey to Japan and, on my arrival, was quickly put on another flight to a northern island, where I conducted a conference, and then back to Tokyo for the largest of their conventions. The holiness convention in Tokyo lasted four days. All the others were two, but the whole trip was a time of concentration on calling people to be filled with the Holy Spirit.

OMS opened their work in Japan more than one hundred years ago. But in spite of their work and the work of other Wesleyan missions, the Christian population in Japan is only one percent. That is compared to forty percent in Korea and an exploding Christian population in China. So there is some resistance to the gospel in the very secular culture in Japan.

I spoke at five holiness conventions, which are the closest thing they have in Japan to camp meetings. In these cases, people come to meetings in the city where they live. The largest of these conventions was in Tokyo. While there, I had time with Stephen Kawamura, a former student of mine at Asbury Theological Seminary, who is now teaching at the Immanuel Bible Training College. After the holiness convention in Tokyo, he very graciously gave me a tour of the city and a chance to see some of the sites in Japan.

The Christian Futures Program: Efforts in Discipleship

By Jason Owens

The Christian Futures Program discipleship ministry is currently active throughout the Wilmore, KY, area with 10 weekly discipleship groups. The focus of each group is for the Holy Spirit to perfect each member in love, teaching them about the Christian call to holiness. We currently have discipleship groups online, at Asbury University, at Asbury Theological Seminary, and with high school students in the Wilmore area.

It has been an amazing year with the Christian Futures Program, seeing God move in wonderful ways through-



out each of the discipleship groups. Many have learned for the first time exactly what holiness is, while others have grown into a deeper understanding



The last holiness convention was hosted by a Japanese Christian, who is a graduate of Wesley Biblical Seminary and Drew University. He has a very positive ministry in his home country. At that particular location, when I shared my testimony of how I had been filled with the Spirit, it seemed to make a very positive impression. The altars were filled after the invitation, and the people seemed to have a deep hunger to experience the fullness of God's Spirit in their lives.

It was a wonderful experience to see the serious Christians from our own theological tradition making a positive witness for Jesus in a very secularized culture. There appeared to be a deep hunger among Japanese Christians for an experience of the fullness of God's Spirit in their lives. The place in which they live and serve is a difficult one, and they especially need our prayers for God to work in some fresh ways in that culture and context.

of what it means for a Christian to be holy in our world today. Some of the students truly have begun to see God move in ways they never experienced—through answered prayers, healing, and Holy Spirit-guided study of Scripture. Jesus has been faithful in each avenue we have sought to glorify him!

As Erin and I have pursued the heart of Jesus in developing the Christian Futures Program, we have begun a new ministry to complement these discipleship groups. In the fall of 2013, we started a monthly worship and prayer service on the first Saturday of each month; we call it *Breakthrough*. This service simply provides another avenue for discipleship outside of regular church attendance or small group activities, particularly for those students who desire a deeper walk with the Lord. *Breakthrough* has also become a place for intergenerational ministry, where people of varying ages come together in intimate prayer and worship. The past year has been full with evidence of the grace and power of God. We look forward to experiencing what God has in store for the future.

predestined actually to become members of God's family, adoptive children of the Father through the redemptive work of God's Son, who would come later.

As I read Delitzsch's translation of how God has chosen us "to be holy and without blame before him in love," I suddenly realized that Paul could possibly be speaking not of three characteristics, but of two, holiness and love, and that the reference to blamelessness might really be an adjectival expression describing the kind of love that God longed to see in his creatures whom he wants to call his children. The expression given in the Hebrew New Testament for "before" is actually a prepositional phrase that is the regular way of saying "before" in the Old Testament and which literally means "to-the-face of." The Greek term for "before" in the Greek of the Ephesians text here is not the common Greek preposition for "before," but it is rather a term that appears only three times in the New Testament. The term is *katenopion*, a prepositional phrase that comes to serve as a preposition and that speaks not of a temporal position or of a spatial position but of a relationship to a person. Note the '-op-' element, which comes from the Greek word for 'face'. It occurs only in Eph. 1:4, Col. 1:22, and Jude 24 and is used to speak of believers as being present before the face of God, in God's sight (Col. 1:22), or before the presence of God's glory (Jude 24). That means that the blamelessness of which the text speaks is not inherently about us as to performance or being, but it is about the love relationship that we have with the one before whom we stand. So what needs to be blameless in me is my love affair with my Lord. And if I take these texts literally, the big question is not even whether my love for him is blameless in my own eyes or not. The text says what is important is how he sees my love. The key phrase is not 'in my sight' but 'before him.' Suddenly, I found myself rejoicing in the thought that what God counts as supremely important is not perfect performance in terms of some objective absolute code but a perfection of love.

"...what needs to be blameless in me is my love affair with my Lord."

royalty, and with the least of these. Mostly I've learned from their hearts, which belong to Jesus 100 percent, and I'm not the same.

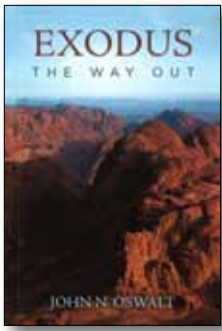
This year, I was asked to participate in Asbury's mentoring program, so I'm meeting with a freshman named Brooke each week. The first time she came to my apartment, it dawned on me: we were sitting in the exact same spot where I had prayed with Stephanie five years earlier. At the kitchen table, sharing a meal and talking about Jesus.

As I thought of all of this, I remembered that the great statement of Old Testament faith in Deuteronomy is supportive of such a position:

Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates (Deut. 6:4-9).

I also remembered that in Romans 13:10b Paul informs us that to love is to fulfil the law. In the preceding two verses, Paul insists that to love is to fulfill our obligations to our neighbor as well as to God (Rom. 13:8-10). Jesus clearly seems to understand this when he tells his disciples that if they love him they will be loved by his Father, and he and his Father will come and make their abode with them (John 14:21-23). In his first epistle, John tells us that we should love one another because love is from God, and the presence of love is the mark that one has in himself the very life of God. When one is born again, the life that is now in the person is a life of love because it is divine life and God is love (I John 4:7-8). Because this is true, the person who dwells in love dwells in God and in that indwelling finds his or her own love perfected (I John 4:12-17). It is not surprising then to find Paul telling his friends in Corinth in his first letter that faith and hope are essential elements of the Christian life, but that love is greater even than either of these (I Cor. 13:13). The reason for this for Paul and for John seems to be because the love of which they speak is not of human, but divine, origin. One wonders if this is not what Paul is speaking about when he speaks of all spiritual blessings (*of the Spirit?*) in the heavenly places. This means that wherever this love is found, God is there, because it is the sure mark of his presence.

In ministry, we so often focus on the big stories—the big numbers or the full altars. But for me, that moment at the kitchen table is what Titus Women is all about. The vision is simple: older women investing in younger women so they become whole-hearted lovers of Jesus. Our hope is that those same women will in turn invest in those coming up behind them. That kind of life-to-life investment is not only effective, it is precious. You never know what will come of one conversation around the kitchen table.



EXODUS

THE WAY OUT

by John N Oswalt, Ph.D.

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Where do you turn when you need deliverance? To someone stronger and wiser than yourself. And if Almighty God will deliver you, no oppressor can keep you under his thumb.

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