

The High Calling

a bimonthly publication of The Francis Asbury Society

From the President's Desk

When Dr. Oswalt shared that this edition of *The High Calling* would be dealing with the topic of the resurrection, I started to meditate on Paul's promise for mutual participation: "He that raised up Christ from the dead shall also quicken your mortal bodies" (Romans 8:11).

Most of us think of the resurrection in terms of immortality. Notice that Paul speaks just the opposite. He is not reflecting on resurrection to the "there and then," but the here and now. He does it in much the same way he said, "I am crucified with Christ, nevertheless I live" (Galatians 2:20). So Paul speaks about the mortal body—the one that you now have. That is the one that the Spirit promises to quicken. The work is not *post mortem*.

Remember the Apostle Paul told the Corinthians that without Christ's resurrection their faith would be in vain; preaching would be in vain; and there would be no hope.

Horrific thoughts except for one factor: in fact, Christ is risen from the dead. The disciple John says to deny the reality of the resurrection is the spirit of anti-Christ. Christian faith depends on the risen Christ.

It is hard to overstate how the resurrection changed things. God Himself went through a change. There now is a resurrected body from the Incarnate One sitting in the center of Trinitarian existence! It signifies two major realities: 1) God is a willing receptacle for flesh; and 2) Flesh may be a willing receptacle for God. Christ took human flesh, became Incarnate, and the Spirit raised that flesh from the dead. His meritorious work stands as a testimony that He wants to redeem our flesh and raise us by grace through faith as a wholly redeemed person so that our bodies are fit "temples for the Holy Spirit." However, for that to happen, Christ's salvific resurrection poses one ultimate question to every human being: Will you live your lives from Adam's fallen-ness or Christ's risen-ness? For the Apostle Paul, that is the great divide.

Don

Jesus Is Victor!

by Dennis F. Kinlaw, Ph.D.



Ten years ago our family was going through a very difficult experience. The doctors had informed my wife, Elsie, that she had ovarian cancer and that she must have radical chemotherapy and radiation if she was to live. Elsie was quite fragile apart from the cancer and was 80. Should she try to

go through the ordeal of the treatments or accept this as her natural fate? After all, she had had a good long life. Should she not be content and surrender to the *natural*? Her decision was to surrender.

During those next months, we learned some things. One was that death does not seem to us to be natural. Dying may be a universal experience. Everybody does it, but it never seems to be quite natural. The flowers may fade and die, and we say: "Well! That is just the way it is." The problem is that there seems to be something very

deep within us human beings that insists that it just is *not right*. It just ought not to be. The companionship is good and ought not to stop. Death is a thief, and it steals something that is good.

Now our problem was not that we thought that death would be the end for Elsie. Her knowledge of Christ gave her a strong assurance that her future hope was greater than the gracious past that God had given her. But the transition was, as Paul said, an enemy—the last great enemy! As we watched Elsie fight her fight, we concluded that we are made for life, not death. We who are made in the image of God are made to live, not die.

I guess that is at the heart of a deep sorrow that fills me these days. It is not about Elsie. She is more alive than she has ever been and our hope of having our fellowship renewed is sure.

The sorrow is about the culture of which we in the United States are now a part. For it is a culture of *death*, not life. I am aware of the privileges that those of us who live in this country enjoy as far as medicine and health care is concerned. Our son works as a doctor in an

Continued on page 7

Two Views of Life and Death

by John N. Oswalt, Ph.D.

A day or so before I saw the following article on Mr. Allen, I had read the following homily by F. B. Meyer. I was struck by the radical difference between them. Perhaps you will be, too.

This Day Have I Begotten Thee (Psalm 2:7)

The Holy Ghost tells us that this was addressed by the Father to the Son in his Resurrection (see Acts xiii. 33). It was from the grave that our Lord stepped up to his mediatorial throne, from whence all the hatred of his foes has had no power to dislodge Him, and never shall have. Death is a birth into the true life. Jesus was the Firstborn from the dead; we too are to be born out of the darkness of the grave into the Life Immortal.

“There is a beyond, and he who has once caught a glimpse of it is like a man who has gazed at the sun. Wherever he looks, he sees everywhere the image of the sun. Speak to him of finite things, and he will tell you that the finite is impossible and meaningless without the infinite. Speak to him of death, and he will call it birth; speak to him of time, and he will call it the mere shadow of eternity.”

But is it not wonderful that He has *begotten us* also unto a living hope by the Resurrection of our Lord Jesus Christ from the dead to an incorruptible inheritance? We are the sons of the resurrection. In Jesus we are already on resurrection-ground. Our sun shall no more go down,

nor our moon withdraw herself. For us, at least, God hath destroyed “the vail that is spread over all nations.”

Do not wonder, then, at the hate of men. They will rage, and imagine vain things; they will take counsel together. It cannot be otherwise.

You may expect, then, to be bruised by your brethren, and hated by the world. But at such times Christ will come to you, and give you fresh accessions of his resurrection life, carrying you into the hidden house of his abiding, and confirming the weak knees and the heart that faints.

(From Our Daily Homily, F.B. Meyer, II, 2)



Pro Nobis
Hemlock 2013

If God is for us, who can be against us?
—Romans 8:31

**August 18–20
& August 20–22**

Our theme for Hemlock 2013 is based on Romans 8:31: “If God be for us, who can be against us?” The Latin words translated as “for us” are Pro Nobis. European Christians would often use these words as an abbreviated affirmation of the Romans verse.

Join us as we let this affirmation penetrate our hearts and minds. The same God who made the mountain we see from the Hemlock porch is Pro Nobis—for us! We look forward to a rich time together as we glory in His truth. See you there!

Allen on Aging

Woody Allen isn’t enjoying old age, said Oliver Burkeman in *The Guardian* (U.K.). “It’s a bad business,” says the 76-year-old filmmaker. “It’s a confirmation that the anxieties and terrors I’ve had all my life were accurate. There’s no advantage to aging. You don’t get wiser, you don’t get more mellow, you don’t see life in a more glowing way. You have to fight your body decaying, and you have less options.”

In his 46 years as a director, he hasn’t changed his belief that there’s only one way to handle the horror of mortality: distraction. Watch a basketball game, play the clarinet. “The only thing you can do is what you did when you were 20—because you’re always walking with an abyss right under your feet; they can be hoisting a piano on Park Avenue and drop it on your head when you’re 20—which is to distract yourself.”

Making a film a year also stops him from dwelling on death. “Getting involved in a movie [occupies] all my anxiety: ‘Did I write a good scene for Cate Blanchett?’ If I wasn’t concentrated on that, I’d be thinking of larger issues. And those are unresolvable, and you’re checkmated whichever way you go.”

(From The Week, October 19, 2012, used by permission)

What Did Jesus Come to Do?

by Allan Coppedge, Ph.D.

While there are a lot of things that were a part of God's bigger plan for Jesus, three of them stand out for us. The first is that He came *to live*. As He lived he was modeling life as God originally designed it. For three years Jesus invested His life in some disciples so that He would give them and all future disciples a measure of how one was supposed to be living in a fallen, sinful world. This is what life was intended to look like. If we follow His pattern, then God makes it possible to live life to its fullest.

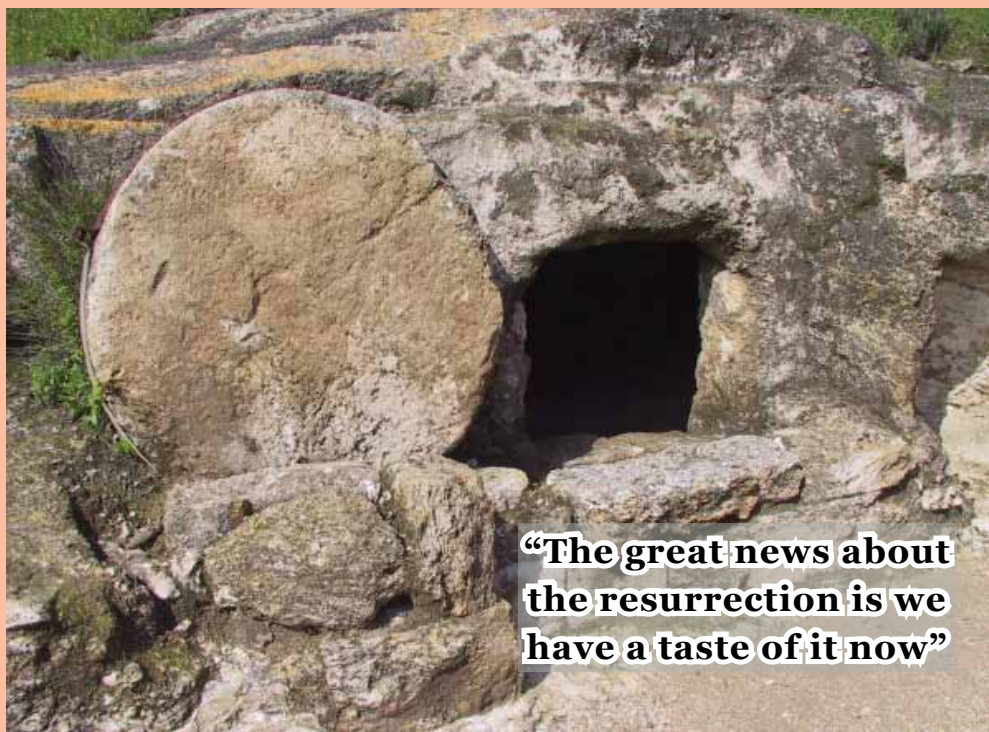
The second thing Jesus came to do was *to die*. He came into the world to be a substitute life given for us in death so that He might take our place. This means His purpose here is that we might not have to die. Spiritual death means separation from God. This is exactly what we deserve because of sin. "The wages of sin is death" (Romans 6:23). All have sinned and therefore all justly should die for their disobedience to God. But Jesus comes as a replacement for us. One who stands in our place. He is able to do this as the sinless one who does not have to die for His own sins. He is the perfect sacrifice for sins because He did not have sin in himself.

This pattern of Jesus is foreshadowed in the Old Testament sacrificial system when a perfect lamb was chosen and killed in place of the worshipper. There were not to be lambs with crooked legs, lopped ears or scars. They were to be perfect as a model for what was necessary to render appropriate sacrifice to God. Jesus himself comes without sin as the perfect sacrifice for all of us who have sinned. So He stands in our place, as one who does not need to stand in his own place, in order to take the punishment and death that we justly deserve. Praise the Lord that we do not have to suffer death, i.e., separation from God, because Jesus has taken this role for us on the cross.

The third thing Jesus came to do was *to be raised* from the dead. It is a symbol of the triumph of life over death. In the resurrection God is saying that death does not have the last word. The worst thing that Satan has to throw at humankind is death. But God has triumphed over the worst sin could do in the resurrection of Jesus.

Not only is arising from the dead a triumph over death, but it is also a demonstration that there is life beyond

death. Jesus promised this for the present life in this world as well as a future life after physical death in heaven and at the final resurrection. The resurrection of Jesus is a foretaste of our own resurrection. We will have real resurrection bodies, real resurrection minds, emotions, wills and life. Some things in the resurrection will be just like our world and the life that we have now, and some things will be different. The model in Jesus' resurrection is that so many of the good things we enjoy in this life will be repeated and enjoyed in the resurrection at a new level. That includes the delight in relationships, the delight in experiences, the delight in creation, and the delight of life. Every kind of enjoyment in this world or delight or learning or growing or loving people will be raised to a new level in the resurrection. All of that will be available, without the impact of sin, in relation to the same things that we experience in this world.



"The great news about the resurrection is we have a taste of it now"

So we have something to look forward to. Something to hope for. Something to anticipate. The great news about the resurrection is we have a taste of it now in this world. Think of all the good things that we have to enjoy and delight in now, and then think that they will all be raised to a new, more powerful level in the resurrection. So we will find ourselves again enjoying life, relationships, work, learning, creation, experiences, imagination, emotions, thinking, etc. in a new, fresh, deeper way. The resurrection from the dead gives us something to look forward to when we will enjoy the resurrection with Jesus in the future. The great news is we can start now enjoying some of the dimensions that are coming at another level in the future. Let's take advantage of the delight in life that God has given us for this world and live in anticipation of every good thing we have now coming to a whole other height in the future.

Five Minutes Changed My Life

By Erin Owens

It is astonishing how a few minutes can change so much. Within seconds, life can be brought into this world or taken away.

On September 15, 1999, a mere five minutes changed the course of my life. I was in seventh grade and attending one of my first youth group events. It was See You at the Pole, the day when Christian youth gathered around their school flag pole to pray. That night, my youth group at Wedgwood Baptist Church was hosting a See You at the Pole youth rally. My favorite local band, Forty Days, was going to play, and needless to say, I was ecstatic!

I eagerly arrived at church early and got a seat with a great view, only four rows back! As a teenager, these were the events I lived for. The band came out and quickly the sanctuary filled up as the service began. The evening progressed, and Forty Days began to sing “I will call upon the Lord, who is worthy to be praised.” At that point, there was a loud noise and the band dove behind the speakers.

I assumed maybe a speaker blew; I did not know what to think. Quickly, people began to duck behind pews, and I knelt down. My thoughts raced. A seventh grader simply cannot comprehend the fact that a gunman named Larry Ashbrook had entered the sanctuary. I thought maybe this was some kind of skit.

I hunkered down on the pew, and as I peeked up I saw the fire from a gun at the back of the sanctuary and I knelt back down. At that point, a voice—not audible but still very clear—instructed me to get down on the ground. I obeyed, even though I was sitting in a stream of blood. I still did not understand. I could not comprehend what was happening, but I had a sense of peace in spite of the death that surrounded me.

I heard someone yell, “thank God, he is dead!” People began to run, and I followed the bloody footprints out of the worship center. As I exited the doors, reality hit me. I heard the click of S.W.A.T. team guns, the whir of helicopter engines and the commands of the medical team. Fellow youth were already on stretchers. I quickly realized my mom and sister, who had been in other parts of the building, were nowhere to be found. I fell to my knees, and with my friends prayed the only thing that I could utter, “oh God.” My trembling, blood-stained hands covered my face as I cried out in desperation.

Soon, someone told me that my mom and sister were in the neighboring elementary school. The children’s director had guided the children—and my mother and sister who were with them—out of the church to find safety. As



Jason & Erin Owens, Directors of Christian Futures Program

the director approached the school, all of the doors were locked. She prayed fervently for a place of safety, and a janitor showed up and escorted them into the building.

Later, as the director went to the school to thank the janitor, she learned that no one fitting that description even had a key to the school. God works in miraculous ways. Thanks to this angel in disguise, the children were saved.

I found my family, and we held each other like never before. News crews bustled around me and police attempted to gain statements. I could not even recall my phone number. After reporting all I remembered, we went home to face a new reality. I could not even close my eyes that night due to the images flashing through my head. Little did I know the struggles that would come.

It turned out that Larry Ashbrook did not plan to attack our church specifically, but stumbled upon it in a deranged rage. He had enough ammunition to kill everybody in that church building, but miraculously only seven were killed and seven more injured. He attempted to walk up and down the aisles, but an invisible force pushed him back and kept him at the rear of the sanctuary. He threw a pipe bomb, but it exploded upwards and no damage was done.

The terror finally ended because of the action taken by a young Christian named Jeremiah. God guided this man, in spite of his newness in the faith, to address the gunman. Jeremiah boldly stood up and as Larry Ashbrook pointed the gun in his direction, Jeremiah held out his arms in the form of a cross and said, “Go ahead and shoot me. I know where I am going when I die, do you?” At that

point Larry Ashbrook turned the gun on himself and took his own life.

In the months following the tragedy, I was angry at God. Many nights, the fear and memories seemed too great to conquer. Honestly, I sometimes even wished I had been one of the seven. Numerous nights my parents sat with me as tears streamed down my face, my body trembling in panic. Often, the presence of fear seemed to paralyze me. Some nights were worse than others.

It seemed fear only grew as time passed. I boldly prayed in the name of Jesus for the fears to leave, but they persisted. Although it is not the best theology, I laid out the proverbial fleece. I cried out to God, “God, if you are there, I don’t feel you. It seems I am praying to a wall. If you are there, I need you to show me.” I let my Bible fall open, and I read the humbling words of Psalm 13: “How long, O LORD? Will You forget me forever? How long will You hide Your face from me?” It appeared as if I, rather than the psalmist, had written these words. They were the cry of my heart! Yet as I read on, the psalmist declared, “But I have trusted in Your mercy; My heart shall rejoice in Your salvation. I will sing to the LORD, Because He has dealt bountifully with me” (NKJV).

That day, I decided that if the psalmist could choose to follow God even when it seemed God was absent, so could I. At this point, healing began. In spite of the arduous journey, God has never forsaken me. In both the dark and the light, God proved to be my fortress.

The miracles that occurred both on September fifteenth and after are too numerous to list. Hundreds of people became Christians in the light of this tragedy. The story of the shooting permeated into countries that did not even permit Christianity. Where our news went, the story of triumph through God travelled with it.

The day after the shooting, my mom went to pick up my purse and as she approached where I was sitting, she noticed a bullet hole in the pew. Had I not obeyed the voice to get down, I would have been another victim.

The shooting happened on a Wednesday, and that Sunday the congregation met for worship. Fellow Christians travelled for miles to walk around our church and pray. There were no carpets, pews were missing and bullet holes decorated the walls. In spite of the evidence of death, the church boldly sang “we are standing on holy ground.”

Primarily, God taught forgiveness. The youth had an opportunity to write on the cement floor before new carpet was laid. At the spot where Larry Ashbrook died, every note said “I forgive you.” “You took the life of [my daughter, my friend or my mentor] but I forgive you.” God taught me in a very real way the power and necessity of forgiveness. The gunman did not ask for, nor deserve, forgiveness. Yet, I did not deserve the forgiveness Christ offered me on the cross.

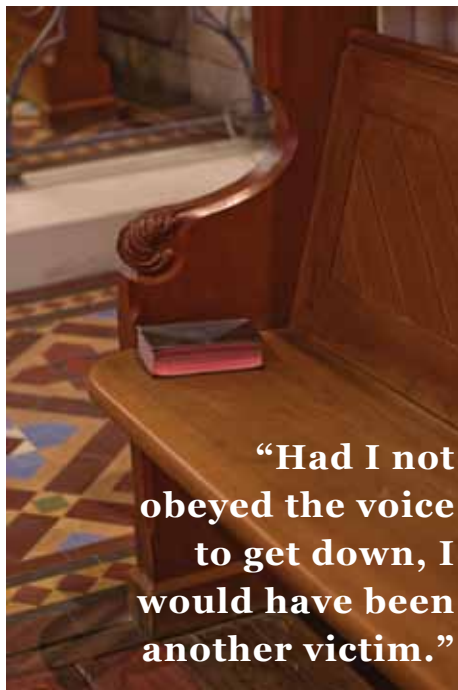
Forgiveness is not easy, it is both a choice and a journey, but God both commands and empowers us to forgive. Sadly, my story is one of many. Tragedy happens daily, but God remains a loving and just God. As Christians, we can rejoice because in light of the resurrection, the grave has no hold on us and death has no sting.

In this world, evil is rampant. Tragedies occur daily, and injustice often prevails. Yet, as Christians we do not mourn this reality as those who have no hope. Thanks to the blood of Jesus and the reality of the resurrection, we have a great hope!

This world is not our home and, for now, we are in a time of waiting. The waiting we Christians are called to do is not passive like waiting on a late bus, but rather active in that we have already seen evidence of the resurrection and know that one day we too will be resurrected! Henri Nouwen wrote that Christians: “wait for what we have already seen That is how we dare to say that God is a God of love even when we see hatred all around us. That is why we can claim that God is a God of life even when we see death and destruction and agony all around us.”¹

The resurrection proved that God is a God of love and justice, a God who loves so strongly and in such a manner that God’s only son was sent to die while we were still sinners. The greatest injustice of all happened at Calvary.

The shooting altered my life forever, but God has fulfilled the promise to bring good out of it and ultimately, one day, every wrong will be righted. Every injustice will be brought to justice. Not by an arbitrary court of humans, but by the Great Judge and Law giver, the King of Kings and Lord of Lords. On that day, death itself will be destroyed. For now, we are expectantly waiting.



¹ Henri J.M. Nouwen, “A Spirituality of Waiting: Being Alert to God’s Presence in our Lives,” *Weavings*, February 1, 1987, 12.

Speaking Schedules for Evangelists—Spring/Summer 2013

Tom Atkins

Feb. 22–24 Missions Conference, Mosaic UMC, Evans, GA
 Mar. 17–20 Revival, Trinity UMC, Durand, GA
 Apr. 19–21 Men’s Retreat, Sugar Hill UMC, GA Baptist Assembly, Toccoa, GA
 Apr. 21–24 Revival, Bethel UMC, Hiram, GA
 May 19–22 Revival, Ridgeville UMC, SC
 June 11–13 North Georgia Annual Conference, Athens, GA
 July 20–27 Rushville Free Methodist Family Campmeeting, Rushville, IL

Ellen Bullock

Mar. 3, 2013 Good Shepherd U.M. Parish Lenten Service, Brookville, PA
 May 3–4 Union City UMC Church Retreat, Wesley Woods Camp, PA
 June 2 Evangelism Workshop, special speaking, Manorville, PA
 July 15–19 Bible Teacher, Wilmore Campmeeting, KY
 July 27–28 Cherry Run Campmeeting

Allan Coppedge

Feb. 22–23 Discipleship Retreat, Mt. Pisgah United Methodist Church, Atlanta, GA
 Mar. 7–10 One Mission Society President’s Gathering, St. Augustine, FL
 Apr. 5–6 Indian Springs Men’s Retreat, Flovilla, GA

Bert Jones

Feb. 23 Leadership Conference, Henry Christian Church, KY
 Feb. 28 One Mission Society Chapel, Greenwood, IN
 Mar. 1–3 Christ Community Church, Montgomery, AL
 Mar. 8–16 Asbury Univ. & Ohio Christian Univ. Spring break trip to Trinidad
 Mar. 21 Leadership class at Asbury

Stan & Katy Key

Apr. 5–6 Pan African Academy of Christian Surgeons (PAACS) Board Meeting, Chicago, IL
 Apr. 29–May 3 ECC Shepherds’ Conference, Greenwood, IN
 May 1 Pioneer Christian Hospital (Impfondo, Congo) Board Meeting, Buffalo, NY

May 13–23

Basic Surgical Skills PAACS Conference, Kenya

June 20–21

One Mission Society Board Meeting, Greenwood, IN

July 19–28

Eaton Rapids Campmeeting, MI

Aug. 12–18

Harvey Cedars Campmeeting, NJ

John Oswalt

Mar. 2 Eaton Rapids Campmeeting Board of Directors Meeting, Grand Rapids, MI
 Mar. 4–5 UMC Virginia Conference Pastors School, Virginia Beach, VA
 Mar. 12–14 Henry Lectures, Trinity Evangelical Divinity School, Deerfield, IL
 Apr. 5–7 Retreat, Lander, WY
 Apr. 27–28 Holiness Conference, Eastern Territory Training College, Salvation Army, Suffern, NY
 May 4 Eaton Rapids Campmeeting Board Meeting, MI
 May 19 Nicholasville UMC, KY
 May 26 Nicholasville UMC, KY
 June 8 Eaton Rapids Campmeeting Board Meeting, MI
 June 16–22 Red Rock Campmeeting, MN
 July 19–27 Eaton Rapids Campmeeting, MI
 July 28–Aug. 4 Camp Sychar, Mt. Vernon, OH
 Aug. 14–24 Conference on Wesleyan Theology, New Zealand

Ron Smith

Mar. 7–10 One Mission Society President’s Gathering, St. Augustine, FL
 Mar. 13–17 Hermitage Hotel, Nashville, TN
 Mar. 20–22 One Mission Society Executive Committee Meeting, Greenwood, IN
 Apr. 21–24 Revival, Batsto UMC, NJ
 May 12–16 One Mission Society International Meeting, Melbourne, Australia
 May 16–21 One Mission Society International Meeting, Auckland, New Zealand
 June 20–22 One Mission Society Board Meeting, Greenwood, IN
 June 25–27 Men’s Retreat, Valentine, NE
 June 28–30 Sharptown UMC, Sharptown, NJ
 July 25–28 Eaton Rapids Campmeeting, MI
 Aug. 4–11 Malaga Campmeeting, NJ
 Aug. 18–22 Hemlock Retreats, Bryson City, NC

emergency room. Fortunately, we live with stories of the victory of life over death. But the problem is that there seems to be a concerted program of hostility to life for anybody other than our selves all about us. We want to live, but it is as if we don't want anybody else to live.

Think for a moment about the public attitude toward conception that permeates our world. It is as if the curse that must be avoided at all costs is the possibility of a new life breaking into our personal existence. It is really quite unbelievable to me that the government wants to supply women with the means to avoid being troubled by another life interrupting that woman's self-centered existence. But worse! The government insists that it wants me to help pay for this avoidance of an addition to the human family. Must the government take away my right to love?

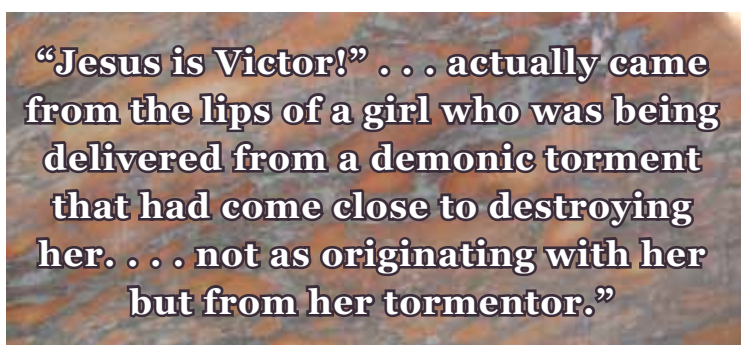
Or think of this: the most powerful man in the free world wants to redefine the oldest social institution in human experience. This institution, which is the guarantee of the future of the human race, must now be redefined, we are told. So a congressman can rejoice in the fact that he is married to another man and will die and not leave behind a single human being to "enjoy" his legacy. Washington seems determined to make death natural. They seem to think it is right, particularly for someone else. Pedophilia is currently a wrong (which I certainly believe). But why should it be right to kill a baby before its birth and wrong to abuse it after its birth?

The evidence seems to be that "Mother Nature" (since we can't talk about God) made us for life. A male finds his definition as a male in the fact that his physical equipment includes the capacity to begin another life within a female. And that female has the capacity in her physical equipment to receive the male's contribution and be the incubator in which another human being comes into existence. Her body is marked also by those glands that enable her to give sustenance to another life after she gives it birth. "Mother Nature" seems to have a quite different view of what our equipment is for and where our fulfillment is to be found than we do. "Mother Nature" and Elsie seem to have been agreed that we are made for life (Gen. 1:28).

I am writing this article during the week that marks the beginning of Lent. Even the pagan world does not seem to be able to forget this season—just consider Mardi Gras! Lent recognizes the last weeks of Jesus' life. The end of Lent is the observance of the death and resurrection of Jesus with Good Friday and Easter. The

Easter resurrection of Jesus is the great affirmation of Scripture—confirmed by history—that death is really not natural to our world, and because it is not natural, it cannot be the final word on human existence. It is neither our origin nor our destiny. It is never final. We may try to make death natural, but we will not succeed.

That is why I was disappointed to read about how the ACLU is fighting to have a picture of Jesus removed from a public school because some who do not believe in Christ are offended. That kind of story still shocks me a bit, but why should it? When you live in a culture of death that is hostile to new life, it is inevitable that the culture should be hostile to the author and guarantor of life. Lent tells me that Jesus is the one who gave the privilege of executing him to people to whom he had given life and whose life he was sustaining moment by moment. But death could not overcome him. In accepting death, he overcame it so life, after the intrusion of death ends, can reign eternally.



"Jesus is Victor!" . . . actually came from the lips of a girl who was being delivered from a demonic torment that had come close to destroying her. . . . not as originating with her but from her tormentor."

So Paul could say to the Romans (10:9) that if they could believe in their hearts that God had raised Jesus from the dead and confess with their mouths that he is Lord, not only of life but also of death, they would live eternally. Karl Barth came to believe this, and his *Church*

Dogmatics is characterized by the repetition of a simple cry: "Jesus is Victor!" I was delighted to learn from Eberhard Jüngel, a German theologian, that this cry actually came from the lips of a girl who was being delivered from a demonic torment that had come close to destroying her. Jüngel tells us that the pastor of this girl, who had heard this expression once before, heard it from the lips of the tormented girl, not as originating with her but from her tormentor. So Jüngel says:

"This time it resounded . . . like an agonized confession by a capitulating demon. No doctrine, then, no definition, but rather the unmistakable call from the heights and from the depths: 'Jesus—is—Victor!' This is—if you have ears to hear, then hear! . . . [the] message of the Kingdom of God, a message with such gravity that none who have heard it, even from afar, will be able to extricate themselves, despite their personal and historical limitations."

(Eberhard Jüngel. *Karl Barth: A Theological Legacy*. The Westminster Press: Philadelphia, 1986. p. 64.)

The culture that chooses death will not win. Jesus, the one who is author of all life and who spoke of himself as life itself, is Lord, as the resurrection demonstrates. He will reign.

Living Faith

The Walk that Pleases God



“And it is impossible to please God without faith. Anyone who wants to come to him must believe that God exists and that he rewards those who sincerely seek him.”

—Hebrews 11:6

Please join us!

Titus Women Discipleship Summit

April 18-20, 2013 | Wilmot, Ohio

\$189 Registration fee (inc. lodging and three meals)

For more information and registration,
see www.tituswomensministry.org

2013 Pastors' Conference

Times of Refreshing



SAVE THE DATE!
October 11–13, 2013
St. Simon's Island, GA

The High Calling—March/April 2013

The High Calling is a bimonthly publication of The Francis Asbury Society to serve as a link between FAS and its constituents, building loyalty and awareness so that the teaching and experience of Christian holiness may continue to be lived and proclaimed throughout the world.

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