

The High Calling

a bimonthly publication of the Francis Asbury Society



Dennis
Kinlaw
1922–2017

A silhouette of a person riding a horse, positioned to the right of the text in the memorial box.

FOR TO ME, TO *live*
 IS **CHRIST** AND
 TO *die* IS GAIN.
 (PHILIPPIANS 1:21)

The Francis Asbury Society is a network of believers whose lives have been changed by the message of absolute surrender and obedience to Jesus Christ and who are called to carry that message to the world.

The Francis Asbury Society was founded in 1983 by Dennis Kinlaw and Harold Burgess as they dreamed, prayed, and sketched out their vision for ministry on a napkin over lunch.

From 1983–1992, the FAS office was located in a tiny office borrowed from Asbury College. From 1992-2010, FAS worked in a small basement office, surrounded by boxes of books. In October 2010, FAS moved into the Ministry Center. Now, every office in the three-floor building is in use for the ministry to which God has called us.

The ministry of this Society is the legacy of Dennis Kinlaw and Harold Burgess. And so we dedicate this issue to their memory.



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THE HIGH CALLING—TRIBUTE ISSUE

July/August 2017

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 Society'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 publishing this magazine.

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A Pivotal IMPACT

“I knew that the living Christ was a reality, a reality that could not be denied. I had met him and had known his love.”

—Dennis Kinlaw

By Cricket Albertson

Cricket Albertson is Dennis Kinlaw's granddaughter, his theological assistant, and his friend. She was also his primary caregiver for the last few years of his life.

Dennis Kinlaw's high school newspaper voted him the most likely to grow up and be the principal of Lumberton High School in North Carolina. Little did they know that God had other plans for my grandfather, Papa—plans that would take him around the world and give him opportunities to be a witness to the living Lord Jesus and his passionate pursuit of the hearts of his creatures. What was it that determined Papa's life, his calling, and his theology? Papa believed that Jesus Christ is the ultimate metaphysical principle in all reality, and Jesus Christ had come to meet him. He believed absolutely in the love of God that is constantly at work to draw men and women to himself. Two stories illustrated this best for Papa, and he would tell these events as the pivot moments of his own life.

Papa grew up in Depression days, and his family did not have any extra money. The boys in his class at school were bringing money to buy Tootsie Rolls, and he wanted to do the same. One morning, he snuck into his mother's room and stole a dollar from her purse. Then, he went for a walk and pretended to find the dollar on the sidewalk. When he got home, he walked into the kitchen and showed his mother what he had found. At the breakfast



table, his mother looked at Wade, Lorraine, Fran, and Hazel and said, “Dennis will not be joining you for school today. He doesn't feel well.” That was a shock to Papa—no one ever missed school. After his mother finished the breakfast dishes, she came in to the family room and sat beside him. “Honey, I am sorry that we don't have enough money for extras. I wish we had some to give you. I know you took that dollar from my purse.” Then her eyes filled with tears, and she said, “What hurts me most, honey, is not that you have deceived me but that you have grieved the heart of the one who loves you the most: Jesus.”

As Papa reflected on this story, he was amazed that she said nothing about breaking the rules, honesty, or making God angry. The primary problem, for her, was not a legal one—a matter of right and wrong—it was a personal one. This moment, for Papa, became a metaphysical divine moment, because he realized intuitively then and intellectually later that ultimate reality is personal. Jesus is the one with whom each human person must come face to face. He is the face of the triune God. In that moment, he understood Christianity not as a belief system, a law, a code, or a tradition but as a personal encounter with Jesus Christ. He called his mother his first and greatest philosophy teacher, and his understanding of faith, life, and reality came out of this first divine moment.

The second story occurred at Indian Springs Holiness Camp Meeting. Many of you know how Papa's father ended up at the camp meeting quite by accident on a trip to Florida to buy watermelons. After hearing H. C. Morrison, Papa's father came home and told his wife that the whole family must go to Indian Springs

“[Dr. Kinlaw] believed absolutely in the love of God that is constantly at work to draw men and women to himself.”

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DENNIS F. KINLAW'S *Thought Life*

By Ron E. Smith

I met Dennis Kinlaw when I was a student at Asbury College (1973–77). We continued growing our friendship during my time at Asbury Theological Seminary. Dr. Kinlaw spent time with me, holding meetings in New Jersey where I pastored and also in camp meetings. He served on my dissertation committee as I wrote my PhD in intellectual history at Drew University. I then served with Dr. Kinlaw for two terms on the FAS board and two terms as an employee for FAS. Dr. Kinlaw also served as a Trustee Emeritus for twelve years while I was president of Wesley Biblical Seminary. We served together for several years on the board of One Mission Society, where I followed Dr. Kinlaw as chairman. For many of these years, we conversed several hours per week, particularly as colleagues in the Francis Asbury Society.

Dr. Kinlaw once said to me, “Ron, in recent years I’ve come to realize that education is not a mastery of facts; it’s an explosion of ignorance.” What a great way to describe my subsequent conversations with him. They were explosions of my ignorance! This article is an all too humble attempt to organize and report his thoughts from nearly fifty years of such conversations.

One of Dr. Kinlaw’s greatest attributes was to digest professional academic thought and make it understood at popular levels. It was a love for him, and he could articulate sophisticated truths and make them practically understood for everyday living.

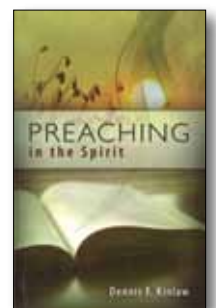
It is a joy for me to reflect with you on his thought life.

In the 1960s, it was apparent that much of Dr. Kinlaw’s emphasis was on biblical studies. Dr. Cyrus Gordon, eminent Brandeis scholar, was particularly influential on his thoughts. Dr. Kinlaw wanted his students and listeners to have full confidence in the complete integrity and reliability of the Bible. A crucial part of his methodology was learning more about biblical languages: word studies were a staple for him. The study of languages, grammar, and etymology would mark his thoughts in profound ways over the next fifty years of his

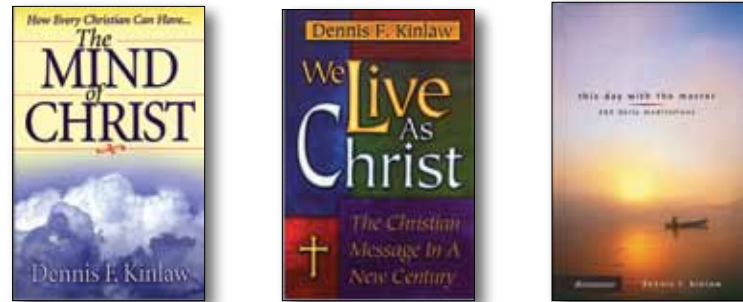
life. Some of his richest insights in the Scriptures came through this venue.

In the early ‘70s, God detonated one of those self-defined “explosions of ignorance,” and Dr. Kinlaw became quite absorbed in reading philosophy and in studying the philosophy of liberal arts education. Both areas of study marked his life as the new president of Asbury College. His reading time was dominated by these studies in addition to the biblical work he was doing. He often would lament the fact that philosophy was being ignored in liberal arts curriculum and urged that it was vital for understanding life, God, and theology.

However, by the early ‘80s, Methodist impulses for circulating among the people outside of the academy began to capture Kinlaw’s time and energy. He began to make a common theme out of bridging the gap between the academy and Main Street, USA. He was optimistic that people everywhere wanted to pursue truth and that it was the job of the itinerant preachers and teachers and missionaries to “get it out there.” These impulses led Dr. Kinlaw to establish some publishing initiatives with Harold Burgess and to begin to reach out among the Lord’s people in renewed ways. His book *Preaching in the Spirit* was written to initiate conversation with pastors doing their work. The Francis Asbury Society (FAS) was born in these years. FAS became a cherished forum for Dr. Kinlaw to share theology, philosophy, Biblical studies, and issues for shaping day-to-day piety with anyone who desired to join him. Metaphorically, listening to him on a spiritual retreat was like trying to sip water from a fire hydrant—a person got soaked in the excellence of his mature thoughts! He had a way of making all of us outthink ourselves, and everyone who listened could understand. All were invited into his conversations, and



Dr. Kinlaw remained in conversation until he was raised, by grace through faith, into immortality. Three of his books capture the spirit of three decades of his retreat conversations, sermons, and pastor’s conferences. They are *The Mind of Christ*, *We Live as Christ*, and *This Day with the Master*.



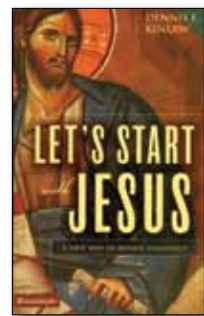
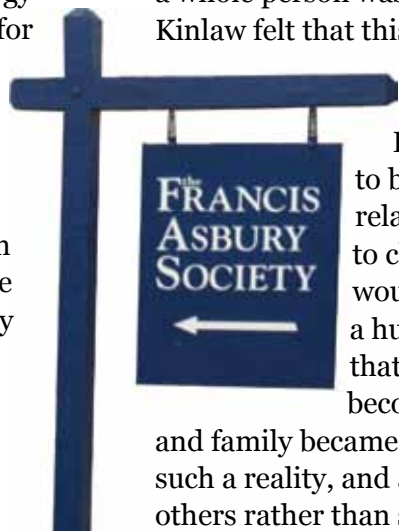
By the mid 1980s, under the influence of Dr. Thomas Oden, Dr. Kinlaw began widely reading Patristic Literature (prominent Christian writings of the first four centuries). He developed a zeal for reading theology during these years that was as prolific as his love for studying the other disciplines already cited. This pursuit of theological truth never left Dr. Kinlaw. Rather, the final twenty-five years of his life were marked by his prodigious theological reading.

In the 1990s, Dr. Kinlaw began to read Trinitarian theology and began to seriously read and converse about Personhood and the *Imago Dei*. Dr. Bill Ury had a very significant influence on Dr. Kinlaw’s reading and theology in these years. At the turn of the century, he was reading Catholic thought and beginning to vigorously study systematic theology. In the first decade of the 2000s, Dr. Kinlaw felt certain that John Paul II had significantly moved Roman Catholic thought away from Scholasticism to a nuptial understanding of God and scripture. Kinlaw thought this move was extremely significant. He was persuaded redemptive truth was far more easily understood in familial terms rather than from the juridical model so often used in discussions of justification by faith. He often opined (privately and publicly) that the juridical discussion was not as *personal* as the familial, and God saved *persons*. In the first decade of the twenty-first century, Dr. Kinlaw helped organize a group of scholars and challenged them to write a systematic theology from a Wesleyan, Trinitarian vantage point. The group met several times for theological reflection and deliberation. Harold Burgess, John Oswalt, Allen Coppedge, Paul Vincent,

Dan Strait, Mark Royster, Paul Blair, Ron Smith, Steve Blakemore, Gareth Cockerill, Mary Fisher, Tom McCall, Chris Bounds, and Cricket Albertson were among those who gathered as contributors through collaboration and writing. Many books were generated, and many more will come as a result of this think tank guided by Kinlaw’s thoughts.


By the year 2010, Dr. Kinlaw was certain of several pivotal axioms that, for him, were key to understanding God, scripture, and humanity. He was sure that systematic theologians were gravely in error when they built a Christian system around the concept of redeeming fallen humanity. He would often lament that building a theology around fallen Adam was like going to a “junk yard” to look at automobiles. He would question his listener, “Why not go to the showroom?” Therefore, to understand a person one had to go to Second Adam, Perfect Adam—Final Adam—who is Jesus. The model for a whole person was not redeemed Adam, but Jesus.

Kinlaw felt that this distinctive would make or break sanctification theology. For a person to think like Jesus, and to think Kingdom thoughts, that person needed to be in a vibrant interpersonal relationship with Jesus, and Jesus needed to cleanse persons from self-interest. That would change the metaphysical reality in a human being, he suggested. If and when that work was a reality, Jesus could become that person’s reality. Marriage and family became God’s fertile ground for living out such a reality, and a person could orient one’s life around others rather than self. It was the God in Three Persons alone who created and revealed such a possibility. If the one, true God was interpersonal in nature (Father, Son, and Holy Spirit), then humanity made in his image reveals that nature. We must be sacredly interpersonal; he is our model. And that is the foundation for holiness. Dr. Kinlaw’s work, *Let’s Start with Jesus*, grew out of the discussion years with his reflection group.



About two years ago, Dr. Kinlaw told me that he believed the most essential mark in a person’s life is that God created him/her to be his conversation partner. Moreover, as in the life of Abraham, God shares things that are yet to be revealed and seems glad to listen

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“Dr. Kinlaw’s legacy lives on in the hearts of all, like me, who were blessed by his sermons, his books, and the love he showered on all he knew.” —Rhonda D.

(about 350 miles away). So, at 13, Papa found himself unwillingly at a holiness camp meeting where church was required five times a day.

He ended up in a boys' class taught by an older woman named Mother Clark. One day in class, she told how Jesus could make a heart clean from sin—even hidden sin. After class, she asked Papa to walk her home and, on the way, she said, "Dennis, have you let Jesus cleanse your heart?"

In his account of the story, he wrote, "There was that Jesus bit again." He said that if his mother or his Sunday school teacher had asked, he would have lied, but he could not lie to Mother Clark. So he said, "No."

"Wouldn't you like to?" He said that it seemed the most natural and logical thing to do to invite Christ into his heart.

Three days later, Papa was sitting in the main tabernacle with Buddy Luce and Mother Clark—but I am going to have to let him tell this part of his story in his own words.

Three nights later, I found myself sitting with Mother Clark, a new friend that was my age, named Buddy Luce, and some other young people in the evening preaching service. Henry Clay Morrison, the president of Asbury College and Seminary, a famous evangelist, and the one whom my father had heard when he had discovered the camp meeting, was the preacher. His subject was personal holiness. He used language that was new and strange to me, but the burden of his message was quite clear to my thirteen-year-old mind. He told us how Christ loved us, wanted to be very close to us. He told us how Christ wanted to belong to us and wanted us to belong completely to him. I found my heart flooded with a surprising love and with a profound desire to please Jesus. It seemed as natural now to run to him as it would have been before that week to avoid him if possible. I found

myself joyfully kneeling at the altar eager to let him know that I wanted to be wholly his.

In the years since, I have never found words adequate to describe to anyone what those next few hours were like. It was years before I even tried. Human language just could not do justice to what occurred. It was a profoundly emotional moment. A joy flooded my inner being, a joy of a deeper magnitude and of a different essence than anything I had ever known before. . . . It was the sense of a

Presence, an Other, who had come to me. All of the bits of glory of that moment seemed to be the natural accompaniments that came with that holy Presence. It was not just that I felt that he had now entered into me and that I now possessed him. Rather, he had welcomed me into himself. I did not have to reach out to touch him. He was in me, and I was in him. Later, I would learn the Trinitarian language behind the concepts of "the exchanged life," "co-inherence," and "circumincession," but, for that moment, what I felt was that he possessed me, that I was his and he was mine.

I was in contact with another world, one that transcends the time to which our clocks bear witness. The night was wearing on.

The thought of leaving that holy place never crossed my mind. Finally, my mother came and said, "Son, you need to go to bed." There were two ladies who continued to kneel at the altar although the congregation was long gone. I looked at my mother and said, as I pointed to two ladies who were still kneeling at the altar, "Go home before they have found what I have found?" Such was absolutely unthinkable! I had found the Pearl of Great Price, and I knew that it had to be shared. Somehow, I knew that this was for the whole world, and I must do what I could do so that all might know the One who had now given himself in his fullness to me.



Dr Kinlaw's senior college photo



"With a gift of both warmth and realism, Dr. Kinlaw shared the message of biblical holiness through his sermons, lectures, and writings—but most of all through his life."

—Board of General Superintendents, Church of the Nazarene

My mother, in an amazing moment of wisdom, left me alone. All that night, I gloried in that Presence in a flow of love that I knew did not have its source in me. That night, I sensed, though I could not fully understand, that he had chosen to love his world and all its inhabitants, that this love is more than something he does—it is who he is—and to dwell in him is to dwell in that love.

That was the first night in my thirteen-year-old life that I went the whole night without going to sleep. It was six-thirty the next morning during the prayer meeting that I fell sound asleep in my pew!

Needless to say, the intensity of the sense of his presence did not become an unbroken constancy for me. It would have been too much, but he had let me taste. The memory became the foundation stone of

my personal existence. I knew that the living Christ was a reality, a reality that could not be denied. I had met him and had known his love.



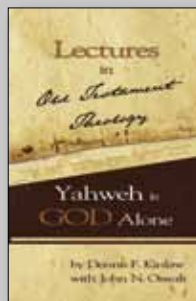
All the other loves in Papa's life came out of these two divine moments. Who Papa was, what he believed, and how he lived came out of the belief that Jesus Christ is the ultimate reality with whom we all must come face to face. Papa believed that God, in his lovingkindness, enters into our world to make himself known to each person who will open his heart to God's love. Papa's conviction of God's never-ending,

always pursuing, all-encompassing love never wavered. God had come to meet him as a thirteen-year-old boy, and he believed God was in pursuit of each and every human heart. His life was proof that as we open ourselves to him, the world opens up intellectually, spiritually, and with opportunities that only come as we respond to his love with our whole lives. ✨

Dennis F. Kinlaw's Thought Life continued from page 5

to our thoughts. I can still hear Dr. Kinlaw asking me, "Ron, how profound is that?" The bottom line in this synthesis? The Triune One is permeable, and there is room in him for a redeemed person. We are invited into his life and conversation. Too, there is room in every person designed only for him. We, too, are permeable. This reality uniquely exists between God and persons. Nothing in all of creation shares this reality besides persons. So, we are persons made to be open, not closed—open to God and open to one another.

There simply is no way to over-exaggerate how many people were in conversation with Dennis Kinlaw. Moreover, he *always* made it a theological conversation! It was out of interpersonal conversations with John Oswalt that Dr. Kinlaw's *Old Testament Theology* (edited by John Oswalt as a labor of love) was released.



Cricket Albertson has piles of notes from Dr. Kinlaw's conversations on Christian Anthropology!

In the last months of his life, Dr. Kinlaw's infirmities could impose mild disorientation for brief periods of time (actually, he enjoyed amazing alacrity in his day-to-day life as the norm). In one such time, I was with his son Denny, a physician, and his oldest daughter Beth at Dr. Kinlaw's bedside. Dr. Kinlaw was saying, "Ron, I want you to tell Denny he has one of the brightest medical minds in the world, and tell him

there's progress in dogma!" So, I turned to Denny (he was standing right next to me) and said, "Denny, your father would like you to know that you have one of the brightest medical minds in the world, and there is progress in dogma." We laughed so hard, with God's love pouring from us to one another! Who thinks thoughts so prolifically that such words could pour from their semi-consciousness? In my 62 years, I've met one—Dennis F. Kinlaw. He always was consistent with this example of conversation. He always brought out the brightest moments of the mind, and it always led to theological conversation.

I hope readers will forgive me for attempting to handle reflections on Dr. Kinlaw's thought life in a "popular" way rather than professional. It just seemed to fit his approach to life. His professional thought certainly merits professional scrutiny. That will be no small task. But for readers of *The High Calling*, it seemed appropriate to undertake a narrative reflection on a subject one could hardly exhaust.

In conclusion, Dr. Kinlaw was a thinker for the ages! Dr. Billy Graham reportedly alleged he was the best Methodist mind of the twentieth century. Our readers can bear testimony that sitting with him was like getting soaked in a theological downpour! For Asburians, he was like our mighty tree, planted by the living waters. Using words from Henry Clay Morrison's funeral, we are profoundly grateful that "like the apostles, his shadow fell on our lives to heal us." ✨

Open Windows

By Dennis F. Kinlaw



<https://www.flickr.com/photos/76377775@N05/8497024093>

This article has been adapted from a sermon preached at Indian Springs Holiness Camp Meeting, August 1990. It seems especially appropriate as the Francis Asbury Society transitions from having living founders to honoring their legacy.

It is my conviction that as we face a new beginning, the world around us and our own country, particularly, needs our message even more than it ever has. The Francis Asbury Society believes that there is another world beyond this one that you cannot see or touch or measure. That other world is more real than this one. Something has happened in us that causes us to believe that we really can't make sense out of this world without the existence of that other world. History can be studied in many ways: through the leading cultures, the most powerful leaders, the intellectual currents. I have come to feel that a careful study of history will indicate that the greatest intellectual advances in human history came when, in some way or other, the veil broke between this world and the other, and the light of that other world broke into our darkness and into our confusion.

I don't think there is any question but that the greatest intellectual step in human history came with Moses, who gave us Genesis 1–2. Do you know where it started? He was tending sheep, and he looked and there was bush burning, and he checked to see, and the leaves didn't crinkle and turn black and drop off. He watched that bush burn, and he knew it was not a natural fire, and

he realized something was taking place he could not understand, and a voice said, "Moses, you are on a holy spot and in a holy moment, and you better take off your shoes, because you are in the presence of the Holy One."

The world would never have heard of Moses—we would never have had the book of Genesis, the nation of Israel, or Christianity as we know it—if it had not been for that moment when heaven broke into a sheep herder's life. In that moment, human history was changed—and changed for the good.

Run down through history and spot those moments when, in a specific moment and place, that other world broke through and someone's life was totally transformed—whether it is Isaiah or the Apostle Paul or Augustine. We would have never heard of Augustine if not for that moment in that garden when a heavenly voice told him to take up the book and read. He opened the Scripture to Romans 13 and began to read, a window into the other world opened, and he was transformed. I have come to love the radical change that can take place in a very limited period of time, when a window opens between this world and that other one, and when we get a chance to see clearly.

One of the most brilliant mathematicians in human history had a moment when the window into the other world opened, and he recorded that moment. His name

was Blaise Pascal, a Frenchman. He died when he was only thirty-nine. When he died, his servant prepared his body for burial, and as he did, he heard something crinkle in the lining of Pascal's jacket. He slit the lining and he found three sheets of paper sewn into the lining of his coat. It was the story of two hours in Pascal's life, his encounter with the living Christ.

*The year of grace 1654, Monday, 23 November. . .
From about half past ten at night until about half past midnight, FIRE.*

God of Abraham, God of Isaac, God of Jacob not of the philosophers and of the learned.

Certitude. Certitude. Feeling. Joy. Peace. God of Jesus Christ.

My God and your God. Your God will be my God.

Forgetfulness of the world and of everything, except God.

He is only found by the ways taught in the Gospel.

Grandeur of the human soul.

Righteous Father, the world has not known you, but I have known you.

Joy, joy, joy, tears of joy.

I have departed from him:

They have forsaken me, the fount of living water.

My God, will you leave me? Let me not be separated from him forever.

This is eternal life, that they know you, the one true God, and the one that you sent, Jesus Christ.

Jesus Christ. Jesus Christ.

Two hours, and his whole life was redirected. This man laid the intellectual basis for the future of mathematics but found his fulfillment in a few holy moments in the presence of a holy God.

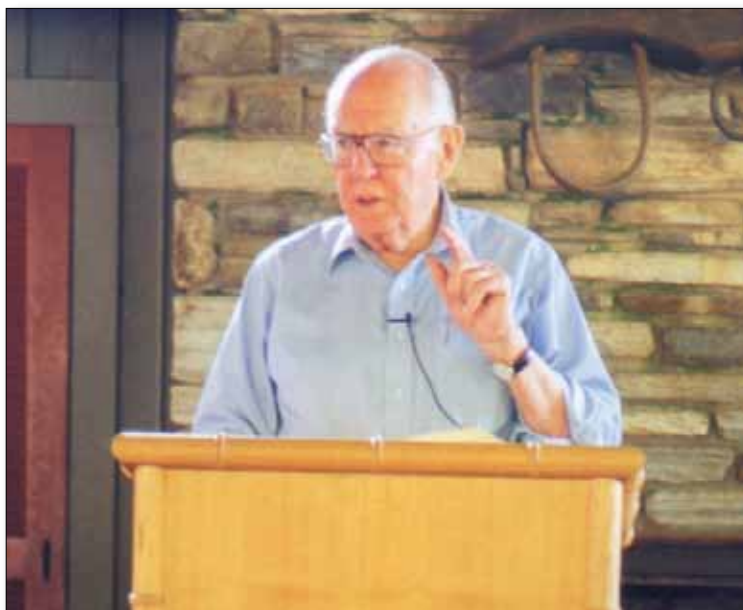
We need in our society some people where a breakthrough has occurred. We need in this fallen, polluted society some people who have been in touch with that world that is holy, pure, righteous, and good. I was thirteen when he came to me. The window opened, and I knew that I was in the presence of God. I had never known that before. The motivation of my life has been to help others know what I found that night.

That is the purpose of the Francis Asbury Society, in our coming together, standing together, trusting together.

The veil can move away, and we can know that we are in his presence. There and there alone is the answer to our need—for our own satisfaction and transformation so that we can become witnesses in our culture.

Our world does not know about this other world, and the only way that it is going to know is to have some people who have tasted it. And that is what our concern ought to be: that the window will open for us, and we will know what it means to be in his holy presence and have his holy touch upon us, so that we go out with that certitude, certitude, as Pascal said, "Joy, Joy, tears of joy . . . Jesus Christ." In him is our hope! Our world needs to

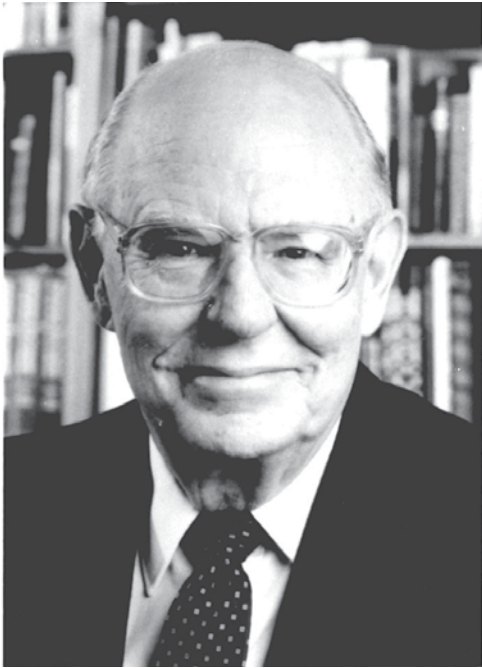
know him. We have the privilege of being part of a band of believers who live with the window open to the other world. May God help us share it! ✨



“Our concern ought to be that the window will open for us [to] know what it means to be in his holy presence and have his holy touch upon us . . .”



“Dr. Kinlaw had a profound impact on my life. I remember sitting in [Asbury College] chapel with anticipation each time he spoke. He enhanced my ability to walk with the Father. You see, I had never considered having a deeper and deeper walk. Dr Kinlaw’s easy way of talking was just what I needed.” —Steve C.



In Memory of
DR. DENNIS F.
Kinlaw

By John N. Oswalt

I first met Dr. Kinlaw when I was a sophomore at Taylor University and he was the speaker during the Fall Spiritual Emphasis week. At that time, he led me into the experience of Entire Sanctification. He returned for the same event in the Spring of my junior year and persuaded me to attend Asbury Theological Seminary (ATS) for my seminary training. He joined the faculty of ATS in the Fall of 1963 as I was beginning my third year as a student. The previous spring, I had responded to what I understood to be a divine call into Old Testament teaching, so when it was announced that he was coming to teach Old Testament, I saw that as a remarkable confirmation. I stayed for a ThM degree with him (1964–65) and then, largely through his influence, went to Brandeis University for my doctoral work. In 1970, I took the position on the faculty at ATS that he had vacated to accept the presidency of Asbury College (now University).

How is it possible to pay tribute in any adequate way to one whose life was so rich and productive? Dr. Kinlaw undoubtedly touched the lives of tens of thousands of people around the world. Persons who only met him once felt a deep attachment to him and, for those who had the privilege of knowing him well, the attachment was profound. One testimony to that fact was the stream of visitors he had in his declining years when he was housebound. The Albertson home, where he was so generously cared for by his granddaughter Christiane (“Cricket”) and her family, truly needed a revolving door to cope with the number of people from all over the world who were in and out.



Dennis and Elsie Kinlaw at Morrison’s grave

Dennis Kinlaw’s life was a testimony to the long reach of the influence of the great preacher, Henry Clay Morrison, for the institutions that shaped Dennis’s life were all ones that had in turn been shaped by Morrison. Indian Springs Holiness Camp Meeting in Flovilla, Georgia, was Morrison’s favorite camp, where he preached almost annually for nearly forty years. It was at that camp that the young Kinlaw boy found Jesus as Savior and, shortly after, as Sanctifier. Then it was at Asbury College, where Morrison had given some twenty years of his life as president, that Dennis found both his wife and his calling. Upon graduation from the college, it was at Asbury Theological Seminary, an institution that was founded and led by Morrison, that he received his ministerial training.



Dennis and Elsie Kinlaw did ministry as a team until the moment death parted them.

Even during college days, it was evident that Dennis was a leader, being continually elected president of his class and finally as president of the student body. Part of that gift was his persuasive speaking ability, and while still in college, he was receiving invitations to speak at church

revivals and other evangelistic meetings. It was entirely natural for him, upon graduation from seminary, to feel a divine tug into an evangelistic ministry. But whereas for some, evangelism and scholarship do not go together, for Dennis Kinlaw they were inseparable. Part of the reason for that was his insatiable curiosity about anything that interested him. So, he sought further education at

Duke University, Princeton University, the University of Edinburgh, and finally at Brandeis University. He would say that this continuing educational journey was in large part to seek answers to the deep intellectual questions that nagged him, for he did have questions, and he was never one to dodge them. The fact that he was able to find satisfying answers to many of those questions made him something of a lodestone to young scholars who also had questions.

Dennis Kinlaw was a passionate man. He was above all passionate to know Christ and to make him known. But he was also passionate for truth, especially as God has made it known in Scripture. This meant that he was no stranger to conflict. It also led him to some hard decisions, including giving up his ministerial credentials in the denomination of his childhood as that denomination became increasingly liberal. But credentials do not make the pastor/evangelist, and eventually a neighborhood Bible study in upstate New York became a thriving young church, while at the same time Dennis was the father of five children and pursuing a Ph.D. degree several hundred miles away at Brandeis. Passion for Christ and passion for learning had to go in tandem; they could not be separated.

All of these factors—his passionate advocacy for what he believed, his intellectual acumen and ability, his ability to hold reason and faith together without crippling one or the other, his burning love for God, and his gift of finding common ground with whomever he met—made him very attractive to people of all walks of life and all

ranges of ability. He was in demand to speak to Roman Catholics and Nazarenes. He was involved with the National Association of Evangelicals and with tiny camp meetings in the backwoods. He was on the board of the flagship magazine *Christianity Today* and he met with small groups of college freshmen. In the five years that he taught at Asbury Theological Seminary before he assumed the presidency of Asbury College, he had a profound influence on his students. At the time of my graduation from Asbury Theological Seminary in 1965, I told Dr. Frank Stanger, the president, that he could expect all of his brightest students to be going into Old Testament. When he asked me why I said such a thing, I answered that it was because Dennis Kinlaw was teaching Old Testament. In the upshot, I was proven quite correct. In that short five years, some 25 people went on for further study in Old Testament, and several of them have made important contributions to the field, something that gave Dennis considerable pleasure.

In 1983 that Dennis, between his two tenures as president of Asbury College, spoke to Harold Burgess, a professor at Asbury Theological Seminary, of his concern that an important book on the Wesleyan doctrine of Entire Sanctification was no longer in print. Burgess, who was a gifted facilitator, said that if the money could be found, getting the book back in print was not a problem. Between the two of them, the money was found, and the book was reprinted. But Harold had another concern; he felt that the unique ministry of Dennis Kinlaw—with its concern for propagating the *whole* gospel through publication, evangelism, and scholarship—lacked a

suitable platform, and he set to work to bring such a platform about. Dennis would have nothing to do with a “Dennis Kinlaw Evangelistic Association” and so together Harold and Dennis birthed the “Francis Asbury Society,” a voluntary association of persons who shared these concerns. Dennis treasured the association with Bishop Asbury because he saw in Asbury the most effective proponent of Wesleyan theology in America, the prototype for the three-pronged effort that would characterize the Society and has continued to do so through its years of existence.

These few words can hardly begin to express adequately some of the dimensions of this remarkable man’s life. All of us who have known him and been influenced by him can only give thanks to our God for allowing him to come into our lives.

Deo gratia ✨

Malchus' Ear

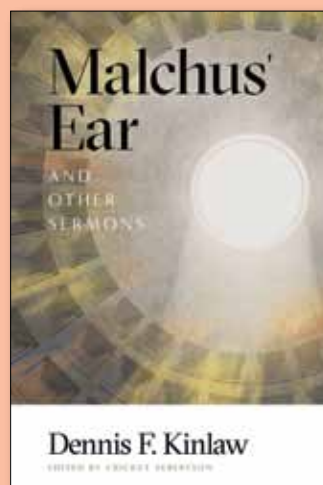
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Like John Wesley, Dr. Kinlaw was known for his preaching more than his works of theology. In preaching, he could make theological and biblical truths accessible to every believer, from the child to the most academically trained. The sermons in this book represent some of the most intellectually and spiritually pivotal insights of Dr. Kinlaw’s life. They are hallmarks of his faith and of his understanding of the gospel.

THE *Aroma* OF CHRIST

By Stan Key



I had a unique relationship with Dennis Kinlaw. I married his daughter Katy in 1977 and claim responsibility for three of his grandchildren and six of his great-grandchildren. For 18 years (1994–2012), I pastored the church in Albany, New York, where Dr. Kinlaw had served as founding pastor (1953–1963). Our ties grew even closer when Katy and I moved back to Wilmore (2013) and I was later named president of the Francis Asbury Society. As Dr. Kinlaw anticipated his death, he gave clear instructions that I was to preach the gospel at his funeral. This is the sermon I preached in Hughes Auditorium at Asbury University on April 15, 2017.

We are gathered here today to celebrate the life of one who was known personally by many of us and known only by reputation by others. Many people understood him; many didn't. Many thought he was cutting-edge and ahead of his time. Others thought he was hopelessly antiquated and out of touch. Many loved him and others scorned him. He was a man of great influence, compassion, and controversy. I'm talking, of course, about Jesus Christ!

Jesus is the only name that really matters today. Papa (if you will allow me the privilege of calling Dr. Kinlaw by the name I called him) gave *very* clear instructions about what this funeral message was to be about. And it was *not* to be about Papa! It was to be about Jesus. Above all else, we are gathered here today to celebrate and worship Jesus Christ.

The Scripture I want us to hear today comes from II Corinthians 2:14-16 (ESV):

But thanks be to God, who in Christ always leads us in triumphal procession, and through us spreads

the fragrance of the knowledge of him everywhere. For we are the aroma of Christ to God among those who are being saved and among those who are perishing, to one a fragrance from death to death, to the other a fragrance from life to life. Who is sufficient for these things?

Paul uses a technical term, “leads us in triumphal procession,” a single word in the Greek, that refers to a Roman victory parade. It describes the celebration that occurred when a Roman general returned home after winning a great victory on the field of battle. Similar to a ticker-tape parade in Manhattan when the New York Yankees won the World Series, the whole city turned out, lining the streets in joyful celebration. The order of the procession typically went like this:

- *Government officials* (the mayor, senators, etc.)
- *Trumpeters* making fanfare and lots of noise.
- *Priests* from the local pagan temples with censers of incense filling the city with the aroma of victory.
- *Wagons* carrying the plunder and spoils of war (gold, silver, silk, art works, etc.).
- *The victorious Roman army*, dressed in their military finest, legion after legion proudly marching through the city, smiling at the joyful cheers of the crowd.
- *The victorious general* on a white horse or in a chariot, dressed in purple, a wreath on his head, a scepter in his hand; he is the hero! This parade is in his honor.

- Finally, at the end of procession, chained together and in rags, the *prisoners of war*, those who had dared to fight against Rome. The crowd would curse and hiss as they walked by. These poor wretches were being led to the arena where they would be slaughtered for the entertainment of the masses.

Paul's description of this victory parade is brief, but two things are crystal clear. First, he is claiming that Jesus is the victorious general who has won a great victory over sin, death, and hell. He is proclaiming his triumph to the whole world. Second, *we* are in this parade. "Thanks be to God," Paul exults, "who always leads *us* in triumphal procession." On these two points, commentators are all in agreement.

The debate begins when we ask the question: *where* are we in this parade? To delve into the technical hermeneutics involved in answering this question is beyond the scope of this sermon. Suffice it to say that most American evangelicals assume that we are among the victorious soldiers. We won! The plunder of victory is for our personal enjoyment. General Jesus has made it possible for us to be healthy, wealthy, and happy. Thanks be to God!

A closer look, however, reveals a shocking reality. In fact, the shock of what Paul is saying is so great that when I first began to see it I shouted, "That can't be true!" Paul is not thanking God that he won. He is thanking God that he *lost*! "I was once the enemy of King Jesus," Paul seems to be saying, "in full rebellion against him and all his followers! I persecuted the church and tried my best to destroy it. But I lost! Isn't it wonderful? He conquered my rebel heart and now I'm a prisoner of love, a trophy of grace. There I am at the end of the procession being led to my execution! Jesus is putting me on display so that the whole world can see what grace can do in a no-good, low-down, dirty rotten bum like me."

In his first letter to the Corinthians, Paul gives a fuller explanation of what it is like to be in this victory parade:

For it seems to me that God has put us apostles on display at the end of the procession, like those condemned to die in the arena. We have been made a spectacle to the whole universe, to angels as well as to human beings. We

are fools for Christ To this very hour we go hungry and thirsty, we are in rags, we are brutally treated We have become the scum of the earth, the garbage of the world—right up to this moment. (I Corinthians 4:9–13 NIV)

Paul is not being sadistic. He certainly didn't enjoy suffering! He had simply learned that just as Jesus had poured out his life for others on the cross, so he too now has the same awesome privilege. "As the Father has sent me, even so I am sending you," Jesus had told his disciples (Jn 20:21 ESV). He came to give his life. Now, his disciples get to do the same thing! Such a life of self-denial and poured-out love means that Paul can rejoice in his sufferings because he is filling up in his flesh "what is lacking in Christ's afflictions" (Col 1:24). "Death is at work in us, but life in you" (II Cor 4:12). This is how salvation comes to the world! King Jesus won the victory when he surrendered to death on the cross. What looked like defeat was in reality a great triumph and the means of salvation for the whole world. Now, he is giving us the privilege to live as he lived and to die as he died. Thanks be to God!

Dennis Kinlaw understood this gospel of self-giving love. Like Paul, he found his place at the end of the procession: a prisoner of love, a trophy of grace. He understood that victory comes not to those who say, "Thank God, I won," but rather to those who shout for joy, "Thank God, I lost!" Dennis Kinlaw understood that this is how

Continued on page 15



“What looked like defeat was in reality a great triumph and the means of salvation for the whole world.”

THE *Kinlaw Legacy* FUND

By Charlie Fiskeaux

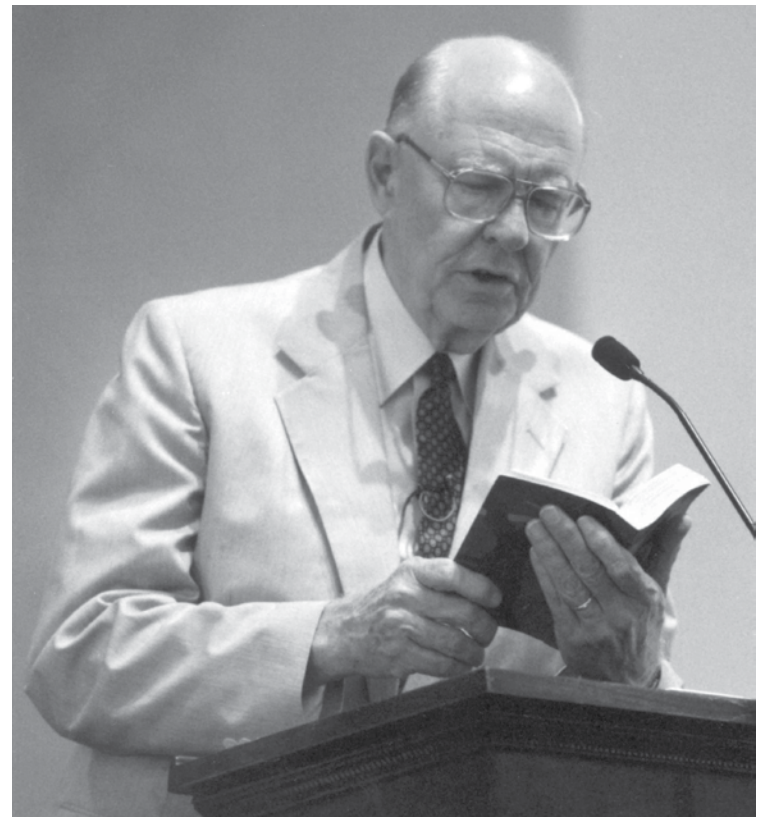
I have served with Dr. Kinlaw on three different occasions. During his first presidency of Asbury College (now University), he hired me as an assistant professor of Business Management. During his second presidency, I served with him as the vice president for Business Affairs. Then, from 1997 to 2017, I served on the Board of Directors of the Francis Asbury Society, the last 17 years as chair of the Board of Directors, enabling me to work closely with Dr. Kinlaw on FAS ministries. My present role with FAS is assistant to the president for Development.

Of all the roles that Dr. Dennis Kinlaw served in his life—pastor, college president, preacher, evangelist, mentor, and friend—it was the privilege of serving as an evangelist that most captured the passion of his heart. His passion was not simply evangelism in a broad sense, but evangelism for the purpose of spreading Scriptural holiness over the land so that persons would be fully committed to having “the mind of Christ” formed within them. Accordingly, in 1983, Dr. Kinlaw was instrumental in establishing the Francis Asbury Society (FAS) to promote the message of Scriptural holiness through the *spoken* and *written* word. In the intervening years, FAS has sent out many evangelists and published many books.

Now that our heavenly Father has called Dr. Kinlaw home, FAS seeks to honor and perpetuate the legacy of Dr. Dennis Kinlaw by establishing the Kinlaw Legacy Fund. This fund gives friends of FAS an opportunity to donate to a project that strengthens one of the core ministries of the organization he helped to found: the role of the evangelist. This focus was chosen because it is the evangelist-speaker who most directly encounters the individual person with the Scriptural proclamation.

Gifts to the Kinlaw Legacy Fund will help support four to eight strategic FAS speakers (evangelists, teachers, and scholars) who have devoted their lives to spreading the message of Scriptural holiness over the land. Each of these speakers is responsible to raise his/her own support (through faith promises, honoraria, etc.) but may need some financial assistance to fulfill their ministry engagements within FAS. Because FAS is continually seeking additional persons for the FAS Speaker program, this fund will provide support not only for a few present speakers but also persons approved to be FAS speakers in the future.

Gifts of all types will be gratefully accepted, including present gifts—cash, investments, or in-kind instruments



“It was the privilege of serving as an evangelist that most captured the passion of his heart.”

such as tangible assets—and deferred gifts through one’s estate or will. If you are interested in making a non-cash gift, please contact President Stan Key. The primary period for soliciting gifts continues through December 31, 2017. However, the intent is that the fund will remain active so long as FAS exists, meaning that gifts will be gratefully accepted at any time in the future. Accordingly, multi-year gifts are fully appropriate; for example, gifts given over a three-year or five-year period.

Please direct specific questions to President Stan Key at (859) 858-4222. Gifts may be given through your customary method or mailed to the address below. Please designate “Kinlaw Legacy Fund” on the memo line of your checks.

Francis Asbury Society
PO Box 7
Wilmore, KY 40390 ✉

salvation comes to the world. This is what evangelism is all about—death works in us so that life can work in you!

Tomorrow is Easter. What a “coincidence” that this funeral “happens” to fall on the Saturday of Holy Week. Tomorrow morning, many will see Easter as the reversal of a defeat. “Yeah, that’s too bad about what happened on Good Friday. The cross was tragic and so unfortunate. But thanks be to God, Jesus is risen.” No! Easter is not the reversal of a defeat but the proclamation of a victory! The cross was not a mistake; it was no defeat. The cross was the greatest victory ever won! The cross reveals the wisdom and power of God. The resurrection only confirms and broadcasts the triumph.

How do you explain a life like Dennis Kinlaw’s? How to account for his powerful influence on the lives of so many people in so many different ways? Some might say it was his charming personality or perhaps his amazing gifts. Others might point to his sonorous voice or advanced education. Still others might suggest his insightful theology explains what made him so special. I have another theory: I believe the secret to Dennis Kinlaw’s influence was the aroma of his life. You couldn’t quite explain it, but you knew it when you encountered it—that fragrance of self-giving love. Just as Paul’s life had a distinctive aroma, so did Papa’s. “But thanks be to God, who in Christ always leads us in triumphal procession, and through us spreads the fragrance of the knowledge of him everywhere. For we are the aroma of Christ. . . (II Cor. 2:14–15). Just as the censers of the priests in the Roman military parade gave victory a particular aroma, so it is in the triumphal procession of Jesus Christ. There is an unmistakable fragrance that one encounters nowhere else! It is the aroma of self-giving love and it has the power to change the world.

We are here this morning because there was something about the aroma of Papa that drew us to him. But it wasn’t the aroma of Dennis Kinlaw; it

was the fragrance of Jesus in and through Dennis Kinlaw. It is the fragrance of self-giving love. This is the aroma that has the power to turn the world upside down by showing that:

- The way to win is to lose.
- The way to be rich is to become poor.
- The way to be wise is to be a fool.
- The way to be a great leader is to be a servant.
- The way to joy is to learn how to weep.
- The way to be strong is to be weak.
- The way to find yourself is to lose yourself.
- The way to live is to die.

I want us to close this service by singing a hymn that Papa loved: “Make Me a Captive, Lord.” It was written by a blind Presbyterian minister named George Matheson in 1890. Perhaps it was his blindness that caused him to see the truth of the gospel so clearly. ✦

Make Me a Captive, Lord

By George Matheson (1890)

*Make me a captive Lord, and then I shall be free.
Force me to render up my sword, and I shall conqueror be.
I sink in life’s alarms when by myself I stand;
Imprison me within Thine arms, and strong shall be my hand.*

*My heart is weak and poor until it master find;
It has no spring of action sure, it varies with the wind.
It cannot freely move till Thou hast wrought its chain;
Enslave it with Thy matchless love, and deathless it shall reign.*

*My power is faint and low till I have learned to serve;
It lacks the needed fire to glow, it lacks the breeze to nerve.
It cannot drive the world until itself be driven;
Its flag can only be unfurled when Thou
shalt breathe from heaven.*

*My will is not my own till Thou hast made it Thine:
If it would reach a monarch’s throne, it must its crown resign.
It only stands unbent amid the clashing strife,
When on Thy bosom it has leant, and found in Thee its life.*



“I wish I could adequately convey to you the profound way God used [Dr. Kinlaw] during the formative years of my life. There was no one apart from my own father who influenced me more. And his deep influence on my life has continued ever since.” —Steve S.



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“Of all the Christian leaders of my lifetime, not one surpasses Dennis Kinlaw in my estimation in terms of spiritual power, personal holiness and integrity, and the beneficial influence wielded in my own life.” —Tom H.

